

Gender Construction of Banyumas Society in Perspective Prophetic Ethic on The *Kubah* Novel

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Abstract: This article discusses the gender construction of the Banyumas society in perspective prophetic ethic on the Kubah novels written by Ahmad Tohari. The literature contains the thoughts and feelings of the author. As an autonomous object, literary texts has a close relationship with various issues, including gender issues. The data resources in this research were the Kubah novels by Ahmad Tohari. The novel lifts the life of the Banyumas people who are egalitarian. An egalitarian society has an attractive gender construction to discuss. Egalitarian society has prophetic ethic. Literature study with a prophetic feminism approach is used to interpret the egalitarian Banyumas gender construction in perspective prophetic ethic on the Kubah novels. With the method of content analysis, the research can find out the substance of gender construction discourse which consists of the construction of rights, roles, and behaviors of figures who act as Banyumas society in literary texts. The Banyumas society have transcendence ethic, liberation ethic, and humanization ethic. Gender construction in an egalitarian cultural space can be a harmonious model of society and does not experience gender inequality.

Keywords: Banyumas Society, Gender Contruction, Prophetic Ethic, Literary texts

I. INTRODUCTION

Literature is an art product that has aesthetic value. Beauty in literature can be found through language style, story setting, character behavior, issues raised, and so on. Literature was born to respond to socio-cultural conditions. (Teeuw, 1983: 11; Trianton, 2013: 9; Wibowo, 2013: 105). Literature can be a reflection of phenomena seen, heard and felt by writers. Furthermore, writers carry out the creative process of writing literary texts, until a literary work has been realized. So literature is always related to human life. Problems that arise in life can be ideas in literary writing. One of them is a gender problem.

Gender is an identity that is attached to men and women due to the socio-cultural construction of a society (Mose, 2007: 236; Fakhri, 2008: 8; Irsyadunnas, 2009; Mudaris, 2009). Gender problems arise because of the injustice of roles between men and women. Gender injustice can be caused by discrimination against women and gender inequality that positions men superior in the public space than women.

This problem was caused by the perception of the community in an area that places women as weak, has full responsibility for domestic work, and so on. On the contrary, men are set as strong people, have the freedom to work in the public domain, are independent, can occupy essential positions as leaders, and so on. This perception develops and has been systematized in society. The result is a feminist movement that demands equality of roles for men and women.

The media has a big role in constructing the public opinion. Online media, radio, television, and print media. Including literary media. Gender issues have received the attention of writers. So, many works of literature can be found that raises gender issues. A number of studies addressing gender issues in literary texts have also been conducted. Among them was Tripungkasingtyas's research (2013) which discussed women's gender relations and roles in the "Tempurung" novels by Oka Rusmini. Research about gender bias in children's stories by Yulisetiani & Trianton (2013). Study of Indonesian novels that raised gender injustice by Asri's (2014). The research held by Liasna & Ansari (2016) about gender in the novel "Padang Bulan" and "Cinta Dalam Gelas" by Andrea Hirata. Muzzaka's research (2017) discusses the struggle for gender equality in the novel "Women Berkalung Sorban" and "Pantai Girl".

In its historical development, literary works have great potential to build a society that has gender equality. Literary texts that prioritize gender equality can have a positive impact on the development of life. Conversely, literary texts that are gender biased will form the patriarchal culture in a society (Spears, 2005; Sasongko, 2009; Ajala, 2016; Hidayat, 2017). This situation shows the strategic position of research on literary texts that contain gender issues. At present, the problem that can threaten women is not only a matter of patriarchal culture. But there is a bigger problem. Among them are problems that arise due to threats in the economic, technological, social and so on fields. This problem can be overcome by mutual cooperation between men and women in the realm of family and society.

