

**WOMEN'S RESISTANCE AS A RESULT OF GENDER INEQUALITY AS  
SHOWN IN OKKY MADASARI'S *ENTROK***

**THESIS**

**Submitted in Partial Fulfillment  
of the Requirements of the Degree of  
Sarjana Pendidikan**



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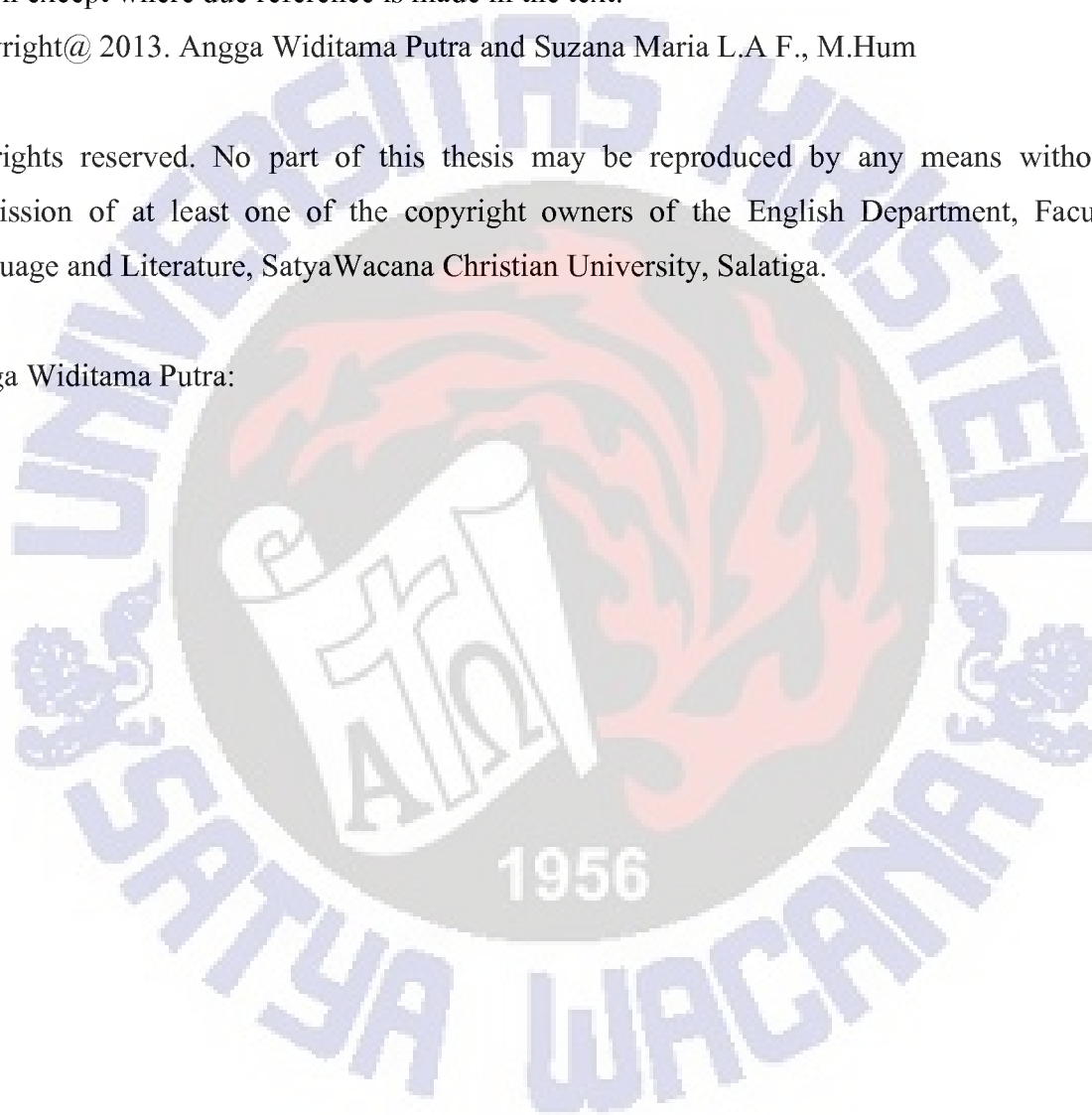
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## **Women's Resistance as a Result of Gender Inequality as Shown**

### **In Okky Madasari's *Entrok***

Angga Widityama Putra

#### **Abstract**

The study is focused on injustice experienced by women implemented by gender construction and permitted by patriarchal society. The theory used in this study is feminism which focuses on Marxist feminism. Marxist feminism emphasizes on the root of oppression experienced by women that is permitted by the patriarchal society. Women's oppression was caused by their economic dependence in the family as well as in the work force, those two matters keep women on being exploited. The result of this study shows that women are oppressed in many kinds of fields, such as job sharing, salary equality, and authority abuse. As the result of the oppression, women resist injustice by their sexuality and individualism.

**Key words: gender construction, Marxist feminism, patriarchy**

#### **Introduction**

Patriarchal society has existed until present. For instance, when a girl was born Javanese, she is not allowed to leave home at night since going home late is considered improper and impolite for a Javanese girl. Otherwise, she has to obey her fathers' rules. In broader aspects, Javanese societies today are still practicing different social classes which also determine some aspects in life such as job sharing and salary equality to women. In a working field for instance, there are some positions requiring men only and not for women. In some families, women after setting up a family become a private property of men. They are not allowed to work but nurturing kids at home.

