

**WOMEN'S FREEDOM FROM COERCION IN NURIL BASRI'S
LOVE, LIES AND INDOMEET: A STUDY OF MILL'S LIBERAL
FEMINISM**

THESIS

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**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM
MALANG
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THESIS

Presented to:
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MALANG
2026**

STATEMENT OF AUTHORSHIP

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I state that the thesis entitled "Women's Freedom From Coercion in Nuril Basri's *Love, Lies and Indomee: A Study of Mill's Liberal Feminism*" is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in the bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

Malang, June 17th, 2026

The Researcher



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APPROVAL SHEET

This is to certify Afro Syifa Umariyah's thesis entitled **Women's Freedom From Coercion in Nuril Basri's *Love, Lies and Indomee*: A Study of Mill's Liberal Feminism** has been approved for thesis examination at the Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, as one of the requirements for the degree of *Sarjana Sastra* (S.S.).

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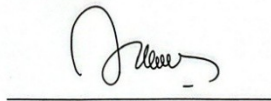
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MOTTO

“And He found you lost and guided (you)”

—Qur'an 93:7

"And sufficient is Allah as Witness"

—Qur'an 48:28

“Even if you’re walking slowly, you’re still moving forward.”

—Lee Jihoon - Seventeen

“Don’t be so hard to yourself, it’s your first time living.”

—Cheers to Youth by Seventeen

DEDICATION

This thesis I dedicate to:

My beloved family—my father, my mother, my sister, and also myself.

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Praise be to Allah SWT, the Lord of the Universe, the Owner of the Day of Judgment, who always bestows His mercy and blessings. All praise is due to Allah who has blessed one of His servants to be able to complete the thesis entitled *Women's Freedom From Coercion In Nuril Basri's Love, Lies and Indomee: A Study of Mill's Liberal Feminism*. Not to forget, prayers and peace always be upon our Prophet Muhammad SAW, who has brought humanity from the age of darkness to the age of bright light.

The completion of this research is none other than thanks to the involvement, support, and guidance from the people around me. Therefore, the researcher sincerely wishes to express the greatest gratitude to

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Thus, I welcome all feedback, criticism, and suggestions from the readers. Hopefully, this thesis can become a new insight for future research.

Malang, June 17th, 2026

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ABSTRACT

Umariyah, Afro Syifa. (2026). Women's Freedom From Coercion in Nuril Basri's *Love, Lies and Indomee*: A Study of Mill's Liberal Feminism. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Dr. Hj. Isti'adah, M.A.

Keywords: liberal feminism, coercion, life choice, John Stuart Mill, Love Lies and Indomee

In the realm of liberal feminism, women should be free from coercion to make their own life choices. This concept of freedom is central to the experiences of Ratu, the female protagonist in Nuril Basri's novel, *Love, Lies and Indomee*. The objectives of this study are to identify the forms of coercion experienced by Ratu and to analyze how these pressures influence her life choices. Employing feminist literary criticism, this study focuses on John Stuart Mill's framework of liberal feminism regarding freedom from coercion. The study reveals two distinct forms of coercion: family and societal, with family coercion being the most dominant. This pressure manifests through repetitive questions about marriage, parental matchmaking, expectations of domestic roles, and rigid social standards. In response, Ratu demonstrates opposition by rejecting family interference and asserting her autonomy. Ultimately, the results indicate that while the protagonist's life choices are heavily challenged by continuous external pressures, they also spark her feminist agency. This study is expected to contribute to the body of knowledge on liberal feminism, particularly within contemporary literary analysis.

ABSTRAK

Umariyah, Afro Syifa. (2026). Kebebasan Perempuan dari Paksaan dalam *Love, Lies and Indomee* karya Nuril Basri: Studi tentang Feminis Liberal Mill. Skripsi, Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Dr. Hj. Isti'adah, M.A.

Kata Kunci: feminisme liberal, koersi, pilihan hidup, John Stuart Mill, Love Lies and Indomee

Dalam ranah feminisme liberal, perempuan harus bebas dari segala bentuk koersi atau paksaan dalam menentukan pilihan hidup mereka. Konsep kebebasan dari koersi ini dapat diamati pada tokoh utama perempuan bernama Ratu dalam novel *Love, Lies and Indomee* karya Nuril Basri. Penelitian ini bertujuan untuk mengidentifikasi bentuk-bentuk koersi yang dialami oleh tokoh Ratu dan menganalisis bagaimana bentuk koersi tersebut memengaruhi pilihan hidupnya. Penelitian ini menggunakan pendekatan kritik sastra feminis dengan berfokus pada konsep kebebasan dari koersi dalam kerangka feminisme liberal yang dikemukakan oleh John Stuart Mill. Hasil penelitian menunjukkan adanya dua bentuk koersi yang dialami oleh Ratu, yaitu koersi keluarga dan koersi sosial, dengan koersi keluarga sebagai bentuk yang paling dominan. Tekanan tersebut muncul melalui pertanyaan yang berulang mengenai pernikahan, upaya perjodohan oleh orang tua, ekspektasi terhadap peran domestik perempuan, dan standar sosial yang dibebankan pada perempuan. Sebagai respons terhadap tekanan tersebut, Ratu menunjukkan penolakan terhadap campur tangan keluarganya dan menegaskan haknya untuk menentukan pilihan hidup sendiri. Hasil penelitian ini mengindikasikan bahwa meskipun pilihan hidup tokoh utama terus dihadapkan pada tekanan eksternal, hal tersebut justru memicu agensi feminisnya untuk melawan. Penelitian ini diharapkan dapat memberikan kontribusi teoretis terhadap perkembangan ilmu pengetahuan mengenai feminisme liberal, khususnya dalam analisis karya sastra kontemporer.

مستخلص البحث

عُمرية، عفرى شفاء. (2026). حرية المرأة من الإكراه في رواية نوريل بصري الحب، الأكاذيب والإنومي: دراسة في النسوية الليبرالية لجون ستيوارت ميل. رسالة بكالوريوس. قسم الأدب الإنجليزي، كلية العلوم الإنسانية، جامعة موالان مالك إبراهيم الإسلامية الحكومية مالانج. المشرف: الدكتورة إستيعادة، ماجستير الآداب.

