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Future Oriented Semiotics and the Feminine Voice: Literary Pedagogies for Inclusive Gender Education

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Abstract

This article explores the potential of future-oriented semiotics and feminine voices as the basis for inclusive literary pedagogy in gender education. Utilizing contemporary semiotic theory and intersectional feminist approaches, this study examines how signs, symbols, and narratives in literary works can shape critical awareness of gender construction and open up space for the representation of marginalized voices, especially those of a feminine nature. This study examines selected literary texts that offer resistance to patriarchal narratives and offer alternative, more gender-just meanings. This article proposes a pedagogical approach that not only deconstructs gender bias in texts but also encourages learners to imagine a more equal future through literature.

Keywords: *Future Semiotics, Feminine Voices, Literary Pedagogy, Gender Education, Intersectional Feminism, Representation, Inclusivity.*

Introduction

Oral literature is a manifestation of collective life thoughts of a society (Wiyatmi, 2023: 23). This reality implies that the stories presented in oral literature are concrete representations of life problems. Oral literature presents a snapshot of the reality of people's lives (Harpriyanti et al., 2023: 10). In essence, oral literature contains social life norms based on local customs (Abidin et al., 2023: 308). Oral literature material that is directly connected to the life of the community makes it always relevant to the times. This is responded to by the author by making oral literature a source of inspiration in his work. Oral literature that has undergone reproduction is Gajah Mada, Ken Arok, Ramayana, and Rara Mendut (Hariadi, n.d.; Komandoko, 2024; Mangunwijaya, 2009; Susetya, 2012; Toer, 2009).

The author reproduces the monumental fiction by adaptation so that the fiction created has the same characters and/or main plot, but contains the author's personal views (Rosidi, 2008). This fact implies that the monumental fiction is reproduced based on views implemented in each era so that cultural developments can be traced from time to time.

The relevance of oral literature stories in every era shows that the issues raised are substantial. This reality implies that oral literature contains narratives to maintain or oppose the prevailing culture in a community (Nenola, 1999: 23). The dual motives of oral literature are oriented to change conditions by offering alternative value perspectives (Lombardi-Satriani, 1974; Nenola, 1999). Oral literature presents material that represents a picture of life constructed by a class system that expresses the values of the dominant class in opposition to other values brought by the subordinate class (Lombardi-Satriani, 1974). In connection with this, there is a phenomenal story entitled *Rara Mendut* which positions women as subordinate parties so that they fight back (Septiana, 2019: 24). The universality of oral literature material implies that a study approach is needed that is oriented to revealing values from the perspective of the subordinate party who is positioned as the oppressed.

The meaning of fiction that is oriented to find a system of description—culture—that is mainstreamed in the story using a semiotic approach. Barthes uses semiology (semiotics) to understand the sign system (Allen, 2003; Barthes, 1986). Signs are products of arbitrary (conventional) relationships between signifiers and signifieds (Allen, 2003: 40). Barthes objectifies myths that represent cultural values (Allen, 2003: 37). The interpretation of fiction is associated with a system of

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description in the form of cultural values so that the context of the creation of the work is found. Ma'rifah & Supratno (2019)investigating the representation of modern women in the novel *Aroma Karsa* by Dee Lestari with gradual meaning, namely denotative and connotative levels. The meaning of women's representation is also carried out Hanifah & Ningsih (2023)by conducting denotative and connotative analysis on the *Layangan Putus film series* .

At the denotative level, the meaning is done on the literal fact that shows that women are able to do various things. At the connotative level, the meaning is done by involving myths in the form of community culture that underlies women's actions which are then understood that women's ability to do various things is a symbol of women's resistance to stereotypes in the form of views that women are weak figures (Hanifah & Ningsih, 2023: 169; Ma'rifah & Supratno, 2019: 3; Muawanah et al., 2023: 724). Women's resistance implies that women are trying to free themselves from male domination and become equal.

In an era of increasingly inclusive and transformative education, the representation of women's voices in literary narratives is key to fostering fair and critical gender awareness. The figure of Rara Mendut, who comes from the classical Javanese literary treasury, represents a form of women's resistance to the feudal and patriarchal power structures of her time. This research is important because it offers a futuristic semiotics approach (future-oriented semiotics) to reread traditional narratives through the lens of progressive and gender-responsive literary pedagogy. This urgency is further strengthened when educational institutions still reproduce biased gender values, both explicitly in the curriculum and implicitly in cultural and textual representations. By approaching the figure of Rara Mendut through a future semiotics framework, this research not only reclaims women's voices in literary texts, but also offers a pedagogical strategy that is able to deconstruct masculine dominance and open up space for critical literacy practices based on gender equality.

