

NANING PRANOTO IN THE SOUL OF INDONESIA'S LITERATURE

Woro Januarti

Doctoral Candidate for Comparative Literature, Wuhan University
aq_woro@yahoo.com

ABSTRACT

In modern Indonesian literature, it can be said that female writers are still less prestigious than male writers. The problems raised in literature touch a lot with the relationship between men and women, patriarchal culture, and colonialism, accompanied by women's object as a male commodity. Call it a writer in the New Pujangga era like Selasih, then in the independence era Ida Nasutin, Walujati, St. Nuraini, Suwarsih Djojopuspito, to S. Rukiandi. Also N.H. Dini, Hanna Rambe, until in the 2000s, women writers such as Dee Lestari, Ayu Utami, Djenar Maesa Ayu, and others emerged. This research focuses on examining the literary works of Naning Pranoto, who are post-reform and pre-reform writers. The writer Naning Pranoto has produced twenty novels and more than a hundred short stories. Also, to this day, Naning Pranoto is still active in "Creative Writing," which has made the world of Indonesian literature healthy: preparing for new writers' birth. If, during the colonial era, the house of Tjokroaminoto was the sprouting area for the nation's leader's birth, the term "Mbok Naning's hut" was the home for the birth of new literary shoots. So this research is considered very important to explore the soul of Naning Pranoto in the world of Indonesian literature. This research uses a qualitative descriptive method, collects Naning Pranoto's literary works and journals that discuss Naning Pranoto's work then provides a red line of its constituent elements from feminism, politics, ecology, colonialism, culture, and religion. Therefore, studying Naning Pranoto's literary works is equivalent to adding more attention to important figures' gold ink in Indonesian literature's history in the future and her phenomenal works.

Keyword: Naning Pranoto, Indonesian female writer, ecological literature

INTRODUCTION

Naning Pranoto is a writer who has written more than twenty novels and a hundred short stories, which are spread in various newspapers and tabloids in Indonesia. Not to mention the works of poetry, non-fiction books, and plays that graced BBC radio. Naning Pranoto was born in Yogyakarta, December 6, 1957. With a journalism background, Indonesian language, and the English Language Center of Monash University, Australia (1996); Creative Writing University of Western Sydney Australia (1999); International Relations (Chinese Studies) Bond University, Australia (2001) (rayakultura.net).

Naning Pranoto's work experience is no joke either. Among other things, being a journalist at Mutiara Magazine (Sinar Harapan Group, 1977-1978), Kartini Magazine (1978-1980; 1982-1984), Editor in Chief of Jakarta-Jakarta Magazine (1981-1982), Editor of Dharma Wanita Magazine (1982-1990), Production Director of PT Scorta Video-Film (1987-1990), Production Director of Admella Productions (1991-1994), BBC Radio Playwriter and Story Recording at Sanggar Pratiwi (1985-1992), Director Sinergy-21 / Aneka Yess! (1997-2003) and nurturing Favorite Children's Magazine - Aneka Yess! Group (2001-2003). Starting from August 2003, he became the Guardian of Indonesian Culture and the Guard of the Gate of www.rayakultura.net (beginning January 2005 - present). He is starting in January 2008 as the Head of the Rayakultura Cultural Education Tabloid Company.

Apart from his education and work experiences related to journalism, literature, and performances, Naning Pranoto is also active in various organizations. The most important thing in his

work is how Naning Pranoto has been active in human resource empowerment and environmental conservation since 1982 and a driving force for the green literature movement (ecological literature) and tourism literature. Naning Pranoto's lifestyle is also full of an environmentally friendly lifestyle. Like living without air conditioning, watering a tree using a small glass according to the portion, and so on. Those who delivered him received various awards and invitations from both domestic and foreign NGOs. Such as workshops and seminars in the USA, the Netherlands, Brazil, the Philippines, Singapore, Malaysia, Thailand, and Australia.

Another important activity of Naning Pranoto is how he visits thousands of schools to efficiently and precisely teach the writing world. Due to his educational background as a creative writing graduate, Naning Pranoto has a good writing theory foundation. There is no department specializing in studying writing in Indonesia, such as the creative writing department he studied at the University of Western Sydney Australia. Here are some of Naning Pranoto's works of fiction and non-fiction:

Table 1. Writing fiction and non-fiction by Naning Pranoto

	NOVEL	SHORT STORIES	COLLECTION OF POETRY	SONGS	NON-FICTION
1	Mumi Beraroma Minyak Wangi	Sebilah Pisau Dari Tokyo: Kumpulan Cerita Pendek	Kepada Pohon Lelaki	Let's Do Reading	72 Jurus Creative Writing (Seni Mengarang)
2	Miss Lu	Antologi Cerpen Indonesia-Malaysia	Ode Yang Tak Pernah Mati	Mari Membaca	Jurus Menulis Cerita Pendek,
3	Musim Semi Lupa Singgah Di Shizi	Garis Luka di Tikam Kata-kata		Puisi Rumah Kayu	Penulisan Kreatif Untuk Anak,
4	Bella Donna Nova: Kekasih Dari Ipanema	Kepada Tatui, Sebuah Arcadia			Seni Mendongeng,
5	Azalea Jingga	Negeri Malam			Terampil Menulis dan Mengarang
6	Angin Sorrento	Perempuan Di Luar Ruang			24 Jam Memahami Creative Writing
7	Perempuan Dari Selatan	Kepada Lelaki-ku			HERSTORY, Perjalanan Payudara – Mengungkap Sisi Terang Sisi Gelap Perempuan.
8	Dialog Antar Dua	Ranting Bergoyang			The Art of

Seminar Nasional Bahasa dan Sastra Indonesia Unpam, 3 Oktober 2020

	Topeng				Loving
9	Wajah Sebuah Vagina	Sopir Taksi dan Sebuah Kepala			The Art of Dating
10	Naga Hong Kong	Kekasih Dari Okinawa			Sex and Teens
11	Sang Maha Cahaya	Perempuan di Bawah Pohon Ek			Reach Goals and Career
12	Sekuntum Ruh Dalam Merah	Bibir Biru			Boys' World, Boys' Things
13	Mei Merah 1998 Kala Arwah Berkisah	Meleleh Bersama Brenda da Costa			Reading For Leading
14	Dzikir Jantung Fatimah	Cerita Dari Filipina			Selling Dream
15	Tembang Cinta Para Dewi: Kumpulan Novelet Wayang	Janin			The Art of Flirting
16	Tiga Pendekar Cilik	Sahabat dalam Sunyi			Management of Feelings
		Memori Ibuku			The Art of Making Friends
					Penulisan Kreatif Untuk Anak
					Terampil Menulis dan Mengarang
					Creative Writing: From Diary To Be Story
					Creative Writing: Jurus Menulis Cerpen
					Seni Menulis Sastra Hijau
					R.A. Kartini : (pejuang emansipasi)

