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Patriarchy and Social Norms in *Lipstick Under My Burkha*

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Abstract

This article discusses the identity of the main characters; Rehana, Leela, and Usha in Lipstick Under My Burkha film released in 2017. The main objectives of this research are to explore how four major characters negotiate the desire of their lives with the patriarchy and social norms that they should obey. This study employs qualitative research method with a cultural approach using the technique of library research. The text is analyzed by using identity theory by Stuart Hall to interpret how women reach their freedom in life. This study not only analyzes the characters of women who wear a burkha but also analyzes all of the four major characters in this film because the main point of this film is about women's dream that cannot be conveyed. The result shows that the four women characters in this film are trying to reach their dream; freedom for woman. Freedom to dress as she wishes refers to Rehana, a freedom to be loved refers to Shireen, freedom to choose a life partner refers to Leela and freedom to do what they want refers to Usha. The attitude and behavior of the four major characters in this film are limited by the patriarchy (manpower) and the social norms. The patriarchy in this film refers to Rehana and Shireen's life because there are men power represented by the father figure in Rehana's life and husband figure in Shireen's life. Then, the social norms appear in Leela and Usha's life as both of them do immoral acts and make them feel ashamed.

Keywords: Identity, Patriarchal Culture, Social Norms, Woman Freedom.

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Introduction

The study of the women's fate has become a concern of many parties. Not only in the realm of social movements that see the importance of changing the fate of women through concrete actions but also in the domain of study and academics. Great attention to this problem certainly departs from the condition that women are still in a condition that is excluded, marginalized, and subordinated, both economically, politically, and culturally (Hasan, 2016).



Talking about women and gender has become a common thing for the community. Gender is a foreign matter so that it can cause some interpretations and various responses from the community. India is a country that still practicing patriarchal culture. Social norms that apply in social life of Indian society have much contribute to gender gap in India. Gender gap has led to the discrimination that occurs against women in India, such as education, health, social life, and economy (Norwi & Pakpahan, 2017). At this time, many Indian women have begun to realize that they do not always have to be bound by patriarchy and social norms that curb women's lives. By carrying out rebellion and liberation, women will feel better in fighting for their lives.

This study investigates a film entitled *Lipstick Under My Burkha* film (2017). It is a drama genre directed by Alankrita Shrivastava and played by Aahana Kumra, Ratna Pathak Shah, Konkona Sen Sharma, Borthakur Plabita, etc. This film was released on September 8th, 2017, India. *Lipstick Under My Burkha* on the best feature audience choice award at the Cinema Asia Film Festival in Amsterdam, Best Film in London Asian Film Festival, Spirit of Asia Prize in Tokyo International Film Festival, Oxfam Award for Best Film on Gender Equality in Mumbai Film Festival, Audience Award Best Film in Glasgow International Film Festival.

Lipstick Under My Burkha film (2017) is about the story of four women and their dreams which remain hidden from society. Those make their wishes look like an adventure trip to find a little freedom in their life and own way. They have a side of life that for them is very contradictory with their conscience. Even though they are being shackled and trapped in their world, the four women claim that their desire through a courageous act and also a hidden revolt. The film tells the story of four women from different religious backgrounds: a campus girl wore burkha and fought her orthodoxy family, a Muslim mother of three children who faced domestic rape and marital disloyalty, a young beautician who fled the "certainty" of arranged marriage, and an aging widow looking for youth and pleasure (Acciari, M, 2017a, p. 118). *Lipstick Under My Burkha* is about the story of four women playing a leading role and who lead four separate battles to fulfill their desires in their personal lives. The study aims to analyze behavior through identity and regulation and strengthen why people's behavior conflicts with social norms. The whole work helps to look explicitly at developing social self-concepts in identifying women.