الكلمات الأساسية: النسوية الليبرالية، الإكراه، الحب الأكاذيب وإنومي

في إطار النسوية الليبرالية، ينبغي أن تتمتع المرأة بحرية اتخاذ قراراتها الحياتية دون إكراه. ويتجلى مفهوم التحرر من الإكراه في شخصية راتو، الشخصية النسائية الرئيسية في رواية "الحب والأكاذيب والإنومي" للكاتبة نوريل بصري. تهدف هذه الدراسة إلى تحديد أشكال الإكراه التي تعرضت لها راتو، وكيف أثرت هذه الأشكال على خياراتها الحياتية. تستخدم الدراسة النقد الأدبي النسوي، مع التركيز على مفهوم التحرر من الإكراه ضمن إطار النسوية الليبرالية كما صاغها جون ستيوارت ميل. ومن خلال هذه الدراسة، توصلت الباحثة إلى شكلين من الإكراه تعرضت لهما راتو: الإكراه الأسري والإكراه المجتمعي، مع كون الإكراه الأسري هو الشكل الأكثر شيوعاً. وينشأ هذا الإكراه من خلال الأسئلة المتكررة حول الزواج، وجهود والديها في التوفيق بين الزوجين، والتوقعات المتعلقة بأدوار المرأة المنزلية، والمعايير الاجتماعية المفروضة عليها. استجابة لهذه الضغوط، تُظهر راتو مقاومة واضحة برفضها تدخل عائلتها وتأكيداً على حقها في تحديد خيارات حياتها. تشير نتائج هذه الدراسة إلى أن خيارات الشخصية الرئيسية تتأثر بضغوط خارجية مستمرة. من المتوقع أن يكون هذا البحث مفيداً للقراء والباحثين على حدٍ سواء في تعزيز معرفتهم بالنسوية الليبرالية، لا سيما فيما يتعلق بالأعمال الأدبية.

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CHAPTER I

INTRODUCTION

The researcher begins this study with an introduction. This chapter comprises five discussions: the background of the study, the problems of the study, the significance of the study, the scope and limitations, and the definition of key terms.

A. The Background of the Study

Women living in most of today's urbanised communities are routinely expected to fulfil particular milestones in their life before they can be considered successful members of their society. Among these, one of the most significant milestones towards achieving success is marriage. This expectation is not an exclusive cultural norm; it serves as an external social force that directly influences women's personal decision making. For example, a new study of unmarried individuals found that women experience considerable pressure from both their families and society to enter into marriage. This pressure contributes negatively to these women's sense of belonging and psychological welfare (Liu et al., 2025).

Additionally, research conducted in Indonesia demonstrates that many unmarried women are treated with a degree of social stigma, which suggests that their single status will expose them to social prejudice, insecurity, and moral scrutiny (Laksono et al., 2023). Thus, it can be seen that women's choices throughout their lives - including their decision to marry - are not solely the result of personal, individual preference, and are significantly shaped by the external

expectations of parents, family, and society as a whole. This demonstrates how norms and cultural expectations exert pressure on women, which restricts their freedom of choice with respect to their life experience.

Seeing the various difficulties and discrimination that women continue to face around the world, feminism emerged as a social movement, ideology, and theory that fights for equality between men and women. This movement began to grow rapidly in various parts of the world in the 18th and 19th centuries, including in Indonesia, with the aim of ensuring that everyone has the same rights, opportunities, and treatment regardless of gender. During this period, feminist leaders sought change and equality for women. Feminist discourse then developed into several schools of thought, one of which was liberal feminism. In research conducted by Fakihi and Rahardjo, it is stated that liberal feminism was the first wave of feminism that criticized liberal political theory and generally supported individual freedom, moral values, and autonomy (Maulid, 2022).

Liberal feminism was first proposed by Mary Wollstonecraft, who asserted that women and men have equal abilities in moral reasoning and independence (Tong & Botts, 2024). However, John Stuart Mill serves as a key voice in this study's liberal feminist theoretical framework, particularly his emphasis on freedom from coercion. In his book entitled *The Subjection of Woman*, Mill asserts that one gender controlling another is wrong and hinders human progress. Full equality—without power, privilege, or restriction—must be the basis of social relations (Mill, 1878).

John Stuart Mill's liberal philosophy stresses not only equality but also being free from coercion as a necessary precondition for basic individual freedom. In Mill's work, *On Liberty*, he states that power should not be used to coerce an individual except for the purpose of preventing harm to other people (Mill, 2009). This conception of freedom takes the position that true freedom includes more than just having the capacity to make choices; it includes not being pressured or coerced by family responsibilities, social expectations, or normative standards when making decisions about their lives. In terms of women's lives, coercion and pressure can take on the form of social expectation, family obligations, and normative behaviours.

This research takes the stance of John Stuart Mill since his liberal philosophy provides a framework for understanding how freedom can be limited through social and interpersonal pressure as well as through formal limitations. In addition, he emphasized individual liberty, equality, and the removal of the social barriers that prevent women's freedom. As noted by Xu, (2023), Mill was considered one of the founders of the liberal political philosophy that combined with the early feminist movement beginning in the United States, as he emphasized that women had a right to be free from outside influences when making decisions about their own lives. By emphasizing the freedom to make personal decisions free from outside influences, Mill's view is particularly relevant when interpreting literary texts where female characters struggle with expectations regarding their families, society/culture, and the create of their own life.

One of many literary works that represent feminism is the novel *Love, Lies and Indomee* by Nuril Basri. Ratu, the main character in this story, experiences social pressure and pressure from her family to get married immediately. Even though she has a fairly stable career in Jakarta, people judge her life not based on her achievements, but on her marital status. Ratu tries to take control of her life by resisting the forms of coercion that limit her life, including expectations surrounding marriage. Unfortunately, her actions lead to deception and disappointment, revealing the fact that women are often caught between social expectations and personal aspirations. This novel presents a liberal feminist perspective through Ratu's story and emphasizes that women must have the freedom to choose and equal opportunities to determine their own path in life.

Several previous studies have discussed topics relevant to the same object and different theories or the same theory and different objects. Some of them are theses by Mevia (2022) and Julianti (2023), then research in the form of journal articles by Hardiyanti et al. (2024), Aulia et al. (2024), and Putri & Halham (2022). All five studies explicitly employ liberal feminism as their main theoretical framework. Additionally, research by Rizki (2020) also uses the liberal feminism theory from Mill and Harriet which discusses coercion in the family related to marriage. The results of these studies show how women are represented as individuals who have moral autonomy and oppose patriarchy, as well as promote things such as equal rights and freedom of thought and choosing their own path in life without male influence.

