

Gender Equality and Injustice Against Female Main Characters in the Collection of Indonesian Women Writers

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Abstract. Feminist literary criticism put forward in this study aims to reveal gender equality and injustice experienced by female main characters in literary works in the form of a collection of short stories written by Indonesian women. The injustice put forward by women writers who try to show the world how women experience injustice due to the arbitrary treatment by men. This of course will be different from gender injustice in short stories written by male writers. To reveal gender equality and injustice experienced by the main character in a collection of short stories from Indonesian female writers, the researcher used a qualitative descriptive method. In the study of women, researchers use to see the types and forms of "constructs" of equality and injustice that are represented and institutionalized in short stories. The use of feminism theory is based on the assumption that short stories can be seen as a source of written data to study how the domination of an act of equality and injustice as well as equality and injustice is carried out and operated through discourse. In general, it can be stated that the goal of feminist struggle is to achieve equality, dignity and freedom for women in choosing and managing their life and body, both inside and outside the household.

Keywords: *equality and injustice, gender, feminist approach.*

1. INTRODUCTION

The concept of cultural development that grows in society is deeply rooted in customs and shackles one's development and results in injustice. The injustice that befell women has led to the perception that women are born to do a much more limited number of jobs with low employment status such as household chores. Hasibuan [1] Domestic work is divided into six categories, including provision of food / food, 2) maintenance of family members 3) house maintenance, 4) maintenance of clothes (including washing, ironing), management (including record keeping / recording), and 6) marketing (shopping activities).

The position of women in the four short stories that will be discussed in this study cannot be separated from the construction of the Javanese social and cultural environment and is full of paternalistic concepts. Of course this has implications for women's inferiority as the

object of all forms of problems in social life as well as making it the object of equality and injustice. HNSusanto [2]. Construction of this social change that situation as if-as if nature, and this has been going on from one generation to the next, making it difficult to distinguish where nature and cultural construct, as a result of human creation. Zuhriyah [3] Gender construction which states that men are the head of the family, breadwinner, dominant, while women are only konco wingking. The effect of this social construction is extraordinary, because it limits the movement of women in expression, therefore women are often victims of inequality and injustice in the household and also in a wider scope. A.Peggy [4] Equality and injustice that occur in the domestic and public domains should involve structural lines, in this case the Government, through laws and government regulations through Presidential instructions. Perda, AD / ART through action *affirmative* The market was supported by the (private) and public.

In a patriarchal culture, women are not the head of the household. Therefore, the place is not in the public sphere, but in the domestic sphere. Antrobus [5] The role of women as wives and housewives, while men are burdened his work in the public sphere does not interfere at all, interfere in matters of the domestic sphere and give birth. The study "Gender Equality and Injustice in Indonesian women short stories" was analyzed using the theory of feminism. In this theory there are two terms, namely emancipation which means equality of rights, while gender tends to be of a cultural psychological nature which refers to the difference between men and women. Ratna [6] By nature sex distinguishes men and women physiologically, Abbas Appendix [7]] while gender is a social and cultural construction in achieving justice and equality between men and women in social life without questioning biological aspects.

2. RESEARCH METHODS

This study uses a qualitative descriptive method using a feminist approach combined with the sociological theory of literature. Moleong [8] The data collected are in the form of words, pictures, and not numbers. This study seeks to interpret the phenomena of equality and injustice against women that thrive in the community both in villages, in cities and perhaps in our homes.

Data collection was carried out by reading literature related to research, reading short stories with the background of equality and injustice experienced by the female main character, which was published in the Kompas anthology between 1994-2000. The data analysis technique used is documentary study, because the data source is in the form of documents. The technical determination of this document is based on the hermeneutical-phenomenological nature of the data and the ideographic nature of the data. Hermenutically, this literature review is carried out with a direct appreciation and understanding of the meaning rationally and deeply. The research instrument is the researcher himself. Research achievement indicators if the research data is considered sufficient. This research does not start from empirical facts obtained from the four selected short stories, studying, analyzing, and drawing conclusions.

