

Women's Struggle toward Gender Unfair: *A Case Study in Indonesian Novel*

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Abstract This study aims to describe the struggle of women's characters toward gender unfair in domestic and public sector that reflected in Indonesian's novel. The root of the problem is patriarchy system that operated through various media in all field of life in society. In order to achieve the aims of the study, a descriptive qualitative approach with feminism literature critic is used. There are thirteen novels that are used as the source of the data: Azab dan Sengsara (1920), Sitti Nurbaya (1922), Kehilangan Mestika (1935), Layar Terkembang (1936), ManusiaBebas (1944), Widyawati (1948), Burung-burung Manyar (1980), (9) JalanBandungan (1989), Canting (1986), Saman (1999), Namaku Teweraut (2000), Putri (2000), and Perempuan Berkalung Sorban (2001). Based on the data analysis there two findings are found. First, the women's struggle toward gender unfair in domestic sector is happen because the tradition of pingitan (seclude of marriageable girl) and force for marriage which restraint the women's freedom especially as daughter. As a result, women are placed in domestic roles such as taking care of husband and children, do the house chores (cooking, cleaning the house, and washing the clothes). Second, the women's struggle toward gender unfair in public sector is done in form of struggle in discrimination in education and social, struggle of subordinate in economy, human rights and society service in isolated area.

Keywords Struggle, Gender Unfair, Domestic And Public, Indonesian Novels

1. Introduction

Issues about gender unfair have long been the source of inspiration in Indonesian's novel. As the object of the study, gender refers to the study of attribute and behavior that is constructed socially or culturally (Humm, 2007:177; Flax, in Nicholson, 1990:45; Fakhri, 2006:8). The concept of gender is differentiating with sex that refers to the different of sex biologically (Humm, 2007:177-178). Related to this, male is always linked with masculinity and female is linked with femininity (Humm, 2007: 177-178; Fakhri, 2006:8-9; Abdullah,

2000).

In society, gender distinction has caused various problems that related with gender issues. Some gender issues are related with gender relation, gender roles, and also gender unfair that is happened by women and men (Fakhri, 2006:8-19). The issue of gender has wide implication in social, culture law and also in social construction, so that the characters can be changed Fakhri (2006:8). It means that there are emotional, soft, motherly men and there are also strong, rational and brave women. The history of gender between men and women is done through long process: through process of socialization, reinforcement and construction of social, cultural, religion and country power (Fakhri, 2006:9).

Gender differences create various forms of unfair especially for women. Fakhri (2006:12-19) mentions some forms of unfairness in women such as marginalization, subordination, stereotype, violence, and more job responsibilities. There is a belief that certain job is suitable with women as the cause of women marginalization. In gender construction, women are considered as diligent, patient, educator, and friendly and the job that suitable for them are in domestic sectors such as nanny, helper and guess receiver. Meanwhile, the job is public sector such as director that has higher salary is suitable for men. According to Heropoetri Valentina (2004:vi) this view cause women are not the part of society and their existence, experience, thought, body and involvement are not considered.

The act of isolation of women is not only culture construction but also social organization construction such as Dharma Wanita organization in government institution. The role of women in the organization is organized as follow: (1) as wife, (2) as mother, educator, and young generation builder, (3) financial manager, (4) money earner, and society member especially in women organization. Based on the five duties it is clear that women are placed as subordinate people. In relation with men and women, women are considered as husband's company, money earner and not as career women. So that, in reality, this organization is significantly contributed to strengthen the patriarchy culture and to pioneer the appearance of economical dependency of women to men.

Juridically, the same reality is also strengthen in laws, for

example Marriage Law No. 1 Year 1974. In this law it is stated that husband has a role as head of family and wife as housewife (section 31). So that a husband must protect his wife and fulfill the daily needs based on his ability (section 34 ayat 1), meanwhile the responsibility of the wife is to control the house well (section 34 ayat 2). With the role distinction it means that the official role of women is in domestic sector, to control the house such as cleaning the house, washing clothes, cooking, taking care of children and serving the husband (Arivia, 2006:437).

