

# Unveiled Patriarchate Egoism In Current Literature: A Study Of Indonesia's Short Story Writers

Nadia Sutra Lismi, Wiyatmi

Language and Art Education, Universitas Negeri Yogyakarta, Indonesia

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**Abstract** - this kind of research is qualitative descriptive research. The study is intended to identify, describe, and analyze images of patriarchy in current Indonesian short story writers. The data in this study is qualitative data and the source of the data is current Indonesian short story writers. The purpose of this study is to describe the position of women in the community and the views of the patriarchy male. Studies show the positions of women in patriarchy as reproductive objects, powerless, beneficiaries, sexual desires and easily conjured.

**Index Terms** - infertility, patriarchy, short story, women

## I. INTRODUCE

Women are human beings classified as multidimensional beings. The topic of women is interesting topic for discuss from any perspective. From subject to biology, psychology, sociology, politics, religion, even in the realm of culture. Women are more objects than subjects. This is because women's lives of ideals, images, stories, and love invariably contain and invite a variety of controversy. Women, on the other hand, were still viewed as members of society, where they were often viewed as small and insignificant. Women are assumed to be weaker creatures than men. Socially and culturally, women and men are distinguished in many ways. The male is considered "more" than the woman and thus gives up an inferior view of the existence of women in the community. Hence, women often exploit society especially by men as the dominant in the patriarchy order (Asmida, 2020:2).

According to Ruthven (in Sofia, 2009:12), the patriarch is a system that enables men to dominate women in all social relationships. The men inherited a social order where they dominated the power and authority. So social activities are always associated with their actions. Patriarchy gives authority to men in social life, while women have very little influence in society. The patriarchy family provides opportunities for higher education for boys than for girls. Parents usually give their sons high school priority, while daughters are asked at home. So girls have a hard time getting access to knowledge. This system makes it possible for women to obtain employment inferior to men, so that women did not have the capacity when they got married even though they had the same education as men. This is because a woman has the twofold responsibility of caring for her children and a wife who serves her husband at home. This has resulted in gender inequality or inequalities between men and women in various ways.

One reality that takes place in a society packed into other literary products is the society's perspective and the male view of an ideal family endowed with children. Women have been thought of as reproductive objects where women who can't have children are labeled negative by society. Some think of it as a curse, karma, ill will, a lonely life, etcetera. Whereas from the standpoint of men, a woman who could not produce offspring was branded as a woman who had failed.

Infertility becomes a terrifying evil and carries psychological implications. Long absence from a child in marriage would be a problem, for there was confidence that this situation would threaten the integrity of the household. A problem like this or often called infertility involves not only physical health solely but also psychological and social effects on couples affected by it. Women are often associated with infertility compared to men. Therefore it became a reason for men to be polygamous and marry other women only to have offspring of the blood of the unborn.

In some areas within a country, infertility often triggers domestic discord, divorce or exclusion in society (symbolism). Hull and Tukiran (Demartoto, 2008:3) studies of infertility in Indonesia also reinforce the issue. Found that 1) infertile women are more likely to be divorced or polygyny; 2) was stigmatized; 3) infertile women have trouble finding a fullfill role in their community and thus blocking their increasing social mobility; 4) infertile couples spend much time and expense trying to find

"treatment" for their condition; And 5) infertility cases can be a source of "shame" in females who have married. Geertz's study (Demartoto, 2008:3) also shows that women with infertility deserve to be pitied.

Further, Demartoto (2008:3) explains in the context of such a dominant patriarchate culture that baring is often blamed for women because of its inherent nature of being able to conceive. Whereas reproductive function actually does not belong only to women. Men have the same contribution. By observing such things, it suggests that a case of infertility in a high-gender socio cultural background contains a strong gender bias. Women tended to be blamed in almost all cases of infertility that suffered social and mental pressure on the female function.

