

# WOMEN'S LITERARY REVOLUTION IN THE CONTEXT OF ENCULTURATION OF PROSE LYRICS 'CALON ARANG: THE STORY OF A WOMAN VICTIM OF THE PATRIARCHY'

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## **Abstract**

This research is motivated by the injustice of the position of women authors in the world of literature. Female authors are often not taken into account in the sense that they are not given equal opportunities with male authors. In addition, women's lives are still considered as complementary to men, as can be seen in literary works that dominate women's problems which are expressed and are always hurt in plays. This makes this research examine the inequality between male authors and female authors in the frame of cultural literacy. This study uses an ethnographic approach, namely research that examines the phenomenon of women at the level of literature and authorship. The process of collecting and extracting data in this study, researchers used several complementary methods, namely qualitative observation, qualitative interviews, and documents. The data collection technique was carried out by using a triangulation (combined) model, data reduction, data display, and concluding. This study finds that the injustice of female authors is actually influenced by the heterogeneity of female authors in the creation of literary works, not because of the natural factor of women as the second class. The prose of Calon Arang's lyrics includes prose that tells of women being oppressed not because of men, but because of a mother's fear of her child being mistreated.

**Keywords:** women's literature, enculturation, patriarchy

## **Introduction**

Every form of literary genre always uses language as a medium for delivery to the reading community. Literature as a work that aims to convey imaginative knowledge that provides unique enjoyment and knowledge to enrich the insight of its readers (Budianta et al, 2003). Literature is formulated according to the context of the author's imagination in processing words that have the power to be interpreted by the reader. For this reason, the element of fiction becomes the criterion for classifying literary works and non-literary works. Language becomes a medium that binds all aspects of life which are presented in distinctive and unique ways, when compared to the forms of presentation carried out by non-literary narratives (Ratna, 2010; Hussein, 2011).

Literary works include creative works of art in the form of media that have two main functions. First, convey ideas, theories, emotions, systems of thinking, and the experience of human beauty. Second, accommodate ideas, theories, emotions, systems of thinking, and the experience of human beauty. To carry out these two functions, literary works must contain the quality of their literary content which is polished with a beautiful, interesting, and alluring style of delivery (Semi, 2008).

Literary works as part of works of art are not static inanimate objects (artifacts), but dynamic things that live continuously in space and time (Asri, 2010). To express a literary work as a work of art, language is needed as a medium. Language and art always move between two opposite poles, namely the objective pole and the subjective pole. That is, literary works can be said as a writer's response to the world around him (social reality).

The struggle between literary writers whose authors are male and female is still often debated in the academic world and the world of literature. Female authors are often dichotomy by male authors, which results in discriminatory female authors. In addition, male authors still dominate the authorship of this literary world, causing injustice from the author's side. On the other hand, women often become victims in prose and short stories.

In writing literature, creativity is needed that uses language as a medium that takes place in space and time. There are two main aspects of a literary work, namely the content aspect in the form of ideas about humans, life values, and supernatural values, and the author's creation or creativity aspect that forms a literary work that is different from the others.

One of the literatures that is still rarely discussed by researchers in the context of enculturation of women is 'Prose Lyrics of CalonArang: The Story of Women Victims of Patriarchy' written by ToetyHeraty. This story needs to be investigated scientifically in the course of the story in the lyrical prose. The researcher conducted a text analysis of the prose.

## **Literature Review**

### **Women's Cultural and Literary Literature**

Cultural literacy is defined as a way of looking at social and cultural problems, especially issues of change and mobility, such as literary thinking. This method can find and requires thinking to see the textual, fiction, rhetoric and historicity of something (Segal, 2015). This movement is very interdisciplinary in the context of the humanities which distinguishes it from other disciplines; this movement has its own characteristics (Claude and Paul, 1997).

A person's competence to find something contemporary is commonly referred to as literacy. Cultural literacy is carried out thoroughly using online which is called media literacy. Reporter competence must be able to analyze, evaluate, and create messages in various media modes, genres, and other forms (Franco, 2000).