In Law Books (Kitab Undang-undang Hukum Perdata (KUH Perdata), especially in section 105, ayat 1, stated that a husband is the head of family; section 106, ayat 1, each wife must obey the husband; section 106, ayat 2, a wife must live with her husband; section 124, ayat 1 a husband has power in marriage properties included wife's individual properties (Arivia, 2006:438).

The problem of gender unfair is not only found in objective reality but also in literature work (in Indonesian's novels). When gender issues become one of the things that get much attention in society, the writers use this issue in their novels. It is the form of care of Indonesian's writers toward the problems about gender. In this context, some Indonesian's novels also take a part on constructed the gender ideology that is expected suitable with certain society. Through the gender construction described in the novel, it can be assumed that the novel can make the readers more sensitive and responsive toward relation problems and gender unfair surrounds them.

Based on the problems above, this study is just limited to the problems that are struggled by the women characters and the main motif of struggle that is reflected in Indonesian's novels.

This study is focus on the problem of women's struggle toward gender unfair in domestic and public sector that reflected in Indonesian's novels. With this study it hoped that the picture of women's struggle toward gender unfair in domestic and public sector can be gotten and make this study contributed as one of the materials to reconstructed the history of the role of Indonesian's women.

2. Research Method

This is a qualitative research using feminism literature critic. Feminism literature critic is used to analyze the parts of novel that describe the struggle of women in fighting the gender unfair in domestic and public sector.

The data in this study are words, phrases, sentences and story that related with the problems studied. The novels that are used as the source of the data are *Azab dan Sengsara* (1920) by Merari Siregar, *Sitti Nurbaya* (1922) by Marah Rusli, *Kehilangan Mestika* (1935) by Hamidah, *Layar Terkembang* (1936) by Sutan Takdir Alisjahbana, *ManusiaBebas* (1944) by Soewarsih Djojopuspito, *Widyawati* (1948) by Arti Purbani, *Burung-burung Manyar* by Y.B. Mangunwijaya (1980), (9) *JalanBandungan* by Nh.

Dini (1989), *Canting* by Arswendo Atmowiloto (1986), *Saman* (Ayu Utami, 1999), *Namaku Teweraut* (Ani Sekarningsih, 2000), *Putri* (Putu Wijaya, 2000), dan *PerempuanBerkalung Sorban* (Abidah El-Khalieqy, 2001). The reason to choose these novels because they use gender unfair issue in education, social-economy and law as the topic and the women characters in these novel struggle to fight and criticize patriarchy culture that marginalize women in *pingitan* and domestication and make them do not get the roles in public sectors.

Data analysis is done using descriptive qualitative technique through content analysis. This technique is done to obtain a deep understanding of the content in Indonesian's novels about the characters.

3. Findings and Discussion

Based on the analysis of the background, thirteen novels that are used as the object of the study can be categorized into three groups, the novels that have the background of Dutch colonial such as novel *Azab danSengsara* by Merari Siregar (1920), *Sitti Nurbaya* by Marah Rusli (1922), *Kehilangan Mestika* by Hamidah (1935), *Widyawati* (1948) karya Arti Purbani, dan *Para Priyayi* (1990) by Umar Kayam. Then the novels that tell the condition of women in era before independence day such as *Layar Terkembang* (1936) by Sutan Takdir Alisjahbana, *ManusiaBebas* (1944), and *JalanBandungan* novel by Nh. Dini (1989). Meanwhile, the condition of women after independence day is described in *Canting* by Arswendo Atmowiloto (1986), *Saman* (Ayu Utami, 1999), *Namaku Teweraut* (Ani Sekarningsih, 2000), *Putri* (Putu Wijaya, 2000), and *PerempuanBerkalung Sorban* (Abidah El-Khalieqy, 2001).