*Entrok* is a novel by Okky Madasari which recounts the story of Javanese people. The center of the narration is the life and the struggle of Sumarni and Rahayu who experience oppression carried out by gender construction in the patriarchal society. The oppression and



injustice experienced by Sumarni and Rahayu become the center of this study. Rahayu and Sumarni are two women born Javanese who lived in different decades. Sumarni grew up in the revolution era while Rahayu spent her teenage times in freedom era. As Javanese women, they are obligated to obey norms and values in Javanese society which reserves patriarchal culture. Javanese women plays multi roles in their life, therefore they have to adapt with their groups where they become the members (Ruth, 5). If one member of the groups breaks the norms or values, the society will abandon the member of the groups (Amirul, 1).

Therefore norms and values of certain culture are strictly forced to be obeyed by the members of society. *Entrok*, however, puts Rahayu and Sumarni to oppose the norms and values by their economical independency, biological, and knowledge. Therefore, in this thesis, the writer identifies the problems with two research questions: 1). How are gender inequalities depicted in women characters in Okky Madasari's *Entrok*. 2) What kinds of resistance do women in *Entrok* take?

The writer, in this study, aimed to prove the gender inequalities in women characters in Okky Madasari's *Entrok* and to see kinds of resistance that women in Okky Madasari's *Entrok* take. This study uses qualitative study since it gives descriptive data from the story and allows interpretation of the data (Moloeng, 5). In gathering the data, the writer uses novel analysis. Sentences, phrases, or choice of words from Okky Madasari's *Entrok* are collected and matched with the theories of oppression on women. To conduct the analysis, the writer analyses kinds of oppression and injustice experienced by two characters in Okky Madasari's *Entrok* by dividing them into two sections to answer the first research question. To answer the second research question, the writer analyses kinds of resistance taken by two characters in Okky Madasari's *Entrok*.

The scope of the study mainly discusses how Sumarni and Rahayu resist patriarchal culture by examining and comparing economical circumstance, biological condition, and knowledge of the two characters as a 'tool' to resist oppression which is permitted by patriarchal culture. To obtain the data, the writer did novel analysis by doing close reading on Okky Madasi's *Entrok*. To achieve deeper analysis, the writer applies Marxist Feminism to see how women are against patriarchal culture. Marxist Feminism allows us to analyze how women are economically oppressed. Their economic dependency on men perpetuates patriarchal culture in the society.

From this research, the writer expects that this study will give more contribution in recent literature researches and educational purposes. In literature researches, the writer expects that the findings of this study will broaden our understanding of literature interpretation and enable us to participate in the development of literature, especially women literature. Besides that, the writer expects that society will be more aware of patriarchal culture that still exists in Indonesian culture. In academic purposes, students of the faculty of Language and Literature, hopefully, are able to employ patriarchal culture in the future studies.

My search for previous studies on Okky Madasari's *Entrok* brought me to the other studies entitled "Representasi Kekuasaan Pada Novel Entrok Karya Okky Madasari" by Swadesta Aria Wasesa from Universitas Negeri Yogyakarta (2012), "Perlawanan Perempuan Pada Novel Entrok Oleh Okky Madasari" by Putri Ayuni Gamas from Universitas Padjajaran Bandung (2012), and "Formasi Ideologi Pada Novel Entrok" by Prinsi Rigitta from Sekolah Pascasarjana Universitas Sumatra Utara (2011). Therefore, my study on "Women Resistance as the Result of Gender Inequalities on Okky Madasari's *Entrok*" has not been done yet.

## 1. Gender Construction

In defining gender construction, the writer first examines what gender is. Gender can be defined as a function distinction between men and women because of social construction (Idrus, 1). The definition of gender doesn't cease on external sex organs (genitalia) which separate male and female (1). Thus, gender is varying and it can be changed through time depending on the society construction in treating the roles of men and women. Idrus later stated that the ambiguous perceptions of sex and the roles of men and women in society have grown the assumption that women are the subordinate of men (2). Women are depicted as peaceful, soft, and intuitive oriented. It differs from men, men are seen as powerful, protector, and rationalist. In the society, for example, gender construction can be noticed through how parents treat their children. Girls are only allowed to play dolls and boys help their daddy doing house works (Sugiah, 30). Women were born weak and powerless, that is why some jobs are considered inappropriate when they are done by women.

## 2. Marxist Feminism

Feminist is a social (political) movement, and Marxism is an economic and social system which aim to make a better social life. One is more concerned about women's rights, trying to point out and condemn their sufferage, claims that every related issue such as power, business, marriage, is based on patriarchy. The other one is concerned about economic system of society. Claiming that the upper class has oppressed lower class to gain more benefits and power. Marxists believe that lower class will revolt againsts Capitalism.

Before analysing what Marxist feminism is, it is better to examine one by one first. One of the fundamental aspect of Feminist's goal is to redefine gender inequality to make women equal to

men. In literature, feminist uses Patriarchy to see how Patriarchal society bounds women characters in a story. Whereas Marxism is believed as practices upon the work of Carl Marx which is also hard to understand what Marx implied. Marx, however, surfaced Marxism to redefine what Capitalist did that, he claimed, failed to gain satisfaction of proletariats (Hassanian, 4). The focus of Marxism is to bring classless society, based on common ownership (5).

Marx fundamental idea is to build socialism where workers become aware of their oppression and revolt against Capitalism and ask for Communism where all classless society share benefit to all people (5). During the nineteenth-century, the system of manufacture is owned by Capitalist. The classless society only becomes the subject of exploitation. According to Bressler, Marx is against the idea of power changing from feudalism to Capitalism where two classes are completely divided into proletariats (workers) and bourgeoisie (Capitalist) in Capitalist. Bourgeoisie gains power and superstructure including political, educational system, religion, and art. The power of bourgeoisie leads to the alienation of individuals, especially proletariats (162).