Table 2. Research journals and theses from fiction by Naning Pranoto

Novel	Name of Journals/Theses
Mumi Beraroma Minyak Wangi	Kata sapaan dalam novel <i>Mumi Beraroma Minyak Wangi</i> karya naning pranoto
	<i>Mumi Beraroma Minyak Wangi</i> , Fluiditas Identitas Tokoh Perempuan Dalam Ruang Sosial: Sebuah Pendekatan Feminisme
Miss Lu	Keinginan Untuk Pulang: Kecemasan dan Ambivalensi dalam Novel <i>Miss Lu</i>
	Diskriminasi Terhadap Masyarakat Etnis Tionghoa Dalam Novel <i>Miss Lu</i> Karya Naning Pranoto (Tinjauan Sosiologi Sastra)
	Propaganda Masyarakat Etnis Tionghoa dalam novel <i>Miss Lu</i> Karya Naning Pranoto: Kajian Hegemoni Antonio Gramsci
Azalea Jingga	Tinjauan Psikologi Wanita dalam Novel <i>Azalea Jingga</i> Karya Naning Pranoto
	Eksistensi Tokoh Zaza Dalam Novel <i>Azalea Jingga</i> Karya Naning Pranoto Tinjauan Psikologi Eksistensial
Bella Donna Nova: Kekasih Dari Ipanema	Strukturasi Kekuasaan dan Kekerasan Simbolik Dalam Novel <i>Bella Donna Nova</i>
Wajah Sebuah Vagina	Nilai-nilai Kesetaraan Gender dan Etika Dalam Novel <i>Wajah Sebuah Vagina</i>
	Nash-Nash Ideologis Dalam Novel <i>Wajah Sebuah Vagina</i> Karya Naning Pranoto: Perkenalan Marxisme Sastra
	Tema Seks Dalam Lima Novel yang Ditulis Oleh Novelis Perempuan Indonesia
	Konstruksi Realitas Wanita Dalam Novel <i>Wajah Sebuah Vagina</i> Karya Naning Pranoto: Ditinjau Dari Analisis Wacana Model N. Fairclough (CD)
	Ketidakadilan Gender yang Dialami Tokoh Utama Wanita Dalam Novel Karya Naning

	Pranoto Karya Naning Pranoto
	Tokoh Utama Wanita, Dalam Pandangan Gender Pada Novel <i>Wajah Sebuah Vagina</i> Karya Naning Pranoto
	Analisis Feminisme Radikal Dalam Novel <i>Wajah Sebuah Vagina</i> Karya Naning Pranoto
	Feminisme Dalam Novel Indonesia <i>Wajah Sebuah Vagina</i> Karya Naning Pranoto
	Wajah Sebuah Vagina karya Naning Pranoto : Ketidakadilan dan Kekerasan Terhadap Perempuan
	Representasi Patriarki Dalam Novel <i>Wajah Sebuah Vagina</i> Karya Naning Pranoto
	Kekerasan Terhadap Perempuan yang Dialami Tokoh Mira Dalam Novel <i>Wajah Sebuah Vagina</i> Karya Naning Pranoto Sebuah Kajian Sosiologi Sastra
	Permainan Bahasa Sebagai Representasi Kekerasan Terhadap Perempuan Dalam Novel <i>Wajah Sebuah Vagina</i> .
	Citra Perempuan Dalam Novel <i>Wajah Sebuah Vagina</i> Karya Naning Pranoto Perspektif Kritik Feminisme Muslim.
Sekuntum Ruh Dalam Merah	Representasi Ideologi Patriarki Dalam Novel <i>Sekuntum Ruh Dalam Merah</i> Karya Naning Pranoto (Kritik Sastra Feminis)
	Kehidupan Tokoh Anne Mary Dalam Novel <i>Sekuntum Ruh Dalam Merah</i> Karya Naning Pranoto: Kajian Intertekstual
	Campur Kode <i>Sekuntum Ruh Dalam Merah</i> Karya Naning Pranoto (Suatu Tinjauan Sosiolinguistik)
	Analisis Kepribadian Tokoh Utama Dalam Novel <i>Sekuntum Ruh Dalam Merah</i> Karya Naning Pranoto (Kajian Psikologi Sastra)
Mei Merah 1998 Kala Arwah Berkisah	Gambaran kekerasan terhadap perempuan

	dalam novel <i>Mei Merah</i> 1998: kala arwah berkisah karya Naning Pranoto (pendekatan sosiologi sastra)
Dzikir Jantung Fatimah	Nilai Akhlakul Karimah Dalam Novel <i>Dzikir Jantung Fatimah</i> Karya Naning Pranoto Dan Skenario Pembelajarannya Di Kelas XII SMA.
	Analisis Perubahan Kepribadian Tokoh Utama dalam Novel <i>Dzikir Jantung Fatimah</i> Karya Naning Pranoto
	Nilai-Nilai Dzikir <i>al-Asma' al-Husna</i> Pada Novel <i>Dzikir Jantung Fatimah</i> Ada Tuhan di Negeri Kanguru Karya Naning Pranoto
Lain-lain	Kritik Atas Puisi-Puisi Karya Ahmad Nurullah dan Naning Pranoto

Therefore, this research is considered important because it aims to introduce more into Naning Pranoto's creative writing activities to create a new generation of Indonesian literature and explore the themes of Naning Pranoto's fiction writing. This research found that the theme of Naning Pranoto's essay was thick with:

- (1) Political Themes,
- (2) Feminism Themes,
- (3) Psychological Themes,
- (4) Ecological Themes,
- (5) Cultural Themes,
- (6) Religious Themes.

Quoting also the writings of literary critic Maman Mahayana who said:

“Naning Pranoto has previously emerged. She has written several novels, which no one knows that not many people talk about them. She talks about something new in the contemporary Indonesian novel, such as the political victims' marginality. Her two novels, *Mumi Beraroma Minyak Wangi* (2001) and *Miss Lu* (2003) for example, clearly wants to put the authoritative political power as the result of innocent victimization. Here, Naning deliberately describes the political casualties in the oppressed position, although they know nothing about the political matters. Then, why should they become the victims? On the hand of the authoritative regime, politics become a ghost who can terrorize anytime and to anybody he wants.” (Mahayana.2018. mahadewa-mahadewa.blogspot.com)

”Naning Pranoto has produced 15 novels, an amazing achievement. Her existence with her works, enrich the library of Indonesian novel. Aren't the political novels frequently considered to destabilize the national stability during the New Order? It can be said that Naning gives

inspiration to the other women novelists to raise the similar problems. (Mahayana.2018. mahadewa-mahadewa.blogspot.com)

From books such as *Ensiklopedia Sastra Indonesia Modern*, *Ensiklopedia Sastra Indonesia*, *33 Tokoh Sastra Indonesia Paling Berpengaruh*, ensiklopedia.kemdikbud.go.id's website, unfortunately, it does not include the name Naning Pranoto in it. Even though its role in literature is to produce literary generations through, no doubt, creative writing training. So it is felt that it is very important to dig deeper into Naning Pranoto's movements and works from various points of view as described above so that the public can pay more attention to Naning Pranoto's literary works.

