



Widows and Marriage Institutions in Short Story “Perempuan Pesisir”

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ABSTRACT

The main problem of this paper focused on a female major character, namely Laila who was portrayed as a weak woman that faithfully waited for her husband to return home after sailing. This paper tried to reveal the form of misogyny towards Laila's character through feminism perspective. The status of a widow, the husband's debt, and her baby's child were a burden of her life that must be borne by herself. The status that she carried after her husband death became the trigger for the misogynistic practices. This “Perempuan Pesisir” short story explained the reality on how the domestication motives of women in Southeast Sulawesi had become global-local issues, starting from our immediate environment, the environment in the capacity of the larger community, to the wider community at the level of the state and nations. Such a topic could have just emerged in the past few decades. However, it had been tormenting women since centuries ago. Thus, this short story could be a source of reference or teaching material for the initial knowledge of feminism to the people on a patriarchal basis that was deeply rooted in the Southeast Sulawesi.

Keywords: *woman, marriage institutions, misogyny, gender, patriarchal system*

INTRODUCTION

Gender bias exists as the reason for the birth of feminism. This happens because gender differences are a system complexity that reinforces male domination (Fireston via Humm Maggie, 2007: 178). In the perspective of feminism, historical studies show that women today have obtained their rights in various lines of social life (Wolf, 1997: 23). Education, law, reproductive health, trade, and various sectors of life can already be entered by women by considering their basic human rights. They, following a long struggle that reached the decade of 1970, have been able to gain rights and shift the position of space for movement to become wider, from the domestic sphere to the public domain.

So far, women's struggles have been successful. However, their struggle was not over. The women may have succeeded in changing some of the pillars of

social order, but they have forgotten that the "enemy" can come from the side closest; unexpected and illegible. Women's struggle will not be more successful as long as there is competition among women. Competition that turns into misogyny, tries to undermine the dignity of other women.

Adrienne Rich (in Humm Maggie, 2007: 289--29) briefly describes that misogyny is a form of violence and attacks against women who are considered normal, institutional, and organized. Feminist psychoanalysts argue that misogyny, or hatred of women, stems from the anger of the child against the mother because society imposes child care on women. The elimination of the root of misogyny can be pursued by demanding the full participation of men in child care. Feminist literary criticism begins with a misogynistic analysis of the work of female writers. This analysis of the psychosocial aspects of misogyny is an important part of radical feminist theory. Based on this explanation, a problem can be formulated, how is the form of misogyny experienced by Layla in the short stories of "Perempuan Pesisir"?

RESEARCH METHOD

In conducting research, there were several steps taken to be able to understand and solve the problems to be studied. The first step was to determine the object of the research material. The material object of this study was a short story entitled "Perempuan Pesisir" written by Zakiyah M. Husba (2018). The second step after obtaining the material object was to carry out a thorough reading of the short story "Perempuan Pesisir" to find issues and problems that were interesting to research. The issue or problem that would be raised was the misogynistic form that Layla has been experienced. Then, the issue was defined as a formal object.

The third step was to determine the theory related to the formal object of research that would serve as a basis for thinking, guidelines or guidance as well as working methods in an effort to solve the author's subjective problems. The theory used was the misogyny theory initiated by Naomi Wolf (1997). After obtaining the material object, the issue to be researched, or the formal object, as well as the theory to be used, the process and the next work step was to determine the features or content that are included in the misogyny of the main female character, namely Laila.

Before analyzing the data, the researcher collected and sorted the data into data units. The data was the text of the short story "Perempuan Pesisir", namely figures such as Laila, an old woman, an old man, and Laila's husband. The data in this study consisted of two types, namely primary data and secondary data. The primary data was in the form of the short story "Perempuan Pesisir" by Zakiyah M. Husba (2018), while the secondary data was in the form of data related to the formal object, namely misogyny, which came from books related to the theory of feminism by Naomi Wolf, and also the book "Second Sex" by Simon De Beauvoir (2003).



In the data analysis, the method used was a descriptive-analytic method, namely by describing the facts. The technique was the literature review technique by searching for and finding data, then connecting them with ideological and epistemological assumptions based on the assumptions and concepts of subjective theory obtained through the process of reading and understanding. The approach of conducting data analysis in this study was postcolonial. The postcolonial approach was used to examine Laila's representation as to the identity of the Other or "liyan". In postcolonial-feminist theory, especially the relationship between One and the Other. About three decades ago, Simone de Beauvoir of feminist-existentialism, has reminded us of the principle of gender that stands on a highly dichotomous corner: self and other. Men fill a medium called self, recognizing themselves as a figure of Self, superior and super. Beauvoir (2003: xi) believes no group considers itself the superior One, without regard to the Other, the other, as opposed to it. This opposition is then widespread in all aspects, contributing to the patron's and subordinate duality. The man in his position as the Subject, the Absolute, thereby, has a vast and free space to determine the fate of creatures created by chance, unimportant beings, beings we know as *women*.

RESULT

Kakinya memang kuat memijak di karang tapi tidak dengan hatinya. Bebannya bertambah sepeninggal sang suami. Wakurumba berangsur sepi. Ia menghitung lembaran lusuh di tangannya. Masih berapa hari lagi kuharus menunggu?