If Marxism claims that individuals are under oppression of dominant power structure, Marxist Feminism which is the branch of feminism, points out the role of Capitalism in oppression of women. In this case, issues like private property (discussed in Marxism) causes dependency (discussed in feminism) and the way of freedom is defined by struggling and removing classiest structure which is the Capitalist structure system (6). Marxist Feminism also rejects the idea of private property which claims that women become the men's private property and the first oppressed class. Marxist Feminism believes that the economical dependency is the root of oppression on women. Therefore, women remain being exploited in working places. They

are described as unpaid slaves (housewives) and are entitled to most low paying and boring jobs. According to Brenner, a tool to reinforce feminist movement is to gain political and economical power (20).

In Marxist Feminism, women become the private property of men. Private property itself is defined by Marx as the result of separation of classes within society. When private property comes under Feminism, the relationship between men and women becomes between labor and the capital. They have to obey men's rules such as performing housework and nurturing kids at home. With the emergence of private property, women's housework sank into insignificance in comparison to man's productive labor (Ray, 7). In other words, women are not equal in job and property sharing compared to men. Thus maternal authority is given to paternal authority and property is given from father to son not mother to her clan. The bourgeois family which owned private property emerged as patriarchal family where women were subjugated (7). Such bourgeois families become oppressive as men ensured that their property is passed on only to their son not their daughter.

Marxist Feminist claims that class exploitation is as essential as sexual oppression and women's emancipation requires social revolution from the classless women. They argue that women's biology is not the only one affecting patriarchy but also private property and monogamous marriage, economic and political dominance by men and their control over women (8).

In oppose to Marx, Hartmann suggests a new direction for Marxist Feminist Analysis. In her article entitled "*The Unhappy Marriage of Marxism and Feminism: toward a More Progressive Union*", Hartmann claims that Marxism has unsatisfactorily integrated Marxism and Feminism. Marxism includes women as a class struggle where they struggle against capitalist

(175). Moreover, Marxism sees women's oppression in the connection to production by defining women as a working class (176). These thought constantly puts women's relation to men under workers' relation to capital. Women's oppression is placed at the same level as another aspect of class oppression since women are seen as class workers (176). Hartmann sees women's struggle is essential to be included in historical context, not only focus on reproduction (177). In short, Reproduction views women's merely producing the new species (giving birth, nurturing kids).

### **3. Patriarchy as an Ideology**

As noted in Oxford Dictionary, Ideology is defined as a system of ideas and a set of beliefs characteristic of a social group or individual. While under the literature terminology, ideology is defined as an expression, or 'superstructure', of the economic system, or 'base', that our beliefs and values reflect in a complicated way (Gracia, 1). In simple words, Ideology is seen as a set of beliefs that all human possesses to make a policy. According to Ray patriarchy is an Ideology. He manages that patriarchy is a social and ideological construct which considers men as superior to women.

Patriarchy literally means rules of the father in a men-dominated family. Patriarchy is based on system of power relations which are hierarchical and unequal where men control women's production, reproduction and sexuality (1). It imposes masculinity and femininity character stereotypes in society which strengthen the iniquitous power relations between men and women. Patriarchal society burdens women with the responsibilities to nurture and rear children. The biological factor to bear children is linked to the social position of women's responsibilities of motherhood: nurturing, educating and raising children by devoting themselves to family (2).



While Hooks strongly states that patriarchy is a political-social movement system that men are inherently dominating, superior to everything and everyone deemed weak, especially female. According to Hooks, patriarchy is learnt not inherited (Hooks 1). For example, in religion, we learn that God is a male who created a man to rule the world before creating a female. A woman was created to help the man to perform these tasks, to obey, and to always serve the man. These teachings are reinforced in schools, courthouses, clubs, sport arenas, and etc (1). Kids, either boys or girls, who live in non-patriarchal families, are confronted with rules of patriarchy imposed by patriarchal society. Those who deny patriarchy are indoctrinated into the rules of patriarchy by forcing them to feel pain and deny their feeling (2).

In addition to Hooks, Samuel also states that patriarchy is the range of alternative ways (national, social, racial, sexual) in which gender relations are expressed. The hegemony of patriarchal society is the form of masculinity which is culturally and politically dominant at a particular time and place (1). Hegemony itself is a subtle and a complex process whereby particular beliefs, values, and ideologies are reinforced by those with political and cultural power so that they become perceived as both natural and inevitable (2). Hence, the strong hegemony of patriarchy identifies women as inferior to men. They only become the object of the culture rather than the subject. Therefore women are not heard, ignored, and oppressed.

Hartmann maintains that patriarchy is hierarchal where men establish or create interdependence and solidarity that enable them to dominate women. Though patriarchy is hierarchal and men of different classes, races, ethnic groups have different groups in the patriarchy, but they remain sharing the dominance over women. Hartmann believes that when patriarchy is institutionalized in a society, men become the heads of their families by enforcing



control over their wives and kids. In maintaining control over their families and their women, a man needs to depend to another man (177).

In maintaining the control, men restrict women's sexuality (For instance dominating women in childbearing). Female childbearing and housework is a crucial task in perpetuating patriarchy as a system. In our society, for example, children are generally reared by women at home, women socially defined and recognized as inferior to men, while men rarely appear in domestic pictures. Children raised in such family typically learn patriarchy and gender hierarchal more than those who don't (179). In dominating women, Men exercise their control in receiving personal service work from women, such as not having to do housework or rear children (180). Women require performing many unpleasant tasks (such as cleaning toilets), it occurs outside as well as inside the family setting (178). In other words, women are only responsible for performing housework and staying at home.

