

DAFTAR PUSTAKA

- Abdalla, A. (2018). African Voices From The Ground: Motives, Benefits and Managing Risk of Migration towards Europe. In *African Arts* (Vol. 34, Issue 2). Fredrich Ebert Stiftung. <https://doi.org/10.2307/3337918>
- Adeleye, J. O. (2021). Existentialism: A self-maker philosophy and its implications on education. *The Progress*, 2, 40–48.
- Aho, K. (2014). *Existentialism: An Introduction*. Polity Press.
- Ali, M. B. S. (2022a). La Traduction au confluent de la Créolisation, du Soufisme et du Fatalisme dans la littérature mauritanienne francophone. *Journal Algérien de Recherche et d'étude*, 5(1), 740–752.
- Ali, M. B. S. (2022b). Sous le signe indien ou le pessimisme littéraire : Poétique du fatalisme et du déterminisme dans le roman Douleur exquise de Salah Oudina. *Akofena, Revue Scientifique Des Sciences Du Langage, Lettres, Langues & Communication*, 6(2).
- Al-Shamali, F. (2024). The wall and the changing perception of death in confinement. SSRN. <https://doi.org/10.2139/ssrn.5348044>
- Aramini, A. (2013). *Michelet, à la recherche de l'identité de la France: de la fusion nationale au conflit des traditions*. Presses universitaires de Franche Comté. <https://doi.org/10.4000/books.pufc.499>
- Arenberg, N. M. (2021). Breaking the Silence: A Testimonial of Resistance to Jewish Invisibility in Simone Veil's *Une jeunesse au temps de la Shoah*. *European Journal of Life Writing*, 10, 41–60. <https://doi.org/10.21827/ejlw.10.37658>
- Aune, B. (2011). Fatalism and Professor Taylor. In S. M. Cahn & M. Eckert (Eds.), *Fate, Time, and Language: An Essay on Free Will*. Columbia University Press.
- Barou, J. (2023). Reproducton sociale : Entre Combativité et Fatalisme. *L'école Des Parents*, 60–62.
- Beauvoir, S. de. (2023). *The Second Sex* (English Ve). Odise. <https://doi.org/10.4324/9781315840154-29>

- Black, S. (2019). *Without the novel: Romance and the history of prose fiction*. University of Virginia Press.
- Blanes, R. L. (2021). The optimistic utopia: sacrifice and expectations of political transformation in the Angolan Revolutionary Movement. *Social Anthropology*, 29(1), 123–140. <https://doi.org/10.1111/1469-8676.12977>
- Blanquet, E. (2004). En guise d'ouverture interpellante. Suite à l'article de Vincent Béja. *Gestalt*, no 26(1), 145–162. <https://doi.org/10.3917/gest.026.0145>
- Blomberg, M., Ryding, J., & Hertting, K. (2024). Higher education as a pathway for female immigrants' establishment and well-being in Sweden. *International Journal of Qualitative Studies on Health and Well-Being*, 19(1). <https://doi.org/10.1080/17482631.2024.2365443>
- Bordigoni, M. (2020). Gens du Voyage: Droit et vie quotidienne en France. *HAL: Open Science*, 1–100.
- Bouchard, G. (2006). L'imaginaire de la grande noirceur et de la révolution tranquille : fictions identitaires et jeux de mémoire au Québec. *Recherches Sociographiques*, 46(3), 411–436. <https://doi.org/10.7202/012471ar>
- Casassus, B. (2017). Simone Veil. *The Lancet*, 390(10092), 356. [https://doi.org/10.1016/S0140-6736\(17\)31880-9](https://doi.org/10.1016/S0140-6736(17)31880-9)
- Chapelan, M. (2009). Jacques Le Fataliste et Son Maître une Relecture Postmoderne. *Dix-Huitième Siècle*, 41(1), 487–500.
- Cockburn, D. (2019). Fatalism: Thoughts about Tomorrow's Sea Battle. *Philosophy*, 94(368), 295–312. <https://www.jstor.org/stable/26639073>
- Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (4th ed.). Sage Publications.
- Decker, K. S., Koepsell, D. R., & Arp, R. (Eds.). (2017). *Philosophy and Breaking Bad*. Palgrave Macmillan. <https://doi.org/10.1007/978-3-319-40343-4>
- Della, B. (2025). Du rapport entre pensée et vie dans l'existentialisme de Jean-Paul Sartre. *NTELA, Revue Du Centre Universitaire de Recherche Sur l'Afrique*, 4, 273–289. <https://doi.org/10.55595/p9nywn90>

