

DAFTAR PUSTAKA

- Achmadi, A. (1981). Changing scene. *Music Educators Journal*, 68, 77 - 79.
<https://doi.org/10.1080/10331867.2014.901132>.
- Adiprasetyo, J., & Larasati, A. W. (2022). Dominasi Hantu Perempuan dalam Film Horor Indonesia: Gejala Patriarki dalam Budaya Populer. CXO Media. Diakses dari <https://www.cxomedia.id>.
- Adams, G., Estrada-Villalta, S., & Ordóñez, L. (2018). The modernity/coloniality of being: Hegemonic psychology as intercultural relations. *International Journal of Intercultural Relations*, 62, 13-22.
<https://doi.org/10.1016/J.IJINTREL.2017.06.006>.
- Ajdačić, D. (2021). Vukodlaci – oborotnji i psoglavci u odabranoj slovenskoj prozi 19. veka. *Poznańskie Studia Slawistyczne*. <https://doi.org/10.14746/pss.2021.20.9>.
- Akas, N. (2017). Nudity versus Morality in “Women of Hope” Dance Performance Nicholas Chielotam Akas. , 17, 134-140.
- Andayani, A., & Jupriyono, J. (2019). REPRESENTATION OF NYI RORO KIDUL IN MYTH, LEGEND, AND POPULAR CULTURE. *ANAPHORA: Journal of Language, Literary and Cultural Studies*.
<https://doi.org/10.30996/anaphora.v2i1.2724>.
- Anderson, B. R. O. G. (1991). *Imagined Communities: Reflections on the Origin and Spread of Nationalism* (Rev. ed.). London: Verso.
- Ansah, S. (2023, 15 November). *Kisah mistis Panggung Sanggabuwana, menara sakral Keraton Surakarta tempat Raja dan Nyi Roro Kidul bertemu*. Hops.id. (Diakses pada 24 April 2025 dari <https://www.hops.id/unik/29410875444/kisah-mistis-panggung-sanggabuwana-menara-sakral-keraton-surakarta-tempat-raja-dan-nyi-roro-kidul-bertemu>).
- Anzaldúa, G. (1987). *Borderlands/La Frontera: The New Mestiza*. Aunt Lute Books.

- Ardanareswari, I. (2019, 19 Juli). *Sejarah kebaya di masa kolonial: Busana perempuan tiga etnis*. Tirto.id. (Diakses pada 11 April 2025 dari <https://tirto.id/sejarah-kebaya-di-masa-kolonial-busana-perempuan-tiga-etnis-eeuK>).
- Ashcroft, B., Griffiths, G., & Tiffin, H. (2002). *The Empire Writes Back: Theory and Practice in Post-Colonial Literatures*. Routledge.
- Badan Pengembangan dan Pembinaan Bahasa. (2019). Gedung Kesenian Jakarta (1821). (Diakses pada 25 Januari 2025 dari <https://dapobas.kemdikbud.go.id/home?id=43&show=isidata>).
- Badan Pengembangan dan Pembinaan Bahasa. (2022). Pengaruh Kesusastraan Asing dalam Kesusastraan Indonesia. (Diakses pada 23 Januari 2025 dari <https://badanbahasa.kemdikbud.go.id/artikel-detail/799/pengaruh-kesusastraan-asing-dalam-kesusastraan-indonesia>).
- Behrendt, L. (2000). Consent in a (Neo)Colonial Society: Aboriginal Women as Sexual and Legal 'Other'. *Australian Feminist Studies*, 15, 353 - 367. <https://doi.org/10.1080/713611984>.
- Beidelman, T. (1968). Some Nuer Notions of Nakedness, Nudity, and Sexuality. *Africa*, 38, 113 - 131. <https://doi.org/10.2307/1157242>.
- Bizawie, Z. (2020). DIPONEGORO AND THE ULAMA NUSANTARA NETWORK. , 3, 193-223. <https://doi.org/10.51925/INC.V3I02.26> .
- Brantlinger, P. (1988). *Imperial Gothic*. Cornell University Press.
- Brantlinger, P. (1990). *Rule of Darkness: British Literature and Imperialism, 1830–1914*. Cornell University Press.
- Broch, H. (2000). Yellow Crocodiles and Bush Spirits: Timpaus Islanders' Conceptualization of Ethereal Phenomena. *Ethos*, 28, 3-19. <https://doi.org/10.1525/ETH.2000.28.1.3>.
- Budianta, M. (2003). *Challenges of Literature in Contemporary Indonesia*. Leiden University Press.
- BuddyKu. (2023, 3 September). *Kisah iklan wisata perempuan Jawa telanjang di masa kolonial Belanda*. RCTI+. (Diakses pada 11 April 2025 dari

<https://www.rctiplus.com/news/detail/travel/3968833/kisah-iklan-wisata-perempuan-jawa-telanjang-di-masa-kolonial-belanda>).