Hartmann also highlights women's economic dependence on men. The material base upon which patriarchy rest lies most fundamentally in men's control over women's labor power. In a patriarchal family, men exclude women from accessing to some essential productive resources (for instance being paid and receiving salary). They have the authority to control over and have the authority to dominate the family's economy. Aside limiting women's access on resources, men also limit the participation of women in many 'male' jobs. They look for high wage job for themselves and to raise male wages generally (181).

### Oppressions on Sumarni as a Javanese woman within patriarchal society

The story starts when Sumarni began to be familiar with the world outside her, the world which was not only her mother and her. One day she felt strange with her physical condition. As girls in her village, her breasts were getting bigger and she started undergoing puberty. Sumarni's internal conflicts occur when she greatly desired for *Entrok* (Jav. Bra). Madasari describes how Sumarni started to have conflicts on herself like in the paragraph below:

“Kumulai ceritaku saat aku mulai kenal dunia di luar Simbok. Saat tinggiku sudah sepundak Simbok dan tangan kanan ku bisa meraih kuping kiriku dengan mudah. Saat itu aku menyadari ada sesuatu yang berbeda didadaku. Ada gumpalan yang lembut dan terlihat menyembul dari balik baju yang kupakai. Simbok bilang aku sudah *mringkili*. Katanya, itu hal yang biasa yang akan dialami semua perempuan, Katanya, *mringkili* adalah satu tanda aku sudah bukan anak-anak lagi.” (Entrok 2010: 15-16)

“I started my story when I was introduced to the external world, the world which was not only me and my mother. At that time, my height was almost the same as my mother's and I could reach my right ear. When grew up, I felt something strange over my breasts. I found soft lumps coming out from the clothes I wore. My mom said, I got breasts on my chest, I wasn't a kid anymore, and I had grown up as a teenager.” (*Writer's own translation*)

In term of physical growth, a normal woman will grow bosoms that occur when they grow up. Meanwhile, men who undergo puberty will grow penis, adam's apple, and produce sperm. Women who undergo puberty will start to develop their production systems, such as uterus, vagina, and egg cells to create a fetus. According to Fakih, these production systems create distinctions between men and women in term of genital (2).

Born as a poor Javanese girl, Sumarni lived with her mother who worked as a labor in a local market in her neighborhood. Being envious with her relative who wore *Entrok*, Sumarni asked for *Entrok* to her mother. Unfortunately, her mother had no money to buy *Entrok* since all women in the neighborhood were paid with cassava not money. Money was given to men for

their services such as helping people to carry their luggage. Madasari gives vivid evidence toward the inequality salary sharing between men and women in the paragraph below:

Hari berganti hari, aku dan Simbok masih tetap mengupas singkong, diupahi dengan singkong. Alih-alih membeli *Entrok*, uang sepeser pun belum pernah kuterima. Pernah suatu kali kuberanikan diri meminta upah uang pada Nyai Dimah, tapi langsung ditolak oleh Nyai Dimah. Kata Nyai Dimah, ia tidak mampu mengupahi uang. Lagi pula di pasar ini semua buruh perempuan diupahi dengan bahan makanan..... (Entrok 2010: 30)

My mom and I remain being paid with cassavas, our salary for peeling them off. Once I asked for money to Nyai Dimah, she said she couldn't give us money since women are supposed to be paid with foodstuff..... (*Writer's own translation*)

Nyai Dimah is a Javanese woman who ran the business where Sumarni and her mom work for. As a Javanese woman, Nyai Dimah and other women who run the business in the market legalize patriarchal culture by rejecting to give money to women who work for her. She believes that money is earned by men, while women are paid with foodstuff. The rejection to provide fair salary shows that patriarchal culture has been firmly rooted in Javanese society.

According to Ray, patriarchal society maintains that patriarchy based on system of power relations which are hierarchical and unequal where men control women's production, reproduction and sexuality. In some cultures, women are marginalized through domestic pictures. Women are also marginalized in salary sharing by the capital which in this context is practiced by Nyai Dimah without considering the burden of women.

The strong power of patriarchy caused poverty among women. Sumarni and her mother experienced living under poverty which causes slow economy development in their family. According to Hartmann, in a patriarchal family, men exclude women from access to some essential productive resources (for instance being paid and receiving salary). Fakhri adds that when a woman works for patriarchal society, she will not be paid with money since money is not

common for women (4). Sumarni is an example of woman whose the economy condition doesn't develop since she remains being paid with foodstuff.

As Javanese society believes that women should be obedient to the power of patriarchy. They are supposed to work at home, raise their kids, and provide services for men. Madasari describes how Sumarni's mother maintains the idea of an ideal Javanese woman in the paragraph below:

“Aku bandingkan dadaku dengan dada Simbok yang besar, kendor, dan menggantung seperti pepaya. Kata Simbok saat bayi aku selalu mencari-cari dadanya yang kewer-kewer itu. Setiap saat aku menangis dan berteriak, Simbok akan segera memasukan dadanya ke mulutku. Lalu aku akan berhenti menangis dan menghisapnya dengan lahap.” (Entrok 2010: 16)

“I compared my breasts to mother's breasts; her breasts were much bigger than mine. She said when I was just a kid, I always looked for her breast. Once I cried and shouted, she put her breasts on my mouth, soon I hungrily sucked her breast.” (*Writer's own translation*)

According to Idrus, women are mostly considered unassertive, passive, emotional, weak, static, and unaggressive. Therefore, women normally occur in domestic sectors and receive money from men. In oppose to women, men are seen active, assertive, rational, strong, dynamic, and aggressive. Therefore, men get their authority to collect money by working on public sectors (2). Being judged as weak and powerless, women should surrender and depend on men.