THEORY AND METHODOLOGY

Studying literature is like finding a treasure buried by the author in the middle of an uninhabited island. Studying literature is like peeling off the intentions of writers who are critics of society, who try to give messages to readers clearly or abstractly in their literary works. Like dozens of novels, hundreds of short stories, poetry, and dozens of Naning Pranoto's non-fiction books, all of which are heavily criticized for humanity. The writing principle of "Writing For Enlightenment" really animates all of Naning Pranoto's literary works. Call it an example of a short story with the satirical style of *Negeri Malam*, *Sopir Taksi dan Sebuah Kepala*, which is thick with political messages. Political literature is a response to government policy. Political, literary works are considered more targeted because the narrative form is closer to the reader's life.

A reader will better understand the political situation when it is told as literary fiction than observations about morals. Fiction is very real because, without the conception of fiction (literature), reality or reality becomes meaningless. In the text, there is a storyteller/narrator to describe things that are actually from fiction. The narrator is very important because it makes the storyteller effective (Setijowati, 2018).

Therefore, it is very important to study Naning Pranoto's literary works' political elements because literary criticism must clearly explain universal humanism even through defining the relationship between literature and ideology (Eagleton, 2006: 97). Tong Qingbing determines that "Literature contains ideological aesthetics" (Mi. 2019). It is very clear that, in literary works and their aesthetic forms, there are two important forming factors, namely aesthetic and ideological values. In the historical era of world literature and Indonesia, there have been many long debates saying that politics should not ride politics. Still, literature is a powerful weapon for human movements. So without underestimating the discussion, it is better to see that ideological criticism included in literary works is natural in literary forms. Political problems relate to the state, power, decision making, policy, and division (Setijowati. 2018). Therefore, from politics that is too absolute, a tyrannical regime will be born, which generates pressures and extraordinary cruelty for the people (humanity), gender, environment, culture, and colonization of other countries.

According to Bourdieu, violence is within the sphere of power. Therefore, power emerges dominance, including violence against the gender. In Naning Pranoto's literary works appear several rape stories against women, pressure from customs against women, women's murder, etc. Violence and domination against gender are what is called Feminism. The meaning of Feminism that will be explained in this study is the human relationship in seeing women after mixing with politics and culture, how women become marginalized communities under patriarchal power and dualism pressure. Feminism is a school of thought and social movements that want gender equality justice (Wiyatmi, 2017).

From the power that gives birth to gender domination, then comes the domination of nature and the state. Criticism of human domination of nature is also called ecological criticism (ecocritic). Ecological criticism is a criticism of human ethics with an anthropocentrism view with mechanistic-reductionism's main characteristics (Keraf. 2010). Literary works that voice the voice of nature in human domination are called ecological literature. Some of Naning Pranoto's works contain critiques of human domination of nature and the resulting damage. Ecological literature has ecological responsibility, cultural criticism, early warning of ecology, and has ecological aesthetics, which are unique characteristics of ecological literature (Nuo, 2013: 220). Meanwhile, literary ecology (ecology) critique must make it clearer because ecocritics is a criticism of literature that still pays attention to literary values and functions as a warning (environmental) criticism (Nuo, 2013: 231).

The power that is too absolute also breeds colonialism. Here is colonialism from an Orientalist perspective, which assumes a difference between the West and the East, which assumes that Western culture is superior to Eastern culture (Said. 1978). Even though colonization has been completed, as in Indonesia, the colonial style and habits have damaged the Indonesian nation's life order. Such as the emergence of capitalism, colonialism in the country (the top-down relationship between employers and servants), cultural shifts, fooling of religious teachings, and humanitarian problems other.

This research methodology uses qualitative descriptive methods. The data sources are the novels and short stories by Naning Pranoto. Data in the form of words/phrases/sentences that contain information related to research. Besides, data relating to the context of ecological, political, and literary analysis, Feminism, psychology, colonialism, and religion were also collected.

FINDING DAN DISCUSSION

FINDING

Deconstructing the literary works of Naning Pranoto's novels and short stories, the research was successful in finding: (1) Politics, (2) Feminism, (3) Psychology, (4) Ecology, (5) Culture, (6) Religious.

Table 3. Themes that appear in short stories by Naning Pranoto

	Name of Short Stories	Theme							
		Humanity		Psychology		Colonialism		Religious	
		Politics		Feminism		Ecology		Culture	
1	Bibir Biru	√	√	√					
2	Janin	√		√	√	√			
3	Negeri Malam	√				√			
4	Sopir Taksi dan Sebuah Kepala	√							
5	Pantai Berdarah	√	√						
6	Dia: Jumidah	√		√					
7	Kepada Tiankong, Langit yang Jauh	√							
8	Cita-Cita Nurul	√							
9	Kekasih Dari Okinawa			√					
10	Cerita Dari Filipina		√						
11	Meleleh Bersama Brenda da Costa		√	√					
12	Perempuan di Bawah Pohon Ek		√	√					
13	Pantai Berdarah	√	√						
14	Pengakuan Gadis Bergaun Hitam	√	√						
15	Tetes-Tetes Puisi Air		√						
16	Kepada Lelakiku			√					
17	Perempuan di Luar Ruang			√	√			√	
18	Ranting Bergoyang			√	√			√	
19	Kisah Sebuah Oasis			√					
20	Warna Cinta Seorang Peragawati			√					
21	Noda di Atas Pasir Putih			√					

22	Beth dan Tiga Belas Kekasihnya			√					
23	Garis Luka di Tikam Kata-Kata				√				
24	Jari-Jari Arimbi		√		√				
25	Sate Tegal				√			√	
26	Kepada Tatui Sebuah Arcadia					√			

Table 4. Themes that appear in the Novel by Naning Pranoto

	Novel's Name	Tema							
		Humanity		Psychology		Colonialism		Religious	
		Politics		Feminism		Ecology		Culture	
1	Bella Donna Nova	√	√	√	√	√	√		
2	Musim Semi Lupa Singgah di Shizi	√	√	√	√				
3	Miss Lu	√		√	√			√	
4	Mumi Beraroma Minyak Wangi	√	√	√	√	√			
5	Sekuntum Ruh Dalam Merah	√		√	√			√	√
6	Wajah Sebuah Vagina	√	√	√	√	√	√	√	
7	Mei Merah 1998	√	√	√	√			√	√
8	Naga Hongkong		√	√	√			√	√
9	Azalea Jingga			√	√				

DISCUSSION

The theme in Naning Pranoto's literary works

1. Politics

The narrative of political themes in Naning's works says: of the Soekarno government's regulatory policies towards ethnic Chinese, the story and the consequences of the G30SPKI and the New Order government policies, eviction policies for the construction of luxury housing and malls, government policies that have not been maximized in protecting BMIs, pro-capitalism policies. People in business, as well as fascist thinking.