Carey, P., & Houben, V. (2016). *Perempuan-Perempuan Perkasa di Jawa Abad XVIII-XIX*. Kepustakaan Populer Gramedia.

Carey, P. (2014). *Takdir: Riwayat Pangeran Diponegoro (1785–1855)*. Kepustakaan Populer Gramedia.

Cooper, B. (2005). The Word Vampire: Its Slavonic Form and Origin. *Journal of Slavic Linguistics*, 13, 251.

Čoupková, É. (2016). "One Modern Ghost of Hamlet's Pedigree." *Ghost and other Supernatural Occurrences in Gothic Plays*.

Crenshaw, Kimberlé. (1989). "Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics." *University of Chicago Legal Forum*, 1989(1), 139-167.

Damayanti, N., Pandanwangi, A., Dewi, B., Apin, A., & Woelandhary, A. (2019). Mitos Nyai Roro Kidul dan Kehidupan Laut sebagai Alternatif Inspirasi Pengembangan Motif Batik Pantai Jawa dalam Dongeng. *Prosiding Konferensi Internasional Pertama tentang Seni dan Humaniora Interdisipliner*.
<https://doi.org/10.5220/0009982505470554>.

Daniels, O. (2020). NUDITY AND POWER IN NORTH-EASTERN YORUBA: A STUDY OF PRE-COLONIAL AND MODERN TRADITIONAL PRACTICES. , 1.

Derrida, J., & Wills, D. (2002). *The Animal That Therefore I Am (More to Follow)*. *Critical Inquiry*, 28, 369 - 418. <https://doi.org/10.1086/449046>.

Dinas Kebudayaan Daerah Istimewa Yogyakarta. (2014, Maret 4). *Upacara labuhan*. Kundha Kabudayan. (Diakses pada 17 April 2025 dari <https://budaya.jogjaprovo.go.id/artikel/detail/317-upacara-labuhan>).

Dinas Kebudayaan Daerah Istimewa Yogyakarta. (2014, Maret 4). *Tari Bedhaya*. Kundha Kabudayan. (Diakses pada 17 April 2025 dari <https://budaya.jogjaprovo.go.id/artikel/detail/284-tari-bedhaya>).

- Dirgantoro, W. (2012). Bodyscape: Renegotiating feminist ideals in Indonesian visual arts. *Art monthly Australia*, 48.
- Dota, N., Simanjuntak, N., Tobing, V., & Wardhani, W. (2024). Animistic Narratology in the Purung Ta Liang Marapu Ritual in Central Sumba, East Nusa Tenggara Indonesia (Study: Narraethnography). *Indonesian Journal of Contemporary Multidisciplinary Research*. <https://doi.org/10.55927/modern.v3i5.10797>.
- Duncan, R. (2022). Introduction: Decolonising Gothic. *Gothic Studies*, 24(3), 219–227. <https://doi.org/10.3366/gothic.2022.0138>.
- Erowati, R., & Bahtiar, A. (2011). *Sejarah Sastra Indonesia*. Tangerang Selatan: Lembaga Penelitian UIN Syarif Hidayatullah Jakarta.
- Esaliana, D., Cinthya, N., & Susanto, D. (2021). Eksotisme dan pencitraan perempuan pribumi dalam novel Tjerita Njai Dasima. *Bahasa dan Seni: Jurnal Bahasa, Sastra, Seni, dan Pengajarannya*, 49(2), 180–193. <https://doi.org/10.17977/um015v49i22021p180>
- Esfandari, D. (2016). Magic and Witchcraft in Current Indonesian Horror Films. , 2, 52. <https://doi.org/10.25124/liski.v2i1.54>.
- Faruk. (2013). *Metode Penelitian Sastra: Sebuah Penjelajahan Awal*. Yogyakarta: Pustaka Pelajar.
- Feenberg, A. (2011). Modernity, Technology and the Forms of Rationality. *Philosophy Compass*, 6, 865-873. <https://doi.org/10.1111/J.1747-9991.2011.00456.X>.
- Film Indonesia. (n.d.). *Kutukan Nyai Roro Kidul*. Retrieved from <https://filmindonesia.or.id/film/lf-k020-79-665524>
- Frolova, M. (2020). Indonesian Horror Story by Intan Paramaditha. , 12, 368-379. <https://doi.org/10.21638/spbu13.2020.304>.
- Fu, M. (2016). *The Law of the Ghost: Late Nineteenth Century Ghost Stories in China and Britain*.
- Fusama, A. T. (2018). *Surat dari Kematian*. Jakarta: GagasMedia.