Based on the data classification, there are four problems that are struggled by women in domestic and public sector. The problems are (1) unfairness in education field as the result of patriarchy culture and tradition domination, (2) unfairness in social field, (3) unfairness in economy field, and (4) problems of unfairness in law field, as drawn in the graph below

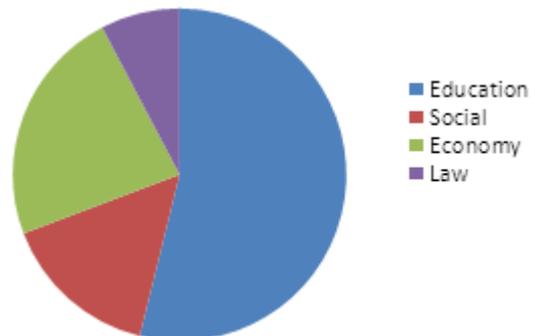


Diagram 1. Problems struggled by women characters

Based on the graph above, it is clear that the main problem that struggled by the women is to get and continue the

education, then social, economy and law problems. Based on the motif, the women do the struggle because of gender construction and domination of patriarchy culture (54.8%), social class differences (27,6%), politic (9.7%), and economical dependence (7.9%).

In general, gender construction is in form of paradigm that built by society relate to the women's duties that dominated by patriarchy culture. The difference of social class is cultural thought that subordinate the women's life, and economy dependence are the effort that are done to create the dependence of women to men. It can be seen in the diagram below.

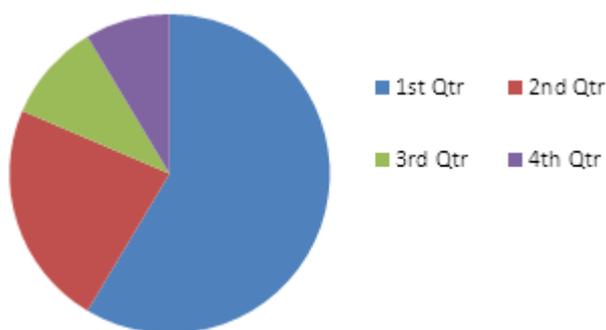


Diagram 2. Motif of women' struggle in Indonesian's novels

Women's Struggle to Get Education

In Dutch colonial era, getting education was not an easy way. Women must struggle to fight against gender construction such as patriarchy culture restraint. This is undeniable reality that the domination of patriarchy culture in women's life (including getting education) is really obvious. The reflection of women's struggle to get the education that in line with the men has inspired some writer to use the phenomena as the theme for the novels.

According to Stuares(2008:63) there are four prototype classes of women who are not getting the education like men: (a) poor women, (b) middle-class women, (c) Muslim women, and (4) noble women. The first prototype class (poor women) is not getting education at all. The women in this class usually work in farm sector and they just allowed learning how to sew. Women in second class prototype (middle class women) are also not allowed to go to school although they are able to pay for that. They usually get married at the age 12-15 years old. After married, they usually help their husband to work in the farm or sell some vegetables. They got a good treatment by the husband because actually they are able to earn money for themselves. Muslim women got religion education at home. They usually get married at the age 15. The women in this class are really appreciated by the husband because in general they have good ability than the previous class. However, since the age 12 they are must be secluded and do a few works. At the age 15-16 they get married and continue their life that restrained by patriarchy culture. The women in these prototype classes should totally give their body and soul to serve the husband.

According to Fakh (2006) this is caused by the patriarchy culture, and women are considered as domestic creatures that must stay at home and do domestic jobs.

Novel titled *Azab dan Sengsara* by Merari Siregar (1920) tell the society in Batak in Dutch colonial era. Novel *Sitti Nurbaya* (Marah Rusli, 1920) describe the life of Minangkabau society; *Kehilangan Mestika* (Hamidah (1935) about Bangka society; *Widyawati* (Arti Purbani 1948); and *Para Priyayi* (Umar Kayam, 1999), describe about Javanese people in Dutch colonial. Meanwhile, the demand to get education is described in novel *Namaku Tewelaut* (Ani Sekarningsih, 2000), and *Perempuan Berkalung Sorban* (Abidah El-Khalieqy, 2001).

