

RESEARCH ARTICLE

Exploitation of Women in the Name of Capture Marriage Culture in Sumba in the Novel *Women Who Cry to the Black Moon* by Dian PurnomoFaridhatun Nikmah^{1*}, Agus Nuryatin¹, Mulyono¹*faridhatunnikmah28@gmail.com,^[1] Pendidikan Bahasa Indonesia, Universitas Negeri Semarang, Semarang, Jawa Tengah, Indonesia**ABSTRACT**

*The culture of captive marriage that occurs in Sumba as depicted in the novel *Women Who Cry to the Black Moon* by Dian Purnomo. This cultural practice represents an injustice against women and creates stigma for victims who escape abduction. Using a qualitative descriptive method, the study highlights how captive marriage violates women's right to freedom and leads to exploitation in cultural contexts. Forms of exploitation identified in the novel include rape, human trafficking, and violence against women. The findings emphasize that these exploitative practices significantly impact victims, necessitating prevention efforts and protection from families, society, and the state to safeguard women's rights.*

Keywords: *(in italics, alphabetic) 3-5 words Culture; Exploitation, Gender Inequality, Women*

INTRODUCTION

The culture of captive marriage is an important issue to be studied. This is because this culture is considered detrimental to women. This is because it deprives women of their freedom. As stated by Sulis in Salsabila (2021: 1) that captive mating is carried out in an inhumane manner. Usually, captive marriage victims will be kidnapped by a group of men in a public place. Women who are arrested will find it difficult to fight with physical strength. In addition, the victim's family was also unable to resist. This is due to the condition of being trapped in an urgent situation so that the family agrees to the marriage carried out by the daughter to the man who has kidnapped her. Sulis said that in this case, the freedom of women victims of captive marriage will be lost because they will live in male autonomy and must accept the existing circumstances (Khaira & Udasmoro, 2023: 4).

Lolo (2020) explained that the existence of a culture of captive marriage causes many Sumba women to suffer both innately and mentally. This is because the victim received cruel treatment, such as being pulled, grabbed, and forcibly taken to the perpetrator's residence. In addition, victims also often receive physical harassment in the form of sexual touching carried out by the kidnappers. Even after being at the man's house, the woman will be put in the same room with the perpetrator and instigated to propose immediately. In fact, in some cases, the perpetrator often rapes the victim so that the victim can agree to her proposal. With the practice of captive marriage culture, it places the position of women as the target object so that the independence rights owned by women are deprived. The case resulted in the victim being injured both in terms of sexuality, physical, psychological, social, and spiritual. In this case, it shows that the practice of captive marriage culture places the power of men who are still dominant, giving rise to many variants of violence that take refuge behind the culture. Therefore, this tradition

needs to be stopped because it is not in accordance with humanitarian norms.

A case regarding the culture of captive marriage is found in Dian Purnomo's novel entitled *Women Who Cry to the Black Moon*. This novel tells about women's struggle against cultural exploitation. This struggle was carried out to stop or erase the culture of captive marriage in Sumba because it is considered to have deprived women of their independence and violated women's human rights. Therefore, the existence of this novel is used as a way for Dian Purnomo to voice the position of women in helping women to fight for their rights from the cultural realm that is considered detrimental to women, so that this research provides a new color in the field of research on the importance of discussing the exploitation of women in the cultural realm in the novel *Women Who Cry to the Black Moon*.

In this study, we will discuss how the form of exploitation of women in the cultural realm in the novel *Women Who Cry to the Black Moon* by Dian Purnomo? Thus, the purpose of this research is to describe the form of exploitation of women in the cultural realm in the novel *Women Who Cry to the Black Moon* by Dian Purnomo.

This research is very important to be carried out because the culture of captive marriage is no longer relevant to the current situation so that the existence of this culture dominates the increasingly powerful position of men who cause violence against women in the name of culture. With this research, it is possible to find out the form of exploitation of women found in the novel *Women Who Cry to the Black Moon* by Dian Purnomo.