- Goelet, O. (1993). NUDITY IN ANCIENT EGYPT. Source: Notes in the History of Art, 12, 20 - 31. <https://doi.org/10.1086/sou.12.2.23202932>.
- Hartini, L. C., Sari, N. A., & Suhendi, I. D. (2022). Representasi Monstrositas Perempuan dalam Kumpulan Cerpen Sihir Perempuan karya Intan Paramaditha. Ilmu Budaya: Jurnal Bahasa, Sastra, Seni, dan Budaya, 6(4). <https://doi.org/10.30872/jbssb.v6i4.7759>.
- Hastuti, H. (2021). Mitologi Jawa dalam Cerita Calon Arang Karya Pramoedya Ananta Toer. Ksatra: Jurnal Kajian Bahasa dan Sastra. <https://doi.org/10.52217/KSATRA.V2I2.708>.
- Herriman, N. (2016). Witch-hunt and Conspiracy: The 'Ninja Case' in East Java. Monash University Publishing.
- Howe, L. (2005). Hinduism and hierarchy in Bali. James Currey Publishers.
- Hunchman, K. (2020). Stolen Spirits. 7. <https://doi.org/10.33043/dlr.7.0.101-112>.
- Irawan, D. (2022, August 8). Mengenang Pengabdian Setan 1980, horor & sindiran terhadap rezim pembangunan. Hypeabis.id. (Diakses pada 11 Maret 2025 dari <https://hypeabis.id/read/15333/mengenang-pengabdian-setan-1980-horor-sindiran-terhadap-rezim-pembangunan>).
- Jakoša, N. (2024). Arti warna dalam novel Dracula karya Bram Stoker. Acta Neophilologica . <https://doi.org/10.4312/an.57.1.21-29>.
- Jedamski, D. (2009). Chewing over the West: Occidental narratives in non-Western readings. Rodopi.
- Jonatan, & Alam, G. (2017). Arwah. Jakarta: Bukune.
- Jones, D. (2001). Defining self and others through textile and text. Women's Writing, 8, 375 - 390. <https://doi.org/10.1080/09699080100200143>.
- Joseph-Vilain, M., & Misrahi-Barak, J. (2007). Postcolonial Ghosts. In Introduction to Postcolonialism and Ghost Narratives. Manchester University Press. Hal. 18-19.