The first five novels (Novel *Azab dan Sengsara*, *Sitti Nurbaya*, *Kehilangan Mestika* *Widyawati* and *Para Priyayi*) told about the women who face the social condition that still keep the tradition of seclude and domestication toward women. Meanwhile the last two novels (*Namaku Tewelaut* dan *Perempuan Berkalung Sorban*) told about the demands of women to get education. By rising the important issue of education for women, the writers try to criticize the tradition of seclude that marginalize the women.

The awareness about the importance of education for women is reflected in novel *Azab dan Sengsara*, that draw the parents' attitude to make their children go to school after 7 years old.

Setelah Mariamin berumur tujuh tahun, ia pun diserahkan orang tuanya ke sekolah. Meskipun ibu bapaknya orang kampung saja, tahu jugalah mereka itu, bahwa anak-anak perempuan pun harus disekolahkan. Ia tahu membaca dan menulis, mengira dan berhitung, sebagaimana teman-temannya anak laki-laki. Bukan maksudnya supaya kepintarannya yang menyamai laki-laki, tetapi sepatutnyalah ia mempunyai badan yang segar dan pikiran yang tajam dan cerdas. Akan memperoleh semua yang amat berguna itu, tentu anak-anak jangan dipaksa saja tinggal di rumah, akan tetapi haruslah diserahkan ke sekolah, akan belajar kepandaian yang berguna baginya pada hari kemudian akan membukakan pikirannya, supaya ia kelak menjadi ibu yang cakap dan pintar, lebih-lebih dalam hal memelihara rumah tangganya. (Siregar, 1996:35).

(After Mariamin seven years old, she enters the school. Although her parents are villagers, they know that their daughter must go to school. She must know how to read, write, and count just like the boys. It doesn't mean that she must have the same level with boys but she should get healthy body and healthy mind. Those things will be useful for them. It is not good for children just stay at home. It is better for the children to go to school and learn something that will be useful for them. (Siregar, 1996:35)

According to Gouda (2007:137) education for women at that time is not to make them have the same intelligent as men, but to make them to have good and healthy body, good

mind and smart so that it can help them in doing the domestic jobs. Besides, based on the statement, a bias can be seen because women's intellectual should not be in line with men's. Women are placed in domestic area and men in public area. This view is similar with the education program in Dutch colonial that allow the education for women just to make them able to do the housewife jobs and as mother.

The importance of education for women is also shown by Marah Rusli in *Sitti Nurbaya*. In the novel, Marah Rusli represent the struggle of Sitti Nurbaya to get education. So that she goes to Dutch school in Pasar Ambacang Padang. This novel told the story of Samsulbahri and Sitti Nurbaya when they are waiting for the pickup after school. It is different with Mariamin, Sitti Nurbaya go to *Hollands Indische Scholen (HIS)* that use Dutch as the language.

Seorang dari anak muda ini, ialah anak laki-laki, yang umurnya kira-kira 18 tahun. ...Di tangan kirinya ada beberapa kitab dengan sebuah peta bumi dan dengan tangan kanannya dipegangnya sebuah belebas, yang dipukul-pukulkannya ke betisnya. Jika dipandang dari jauh, tentulah akan disangka, anak muda ini seorang anak Belanda, yang hendak pulang dari sekolah. Tetapi jika dilihat dari dekat, nyatalah ia bukan bangsa Eropa; karena kulitnya kuning sebagai kulit langsung, rambut dan matanya hitam sebagai dawat... Teman anak muda ini, ialah seorang anak perempuan yang umurnya kira-kira 15 tahun. (Rusli, 2001:9)

(This is an eight years old boy...He holds some books in his left hand and a map with a ruler in her right hand. If we saw him from far distant, we might see him as the Dutch boy who comes home from school. But when we saw him closer, he is not a Dutch boy: he has yellow skin, very dark black hair and eyes.. This boy has a 15 years old girl friend (Rusli, 2001:9)

The citation above inform us that in Dutch colonial era, women from merchant family can get education in Dutch school together with the men. Based on the description of the clothes, Nurbaya and Samsul have the same style of clothes with Dutch children (" If we saw him from far distant, we might see him as the Dutch boy..."), " The dress is made of pink Batik.).