- Dolezal, L. (2012). Reconsidering the Look in Sartre's "Being and Nothingness." *Sartre Studies International*, 18(1), 9–28. <http://www.jstor.org/stable/42705181>
- Draelants, H. (2018). « Le mérite n'existe pas ». Critique d'une vulgate sociologique. *Le Débat*, n° 202(5), 176–183. <https://doi.org/10.3917/deba.202.0176>
- Dreyfus, H. L., & Wrathall, M. A. (2006). *A Companion to Phenomenology and Existentialism*. Wiley-Blackwell.
- Ellman, I. M. (2007). Marital roles and declining marriage rates. *Family Law Quarterly*, 41(3), 455–489. <https://doi.org/10.2139/ssrn.1018141>
- Eze, M. N. (2025). The challenge of freedom between the determinists and the existentialists. *International Journal of Applied and Advanced Multidisciplinary Research*, 3(9), 623–634. <https://doi.org/10.59890/ijaamr.v3i9.112>
- Folker, J. (2011). The nature and extent of the French Resistance against Nazi occupation during World War II [Undergraduate thesis, Providence College]. https://digitalcommons.providence.edu/history_undergrad_theses/24
- Gaudreault-Bourgeois, J. (2018). « Le roman vit selon ses propres lois », ou comment les romanciers font du roman « le genre le plus libre qui soit ». *Tangence*, (118). <http://journals.openedition.org/tangence/624>
- Ghozi, E. L., & Miller, C. (2018). La Situation Particulière des Gens du Voyage en France. *Études Tsiganes*, 63(1), 26–41. <https://doi.org/https://doi.org/10.3917/tsig.063.0026>.
- Giurgi, E. (2025). Saint John Paul II: Religious freedom as the foundation for all forms of freedom. *Religions*, 16(8), 986. <https://doi.org/10.3390/rel16080986>
- Girard, T. (2013). Comment pense Mary Douglas ? Risque, culture et pouvoir. *Ethnologie Française*, XLIII, 137–145.
- Gürova, E. (2018). Character is Fate: Henchard's Rise and Fall in *The Mayor of Casterbridge* by Thomas Hardy. *Mediterranean Journal of Humanities*, 8(1), 203–212. <https://doi.org/10.13114/mjh.2018.391>

- Haines, H. G. (2015). *Modernizing the Marianne: the French Feminist Movement and Its Effects on Gender Equality*. University of Mississippi.
- Hakim, M. (2019). Fatalisme dan Kemiskinan Komunitas Nelayan. *Society*, 7(2), 163–173.
- Hecht, A. (2019). Women and Men in Argentinean Political Tradition (1810–1947). *Biografistyka Pedagogiczna*, 4(1), 287–310. <https://doi.org/10.36578/bp.2019.04.21>
- Hentsch, T. (2005). Jacques le fataliste, la liberté fictive. In *Le temps aboli* (pp. 87–102). l'Université de Montréal. <https://doi.org/10.4000/books.pum.17917>.
- Ibrahim, M. A., & Abui, A. (2025). A Critique of Emile Durkheim's Sociology of Suicide. *Pinisi Journal of Art, Humanity and Social Studies*, 5(1), 2025.
- Kayani, A. U. H. (2011). *Fatalism, Superstition, Religion and Culture: Road User Beliefs and Behaviour in Pakistan*. Queensland University of Technology.
- Krippendorff, K. (2019). *Content Analysis: An Introduction to Its Methodology*. In *SAGE Publications*. SAGE Publications Inc.
- Kroeze, R. (2021). Colonial normativity? Corruption in the Dutch–Indonesian relationship in the nineteenth and early twentieth centuries. In R. Kroeze, P. Dalmau, & F. Monier (Eds.), *Corruption, empire and colonialism in the modern era*. Palgrave Macmillan. https://doi.org/10.1007/978-981-16-0255-9_7
- Le Goff, A. (2012). Conflit, reconnaissance et réification : figures de la réciprocité chez J.P. Sartre. In *Miriam Bankovsky Penser la reconnaissance entre théorie critique et philosophie française contemporaine* (Editions CNRS, pp. 91–113).
- Leung, K. H. (2022). Sartre and Marion on Intentionality and Phenomenality. *Theory, Culture and Society*, 39(1), 41–60. <https://doi.org/10.1177/02632764211024349>
- Li, Y., Chen, P. Y., Chen, F. L., & Wu, W. C. (2015). Roles of fatalism and parental support in the relationship between bullying victimization and bystander behaviors. *School Psychology International*, 36(3), 253–267. <https://doi.org/10.1177/0143034315569566>