- Kayame, Y. (2023). JUBAH DAN KOTEKA: DUALISME BUDAYA DALAM RELIGIOSITAS ORANG PAPUA PEGUNUNGAN. *JURNAL REINHA*.
<https://doi.org/10.56358/ejr.v14i1.203>.
- Khairani, J. N. (2023, Desember 21). *Sejarah legenda Nyi Roro Kidul, konon muncul saat Mataram Islam berdiri*. Detik.com. (Diakses pada 17 April 2025 dari <https://www.detik.com/jogja/budaya/d-7101919/sejarah-legenda-ny-ro-ro-kidul-konon-muncul-saat-mataram-islam-berdiri>).
- Khoiri, A. M. (2022, 13 Januari). *5 menit di kamar 308 Samudra Beach, kamar khusus Nyi Roro Kidul*. Detik Travel. (Diakses pada 24 April 2025 dari <https://travel.detik.com/domestic-destination/d-5896353/5-menit-di-kamar-308-samudra-beach-kamar-khusus-ny-ro-ro-kidul>).
- Kinanthy, L. D., & Cyntara, R. (2023, May 23). *Sinopsis Bangunnya Nyi Roro Kidul, Film Lawas Dibintangi Suzzanna*. Kompas.com. (Diakses pada 15 Mei 2025 dari <https://www.kompas.com/hype/read/2023/05/23/152918566/sinopsis-bangunnya-ny-ro-ro-kidul-film-lawas-dibintangi-suzzanna>).
- Kisah Tanah Jawa. (2024). *Pulang ke Dekapan Ibu Ratu Kidul: Mitologi Laut Selatan Jawa* [Video]. YouTube. https://www.youtube.com/watch?v=BF9miTt7U_s
- Kompas.com. (2021, April 13). Kisah pilu Ariaah di balik legenda Si Manis Jembatan Ancol. (Diakses pada 2 Februari 2025 dari <https://megapolitan.kompas.com/read/2021/04/13/04055521/kisah-pilu-ariaah-di-balik-legenda-si-manis-jembatan-ancol?page=all>).
- Kors, A. C., & Peters, E. (2001). *Witchcraft in Europe, 400-1700: A Documentary History*. Philadelphia: University of Pennsylvania Press.
- Koten, T. (2020, 21 Maret). *Mengapa perempuan Bali tempo dulu bertelanjang dada?* *Jurnal Sejarah*. (Diakses pada 11 April 2025 dari <https://sejarahugm2013.blogspot.com/2020/03/mengapa-perempuan-bali-tempo-dulu.html>).
- K.R.T. Tandhanagara. (Ed). (1959). *Serat Darmogandhul*. Surakarta: Toko Buku Sadu Budi.

- Kurnianto, E. A. (2009). Gender dan Patriarki dalam Sihir Perempuan karya Intan Paramaditha. Tesis. Fakultas Ilmu Pengetahuan dan Budaya, Universitas Indonesia.
- Kwee, T. H. (1927). Boenga Roos dari Tjikembang. Panorama.
- Larasati, V., & Wahid, A. (2020). Representation and Commodification of Female Body in the Indonesian Post Reform Horror Movies. *Asian Journal of Media and Communication*. <https://doi.org/10.20885/asjmc.vol4.iss1.art4>.
- Larashati, Y. (2007). Cermin Hasrat dan Eksistensi Tokoh Perempuan dalam Kumpulan Cerpen Sihir Perempuan karya Intan Paramaditha: Analisis Struktur Fantastik dan Psikoanalisis. Skripsi. Universitas Airlangga.
- Lash, S., & Whimster, S. (1987). Max Weber: Rationality and Modernity. . <https://doi.org/10.4324/9781315823935>.
- Levine, P. (2008). States of Undress: Nakedness and the Colonial Imagination. *Victorian Studies*, 50, 189 - 219. <https://doi.org/10.2979/vic.2008.50.2.189>.
- Levine, P. (2013). Naked Truths: Bodies, Knowledge, and the Erotics of Colonial Power. *Journal of British Studies*, 52, 5-25. <https://doi.org/10.1017/JBR.2012.6>.
- Lelono, T. (2015). Tradisi Ruwatan: Bersih Bumi Kearifan Lokal dalam Mitigasi Bencana. 35, 139-152. <https://doi.org/10.30883/JBA.V35I2.62>.
- Lin, M., & Tan, P. (2018). Vampirism : A Secular, Visceral Religion of Paradoxical Aesthetics. *Journal for The Study of Religions and Ideologies*, 17, 120-136.
- Linkenbach, A. (2023). Ambiguity, Contingency, and Dominance: Decolonizing Theories of Modernity. *International Journal of Social Imaginaries*. <https://doi.org/10.1163/27727858-8860506>.
- Loomba, A. (1998). Colonialism/Postcolonialism. London: Routledge.
- Maguire, L. E. (2004). Shakespearean criticism: A guide to the criticism of the plays and poetry of William Shakespeare. Blackwell Publishing Ltd.
- Maier, H.M.J. 1996. "Indische Literatuur: Bezinningen op een Definitie" in Theo D'Haen (Red.). "Weer-Werk: Schrijven en Terugschrijven in Koloniale en Postkoloniale Literaturen". SEMAIAN 15: 14--29.