The secret life of four women seeking freedom is exhibited in the *Lipstick Under my Burkha* film. All women are crippled and trapped in their own world. These four characters claim their needs in all acts of courage and insurrection in secret. The film set is in the crowded lane of a small city in India. A campus girl struggles to fight against her cultural norm "forcing" women to use Burkha and her aspirations to become a pop singer. The name of the girl is Rehana Abidi who works as a seamstress of a burkha for her family's shop. She steals make-up and wears it at the college. She takes off Burkha, which is forced by her parents. She turns the burkha into jeans, and becomes a singer who likes Miley Cyrus. Dreaming something is never gone wrong, but choosing to fulfill her desires is completely wrong. Therefore, her behavior is contrary to cultural and social norms.

The second character, Leela, is a young beautician who tries to escape the claustrophobia of her own small town. She runs her own salon business. She is forced by his family to marry someone chosen by her family. Leela has a desire to travel around the world with her secret lover, Arshad, who runs a small photo studio. Here the behavior occurs in conflict with social norms because women are not allowed to travel anywhere with an

unknown man as it is considered as a deviant.

The third character, Shireen, is someone who wears Burkha. She is a housewife who fights against oppression and a mother of three sons. She earns a living as a secret sales woman. She works as a secret seller girl to sell products from door to door. Rahim is her husband who dominates sexually and prohibits contraception. As a result, Shireen involves with several secret abortions. Eventually, to prevent more pregnancies, she uses contraception. Shireen's husband involved in her only to fulfill his sexual desires, but Shireen misses her husband's affection.

The last character, Rozy, is a sexy character from an erotic novel. Rozy's story is told by a 55-year-old widow named Usha Parmar. She is a woman who reads the novel in secret. She is an old matriarch or someone who is respected in her neighborhood and is called 'Buaji'. She rediscovers her sexuality through romance of cell phones. Here, she breaks social norms as society does not allow a widow to carry out such activities so she is called a deviant.

Indeed, the four female characters, Rehana, Leela, Shireen, and Usha who are called Buaji trapped and struggled from the oppression their own world. They maintained their secret desire and the secret insurgency from upheaval in the form of deviations such as their behavior contrary to the norm the culture and social aspects to carry out freedom in their lives (Sharma, 2018, p. 229). The figurative title refers to the idea that women will always have a passionate desire to be free, but whenever women take steps to fulfill their desires either by using positive or negative action, then the community begins to blaspheme them and start giving them titles. They demand passion through secret acts of rebellion. Here 'lipstick' is a symbol of their dreams and the 'burkha' is a patriarchal society symbol (Amrutha, Priyamvada, & Babu, 2018, pp. 2811–2821). Then, lipstick under my burkha means portrayed the desire that covered because of the society demands.

The problem that appears in the *Lipstick Under My Burkha* film is about the four main female characters portrayed in the film. It is about their confusion of their own identity. They try to get out of something that curbs their lives, which certainly deviates from the norms there is. They break the role in order to achieve their desires and their own ways. This research is important to investigate the gender relation as it has a strong issue about patriarchy and social norms. In this case, the women seem powerless to fight for their rights and freedom because of the social norms. This study aims to analyze identifying the identity which explains why their behavior is contrary to social norms. This research helps to see concepts that are socially developed in identifying someone. Identity is a way to describe and play a person's role in a social context. Identity is reflected through the representation of female characters in the *Lipstick Under My Burkha* film. The choice of identity will be influenced by various social and cultural construction influences.

Methods

The method used in this article is descriptive qualitative by applying the cultural studies approach that focus on finding the identity of four main characters in the film. Then, we examine the identity of four women main characters with identity theory by Stuart Hall, patriarchy and social norms concept.

The identity concept by Stuart Hall classifies that the identity is an incomplete product that is always in process and always constituted (Rutherford, 1990). Stuart Hall gives his idea into two kinds of identities. Firstly, the identity as being (self-subjectivity) and

it offers a sense in terms as one which provides us as “one people” of unity and commonality. After the identity being analyzed, we connect the result with the patriarchy and social norms that applied in this film. The patriarchal society, gender relation is based on the law of the father. Moreover, family patriarchy provides the ground of dual domination of father over the family household and male over female.