Absolute government of military power

In Naning Pranoto's literary work, it is very thick with criticism of military rule and the government's absoluteness. What is the true absolute power that belongs to the people, but instead, the people are ultimately the victims?

"Then, a series of questions arose. Hi, whose bullet is that? Whose gun is that? Who buys rifles and ammunition? Where can the money be found? They say rifles are bought with tax money. The tax money comes from the people. So, rifles are bought with the people's blood and sweat and then to kill the people? " (Sebilah Pisau Dari Tokyo: 20)

"There is only one thing that Nurul aspires to, and that dream has been harboring for a long time, almost 13 years, namely: Nurul wants to kill a man named Soekarto! Yes, Soekarto. This dream was difficult for him to achieve because Suharto was no match for Nurul. The clarity is as follows: Soekarto had the power, position, and number one person in his village. Soekarto is the village head who has held this post for decades. Because of this, he was dubbed a powerful village head who was above the law!" (Sebilah Pisau Dari Tokyo: 20)

The story and the consequences of the G30S-PKI

The political theme that often appears in Naning Pranoto's writings is the G30S-PKI theme, how the theme of that bloody night has brought dark destiny in many Indonesian lives. Even the effects of this coup were felt for generations.

"I don't know politics. What I do know, my mother's father is a poor farmer. After I entered elementary school, I heard my parents were killed because they were involved in the communist party—BTI, Barisan Tani Indonesia, an organization under the Communist Party's umbrella. When I started growing up, before I graduated from elementary school, many of my friends and neighbors branded me as a PKI child. You know, Sis? That means I am the most hated Indonesian citizen and the most isolated in society. " (Wajah Sebuah Vagina: 1)

Ambri thought hard, considering it. In the end, he dared to argue that the good was the innocent, namely those who were not PKI but accused of being PKI, while the bad were those who accused the PKI without any basis. (Mumi Beraroma Minyak Wangi: 2)

Soekarno government's regulatory policy towards ethnic Chinese

The PP 10/1959 policy issued by President Soekarno, which reads, "Prohibition for foreign small and retail trade businesses outside the capital city of the autonomous region's level I and II and residency." Unfortunately, this policy has only exacerbated a new problem: the identity crisis and small Chinese traders' upheaval.

"At that time, my grandmother said, the Soekarno government issued a policy that foreigners, and that was the most Chinese, were prohibited from trading in the village, including in sub-district cities and regency cities. Chinese people could only trade in big cities." "His disappointment was based on his thought that my grandmother was not a Chinese businessman who only thought about personal gain, but for the benefit of many people. He created business land for indigenous people from the grassroots lower class, I said." (Miss Lu: 114)

Eviction policy for the construction of luxury housing and malls

Indonesian's Reformation in 1998, for me to fertilize democracy which has been buried in Indonesia for more than thirty years, but also many of the main actors driving democracy (rulers) seem to be hit by problems regarding the interests of power, which then have an impact on the proliferation of capitalism.

"Last night, I killed my employer. I robbed fifteen thousand dollars. This money was brought by my friend to my village this morning by boat. That is, the money was for my mother. My mother is a widow with five young children. He needed money to buy a house. Because seven years ago, our house was demolished for construction. Even though everyone knew that a conglomerate would build a mall there, he had previously also destroyed several schools to make an apartment. Seizing rice fields and fertile fields belongi Mumi Beraroma Minyak Wangi landfills were built into mansions and shopping-mall?" asked Kang Setro. (Mumi Beraroma Minyak Wangi: 178)

Evictions are everywhere for a modern lifestyle and promoting a consumerist lifestyle, accompanying democracy in Indonesia. Moreover, democracy capitalism in Indonesia is a democracy that carries individual freedom, which is included in the line of the economy, which prioritizes personal economic interests.

Mirah shook her head. She kept screaming hysterically, "... The big boys usually say, 'this is for the people, for the sake of the people'" Mirah imitated the style of a speech by a high-ranking state official she often saw on TV. "Where is the proof? If you have regulations, it will suffer the people. They say that the Indonesian state is developing, but it is suffering the people. The people belong to people's houses, people's land, people's gardens, and fields. What country? taking the property of the people. Because the people are stupid, continue to be fooled, cheated. It hurts me! My heart hurts ...!" Mirah howled. (Mumi Beraroma Minyak Wangi: 186)

"This world? Our planet? Nations? Wuh, cliché. Today, smart people have been controlled by capitalists. They can be bought with money so that their ideas and actions do not match. Everything is full of manipulation. Indeed, the siblings still exist. idealists, but the numbers are few so that the voice is not heard. "The driver's voice was gasping for breath, burning with emotion. (Bella Dona Nova: 83)

Government policies that have not been maximal in protecting BMIs

Although in terms of quantity, Indonesia is the second-largest country after the Philippines that sends migrant workers, but in terms of quality, the existence of Indonesian migrant workers still needs to be considered (Prihanto, 2013). Also, although the government continues to make efforts to improve BMIs abroad, such as a moratorium, what has changed is only the quantity of BMIs, for Malaysia and Saudi Arabia, which has an impact on the development of the number of TKI working abroad (Prihanto. 2013), not in quality.

"Emma has explained my duties. As it turned out, my responsibilities were far removed from the contract letter I signed and signed by the Wang family represented by Emma. At the same time, Joko and Xu's company acted as witnesses. (Naga Hong Kong: 66)

"I've read newspapers that many Indonesian migrant workers were raped in the Middle East, and some were hanged. And then, umm... some were tortured in Singapore and Malaysia. However, the Indonesian government did not defend them seriously. Meanwhile, the Philippine government protects its TKW well. They are called heroes of foreign exchange. Why don't Indonesian TKWs have the best of luck as Filipino TKWs?" (Short Story Cerita Dari Filipina)

Fascism thought.

Initially, fascism was considered a principle or an extreme nationalist group that advocated authoritarian rule (KBBI web), usually associated with German and Italian fascism. But actually, fascism can appear in all aspects. As long as there is a seed of feeling superior and superior to other races, other genders, other groups, and other countries, fascism is still there. In general, it can be said that there are rarely groups who are truly free from this fascism (Bahar. 2001). Fascism has emerged in the people, which has appeared in the criticism of several literary works of Naning Pranoto.

"Don't do that, Mary. Learn to open up to all nations. All people in this world are brothers," he said, giving his daughter the understanding, "No," I see, Daddy! All the nations of the world are not siblings. Not a single speck of white blood flowed to the Javanese ... "Anne Mary was more adamant. Her attitude was annoying. It is one of her attitudes that made me unhappy to be her spirit. (Sekuntum Ruh Dalam Merah: 21)

2.Feminism

Feminism was born from the European Enlightenment-era movement pioneered by Lady Mary Wortley Montagu and Marquis de Condorcet (Abrams, 1981: 88). Feminism is a response from the culture that suppresses gender differences. Feminism refers to a school of thought or ideology that wants gender justice and equality (Wiyatmi, 2017). In this research, it was found that Naning Pranoto's fiction is very thick with feminist views.