The demands of the importance of education also reflected in novel *Kehilangan Mestika*. In this novel it can be seen that a tradition of seclude is still exist in the society, the tradition is for all women who are get the education or not.

Karena ayah kami bukan seorang yang beradat kuno benar, dapatlah juga kami menduduki bangku sekolah, meskipun hanya sekolah Melayu Rendah saja, oleh sebab kami bukan orang yang mampu.(Hamidah, 1959:5)

(Because our father is not an a man who keep ancient tradition, we can get the education although it is a low school because we are from poor family, (Hamidah, 1959:5)

The citation above shows that there are some modern

parents who send their daughter to school and not only in the basic level but continue to the advance level such as teacher's school in another city, Sekolah Normal in Padang Panjang

Akan diriku bersama dengan seorang saudaraku yang lain, meneruskan pelajaran kami ke sekolah Normal Puteri di Padangpanjang. ...Mulamula malaslah akan berangkat itu, meninggalkan segala yang dikasihi di kampung sendiri. Tetapi ayah yang ingin melihat anaknja menjadi orang yang berguna di kemudian hari untuk bangsa dan tanah air, menyuruh dengan tipu muslihat yang amat halus.(Hamidah, 1959:6)

(I and my sister will continue to study in Puteri Normal School in Padangpanjang... At the beginning, I don't want to leave the family in the village. But my father wants his daughters to be a great person. (Hamidah, 1959:6)

The demands to get education also reflected in the character of Widyawati (in novel *Widyawati* by Ari Purbani) and Soemini (in novel *Para Priyayi* by Umar Kayam). Widyawati must beg to her father to give her chance to go to school in Betawi. She tell her desire carefully to her father, because the patriarchy ideology is still remain in Javanese noble family.

Kemudian ia bertanya dengan rasa ragu-ragu sambil mata tertunduk, karena ia takut kalaukalau ayahnya akan bersedih hati, "Ayah!" kalau saya lulus dalam ujian ini, bolehkah saya melanjutkan pelajaran?" dalam kebingungan dan kekhawatiran Widati menanti jawaban ayahnya...

"Berusahalah supaya kau lulus dalam ujian itu, nanti kita pikirkan bagaimana yang baik."(Purbani, 1979:59).

(Then she asks in doubt with eyes bent down, because she so scare to make her father sad, "Father!" If I pass this exam, could I continue to the higher level?" She waits her father's response.. "Try to pass the exam well, and we will think about I later."(Purbani, 1979:59)

If the story above linked with the context of socio-culture of Dutch colonial era, it is rarely found parents from Javanese noble family (Surakarta) who give the chances to the daughter to continue the study in another city, but Widyawati's parents give the chance to her.

The same demand is also done by Soemini (in *Para Priyayi* novel). She accept to married with the son of her father's best friend in order to be able to continue the education in Sekolah van Deventer before the marriage.

The demand to get education and to continue the education is also done by Teweraut. In Asmat society (Papua) which is isolated and most of the people there do not get the education, Teweraut struggle to get her own education. Her mother has arguments with the family members to let her to send her daughter to school. (Sekarningsih, 2006: 11-12).

The struggle of women to get education in Asmat ethnic

group in novel *Namaku Teweraut* cannot be separated from character Mama Rin who care about the condition of isolated society in Asmat ethnic group. It can be seen in her dialog with Teweraut, about her view of the importance of education for women.

Apalagi menurut pandangan mama, pendidik perempuan merupakan soko guru pembinaan generasi pembangunan? Aku teringat kembali kata-katanya yang terpilih cermat. Menasihatiku.