Result and Discussion

Men and women are distinguished in social life by opposing or not in the same position. Patriarchy or male superiority in life still exists in all places both west and east. According to Retnowulandari (2012), patriarchy is a family system that is very concerned with the lineage of the father. Etymologically, patriarchy is related to social systems, where a father controls all members of his family, his property, and also economic resources. In the patriarchal system, a father is the holder of control and a regulator of the family he leads. In a socio-cultural and religious system, patriarchy emerged as an ideology that believed that men were higher in power than women, and even women were considered property by men. Family patriarchy provides the ground of dual domination of father over the family household and male over female (Rosida & Molalita, 2016, pp. 41–56). In a patriarchal culture, women are considered to always obey the regulations in accordance with social norms and whatever is ordered by men. The film *Lipstick Under My Burkha* (2017) was directed by Alankrita Shrivastava, which has a duration of 117 minutes. In the film, the director illustrated that men's power and social norms control four major character life.

Besides the issue of patriarchy, another issue in the film is about social norms. Social norms are general habits that become a benchmark of behavior in a group of people and certain area boundaries. Norms will develop along with the social agreements of the people, it also often referred to as social regulations. According to Berkowitz (2004), social norms theory that individual behavior is influenced by often times the perceptions of how other members of our social groups think and act. Social norms become a barrier for individuals who adhere to these norms. In this film, there is a problem; freedom which is hindered by a system of patriarchy and social norms that work in society faced by four main characters.

Then this problem, there will be a conflict that will be studied using identity theory from Stuart Hall. As explained earlier, personality hypothesis is a fragmented generation that is dependable in procedure and constantly comprised. Stuart Hall gives his thought into two sorts of characters. First is simply the way of life as being (subjectivity) and it offers a sense in wording as one which gives us as “one individuals” of solidarity and shared characteristic. In this case, Rehana Abidi, Leela, Shireen, and Usha try to find their own freedom by becoming someone else, outside of their pole position in the family or in the society.

In the main character, Rehana Abidi, the father's role and the social norms were too much for her. To wear Islamic clothing in accordance with the Shari'a was contrary to her wishes. Wearing burkha and Muslim clothes made her feel like she lost her identity when she was wearing it all. Then, she negotiates with herself to be another person according to her wishes. She dresses like a teenager in general by wearing a t-shirt and jeans. She also removes all attributes of her religious identity while on campus and hang out with her boyfriend. There are many scenes that show the changes in Rehana Abidin's appearance from Muslim women with burkha to be a woman who wears jeans and t-shirts. The social norms also handle Rehana's life as a woman in India. The social norms in this film contain very thick patriarchal values. Women are seen as only giving problems to men.

The role of social norms that must be obeyed by Rehana is an obligation for her to comply with these rules. This was illustrated in two scenes in this film. One of them was happened when Rehana returned home after being detained at the police officer. She participated in a demonstration that held by some of her campus's students and her parents got news from police that Rehana was imprisoned. This scene was pictured in minute 01:22:51 - 01:23:20 with dialogue:

Rehana's Mother: "You are a shameless girl! You ignore the family! And you were arrested at the police officer. "Rehana's Father: "What are you protesting about?"

Rehana Abidi: "I'm not joining them. Other students demonstrating the prohibition on wearing jeans. I use burkha, I am not worried about jeans. I am just being in the wrong place at the wrong time. "Rehana's Father: "Why are you in the wrong place? Next time I won't forgive you. We are cursed!"

For her father, having an obedient daughter is a curse for the family. Girls are only giving shame to the family if they do not act in accordance with the rules of social norms and the rules of their religion.

Another scene shows the social norms violated by Rehana and his father's disappointment at Rehana's actions which was caught stealing from someone else's shop. It was illustrated at minute 1:40:56 - 01:41:55:

Father: "You are a thief, Rehana. The most honest shop owner's child stole from someone else's shop. Don't we teach you the right values? You don't like our identity and inheritance. Do you shame about the burkha that produces our daily bread? You are embarrassed to wear burkha! I am embarrassed because you are my daughter."

Rehana stole the clothes she wanted in a mall and the police came to arrest her at the Diwali event. Rehana's father was very disappointed with her because she had violated the social rules and she also did not use the clothes she was supposed to wear. As a woman, Rehana violated the rules she was supposed to live.