In addition to studies that share a similar theoretical framework, several researchers have examined women's representation through different objects, media, and research emphases. Astriyani et al. (2025), for instance, analyze the image of Javanese women through the character of Rara Mendut, highlighting cultural values such as resignation, devotion, and social. Other studies, while still engaging with liberal feminist ideas, employ different objects or analytical approaches. Syafitri (2022) examines liberal feminism in the film *Moxie* using a semiotic approach, while Mariska & Widiastuti (2025) as well as Priyadharshini & Kumar (2024) focus on contemporary literary works that portray women as active subjects. Meanwhile, Agustine & Yulianto (2024) examine the same literary object as this research, namely the novel *Love, Lies and Indomee* by Nuril Basri, but concentrate on urban environmental issues rather than social coercion.

The researcher's reason of choosing the novel *Love, Lies and Indomee* as the subject of this study is because it provides an interesting picture of the lives of women in big cities, such as Jakarta, and social issues in contemporary Indonesian society. Nuril Basri bluntly and realistically describes the dynamics of women's struggles against social pressures as well as the patriarchal values that still exist in urban environments. This makes it interesting to study from a liberal feminist perspective, which supports individual freedom and global gender equality. As a result, this research is expected to help in understanding the representation of modern women in the context of social and cultural change.

Studies have examined feminism in several literary works, particularly *Love, Lies and Indomee*, which analyzes it from the perspective of urban social

issues, but have not employed the liberal feminist theory of John Stuart Mill with his idea of coercion. Most of the other studies have only examined different forms of patriarchy as a general rule. Therefore, this study has the potential to contribute to the existing literature by analysing the experience of how Ratu has experience these types of coercion through Mill's concept of freedom from coercion which has not previously been explored in relation to this novel.

B. The Problems of the Study

Based on the above explanation, the problems in this study are as follows.

1. What forms of coercion are experienced by the main character in Nuril Basri's *Love, Lies and Indomee*?
2. How does the main character respond to these coercions?

C. The Significance of the Study

Theoretically, researcher hope that this study can enrich literary research focusing on feminist issues, especially how liberal feminism is applied to contemporary literary works. Through an analysis of Nuril Basri's novel *Love, Lies and Indomee*, this study aims to deepen the discussion of liberal feminism by focusing on John Stuart Mill's concept of freedom from coercion. This study also highlights how social pressures and family expectations function as forms of coercion that shape women's choices in the narrative. In doing so, the study seeks to provide a clearer understanding of how liberal feminist values are represented and negotiated within a contemporary Indonesian literary context.

Practically, the findings of this study are expected to help readers and other researchers understand how literary narratives portray women's struggles in navigating social pressures and constraints. In addition, the results of this study are also expected to encourage greater appreciation of Nuril Basri's works and serve as a reference for other studies that wish to examine gender issues, social expectations, and the representation of women's freedom within contemporary literary works.

D. The Scope and Limitation

This study analyzes the novel *Love, Lies and Indomee* using a liberal feminist framework, with John Stuart Mill as the key theoretical reference, particularly his ideas on equality and freedom from coercion. The analysis focuses on the social coercion experienced by the main character, Ratu, and how these pressures shape her choices and personal freedom. It also examines how coercive forces operate within various social contexts in the novel, including family expectations and social norms. To maintain a manageable and focused scope, broader discussions such as extensive class analysis and sexuality politics beyond issues of coercion and consent are not included in this study.

E. The Definition of Key Terms

1. Freedom from Coercion

Freedom from coercion refers to an individual's condition of being able to make choices without being forced, pressured, or constrained by the will of others. In liberal thought, this concept is closely associated with John Stuart Mill,

who argues that power should not be exercised over an individual against their will except to prevent harm to others (Mill, 2009).

2. Feminism

Feminism is an ideology that challenges the deep-rooted subordination of women and fights for equal moral, political, and legal status for both sexes. In *The Subjection of Women*, John Stuart Mill argues that gender-based domination lacks rational and legal justification and constitutes an obstacle to human progress (Mill, 1878).

3. Liberal Feminism

Liberal feminism is a perspective that emphasizes individual freedom, rationality, and equality before the law as the basis for gender equality. Drawing on John Stuart Mill's argument in *On Liberty* that every individual has power over their own body and mind, liberal feminism in this study views women as autonomous individuals who are entitled to the same rights and freedoms in determining their own destiny as men (Mill, 2009).

CHAPTER II

REVIEW OF RELATED LITERATURE

In this chapter, the researcher discusses three things that form the theoretical basis of this study. First, the researcher discusses Feminist Literary Criticism, which helps provide a conceptual basis for the representation of women in literary works. The second section covers Liberal Feminism Theory. The final section is Freedom from Coercion. This analysis focuses on the portrayal of liberal feminism experienced by the main character, Ratu, in the novel *Love, Lies and Indomee*.

A. Feminist Literary Criticism

Feminist literary criticism looks at how literature, as well as other cultures, can weaken or even strengthen oppression that occurs in the political, social, economic, and psychological spheres against women (Rahayu & Aurita, 2020). Therefore, researcher uses Feminist literary criticism as an approach that helps in understanding and seeing the phenomenon of feminism contained in novels, especially when literary texts depict women's lives under various forms of gendered constraint and resistance.

Based on a quotation from Tyson (2006), "feminist criticism examines the ways in which literature (and other cultural productions) reinforces or undermines the economic, political, social, and psychological oppression of women." This line of thinking examines how some cultures are still often influenced by patriarchal mindsets and attempts to reveal various forms of sexism that are clearly visible in literary works, even those that are hidden (Mevia, 2022). In this sense, feminist

criticism is directed not only at overtly misogynistic representations, but also at subtle narrative patterns that normalize inequality.

In other words, feminist literary criticism is part of literary studies that examines literary works using a feminist perspective. Therefore, this approach is considered appropriate for use in this study, which aims to inform readers that the novel *Love, Lies and Indomee* tells the story of a female character who fights for her right to make her own life choices. By situating the novel within this approach, the analysis foregrounds how the narrative dramatizes women's struggles over decision-making and self-determination.

B. John Stuart Mill's Liberal Feminism

The liberal feminist movement owes a great deal of debt to the philosophy of John Stuart Mill, he has developed a theory based on the idea of human freedom which states that every individual has ownership of their own body and mind; they have a right to choose how to use their body and mind. In *On Liberty*, he states, "The moral and intellectual development of men, as a collective body, is inseparable from the exercise of their own liberty" (Mill, 2009). This statement forms the basis for many liberal feminist ideas, such as that women should enjoy the same rights and opportunities as men, because they both have the same ability to think, feel, and reason (Panagakou, 2024).