"Perempuan itu seperti tanah Irian ini, Tewel. Kaya. Subur. Padat dengan unsur-unsur yang melimpahkan napas kehidupan bagi segala sesuatu yang tumbuh di atasnya. Bumi Pertiwi ini rela memberi segenap isinya sekalipun menjadi objek penderitaan dalam menghadapi keserakahan oknum-oknum tertentu..."

"Kalau perempuan selalu siap mencerdaskan diri, ia juga mampu memberikan kecerdasan pada anaknya. Intinya cuma kesabaran, dan ketekunan menimba pengetahuan-pengetahuan pendukung untuk mendidik..." (Sekarningsih, 2006:271)

(In my mothers' point of view, women's educator is the support in creating good generation. I remember what she said to me.

"Women are like this land, Irian, Tewel, rich, fertile, rich of the elements that give valuable things. This Bumi Pertiwi willing to give everything..."

"If a woman is smart and ready to be smart, she will be able to give the smart to her children. The point is patience in get education. (Sekarningsih, 2006:271)

The struggle to get education is also done by the character of Anisa (in novel *Perempuan Berkalung Sorban*). The tradition of parent in letting the daughter married earlier make the daughter must stop going to school. In this novel, it is told that Anisa planned married Samsudin before graduating from school. However, even the marriage makes her not going to school for two weeks, she still has spirit to continue the study. It can be seen below.

Maka, sekalipun sudah hampir dua minggu aku absen dari panggilan guru, kupaksakan diri ini untuk kembali ke sekolah Tsanawiyah. Dengan penuh keyakinan bahwa segalanya akan berubah ketika lautan ilmu itu telah berkumpul di sini, dalam otakku. Atas nama kecintaanku pada lek Khudori, atas nama ilmu dan atas nama perubahan, aku bergegas masuk ke dalam kelas. (El-Khalieqy, 2001:113)

(Although almost two weeks I do not go to school, I push myself hard to go back to school. I believe that everything will change if I got all the knowledge in my brain. With the name of my love to lek Khudori, with the name of knowledge and with the name of change, I rush into the class. (El-Khalieqy, 2001:113)

Women must struggle and get the support from her family to get the education. It is because the family is where the main power of patriarchy- that limit the women including in education- comes from. Some novels show that if the family

does not maintain the patriarchy of ideology, women will get opportunities to get the education and fight against tradition in society that marginalize the women.

The women's Struggle in Social Field

Women are always treated unfair in their position as the member of society by certain institution. So that, through characters' social activities, behavior and attitude, subordination and marginalization toward women seems criticized in some novels.

It can be seen in character of Tuti (*Layar Terkembang* novel) who is the head of women's organization Putri Sedar, and also character of Marti (*Manusia Bebas*) the head of Perempuan Insaf organization. According to Stuers (2007:135) in social-historical context, Putri Sedar and Perempuan Insaf are the organizations that represented from women's organization Istri Sedar which is formed in 1930 in Bandung and lead by Nyonya Soewarni Djojoseputro and Putri Merdeka in Jakarta 1912.

The struggle of women emancipation and gender is drawn through the organization; it can be seen in Tuti's Speech in Putri Sedar novel below.

.... Jadi perubahan kedudukan perempuan dalam masyarakat itu bukanlah semata-mata kepentingan perempuan. ...Ia tidak boleh menyerahkan nasibnya kepada golongan yang lain, apalagi golongan laki-laki yang merasa akan kerugian, apabila ia harus melepaskan kekuasaannya yang telah berabad-abad dipertahankannya. Kita harus membanting tulang sendiri untuk mendapatkan hak kita sebagai manusia. (Alisjahbana, 1986: 38)

(... So that, the change of women's level in the society is not only for the women's importance..... She can't give her faith to another person, especially to men who feel loss if they take away of their power that has been kept for centuries. We have to work hard to get our rights as human. (Alisjahbana, 1986:38)

Manusia Bebas novel placed the women as main character that are told as intelligent and actively struggle to fight Dutch colonialism. In the novel it is told how women in pre-independence day who live in patriarchy ideology and Dutch colonialism can get opportunities to get education and important roles in public sector. The character of Sulastri and her friends (Marti, Lurni, and Juwariyah) struggle as teachers in private citizen school and they are become the members of women's organization to get justice and fight colonialism.