Not only the social norms that control Rehana's life but also the role of patriarchy in this film. In the patriarchal concept, women are required to obey the rules that made by men. In this film, the male concept was performed by Rehana Abidi's father who is happening in the scene at the minute 01:41:59 - 01:42:12:

Rehana Abidi's father: "Start looking for the groom for her. No need to learn more. Staying at home and working in the store."

When her father saw Rehana did not wear the dressed as she should have, he decided to marry Rehana with a man so she will not be a shame for her family. Rehana's father made a decision because he saw his daughter was not obedient to his rules. So he decided to marry her off to a man. It can be seen from the fragment of the sentence that the role of a father to his family is very large. A daughter was obliged to obey the rules and carry out the orders that her father wanted. And Rehana could not deny it. The role of a male against women plays in this case.

With the existence of these two concepts, Rehana felt that she did live with the identity formed by his father and from her environment. As mentioned above, her father forced Rehana to wear clothes with burkha. In this movie, there is a scene depicting when Rehana Abidi is expressed her opinion about women's rights to be have. It is seen in the

scene at 00:25:37 - 00:26:15 as the following dialogue:

Rehana Abidi: "There are endless rules in the lives of girls, don't sing, don't dance, you will embarrassing us. Don't walk like that, people will look at you. Keep looks down, what people will say. Don't breathe, your heavy breath will attract attention. Don't use lipstick, you will cheat! Don't wear jeans, you will make a scandal! I want to ask the authorities, what will actually happen? Why is our freedom so frightening to you? Don't we have the right to live freely? We want our rights!"

In this scene, Rehana expresses her opinion about women that wearing jeans in a demonstration at her campus. In this statement, she supports women who wear jeans and Rehana doubting why women are restricted to wear such clothes in living. Rehana wanted freedom which she did not get as long as she lives. She wants to be able to freely argue like a man and be free to do what she wants. Then, Rehana decided to negotiate with herself. She decided to use the burkha while she at home and used the clothes when she was away from her home. And that decision made her in trouble after her father's found out about it.

The next character is Sheeren Aslam, a housewife who has three sons. She experienced violence in her household for instances she is a subject of husband's sexual desires. Sheeren Aslam also tried to help her husband's finances by working as a sales girl but what she got was only a curse from her husband and no appreciation at all. The treatment of Sheeren Aslam's husband to her was never good. Although she refused to have sex with him, her husband continued to impose his desire to her. Sheeren Aslam had been abortion three times and her uterus had been infected because of her husband.

The concept of patriarchy has a global understanding. Patriarchy is the relationship between women and men. According to Walby (1990:20) "patriarchy as a system of social structures and practices in which men dominate, oppress and exploit women." In the patriarchal concept, men are considered to have a higher role than women. The role of patriarchy in the family of Sheeren Aslam is very sorely. In the scene minutes 00:39:02 - 00:39:34, when she gave contraception to her husband, he threw away the contraception. Her husband felt that using contraception was an embarrassing thing for him and he did not care about the unwanted pregnancies. In this situation, women are exploited in fulfilling man biological needs.

In another scene, Sheeren's husband also did not want his wife to work because the nature of a wife is only at home and served herself for her husband and raises children. This can be seen in scenes from 1:43:26 until 1:45:07:

Sheeren Aslam: "I tried to talk to you."

Sheeren's husband: "You have become very brave. You work without my permission."

Sheeren Aslam: "if I earn, I can help you to pay our bills and daily needs."

Sheeren's husband: "Do you want to walk through the streets as a sales girl? And why did you go to her house? You are trying to embarrassed me?!"

Sheeren Aslam: "If we talk to each other I will never come to her!"

Sheeren's husband: "Just because you already earn some money!"

Sheeren Aslam: "I met your boss yesterday to talk to you."

Sheeren's husband: "You such a shameless!"

Sheeren Aslam: "You are the real shameless! Glancing at other women! You have no jobs! No salary! And you don't care about your family!"