Male dominance over women

Naning Pranoto's view, which is thick with feminist perspectives, is filled with critical discourse to subvert the dominant patriarchal traditional voice.

"In my country, almost all officials are rich. From the highest to the lowest, like the Lurah, I see. Well, the head of our village, Pak Prakoso, is also very rich. Those who are beautiful in their

eyes must be victims of their lust. If the target girl doesn't want to, her family is terrorized. As a result, many girls are victims. Including, I ..." (Wajah Sebuah Vagina: 46)

"Mei-lian was murdered by her lover, Grandpa Gaek, who has been financing her for school and at the same time making her a prostitute (gie)," he said. (Sebilah Pisau Dari Tokyo: 17)

"Sinta talks about her haircut. I don't care about it at all. His decision to cut hair without consulting me hurt my heart. I also consider stepping over me, his appearance with short hair-like a man, I consider it an expression of his rebellion against myself." (Miss Lu: 93)

Rape

Women's gender pressure is sexual violence as a victim of political, economic, psychological, and other problems. In this case, women's oppression is not the result of a deliberate act of one individual but a product of the political, social, and economic structure in which individuals live (Wiyatmi. 2017: 19).

"Such cases are not new. Many cases of Afrikaner, who are in the gold-diamond business, involve women in mining ... yes, women are fighting over, buying, and selling of women. Raping women, throwing women away, torturing women is part of their lifestyle. ..., " (Wajah Sebuah Vagina: 130)

"Beth has a deep grudge. A European raped Beth's mother. Then Beth was born. But the white man didn't want to marry Beth's mother." (Sebilah Pisau Dari Tokyo: 114)

Women's Business as a Source of Money

The position of women in Indonesian culture is still very strong in the dominance of patriarchal culture. Women are considered the body's business object and labor division based on gender, which places women in the domestic sphere while men in the public sphere (Wiyatmi. 2017: 19). So, behind Indonesia's high unemployment rate, sending informal workers (women) abroad is the easiest solution to economic problems that occur in Indonesia.

"Don't you follow your father, you like to arrange for me. Do you know? So far, your father has only worked to manage me, told me to do this, I see! And you have to know, and you need to know, your daddy told me anything?! The earliest, twenty-six years ago, your father told me to sleep with ..., "our mother mentioned the name of a general, the belief of the top brass of this country before the Reformation Era," Well, I was told to sleep with him so that your father could get big projects. , who then made your father a conglomerate " (Sebilah Pisau Dari Tokyo: 42)

"But I still insisted on going, so TKW in Hong Kong for the main reason, I wanted to collect money for two years to pay off my mother's debt to the village head." (Naga Hong Kong: 25)

The Women's Movement

Messages of courage also often appear in Naning Pranoto's literary works, moreover messages of courage to become an educated and self-respecting woman. Naning Pranoto also brought up the themes of humanitarian movements carried out by women who have always been considered weak.

"I will take the Women's Welfare faculty. Since childhood I have aspired to become a social worker to improve women's welfare. In particular, rural women, poor farming families." (Sebilah Pisau Dari Tokyo: 14)

"After all, you are from a good family. Even though we are poor, Yem, dignity is above everything. I don't want to see you being a male toy, Hollander's toys." (Musim Semi Lupa Singgah di Shizi: 41)

Equality with Men

Naning Pranoto does not message that women are overstepping their nature as women or the boundaries that exaggerate themselves from men. The meaning of women for Naning Pranoto is women who respect each other without giving birth to new gender pressures.

"Bob, you are a man with a heart of gold, want to marry a prostitute!" Bonar patted my shoulder when he heard my decision. (Sebilah Pisau Dari Tokyo: 51)

"Emancipation, feminization, lesbianization, liberalization, globalization, what are these things?" Wang Young's voice was stifling anger, and I didn't dare to speak up. (Naga Hong Kong: 124)

"What he said is true. Recently, the number of women who deny their nature is increasing. They are proud to be a single or single parent. So the divorce rate continues to increase." (Naga Hong Kong: 125)

"My late mother once advised me, 'Be a woman who is truly a feminine woman. Don't be a feminist who is more against your nature as a woman than to defend the existence and welfare of women.'" (Sekuntum Ruh Dalam Merah: 31)

"My Pride will continue to orbit across the various planets of achievement that give the image that the weak-mythos woman can be as great as a man: as strong as Hercules, as mighty as Icarus, as great as Samson. This metaphor may be exaggerated and laughed at by people, but I don't care because of the praise. It is in my heart, praise to Kunti, my Kunti!" (Bella Donna Nova: 22)

"I am indeed a Javanese woman. However, I do not want just to be used as a consultant. For me, my husband is a friend, an equal partner" (Azalea Jigga: 35)

Radical Feminism Thought

In the short stories *Sebilah Pisau Dari Tokyo*, Naning Pranoto reveals some women who feel marriage is support for freedom. Women like this are considered women with radical feminism because they think that women's main problem is men, so women need to avoid it. Radical feminists do not see any difference between personal and political goals, sexual or biological elements. In analyzing the causes of women's oppression by men, they consider it rooted in the gender of men themselves and patriarchal ideology. Thus, men both biologically and politically are part of the problem. (Umniyyah. 2018).

Then, in a small heart, AB left you because you didn't want to marry him. Because you thought that marriage would make you lose your freedom. You always wanted to be free as a seagull, a seabird that still flies everywhere and doesn't need a cage." (Sebilah Pisau Dari Tokyo: 62)

3. Psychology

The novel *Sekuntum Ruh Dalam Merah*, which has psychological conflict nuances, tells the story of the main character's personality disorder with the frequent hearing of voices within himself. The main character who loses her mother's figure makes her grieve deeply, causing the grief's intensity to lead to depression and withdrawal from social interactions. As Freud said, quoted from

Minderop (2010: 13), the human mind is influenced by the unconscious mind rather than the conscious mind, which in the main character is too dominated by subconscious thinking that appears as whispers in the head.

"What rots your body is yourself. You rotten with liquor, with laziness you think, with logicless heresy. Your days are only filled with extravaganza: adoring and indulging yourself using the wealth of your family—King of Wine. If one day your family goes bankrupt, you will so a skinny rat starves in a manhole! " he chimed as sharp as a sword, so, you were nothing more than a carcass for the living. (Sekuntum Ruh Dalam Merah: 81)

4. Ecology

Naning Pranoto as a practitioner of the Indonesian literature green movement, in her literary works also puts forward education on environmental balance how Naning Pranoto describes the environment as a medicine for life. Ecological literature written by Naning Pranoto is the same as the definition of ecological literature, according to Wang Nuo (2013: 220), namely literature that has ecological responsibility, cultural criticism, early warning of ecology, and has ecological aesthetics, which are unique characteristics of ecological literature.