One of the literary text that contains gender issues is the *Kubah* novels by Ahmad Tohari. This novel was written by Ahmad Tohari and first published in 1995. This novel is phenomenal and attracts the attention of readers. In 2017, the *Kubah* novels were reissued in the sixth print. Until now, the *Kubah* novels is still in demand by readers. A number of researchers have also paid attention to the novel. Among them, Sahliyah (2017) examined the *Kubah* novels with a new historicism study to compare literary and non-literary texts, in order to uncover Indonesian history, culture, and economics in the novel. Basid & Sulthoni's (2018) study of the dynamics of Karman ideology in Dome Novels based on the sociological perspective of Marxist literature. The issue of gender in the *Kubah* novels by Ahmad Tohari which is the focus of this research is a new and interesting issue to study. Gender construction in the *Kubah* novels represents gender construction in the cultural space of the egalitarian *Banyumas Society*. Gender construction in an egalitarian society shows equality. This construction was formed because of the understanding of prophetic ethics.

II. LITERATURE REVIEW

Gender is the difference that appears between men and women in terms of behavior. Men have different attitudes, roles and behaviors from women. These differences can change according to the environmental conditions of the community. Attitudes, roles, and behaviors inherent in men and women in an area are different from other regions (Mudaris, 2009: 236)

As an embodiment of identity, gender arises when humans are born with a certain gender. In its development, socio-cultural construction around humans influences genders identity. Even forming different gender identities in men and women. For this reason, gender conventions can change with the development of human civilization. The environment around the place of residence, social status, time, ideology, influences changes in gender. Mosse (2007: 3) reveals that gender is a set of roles, such as masks and costumes in theater shows, which are used to convey messages to others that we are feminine or masculine.

Sometimes gender is referred to as a description of the differences in social status between men and women. Gender differences in society are formed through the existence of a patriarchal culture. This culture has placed women in inferior positions while men are superior. The concept of gender according to Fakhri (2008: 8) is an inherent characteristic of men and women who are socially and culturally constructed. Gender relates to how men and women should act and act in accordance with values structured by social and cultural provisions.

Irsyadunnas (2009: 262) reveals that gender is a set of attitudes, roles, responsibilities, functions, rights, and behaviors that are inherent in men and women due to the construction of a particular society or culture. Meanwhile, Sasongko (2009: 7) states that gender is the difference in roles, functions, and responsibilities between men and women which are the results of social construction and can change according to the times.

Thus gender is the difference in roles and responsibilities between women and men as a result of socio-cultural construction. Gender construction can be presented into actions, behaviors, rights, responsibilities, roles, professions. The ideal gender

construction in a society is a construction that is not influenced by patriarchal culture, thus demonstrating an equal gender construction.

In the perspective of prophetic ethics, gender construction is formed based on the rules in prophetic ethics. Kuntowijoyo (2013: 17) constructs prophetic ethics with transcendence ethics, liberation ethics, and humanization ethics. The ethics of transcendence are interpreted as divine awareness. Ethics of liberation is an effort of human liberation from a culture system that enslaves. Humanization ethics is interpreted by reviving a sense of humanity (Sheldon, 2006; Roqib, 2009; Kuntowijoyo, 2013: 17).

III. METHOD

This study aims to discuss the gender construction of the *Banyumas Society* from the perspective of prophetic ethics in the literary text. This qualitative research uses content analysis method. This research method is used to describe the content of a text message through an interpretation while still paying attention to the scientific situation that is centered on the content of a text message (Krippendorff, 2004: 21; Eriyanto, 2015: 10). The source of the data in this study is the literary text, the *Kubah* novels by Ahmad Tohari. This novel is interesting because it describes a story that represents an egalitarian society. This study uses documentation study techniques. In Creswell's view (2014: 261) documentation study is the activity of recording documents relating to research objectives. The validity of the data is done with data validity. Sutopo (2002: 77) reveals that data triangulation directs researchers to collect data from diverse sources to enrich the study. Thus, it can be seen that the gender construction of the *Banyumas Society* includes the development of rights, behavior, and roles in the perspective of prophetic ethics in the *Kubah* novels.