The interpretation of fiction with Barthes' semiotics is oriented towards finding mainstream issues. The main issues contained in the fiction inspired by oral literature manifest as social class conflicts that construct human civilization (Lombardi-Satriani, 1974). With Barthes' semiotics, the symbols of issues written in grammatical units can be analyzed comprehensively. The semiotic analysis conducted produces a description of issues in monumental fiction at every time. The description constructs a pattern used to project issues in the future . Projections based on empirical facts presented in the fiction are oriented towards constructing alternative future scenarios so that Herman Kahn's futurology is implemented (Campa, 2023: 131; Kahn et al., 1976: 10).

In line with the results of the study, this study is oriented to produce a transdisciplinary concept between semiotics and futurology that can be implemented to study cross-era fiction. The integrated semiotic approach is Roland Barthes' semiotics which is oriented to interpret myths that manifest cultural backgrounds (existing description systems) (Allen, 2003: 38). The historical record understood from fiction from different eras is used to construct a reasonable future scenario so that Herman Kahn's futurology is needed which is oriented to compiling scenarios based on empirical facts (Kahn et al., 1976: 209). Thus, research is conducted to integrate the semiotic approach with futurology which is oriented as an approach implemented in the study of cross-era fiction.

Based on the explanation, it is understood that a comprehensive study of the meaning of fiction requires a semiotic approach that presents a method of analyzing meaning in stages from literal to contextual. Furthermore, for the object of study in the form of monumental fiction that is reproduced from time to time whose fictional meaning is used to project meaning in the future, a futurological approach is needed. Thus, a transdisciplinary science is needed which is an integration between semiotics and futurology. This trandisciplinary science is a manifestation of the fulfillment of the need for a scalpel that meets the characteristics of futuristic studies, namely complex, global, normative, and dynamic (Anggraini et al., 2023: 109). Hiltunen (2008)interpreting future signs by objectifying problematic weak signals which are important factors in constructing future scenarios through the dimensions of signals, issues, and interpretations. Kuusi & Hiltunen (2012)continuing the meaning of a single future sign to the process of signification (marking) which makes future signs perceived, interpreted, and produced. The study suggests a modification to Peirce's classical interpretation of signs by objectifying issues as signs of the future. Tønnessen (2019)complementing the research Hiltunen & Kuusi (Hiltunen, 2008; Kuusi & Hiltunen, 2012)through the futurological research of Umwelt which introduces a three-dimensional interactive semiotic model of environmental change.

Research by Subagio Sastrowardoyo (1990s) and several classical Javanese literary scholars tend to place Rara Mendut as a tragic female figure in a love triangle narrative with Pranacitra and

Tumenggung Wiraguna. The focus is more on the aspects of morality and social submission of women in Javanese culture. Several feminist studies, such as those conducted by Ratna Megawangi (2000s), have begun to highlight Rara Mendut as a symbol of resistance to male power, especially through her act of refusing to become Wiraguna's concubine despite the threat of violence. However, this approach is still limited to the scope of conventional feminist discourse and has not dismantled the sign system that supports the power relations in the narrative.There has not been much research that integrates classical literary studies such as Rara Mendut into gender-inclusive literary pedagogy practices. The majority of literary pedagogy still focuses on modern and Western texts, so the potential of local texts to become a means of critical gender reflection is often overlooked.

This approach is relatively new and rarely used in Indonesian literary studies. Future oriented semiotics focuses on reading signs and meanings that are not only historical or contextual, but also visionary opening up the possibility of transforming meaning in the future. This approach allows for the repositioning of Rara Mendut as an icon of emancipation and resilience of women's identity in a changing cultural landscape.