Mill's argument builds on freedom, condemning social & legal institutions preventing women from participating in public life. His analysis about the status of women in society argues that the subjugation of women is a result of long-standing social institutions and customs that have been followed without question or

scrutiny, not natural occurrences. Feminist scholars assert that Mill's contempt of those social structures hinged upon the patriarchy found in marriage laws, property rights, and women's roles in the domestic setting, which have historically prevented women from attaining full independence. Mill argues that by placing restrictions on a woman, she cannot train herself to think, reason, or develop her ethics, which limits the possibility of achieving overall social equality.

Mill believes that the differences between men and women come from social conditioning, lack of equal education, and restrictive cultural expectations, as opposed to being the outcome of natural biological process. According to Mill, gender inequality continues based on how society tries to "construct" what is considered to be "female" (or, rather, define what it means to be feminine) due to socialization. Modern day scholars are also in agreement with Mill that gender roles are not biologically based but are the result of transcultural socialization (and subsequently sanctioned through institutionalized norms) and therefore continue to dictate what areas women will have access too and what choices they will have in their lives (Xu, 2023).

A fundamental concept behind Mills' understanding of freedom is that people ought to have the autonomy to make decisions regarding their own lives without being coerced into taking them. The Harm Principle of Mills states power can only be used over individuals for the prevention of harm to others, not as a means of imposing an individual's moral stance or social expectation on others (Mill, 2009). Thus, feminist discourse uses the Harm Principle to demonstrate why individual decision making must be protected from outside influences, including

family expectations, cultural traditions, or institutional constraints. The research of Liberal Feminist scholars show how many female decisions that involve marriage, work and self-identity are influenced by more covert social pressure (Baehr, 2021).

According to this framework, freedom from coercion means that women are free to choose how they want to live without the limitations that come from unequal power relations and/or restrictive social norms. Scholars note how Mill's ideas contend that true freedom includes both formal equality under the law and the elimination of social constraints that impede women's access to resources and/or ability to make choices (Pramanick, 2022). Thus, Mill's notion of freedom from coercion is an important analytic lens through which to analyze literary texts that depict women negotiating the imposed demands of family, society and cultural traditions when making decisions about their futures.

C. John Stuart Mill's Freedom From Coercion

Freedom from coercion is defined as a situation in which people can make choices about their own lives without being coerced, manipulated or pressured by others (coercion does not only refer to physical coercion but also includes other forms of control that prevent one from acting freely in relation to others). Feminist theorists view coercive control as a pattern of domination and restriction placed on individuals that limit their ability to act freely and influence their behaviour by means of psychological pressure and social authority (Amin, 2024). The definition of coercive control is consistent with John Stuart Mill's liberal ideology that individuals should have the right to determine how they use their bodies and minds. In Mill's book *On Liberty*, he asserts that the only justification for exercising power

over one person to another is to prevent harm to others, not to enforce social norms or moral standards (Mill, 2009). Therefore, freedom from coercion is essential for women and others to have true personal freedom.

Coercion against women takes many forms - from interpersonal pressure to structural constraints that exist within social institutions. Recent research indicates that coercion often involves ongoing dominance patterns and dynamics within a relationship, where the partner, family members, and/or other authority figures exert influence on a woman's choices and restrict her options (Amin, 2024). In specific contexts, studies on women's reproductive decision making show that coercion serves as an obstacle to women exercising autonomy by limiting the ability to make independent decisions about their bodies and life circumstances (Spearman et al., 2025). Coercion can also take place through subtle control mechanisms that incrementally shape female behaviour and restrict female freedom instead of being evident through overt force.

The second aspect of coercion looks at how social norms and gender roles are involved in it; Feminist theorists suggest that most of the restrictions put on women's freedom are based on cultural beliefs regarding how women "should act." The expectations generated by social norms (such as marriage, household responsibilities, the definition of what it means to be feminine) create patterns for women and constrain their ability to pursue their own aspirations. In addition, research conducted in relation to gender socialization has shown that these normative pressures often shape the choices women make by influencing how people view 'acceptable' roles in society and what paths they take in life (Cavaliere

& Cesarano, 2025). In this way, coercion can be seen as an indirect action through the use of social judgement, stigma, or societal expectations of women who pursue alternative options. Mill identified this issue when he claimed that the socially accepted notions of women's "nature" are in reality constructed through socialisation and reinforced by long-standing traditions instead of being based upon biological differences between men and women (Mill, 1878).

Coercive forces have an impact on women's decision-making as well. The social context surrounding a decision can create pressure to comply. For example, decisions that seem to be made voluntarily are often determined by the influence of social institutions and systems or disparity in power relationships. Research surrounding women's ability to exercise reproductive and other options demonstrates that institutions and societies shape the decision-making process, thus limiting genuine freedom of choice (Garcia-Alexander & Thompson, 2024). Feminists, however, argue that autonomy means not just the capability of making your decisions but also having a supportive environment, where you can make your own decisions without being pressured, coerced, manipulated or forced to comply. Clearly, Mill's harm principle supports this notion by stating that individuals have the right to freedom of action until their actions harm others, regardless of opposing prevailing social norms (Mill, 2009). Therefore, the idea of a woman being free from coercive forces is fundamental in the ability of women to make choices that truly reflect their values and aspirations.

Freedom from coercive conditions is linked by liberal feminists to the wider objective of reinforcing equal opportunity for women in all aspects of life, including

in both private domains and public spheres. Using Mill's philosophy as the basis for their argument, liberal feminists assert that women must also be afforded the same freedom as men when deciding how to form their education, careers, relationships and personal identity. By opposing the historical domination of women, Mill argues that the subjugation of half the population is the greatest impediment to human advancement (Mill, 1878). When viewed from this perspective, eliminating the coercive social structures limiting women is a focal point of justice but also a necessary condition for individuals being able to realise their full potential. Through the eradication of the social and institutional constraints that inhibit women's choices, women can exercise true agency and be represented more equitably within society.