IV. RESULT AND DISCUSSION

A. Egalitarianism of the Banyumas Society

The *Kubah* novel by Ahmad Tohari contains a series of stories with the background of Banyumas culture, Indonesia. Banyumas's environment can be seen through the character's speaking style, in dialogue, character characters, character names, and regional settings that represent the characteristics of the *Banyumas Society*. Background names such as Pegaten village are identical to the Banyumas region. Names of characters in the story, such as Karman figures, Marni figures, Parta figures, Tini figures, Jabir figures, Bakir figures, and so on. The naming of these figures can be found in the Banyumas region.

In Priyadi's perspective (2007: 16), the character of the *Banyumas Society* is a field of history that is widely part of intellectual history. Intellectual history is closely related to mental facts, namely facts that occur in the soul, mind or human consciousness. Banyumas's identity is between the two poles namely, Bima and Bawor. the Banyumas knight on the one side is more friendly in accordance with Bawor's character. On the other side, reflects the characteristics of Reception. The unity of Bima and Bawor characters shows the relationship called *manunggaling kawulo-gusti*, the union of rulers with servants. This is what manifests the *cablaka* character in the *Banyumas Society*. The character of *cablaka* is identical to be honest when speaking

Trianton (2013: 17) revealed that the *cablaka* owned by the *Banyumas Society* raises an egalitarian attitude. An egalitarian society will view everything equally, not paying attention to social status, race or religion. In terms of communication, the legitimacy of the *Banyumas Society* can be seen from the dialect used. The *ngapak* dialect is one kind of Javanese language dialect that does not look at social strata and is egalitarian. In the context of culture, the way to speak that is capable of dismantling the divides between men and women. In the context of communication, Banyumas people do not view men as taller than women. The position of Banyumas men and women in the communication arena is relatively equal. Equality is also seen in domestic life and community life.

B. Gender Construction in *Kubah* Novel By Ahmad Tohari

Gender construction can be presented in the realm of life by showing rights, behavior, and roles. Life feeds are represented in literary texts. *Kubah* novels by Ahmad Tohari represents the construction of gender in the realm of family life and community life. Gender construction in their realm can be seen in fragments of the stories of the family life of Marni figures and Karman figures. As well as the family of Marni and Parta figures. The story fragment of *Kubah* novels tells about the character Marni who was originally the wife of Karman. Both were divorced because Karman was imprisoned on Buru Island as a political prisoner. With various considerations, Marni's character asked to divorce and marry Parta.

The discussion will begin with the construction of gender in the families of Marni and Karman figures. In this case, it can be seen that there is a division of rights to keep marriages, the right to ask for and receive divorce, the right to protect and protect children. The role of the two figures is as a husband and wife. Both have wise, understanding and forgiving behavior. Here are a few fragments of the *Kubah* novels.

Mula-mula Marni menolak kawin lagi meski sudah lima tahun ditinggal suami. Marni tidak menghiraukan bujukan sanak-saudara yang menghendaki dia menikah lagi. Akibatnya, mereka mulai mengambil jarak. Bantuan berupa kebutuhan sehari-hari mulai jarang diterima oleh perempuan muda beranak tiga itu. Namun, dengan tabah Marni menghadapi semua kesulitan hidupnya. Dicobanya bekerja untuk memenuhi kebutuhan diri bersama ketiga anaknya yang masih kecil. Tahun 1971 Marni memaksakan diri mengubah pendiriannya. Ia mengikuti saran sanak famili. Maka sehelai surat ditulis untuk suaminya. Dengan surat itu Marni meminta pengertian dan keikhlasan suami. Marni sudah mengambil keputusan hendak kawin lagi (Tohari, 2017: 12).