Gender inequality exists because the misconception toward gender in the society. According to Fakhri, in the society, gender is understood as something that distinguishes between men and women that remain being constructed culturally or socially. Therefore, women are judged based on their physical performance. In *Entrok*, gender has been interpreted differently. Women normally work at home, raise their kids, and help their husband. They are not allowed to

work on men's sectors and they have to obey their fate as the second sex. Madasari shows how women should accept their fate as the second gender is proven in some paragraphs below:

“Waktu kuceritakan rencanaku pada Simbok, dia langsung menolaknya. “Nduk, semua itu sudah ada jatahnya. Orang kayak kita bagiannya *ngoncek telo*. *Nguli* itu berat sudah jatah orang lain.” (Entrok 2010: 35)

“When I told my intention to mother, she deliberately rejected. “All has their own faith, people like us are supposed to work as a labor” (*Writer's own translation*)

“Bukan masalah kuat nggak kuat, Nduk. Ini masalah *ilok-ra ilok* – pantas nggak pantas. Nggak ada perempuan *nguli*” (Entrok 2010: 36)

“.....Aneh juga, bukankah orang seperti Mbah Noto yang biasanya ngotot mempertahankan pakem, mengingatkan mana yang *ilok* dan tidak *ilok*. Mbah Noto hanya mengingatkan untuk tidak terlalu *ngoyo* dan tahu diri. Katanya sudah dari sononya tenaga perempuan itu kecil dan tidak bisa bekerja.” (Entrok 2010: 37)

“This is not the matter of you are able to or not able to, but it's good or not, appropriate or not appropriate. Women don't work as a labor.” (*Writer's own translation*)

“.....This is weird, a man like *Mbah Noto* who always maintained the norms, reminded us that something is good or not, let me to work for him. I only reminded me that I didn't work so hard because it has been the women's destiny to be born weak.” (*Writer's own translation*).

Sumarni works as a labor which is more beneficial than her previous job. In that era, labor is commonly dominated by men while women commonly sell goods. Her intention to appear in public pictures receives rejection from society because women normally appear in domestic pictures. In fact, women are able to work in the area of men and men are able to work in the area of women such as cleaning the house or raising kids. These are proven in the paragraph below:

“Memang benar, di pasar ini tidak ada perempuan yang *nguli*, pekerjaan berat menggunakan tenaga besar. Di pasar ini, buruh perempuan mengerjakan pekerjaan yang halus dan enteng, seperti mengupas singkong, menumbuk padi, atau menumbuk kopi. Tapi coba lihat, begitu buruh-buruh perempuan itu sampai di rumah. Mereka harus mengerjakan semua pekerjaan yang ada, mengambil air dari sumber dengan menempuh perjalanan naik-turun. Berat satu *jun* yang berisi penuh air sama saja dengan satu goni berisi singkong. Tidak ada laki-laki yang mengambil air, katanya itu urusan perempuan. Ya jelas lebih enak



nguli daripada ngambil air. Nguli diupahi duit, sementara mengambil air tidak pernah dapat apa-apa.” (Entrok, 2010: 37).

“In this market, there is no woman works as a labor, a hard work needing big energy. All women in the market do easy jobs, like chopping cassava, grinding rice, or grinding coffee. But when those women are at home, they have to take the water which requires them to walk miles away. That’s why, there is no man is willing to take the water because it’s women’s job. They are paid for being a labor, while taking the water is not even paid.” (Writer’s own translation)

The idea of job distinction shown in the paragraph above is created by patriarchal culture. The patriarchal culture creates classes that classify men and women. Women are positioned to be appeared in domestic pictures, while men are appeared in public pictures. If they disobey the rules, they will be rejected, abandoned, thrown away from the society where they live in.

Patriarchal society believes that women are the compliment of men. Women’s jobs at home don’t cease on rearing kids and doing housework. Moreover, they have to provide service form their husband once they set up a family. By letting women to serve men is another way for men to maintain their control over their family. As Hartmann maintains, men exercise their control in receiving personal service work from women, such as not having to do housework or rearing children (180). Women are required to perform many unpleasant tasks (such as cleaning toilets), which occur outside as well as inside the family setting.

In *Entrok*, women become the compliment of men are shown vividly. Early in the morning all women are forced to wake up and leave for market. In the evening, they go home and provide services for their husbands. Surmarni describes women as a buffalo.

“Aku dan Simbok bukan satu-satunya yang menyusuri jalanan pagi ini. Di depan kami, di belakang, juga di samping, perempuan-perempuan mengendong *tenggok* menuju Pasar Ngranget. Kami semua seperti kerbau yang dihela di pagi buta, menuju sumber kehidupan.” (Entrok 2010: 22)

“My mother and I were not the only ones who walked through this road this morning. In front and in the back of us, women were carrying *tenggok* to the market. All of us are like a buffalo which is released in the morning, heading to the life’s sources.” (*Writer’s own translation*)

In patriarchal culture, the bourgeoisies are praised excessively as they are more dominant and superior than the proletariats. The bourgeoisies in Javanese society are represented by *Priyayi*. They work in governmental areas such as school and governmental departments. They are wealthy and mostly dominated by men. Their domination in economy is an essential factor causing women to be subjugated and oppressed class. It can be proven from the paragraph below:

“Rasa percaya pada priyayi, orang-orang yang bergaji tetap dari negara setiap bulan, orang-orang yang setiap bulan punya uang untuk mencicil, membuat ibu meminjamkan uang sebesar itu. Apalagi orang itu guru anaknya sendiri. Lagi pula, orang mana yang tidak bangga bisa mengutang priyayi. Syukur-syukur, pikir ibu, dengan meminjamkan uang pada guruku, aku bisa makin pintar dan mendapat nilai bagus di sekolah.” (Entrok 2010: 83)