Sulastri and friends are young women who build private schools (Perguruan Kebangsaan) to give lessons to citizens and to make them not send their children to states school. The struggle of women is obviously told in the novel.

Besides, women always face social problems in society especially problem about women's marginalization. The representation about women's marginalization is reflected in Saman novel (Utami, 1998). It represent how Laila feels offend of Saman's attitude when he asks her to leave him

with Sidar alone because they want to talk about men's talk.

"Ada satu hal yang mengherankan dan tidak menyenangkan saya dalam perjalanan ini. Di sebuah restoran di Prabumulih, Saman meminta saya masuk ke dalam dulu. Saya menolak, tetapi ia terkesan memaksa, sebab mereka perlu bicara berdua saja.

"Urusan lelaki," kata Saman. Itu membuat saya tersinggung, tetapi juga heran. Dulu Saman tidak begitu. (Utami, 1998: 32)

("There is one thing that makes me unpleasant in this trip. In a restaurant in Prabumulih, Saman asks me to go inside. I refuse, but he still insist because they just want to talk alone.

"Men's talk" told Saman. It offends me and surprised me though. He not used to be like that. (Utami, 1998:32)

The struggle to fight against the women's marginalization is also shown by Shakuntala when he makes a visa for her trip to America. Shakuntala refuse to put her father's name as her last name because she think that it is just the tactics of the men.

"Kenapa ayahku itu menunjukkan dominasi patriarkat, harus tetap memiliki bagian dariku? Tapi hari-hari ini semakin banyak orang Jawa tiru-tiru Belanda. Suami istri memberi nama si bapak pada bayi mereka sambil menduga anaknya bahagia dan beruntung karena dilahirkan. Alangkah melesetnya. Alangkah naifnya (...) Kenapa pula aku harus memakai nama ayahku? Bagaimana dengan nama ibuku?" (Utami, 1998:138)

("Why does my father show the domination of patriarchy by keeping the part of me? However, recently, Javanese people are trying to imitate Dutch people/ A couple give the father's name as their baby's last name and think that their baby will feel happy and lucky with it. What a pity. Why I must have my father's name on mine? How about my mother's? (Utami, 1998:138)

Shakuntala's view and attitude show her struggle to fight against women's marginalization that happened in social life. In certain things, citizen always underestimate the role and existence of mother related to the children.

The Struggle of Women's Character in Economy Field

In economy field, women are also experience gender unfair. They always treated unfairly related to their position as citizen in certain institution. Women try to struggle and fight against the subordination and marginalization through their activities in women's organization.

The job division relates to gender that place women in domestic sector makes women do not dependent free. It is because the domestic job is priceless. It can be seen in the novel *Jalan Bandungan* by N.H. Dini. In the novel, Muryati is told to quit from her job by her husband, Widodo, because he thinks that the only job for women is as wife and housewife. However, Muryati's mothew who always support

her to get a high education and have a job advise her to keep the job at least after she give a birth.

Sebaiknya kamu jangan langsung berhenti bekerja, nasihat Ibu. Dan aku sendiri cukup kuat menghadapi kata-kata Mas Wid yang kadangkadang harus menyindir, lebih sering pedas menyakitkan hati. Kamu harus memanfaatkan mencari uang dan pengalaman kerja sebanyak mungkin. Tunggu sampai kandunganmu berumur tujuh bulan. Badanmu sehat. (Dini, 2009: 96)

(It is better for you to not quitting the job, that's what my mother said. And I am string enough to hear what my husband said which sometimes teased me and hurt my feeling. You have to make use of getting much money and more experience. Just wait till 7 months of your pregnancy, you have a strong body (Dini, 2009:96)

As a jobless housewife and few money, the women will face the problem with financial. So that, Muryati tell her wants to go back to be a teacher to her husband in order to fulfill the daily needs, however it is refused by her husband.