- Masofa, I. (2018). Comparative Literature in Faulkner's "A Rose for Emily" and Pramoedya's "Panggil Saja Aku Kartini". *Dinamika: Jurnal Sastra dan Budaya*. <https://doi.org/10.25139/dinamika.v6i1.1115>.
- Mawaidi, M., & Nurhadi, N. (2020). Eksplorasi Hantu Perempuan dalam Sihir Perempuan Karya Intan Paramaditha: Telaah Konstruksi Femininitas. *Bahasa dan Seni: Jurnal Bahasa, Sastra, Seni, dan Pengajarannya*, 48(2), 167–176. <https://doi.org/10.17977/um015v48i22020p167>.
- Mawikere, M.C.S. & Hura, S. (2022). Kajian Etnologi Guna Menentukan Substansi Sosio-Kultural sebagai Potensi Pengembangan Masyarakat yang Kontekstual kepada Suku Togutil di Pulau Halmahera, Maluku Utara. *Jurnal Ilmiah Wahana Pendidikan*, 8 (6).
- McLeod, M. (2021). Hearing Ghosts in Dickens's David Copperfield. *Dickens Quarterly*, 38, 388 - 410. <https://doi.org/10.1353/dqt.2021.0039>.
- Meijboom-Italia, J. (1928). *Javaansche sagen, mythen en legenden*. G. B. van Goor Zonen.
- Mignolo, W. D. (2007). Delinking: The rhetoric of modernity, the logic of coloniality and the grammar of de-coloniality. *Cultural Studies*, 21(2–3), 449–514. <https://doi.org/10.1080/09502380601162647>.
- Mignolo, W. D. (2011). *The darker side of western modernity: Global futures, decolonial options*. Duke University Press.
- Miller, M., White, B., & Scrivner, C. (2023). Surfing uncertainty with screams: predictive processing, error dynamics and horror films. *Philosophical Transactions of the Royal Society B: Biological Sciences*, 379. <https://doi.org/10.1098/rstb.2022.0425>.
- Mirzekhanov, V. (2022). Civilisation and the Excluded: Ideas and Practices of Differentiation in the Colonies during the Interbellum. *ISTORIYA*. <https://doi.org/10.18254/s207987840022994-2>.
- Mulder, N. (1978). *Mysticism and the political identity in Java*. Jakarta: LIPI Press.

- Munford, R. (2008). *Dracula's Daughters: Vampire Exchange Between Angela Carter and Pierrette Fleutiaux*. pp. 116-133.
https://doi.org/10.1057/9780230582811_8.
- Nai, M., Zahra, P., & Saharani, S. (2024). Analisis Persepsi Penonton Tentang Fenomena Mistis Dalam Film Badarawuhi di Desa Penari. *JKOMDIS : Jurnal Ilmu Komunikasi Dan Media Sosial*.
<https://doi.org/10.47233/jkomdis.v4i2.1892>.
- Nariswari, F., & Yoesoef, M. (2020). The Powerless Supernatural Creature as the Victim Figure in Roh dari Masa Lampau. . <https://doi.org/10.4108/eai.20-9-2019.2296822>.
- Neocleous, M. (2003). *The Political Economy of the Dead: Marx's Vampires*. *History of Political Thought*, 24, 668-684.
- Ningsih, W. L., & Nailufar, N. N. (2021, Juli 3). Keraton Surakarta: Sejarah berdirinya, fungsi, dan kompleks bangunan. Kompas.com. (Diakses pada 17 April 2025 dari <https://www.kompas.com/stori/read/2021/07/03/160000279/keraton-surakarta-sejarah-berdirinya-fungsi-dan-kompleks-bangunan?page=all>).
- Noor, F. (2021). The Uses of Magic: Local Knowledge and the 'Unscientific Native' in Colonial Malaya. *Journal of the Malaysian Branch of the Royal Asiatic Society*, 94, 119 - 97. <https://doi.org/10.1353/ras.2021.0028>.
- Nordholt, H. S. (2004). *State, Oil, and New Order: The Political Economy of Nationalism in Indonesia*. Brill.
- Paramaditha, I. (2005). *Sihir Perempuan*. Kata Kita.
- Paramaditha, I. (2017). *Sihir Perempuan*. Jakarta: Gramedia Pustaka Utama.
- Perpustakaan ISI Yogyakarta. 2025. OPAC ISI Yogyakarta. Retrieved February 8, 2025, from https://opac.isi.ac.id/index.php?p=show_detail&id=46247&keywords=#gsc.tb=0.
- Poedjawijatna, I.R. (1982). *Tahu dan Pengetahuan*. Jakarta: Penerbit Aksara.