Data analysis was carried out from the beginning to the end of the study according to the planned time. Data obtained from archives / short story collection documents related to the research focus. All of the data were examined descriptively, interactively using communicative language and accompanied by relevant evidence to support the facts presented. Data analysis techniques include:

- a) data reduction; done by sorting the data. Unimportant data is removed, making it easier for researchers to analyze data. Data

- b) presentation; in this stage the data is presented in the form of words
- c) Data Checking; Draw conclusions; done after getting all the data checked using data triangulation techniques to check the validity of the data. Triangulation is carried out to check the use of data collection methods, whether the information that has been obtained is related to the research objectives.

3. RESEARCH RESULTS

Gender equality can be realized if the treatment of both women and men is equal and equal in obtaining rights, opportunities and responsibilities in the family, society, in all fields of development. The short story "Rambutnya Juminten" as the main character of Juminten, a beautiful woman with long hair. Minten character activity as a housewife who works in the domestic space as a wife. Panuwun (Juminten's husband) wants his wife (Juminten) to grow her hair long, while Juminten wants her hair to be cut short. Panuwun repeatedly said wives groom for their husbands and this is considered a principle. Finally, Juminten grew her hair out even though her actions were against her will.

Juminten's figure as a very obedient wife, always gives in and always obeys what her husband says, always follows what her husband says even though it is against his will. Juminten followed her husband's wishes to lengthen her hair.

In order for her hair to grow well, Juminten asked Panuwun to buy hair fertilizers, but every time Juminten used the medicine she always felt nauseous and dizzy. Juminten did not like the smell of hair fertilizers that Panuwun bought her husband, but because she wanted to please her husband (Panuwun likes the smell of hair medicine) she still used the hair fertilizers.

For Juminten, an oiling her hair is the same as cooking her husband's favorite food. Whatever her husband likes, it will be fulfilled and done. Even ... if only he stand the smell of the hair drug ... maybe their whole lifetime, he would wear that hair medication. (Page 80).

The Panuwun character is depicted as a factory worker in the city in the sense of working in a public space. Panuwun is a husband who is powerful, authoritarian, his will must always be obeyed, a selfish figure who does not want to understand his wife's wishes. The principle is; the wife belongs to the husband. Everything related to the wife, husband determines.

Juminten several times to try to deliver what his will and he was trying to get out of the domination of her husband, but when it gets tough opposition in the form of curfew from her husband who burns with jealousy makes

Juminten ut what her husband said, and this makes succumb yet his heart rebelled.

Juminten's struggle to demand equality in this case expressing her opinion to fight for her rights has reached a dead end. Panuwun repeats the previous sentence "Ten, I thought you were preening for your husband!" the sentence which was the condition of domination which Panuwun repeated to show his power melted Juminten's heart. Making Juminten forced to accept the situation as a wife who must obey and obey her husband. and accept his fate must follow the wishes and under the authority of the husband.

The short story "Mbok Nah 60 years" by Lea Pamungkas

This short story tells the story of a woman named Mbok Nah who is 60 years old. She has a husband named Marno who is 20 years younger. Mbok Nah's daily work is selling herbal medicine. Mbok Nah has many subscriptions. One of his customers is Meri (Rukman). Meri is a waria, Meri lives in front of Mbok Nah's house.

The character of Mbok Nah in this short story is described as a Javanese woman who is sincere, gentle, painstaking, does not like to judge other people, and never has prejudice against others. The characteristics possessed by Mbok Nah are the ideal characteristics of Javanese women, who obey their husbands and this is with the characteristics of a wife that a patriarchal society wants. These traits represent stereotypes of women as a result of the cultural creation of society.