Research on the exploitation of women is still minimal, so researchers are interested in researching the exploitation of women. This research focuses more on the exploitation of women in the cultural realm that occurs in Sumba in the novel *Women Who Cry to the Black Moon* by Dian Purnomo has never been done so that this research is used as a form of knowledge and insight to the community about the importance of

preventing exploitation of women because it has a great impact on women both mentally and physically.

The reason the researcher uses Dian Purnomo's novel is because it raises gender issues that discuss women's struggle against exploitation of women. In addition, the content of the story written by Dian Purnomo is very complex and systematic in solving problems. Dian Purnomo is one of the female writers whose existence is used as an effort to voice the oppression of women. In addition, Dian Purnomo's novel is still rarely used as research material. This is what makes researchers interested in researching more deeply about the problem the struggle of women, nature, and culture in Dian Purnomo's novel.

Dian Purnomo is a female writer whose writings often raise social issues ranging from women's struggles to children imprisoned by Puska PA and UI criminology, gender-based violence at Rutgers WPF Indonesia, pneumonia in children, disabilities, and children living in orphanages while at Save the Children, safe migration, reproductive sexual health and the environment at On Track Media Indonesia which made her learn a lot and change themes His work became a novel that had a very strong story. Apart from being a writer, Dian Purnomo is also a researcher who discusses social issues, both women, children, and the environment that are dominant in her novels. Dian Purnomo tries to create a different universe and hopes to improve social inequality encountered in the real world so that this research is a real picture of the culture of captive marriage that needs to be eliminated because it violates Women's Human Rights.

Relevant research was carried out by Nurani et al (2023) in their research entitled *Capturing The Bride Culture In Sumba, East Nusa Tenggara: A Victimological Analysis* published in the *Journal of Legal Dynamics*, Volume 23, Number 2, Year 2023. The results of this study show that the current form of captive marriage contains violence against women. The violence experienced by victims of captive marriage is motivated by the contrived opportunity and the need for men to marry a woman. From a

victimological point of view, based on Mendelshon's theory of the victim's level of error, the victim of captive marriage is a completely innocent victim. The victim experienced physical and psychological violence and was degraded. Based on Schafer's concept of victim responsibility, they are categorized as biologically and socially weak victims. . The similarity of this research with the author is that they both discuss the tradition of captive marriage in Sumba which is detrimental to women. The difference between this research and the author is that in this study it is more about the application of the culture of marriage which is carried out by capturing the culture of brides in Sumba, NTT with a study of victimology, while the author is more about the exploitation of women in the realm of culture of marriage in the novel *Women Who Cry to the Black Moon* by Dian Purnomo which is used as the object of research.

Another relevant research was carried out by Mashury (2024) in his research entitled *Child Exploitation in the Cultural Realm: A Case Study of the Horse Racing Tradition in Gayo* published in *Urban: Journal of Urban Art and Cultural Industry*, Volume 8, No.1, in 2024. The results of this study show that the Horse Racing tradition is considered not in accordance with the values that prevail today so that with the documentation of problems regarding the horse racing tradition, it is hoped that it can answer the anxiety and problems of children in the cultural realm who are exploited in the hope of being able to have an impact on the sense of security for child jockeys, avoid exploitation, and remain part of the preservation and promotion of traditional culture. Monday, and people's games. The similarity of this research with the author is that they both discuss exploitation in the cultural realm. The difference between this study and the author is that the first in this study focuses on the Horse Racing tradition in Gayo Aceh, while the author uses the tradition of capture marriage in Sumba. In addition, in this study, the novel *Women Who Cry to the Black Moon* by Dian Purnomo is used as the object of research. In this study, it only focuses on the exploitation of children in the cultural realm, while the author focuses more on human exploitation in the realm of captive marriage

culture which has become a developing culture for society that is not relevant to the current situation.

METHOD

The method used in this study is qualitative descriptive because the data used is in the form of descriptive data. Qualitative methods are used to understand the interests of a number of individuals or community groups related to problems that originate from social problems (Creswell, 2013: 12). The research method used in this study is qualitative descriptive by analyzing the form of exploitation of women in the cultural realm in the novel *Women Who Cry to the Black Moon* by Dian Purnomo. This is because there are many forms of exploitation of women in the cultural realm.