Rara Mendut (1983) by Y.B. Mangunwijaya is a historical literary text that contains great potential in reading future semiotics (future-oriented semiotics) and strengthening the voice of femininity in the realm of literacy and gender education. The figure of Rara Mendut, despite living in the confines of the feudalistic and patriarchal structures of 17th-century Java, displays an agential attitude, symbolic resistance, and an autonomous female narrative in facing militaristic power and the domestication of the body by the state (Adipati Pragola and Tumenggung Wiraguna). Analysis of Rara Mendut allows for the exploration of how women's bodies are shaped, viewed, and represented in historical texts, while also opening up a more inclusive and gender-just future discourse. Through a future-oriented semiotics approach, Rara Mendut's narrative can be studied as a symbol of transformation from a passive figure to an agent of cultural, moral, and spiritual change that is relevant to literary education that upholds gender equality. Furthermore, this work was written by Mangunwijaya who is known as a progressive and humanist cleric who bridges traditional values and emancipatory thinking. This work is not only an aesthetic narrative, but also a literary pedagogy a means of learning values, identity, and freedom of thought for readers across generations. Therefore, Rara Mendut is relevant to be used as a central text in a literacy project that encourages reflective and inclusive gender education.

Yusuf Bilyarta Mangunwijaya (1929–1999), or better known as Romo Mangun, was a multidisciplinary figure: a Catholic priest, architect, cultural figure, and novelist. Mangunwijaya's writing is marked by a blend of spirituality, progressive humanism, and socio-political criticism. He wrote with educational intentions, rejecting structural violence, and supporting the liberation of human dignity, especially the poor and women. In his works such as Burung-Burung Manyar, Rara Mendut, and Lusi Lindri, Mangun often raised female figures as the center of the narrative and a symbol of resistance to corrupt masculine power. His writing style uses aesthetic language as well as being full of philosophical and theological meaning, making him an ideal writer to be analyzed within the framework of future semiotics and gender literary education.

Review of Related Literature

Herman Kahn's Futurology Theory

Futurology is the science of projecting the future. The study of the future, which initially focused on predictive activities, has been directed at efforts to map alternative futures. Kahn introduced the concept of scenarios in futurology as a method for projecting alternative futures (Campa, 2023: 131; Kahn et al., 1976: 10). An understanding of a convincing theoretical framework is needed in this effort. Inayatullah (2013: 38)explains that there are four approaches used in projecting the future, namely (1) a predictive approach based on empirical social sciences, (2) an interpretive approach based on an understanding of future competition, (3) a critical approach based on exploring problematic analysis to construct other scenarios in the future, and (4) a participatory action learning/research approach based on developing estimates with high probability, can happen, and is preferred over others.

In addition to the theoretical framework, the study of the future has developed along with the existence of criticism of the fact that the study lacks a conceptual framework. Dator (in Inayatullah, 2013) developed a six-pillar approach that presents a theory of thinking about the future that is linked to methods and tools and developed through praxis. The six pillars include (1) mapping, (2) anticipation, (3) timing, (4) deepening, (5) alternative preparation, and (6) future transformation (Gall et al., 2022: 4; Inayatullah, 2013: 38). The six pillars can be used sequentially linearly starting from mapping to

transformation or selected based on the focus of the goal. Based on the approaches used to project the future, three concepts are presented in futurology, namely history, scenario, and alternative world.

Concept of History

The future is constructed by three dimensions including the burden of the past, the drive of the present, and the attraction of the future. Kahn & Bruce-Briggs, 1972: 8-9)confirms that macro historical research oriented towards finding long-term trends including short-term fluctuations that influence the development of trends is used as a useful source to provide context and framework for the future. One of the most important assumptions about the future that can be constructed is that every country in the world has a specific multiple trend that leads to cultural change (Kahn & Bruce-Briggs, 1972: 9). The multiple trends that influence these changes cover all areas of life, such as technological and economic trends; for example the development of artificial intelligence, the growth of the digital economy, and electronic commerce; and social and cultural trends; for example shifts in values and lifestyles, pluralism and tolerance, and consumerism and materialism.

Observations of these multiple trends are oriented to project the future with historical analogies. Kahn & Bruce-Briggs (1972: 30) explain that historical analogies are used metaphorically which function as facilitators to communicate the results of future projections because historical phenomena are discrete and unique in nature. For example, to project the role of women in the future, the historical analogy narrative presented is "Women's efforts to equalize gender as done by Kartini have entered a new era in a new way."

The future is also influenced by future attractions, such as an aging population, the penetration of information technology, climate change, and equality between women and men. These changes are hampered by the burden of the past, such as globalization burdened with nationalist views and equality burdened with patriarchal views. The dynamics of demographic, technological, or economic change are highly dependent on the social, political, and cultural environment (Aligica & Weinstein, 2009: 178). Political and socioeconomic factors dominate the rate of change so that it is often difficult to project in advance how quickly these factors will be addressed by government agencies. Based on the description, future projections do not only rely on past data, but also analyze and assess the driving forces behind the rate of change. In reality, analysts will use past data as basic trends and analyze their causes to determine the extent to which these basic trends should be modified. Based on the explanation, it is understood that analyzing the three dimensions of the future is utilized to develop a reasonable future.