“My mother has so much confidence over the *priyayi* who have monthly salary. She lends a big amount of money to them as she believes they are able to pay the debt. Moreover, one of them is my teacher at school. My mother is always proud of herself since she could lend the money to my teacher, the man who educates me.” (*Writer’s own translation*)

In Javanese society, *priyayi* is the most respected person in a certain group of society. They are paid regularly by the government as a teacher, religion’s leader, or group’s leader (Ruth, 1). As the representation of the government in the society, it is safe to assume that *priyayi* also represents the bourgeois. According to Bressler, the bourgeoisie gains power and superstructure including political, educational system, religion, and art. The power of bourgeoisie leads to the alienation of individuals, especially proletariats (162). In other words, the bourgeoisie claims their power by maintaining control over oppressed classes. They also perpetuate patriarchal culture in the society.



### **Oppressions on Rahayu as a Javanese woman within patriarchal society**

Rahayu is Sumarni's only daughter. The life between Sumarni and Rahayu are almost the same. They become the oppressed class as they live within a society that is obsessed with patriarchal culture. Unlike her mother, Rahayu are more educated. In the story, Rahayu continued her study in the faculty of agriculture in a private university in Yogyakarta. After graduating, she dreamed of helping her village to develop their fields. In fact, she failed realizing her dreams. After being involved in a local da'wah organization in her college, Sumarni felt in love with a man named Amri Hasan.

Amri Hasan was a lecturer in the college where Rahayu studied. Rahayu met Amri Hasan when Amri Hasan became Rahayu's supervisor for her study Rahayu depicted Amri Hasan as a nearly perfect man.

“Namanya Amri Hasan. Dosen di fakultas hukum. Masih muda, tampan, dengan muka kearab-araban. Belum pernah kulihat orang setampan ini. Putih, mata lebar, alis tebal, dan hidung yang mancung agak besar. Selalu memakai baju putih dan sering kali celananya diatas mata kaki, terutama saat ada pengajian. Semuanya terlihat rapi dan pas.” (Entrok 2010: 137)

“He was Amri Hasan, a lecturer in the Department of Law. He was young, handsome, with an Arabic face. I had never seen such a handsome man with white skin, wide eyes, thick eyebrows, and a big pointed nose. During praying, he always wore a white cloth with long pants cut right above the ankles. All looked neat and perfect.” (*Writer's own translation*)

With all the perfections that Amri Hasan possessed, Rahayu felt in love with Amri Hasan. Moreover, she was willing to be the second spouse of Amri Hasan without considering the risks of becoming the second wife. In other words, Amri Hasan has legalized polygamy.

In the polygamy women are clearly disfavored. After marriage, Rahayu didn't get the admission of being married officially by the legal formal constitution. In Islam, however, men are possible to marry more than one wife as long as the properties are shared equally between the

first wife and the second wife. After the death of Amri Hasan, Rahayu didn't obtain any property from Amri Hasan since their marriage was illegal in term of the lawmaking.

“Hari ini menjadi hari terakhirku melihat jasad Amri. Tak akan ada pusara yang bisa aku datangi dan menjadi penanda tempat jasad suamiku dikubur. Segalanya tentang Amri akan hilang, seiring perjalanannya ke alam yang baru. Mereka telah membawanya pulang ke tanah kelahirannya. Amri Hasan kini tinggalah nama dan bayangan dalam ingatan dan hatiku. Pernikahan kami hanya akan pernah ada bagi mereka yang percaya. Tak ada surat, tak ada gambar, tak ada perayaan. (Entrok 2010: 235-236)

“Today would be my last day to see Amri. No more graves marking where my husband was buried. Everything about Amri had gone along with his journey to his new life. They took him home. But His name and shadow would last on my mind and my heart. Our marriage would only exist for those who believed. No letter of marriage, no picture, no celebration.” (*Writer's own translation*)

Feminist rejects the polygamy system since polygamy becomes a tool to oppress women. The system of polygamy is constructed by patriarchal culture through religions which legalize polygamy in the marriage. According to Hooks, patriarchy has been absorbed and reinforced by many institutions such as religions, schools, sport arenas, courthouses, club, and so forth (1). In summary, once the patriarchy is institutionalized, the influences are indoctrinated to society. In the marriage, women are positioned to be the compliment of men. Men have their authority to control over and to make sure their properties are passed on to their sons not women to their clans.

### **Resistances of the two characters in *Entrok* to escape from oppressions**

Women's resistance occurs because of the inequality experienced by women. Patriarchal culture has subjugated women and put women as the second sex. As the result, women become aware that gender inequality are not only caused by gender construction separating women and men based on their genital but also the society that perpetuates complex hegemony of patriarchy. The women in *Entrok* provide several ways to resist the hegemony of patriarchy:

## 1. Being independent

As a human, female should be equal to male in many aspects of life. To resist discrimination, women demand for equal salary to men and freedom to choose their jobs. Similarly, Sumarni preferred working as a labor which allows her to earn money. By earning money, Sumarni could prosper herself as a woman.