The data used in this study are in the form of words, phrases, and sentences in stories based on novels about the form of exploitation of women in the novel *Women Who Cry to the Black Moon* by Dian Purnomo which is then strengthened with data relevant to the research. The data sources of this research are divided into two, namely primary and secondary data sources. The primary data source is in the form of the novel *Women Who Cry to the Black Moon* by Dian Purnomo, while the secondary data is in the form of supporting data in the form of books, journals, articles, and proceedings that are relevant to research on the form of exploitation of women in the cultural realm.

The data collection technique used in this study uses reading, note-taking, and relationship techniques between elements of the novel *Women Who Cry to the Black Moon* by Dian Purnomo. Reading techniques are done by reading carefully. Then, it is classified about women's struggle against the exploitation of nature. The recording technique is carried out by recording data on the form of exploitation of women in the cultural realm in the novel *Women Who Cry to the Black Moon* by Dian Purnomo which is then grouped according to their type. The relational technique between elements is carried out by associating the elements of the novel with relevant data. Then the data is

analyzed using theories relevant to the research in order to obtain maximum results.

Data analysis techniques are carried out by grouping or classifying important parts in it. The data analysis technique in this study uses an interactive method from Miles and Huberman deep Sugiyono, 2018: 92) Through three stages, namely (1) data reduction is carried out by sorting the data that has been collected and grouping each data according to its category, (2) data presentation starts from data analysis and provides a description of each data that has been categorized, and (3) drawing conclusions or verification so that later maximum results can be obtained and Deep.

RESULTS

The results of this study show that there is exploitation of women in the cultural realm in the novel *Women Who Cry to the Black Moon* by Dian Purnomo. The following table shows cases of exploitation of women in the cultural realm in the novel *Women Who Cry to the Black Moon* by Dian Purnomo.

Tabell 1. Results of Exploitation of Women in the Cultural Realm

No	Forms of Exploitation	Amount of Data
1.	Rape	7
2.	Women's trafficking	1
3.	Violence against women	4

Source: Novel *Women Who Cry to the Black Moon* by Dian Purnomo

From the data above, it shows that the most data is found in the exploitation of women in the cultural realm in the novel *Women Who Cry to the Black Moon* by Dian Purnomo, a case about rape. This is because the case has become a culture in Indonesia that often happens to girls due to the lack of government officials in enforcing the law in Indonesia so that this case often occurs. Second, there are cases of violence against women who

consider that the position of men is more powerful than women so that they act arbitrarily, and third, cases of trafficking in women or activities carried out by selling women abroad with the aim of making a lot of profits without caring about the fate and future of the victims.

DISCUSSION

Based on the above results, it will be explained in more depth about the form of exploitation of women in the cultural realm found in the novel *Women Who Cry to the Black Moon* by Dian Purnomo.

Rape

Rape is a form of cultural exploitation carried out by rape. Rape is an unlawful act. The act of rape can harm other people, namely the person who was raped. In the Criminal Code, there is a threat of punishment in Article 285 which says that a man who forces a woman is not his wife and the man has sex with threats or rape. Rape victims who experience very serious consequences both physically and psychologically. Physical consequences that can be experienced by victims include (1) damage to body organs, such as tearing the hymen, fainting, and death, (2) victims are very likely to be affected by sexually transmitted diseases (STDs), (3) unwanted pregnancy. In addition, the victim who was raped experienced quite severe trauma because the incident was a shock to the victim.

Rape victims become moody, cry, isolate themselves, regret themselves, feel afraid, and so on (Sihombing & Nuraeni, 2022: 17). In Dian Purnomo's novel, it is found that there is cultural exploitation that has an impact on rape experienced by women. The following is data that shows the rape experienced by women in the name of culture.