- Lues, E., Iskandar, I., & Nonci, N. (2022). Motif Sosial Tindakan Bunuh Diri (Studi Terhadap Kasus Bunuh Diri Remaja Di Kabupaten Manggarai). *Jurnal Sosiologi Kontemporer*, 2(2), 57–61. <https://doi.org/10.56326/jsk.v2i2.2159>
- Maercker, A., Ben-Ezra, M., Esparza, O. A., & Augsburger, M. (2019). Fatalism as a traditional cultural belief potentially relevant to trauma sequelae: Measurement equivalence, extent and associations in six countries. *European Journal of Psychotraumatology*, 10(1). <https://doi.org/10.1080/20008198.2019.1657371>
- Mahajan, A. (2021). Existentialism: A Philosophical Approach in Literature. *Turkish Online Journal of Qualitative Inquiry (TOJQI)*, 12(5), 5124–5133.
- Manal, A. (2021). *L'Esthétique du fatalisme dans Vivement septembre d'Akram el Kebir* [Mémoire]. Université 8 Mai 1945 Guelma.
- Mardiani, L., Natsir, M., & Nasrullah, N. (2021). Sartre's existentialism in Hermann Hesse's Demian: The story of Emil Sinclair's youth novel. *Jurnal Ilmu Budaya*, 5(2). <https://doi.org/10.30872/jbssb.v5i2.3208>
- McBride, W. L. (2007). Existentialism. In C. V Boundas (Ed.), *The Edinburgh Companion to the Twentieth Century Philosophies*. Edinburgh. University of Edinburgh Press.
- McFarlane, D. A. (2024). Emile Durkheim's suicide: An applied sociological review. *International Journal of Sociology and Humanities*, 6(2), 39–42. <https://doi.org/10.33545/26648679.2024.v6.i2a.89>
- Meunier, O. (2021). Au-delà du Fatalisme en Éducation : Miser sur les Ressources de la Diversité Scolaire pour Dépasser les Déterminismes Socioculturels par des Approches Interculturelles. *Penser l'éducation*, 48, 81–99. <https://doi.org/https://doi.org/10.4000/pensereduc.373>
- Meyer, U. (2016). Fatalism as a Metaphysical Thesis. *Manuscrito*, 39(4), 203–223. <https://doi.org/10.1590/0100-6045.2016.v39n4.um>
- Miles, M. B., Huberman, M. A., & Saldana, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook* (Third Edit). SAGE Publications Inc.
- Miranda, L. de. (2018). Life Is Strange and “Games Are Made”: A Philosophical Interpretation of a Multiple-Choice Existential Simulator With Copilot Sartre.

Games and Culture, 13(8), 825–842.
<https://doi.org/10.1177/1555412016678713>

Muchoiyyaroh, L. (2019). Rekonstruksi Pemikiran Kartini tentang Keagamaan untuk Memperkuat Integrasi Nasional. *Indonesian Historical Studies*, 3(1), 58–73.