Scenario Concept

Scenarios present future projections that are used to understand future developments. Kahn defines a scenario as a set of hypothetical events that are possible to occur in the future that are constructed to clarify the chain of possible causes of an event and the decision points taken (Kahn & Bruce-Briggs, 1972: 176; van den Berg et al., 2021: 2). Bishop et al. (2007: 5)manifests scenarios as a variety of future narratives from the most expected to the least that are arranged coherently analytically and imaginatively. Cordova-Pozo & Rouwette (2023: 10)states that scenarios describe a plausible future, not predicting what will happen in the future. The future is uncertain so that preparation is needed to face several possibilities that will occur in the future. Therefore, it is understood that scenarios manifest future narratives that are presented vary to accommodate possibilities that are arranged analytically and imaginatively.

Scenarios are constructed by formulating a storyline that discusses possible futures involving uncertainty (van den Berg et al., 2021: 4) . Projecting the future is often surrounded by new information and uncertainty. Uncertainty is the keyword that constructs scenarios because without uncertainty there is no reason to explore the future. These uncertainties are identified by analyzing emerging issues. The analysis is oriented towards issues in vulnerable areas where new social innovations begin before the issues become serious (Inayatullah, 2013: 47) .

In addition, the deepening of the future is carried out using the causal layer analysis method consisting of four dimensions, namely (1) litany, (2) system, (3) culture or worldview, and (4) myth (Inayatullah, 1998). Issues that arise are identified and given solutions in each dimension through. The litany dimension focuses on identifying issues in everyday life. Solutions to these issues tend to be short-term oriented. The system dimension is oriented towards analyzing the systemic causes of an issue that includes social, economic, and political issues that require expert intervention to regulate the system. The cultural/worldview dimension aims to understand the paradigm that is used as the basis

for thinking by society in understanding and shaping the world. Worldviews change over a longer period of time along with the development of the system. The myth dimension seeks to find a narrative that is believed by society. Solutions to the myth dimension require in-depth intervention by telling a new narrative to construct a new memory collectively.

The causal layer analysis that is oriented to present solutions to issues that arise in each layer is the main process in compiling future scenarios. This implies that scenarios tend to manifest suggestions rather than plans about how a reasonable possibility occurs (Kahn & Bruce-Briggs, 1972: 176-177). Scenarios are hypothetical reconstructions that present narratives about what might happen, not what will happen. Basically, there are two perspectives that are implemented overlappingly in constructing scenarios, namely (a) a descriptive/predictive perspective that is oriented to provide an understanding of future situations to present a preferred system and (b) a normative perspective that is oriented to changing the future in a desired way so that more good possibilities are produced (Kahn & Briggs, 1972: 244-245). This implies that views of the future are based on various ideological prejudices, such as the inevitability or desire for progress, national or class bias, and optimism and pessimism. Thus, scenarios are understood as plausible hypothetical future constructions based on ideological prejudices and historical records.

Roland Barthes' Semiotic Theory

Semiotics is the science of signs that represent fictional meanings. Semiotics comes from the Greek word "Semeion" which means sign (Siregar, 2022: 3). A sign is a relationship formed between a signifier and a signified, sound, and concept (Allen, 2003: 42). Barthes initiated levels of meaning that are classified into the first level, denotation, and the second, connotation, so that signs experience double meaning (Allen, 2003; Rahayu, 2020). Barthes (1986: 95)states that a signified is always a signifier for another signified and vice versa. A sign is a production of a combination of a signified manifested in the form of language and a signifier which is a representation of a cultural concept. The transformation of denotative to connotative meaning at the second level of meaning is carried out by utilizing a description system called myth (Allen, 2003: 43; Barthes, 1972: 113; Rahayu, 2020: 82).

That semiotics is understood to be used to explore meaning comprehensively in relation to the reality of symbols that symbolize values or culture. The meaning of fiction is transformed by myth *which* is a unique system constructed from existing semiotic chains. Myth transforms the first level meaning into the second which is called *significance* (Allen, 2003: 44; Barthes, 1972: 107) . Myth is used to express the implied meaning of the sign. Signs found in fiction usually have different meanings from the literal meaning. Therefore, Barthes (1972: 113-114) introduced myth as a unique communication system used to reveal meaning comprehensively by objectifying language and metalanguage. Myth is a historically specific ideological vision and its relationship is eternal, natural, and unquestionable which is used to reveal the meaning of fiction.