With the closure of the police report that Leba Ali was a suspect in the kidnapping and rape of Magi, the prohibition on the jahanam man not being allowed to approach Magi was also lifted. From her father, Magi heard for herself that her wedding plan would continue because Ama Bobo could not bear the disgrace and did not want her family to be

considered to bring disaster to the whole village because she reneged on the agreement that had been made between the two families. Magi was really upset but his voice was meaningless in his own home. Just like the voices of other women behind their big houses (Purnomo, 2023: p. 111).

From the data above, it shows that Leba Ali was made a suspect in the kidnapping and rape of Magi. This is what causes Magi to be forced to marry the person who kidnapped her and is not loved by her. Even her parents still planned her marriage to the man because her parents could not bear the disgrace and did not want her family to bring disaster to her village because she reneged on the agreement that had been made between the two people. This is what caused the anxiety and fear experienced by Magi with the decision taken by his family to marry his daughter to someone he did not love, even the person who had kidnapped him.

Based on the data above, it shows that there is cultural exploitation in the form of kidnapping or mating, capture and rape experienced by Magi. The existence of captive marriage and rape experienced by Magi made Magi deeply depressed because she was going to marry someone she didn't love. In fact, Magi carried out an action that made her life threatened to disappear with the aim of destroying her life as a result of the rape victim.

Rape is a criminal act of violence and humiliation of a woman committed through sexual means, without her consent, and without her consent (Sari et al., 2015: 172). Sulistyaningsih & Faturochman (2015: 14) said that rape victims can experience serious consequences both physical and psychological (psychological).

The physical consequences experienced by the victim include (1) damage to body organs, such as tearing blood membranes, fainting, and death, (2) the victim is very likely to be affected by sexually transmitted diseases, and (3) unwanted pregnancy. Meanwhile, rape victims have the potential to experience quite severe trauma because of the rape which causes shock to the victim. Psychiatric shocks are caused because they can be accompanied by physical reactions that cause

short-term and long-term effects, one of which is traumatic (Hayati, 2000: 21). Rape victims can become moody, cry, isolate themselves, regret themselves, feel afraid, and so on (Sari et al., 2015: 179). The handling and healing of psychological trauma caused by sexual violence needs to receive great attention from all parties involved, such as family, society, and the state. Therefore, in providing protection for children, it is necessary to have a systems approach, which includes a social welfare system for children and families, a justice system that is in accordance with international standards, and a mechanism to encourage appropriate behavior in society (Noviana, 2015: 13). Thus, children can go through the handling period with the support of their family so that they can get through it.

Women's Trafficking

Trafficking in women is an organized crime in which the perpetrators of crimes have different roles from each other. Trafficking in women is a criminal activity between countries. Harkrisnawo in Kusumawardhani (2010: 333) said that women's trafficking is an organized activity that is global and transnational, involves a wide and systematic network, and utilizes high technology including information communication technology. Another opinion was also put forward by Mardjono in Kusumawardhani (2010: 333) saying that trafficking in women is a problem of organized crime that refers to secret organizations with the aim of obtaining money through illegal activities.

In Dian Purnomo's novel, it is found that there is trafficking in women. The following is data that shows the trafficking of women found in Dian Purnomo's novel.

Magi lives in a peaceful house and lives completely dependent on the Female Echo. There was another woman who was staying with him when he came. She was a victim of human trafficking who experienced violence during the delivery process to Malaysia. The intermediary held him at home for almost two months without clarity. He was not allowed to leave the house, food was only given once a day, and no other facilities

existed. He was once beaten for trying to escape. The scars of his blows were gone, but his sunken eyes and thin body told him a lot about what he had experienced. After two weeks together, the woman's case was successfully solved and she finally went home (Dian Purnomo, p. 144).

The data above tells about a Magi who is a victim of captive marriage who depends on Gema Perempuan for her life. Gema Perempuan is a protection organization that accommodates women from sexual, physical, and other crimes committed by men. After becoming a victim of captive marriage, Magi depended on Gema Perempuan because with Gema Perempuan's participation, her enthusiasm to live and fight was even higher. In addition, during the event held by Gema Perempuan, the arrival of a victim who was a victim of human trafficking who experienced violence during the delivery process to Malaysia. The person who is the intermediary in trafficking women actually detains her without clarity and the victim is not allowed to leave the house and is only given a meal once a day without any supporting facilities. He was even beaten for running away. This is what caused his eyes to be sunken due to the blow made by the intermediary who brought him to Malaysia. Sunken eyes and thin bodies are used as a form of violence carried out by intermediaries from the trafficking of women. After two weeks together, the woman's case was successfully resolved and finally she was able to return to Indonesia.