In Mill's interpretation of a liberal feminist framework, he sees that women should be given the ability to live as freely as possible without being physically forced into or morally coerced into their lives by either their families or by society at large. He sees women's oppression as a bondage state which is maintained through a power imbalance between men and women, or what exists due to patriarchy. Mill opposes the "law of nature" that the principle of only following the strongest rule (or law) and being a victim of an oppressive law does not provide you with an equal and rational claim to your rights (Mill, 2009).

When doing a literary analysis of the freedoms women have to make their own choices, there are many signs one can look for as to how female characters reconcile their social pressure. Some of the signs to look for include: whether there are any social pressures on the female character to make decisions about their lives

as a result of family and societal pressure; limitations on the female character's ability to make personal choices due to outside authorities; instances where a female character in the story challenges or rejects a patriarchal standard of behaviour; and the instance of a female character asserting control over her self-determined choices. By identifying these different indicators within a story, the literary critic can then make an assessment as to how the author has portrayed a female character's attempts to gain freedom from coercion and autonomy within the context of a patriarchal society.

CHAPTER III

RESEARCH METHOD

In this chapter, the researcher discusses how this research was conducted. This chapter provides information on how the research was designed, the data sources used, the data collection methods, and the data analysis procedures. All of these methodological components are explained to provide an overview of how the research was conducted in order to achieve the study objectives and answer the research questions.

A. Research Design

Research design refers to the overall plan that guides how a study is conducted, including the procedures for data collection and analysis in order to address the research questions (Creswell & Creswell, 2018). Research becomes more effective and efficient, and each component can be systematically connected with the existence of a research design. Specifically, the research falls within the field of feminist literary criticism because the analysis conducted emphasizes how literary texts describe the experiences, efforts, and roles of women in society. Feminist literary criticism considers literary works as part of a culture that can reinforce or criticize gender inequality (Rahmawati & Anjany, 2025).

B. Data Sources

The data source in this study is the novel *Love, Lies, and Indomee* by Nuril Basri. This novel consists of 277 pages and 36 chapters. It was first published in Malay in 2016 by Fixi Publisher under the title *Enak*. In 2019, it was published in

English by Epigram Books in Singapore. The researcher used the English hardcopy version for this study. The data analyzed includes words, phrases, clauses, dialogues, narratives, and storylines that describe social coercion against women in the novel.

C. Data Collection

This study uses narrative analysis as the method of data collection. Narrative analysis focuses on examining stories or texts as meaningful wholes by paying attention to narrative structure, plot development, and the way experiences are constructed through language. In qualitative research, narrative analysis is widely used to understand how texts convey values, meanings, and ideological positions embedded in narratives (Creswell & Poth, 2017).

The researcher followed several procedures in data collection. The first step was to read the text repeatedly and understand its content, particularly the sections relevant to the research questions. Next, the researcher collected data derived from reading the text. The following step was to categorize the collected data and relate it to the theory used.

D. Data Analysis

Once all the necessary information has been obtained, the next step is data analysis. At this stage, the researcher begins the data analysis by first classifying the data. After that, the researcher begins to manage the information that has been collected. As a next step, the researcher analyzes the data using liberal feminism theory and the concept of freedom from coercion to understand the characters of

women in the novel *Love, Lies and Indomee*. Finally, the last step is drawing conclusion.

CHAPTER IV

FINDING AND DISCUSSION

This section provides an analysis of the protagonist of *Love, Lies and Indomee* by Nuril Basri through the lens of modern-day liberal feminism (specifically John Stuart Mill's definition of freedom from social coercion), focusing on the pressures experienced by the main character and their impact on the protagonist's life choices. The purpose of this section is to emphasise that the family expectations and societal norms which affect the protagonist's decision-making process cannot simply be viewed in terms of abstract concepts of individual autonomy; rather they are reflected in various forms of coercion throughout the story which limit the choices available to the protagonist.

A. Forms of Social Coercion Experienced by the Main Character in Nuril Basri's *Love, Lies and Indomee*

In this section, the different aspects of coerced social behavior are explored through the experiences of Ratu, as presented in the novel *Love, Lies and Indomee* by Nuril Basri. By utilizing John Stuart Mill's idea of 'freedom from coercion,' this section looks at the respond that all the types of pressures (e.g., from family and society) have on the character's ability to freely make choices for themselves based upon the evidence provided above. Based on the findings of this study, coercion is reflected in the Ratu's life in two forms: family coercion and societal coercion.

1. Family Coercion

The family is not always a supportive space; rather, there are times when it functions as a “school of despotism,” as Mill argues in *The Subjection of Women*, which involves a system of authority and hierarchy that is inherent in the family structure and will be repeated from generation to generation. In this type of system, individuals (especially women) are subject to forms of coercion that may seem subtle but are nevertheless significant in influencing their choices.

Furthermore, although women may appear to have freely consented to the circumstances of this type of family, their consent is constantly produced as a result of repeated pressure, thus rendering them “not slaves who are forced, but slaves who consent” (Mill, 1878). This indicates that families have the ability to coerce their members without any type of physical or psychological coercion and instead through an extended period of social conditioning and emotional expectations.

Many families exert control over their members by favouring traditional male and female roles instead of each personal choice women choose to make. This means that the desire of many women to receive an education or work outside the home will be treated as a lesser goal compared to their duty to marry. In this way, the normative social structure of the family defines the worth of women based upon their marital status. These expectations create restrictions on women's ability to make their own choices about the direction their life takes. As in the quotation below:

Datum 1

*“You don’t understand, this man is really handsome, he would really suit you. Impossible that such a handsome man is a terrorist,” Mother replies.
“Maaa, please. I’ve got a lot of work. Call you back later, okay?”*

*"Work, work, work. That's all you know to do. **When Will you ever meet the man for you, if all you chase is money?**" (p.13)*

From the quotation above, Ratu's mother insisted that the man standing in front of their house was handsome and a good match for Ratu, so she was convinced he couldn't possibly be a terrorist. However, Ratu tried to avoid the topic by saying she was busy working and would call her mother back later. Hearing this, her mother scolded Ratu for being too focused on work and pressed her, asking when she would ever find a partner if she only prioritized her job.

From a liberal feminist perspective, this suggests that the restrictions imposed on women's ability to set their own priorities constitute a form of coercion, as their decisions regarding their lives are constantly measured against dominant social expectations surrounding marriage. Besides that, forced marriage is not merely a matter of status, but an attempt to confine women to the domestic sphere. Women should have equal access to the public sphere—such as the workplace—without being burdened by imposed domestic obligations. Thus, the pressure from the family that the main character faces becomes an obstacle to his independence.