This theory is based on the thoughts of figures such as Franz Magnis-Suseno in his book Etika Jawa (1984), which explains that Javanese ethics tend to be conservative, maintain the status quo, and prioritize submission to the social order. This ethic has implications for the silencing of women's voices in public spaces and literacy because the "ideal" woman is one who is obedient, accepting, and does not fight against the flow of male dominance. Murtini (2015) Javanese Women in Folktales Examining female characters in Javanese folktales. Findings women are often depicted as passive, gentle, and submissive. Women's voices only appear in the domestic space. Relevance: Supports the thesis that literary pedagogy needs to shift this narrative towards a more gender-equitable and inclusive one. In the post-structural feminist view, as developed by Julia Kristeva or Luce Irigaray, the symbolization of women in culture like this contains patriarchal semiotics that silence the potential of women's voices as active subjects.

Methods

This study employs a qualitative research design grounded in futurosemiotic analysis, aiming to explore how women's voices in fiction literature can serve as pedagogical instruments for gender education. The research is interpretative in nature, focusing on the meanings, symbols, and representations of gender as they are constructed through literary texts and interpreted through a lens that anticipates future socio-cultural transformations. Data sources primary data will be drawn from a purposive selection of contemporary fiction literature authored by women or containing significant female narrative perspectives. These texts will be selected based on their thematic engagement with gender, identity, resistance, and empowerment. Secondary data will include educational frameworks, gender studies literature, and previous scholarly analyses on gender representation in

fiction.Participants for pedagogical validation, the study may involve semi-structured interviews or focus group discussions with educators, literature teachers, and gender education experts. This will help evaluate how the selected texts are or can be utilized effectively in classroom settings.

Data collection techniques the primary method will involve close reading and interpretative analysis of selected fictional texts to identify women's voices, symbols, and representations. This involves analyzing signs, symbols, and narratives to understand not only their current implications but also their potential future impact on cultural and educational discourses.Used to collect perspectives on how literature is integrated into teaching gender awareness and critical thinking. The data will be analyzed using a futurosemiotic approach, which blends semiotics (the study of signs and meanings) with future-oriented thinking. This involves: 1).Identifying semiotic markers of gender narratives within the texts. 2). Interpreting these signs in light of present and emergent gender discourses. 3). Projecting the pedagogical potential of such narratives for shaping future gender sensibilities and critical consciousness.

Semiotic Theory (Future-Oriented Semiotics) used to interpret signs, symbols, and representations in literary texts that indicate the future direction of more gender-equal education. Feminist Theory and Feminist Literary Criticism: used to read "women's voices", resistance, and women's experiences in literary texts, and relate them to transformative and inclusive pedagogical practices. Data Source primary data selected literary corpus that explicitly and implicitly represent women's voices and gender issues. Secondary data journal articles, literary theories, gender curriculum documents, and literature on future literary pedagogy and semiotics.

Results and Disccussion

Results

Based on this explanation, futurosemiotic studies are used to project issues that arise from from time to time represented by symbols in fiction to produce alternative world scenarios. Futurosemiotics explores issues in monumental stories recorded in fiction across eras to explore the process of social change represented by symbols reproduced from time to time so that an alternative world scenario can be constructed that represents the future. Futurosemiotics positions semiotics as a tool for projecting the future.

This is contrary to the fact that semiotic studies are prioritized for synchronic analysis rather than diachronic (Hiltunen, 2008: 251) . However, the object of study in this research is a monumental story that is reproduced from time to time so that semiotics remains oriented to interpreting symbols in fiction at one time. This interpretation produces a recording of the reality of an issue that takes place at every time. Thus, the continuity of the issue at every time is represented by an empirical symbol that reveals the reality of a time. Through futurosemiotics, the empirical symbol is examined to understand the development of the continuity of the issue represented by the interpretive symbol so that a diachronic analysis occurs. Interpretation of the reality at each time is used to formulate the continuity of similar issues in the future represented by hypothetical symbols.