Ms. Sepuh took out a small copper bottle from under her robe. The bottle contains a mixture of the lime peel oil, grapes, apple-apple blossoms, and sandalwood bark. The oil is rubbed on to Mira's cheeks' surface, accompanied by Pak Sepuh's prayer accompanied by the youths. (Wajah Sebuah Vagina: 24)

Durban's sky has been polluted by air polluted by motor vehicle exhaust fumes on land and at sea and fumes of industrial waste. Durban is besides a city center for business, tourism, and a port city. (Wajah Sebuah Vagina: 82)

Ecofeminism

Ecofeminism suggests a relationship between the oppression of women's nature and oppression (Tong, 2006: 366). In the literary work, Naning Pranoto explains, the colonizers in South Africa carried out massive oppression of the earth and oppressed gender (women).

"In the past, Afrikaner not only took the wealth that is on our earth but also raped our village girls. They damaged those sacred vaginas with their dirty penises (because they were not circumcised and covered with sin) because they pierced the membranes. "an innocent vaginal lining by force," said Ms. Sepuh with restrained anger. (Wajah Sebuah Vagina: 66)

"That's why I built pargue that I hope can polish the Brazilian, facial damage a little." (Bella Donna Nova: 131)

Ecopostcolonialism

Naning Pranoto's work, *Bella Donna Nova* and *Wajah Sebuah Vagina*, tell about eco-colonialism in Brazil and how Brazil became a victim of colonialism because of its natural wealth. From the colonization of nature, the effect of colonization of women, humans, and poverty from generation to generation. Naning Pranoto's view is in line with post-colonialism, which is generally defined as a theory born after most the colonized countries gained their independence. Postcolonialism is a form of awareness and criticism of colonialism. Postcolonialism also combines

various scientific disciplines ranging from philosophy, cultural studies, politics, literary language, social sciences, sociology, and feminism (Anggraini. 2018). Naning Pranoto's view is also in line with the notion of eco-colonialism, a new development of the postcolonial viewpoint, which has a close relationship with the world as a whole and ecological justice (Yuqin. 2018).

"This city is a documentary witness to the triumph of Portuguese colonialism in Brazil, which is known as the Land of Slaves. History sheets also record that Brazil is a Portuguese paradise to extract wealth by clearing Amazon rainforests, sugar cane, and coffee. Brazil is now arid, and even some areas have become barren due to the loss of topsoil. Their brutal traces left behind the destruction of the environment because the Brazilian Motherland was constantly raped, all forms of honey from her wealth exploited. (Bella Donna Nova: 57)

Unexpectedly, the cheerful tone suddenly changed to a higher rhythm, "Aha ... oha ... in the far east are Moluccos, yes ... Maluku. Oh ... poor Maluku, who was raped by Iondo's gang. , 'Ve-O-Ce- Verenigde Oostindische Compognie. That is because the womb of the earth Moluccos is very fertile. It produces abundant spices. Aha ... aho ... while the womb of this earth, this land, is a granary of gold and diamonds. "the voice snapped. (Wajah Sebuah Vagina: 12)

5. Culture

Naning Pranoto's literary works are very thick with the spirit and protection of local culture. Like the consumerism culture, which is one reason for the extinction of a nation's local culture. Meanwhile, in the spirit of protecting local culture, Naning Pranoto is not a conservative, traditional anti-new culture, and Western culture; instead, in his writing, he combines eastern and western cultures into a harmonious cultural unity.

Consumerism

"I mean, um ... Mira or any woman, so let's say a male victim of fraud ... because of her fault. Easy to seduce, mercenary, fantasies about being a conglomerate mistress, easily persuaded by false promises. Anyway, it's your fault. The proof? Many women who survive and find husbands are good people ... "(Wajah Sebuah Vagina: 201)

"The Portuguese in Brazil had a slightly different strategy from the Dutch, who colonized Indonesia. Still, they were equally cruel: extorting, raping, extracting wealth, and bringing them back to their country to build luxury. "(Bella Donna Nova: 58)

Cultural Protection and Harmony

"Asri, that's how people live in the East. It is full of submission, passivity, and waiting. Like a puppet waiting to be played by a puppeteer." But, I live my life with the roots of Western philosophy full of struggle. If necessary, full of rebellion. Rebellion in a positive sense to achieve victories. Rebels to conquer all obstacles that hinder survival. Our life, our existence, our existence is our responsibility. Plants have a will to live. And he struggled. Animals want to stay alive, and they struggle too. If I'm reluctant to struggle, then I'm under animals, under plants. "(Sekuntum Ruh Dalam Merah: 85)

"Glorious victories! It is Western philosophy. Harmony - serene, peaceful, and tuned! It is Eastern philosophy." (Sekuntum Ruh Dalam Merah: 86)

"Be a Javanese knight, don't like to spit out your voice. Be humble:gloating: silence but winning. Because speaking out of voice creates cases." (Sekuntum Ruh Dalam Merah: 87)

6. Religious.

Literary works are divided into two, namely literary works of literature and popular literary works. Popular literary works are literary works that fulfill the reader's desire, serve the community, and have an economic background. Meanwhile, literary works emphasize the aesthetics of language, as well as human moral messages. As in Naning Pranoto's work, several times expressed man's moral message as a servant of God. The spiritual and religious values appear in literature as a solution to life, such as the Naning Pranoto "Writing as Enlightenment." So her literary works succeeded, as religion's literature has enlightened readers to realize religious values in a harmonious, balanced life practice in fulfilling physical and spiritual needs (Central Literary Magazine. 2012).

"Praying is not only to wash away sins but also to free ourselves from the stresses of life that trigger depression. Do you know why? Praying is to draw closer to the Almighty, the Creator of Life, so that we are always under His protection. Father in Heaven gives strength, Jesus. Christ forgives sins, and the Holy Spirit gives enlightenment to all of us. We who pray diligently to our Three Holy-God will get all the blessings. " Father John's voice always played in my ears, but all of that did not move me to pray. (Sekuntum Ruh Dalam Merah: 161)

CONCLUSION AND SUGGESTION

The description of Naning Pranoto's literary works only fits that the public, literary critics, and the Indonesian government include their names in the list of important female writers. Books such as *Ensiklopedia Sastra Indonesia Modern*, *Ensiklopedi Sastra Indonesia*, *33 Tokoh Sastra Indonesia Paling Berpengaruh*, also ensiklopedia.kemdikbud.go.id website are included in her names and literary works. Moreover, her creative writing education career in Indonesia aims to prepare quality writers in Indonesia's future. Many Indonesian writers are fertile in producing literature, of course, Naning Pranoto, who is fertile in making literary works of literature and is also ready to create Indonesian writers in the future through his creative wiring activities.

Even though many critics and the public appreciate her literary works positively, Naning Pranoto's literary works still receive sharp criticism that tries to marginalize her literary works, such as the criticism of the novel "Wajah Sebuah Vagina." It is suspected whether the patriarchal culture is still strong in the world of Indonesian literature. Apart from that, studying, researching literary works, creative writing activities, and green literature education and tourism Naning Pranoto will add to the list of glories of Indonesian writers who carry the theme of Universal Humanism.