This literacy leads to emotional abilities, namely the ability to understand emotions to empathize with others'. Attitudes towards social and cultural phenomena can shape knowledge; social actions are individual or group. Culture is not an artifact including text to read. Readability is defined from the concepts of fiction, rhetoric, and historicity (Claude and Paul, 1997).

Referring to the concept of cultural literacy, the position of women's literature has developed from time to time. This women's literature has gone through many challenges and obstacles in the movement to seek justice. After the American revolution in 1776 and the French revolution in 1792, the idea that women were less fortunate than men in social reality. At that

time, women did not have rights such as the right to education, politics and employment. Therefore, the position of women is not the same as that of men before the law. In 1785 the first women's association was founded in Middelburg, a city in the south of the Netherlands. In 1792 Mary Wollstonecraft wrote a paper entitled "Vindication of the right of woman" which contained the basic principles of women (Ollenburger and Moore, 2002).

In 1963 was an era of change with the publication of the book *The Feminine Mystique* written by Betty Friedan. The book had a broad impact with the existence of a women's organization called "National Organization for Women (NOW) in 1966. Women's political goals focused on determining women to be equal to men. After centuries of being ignored, marginalized, and belittled by the patriarchs. A change in women's politics occurs when women show them to explain autonomy, namely women in the political, social, economic, and intellectual self-determination fields.

In line with the opinion of Fadlillah (2005) explains that women's literature is a European-centric discourse based on the psychoanalytic Freud. Feminism as a socio cultural movement as well as literary criticism is related to ideological differences. The differences as a result of this cultural system are clearly visible in the use of language. Men are always described as egocentric (centered on themselves), while women as hetero centric (functioning as someone else).

The feminist movement deals with issues related to the nature of women, the emancipation of women, and the women's movement to demand equal rights with men in the social, political and economic fields as well as in the cultural fields. Simon de Behavior stated that for western society, women are second-class humans, other people who are blessed (Atmazaki, 2007). The physical condition of women shows that they are naturally weaker than men, should not be used as an excuse to put women in a low position. In accordance with the weak physical condition of women, the emergence of novels that reflect women's injustice which is always a male dichotomy, such as the novels *Layar Berkembang* by Sutan Takdir Alisjahbana and *Siti Nurbaya* by Mara Rusli.

Women's literature is oriented towards movements fighting for equality/equality/dignity, and women's freedom to choose in managing their lives and bodies (Fadlillah, 2005). Based on reality, women's existence can be understood as a separate form in considering human values, especially with a special method when the power system treats women inappropriately (oppresses, abuses, and does not respect). In addition, the hegemony of the practical world of politics that carries out expansion without human civilization, if it is associated with social aspects, women's literature discusses literary traditions by women, women's experiences.

Based on the explanation above, it can be concluded that women's literature is a European-centric discourse of a school that was fought for due to political, social, educational, and cultural upheavals dominated by patriarchs. Women aim for equality in rights in any context not to be dichotomy of patriarchy.

According to Ollenburger and Moore (2002), the characters who gave rise to women's literature are as follows. First, Foucout is a figure who supports the birth of the development

of feminism (women) by making science dominates the property of certain groups and then being forced to be accepted by other groups. Second, Naffine who emphasizes something on power in power effect relations is based on thoughts and behavior as power effects. Third, Derrida, who revealed that language, can limit ways of thinking and ways of change. Thoughts can express for the intervention of language working as deconstruction.

### **Gender Terms in Women's Literature**

The term gender in addition to feminism is used in relation to the division of social structures based on sex which is not naturally formed, meaning that differences in social structure are not caused by biological nature, but differences caused by social factors not biological factors (Fadlillah, 2005). In line with the opinion of Priyatni (2010), gender is the difference in roles, functions, responsibilities between men and women as a result of socio-cultural construction.

Referring to the statement above, human nature is natural as God's creation which distinguishes gender biologically. Gender roles are very important because these roles change over time and differ from one culture to another between women and men. Thus, the difference factor becomes a social problem for women with injustice in gender equality. Gender differences are differences in roles, functions, and responsibilities between women and men as a result of socio-cultural construction.

Socio-cultural construction grows with awareness in society that there are differences in the image or nature of roles and positions (the result of social engineering) causing inequality in access of one gender to benefit from the activity process and basic rights. This injustice is caused by discriminatory behavior and creates gender inequality (gender bias).