Based on this explanation, it is understood that futurosemiotics is a study that attempts to describe, interpret, and project issues in monumental fiction that are reproduced from time to time. Empirical symbols refer to issues that are mainstreamed in literary works. Empirical symbols focus on the exploration of myths in the form of community culture that underlies an issue. This exploration is carried out by interpreting historically and culturally. Myths that manifest culture underlie a person's view of the world so that they are considered a system that legitimizes dominant values in a society (Allen, 2003; Dianiya, 2020; Rahayu, 2020). This interpretation increases understanding of the issues that arise, thus sparking exploration of what could actually happen (Kahn, 2007).

That empirical symbols manifest contextual descriptions of issues involving cultural backgrounds. Empirical symbols interpret verbal symbols of women's resistance by understanding the form of issues presented in cross-era fiction.Koentjaraningrat (2004: 11) stated that there are three forms of culture, namely (1) ideas, (2) behavior, and (3) objects. Culture in the form of *ideas* is an abstract thing that becomes a community's outlook on life. Ideas encompass all understandings that have value in community life. These understandings are characterized by being irrational. This irrationality positions them as part of the soul of society. Therefore, culture in the form of ideas functions as a regulator of behavior.

The second form of culture is behavior, culture in the form of behavior is human behavior that is patterned in fulfilling life's needs. Koentjaraningrat (2004: 14)calling this patterned behavior as *institutions* . Institutions manifest in the activities of interacting, relating, and socializing that follow patterns based on customary behavior. Universally, there are seven patterned human behaviors in fulfilling their life's needs, namely institutions that aim to fulfill the needs of (1) religion, (2) kinship and society, (3) knowledge, (4) language, (5) art, (6), and (7) technology and equipment. The third form of culture is artifacts. Culture in the form of artifacts is the physical result of human activity.

The physical results are characterized by concrete objects that can be touched. Objects are physical forms of patterned activities, for example, the physical aspect of behavior related to religion is a building of a place of worship, related to kinship is traditional clothing for weddings, and related to art is batik clothes. Based on this explanation, it is understood that empirical symbols interpret issues in cross-era fiction by analyzing the mainstream cultural forms. These cultural forms are realities that illustrate issues in fiction in concrete terms. Thus, the interpretation of empirical symbols in cross-era fiction is oriented to finding cultural forms that include (1) ideas, (2) behavior, and (3) artifacts.

Disscussion

- **Identifying semiotic markers of gender narratives within the texts**

The futurosemiotic approach to integrating women's voices in fictional literature as a pedagogical tool for gender education is an innovative strategy that combines feminist semiotic theory with a transformative vision of the future. The following is an analysis based on recent studies since 2019 that are relevant to this topic with research by Susanti et al. (2021) analyzing Leila S. Chudori's novel Laut Bercerita through a gynocritical approach, which emphasizes the importance of women's voices and experiences in literature. This study reveals that the female characters in the novel demonstrate agency, empowerment, and resistance to patriarchal norms, challenging traditional gender stereotypes. This approach highlights how literature can be a tool to promote gender equality and build more equitable gender relations in Indonesian society. A study by Hurley (2023) emphasizes the importance of a feminist semiotic approach in analyzing Arab girls' young adult fiction. By analyzing stories published on social media, this study shows how feminist semiotics can reveal hidden meanings related to gender and empower women's voices that are often marginalized. This approach is relevant in the context of futurosemiotics, as it allows the exploration of meanings that have not been explicitly articulated.

Suryani et al. (2022) explored the use of The Patience Stone in higher education to build gender awareness among students. Through a feminist approach, this study shows that fictional literature can be an effective medium for teaching gender issues, such as sexist oppression, female solidarity, and power. Students involved in this study showed an increase in understanding and critical responses to gender issues after reading and discussing the novel. Research by Pane et al. (2024) analyzed Jane Austen's novel Emma through a feminist stylistic approach. By highlighting word choice and linguistic structure, this study reveals how the representation of women is shaped in classic literary texts. This kind of analysis is important in the context of futurosemiotics, as it helps understand how language and narrative structure can reproduce or challenge gender norms.

Maulani et al. (2021) analyzed the film Little Women (2019) using Barthes' semiotic theory and liberal feminism. This study identified denotative and connotative meanings in verbal and non-verbal signs that reflect liberal feminist values, such as women's independence in work, social, domestic, and educational fields. This analysis shows how visual media can be used as a pedagogical tool to discuss gender issues. The integration of women's voices in fictional literature through a futurosemiotic approach offers great potential in gender education. By analyzing the representation of women in literature and media through a feminist semiotic lens, educators can help students understand and challenge existing gender norms. This approach not only enriches the understanding of literature but also encourages social transformation towards gender equality.