In addition, the coercion can also stem from similar questions being asked repeatedly, as in the following examples:

Datum 2

"Found your true love in Facebook?"

"No, Ma." Does she think finding a boy is like picking a shell on a beach?

Ugh!

"I told you, over and over ..." Oh Em Gee, she's doing it again! (p.22)

In this conversation, Ratu's mother asks if Ratu has found her true love on Facebook. Ratu immediately denies it, though deep down she feels annoyed by her mother's constant concerns about her love life. When her mother brings up the same topic again, Ratu realizes that the conversation is once more steering toward finding a partner for her.

This excerpt illustrates familial pressure through Ratu's mother's repeated nagging about romance and marriage. Although this pressure is conveyed through casual conversation, it constantly directs Ratu toward the expectation of finding a partner. Consequently, her personal choices and priorities are constantly questioned by her family. These repeated reminders also cause discomfort for Ratu, indicating that her freedom to live according to her own preferences is being disrupted by her mother's expectations.

The pattern of pressure exerted by the mother continues in the following data, where the conversation shifts back to expectations regarding marriage and romantic commitment:

Datum 3

"So when will it happen?"

"When will what happen?" I know where this going, but I feign ignorance.

"When is he going to porpose?" (p.51)

Ratu's mother asked when it would happen, with "it" referring to a marriage proposal. Although Ratu understood the meaning of the question, she pretended not to know in order to avoid the topic. Finally, her mother asked directly when Ratu's partner would propose to her.

This quote highlights family coercion, as the Ratu's mother believes marriage should naturally be the next step in the Ratu's life. These repeated questions put pressure on the Ratu's personal relationship and indirectly push her toward the expectation of marriage. Women should have the freedom to make their own personal choices without constant interference from others. Therefore, this interaction shows how such expectations can interfere with an individual's freedom to make personal decisions independently.

Similarly, the next data further illustrates how Ratu's mother repeatedly linked the Ratu's personal life to expectations regarding marriage, particularly by emphasizing her age and her unmarried status:

Datum 4

*... the first thing Mother says to me when I get home is: "**So when are you getting married?**"*
"You'll be twenty-nine tomorrow," she nags. (p.56)

When Ratu arrived home, the first thing her mother asked was when she was going to get married. Her mother also reminded her that she would soon be twenty-nine years old, all the while complaining about her single status.

This quote reflects the family's pressure, as marriage is repeatedly linked to Ratu's age and life status. Her mother's comment creates pressure by implying that Ratu should already be married at her current age. This constant reminder influences how Ratu is viewed within her family and places expectations on her future choices. Consequently, this pressure limits Ratu's freedom to determine the timing and direction of her own life according to her will.

In addition, families often place high expectations on their children. When a child has managed to fulfill one of their parents' wishes, another wish or expectation comes along—and the cycle continues. As reflected in the following quotation:

Datum 5

*I give my parents what they want and now they demand more. **When I'm single, they want me to get a boyfriend. When I have a boyfriend, they want me to get married.** Why is it always like this? (p.53)*

Ratu's utterance describes how overwhelmed she feels by her parents' endless, layered demands. Her parents want her to have a boyfriend. But once that wish is granted, another one arises: they want Ratu to get married. The pressure constantly dictates the course of Ratu's life. This type of pressure infringes upon the freedom from coercion because an individual's freedom entails having the opportunity to make choices about the way they develop relationships and the direction of their lives without interference from their families or the coercion of society.

In this case, the growth in the frequency and intensity of such exertion indicates that these types of behavior go beyond mere "advice", but rather reflect an attempt to control women through the exercise of control over their bodies, relationships, and life decisions.

The increase in controlling by parents becomes apparent when parents move from indirectly pressuring their children through their choices for a partner to directly interfering with their decisions on whom to date. Instead of letting a person build a relationship based on her own individual preferences, the family makes itself

an influential partner in that relationship by helping to decide whether or not the relationship should be established or continued. As the following conversations:

Datum 6

*"If he doesn't want to marry you, **let me find someone.**" (p.57)*

"Look, Ma, I can find somebody myself, so please stop trying to play matchmaker."

*She considers. "Before you get really serious with him, **no harm in me to finding you other candidates.**" (p.34)*

*"Tomorrow **I'll find somebody who'll marry you.** Don't worry." (p.65)*

Ratu's parents have begun to exert greater control over her personal life, particularly regarding who she is allowed to marry. Whereas before they might have merely pressured Ratu by asking about dating and marriage, now they are directly trying to interfere under the pretext of helping her find a partner. Ratu does try to assert her independence by saying she is capable of finding someone on her own, but her mother continues to try to dictate whom she should date and marry.

In this context, although it appears to be merely offering advice, Ratu's parents are attempting to control her by actively playing a role in determining who will become Ratu's life partner. This demonstrates the presence of coercion in all of Ratu's relationship decisions due to her family's ongoing influence on those decisions. The actions taken by Ratu's parents to help her choose a life partner are an example of how tyranny affects people's ability to exercise their free will over personal aspects of their lives.

Furthermore, Ratu's Father seemed to belittle the significance of the marriage itself. This is depicted in the following quotation:

Datum 7

"No way I'm marrying that guy!" I shout, pointing at him. He's in the living room now. Why is he allowed to wander through house? Outrageous! Staring at our family photos, making himself at home. "I'm not asking you to fall in love with him. It's just marriage," Father says, as if it is nothing. "Enough. Enough of your drama, we're trying to watch TV. A proper daughter shouldn't be shouting and screaming like this." (p.73)

In that excerpt, Ratu had clearly expressed her refusal to marry the man chosen by her family. However, her father responded by saying that he was not asking Ratu to love the man and said that it was just a marriage. Those words sounded like they were belittling the marriage itself. This can be seen from her father's statement that indirectly, he considered that a marriage does not need to be based on mutual love.

As Ratu's father does not listen to Ratu's absence of consent and views marriage to be a normal occurrence without any feelings of love, his response could be perceived as a type of covert coercion that ultimately places pressure upon Ratu, which limits her ability to make decisions independent of constraints from outside forces. The statement "It's just marriage" not only diminishes the importance of Ratu's hope for marriage but also implies that Ratu does not have any say about how she wants to be married. Ultimately, it demonstrates that the decision to marry Ratu rests in the hands of her father, and even though there are no physical restraints, the pressure to marry as a result of her father's response is a form of coercive pressure that limits Ratu's freedom to choose whether to marry or not.