Sheeren's husband: "Now talk! You are a woman. Don't try wearing pants. You have to refuse job offers and sit quietly at home!"

In the dialogue, it seems that Sheeren's husband is very disapproving of Sheeren's job, even though Sheeren has been appointed as the best sales girl in the company where she works. Sheeren's husband thinks that if Sheeren has a job, she can refuse all his desires because she feels that she has a stake in family finances and he doesn't like that.

Domestic violence felt by Sheeren Aslam often happens in this film. Sheeren is only regarded as satisfying her husband's passions and her husband has no slightest love for her. There is a scene where Sheeren sees her husband having an affair with another woman in a café, this scene takes place at 01:15:20 - 01:15:40 and he did not feel guilty at all for his actions.

The next character is Leela, Leela also is the main character in this film. She is a beautician who has her own salon, with her daily life she always wears sexy clothes. So, she has high sex in her life and she was forced to marry and be married by her parents but in fact, she has a photographer's lover. Because her dreams are around the world with her boyfriend. In this character, was found that there are deviations from social norms, what Leela has done. As the character spoke in the dialogue of film as follows:

Leela: "How do I look?"

Boyfriend: "Great!."

Leela: "Hurry up! Hug me more tight."

Boyfriend: "Darliing..., can we continue our real honeymoon?"

Leela: "These photos were ticket for our success."

Boyfriend: "In all places, why should I follow you?"

Leela: "I will show you all over the India!"

From the dialogue above at 00:05:54 – 00:06:50, it shows that Leela and her boyfriend has a dream to go around the world. They did a photo shoot, cordially, with love. In fact, this was contrary to Leela's dreams, her mother matches her with a rich man.

In the film portrayed at 00:13:24 - 00:16:58, Leela was in an engagement ceremony with the man, which is her chosen mother. But in that agenda, Leela did a bad thing that deviation the norm. Leela had high sexual relations with her boyfriend, who was a photographer at that time. They did that thing when lighting off in Leela's house. Also in other time, Leela approached her boyfriend at home to have sex, when he was sleeping and they did it in the bathroom. Here, they looked for opportunities for doing that. As the character spoke in the dialogue of film as follows:

Leela: "Bastard! If you wasting me, I'll put this video on Facebook! You won't be able to show your face anywhere in Bhopal!"

Boyfriend: "Honey, the video will show my face or my package, let's do porn business here."

(sometime later her mother came to Leela)

Leela's Mother: "You are such a bitch!"

Leela: "You made me marry against my wish."

Leela's Mother: "Shameless fools, even if given a diamond, you prefer a piece of coal."

From the text above, it shows that Leela did something that deviated from social norms and something that made her mother angry at her, because she was having sex with a man whose mother didn't like it. From the text above, in the last dialogue, his mother gave a parable about diamond and coal. The point here is that his mother gave the best man his choice, which man had a good heart, rich man. Whereas Leela's boyfriend is only a photographer whose origins are unclear, but why Leela still chooses her boyfriend instead of his mother's choice! At other times in 00:47:42-00:48:15, there is a debate between Leela and her mother, As the character spoke in the dialogue of film as follows:

Leela: "The marriage is in two weeks? Why is it in a hurry? I ask you a question mom!"

Leela's Mother: "I don't believe you, you make me dishonorable."

Leela: "Not honorable? How about my happiness?"

Leela's Mother: "There will be no mother who does as I have done for you."

Leela: "Stop being a model of porn painting, you choose that job!? I didn't tell you!"

In the film portrayed at 00: 55: 30 at that time, where his mother worked as a model of porn paintings, Leela approached her. Then here his mother explained the reason why she chose men to Leela. Here too, Leela violated her mother's orders, she did not want to get married. Then the deviation of social norms is seen. As the character spoke in the dialogue of film as follows:

Leela: "I apologize for the incident yesterday, my mother did not want to get married."

Leela's Mother: "Do you want to be a Muslim toy? Or it ends like me? I've been here for 17 years, hot, cold, sick ... even if I'm my period. You know your drunk father left us with a lot of debt. "Leela: "I'll own my business, I'll make a living, I'll run the house."