This is also the concern of Indonesian certoos as material objects from his narration. A caption has been able to describe how the story of the patriarchate society positioned women. For supporters of the feminist movement, literature as a part of art can be used as a tool for representing that reality and as an instrument of resistance, so it is not surprising that today there is a whole new narrative of resistance to patriarchy in literature (Baharman and Saguni, 2016:143).

## II. RESEARCH METHODOLOGY

The design used in this research is qualitative. Researchers describe systematically and theoretically the facts and causal connections of the examined phenomena. Qualitative descriptive research is a qualitative study that offers a range of qualitative information with a scrutinized and nuanced description of a matter, phenomenon, and not limited to data collection but involves analysis and interpretation. The study is intended to identify, describe, and analyze images of patriarchy in current Indonesian short story writers.

The data in this study is a qualitative text of words, phrase, sentence found in the "Ocean of Unborrowed, She Steals" by Sasti Gotama who published by Kompas in 2020, "(Still) Love" by Mohammad Farid Fad who published by Jawa Pos in 2020, short story "What Does Paul Mccartney Whisper in Janitra's Ear" by Sasti Gotama who published by Diva Press in 2020 and short story "Sipleg" by Oka Rusmini who published by Grasindo in 2012.

## III. RESULTS AND DISCUSSION

Wife who do not work and are homemakers are often viewed as helpless and idle women. The husband as the family head and breadwinner should be honored because of his hard work in order to provide for his family. Finally if there is even a moment when a husband is having an affair, there are fears he doesn't feel for himself. She also fears that this will affect her child that he may be unable to receive a more suitable education, sufficient amounts of allowance, a comfortable home, and so on.

Whereas such roles are not limited to gender. That's the result of the social construction of society all along. Women are charged with caring for and caring for the home, raising children, and receiving a living from their husbands. Her husband, on the other hand, was the very figure in charge of providing for their family. There are also circumstances in which the wife helps her husband with his work but also does not reduce the domestic domain of their home, while the husband remains only in his focus and rarely helps his wife with housework. In patriaki society it is taboo for a husband to help out at home. In the end women are the creatures who have to be everything, be good children, a good wife, a good mother, and an obedient wife.

As in character on Me in the "Ocean of Unborrowed, She Steals" is described as a woman who finally stands helpless at her husband's hand in which she must give up her husband to marry again rather than lose her husband. She also fears that her child will no longer receive a proper education if she is abandoned by her husband in addition to her obedience to religious rules and good deeds that may lead to her becoming even more misguided. For him to do good was not simply to let go of his borrowed clothes without his knowledge by Eka and to understand their actions because of his misery. As in the following quotations.

Unfortunately, I couldn't do the same to my husband. I still need it. Otherwise, luna will never be able to practice the piano or go to international school again, or ride lessons again. So, as long as he's back home, it doesn't matter to me.

The control of the body in women is carried out not only by the patriarchate culture but also as to the doctrine of religion, and the cultural values that are espoused. Understanding religion with a patriarchy lens can give birth to a patriarchate culture that characterizes women always and always under men and men must always and always be above women, that is, in a position of leadership, order, and control, regardless of whether the male is able and qualified. Religious understanding with this lens leads to misrepresentation between male and female and serves as a shield under various circumstances.

"After all, god promises heaven to a wife who is willing to share. And I know you're a good woman." I didn't answer it. Unable. How can I defy what god allows? I remained silent for a few minutes that seemed permanent, and he took that as yes."

In this case the husband of the character of I is would like to remarry to another woman on the pretext that his wife would not tire out taking care of himself, when the causes of the itching my character suffered were caused by the stress of her own husband and the behavior of the servant who frequently borrowed items without her knowledge included her.

It also goes along with the subtitled "What Paul Mccartney Whispered In Janitra's Ear", where women too are often positioned in unable to make his choice. Tells of how the mental conflict a mother feels when she is in her position of dilemma. Take care of his daughter or keep his job. Of course, Gupta - as Janitra's husband - wanted Janitra to take care of her daughter and Gupta as a boy to give subsistence.