BIBLIOGRAPHY

- Abrams, M.H. 1981. *A Glossary of Literary Term*. New York: Holt, Rinehart and Wiston.
- Anggraini, Ade Eka. 2018. Posmodernisme dan Poskolonialisme Dalam Karya Sastra. PUJANGGA Jurnal Pujangga Volume 4, Nomor 1
- Bahar, Saafroedin. 2001. Sebuah Kajian Awal Tentang Keterkaitan Pasukan Paramiliter dan Militer, dengan Faham Militerisme dan Fasisme di Indonesia. *Jurnal Ketahanan Nasional*. Vol 6, No 1.
- Duranti, Alessandro. 1997. *Linguistic Antropology*. Cambridge: Cambridge University Press.
- Eagleton, Terry. 2006. *Teori Sastra: Pengantar Komprehensif* (terj.). Yogyakarta: Jalasutra.
- Keraf, A. Sonny. (2010). *Etika Lingkungan Hidup*. Penerbit Buku Kompas.
- Majalah Sastra Pusat. 2012. *Badan Pengembangan dan Pembinaan Bahasa*. Edisi 4.
- Mi, Du. 2019. Puisi dan Politik--Self Discipline and Heteronomy in Literature. *Meiyushidai*. Vol.07.90-91.
- Minderop, Albertine. 2018. *Psikologi Sastra: Karya Sastra, Metode, Teori, dan Contoh Kasus*. Yayasan Pustaka Obor Indonesia.
- Nuo, Wang. (2013.4). *Ecocritic and Ecological Thought*. Beijing: People Publisher.
- Prihanto, H. Purwaka Hari. 2013. Kebijakan Moratorium Pengiriman Tenaga Kerja ke Luar Negeri dan Dampaknya Terhadap Peningkatan Kualitas Pekerja Migran Indonesia. *Jurnal Paradigma Ekonomika* Vol.1, No.7, April 2013
- Setijowati, Adi. 2018. Kekerasan Simbolik dalam Nyali Karya Putu Wijaya: Karya Sastra, Politik, dan Refleksi. *Mozaik Humaniora*. Vol. 18 (1): 1 - 14.
- Supriyadi. 2019. Praktik Demokrasi dan Kapitalisme di Indonesia Dewasa Ini. *Jurnal Citizenship: Media Publikasi Pendidikan Pancasila dan Kewarganegaraan* Vol. 2, No. 1.
- Tong, Rosemary Putnam. 2006. *Feminist Thought: A More Comprehensive Introduction*. Diterjemahkan dalam Bahasa Indonesia oleh Aquaini Priyatna Prabasmara. Bandung: Jalasutra.
- Umniyyah, Zahratyul. 2018. Jeritan Perempuan yang Terkungkung Sistem Patriarki dalam Kumpulan Cerita Pendek Akar Pule: suatu Tinjauan Feminisme Radikal. *SEMIOTIKA: Jurnal Ilmu Sastra dan Linguistik* Vol 18 No 2
- Wiyatmi. 2017. *Ekofeminisme: Kritik Sastra Berwawasan Ekologis dan Feminis*. Cantrik Pustaka.

Website

- Maman Mahayana <http://mahadewa-mahadewa.blogspot.com/2008/10/oppressed-women-discussion-on.html>. Paper on "ASEAN and India: Searching for New Approach" arranged by Global Association of Indo—ASEAN Studies in Hankuk University of Foreign Studies, Seoul, South Korea , November 2—4, 2007.
- <https://rayakultura.net/about/profilnaning-pranoto/>

Research journals and theses from fiction by Naning Pranoto

- Aprilianto, Heri. 2005. Tokoh Utama Wanita, Dalam Pandangan Gender Pada Novel *Wajah Sebuah Vagina* Karya Naning Pranoto. Skripsi. Unes.
- Br. Munthe, Junita Mohenny. 2014. Representasi Ideologi Patriarki Dalam Novel *Sekuntum Ruh Dalam Merah* Karya Naning Pranoto (Kritik Sastra Feminis). *Bahtera Sastra*. Vol.2. No.2.
- Djumingin, Sulastriningsih. 2008. Feminisme Dalam Novel Indonesia *Wajah Sebuah Vagina* Karya Naning Pranoto. *Buletin Penelitian*. Vol. 7. No.1.
- Faluqi, Muhammad Zaqi. 2011. Ketidakadilan Gender yang Dialami Tokoh Utama Wanita Dalam Novel *Wajah Sebuah Vagina* Karya Naning Pranoto. Skripsi. UNM.
- Fitriana, Ratih. 2015. Nilai Akhlakul Karimah Dalam Novel *Dzikir Jantung Fatimah* Karya Naning Pranoto Dan Skenario Pembelajarannya Di Kelas XII SMA. *Surya Bahtera*. Vol. 3. No. 25.
- Haban, Stefania Benga. 2020. Strukturasi Kekuasaan dan Kekerasan Simbolik Dalam Novel *Bella Donna Nova*. Skripsi. Universitas Sanata Darma.
- Hardiyanto, Fany. 2008. Kekerasan Terhadap Perempuan yang Dialami Tokoh Mira Dalam Novel *Wajah Sebuah Vagina* Karya Naning Pranoto Sebuah Kajian Sosiologi Sastra. Skripsi. Sanata Dharma University.