“Kutimang-timang upahku hari ini, delapan singkong. Simbok mendapat sepuluh singkong. Aku berpikir upah yang didapat Teja, si kuli pasar, setiap hari. Teja mendapat satu rupiah untuk setiap barang yang diangkutnya. Kalau sehari dia bolak-balik mengangkat sepuluh kali, dia sudah mendapat sepuluh rupiah. Lima hari bekerja, uang Teja cukup untuk membeli satu *Entrok*. Kenapa aku tidak bekerja seperti Teja?” (Entrok 2010: 33)

I counted my salary today, eight cassavas, while my mother got ten cassavas. I wondered how much money Teja got by working as a labor in the market every day. Teja got one Rupiah for every luggage he carried, carrying ten luggages he could earn ten Rupiah. By working for five days, his money would be more than enough to buy *Entrok*. Why then didn't I work like him? (*Writer's own translation*)

Patriarchal society claims that being the second sex is women's fate. They should admit that women are the compliment of men in the family. However, patriarchal culture that positioned women as the second sex is not a fate but social construction that is uphold by certain society. The patriarchal culture has led to women's economic dependency to men since their productions are controlled by men. In addition to that, Marxist Feminist emphases that when women's productions are controlled by men and the economy is depended on men, women have been oppressed and productions are privileged to men.

Sumarni realized that she becomes the oppressed class. As a woman she has a right to resist against oppression by working and earning money. By earning money, she escapes from poverty that burdens her.

“Awalnya ibu hanya pedagang sayuran keliling. Bersama Bapak, dia menjual sayuran berkeliling dari satu rumah ke rumah lainnya. Dari keuntungan yang dikumpulkan sedikit

demi sedikit, ibu mulai menjual berbagai barang kebutuhan. Mulai dari wajan, ember, panci, hingga kain batik. Pelangganya banyak, termasuk guru-guru di sekolah. Orang-orang mau membeli dagangan ibu karena boleh dicicil setiap hari. Wajan dijual lima ribu rupiah, dicicil dua ratus rupiah setiap hari selama tiga puluh hari. Setiap hari ibu berkeliling mengambil cicilan orang-orang.” (Entrok 2010: 60)

“At the beginning, my mother was selling some vegetables with father. She sold the vegetables by going from one door to another door. From the advantages she got, she started to collect money to buy other goods. She sold those goods by letting people to buy on credits. Those who bought those goods would pay daily to my mother. A frying pan was sold 25 Rupiah and the buyers would pay 3 Rupiah each day. Every day my mother went around taking the money from her costumers.” (*Writer’s own translation*)

## 2. Being educated

Unlike Sumarni, Rahayu was more educated than her mother, Sumarni. Sumarni was described by Madasari as an agnostic woman. She didn’t believe in God since she never knew and saw God personally. Therefore, she praised god and goddess by giving offerings once she had wishes. In oppose to Sumarni, Rahayu experienced going to school from elementary levels to college levels. She learnt Islam when she was in elementary levels. When she was in the college, she joint local Da’wah organization in her campus. As an educated woman, she saw oppression done by the authority and the military as a fault.

“Tidak, Pak Bupati. mereka masih terlalu muda untuk tahu hal-hal seperti itu.

Bapak hanya akan membuat mereka ketakutan dan menangis...”

“Hemm... ya baru di sini ada guru ngajari Bupati. Saya ini sudah tahu semua yang terjadi di sini.”

“Sekarang Bupati mesti turun menyelesaikan masalah seperti ini. Ya ini gara-gara orang seperti *kowe* ini.” (Entrok 2010: 243)

“Please don’t Mr. Governor. They are too young to know all of these.

You will only make them cry...”

“Only in here, a teacher dares to challenge a Governor. I know more about all these things.”

“Now, I have to involve solving the problems. Yes, this because of you!” (*Writer’s own translation*)

From the conversations above, we see that Sumarni challenges the Governor which represents the capital. The governor maintains that a woman is not supposed to challenge him as he possesses the power and the control. In this context, Rahayu is positioned as oppressed class which is forced to remain silent. In the patriarchal society, it is common that patriarchy is more acceptable for women who never attend school. In the other hands, women who attend school tend to revolt and show protest against patriarchy that oppresses women. (Ruth, 5)

### 3. Using women’s sexuality

After the death of Amri Hasan, Rahayu had an illegal relationship with Kyai Hasbi, a married man who became her lecture and whose was age 30 years older than her. Unlike her previous marriage, Kyai Hasbi didn’t marry Rahayu. They enjoyed having sexual intercourse without having a married status.