The conflict occurred when Gupta's work was at the bankruptcy point. At that moment, he blamed Janitra's stopping by reversing the fact that he had never asked Janitra to leave work, only asking him to more specifically take care of his child, Nara. But due to Gupta's harsh treatment, Janitra finally had to put the Kumbang (Janitra's inner emotions) to sleep, even though it didn't work in the end.

In the account, Sasti wanted to convey that the woman was not a male doll; Women are whole men, but the men, who are good at holding grudges, are good at hiding sighing. Yet, men do not feel that way. Sasti represents a strong affirmation, that at certain times a woman's anger is more dangerous than a man's.

A summary of "all things that never happened" (p. 41). The problem is that women are marginalized by the husband. Laskhita as barata's wife was treated harshly and very difficult to found love.

"God, what's more important? Serve or love yourself, Lord, a farewell is never easy for a woman. People would despise and blame her. She will be judged as a bitch who will not serve her master. "(p. 46).

Here comes the contemplation, that Barata's death was something that never happened. And to avoid Barata-the harsh treatment of Laskhita - Barata's own death, because if separated, it was settled with the bitter realities of society's own perceptions.

Then, women often were also identified as able to give offspring. Otherwise, she will be branded a woman who has failed. The psychological burden of a woman's absence of a child is said to be heavier than that of a man for some reason: first, women are more likely to be cornered cause of fertility than men. In an Indonesian family that is not blessed with offspring, women are the first to blame for not being able to provide offspring in her family (Bennett, in Susanti and Nurchayati, 2019:2). Second, women also risk divorce or the loss of a husband who married another woman.

If a wife is indeed unable to produce offspring, the husband is justified as is governed by the 1974 republic of Indonesia's law on marriage chapter 4 verse 2 (c), which reads: "a husband is permitted to have more than one wife when she is unable to produce offspring in her marriage." That is, the psychological burden of married women with no offspring is considerable. Third, cultural pressure, one of which is a different way for unmarried women with children to marry. Geertz (Susanti and Nurchayati, 2019:2) says that the woman who was infertile and thus causing her childless state was to be pity as in the short story "(Still) Love" by Mohammad Farid Fad.

"It's a good thing you know Cinta by now, otherwise" that rotate Mirna can't continue his word.

"You have decide your mind now, Rud. Poor Cinta. Before it's too late."

"But what can I do about it, mir? "I asked.

"First you have to decide where to get married, Rud. If you're going to have to carry on with your legacy, leave Cinta. But if you mean to leave out of romance for the past five years, marry her." Mirna firmly.

The above dialogue shows that women with infertility problems deserve pity and that the man who marry the infertile woman is unlucky. In patriarchy it is an obligation to have offspring and if one does not have one, then the family is labeled as unhappy.

But how could Cinta have a child. While Mirna and I, who are both medically fertile, have had no children for seven years.

I don't know, I just let it go. To fate that knows no if. In life, there always seems to be events that are not meant to be understood.

Eventually Rudi did not marry Cinta and chose to marry her friend, Mirna. But even after seven years of marriage, they weren't given a child. It is evident that the male's success in being able to "impregnate" his mate may be viewed as a feat of might. But if the pregnancy does not materialize, then the blame and everything goes to women (wife). Even in some traditional tribes, women (wife) who were unable to provide children were often viewed as maledictions and were to be banished or ostracized. If a wife is able to provide a child to her partner, she does not escape cultural exploitation. The wife must quickly clean herself up to serve her husband by drinking herbs, medicine and the like, all down to her devotion to her husband and to the dissolution of the family (Demartoto, 2008:18).

In the context of such a dominant patriarchate culture, when sterility is often blamed for women because of its inherent nature of being able to conceive. Whereas reproductive function actually does not belong only to women. Men have the same contribution. Ironically, it is also thought that women should be diligent in their treatment. This can be seen from offers of

alternative medicine in various media that are being widely directed at women. While alternative medicine offered to men always leads to a solution to virility and manhood.