Leela's Mother: "Whatever. But you will never be able to buy a house. Manoj bought me a house."

The next character is Usha Ji, Usha Ji is the main character in this film also, she was a 55-years-old widow who has a hobby of reading so he rediscovered his sexual passion through reading. So to release her lust through a telephone connection with a male swimming coach. She is known as a religious and assertive, but in fact, she is judged bad by citizens with her character. So, at 00: 10: 54-00:12:24 there is a picture or history of the city of Hawaii Manzil that reads "Hawaiian Halwai of Bhopal in the Limca Book of Records", in

which her husband was victimized by the explosion of gas which caused damage to the city. Then, there is a company that will buy the city land, but Usha Ji does not accept it. Here Usha Ji is seen, that he is a respected person in the city. As the character spoke in the dialogue of film as follows:

Man 1: "Auntie, this is one million rupees, we will pay five million rupees above the market price."

Usha Ji: "wait! Please sit down ... sit down. "

Man 2: "we will build a luxury mall that glittered here. "

Usha Ji: "Our Hawaiian Manzil has sparkled! (firmly) so what is special about your store?"

Man 1: "Not a shop, it's a mall. "

Man 3: "Our aunt just wants the best for you (while carrying her suitcase). I've been a tenant for years. "

Man 4: "Then act like a tenant Rahim! Will you sell the house just for your commission?"

Man 2: "Didn't you earn enough in Saudi Arabia for 7 years?"

Usha Ji: "Mr. Gaptan (man 2), when their parents ... my husband ... their uncle... everyone was killed in the gas tragedy, there was nothing left for us, you know? We only have Hawai manzil, Hawai manzil is not for sale. "

In the film portrayed At 00:13:08 that Usha Ji reads books related to sex, which are covered by other books as not to see books that actually read. while chatting with other women. Then, at 00: 26: 45: 00: 29: 13 here is the swimming pool is the beginning of the meeting of Usha Ji with a man where he is a swimming coach who has a handsome face and a good physique. Which makes it do things that deviate from social norms. And at 00:38:15 Usha Ji called the man in the bathroom, while turning on the water tap so that no sound could be heard coming out, she started calling. As the character spoke in the dialogue of film as follows:

Jaspal: "Hello .."

(Usha faces the mirror, there arises his distrust)

Usha Ji: "Hello Jaspal. "

Jaspal: "Yes ... who is this? hello ... hello. just want to say hello?"

Usha Ji: "I want to say hello. "

Jaspal: "Are you a telephone operator?"

Usha Ji: "I don't forget my name, and I'm not a telephone operator. "

Jaspal: "So, say your name. You know my name, and I don't know your name, it looks unfair. "

Usha Ji: "Rosy. "

Jaspal: "Rosy? Are you Christian "

Usha Ji: "You don't talk to Christian girls?"

Jaspal: "Say more about Rosy, tell me..."

(Then Usha tells Rosy based on the novel to Jaspal with her love)

In the film, the next day at 01:14:45 Usha Ji telephoned back in Jaspal telling Rosy with a young desire in a voice that was slow and slightly whispering and smelling of porn. Here Usha takes off her clothes in the bathroom and calls the Jaspal passionately between the two. A few days later at 01:45:17, there were residents or relatives who forced their way into Usha Ji's house and ransacked his home. As the character spoke in the dialogue of film as follows:

Usha Ji: "What's up, children are sleeping. What happened, would someone tell me- what was happening? What did you do? "

Man 1: "I will tell you."

Usha Ji: "Don't touch my things."

Man 1: "What is all this? While showing the Rosy book that he always read."

Usha Ji: "Give it to me."

Man 1: "Get out! You have to be ashamed of yourself aunt!"

Man 2: "So many mistakes you've done, aunty."

Man 1: "Auntie, you have tarnished the good name of the family! No shame! (while tearing up the books) What is this obscene book, indecent clothes! Like obscenity at this age. A 55-year-old widow made a nasty phone call to the young man. Disgusting!"