The figure of Mbok Nah feels that there is a problem in his family, seen from the behavior of her husband Marno, who usually pulls a rickshaw in the morning, but now goes to pull his rickshaw later in the afternoon, even though Marno is already neat and ready to leave since morning. Another thing that caused a question mark in her heart, every time Mbok Nah delivered herbs to Meri's room, Mbok Nah saw her husband Marno, her husband smiled shyly when he saw Meri come out of his room.

One night, Mbok Nah and her husband were shocked by the knock on the door, it was Meri. Meri vomited and asked Mbok Nah and Marno to take care of her. Meri's illness turned out to be not as light as what Mbok Nah and Marno suspected, so Meri finally stayed at Mbok Nah's house and after recovering, Meri stayed at Mbok Nah's house.

The short story "Warung Pinggir Jalan" by Lea Pamungkas

The short story "Warung Pinggir Jalan" tells about the effects of the construction of a reservoir in West Java. Initially the livelihood of the people in this area was farming, but the reservoir development project changed the lifestyle of the people who lost their livelihoods from agriculture to trade. Some communities take advantage of this condition by setting up food stalls in the project development area along the road that was built. This is an

attempt by the community to survive by meeting the food and drink needs of truck drivers who carry building materials for reservoir construction purposes. This roadside warung business not only fulfills the food and drink needs of truck drivers but also penetrates as a place to meet the sexual needs of truck drivers who have not returned home for months. Even this roadside stall has changed its function to become a place of prostitution. One of them is the "Emak character" shop, which sells curry and satai. For 14 years since her husband's departure, Emak has managed this shop with her daughter Ida, who is now 14 years old.

Ida's character in this short story is described as an innocent and young woman. With a very young age, Ida should go to school with her dreams of the future, and not dream of becoming a prostitute like Mira, who secretly inspires Ida's character.

The mother figure described by the author as an independent woman, doesn't talk much and has self-respect, is a woman who is white and has cleft lip, and always seems in a hurry. In his shop, Mother sells rice, satai, curries, and drinks. Mother started the activity of preparing the food at her stall since dawn. At 6:00 am, the Emak shop was open and started serving customers.

One of the truck drivers in this short story, the character "Emet", is described as a man with an unattractive and disheveled appearance, with a swollen stomach, dirty clothes filled with oil marks, smells of sweat, and his eyes are always red. The depiction of a character, by means of sitting, always lifting his legs, always laughing widely and behaving casually, speaking openly and loudly, Emet is also described as a great, strong, agile, aggressive and naughty character. His free behavior is the same as other drivers. Emet is usually called "Si Jalu" or "The rooster who always wins" attracts Ida.

The short story "Ruangakang" by Nenden Lilis Aisyah

This short story tells about the life of two families who contract in the back room of the pavilion that is contracted by the character Aku (author). The author in this story positions himself as an observer, but the author also involves himself in the storytelling. Both are mothers, one is Umi, a widow with one son who is in junior high school and is very naughty. The second woman, Teh Nining, whose life is very complicated. Sometimes I heard the sound of Teh Nininscreaming because she had an argument with her neighbor Umi, or because her husband slapped her.

Nining tea is described as an independent woman and has multiple roles, as a housewife (domestic role) and works in a public space as a fried food seller. Early in the morning she prepared coffee for her husband, because if she forgot she would be angry with Dadang. After preparing the coffee, Teh Nining goes to the market to

shop for fried ingredients which she will sell in the afternoon until nine in the evening.

The figure of Dadang (Teh Nining's husband) is unemployed and his job is to play gagle, fight chickens, always come home at night drunk, after that he sleeps "kaya kebo", has a rough character and often tortures his wife.

The "I" character (the author has been renting for 3 months in the pavilion, and is always distracted by the sound from the two rooms in the back of the pavilion. The "I" character always has a four month old baby. The reason their family rents in the area is because of the rental prices of houses in the area it is relatively cheap. Employment figures I am a Housewife (domestic), currently is writing a thesis and her husband was an author. in this short story authors involved in the telling and presenting himself as (figure I) also put himself into observer course of the story.