The manifestation of gender bias is explained as follows. First, negative labeling stereotypes/stigmatization is a set of negative views towards one gender. Second, subordination is an asymmetrical social position in which there are superior and inferior parties. Subordination underlies a hierarchical pattern of relations or patterns of social relations, in which one party sees himself as more than those who are despised. Third, marginalization or marginalization is the process of getting rid of interests, rights, needs, and aspirations based on gender that takes place systematically in obtaining benefits from the welfare of life and development.

Fourth, gender-based violence, namely violence perpetrated against men and women based on their gender perspective. Generally, gender-based violence is more common in women than men. This is based on the dominant perception that women are weak creatures.

### **Feminism is a Women's Literary Movement**

In general, feminism has several streams that have developed in women's literature, namely (1) liberal feminism, (2) radical feminism, (3) Marxist feminism, and (4) social feminism, (5) postmodern feminism, (6) anarchist feminism. , and (7) postcolonial feminism (Ollenburger and Moore, 2002). First, liberal feminism is a movement that assumes gender equality is rooted in rationality and the separation between the private and public worlds. Great liberal

thinkers who assert a rationale that man have the capacity of reason to rule over all human life, but women are limited to education. And household tasks.

Second, radical feminism is a movement that thinks that women's oppression is rooted in men, considers patriarchy as something universal and the root of all oppression. Radical feminism has basic characteristics in oppression (race, class) in various ways, including women are the first group to be oppressed, women's oppression is everywhere, women's oppression is the most difficult form of oppression to eliminate, women's oppression causes suffering. The most severe, and oppression of women provides a conceptual model for understanding all that oppression. The main element of patriarchy in radical feminist analysis is the control of women through violence.

Third, Marxist feminism is a movement that thinks oppression of women is part of class exploitation in the way of production. Class oppression is especially associated with the way capitalism treats women as a cheap, stupid, and sex-segregated labor force. Fourth, social feminism is a movement that assumes that women's oppression occurs in any class. Social feminism involves the centering and redirection by feminism of the historical Marxian approach to understanding the structure of women's oppression, especially in relation to the structure of sex, the family, and the hierarchy of the sexual division of labor.

Fifth, postmodern feminism is a movement that is anti-authority and anti-absolute, the failure of modernity and different divisions. They argue that gender does not mean identity or social structure. Sixth, anarchist feminism is a movement that aspires to a socialist society and considers the state and patriarchal system dominated by men as a source of problems that must be destroyed immediately. Seventh, postcolonial feminism is a movement that believes in rejecting the universality of women's experiences. To sue colonialism, education, values, perspectives, and people's mentality.

Feminism streams state that women are always constrained by cultural values, and the dichotomy of the patriarchs. Therefore, feminism is an ideology that must be fought for in a dynamic balance between women and men on equal rights and gender equality. In accordance with literary studies, feminism is related to the concept of feminist literary criticism, namely the study of literature that directs the focus of analysis to the scope of women. Feminist literary criticism is the awareness of demanding gender equality. The characteristics of feminist literature (women) are the position and role of female characters in literature; women are left behind in all aspects of life, including education, social and political fields; pay attention to the factor of literary readers, how readers respond to women's emancipation in literature (Delanty, 1997).

In accordance with the characteristics of feminist works, feminist literary criticism focuses on reinterpreting and re-evaluating past literary works that tell about women's lives; helping readers to understand, interpret, and evaluate stories created by women writers; and provide opportunities for women to create literary and non-literary works in improving women's personalities.

## Research Methods

This study uses an ethnographic approach, namely research conducted to determine a cultural phenomenon in a particular area (Spradley, 1997). This research focuses on interpreting a cultural content that is polished from social problems and social stratification that is individual or group (Creswell, 2010). Research is more towards a literature orientation with library sources elaborated with reality through comparative analysis. This study describes the phenomenon of cultural literacy in the context of women's literature in the lyric prose of 'Calon Arangtук' to be analyzed and interpreted. The method of analysis carried out by the researcher is to analyze the content or prose text of the lyrics of "Calon Arang".