Based on the data above, it shows that there is cultural exploitation in the form of trafficking in women. Trafficking in women is a criminal case that is carried out by selling women abroad with the aim of making a lot of profit. Another opinion was also put forward by Asnawi et al (2022: 49) saying that human trafficking is the recruitment, transportation, transfer, shelter, or reception of a person with the threat or use of violence or various other forms of coercion, such as kidnapping, forgery, fraud, crime syndicates, and so on. It is even used as exploitation of prostitution or other forms of sexual exploitation, forced labor, slavery, similar practices of servitude or organ harvesting. Kusumawardhani (2010: 332) explained that trafficking in women is an organized crime

committed by a person by promising a better life as a domestic worker, and so on. Operadi usually forges travel documents abroad under the guise of massage parlors, beauty salons or hair salons, disguises themselves as Indonesian singers and dancers, works in restaurants, and even gets married as a bride and groom. This *modus operandi* is carried out using a series of lies, promises, or false circumstances given by the perpetrator to the victim.

Kusumawardhani (2010: 332) said that trafficking in women violates Human Rights. Basically, the case of trafficking in women violates women's right to live, be free, and be free from all forms of slavery. Child trafficking undermines a child's basic need to grow up in a safe environment and deprives children of their right to be free from sexual violence and exploitation. This opinion is in line with what was stated by (Asnawi et al., 2022: 47) that trafficking in women and children is a violation of human rights because it is considered a pleasure for sex service users as a source of income for those engaged in the sex industry, prostitution, trafficking in women, and business-related practices. Basically, trafficking in women and children is a form of sexual violence by placing women and children in destructive and degraded physical and mental conditions. Therefore, there is a need for strict law enforcement because the state has the obligation and responsibility to prevent, invest, and punish acts of trafficking and provide protection for victims to ensure the existence of dignity and dignity possessed by human beings, especially women. This is because there is legal protection for victims of female trafficking.

Wulandari & Wicaksono (2014: 18) said that there is legal protection for victims of trafficking divided into the rights of victims of crime, including (1) victims get compensation and suffering, (2) victims refuse restitution for the benefit of the perpetrator, (3) victims get restitution or compensation for their heirs, if the victim dies due to a criminal act committed by the perpetrator, (4) victims receive coaching and rehabilitation, (5) the victim gets his property rights back, (6) the victim gets protection from the threat of the perpetrator reporting the criminal act that befell

him and if he becomes a witness to the criminal act that occurred, (7) the victim receives legal counsel's assistance, and (8) the victim has the right to use legal remedies. According to the Criminal Code, there are three legal rights that allow victims of crime to use the criminal justice process, namely the right to file objections to the action of stopping, investigating, and prosecuting, the right of victims to report and become witnesses, and the right to demand compensation (Mudzakir, 2002: 30-31).

The form of legal protection against trafficking in women is in accordance with the rules in Criminal Code 324 concerning legal protection and prevention of trafficking in women and children. Article 324 says that whoever carries out a slave business with personal funds or other people's funds, conducts a slave business or engages in one of the direct and indirect offenses, will be threatened with a sentence of at least twelve years of imprisonment (Siregar et al., 2024: 34). This article is strengthened by Article 83 of Law Number 23 of 2002 concerning child protection and regulates the prohibition of trafficking, selling, or kidnapping children for personal gain or for sale (BAPPENAS RI, 2002). In addition, Article 88 prohibits economic and sexual exploitation of children. Presidential Decree No. 88 of 2002 concerning the National Action Plan to Prevent Trafficking in Women and Children reaffirmed the Indonesian government's commitment to combating trafficking in persons, as well as the signing of the 2007 law on the eradication of trafficking in persons (Siregar et al., 2024: 36).