At first, Marni refused to remarry even though her husband had left her for five years. Marni ignored the persuasion of relatives who wanted her to remarry. As a result, they begin to take distance. Assistance in the form of daily necessities began to be rarely received by young women with three children. However, with courage, Marni faced all the difficulties of her life. He tried to work to fulfill his needs with his three young children. In 1971 Marni forced herself to change her position. He followed the advice of relatives. Then a letter was written for her husband. With the letter, Marni asked for understanding and sincerity of the husband. Marni has taken the decision to marry again (Tohari, 2017: 12).

The fragment of the story above shows Marni's right to make a decision. In the story, Marni's character gets encouragement from his family to remarry. Several years Marni tried to maintain life with effort and hard work in order to continue to maintain her marriage. However, for the life of her children, she finally made the decision to remarry.

...Karman bermaksud membalas surat Marni. "Betapa pun terasa pahit, Marni sepatasnya kulepaskan. Keadaan dirikulah yang memastikanya. Kapan dan bagaiman akhir penahanan dan pengasingan ini tidak dapat diramalkan apalagi dipastikan. Padahal Marni masih muda. Tidaklah adil memaksa Marni ikut menderita dan kehilangan masa depannya. Apalagi anak-anaknya, anak-anaku perlu santunan. Marni kulepaskan walau hati dan jiwaku tak pernah menceraikanya (Tohari, 2017: 15).

Karman intended to reply to Marni's letter. "No matter how bitter it feels, Marni should be released. I'm the one who made sure of it. When and how the end of detention and exile is unpredictable let alone ascertained. Even though Marni is still young. It is not fair to force Marni to suffer and lose her future. Especially their children, children need compensation. Marni I let go even though my heart and soul never divorced her (Tohari, 2017: 15).

Karman figures wisely respect Marni's decision. He gave up Marni to remarry. Both figures have the same rights to make decisions. Finally, Karman divorced Marni. They were agreed to divorced to protect the lives of their children. Decisions are made wisely, understanding, without pressure and coercion.

Gender construction in the realm of family life is also seen in the families of Marni and Parta figures. In this family, Marni's character is a wife. Parta is a husband. Both have behaviors based on tolerance. Equality of rights is seen in fulfilling personal desires.

Ketika Marni minta izin hendak menengok bekas suaminya, Parta diam. Melihatpun tidak. Namun ketika mendengar Marni terisak, Parta menoleh. Kemudian dengan aba-aba anggukan yang Parta mengabulkan permintaan Marni (Tohari, 2017: 192).

When Marni asked permission to visit her ex-husband, Parta was silent. Not even see it. But when he heard Marni sob, Parta turned. Then with a nod, Parta granted Marni's request (Tohari, 2017: 192).

Marni figures are described as having a desire to visit her ex-husband. The tears of Marni's character in the fragments of the story above represent a humble attitude with all the mistakes. Both the mistake of the Karman character, and the mistake of the Parta character. As a social person, the Marni figure provides an example of tolerance for fellow human beings. First, the ex-husband who arrives in the village needs to be welcomed or visited to show no hatred despite leaving each other. Secondly, to her husband who makes it possible to feel uncomfortable and full of worry, if Marni's character meets again with her ex-husband. So that the tears of Marni's character are not symbols of weakness. Furthermore, the indifference seen in Parta's character occurs because the body condition described in the story has many diseases. The silence of Parta's character is not merely to limit the space for Marni's character. With tolerance, Parta's character allows Marni's character to meet her ex-husband.

In community life, gender construction is represented through Tini figures and Jabir figures. Both are portrayed as young people in the village of Pegaten. The most crucial problem in society is the issue of social class. Among them are the rich and poor classes. In the *Kubah* novels, it can be seen that there is a distribution of social rights. Tini figures act as teenagers from poor families. Jabir figures are portrayed as wealthy families. Both of them can coexist well because each behavior is based on tolerance.