- Probasco, N. (2018). American bodies and landscapes in early English colonisation. *Studies in Travel Writing*, 22, 16 - 38. <https://doi.org/10.1080/13645145.2018.1458696>.
- Pradopo, R. D. (2001). Puisi Pujangga Baru: Konsep Estetik, Orientasi dan Strukturnya. *Humaniora*, 13(1), 55–63. <https://doi.org/10.22146/jh.v13i1.711>.
- Pramana, E. R. (2013). "Darkness and the Digital Age: Indonesian Horror Films in the 21st Century." *Bijdragen tot de Taal-, Land- en Volkenkunde*, 169(4), 499-522.
- Punter, D. (2012). *The Literature of Terror: A History of Gothic Fictions from 1765 to the Present Day* (2nd ed.). Routledge.
- Quijano, A. (2000). Coloniality of Power, Eurocentrism, and Latin America. *Nepantla: Views from South*, 1(3), 533-580.
- Quijano, A. (2007). Coloniality and Modernity/Rationality. *Cultural Studies*, 21(2-3), 168-178.
- Ranggasutrasna. (Ed.). (1991). *Serat Centhini*. Departemen Pendidikan dan Kebudayaan.
- Rahayu, Elita Dwi. (2022). Analisis Tokoh Utama dalam Buku Antologi Cerpen Sihir Perempuan Karya Intan Paramaditha. Skripsi thesis, Universitas Jenderal Soedirman.
- Rahayu, Y. (2016). Kearifan Lokal Pantai Laut Selatan (Mitos Nyi Roro Kidul) sebagai Desa Wisata dan Aset Kabupaten Sukabumi. *Media Wisata*, 14(2), 483–491. <https://media.neliti.com/media/publications/153524-ID-kearifan-lokal-pantai-laut-selatan-mitos.pdf>.
- Reisigl, M., & Wodak, R. (2016). The Discourse-Historical Approach (DHA). In R. Wodak & M. Meyer (Eds.), *Methods of Critical Discourse Studies* (3rd ed., pp. 23-61). SAGE Publications.
- Resink, G. J. (1997). Kanjeng Ratu Kidul: The Second Divine Spouse of the Sultans of Ngayogyakarta. *Asian Folklore Studies*, 56(2), 313-316.
- Ricklefs, M. C. (2001). *A history of modern Indonesia since c. 1200* (3rd ed.). Palgrave.

- Rush, J. (1993). *Rich Forests, Poor People: Resource Control and Resistance In Java*. By Nancy Lee Peluso. Berkeley: University of California Press, 1992. xv, 336 pp. \$45.00.. *The Journal of Asian Studies*, 52, 221 - 222. <https://doi.org/10.2307/2059224>.
- Ryzkia, A. (2023, Juli 18). Sinopsis film Malam Satu Suro (1988), dibintangi Suzana. SINDOnews. Diakses pada 11 Maret 2025, dari <https://lifestyle.sindonews.com/read/1155067/158/sinopsis-film-malam-satu-suro-1988-dibintangi-suzana-1689689223>
- Salih, M., & Mahmud, S. (2018). Alienated Modernity in Post-Independence Indian English Fictions. , 5, 376-385. <https://doi.org/10.24271/GARMIAN.421>.
- Sarma, D. (2021). Agency of the witches and language play in Shakespeare's Macbeth. *The Transcript: An e-Journal of Literary and Cultural Studies*, 1(1). <https://doi.org/10.53034/Transcript.2021.v01.n01.005>.
- Schlehe, J. (2010). Anthropology of religion: Disasters and the representations of tradition and modernity. *Journal of Southeast Asian Studies*, 41(3), 393–410.
- Schmitt, J. C. (1998). *Ghosts in the Middle Ages: The living and the dead in medieval society*. University of Chicago Press.
- Schultz, A. (2011). *Holmes, Alice, and Ezeulu: Western Rationality in the Context of British Colonialism and Western Modernity*.
- Sedyawati, E. (1991). *Kehidupan Seni dalam Masyarakat Indonesia*. Sinar Harapan.
- Shin, J. (2024). Religion, Age, and Sexuality: An Empirical Approach to the Regulation of Female Sexuality through Dress among Indonesian Muslims. *Religions*. <https://doi.org/10.3390/rel15081017>.
- Singgih, E. G., & Haryono, S. C. (2024). Nyi Roro Kidul and marine eco-pneumatology. *International Journal of Asian Christianity*, 7(1), 103–118. <https://doi.org/10.1163/25424246-07010006>.
- Sobek, M. (2010). *The naked and the differently clothed : Spanish encounters with native Americans in 18th century explorations of the Pacific Northwest and Southwest*.