Based on the above data, it can be concluded that the trade case is a case that is prohibited by the state. This has been regulated in the Criminal Code Article 324 and Article 83 of Law Number 23 of 2002 concerning child protection and regulates the prohibition of trading, selling, or kidnapping children for personal gain or for sale so that with the presence of perpetrators who carry out trafficking, they will be threatened with a prison sentence of at least twelve years. In addition, victims of female trafficking receive handling assistance from both families and the state. This aims to eliminate the victim's trauma from unwanted acts.

Violence against Women

Cases of violence against women are a problem that is currently rampant in Indonesia. Violence is a form of injustice experienced by a person. As stated by Mappiare, violence is an act that is carried out by hurting someone with the aim of gaining satisfaction in oneself and others. Violence does not only occur in the physical aspect, but also occurs in the mental aspect. Physical violence is carried out by hurting the human body even to the point of losing life, while mental violence, such as the process of indoctrination, threats, and pressure with the aim of curbing and limiting a person's thinking power. As stated by So (2021: 118) said that violence against women refers to acts both verbal and non-verbal based on gender differences caused by women's misery or suffering either physically, sexually, or psychologically, including the threat of certain acts, coercion or arbitrary deprivation of independence both in public and in private life.

The causes of violence against women are very diverse. Afandi (2019: 114) divides the two main causes of violence against women, including (1) patriarchal ideology or gender bias, and (2) exploratory development mechanisms. Nowadays, patriarchy is used to describe the dominance of men over women. Thus, the relationship between women and men in the structure of community life is in an asymmetrical position, causing discrimination or marginalization of women in various fields of life.

In the novel *Women Who Cry to the Black Moon* by Dian Purnomo, a form of violence against women is found. This causes discrimination and marginalization of women. The following is data that shows the existence of violence in women in the novel by Dian Purnomo.

Magi's story is nothing. Her suffering is far from heartbreaking when compared to the story she has just heard. Mama Bernadet was married for ten years with punches and kicks as a daily meal. Then at night like a prostitute, she continues to serve her husband with a pain that still sticks to her body and heart (Dian Purnomo, 2013. p. 218).

From the data above, it shows that there is a suffering of violence experienced by Mama Bernadet who has been married for ten years. In a marriage for ten years, she always received persecution from her husband. Even every day he always gets punches and kicks. At night she was treated like a prostitute who continued to serve her husband even with a stinging sensation in her body and heart.

Based on the data above, it shows that there is domestic violence committed by a husband to his wife. The form of violence is in the form of physical and sexual violence. Physical violence is in the form of being beaten, persecuted, and so on, while sexual violence is in the form of being forced to have sexual intercourse. The causes of the violence include economic pressure, mental cruelty, and lack of good morals, jealousy, third-party interference, lack of harmony, and so on (Widiastuti, 2008: 33). With the violence experienced by women, it has an impact on negative behavior, such as loss of appetite, behavior and a sense of helplessness, severe psychological disorders, loss of reason until they become paranoid and can no longer believe in the reality that occurs (So, 2021: 118). The protective factor of violence against women is carried out through several ways, including protection at the individual level where confidence and positive perceptions of self-control are proven to be able to protect women from violence.

In addition, the quality of relationships and family and partner interactions can also be a protective factor for women because a strong family and the relationship between parents and children can be a protector for women who experience violence. Another factor is at the level of small environments such as citizen unity, which is intended for women, as well as facilities in residential environments (facilities, health services, recreation places) that are supportive. In addition, several factors also indirectly affect the level of protection of women from violence, such as political stability, control of the use of weapons, and the promotion of gender equality and anti-violence can also be protective factors for women

to reduce the risk of violence (Juita, 2018: 358). Therefore, there needs to be an effort made by the government in providing services for victims of violence against women.