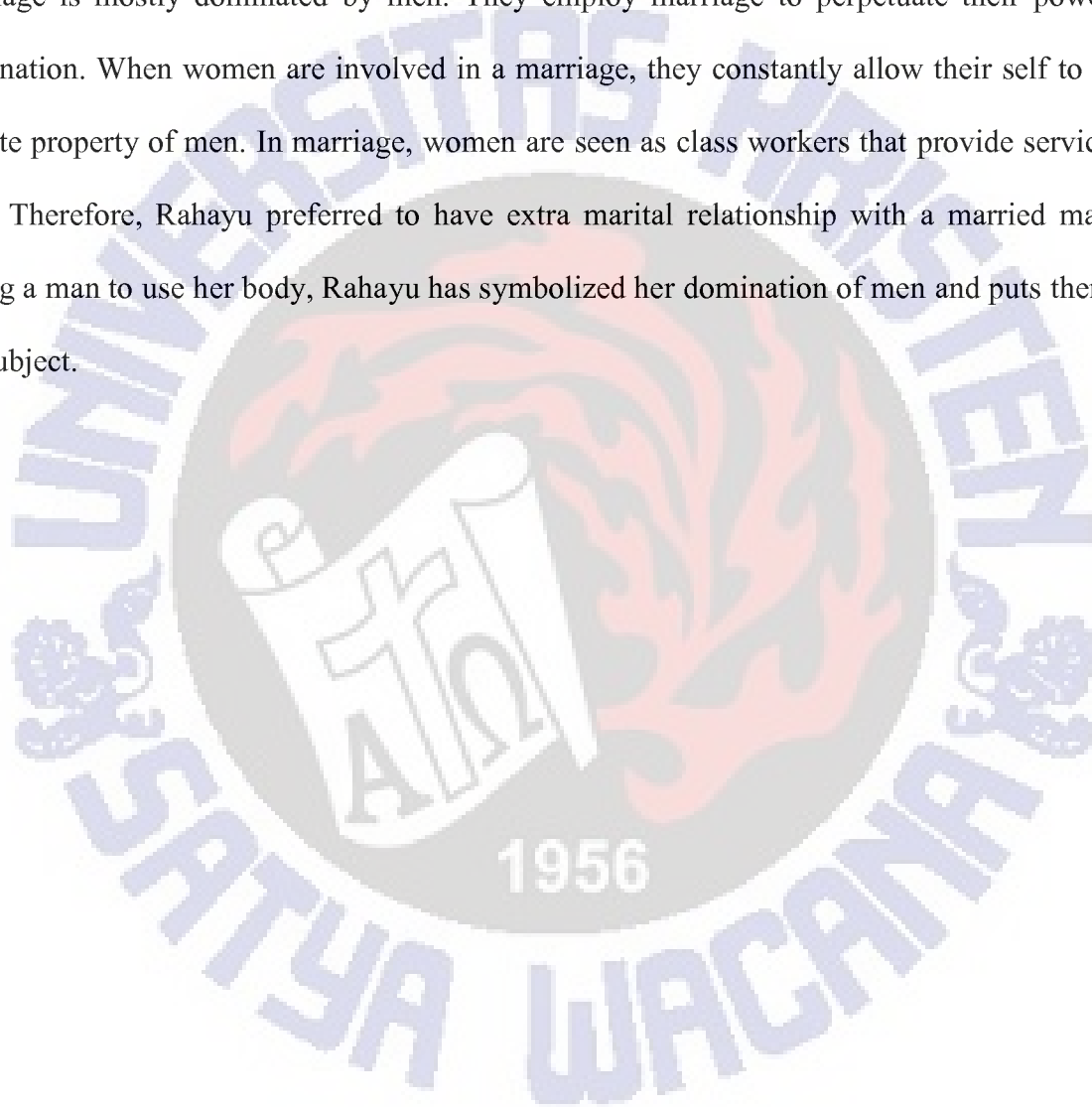
“Dan biarkan saja aku menikmati malam ini. Mengulang apa yang kami lakukan tadi malam. Merasakan lagi nikmat dan bahagia yang kami cicipi dalam gelap desa ini. Kyai Hasbi bergerak dengan lebih cepat dan tangkas sekarang. Tidak ada ragu dan malu seperti sebelumnya. Sepertinya dia sudah yakin aku juga menginginkannya. Dia bergerak cepat mencumbu bibir dan dada. Gusti, aku hampir lupa kalau laki-laki ini tiga puluh tahun lebih tua dari aku.” (Entrok 2010: 250)

“Let me enjoy the night. Repeat what we have done last night. Enjoying the pleasure and happiness we felt in the dark of the village. Kyai Hasbi now moved faster than before. No more embarrassment and uncertainty, like he knew that I was dying for it. He stroked his mouth on my lips and my chest. This man was almost 30 years old older than me but I almost didn’t worry about it.” (*Writer’s own translation*)

In the paragraph above, Rahayu actually realizes about her body. For a woman, body is a symbol of exotica. When a woman agrees to sacrifice her body to be exploited freely by men, the

desire to have sexual intercourse comes from woman's internal interest. Like in the paragraph above, Rahayu doesn't feel to be oppressed or exploited.

Rahayu also shows rejection toward the institution of marriage. In Marxist Feminist, marriage is mostly dominated by men. They employ marriage to perpetuate their power and domination. When women are involved in a marriage, they constantly allow their self to be the private property of men. In marriage, women are seen as class workers that provide services for men. Therefore, Rahayu preferred to have extra marital relationship with a married man. By letting a man to use her body, Rahayu has symbolized her domination of men and puts them into the subject.





## Conclusion

The discussion reveals that both Sumarni and Rahayu are oppressed as a woman. The oppression occurs because of the Javanese culture legalizes patriarchal culture in the society. The wrong concept of gender also leads to see women from their genital only. Since they are born as women, they are considered weak, powerless, and soft. Therefore, women don't get their opportunity to appear in public areas which are mostly dominated by men. As the result, the economy of women relies on men. Men finally achieve their domination by controlling women's productions.

Since men are more dominant in the family, the relations between men to women fall into between capital and class workers. Workers are normally powerless, obedient, poor, and oppressed. In comparison, capitals are normally powerful, rich, and dominator. As class workers, women's reproductions sink into insignificance condition where they only appear in domestic pictures. Such as giving birth, cleaning house, and rearing kids. In oppose to that men dominate the public pictures where they can earn money.

Being unsatisfied with their conditions, Sumarni starts to work in the public areas. Her decision immediately gets rejection from the society that preserves patriarchy. Sumarni, however, remains working and earning money which she never experiences before. From the money she earns, she is able to escape from poverty that burdens her as a woman. Rahayu also rejects oppressions by attending college. As she gets knowledgeable, she becomes more educated to reject patriarchy preserved by the government and military. Rahayu also refuses the institution of marriage. Marriage is another agent of patriarchy that perpetuates subjugation on women. After the death of her first husband, Amri Hasan, she enjoyed having sexual intercourse with her a man without getting married. She believed that women's body is 'tool' to revolt against men's



domination and put them into the subject. In short, this study reveals that women are able to escape from patriarchy by being economically and sexually independent.



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