Mueller, A. S., Abrutyn, S., Pescosolido, B., & Diefendorf, S. (2021). The Social Roots of Suicide: Theorizing How the External Social World Matters to Suicide and Suicide Prevention. *Frontiers in Psychology*, Volume 12-2021. <https://www.frontiersin.org/journals/psychology/articles/10.3389/fpsyg.2021.621569>

Mohammed, F. (2021). L’image de la guerre à travers Le sang des autres de Simone de Beauvoir. *Zanco Journal of Humanity Sciences*, 25(1), 253–264. <https://doi.org/10.21271/zjhs.25.1.14>

Nonnotte, C.-F. (1772). *Dictionnaire philosophique de la religion, où l’on établit tous les points de la religion, attaquées par les incrédules, et où l’on répond à toutes leurs objections*. Bibliothèque nationale de France.

Nursahid, A., Chrisbiantoro, Azhar, H., Fernida, I., Hidayat, P., Putri, P. K., & Agus, S. A. (2009). *Menerobos Jalan Buntu: Kajian terhadap Sistem Peradilan Militer di Indonesia*. KontraS.

Nursoufiliani, F., & Febrianty, F. (2024). Existentialism in the characterization of the main character in the novel Joseito. In *Proceedings of the International Conference on Business, Economics, Social Sciences, and Humanities* (Vol. 7, pp. 996–1003). <https://doi.org/10.34010/icobest.v7i.612>

Pardosi, M. T. (2025). Freedom and responsibility in Jean-Paul Sartre’s existentialism: A philosophical review. *Satwika : Kajian Ilmu Budaya Dan Perubahan Sosial*, 9(1), 316–324. <https://doi.org/10.22219/satwika.v9i1.40466>

Parker, G., Durante, K. M., Hill, S. E., & Haselton, M. G. (2022). Why women choose divorce: An evolutionary perspective. *Current Opinion in Psychology*, 43, 300–306. <https://doi.org/10.1016/j.copsyc.2021.07.020>

- Pettenkofer, A. (2017). Le fatalisme, un renfort méconnu de l'ordre social. *Berliner Journal Fur Soziologie*, 27(1), 123–150. <https://doi.org/10.1007/s11609-017-0339-1>
- Plečnik, S. J. (2019). *Re-evaluating Augustinian Fatalism Through the Eastern and Western Distinction Between God's Essence and Energies*. Marquette University.
- Quindadiarto, F. (2023). Identity Crisis and Alienation in The Metamorphosis: Existential Approach. *LITERA KULTURA : Journal of Literary and Cultural Studies*, 10(2), 28–34. <https://doi.org/10.26740/lk.v10i2.49425>
- Raphals, L. (2002). Fatalism, Fate, and Stratagem in China and Greece. In *Early China/Ancient Greece: Thinking through Comparisons*. State University of New York Press. <https://doi.org/10.1515/9780791488942-011>
- Reynolds, J. A., & Renaudie, P.-J. (2023). Peculiar Access: Sartre, Self-knowledge, and the Question of the Irreducibility of the First-Person Perspective. In T. Morag (Ed.), *Sartre and Analytic Philosophy*. Routledge.
- Robert, J. R. (2009). *A Nation's Ills: Medico-National Allegory in Québec, 1940–1970* [Dissertation]. The University of Michigan .
- Roland, A. (2023). La fatalité dans le roman terrifiant du XVIIIe siècle (Madame de Tencin, Madame de Gomez et Sade). *Sciences de l'Homme et Société*, 1–113.
- Roy, M. (2010). Phenomenological Existensialism. *Think*, 9(24), 51–63. <https://doi.org/10.1017/s1477175609990224>
- Salomon, R. C. (2003). On Fate and Fatalism. *Philosophy East and West*, 53(4), 435–454.
- Samijo, E., Jurahman, & Lestari, S. N. (2024). Mengupas Makna Kesetaraan Gender Dalam Perspektif R.A. Kartini Dan Pengaruhnya Bagi Pendidikan Perempuan Di Jawa Tahun 1891-1904. *PINUS: Jurnal Penelitian Inovasi Pembelajaran*, 9(1), 54–63. <https://doi.org/10.29407/pn.v9i1.21373>
- Santoni, R. E. (2020). Can Being-for-itself Avoid Bad Faith? *Sartre Studies International*, 26(2), 40–50. <https://www.jstor.org/stable/48745087>
- Sartre, J.-P. (2013). *L'être et le néant*. Gallimard.