Seminar Nasional Bahasa dan Sastra Indonesia Unpam, 3 Oktober 2020

- Haryanti, Novi Diah. 2014. Keinginan Untuk Pulang: Kecemasan dan Ambivalensi dalam Novel *Miss Lu*. Jurnal Sasindo Unpam. Vol. 1. No.1.
- Helmi N, Septian. 2013. Tinjauan Psikologi Wanita dalam Novel *Azalea Jingga* Karya Naning Pranoto. Repository Unej.
- Juanda. 2014. Nash-Nash Ideologis Dalam Novel *Wajah Sebuah Vagina* Karya Naning Pranoto: Perkenalan Marxisme Sastra. Genta Mulia. Vol. VIII. No. 1.
- Kusumawardhani, Merry. 2005. Representasi Patriarki Dalam Novel *Wajah Sebuah Vagina* Karya Naning Pranoto. Skripsi. Universitas Airlangga.
- Krismawati, Septina. 2018. Permainan Bahasa Sebagai Representasi Kekerasan Terhadap Perempuan Dalam Novel *Wajah Sebuah Vagina*. Conference or Workshop Item. Universitas Sanata Darma.
- Ma'ani. 2016. Analisis Perubahan Kepribadian Tokoh Utama dalam Novel *Dzikir Jantung Fatimah* Karya Naning Pranoto. Skripsi UMM.
- Pamungkas, Nandang Rudi. 2017. Tema Seks Dalam Lima Novel yang Ditulis Oleh Novelis Perempuan Indonesia. *Metasastra*. Vol. 1. No. 1.
- Pratiwi, Diah. 2019. Kehidupan Tokoh Anne Mary Dalam Novel *Sekuntum Ruh Dalam Merah* Karya Naning Pranoto: Kajian Intertekstual. Skripsi. Unes.
- Putri, Junita. 2019. Gambaran kekerasan terhadap perempuan dalam novel *Mei Merah 1998: Kala Arwah Berkisah* karya naning pranoto (pendekatan sosiologi sastra). Skripsi. Universitas Andalas.
- Rofik, Latifah. 2005. Kontruksi Realitas Wanita Dalam Novel *Wajah Sebuah Vagina* Karya Naning Pranoto: Ditinjau Dari Analisis Wacana Model N. Fairclough (CD). Skripsi. Unmer Malang.
- Rokhim, Abdul. 2020. Citra Perempuan Dalam Novel *Wajah Sebuah Vagina* Karya Naning Pranoto Perspektif Kritik Feminisme Muslim. Skripsi. STIKIP PGRI Pacitan.
- Salamah, Ummu. 2015. Nilai-Nilai *Dzikir al-Asma' al-Husna* Pada Novel *Dzikir Jantung Fatimah* Ada Tuhan di Negeri Kanguru Karya Naning Pranoto. Skripsi. IAIN Sultan Maulana Hasanuddin Banten.
- Sanjaya, Bagus Dwi. 2006. Eksistensi Tokoh Zaza Dalam Novel *Azalea Jingga* Karya Naning Pranoto Tinjauan Psikologi Eksistensial. Skripsi. Universitas Airlangga.
- Setiawan, Agus. 2011. Analisis Feminisme Radikal Dalam Novel *Wajah Sebuah Vagina* Karya Naning Pranoto. Skripsi. Universitas Jember.
- Sukarto, Kasno Atmo. 2019. Kritik Atas Puisi-Puisi Karya Ahmad Nurullah dan Naning Pranoto. Jurnal Pujangga. Vol. 5. No. 2.
- Sunanningtyas, Irika Rully. 2004. Kata sapaan dalam novel *Mumi Beraroma Minyak Wangi* karya Naning Pranoto. Skripsi. USM.
- Susanto, Arju. 2017. Nilai-Nilai Kesetaraan Gender dan Etika Dalam Novel *Wajah Sebuah Vagina*. Populis. Vol. 2. No. 3.
- Tarigan, BR Marlina. 2010. *Wajah Sebuah Vagina* Karya Naning Pranoto: Ketidakadilan dan Kekerasan Terhadap Perempuan. Skripsi. USU.
- Tomayahu, Asrin 2014. *Campur Kode Sekuntum Ruh Dalam Merah* Karya Naning Pranoto (Suatu Tinjauan Sociolinguistik). Skripsi. UNG.
- Uliyah, Imas. 2013. *Mumi Beraroma Minyak Wangi*, Fluiditas Identitas Tokoh Perempuan Dalam Ruang Sosial: Sebuah Pendekatan Feminisme. Literasi. Vol.3. No. 1.
- Wahidah. Analisis Kepribadian Tokoh Utama Dalam Novel *Sekuntum Ruh Dalam Merah* Karya Naning Pranoto (Kajian Psikologi Sastra). Skripsi. Universitas Trunojoyo Madura.
- Wahyuti, Sri. 2011. Propaganda Masyarakat Etnis Tionghoa dalam novel *Miss Lu* Karya Naning Pranoto: Kajian Hegemoni Antonio Gramsci. Skripsi. Unes.
- Yulianingsih, Arifiani. 2015. Diskriminasi Terhadap Masyarakat Etnis Tionghoa Dalam Novel *Miss Lu* Karya Naning Pranoto (Tinjauan Sosiologi Sastra). Skripsi. UNY.

Naning Pranoto's Novel

2001. *Mumi Beraroma Minyak Wangi*. Penerbit Yayasan INDONESIA TERATA.
2003. *Musim Semi Lupa Singgah Di Shizi*. Primamedia Pustaka. (Cerita Bersambung di Tabloid Nova September 2002 - Februari 2003).

2003. Miss Lu. Jakarta: PT Grasindo.
2004. Wajah Sebuah Vagina. Yogyakarta: Galang Press
2004. Bella Donna Nova: Kekasih Dari Ipanema. Jakarta: PT Grasindo.
2005. Azalea Jingga. Jakarta: PT Grasindo.
2007. Naga Hong Kong. Jakarta: Raya Kultura.
2011. Sekuntum Ruh Dalam Merah. Naning Pranoto. DIVA Press.
2019. Mei Merah 1998 Kala Arwah Berkisah. Yayasan Pustaka Obor Indonesia.

Naning Pranoto's Short Stories

1983. Sahabat dalam Sunyi. Media: Zaman, No. 38.
2000. Kekasih Dari Okinawa. Rayakultura.Net.
2003. Kepada Tatui, Sebuah Arcadia. Antologi Sastra Hijau: Nyanyian dari Hutan, Pantai dan Taman Kota
2004. Sebilah Pisau Dari Tokyo: Kumpulan Cerita Pendek. Jakarta: PT Grasindo.
2008. Sopir Taksi dan Sebuah Kepala. (Dimuat di Republika)
2009. Meleleh Bersama Brenda da Costa. Rayakultura.Net.
2010. Bibir Biru. Rayakultura.Net. (Dimuat di SuaraKarya)
2012. Antologi Cerpen Indonesia-Malaysia.
2014. Negeri Malam. rayakultura.net. (Di Muat di Suara Karya Online)
2017. Garis Luka di Tikam Kata-kata. Gubug Hijau Rayakultura Bantul Yogyakarta, Medio Februari.
2018. Memori Ibuku. Warrior.id
Beth dan Tiga Belas Kekasihnya. Rayakultura.Net.
Cerita Dari Filipina. Rayakultura.Net.
Cita-Cita Nurul. Rayakultura.Net.
Dia: Jumidah. Rayakultura.Net.
Janin. Rayakultura.Net.
Jari-Jari Arimbi. Rayakultura.Net.
Kepada Lelaki-ku. Rayakultura.Net.
Kepada Tiankong, Langit yang Jauh. Rayakultura.Net.
Kisah Sebuah Oasis. Rayakultura.Net.
Noda di Atas Pasir Putih. Rayakultura.Net.
Pantai Berdarah. Rayakultura.Net.
Pengakuan Gadis Bergaun Hitam. Rayakultura.Net.
Perempuan di Bawah Pohon Ek. Rayakultura.Net.
Perempuan Di Luar Ruang. Rayakultura.Net.
Ranting Bergoyang. Rayakultura.Net.
Tetes-Tetes Puisi Air. Rayakultura.Net.
Sate Tegal. Rayakultura.Net.
Warna Cinta Seorang Peragawati. Rayakultura.Net.