Violence victim services aim to alleviate and provide support to victims of violence so that they have the spirit to live. Widiastuti (18) said that there are various services provided by Indonesia, including the Women's Service Unit (UPP) which is located in hospitals intended for women victims of physical (persecution) and sexual violence (rape and sexual harassment), community-based service centers that are carried out based on local orders and mechanisms that are fair, institution-based services by providing psychological and legal assistance with The purpose is to empower women so that they can overcome the problems experienced, the Commission for Missing Persons and Victims of Violence (KONTRAS), and the National Commission on Anti-Violence Against Women (Komnas Perempuan Indonesia), and so on.

In addition to services and protection for women, there needs to be efforts that need to be made, namely by actively involving NGOs and involving community members, and so on by providing support and training carried out by the health service system, health workers are expected to be able to fulfill services physically, emotionally, and a sense of security from victims of violence.

Utami (2016: 57) said that to carry out the function and role in overcoming the problem of violence against women, it is done in several ways, namely (a) understanding the problem of violence against women and the helplessness of victims, which affects women's reproductive health and their ability to make decisions, (b) provide appropriate counseling and convince women that various forms of violence committed by their partners are unacceptable, and therefore no woman deserves to be beaten, forced to have sexual intercourse or emotionally abused, (c) conduct anamnesis about violence experienced sympathetically so that the victim feels helped, (d) provide empathy and support for the victim, (e) be able to provide medical, counselling, visum and as

needed refer to adequate facilities quickly and appropriately, (f) provide Family Planning services and other reproductive health services as needed, as well as prevent serious impacts on the reproductive health of victims, (g) be able to identify victims of violence and be able to connect them with other community support services such as NGO politics and other assistance, and (h) provide protection for victims or witnesses from violence, retaliation or stigmatization.

It can be concluded that the efforts and handling carried out are a form of minimizing violence against women so that these efforts are a form of encouragement and support for victims not to do unwanted things.

CONCLUSION

Based on the results and discussion above, it can be concluded that the culture of captive marriage is a form of exploitation of women where this tradition violates women's rights. The forms of exploitation of women from the cultural realm were found to be three things, including rape, trafficking in women, and violence against women. With cases of exploitation of women becoming more and more prevalent, efforts need to be made. This aims to prevent cases of exploitation of women. And victims who are victims of women's exploitation cases need to get support and protection from family, friends, society, and the state. With the aim of helping victims overcome the problems that occur so that unwanted things do not happen.

With this research, it can add insight for the public about the form of exploitation found in the novel *Women Who Cry to the Black Moon* by Dian Purnomo so that with this research the community can help prevent cases of exploitation in Indonesia. In addition, this research can be used as a reference for similar research. The researcher hopes that there will be research that discusses the form of service and coaching for victims of female exploitation in Indonesia with the aim of adding research by raising gender issues for victims of female exploitation.

ACKNOWLEDGEMENT

I would like to thank my thesis supervisors Prof. Dr. Agus Nuryatin, M.Hum and Dr. Mulyono, S.Pd., M.Pd who have helped guide my thesis until now. I would also like to thank my family, especially Mr. Muhammad Sholeh and Mrs. Siti Khalimah who have always prayed and supported me until now. And not to forget my sister Nur Aini Zulfah who is always ready to ask for help. Hopefully this article will bring benefits and benefits to humanity around the world. Amin.

REFERENCE

- Afandi, A. (2019). Bentuk-bentuk perilaku bias gender. *Lentera: Jurnal Gender dan Child Studies*, 1(1), 1–18.
- Asnawi, H. S., Nawawi, M. A., Setiawan, A., & Mu'in, F. (2022). Perlindungan korban human trafficking perspektif hukum pidana dan hak asasi manusia. *Moral: Jurnal Ilmu Hukum*, 8(1), 45.
- Creswell, J. W. (2013). *Research design: Pendekatan kualitatif, kuantitatif, dan mixed* (3rd ed., translated by Achmad Fawaid). Yogyakarta: Pustaka Belajar.
- Hayati, E. N. (2000). *Panduan untuk pendamping perempuan korban kekerasan konseling berwawasan gender*. Yogyakarta: Rifka Annisa.
- Jadi, M. (2021). Kekerasan terhadap perempuan: Pemicu dan alternatif penanganan. *Afiasi: Jurnal Kesehatan Masyarakat*, 6(2), 110–126.
- Juita, S. (2018). Peran serta masyarakat dalam upaya pencegahan kekerasan terhadap anak dari perspektif hukum pidana. *Jurnal Penelitian Pendidikan Sosial Humaniora*, 3(1), 356–363.