“Di kampung ini keluarga itu terlalu kaya. Orang sering berbicara tentang keimbangan antarbesan. Apakah kamu pernah berjumpa dengan keluarga Jabir?” “Sering, Bu. Pada malam Mauludan yang lalu aku duduk berdampingan dengan...” “Jabir?” potong Marni. “Bukan. Aku berdampingan dengan Bu Haji Bakir, nenek Jabir. Wah, malu...” “Beliau mau bicara denganmu?” “Mau. Malah lebih dari itu. Aku diajak singgah ke rumahnya. Beliau memuji bacaan Quran-ku... (Tohari, 2017: 47-48).

"In this village, the family is too rich. People often talk about the balance between Family in-law. Have you ever met Jabir's family? "Often, Mom. Last night, during Prophet Anniversary, sat next to me ... "Jabir? "Marni interrupted. "Not. I side by side with Mrs. Haji Bakir, grandmother of Jabir. Wow, shame ... "He wants to talk to you? "Want. Even more than that. I was invited to visit his house. He praised the recitation of my Quran ... (Tohari, 2017: 47-48).

Gender construction represented in the novel *Kubah* shows equality between men and women. This equality can be seen through Marni and Karman figures; Marni and Parta figures; Tini and Jabir figures. These figures share an equal role in the *Banyumas Society*. Every problem is faced with tolerance, wisdom, and cooperation to achieve a common goal. Without the burden and coercion of one party. When the two figures are narrated to get a problem, both have the authority to determine the attitude and something that will be done. The life of the characters in the novel *Kubah's* story is described as very harmonious because it has prophetic ethics.

C. Gender Construction in the Prophetic Ethics Perspective

The gender construction of egalitarian society is not based on patriarchal culture. Egalitarian society has no view that male position is higher than women. The position of men and women in the realm of family life and community life is equal. Equal life is realized with humans who apply prophetic ethics in life. Prophetic ethics includes transcendence ethics, liberation ethics, and humanization ethics. The ethics of transcendence relate to the awareness of the role of God in every life. Liberation ethics is a system of life rules that embodies humans to be free to express by considering God's commands and caring for fellow creatures of God. Humanization ethics is a rule in life to respect each other, love every living being. People who have prophetic ethics have the spirit to develop themselves by continuing to care for their surroundings and are guided by God's commands.

Marni and Karman figures, in the *Kubah* novels represented as a person who has the awareness to maintain a marriage, is strong in facing various life problems, because of having prophetic ethics. These figures have an ethics of transcendence in the form of the belief that God is helpful, willing, and God's commands are the best way. This belief is based on the Holy Qur'an. Ethics of liberation, freedom in choosing the best decision, strong opinion, not easily incited. Humanization ethics, in the form of tolerance, wisdom, forgiveness, mutual respect. Next to the Parta figure, freedom in making a decision wisely and according to God's command. Freedom in Tini and Jabir figures, in the form of freedom carried out with the norms of rules as a form of devotion to God. Tolerance in association as a form of equality before God and only Faith and Takwa that can distinguish one's degree.

V. CONCLUSION

Kubah novels by Ahmad Tohari is an interesting novel to discuss. The novel narrates the characters who are living in the Banyumas region. One feature of the *Banyumas Society* in terms of cultural contestation is egalitarianism. These characteristics form an equal gender construction. Equality is built from the construction of rights, behavior, and roles. The *Banyumas Society* described in the *Kubah* novel can be a model of society that upholds equality with full awareness. Equitable gender construction is formed by humans who apply prophetic ethics. Humans have freedom in carrying out life by paying attention to the rules of God so that they will become human beings who have concern for their fellow humans and other living beings. At present, the problem that afflicts humans is not only patriarchal culture. But a bigger problem than that, including coming from the economic, political, social, and so on. This is the time, men and women side by side together, reinforcing each other to realize peace and face various life-threatening problems. Research on gender construction in various regions and characteristics of society, both in real life and in literary texts, needs to be continued to enrich gender studies in various aspects.

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