Sugiyono (2015) explains that the ethnographic research method is carried out with a natural object background, where the researcher is the key instrument to reveal the data obtained. The data collection technique used by the researcher was through a triangulation (combined) model, data reduction, data display, and conclusion. The results of this study are expected to obtain a deep meaning of the content expressed. The criteria for data in research are data that actually happens as it is, not only data that is seen, spoken, but data that contains meaning behind what the informant saw and said (Rhee, 2008).

The process of collecting and extracting data in this study, researchers used several complementary methods, namely qualitative observation, qualitative interviews, and documents. The data collected is mainly in the form of words, sentences or pictures, meanings that are more real than just the presentation of numbers or frequencies. This study emphasizes notes with detailed, complete, and in-depth sentence descriptions, which describe the actual situation to support the presentation of the data. Qualitative methods pay attention to natural data, namely data in relation to the context of their existence. This method involves a large number of relevant social phenomena. In relation to literary studies, the description method is carried out by describing the facts which are then followed by analysis (Orong, 2017).

The data analysis technique used in this research is data flow model analysis. This process starts from data collection, data reduction, data presentation, and ends with drawing conclusions. Data analysis in qualitative research is basically carried out continuously, namely before entering the field, while in the field, and after finishing from the field (Sugiyono, 2015). The analysis has started since formulating and explaining the problem, before going into the field, and continuing until the writing of research results. Data analysis is more focused during the field process along with data collection. Data analysis used an interactive analysis model, namely data analysis carried out interactively.

## Results and Discussion

The interpretation of the Prose lyric text of Calon Arang: The Story of Women Victims of Patriarchy Women's resistance due to victims of patriarchy in the lyrical prose text entitled "Calon Arang" by Toeti Heraty (2000) is as follows:

O Calon Arang why do you have to be the image, the symbol of the calamity that befell the country, as well as several historical figures such as Catherine the Great from Russia not to mention Cleopatra in Egypt, with seduction or magic it is the same as hundreds of women being burned as sorcerers in the Middle Ages !

This is, perhaps more imaginative than the individual reality, that one by one, considered a witch, can be burned or killed in other gruesome ways . Likewise, true or not, has there ever been a story about the Amazons, a group of women warriors who fought men for ease of movement—cut off the left or right breast? I forgot.

Could it be that the demonstration group for the voice of Ibu Caring on February 23, 1998 at the H.I roundabout, was also considered the forerunner of reformation, yes, and was arrested and sentenced in court to a fine of two thousand two hundred and fifty rupiahs - not enough to buy baby milk?

Something happened called female bonding

Which is actually rare, because the female paradigm is clearer about competition, and even the betrayal of Calon Arang by her daughter, Sang Ratna Manggali, she really did, expressed her love and concern, something that women wanted to believe.

Prose Text Analysis of Calon Arang's Lyrics: The Story of a Woman Victim of Patriarchy. The illustration in Calon Arang's prose is the oppression, imbalance, restraint, and the dichotomy of women over men (patriarchy) which is etched in the following sentence.

"By seduction or magic, hundreds of women were burned as sorcerers in the Middle Ages." Women only play a role in household matters, such as caring for children, household affairs, kitchen matters, and matters of interest that focus on the household. Women are only symbolized by the number two human being who is always below men, which is always the dichotomy of male power. Sentences are illustrated below.

"Could it be that the demonstration group for the voice of Mother Cares on February 23, 1998 at the H.I roundabout, was also considered to be the forerunner of reform, yes, and then they were arrested and sentenced in court to a fine of two thousand two hundred and fifty rupiahs - not enough to buy baby milk."

As a result of the oppression of women in gender equality, women have the awareness to make a movement to demand oppression, whether intentionally or not, always benefits men as described in this sentence.

"Similarly, is it true or not, was there ever a story about the Amazons, a group of women warriors who fought men for ease of movement—cut off the left or right breast? I forgot".

Calon Arang is a symbol of women who demand gender equality, which is felt by her daughter, Ratna Manggali, who is afraid to marry for fear of being oppressed. Oppression occurs because the power lies in the patriarchy.

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