- Sartre, J.-P. (2018). *Being and Nothingness*. Taylor & Francais.
- Sartre, J.-P. (2021). *Eksistensialisme adalah Humanisme*. Jalan Baru Publisher.
- Saunders, J. T. (2010). Professor Taylor on Fatalism. In M. Eckert (Ed.), *An Essay on Free Will* (pp. 53–56). Columbia University Press. <https://doi.org/doi:10.7312/wall15156-004>
- Schönwälder-Kuntze, T. (2011). Sartrean Authenticity: The epistemological and ontological bases of Sartrean ethics. *Sartre Studies International*, 17(2), 60–80. <http://www.jstor.org/stable/42705173>
- Siregar, P., Nasution, H., & Syukri, S. (2025). Jean-Paul Sartre: Analyzing Human Existence Through the Lens of Existentialism. *Journal of Social Knowledge Education (JSKE)*, 6(1), 143–153. <https://doi.org/10.37251/jske.v6i1.1410>
- Stanton, M. E. (2020). Paradoxical Feminism: Attempts at Gender Equality in the French Revolution. *Young Historians Conference*, 1–22.
- Stenger, G. (2017). Le Fatalisme de Diderot. *L'Harmattan*, 135–157.
- Stenger, G. (2021). Diderot, Naigeon et l'article LIBERTÉ de l'Encyclopédie. *Recherches Sur Diderot et Sur l'Encyclopédie*, 56, 27–54. <https://doi.org/10.4000/rde.6990>
- Sudaryanto. (2015). *Metode dan Aneka Teknik Analisis Bahasa (Pengantar Penelitian Wahana Kebudayaan Secara Linguistis)*. Duta Wacana University Press.
- Sugiyono. (2019). *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. PT Alfabet.
- Tahir, M. F. (2013). Sookie's ambition in Charlaine Harris' novel A Touch of Dead [Undergraduate thesis, Alauddin State Islamic University].
- Taylor, R. (2011). A Note on Fatalism. In *Fate, Time, and Language* (Issue 1, pp. 41–127). Columbia University Press. <https://doi.org/10.1093/mind/xxviii.2.249-a>
- Vinclair, P. (2015). Le roman ou l'éducation à la liberté. In *De l'épopée et du roman*. Presses universitaires de Rennes. <https://doi.org/10.4000/books.pur.55514>

- Watts, D. (2022). Participation in grace: Kierkegaard's corrective to Luther. *Studies in Christian Ethics*, 35(4), 765–785. <https://doi.org/10.1177/09539468221107522>
- Wicks, R. (2006). French Existentialism. In H. L. Dreyfus & M. A. Wrathall (Eds.), *A Companion to Phenomenology and Existentialism*. Wiley-Blackwell.
- Wirsén, E., Simon, Å., Karin, I., Fredrik, H., Margareta, Ö., & Persson, K. (2020). Burdens experienced and perceived needs of relatives of persons with SMI – a systematic meta-synthesis. *Journal of Mental Health*, 29(6), 712–721. <https://doi.org/10.1080/09638237.2017.1370632>
- Wu, S. (2005). Fatalistic tendencies: an explanation of why people don't save. *Contributions in Economic Analysis & Policy*, 4(1), 1-21.
- Yanika, S. P., Eliya, I., & Akbar Jono, A. (2021). The Functions of Oral Literature in Bedindang Events at Air Kemang Village, Pino Raya District, Bengkulu Selatan: A Pragmatic Study. *Jalabahasa*, 17(1), 56–71.
- Zhang, Y. (2025). The Study on the Film Adaptation of Roman Polanski's Tess on the Fatalism. *International Journal of Education and Humanities*, 18(2), 174–180.
- Zilio, F. (2020). The Body Surpassed Towards the World and Perception Surpassed Towards Action: A Comparison between Enactivism and Sartre's Phenomenology. *Journal of French and Francophone Philosophy*, 28(1), 73–99. <https://doi.org/10.5195/jffp.2020.927>