- Khaira, N. A., & Udasmoro, W. (2023). Resistensi perempuan dalam tradisi kawin tangkap pada novel *Perempuan yang Menangis kepada Bulan Hitam* karya Dian Purnomo [Master's thesis, Universitas Gadjah Mada]. Retrieved from <https://etd.repository.ugm.ac.id/penelitian/detail/226122#:~:text=Tesis%20ini%20berjudul%20%E2%80%9CResistensi%20Perempuan>
- Kusumawardhani, D. T. P. (2010). Pencegahan dan penanggulangan perdagangan perempuan yang berorientasi perlindungan korban. *Jurnal Masyarakat dan Budaya*, 12(2), 331–363.
- Lolo, I. U. (2020). Dari liturgi baptisan menuju liturgi kehidupan: Menjadi gereja bagi perempuan korban kawin tangkap. *Jurnal Kenosis*, 6(2), 216–237.
- Mashury, D. A. (2024). Eksploitasi anak di ranah budaya: Studi kasus tradisi pacu kuda di Gayo. *Urban: Jurnal Seni Urban dan Industri Budaya*, 8(1), 1–15.
- Noviana, I. (2015). Kekerasan seksual terhadap anak: Dampak dan penanganannya. *Jurnal Sosio Informa*, 1(1), 13–28.
- Nurani, S. S., Angkasa, A., Budiono, A., Nurdin, N., & Dewi, D. A. S. (2023). Capturing the bride culture in Sumba, East Nusa Tenggara: A victimological analysis. *Jurnal Dinamika Hukum*, 23(2), 357.
- Salsabila, N. (2021). Kawin tangkap; Manifestasi kekerasan seksual dari manipulasi budaya. *Jurnalperempuan.org*. Retrieved from <https://www.jurnalperempuan.org/warta-feminis/kawin-tangkap-manifestasi-kekerasan-seksual-dari-manipulasi-budaya>
- Sari, K. R., Deliana, S. M., & Rulita. (2015). Dampak psikologis pada remaja korban pemerkosaan di Kabupaten Temanggung. *Jurnal Psikologi Ilmiah*, 7(2), 171–174. Retrieved from <https://journal.unnes.ac.id/nju/index.php/INTUISI>
- Sihombing, A., & Nuraeni, Y. (2022). Korban perkosaan ditinjau dari viktimologi dalam tindak pidana kejahatan perkosaan. *Justice: Jurnal Law*, 3(2), 15.
- Siregar, D., Harahap, F. S., Na'im, K., Sitepu, K., Br Ginting, A., & Aulia, R., et al. (2024). Perlindungan hukum dan pencegahan perdagangan perempuan dan anak. *Bantenese: Jurnal Pengabdian Masyarakat*, 6(1), 29–38.
- Sulistyaningsih, E., & Faturochman. (2015). Dampak sosial psikologis perkosaan. *Buletin Psikologi*, 23(1), 1–26. Retrieved from <https://e-journal.lp2m.uinjambi.ac.id/ojp/index.php/STJSPS/article/view/668>
- Utami, P. N. (2016). Optimalisasi pemenuhan hak korban kekerasan terhadap perempuan melalui pusat pelayanan terpadu. *Jurnal Hak Asasi Manusia*, 7(1), 55–67.
- Widiastuti, T. W. (2008). Perlindungan bagi wanita terhadap tindak kekerasan. *Jurnal Wacana Hukum*, 7(1), 30–42.
- Wulandari, C., & Wicaksono, S. S. (2014). Tindak pidana perdagangan orang (human trafficking) khususnya terhadap perempuan dan anak: Suatu

permasalahan dan penanganannya di Kota Semarang. *Jurnal Yustisia*, 3(3), 15–26. Retrieved from <https://jurnal.uns.ac.id/yustisia/article/view/29272>