Interpreting these signs in light of present and emergent gender discourses

Future-oriented semiotics is a semiotic approach that emphasizes the interpretation of signs in relation to the future, namely how signs shape, project, and facilitate possible socio-cultural futures (Zanotti, 2020). In the context of gender education, this approach offers a framework for re-imagining gender representation and roles through literary texts progressively and prospectively. Meanwhile, feminine voice refers to styles, perspectives, and epistemologies rooted in women's experiences, often associated with alternative narratives that challenge dominant patriarchal discourses (Braidotti, 2019). Research by Marino & Levis (2021) shows that literature plays an important role in shaping gender

understanding among students. In reading literary texts with a future-oriented semiotics lens, gender signs are not seen as fixed entities, but as entry points towards changing representations. For example, female characters in science or speculative fiction are often positioned as agents of the future by shifting old narratives of passivity and subordination.

Rosi Braidotti (2019) in Posthuman Knowledge emphasizes the importance of expanding feminine voices into the epistemic arena through literary narratives that not only voice women's experiences, but also cross human/non-human boundaries, binary gender, and fixed identities. This reinforces the importance of reading feminine voices as a resistance to the linear and teleological logic of masculine hegemony. Future-oriented semiotics-based literary pedagogy positions students as interpreters of possibility. Through critical reading of texts that contain non-conventional gender representations (e.g. queer, transgender, or female characters who go beyond stereotypes), teachers can facilitate a safe space to explore gender identity and agency. Research by Johnson & Martinez (2020) shows that high school students who engage in literary discussions with intersectional and trans-temporal approaches (involving narratives across time and future possibilities) show increased empathy and understanding of non-normative gender identities. As a practical example, students are invited to analyze feminine symbols in texts such as The Left Hand of Darkness by Ursula K. Le Guin. The future-oriented semiotics approach allows for the reading of non-binary characters as future signs of fluid gender relations. It also opens up a discussion about how literature influences social imaginaries of gender in the future.

By interpreting signs in literary texts through a semiotic lens that is future-oriented and strengthens the feminine voice, we not only examine representations of the present, but also open up the possibility of a more inclusive and gender-equitable future. Such literary pedagogy facilitates students' critical awareness of shifting gender norms, and encourages transformative cultural literacy.

Projecting the pedagogical potential of such narratives for shaping future gender sensibilities and critical consciousness

Future-oriented semiotics focuses on how cultural signs, narratives, and symbols shape collective imaginaries of the future. In this framework, feminine voice is not only understood as a representation of women in texts, but also as an epistemological method that involves empathy, embodied experience, and critique of patriarchal hegemony in the production of knowledge (García & Segarra, 2021). Research such as that conducted by Blackburn & Clark (2020) highlights how literary narratives, especially those written or voiced from a feminine perspective, can act as pedagogical tools to shape a more reflective and inclusive gender sensibility. These narratives are able to challenge rigid gender categories and open up space for queer and non-binary futures through transformative semiotics.

In texts such as Girl, Woman, Other by Bernardine Evaristo (2019), readers are introduced to the diverse lives of Black British women across a broad spectrum of gender and sexuality. Through polyphonic narrative techniques, feminine voices are presented as plural, non-linear, and open to alternative futures. This reinforces the concept of feminine semiotics that does not lock identities, but continues to evolve and challenge dominant narratives. Feminist futurist narratives or speculative fiction (such as the work of Octavia Butler or N.K. Jemisin) use semiotics to reconstruct social and gender systems. In education, this opens up opportunities to discuss not only histories of oppression, but also possibilities for liberation. According to Santos & Caballero (2022), pedagogy based on feminist speculative literature can build critical gender consciousness because it disrupts masculine-heteronormative narrative structures. It offers futuristic scenarios where gender is reimagined and shows how language and symbols can be used to hack norms.