4. DISCUSSION

4.1. Analysis of Gender Equality and Injustice Short story "Rambutnya Juminten" by Ratna Indraswari Ibrohim

4.1.1. Equality Analysis

Gender equality is not found in this short story, there is only a minor rebellion and it is limited to discourse. Juminten only plays a role in domestic land. Through this short story the author describes the character Juminten as the figure of a wife who has no choice but to have to obey and obey her husband, although obedience is compulsion.

This short story is full of gender inequality, which always places women in a lower realm and places men in a high domain and has full power over women, which makes a husband have full power over his wife who can be treated arbitrarily, including imposing his will, not caring about the wishes of the wife and even limiting a wife's freedom to associate with society.

Juminten's struggle to get her rights in this short story seems in vain. Juminten in this short story is described as a village woman and seems to have low education, making her unable to fight for her desires, unable to defend her opinion and unable to defend herself from her husband's domination. Again Panuwun showed his power to force Juminten to obey her husband.

4.1.2. Analysis of Gender Injustice

In this novel, Juminten represents the stereotype of women in a society that is desired by a patriarchal society. As a result of her stereotype of being obedient, submissive and submissive, as well as her role as a housewife and servant for husbands who are subordinate

and powerless. Juminten is helpless in front of her husband, who is strengthened by the values and will of society. As a good wife, Juminten has planted the idea that women should be able to be good housewives. The term Housewife attached to connote pengabdian and ministry even though he must be depressed, (Juminten subordinated).

4.2. Analysis of Gender Equality and Injustice Short story "Mbok Nah 60 Years)

4.2.1. Analysis of Gender Equality

Mbok Nah is presented as the subject of the story. She works in the public domain as a jamu seller and also works in the domestic sphere as a housewife. Mbok Nah is clever at promoting his fix with pedicab drivers and construction workers, with a little seduction. In front of the women, Mbok Nah, who every day sell herbal medicine and drink herbal medicine, promote the benefits of herbal medicine of rapet for wives. He made himself a subject worthy of emulation.

Mbok Nah selling herbal medicine to carry to help her husband as a rickshaw driver, sometimes there are results and sometimes not. From the proceeds of selling the herbal medicine, which the customers always buy, Mbok Nah can meet the needs of the family. Nowadays, many husbands want to relax, put on their feet, have fun, lazy people don't want to work, and live with women. As a husband who is unable to produce anything to meet his needs and pay the rent, Marno should be aware and willing to change roles with Mbok Nah to take care of the household, and not let Mbok Nah do his double work on his own. Even though Mbok Nah is old, he still needs to be respected and not given a heavy burden in the household.

4.2.2. Analysis of Gender Injustice

In this short story the author describes the main character of the short story "Mbok Nah 60 years" as an old woman who has multiple roles both in the domestic sphere and in the public sphere. Well mbok live in environments that are obedient culture to the husband (**sidekickwingking**). In Javanese culture, women are not allowed to express their feelings to their husbands, in the sense that they must be innocent, surrender, and must not pretend to be anything, the husband is a role model. Mbok Nah has a husband who is 20 years younger than Mbok Nah. In this short story Marno, Mbok Nah's husband is described as a spoiled, irresponsible husband who wants to have fun, instead dares to have an affair at Mbok Nah's house and doesn't care about Mbok Nah's feelings.

Mbok Well who saw the affair in plain sight. She cannot forget her husband's affair with Meri. As a wife, Mbok Nah should be angry and not let this happen. Mbok Nah offended, her heart hurts. Mbok Nah is subordinated, discriminated against, and depressed, and Mbok Nah plans to leave Marno, but he is aware of his position. As a Javanese, Mbok Nah adheres to the "konco wingkingculture" that his parents have taught him since Mbok Nah was a child.

This is what then made Mbok Nah try to accept this situation silently, and pretended not to know, closing her eyes and ears with the treatment of her husband Marno. He was silent and let the affair happen in front of his eyes, and did not respond to it. Attitude "nrimo" Well Mbok against Marno affair and Meri are hurting and menyiksstancea own inner surrender and accept actions husband. This concept is reflected in the expression swarga nunut hell katut, which means that the wife's suffering and happiness depends on her husband (Javanese culture).