- Solikhin, M. (2009). *Kanjeng Ratu Kidul dalam perspektif Islam Jawa*. Yogyakarta: Narasi.
- Sudibyo. (2017). Stereotip yang Ambivalen, Ruang Ketiga, dan Uncanny dalam Novel-Novel Kolonial Belanda Periode 1890–1942: Analisis Wacana Kolonial (Disertasi doktoral, Universitas Gadjah Mada, Yogyakarta).
- Sumarjo, J. (1982). *Novel populer Indonesia*. Yogyakarta: Nur Cahaya.
- Sullivan, C. (2018). Indigenous Australian women’s colonial sexual intimacies: positioning indigenous women’s agency. *Culture, Health & Sexuality*, 20, 397 - 410. <https://doi.org/10.1080/13691058.2017.1349930>.
- Sushartami, W. (2012). Representation and beyond; Female victims in Post-Suharto media. *Wacana, Journal of the Humanities of Indonesia*. <https://doi.org/10.17510/24076899-01402011>.
- Swasty, R. 2023. Pakaian adat Papua: Jenis, keunikan, hingga filosofinya. Medcom. (Diakses pada 1 Maret 2025 dari <https://www.medcom.id/pendidikan/news-pendidikan/nbw0OYmk-pakaian-adat-papua-jenis-keunikan-hingga-filosofinya>).
- Sya'rani, A. (2023). Muslim Women Against Feminism: Aliansi Cinta Keluarga dan Dampaknya terhadap Hak-Hak Perempuan dan Seksual di Indonesia Kontemporer. *TRaNS: Studi Trans-Regional dan -Nasional Asia Tenggara* . <https://doi.org/10.1017/trn.2023.6>.
- TegalPos. (2024). Wewe Gombel, hantu penjaga anak-anak yang ditinggalkan orangtuanya: Legenda atau kenyataan? Diakses dari <https://www.tegalpos.com>.
- Telusur Kultur. (2023, November 26). Mengenal Sejarah Film Horor Indonesia. *Telusur Kultur*. <https://telusurkultur.com/blogs/news/mengenal-sejarah-film-horor-indonesia>.
- Teeuw, A. (1980). *Modern Indonesian Literature II*. Dordrecht: Foris Publications.
- Teeuw, A. (1994). *Indonesia: Between Tradition and Modernity*. Kuala Lumpur: Oxford University Press.
- Tim Liputan SejarahBali. (2023, 12 Maret). *Misteri kamar 327 Hotel INNA Grand Bali Beach*. *SejarahBali.com*. (Diakses pada 24 April 2025 dari

<https://www.sejarahbali.com/read/misteri-kamar-327-hotel-inna-grand-bali-beach>).

Tim Seni Budaya Betawi. (2022, 9 Desember). *Gaya berpakaian masyarakat di Batavia saat kolonialisme*. Seni Budaya Betawi. (Diakses pada 11 April 2025 dari <https://www.senibudayabetawi.com/7369/gaya-berpakaian-masyarakat-di-batavia-saat-kolonialisme.html>).

Tisnawijaya, C. (2024). Perjanjian Dengan Maut dan Galau Di Laut Selatan: Representasi Jejak Mistis Nyai Roro Kidul dalam Sistem Kepercayaan Masyarakat Jawa. *Jurnal Bahasa dan Sastra*. <https://doi.org/10.24036/jbs.v12i1.127535>.

Tionardus, M., & Setiawan, T. S. (2024, Januari 27). Sinopsis film Sundel Bolong, horor legendaris Suzanna dan Rudy Salam. *Kompas*. (Diakses pada 11 Maret dari <https://www.kompas.com/hype/read/2024/01/27/192832066/sinopsis-film-sundel-bolong-horor-legendaris-suzanna-dan-rudy-salam>).