The prohibition to get a job is caused economical-dependent to women. This will not happen if the women can work and have their own money. Related to this, Muryati never gives up. She struggle in this condition. So that she sells some snacks with the helps from her mother.

There are two problems faced by women; the construction of gender that still placed women in domestic sector and job field for poor people and workers. The first problem is faced by Anggraini. This woman tries to fight against the construction of gender. Anggraini has been success as the businesswoman.

Moreover, Anggraini and Weining (in *Canting*) use the connection of her husband and parents to extend her business. Both of these women also still do the domestic jobs. So that based on the problems faced by the characters in the novel it is clear that women is still face the problem related to the job division and get the double roles in domestic and public sectors.

The responsibilities to give the job field to workers in her parents' Batik's factory pushed Subandini Dewaputri Setrokusuma (or known as Ni) to re-enlighten the factory again. The factory has been giving the job for 122 workers and also her family. These workers are mostly her neighbors. In order to make the factory run, Ni sells the factory to bigger company (Stmowitolo, 2009:403).

Character of Putri (in *Putri* novel) is also fight to solve the problem about jobless. She become a businesswomen of T-shirt factory, Sukseme, and able to open the job field for many people in her village, Meliling. The factory has already sends the products to many cities and also many countries (Wijaya, 2004b:35, 41). Putris' motivation to fight against the jobless can be seen below.

Sebenarnya Putri sudah lama ingin menambah tenaga kerja. Itu kesempatan baik untuk lebih banyak menampung pemuda-pemuda

Meliling yang putus sekolah. Tetapi Sueti berpendapat lain. Ia mengatakan lebih baik menaikkan gaji pekerja, karena sebenarnya mereka masih bisa diberi beban. (Wijaya, 2006b: 35)

I want to open more recruitment. This is the best opportunity to make young men in Meliling who quit from school to have job. However, Sueti has different opinion. She says that it is better to raise the salary of the workers. (Wijaya, 2006b:35)

From the struggle of the character of Ni and Putri it can be seen that women also show their role in helping the citizen in economy. It also can be seen that women are also able to lead the society.

Women's Struggle in Law Field

The women's demands toward unfairness in law field can be seen in character of Yasmin (in *Saman* novel). Yasmin, as a lawyer, has been success to protect the victims of worker's accident and violation of human rights in laborers' breakdown demonstration in Medan 1994.

In the novel, it is toled that Yasmin organize the mass to form public opinion to protect the family of the victims (Hasyim Ali) and force the court to do session the cases. Moreover, Yasmin and her friends from Human Rights in United States save Saman from military arresting in Orde Baru era by escaping to United States. Saman is accused to get involved in demonstration in Medan on April 1994.

4. Conclusions

Based on the analysis and discussion above, it can be concluded that:

1. The struggle of women toward gender unfair in domestic sector is caused by tradition of seclude and marriage force that limit the freedom of women especially as daughter. It can be seen in novels titled *Azab dan Sengsara*, *Sitti Nurbaya*, *Layar Terkembang*, *Widyawati*, and *Para Priyayi*. So that, women must get good education and be independent in financial.
2. The struggle of women toward gender unfair in public sector is realized in the fight against the discrimination in education field and reflected in novels titled *Azab dan Sengsara*, *Sitti Nurbaya*, *Kehilangan Mestika*, *Widyawati*, *Jalan bandungan*, *Canting*, *Putri*, *Saman*, and *Namaku Teweraut*; in social field is in novel titled *Layar Terkembang dan Manusia Bebas*, and in economy field in novels titled *Jalan Bandungan*, *Canting*, and *Putri*. Meanwhile, the women's struggle in law can be seen in *Saman* novel. It can be seen that women also have the same intellectual and skills as men and they able to get a job like men.

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