In addition, here is a quotation showing that Ratu's parents control her decisions and actions:

Datum 8

*"Let's eat," Father says. He starts scooping out the rice. I follow. **"Get a plate for Inu, too, Ratu."** I look back at him.*

"He's got hands," I say.

"It's all right, Uncle. I can help myself," he tells Father.

"There. You heard him," I say.

***Father shoots me a piercing glare.** So like it or not, I'm forced to ladle rice and gravy onto a plate and offer it to the boy. (p.79)*

The father asked Ratu to get some food for Inu while they were eating together, but Ratu refused to help Inu, saying that Inu had hands too, which meant he could take care of himself. Inu himself also agreed that he was capable of getting food for himself. Despite Ratu and Inu's responses, Ratu's father glared at her disapprovingly, forcing Ratu to obey her father's command even though she wanted to refuse.

This example of coercion within a family context shows that Ratu felt her parents' authority did not grant her full freedom to refuse the orders given to her. Therefore, this example illustrates how coercion occurs through parents' overly dominant attitudes in everyday situations, forcing children to do what they believe is right even when they do not want to or do not need to do it.

Coercion is also often carried out under the pretext of being for someone's own good, as in the quotation below:

Datum 9

"Ma, why did you force me to marry Inu?"

And Mother sighs.

***"Nobody forced you to marry him. I just wanted you to get married quickly, anybody would do. I was afraid I'd go to my deathbed and never see you happy and settled. You're my only daughter, after all."** (p.261)*

This section shows how Ratu confronts her mother by asking why she forced her to marry Inu. This indicates that she feels under intense pressure from

her mother regarding the marriage choice she has made. Her mother denies having forced her, explaining that she did so out of concern for Ratu's future and fear that she might die before seeing Ratu married. When the mother generalizes that everyone does the same, it reflects that her priority is not the Ratu's choice or happiness, but the marital status itself.

In this context, external forces act as a coercive source of influence on the individual. The coercive nature of emotional pressure makes it difficult for the individual to see their options, and as a result, Ratu's ability to make independent decisions is severely hindered because her choices remain under her mother's influence.

2. Societal Coercion

Apart from coercion within the family, Ratu also experiences various forms of coercion from the surrounding environment. Society often imposes its own ideas and expectations on individuals through social judgement and public opinion, which can interfere with individual liberty. Women who are not married are frequently viewed as incomplete or failing to meet societal expectations, causing them to experience continuous pressure regarding marriage (Mill, 2009). Thus, expectations of society provide, not just the norms of conduct, but also serve as control mechanisms that direct women toward certain choices such as marriage.

The quotation below reflects the societal pressure in the novel:

Datum 10

"All his clothes are crumpled and you can stand him looking like that? He's not used to ironing his own clothes," Nilam tells me. (p.160)

Nilam—who is Inu's cousin—commented on Inu's appearance by pointing out how wrinkled his clothes were and asking Ratu why she let Inu go out looking like that. Nilam's remark about Inu not usually ironing his own clothes implies that responsibility for domestic needs and men's grooming falls under a woman's purview. Consequently, Ratu was indirectly placed in a role that society expects of her—as if she were obligated to assist and care for her partner even in simple matters like clothing. In reality, within a household, both husband and wife should care for one another, not just one of them.

The actions described above also demonstrate how women are socially constructed as the party naturally fulfilling certain roles, as evidenced by the data on men's and women's domestic responsibilities. Such social constructions create a situation where women perform certain tasks not out of free will, but due to the coercion of norms associated with their status as women (Mill, 1878). This indicates that women are often confronted with social expectations that limit their freedom to independently determine their own roles and life choices.

This is further reinforced by Nilam's subsequent words in the next excerpt, which more clearly show how the role of women should be regarded according to the standards set by society:

Datum 11

*"Come on, you need all this! **Buy some combs. He doesn't have any. Also a face towel, he's so sweaty all the time,**" she goes on. "Inu's an orphan. **Nobody takes care of him. So you need to take care of him.**"*

"Nilam, it's not just a wife's duty to take care of her husband. Her husband needs to know how to take care of himself," Ferlita speaks up. I let her do the talking, I just vigorously nod, nod, nod.

"So that means Inu shouldn't have married you, because you don't want to take care of him," Nilam says. (p.161)

Nilam continued her opinion that Ratu is obligated to meet Inu's needs through caregiving because, as a wife, she has the duty to provide for her husband domestically. Although Ferlita commented that a husband should know how to take care of himself, Nilam felt that Ratu's failure to do so for Inu meant she lacked the attributes of an ideal wife. This shows how women can be judged based on how well they are able to provide care within the family and that women are pressured to uphold social norms by meeting commonly accepted gender-based behavior standards.

Datum 12

*Before my workday ends, I am already in the staff bathroom. It is cold in here. I stand in front of the mirror though I am not really looking at myself. I don't like looking in mirrors, because **mirrors make me look fat**. I am 166.5cm tall, so **if I were 45kg, that would be ideal**. The problem? I am not 45kg. I am 65kg. (And sometimes I am 70kg when I am stressed.) Ratu, "queen"; that's my name and my size, too. (p.2)*

Ratu's perception of her own body image is not positive. She often judges herself negatively because she feels overweight when she looks in the mirror. She assumes that her ideal weight is 45 kg, but her actual weight far exceeds that figure. Her view of herself indicates that she lacks self-confidence and believes her body does not meet the beauty standards prevalent in society. This also suggests that she has begun to view her self-worth through the lens of the physical expectations established in her society.

In this case, Ratu did not experience direct coercion, but rather the consequences of social beauty standards that regard a thin body as the ideal. This

social pressure influenced the way Ratu viewed herself, so that her freedom to accept and express herself became limited by societal expectations.

Furthermore, the way Ratu views how women are treated based on their physical appearance is also a form of pressure on women's appearance. As in the following excerpt:

Datum 13

*He isn't attracted to me. Now that, I understand. He doesn't even look at me. **If I were pretty, he would be treating me like an angel.** Everybody treats pretty women like angels. My lot is the curse of average looks and above-average body fat: people treat me like I do not exist. (p.5)*

Ratu feels that attractive women are treated like angels, but women with ordinary appearances—like herself, who is also overweight—usually don't get any attention. She also said that others often act as if she does not exist and that her self-worth is heavily dependent on the physical beauty standards set by society. This situation illustrates the social pressure women face to meet certain standards in order to gain acceptance, value, and recognition from others.