Umam. (2023). *Pakaian adat Papua: Jenis, keunikan, dan filosofinya*. Gramedia. (Diakses pada 1 Maret 2025 dari <https://www.gramedia.com/literasi/pakaian-adat-papua>).

Vaccarelli, A. (2017). *The Black Venus. African female bodies as objects of desire between colonial sexism and racism*. , 15.

Varnado, S. (1987). *Haunted Presence: The Numinous in Gothic Fiction*.

Walsh, C. E. (2018). *On decoloniality: Concepts, analytics, praxis*. Duke University Press.

Wessing, R. (2008). *Dislodged Tales: Javanese Goddesses and Spirits on the Silver Screen*. *Bijdragen tot de Taal-, Land- en Volkenkunde*, 163(4), 529-555.

Widihastuti, R. (2023). ANIMISME DAN DINAMISME MASYARAKAT JAWA DALAM RUBRIK ALAMING LELEMBUT MAJALAH PANJEBAR SEMANGAT EDISI JANUARI-JUNI 2022. *ARBITRER: Jurnal Pendidikan*

Bahasa dan Sastra Indonesia. <https://doi.org/10.30598/arbitrervol15no2hlm905-916>.

Wieringa, S. E. (2003). The Birth of the New Order State in Indonesia: Sexual Politics and Nationalism. *Journal of Women's History*, 15(1), 70-91.

Wijana, E. P. E. (2020, Oktober 23). *Sering dikira sama, ini bedanya Nyi Roro Kidul dengan Kanjeng Ratu Kidul*. SuaraJogja.id. <https://jogja.suara.com/read/2020/10/23/104802/sering-dikira-sama-ini-bedanya-nyiroro-kidul-dengan-kanjeng-ratu-kidul>

Wiyatmi, E. S. Sari, & E. Liliani. (2021). *Para Raja dan Pahlawan Perempuan, serta Bidadari dalam Folklor Indonesia*. Cantrik Pustaka.

Wodak, R. (2001). The discourse-historical approach. In R. Wodak & M. Meyer (Eds.), *Methods of Critical Discourse Analysis* (pp. 63-94). SAGE Publications.

Wodak, R. (2011). *The Discourse of Politics in Action: Politics as Usual* (2nd ed.). Palgrave Macmillan.

Wodak, R., & Meyer, M. (2009). Critical discourse analysis: History, agenda, theory and methodology. In R. Wodak & M. Meyer (Eds.), *Methods of Critical Discourse Analysis* (2nd ed., pp. 1-33). SAGE Publications.

Wormser, C. W. (1943). *Het graf van den mammon*. G. A. van Oorschot.

Wulan, R. (2014). *The Kuntilanak: Indonesian Horror and the Politics of Gender in the New Order*. Tesis Master. Universitas Gadjah Mada.

Yulianto, C. (2023, 15 November). *3 terowongan misterius di Yogyakarta, ada tempat pertemuan Sultan dan Nyi Roro Kidul*. Okezone Travel. (Diakses pada 24 April 2025 dari <https://travel.okezone.com/read/2023/11/15/408/2921050/3-terowongan-misterius-di-yogyakarta-ada-tempat-pertemuan-sultan-dan-nyiroro-kidul>).

Yuval-Davis, N. (1997). *Gender & Nation*. SAGE Publications.

Yuval-Davis, N. (2003). Nationalist Projects and Gender Relations. *Croatian Journal of Ethnology and Folklore Research*, 40(1), 9-36.



MENULIS ULANG HANTU PEREMPUAN INDONESIA: Praksis Dekolonial Intan Paramaditha dalam Kumpulan Cerita

Pendek Sihir Perempuan

Zahara Nisa Fadila, Dr.phil. Ramayda Akmal, S.S., M.A.

Universitas Gadjah Mada, 2025 | Diunduh dari <http://etd.repository.ugm.ac.id/>

Zand, S. (2017, April 20). *Hidup berdampingan dengan kematian di Toraja*. BBC Indonesia. (Diakses pada 11 Maret 2025 dari <https://www.bbc.com/indonesia/majalah-39638082>).