Woman: "The old woman is shameless, we respect her like a mother, and what does she do?!"

Man 3: "Riding lust at this age is embarrassing. What do you teach our children?!"

Man 1: "Get out of here! Go live on the road! "

Jaspal: "You will never be Rosy... Have you looked in the mirror? (while tearing up the book)."

From the text above, finally, Usha Ji was expelled from the village due to her behavior. Because she is a respected person in her neighborhood and as an elder or older person, she should set a good example for the surrounding community. But, due to his high desire for sex; perhaps because she had been left to pass away by her husband. Therefore, as an outlet, she made phone calls with young men, Jaspal. That's where the bad thing happened, the community refused to treat Usha so far. Finally, Usha was expelled because of deviations from social norms in the community.

Conclusion

In a conclusion, the four women as major characters in this film have one goal. It is a freedom. They want to be free like the story of Rosy that told in the novel. They break their family rules and social norms because it is a form of negotiating their identity to get their real identity. The patriarchy limits their attitude and their behavior because there is manpower. In this case, it is represented by the father figure in Rehana's life, and husband figure in Shireen's life. Then, the social norms limit their attitude and their behavior. In Usha's case, she is a respected woman in her neighborhood and Leelacase, she is disobeying her mother's orders and doing immoral acts with her boyfriend which makes her mother embarrassed.

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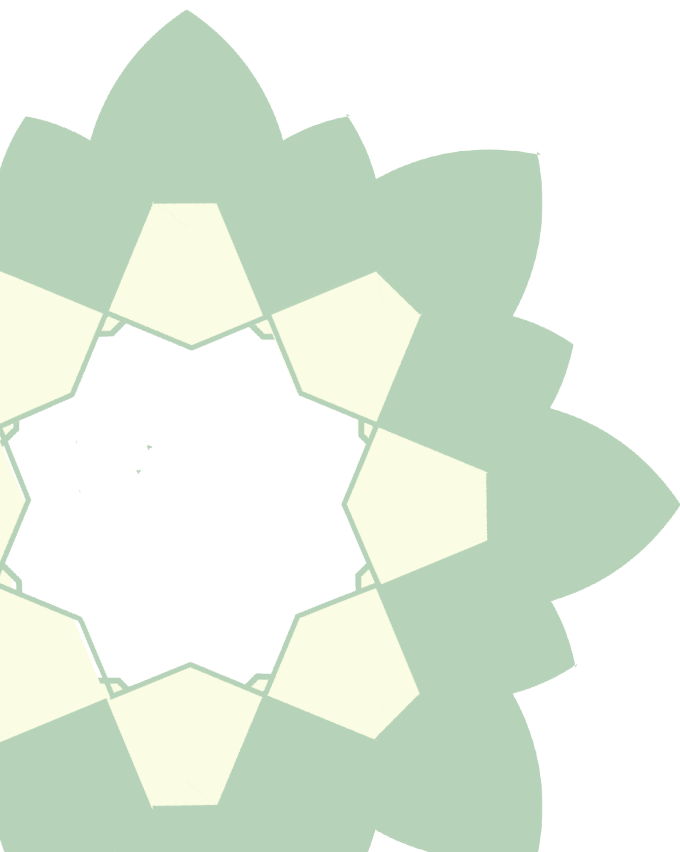
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3. The Manuscript typed with Microsoft Word, Font Times New Roman size 12, spacing 1 on A4 size paper with a margin of 3.5 cm from the left edge, 3 cm from the right edge, 3 cm from the top and bottom edges. The length of 15-20 manuscript pages including a list of references. Writer (s) must follow the journal template that can be downloaded at Insaniyat Open Journal System <http://journal.uinjkt.ac.id/index.php/insaniyat>
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7. The article consists of **Introduction** (background of study, research problem, research purposes, significance of the research and theoretical basis). **Method** (explaining the chronological research). **Discussion and Result** (containing analysis and result of the research), and **Conclusion**.
8. Citation and reference must follow APA style (American Psychological Association) sixth edition.
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