4.3. Analysis of Gender Equality and Injustice Gender

4.3.1. Gender Equality Analysis

The role of the mother, in this short story is described as a subject, a woman who is independent and strong, has self-respect. With her little food business, Mother can raise and send Ida to school without the help of her husband who betrayed her and kicked her out for having an affair with a woman across the street.

The figure of "Ida anak Emak" also plays a role in the public and domestic spheres. In this short story, it is described as a woman who always helps her mother to sell and take care of a shop, cook and also wash dishes. 14 year old Ida is a young girl full of beautiful dreams like her friends who want to become doctors.

4.3.2. Analysis of Gender Injustice

Mother, experienced gender injustice as an effect of the establishment of a roadside shop and her husband's affair with a woman on the other side. A mother with all her helplessness, living with her child Ida in an environment that no longer pays attention to religious norms cannot prevent Ida's wishes. "Ida's character, who was affected by the construction of the reservoir, made Ida change her dream of being a doctor into a prostitute like Mira. Ida, who is obsessed with Mira, never cares what people say about

Mira. Ida's heart is more determined to become a prostitute like Mira. The events around him greatly influenced Ida's innocent mind, and indirectly influenced Ida's mindset. Ida became a prostitute

because of her own will. As a victim of the environment, especially her mind, which is greatly influenced by Mira and the surrounding community. Ida does not see prostitution as a form of violence (repression) committed by society against women, because women are exploited as objects for certain interests. They do not realize this because they have been consumed by "gender hegemony."

4.4. Analysis of Gender Equality and Injustice

4.4.1. Analysis of Gender Equality

In this short story, Nining's Tea, who plays a good role, works in the public domain as a fry seller. He sells from evening to night, and also works in the domestic sphere which he does every day, starting from waking up, having to take care of children washing and cooking for the family.

4.4.2. Gender Inequality Analysis

When the body is tired, it works non-stop while the husband finds out that he is sleeping and having fun. The protest was expressed by Teh Nining in the form of a scolding. Dadang should have realized and immediately helped Nining Tea and lightened his work, but what Nining received were scolding and beatings. Nining Tea was not given the opportunity to express his sadness, annoyance, and anger. As a husband of Dadang did not give Teh Nining the right to have an opinion. Teh Nining as the main character in the short story Ruang Back is shown as the "object" of storytelling and Dadang her husband is shown as the subject of the story.

5. CONCLUSION

Based on the results of the analysis of the four short stories used as the data source for this study, the four main female characters; Juminten (Juminten's long hair), Mbok Nah (60-year-old Mbok Nah), Ida (a roadside stall, Teh Nining (Ruang Bawah) are all portrayed as victims who are powerless to oppose society's value system and unable to portray themselves Gender injustice In these four short stories, apart from being full of violence, they are also subordinated to women, negative stereotypes, exploitation, hegemony, marginalization, subordination, discrimination and repression of women and the double workload caused by patriarchal culture.

Men do not have the burden to do work in the domestic sphere. Inequality that occurs in women in the domestic and public sectors can be resolved if men and women are willing to work together and understand each other that household duties are shared tasks based on

mutual trust, help each other solve problems and support each other so that all can run smoothly. harmony. feminists would memperjuangkan selayak women's equality can *upgrademindset*thisfirst. In this case, cooperation with men as partners for women is needed, because men with their hegemony have a central role in solving this problem.

It is not easy to make this happen, because because we are also limited by oriental customs and cultures that cannot be ignored. We cannot fully implement the demands for gender equality and justice as championed by the world's feminists, but it needs to be adapted to our customs and culture which highly uphold religion and moral values, to improve women's lives, and place men no longer. become subjects, and women are no longer objects, equal and of course gender equitable.

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