In the past when medical science was not developing as it is now, the case of infertility was thought to be only female. As medical science has progressed it has been discovered that men too have the potential for infertility that if their wives are fertile, they will still produce no offspring. The problem is, though, social construction is so strong that even today many families who have not yet had children will be inclined to blame their wife.

A different matter is that of a "Sipleg" in a short story collection by Oka Rusmini "Pule Roots" where Ni Luh Songi is trapped because of her husband's ambition to have a baby boy. Sipleg speaks of the past as his mother. Songi was unable to bear a son, all the children she bore were girls. I Wayan Sager, her husband, considered all the bad luck that had happened to her because Songi was unable to bear a son. The presence of boys was highly important because only boys could carry on offspring. It caused Songi to suffer. To follow her husband's ambition, Songi remained pregnant until her womb was damaged and otherwise unable to conceive. In this case women are seriously harmed. A woman who should have felt happiness in marriage had to let go of her womb for being so obedient to her husband. Being a demanding husband and never supporting a wife, sager was considered an irresponsible male, whereas songi's obedience to her husband cost him dearly for the damages of her uterus (Umniyah, 2018:164).

Women's freedom is contained in cultural norms and systems of patriarchy. *First*, the productive or labor of women. Men control female productivity both inside and outside of household affairs. *Second*, men also control the reproductive power of women. In many cases in society, women do not have the freedom to determine the number of children they want, and the time to bear children. *Third*, male control also applies to female sexuality. Women are required to provide sexual services to men in accord with the male's wishes and needs. *Fourth*, women's motion is controlled to control their sexuality, production, and reproduction. *Fifth*, male also control other economic property and resources with the pathways of the inheritance system from male to male. Ni Luh Songi is considered to be women of restraint because of the patriarchy system without the right to control its reproductive power.

#### IV. CONCLUSION

Whereas such roles are not limited to gender. That's the result of the social construction of society all along. Women are charged with caring for and caring for the home, raising children, and receiving a living from their husbands. Her husband, on the other hand, was the very figure in charge of providing for their family. There are also circumstances in which the wife helps her husband with his work but also does not reduce the domestic domain of their home, while the husband remains only in his focus and rarely helps his wife with housework. In patriaki society it is taboo for a husband to help out at home. In the end women are the creatures who have to be everything, be good children, a good wife, a good mother, and an obedient wife.

Furthermore, the psychological burden of women resulting from a lack of children is said to be heavier than that of men for some reason: first, women are more likely to be cornered as cause of sterility than men. Second, women also risk divorce or the loss of a husband who marries another woman. Third, cultural pressure, one of which is a different way for unmarried women with children to marry. Women with infertility problems deserve to feel pitied, and men who marry infertile women are unfortunate. In patriarchy it is an obligation to have offspring and if one does not have one, then the family is labeled as unhappy.

In the context of such a dominant patriarchate culture, the often blamed of infertility are women because of its inherent nature of being able to conceive. Whereas reproductive function actually does not belong only to women. Men have the same contribution.

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## Author

**First author**—Nadia Sutra Lismi, Language and Art Education, Universitas Negeri Yogyakarta, Indonesia; [nadiasutra.2020@student.uny.ac.id](mailto:nadiasutra.2020@student.uny.ac.id)

**Second author** – Wiyatmi, , Language and Art Education, Universitas Negeri Yogyakarta, Indonesia; [wiyatmi.uny@gmail.com](mailto:wiyatmi.uny@gmail.com)

**Correspondence author** - Nadia Sutra Lismi, Language and Art Education, Universitas Negeri Yogyakarta, Indonesia; [nadiasutra.2020@student.uny.ac.id](mailto:nadiasutra.2020@student.uny.ac.id)