This demonstrates society's influence on women through social norms that limit their ability to determine their own worth. Coercion appears to occur through imposed beauty standards, leading women to believe they have no value unless they meet societal expectations.

B. The Main Character's Responses to Coercion

After analyzing the various forms of coercion experienced by Ratu in the novel *Love, Lies, and Indomee*, this discussion now shifts to how Ratu responds to

those coercions. The following excerpt illustrates Ratu's response to the coercions she received.

1. Opposition to Coercion

When someone faces external coercion or pressure that influences their life choices, one natural reaction is to resist and oppose that coercion. This is an effort to preserve their freedom to make decisions amidst the dominance of prevailing gender norms. This situation occurs when resistance emerges as a form of defiance against collective norms that override individual preferences.

In the context of the novel *Love, Lies, and Indomee*, the protagonist's resistance and refusal to submit to coercion can be seen in the following excerpt:

Datum 14

"Hey, I have a business proposal for you, Interested?"
It doesn't take long for the screen to flash.
"Want me to be your personal driver?"
I smile. He replied. A good sign.
"Something like that. One day only"
"How much?"
"500.000. But you need act like you are my boyfriend" (p.23).

In the passage, Ratu goes further after telling her mother that she has a boyfriend. She deliberately begins a conversation with Hans, a man she briefly met on social media, and pays him money to appear as her boyfriend. She does this to avoid the pressure of her parents' arranged marriage. This scenario demonstrates Ratu's response, constantly under pressure from her family, to find unconventional solutions, such as faking a romantic relationship to conform to social norms and avoid parental scrutiny.

Opposition to coercion is shown through Ratu's actions of resisting the pressure of arranged marriage by devising manipulative strategies with lies. However, this form of resistance does not entirely create autonomous freedom; on the contrary, it actually raises the possibility of change with detrimental effects. In addition to having to spend money to maintain the lies, Ratu also has to keep pretending in various ways, which can lead to new problems.

Then this was further reinforced by Ratu's acknowledgment in the following quotation:

Datum 15

I don't mean to lie to my parents. But my mother Will surely try to force me to marry some guy she has chosen for me. I will not marry some stranger. (p.26)

Ratu acknowledged in the quotation that she actually did not want to lie to her parents, but she believed that if she did not find a partner soon, her mother would continue to pressure her to marry in an arranged match with a suitable man in the family. Then, the response in the form of refusal was reinforced when Ratu stated that she would not marry any man she did not know and that she should have the right to choose her own partner. Thus, the lie that Ratu told was not just a momentary decision but also a strategy to avoid family pressure trying to control the decision-making process regarding marriage.

Opposition to coercion is further illustrated in the following excerpt:

Datum 16

***"Have any of your choices ever worked out for you?"
"EIIIII! Stop. Trying. To. Pair. Me. Off!" (p.73)***

The conversation shows a situation where Ratu firmly refuses her father's offer, who continuously suggests finding a partner for her. When her father posed a question that sounded like doubting Ratu's own choices, namely, 'have any of your choices worked out for you?' Ratu loudly asked her father to stop matchmaking her with men she didn't know. This response indicates Ratu's frustration with the involvement of other people in the selection of her life partner and indicates she will continue to have the right to select a life partner based on her own criteria.

This matter is in line with Mill's thoughts in *On Liberty*, which state that every individual has the right to themselves as long as it does not harm others. This means that no other party has the right to dominate every individual's freedom in making life choices (Mill, 2009). Therefore, the response given by Ratu to such coercion was an effort to defend her freedom of choice.

This is further reinforced by Ratu's affirmation of her right to choose, which is reflected in this quotation:

Datum 17

"I'm not a child anymore. I'm an adult. I have the right to decide what I want, what I don't want. I have the right to choose!" (p.73)

In the text, Ratu firmly defies her family's wishes. She directly states that she is an adult and has the right to make her own life choices. Ratu's stance is more assertive, stating more clearly that she, as an individual, has the right to make her own life decisions. Ratu's behavior in this excerpt represents a defiant response to coercion, as she firmly rejects her father's authority, claiming the right to make her own life decisions as an adult.

It reflects Ratu's opposition to coercion through her clear assertion of personal choice and independence. By stating that she has the right to decide what she wants and does not want, Ratu rejects the interference of her family in determining her life decisions. Her response demonstrates her attempt to maintain her freedom as an individual who should be able to make choices based on her own desires rather than the expectations or authority of others.

CHAPTER V

CONCLUSION AND SUGGESTION

After analyzing the coercion experienced by the main character in the novel *Love, Lies and Indomee* by Nuril Basri, the researcher finally answered all the research problem formulations. This chapter consists of two explanatory sections. The first section covers conclusions and answers to the research findings. Then the second section contains suggestions for future researchers who will conduct research on the same object.

A. Conclusion

After analyzing this research, the researchers finally reached a conclusion regarding the coercion experienced by the main character in the novel *Love, Lies and Indomee*. Ratu, the main character in this novel, experiences two forms of coercion: family coercion and societal coercion. Family coercion arises from pressure exerted by Ratu's family regarding marriage and romantic relationships. This pressure is seen through the repeated questions about when Ratu will marry, her parents' attempts to match her with a particular man, and the assumption that women should prioritize marriage over work. Through these actions, the family indirectly tries to direct Ratu's life choices according to their expectations.

Meanwhile, societal pressure arises through social standards and expectations directed at women in society, such as the assumption that women are responsible for domestic roles and must meet certain beauty standards. These forms

of pressure demonstrate how family and society indirectly influence and limit women's freedom to make their own life choices.

The study also found that Ratu's primary response to coercion was resistance to the pressure she felt. This was evident when she rejected an arranged marriage, expressed her disapproval of her family's interference in her personal life, and asserted her right to make her own life choices. Through this response, Ratu attempted to maintain her freedom as an individual to make life decisions without interference from others.

B. Suggestion

The researcher recommends that further research use sociological or psychological approaches to gain a deeper understanding of the dynamics of the characters and their social context to better understand the themes of *Love, Lies, and Indomee*. The researcher also suggests that a variety of theoretical perspectives could be applied to gender and women's freedom in order to analyze the coercion of the main character. The researcher recognizes the limitations of this study and invites constructive feedback and suggestions to support the continuing development of literature criticism as a whole.

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