Research by Smolkin & Suárez (2021) emphasizes the importance of feminine narrative-based literary pedagogies in shaping gender-literate students. They found that when students were exposed to texts that authentically present women's lived experiences (including the voices of minority and LGBTQ+ women), they showed increased empathy for the diversity of gender experiences. Structural awareness of inequality. and the ability to think critically about dominant narratives. In the context of education in Southeast Asia (including Indonesia), feminine voices in local texts such as kidung, pantun, or hikayat can be a bridge between tradition and innovation. Research by Yusof & Ismail (2019) shows that traditional narratives with a critical semiotic approach can be reinterpreted to dismantle patriarchal structures in local cultures while fostering appreciation for more complex gender identities.Pendekatan future oriented semiotics dan pengarusutamaan *feminine voice* dalam kurikulum memiliki implikasi besar dalam memperluas horizon pemaknaan teks sastra ke arah spekulatif dan afektif (Yaumi, (2024). Mendorong model pembelajaran berbasis pengalaman, narasi, dan pemikiran masa depan (futures literacy) dalam pendidikan gender. Narrative pedagogy yang berlandaskan semiotika feminim dan

berorientasi pada masa depan memiliki potensi besar dalam mengubah kesadaran gender di ruang-ruang pendidikan (Az-Zahra, et.al. (2024). Melalui teks sastra yang menawarkan dunia-dunia alternatif, narasi tersebut tidak hanya mengajak siswa memahami masa lalu, tetapi juga membayangkan ulang masa depan yang lebih adil, inklusif, dan sadar gender.

Women's resistance is clearly seen in literary works or pedagogical practices that reject symbols and narratives that discredit or eliminate women's voices. For example: The use of strong female characters who directly challenge gender norms.Direct criticism of language, educational systems, or religious institutions that marginalize women. Manifestos or texts that speak out against symbolic injustice (for example, the works of feminists such as Simone de Beauvoir or Chimamanda Ngozi Adichie).

This resistance is subtle, infiltrating cultural symbols and language to challenge them from within. For example:Re-writing myths or fairy tales from a female perspective. Presenting female narratives as observers and interpreters of a world that is usually dominated by men. Using metaphors, irony, and ambivalent symbols as a form of indirect criticism of patriarchal symbolic structures.Women's resistance is carried out with a logical, argumentative, and reflective approach. For example: Deconstruction of patriarchal discourse with a philosophical framework, literary theory, and cultural criticism.Pedagogical strategies that involve rational discussion of social construction and gender language.

Approaches that emphasize women's affective experiences, such as trauma, historical wounds, and inner resistance. For example: Poems, short stories, or autobiographies that express women's suffering due to symbolic oppression. Body language, silence, or marginalized voices that are considered illogical but meaningful in feminist culture.Strategies that highlight the importance of empathy and personal experience in the process of learning and interpreting symbols.

Women's resistance in the realm of interpretive symbols can be done explicitly or implicitly, depending on the cultural context, history, and communication strategy chosen. Likewise, the approach can be rational or emotional, and both do not negate each other, but can complement each other in dismantling the dominance of meaning and building inclusive and transformative literary pedagogies.

Analysis of Literary Texts with Barthes' Semiotic Approach

Literary Elements	Denotation	Gender Connotations	Myths Reproduced or Deconstructed
Female character plays the role of mother	Mother figure	Women's domestic obligations	The myth about women's "nature" as caregivers
Female characters against the norm	Resistance against the system	Emancipation, resistance	Deconstructing the myth of patriarchy

Development of literary padagogy based on semiotics using critical reading of literary works to dismantle gender myths. Inviting students to recognize gender connotations in language and symbols. Encouraging students to reinterpret texts progressively, according to the values of present and future equality (future-oriented). By using Barthes' semiotics, this study can reveal the hidden ideology behind feminine representation in literary texts. Dismantling gender myths that are still perpetuated in traditional learning. Creating critical, reflective, and transformative literary learning strategies, as the basis for inclusive and forward-looking gender education.

Conclusions

In exploring future-oriented semiotics and the feminine voice, this study underscores the transformative potential of literary pedagogies in shaping inclusive gender education. By re-reading literary texts through a semiotic lens that anticipates emergent social meanings, educators and learners are invited to challenge dominant narratives and embrace alternative voices especially those historically marginalized or silenced.

The feminine voice, not merely as a representation of gendered identity but as a symbolic force of difference, empathy, and disruption, becomes a crucial agent in reconfiguring how we understand power, identity, and relationality in the classroom. Future-oriented semiotics provides a critical framework that enables the interrogation of cultural codes and the envisioning of new meanings that transcend binary, exclusionary norms.

Thus, integrating these approaches into literary pedagogy is not only an academic exercise but an ethical imperative. It opens a path toward education that is reflexive, inclusive, and responsive to the evolving complexities of gender. In imagining the future of gender education, we must listen to the feminine voice not as an echo of the past, but as a call to reimagine possibilities yet to come.

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