The quotation above is an introduction to the story of Laila, a coastal woman, who is abandoned by her husband. The narrative showed the weakness of a woman without a man. Socially, men are independent creatures and complete individuals, where men are always considered to be producers whose existence is proven by the work they produce in one group. Meanwhile, women only plays a reproductive role and do not guarantee that they will have equality with men (Beauvoir, 2016: 222). Married men feel that they should be in the highest position in the family while women are considered slaves or united laborers in the family.

Marriage is the only means of obtaining recognition for its existence. This is because women have to give offspring in society and have the function of satisfying the sexual needs of their male partners and taking care of all matters concerning the needs of their husbands. This is commonly called a special service from women to men, in which men must give gifts, satisfaction in marriage and support for women (Beauvoir, 2016: 223).

Laila's marriage to a fisherman kept her confined in a space called love. The love involves the repentance of a "hateful self" and a "dead Ego" because one cannot be a subject according to the definition of love. Only the subject is worthy

of love, and the "subjective process of truth" is one and the same as the love of that truth. It is typical anti-philosophy to maintain that love was what theory cannot access (Badiou, 2009).

This understanding is in accordance with Badiou's statement (in Hallward, 2003: 186) which emphasizes that love is the realm of truth. The truth is always the truth of the situation, structured through some sort of complement to the situation to that situation. The love is the only experience we have of the self-counting "Two", of the immanent "Two". That is the parable between Laila and her husband; the fisherman.

Furthermore, women who are bullied actually only maintain prestige, they cannot apply it in their behavior. Otherwise, they respect the law they have broken, but on the other hand, they suffer because of the violation. It can be seen through the following quotation.

Terlalu lama ia berpikir hingga rasa panas di wajah membuatnya tersadar. Kaleng penyok terhempas. Kedua pergelangan tangannya ngilu. Dalam pandangan yang mengabur ia mendengar suara keras menertawakannya.

Sudah kubilang, jangan kembali. Lihat akibatnya. Perempuan bodoh!

Darah segar mengalir dari hidungnya yang bangir. Wajah yang memang telah lama pucat itu kini membiru lebam. Seorang ibu tua, menghampiri, memeluknya. Menyelamatkannya dari amukan massal.

"Maafkan saya, Ina ."

"Tak apa. Sebenarnya, uang itu akan kupakai untuk berobat anakku."

Mendengar itu tangisnya pun pecah di antara malu dan sakit. Perempuan tua yang memeluknya lebih memerlukan uang itu dibanding dirinya.

Through a literary work, an author describing the happiness and suffering of a woman while struggling is natural. However, if we describe a case where a woman makes mistakes, she is actually accused of wallowing in sin and showing her inappropriate humanity. However, this punishment does not arouse a woman's anger because she is too used to it. They are sensitive to the shame that come to them.

Suffering, pain, and death appear at the beginning of punishment, we know how big the difference is between suffering and torture, accidents and punishments, she does all the risks, women feel themselves to be blamed and the interpretation of suffering is torturous (Beauvoir, 2016: 309). Her sufferings, pain, and its kind are justified by the extraordinary rights she has, namely giving birth. Her condition is too weak to stage a revolt. She sees herself as the victim of an injustice that turns her into a crime against her will, and at the same time, she feel ashamed and tarnished because she has stolen old grandmother's money. The

money will be used to buy milk for her baby. It is because of her status as a widow after her husband death. Beauvoir (2003) said that marriage institutions is cultural institutions that ruled how man and woman's role in domestic area. It placed the man's position in highest than woman. It means that man has a big power to control the woman. This is how it called as a patriarchal system is. However, the turmoil of the soul makes her beaten by the masses without having time to run away.

Beauvoir (2003) continued that men and women previously may have ignored the differences and whereabouts of each other, or perhaps acknowledged their own independence. However, historical events always result in a stronger conquest of the weaker self. Conquest for the sake of conquest is a representation of the oppression of the majority of the women. Unfortunately, cultural conditions often agree on the assumption that the majority are people, and thus men. Meanwhile, those who are minorities are anonymous, soulless, meaningless figures; they are women. No subject willingly becomes an object. Women are not merely born, women are the process of becoming.

The objectification of women opens the field to return to the basic problems that conjure up the feminist movement as an activity that leads to the demands of equality. Placing one side into the cold corner of the domestic space, pressing it not to fuse in the cultural arena in order to fulfill its right as a social being, while placing others into the social realm, becoming the pillars and pillars of a great space of culture, is a sickening undertaking: domestication.

The dichotomization then becomes the basis of the infinite form of dehumanization of the body and the identity of women. In some Indian communities, harsh rules apply to women whose husbands have died to take part in the fire of cremation. They believe that honorable wives are those who are willing to sacrifice themselves to follow her husband to other realms. Sherwin notes that in Sudan, in African countries, as well as Asia, clitoridectomy applies (Ray, 2009).

"Laila....ke mana saja suamimu? masih belum datang juga?

Sudah berbulan-bulan ia tak menyetor padaku!"

Ditatapnya lelaki tua itu dengan pandangan dingin.

"Berapa utang suamiku?"

Laki-laki tua itu terkekeh.

"Tak mungkin bisa kau bayar."

Juragan Toa menyusuri tubuh Laila dengan mata memerah.

"Berapa? pasti akan kubayar!"

"Baiklah. Yang pasti aku tak akan menagihnya di sini. Datanglah ke rumahku!"

Laki-laki tua itu pergi sambil masih terkekeh. Meninggalkan Laila yang menghempas napas. Kakinya memang kuat memijak di karang tapi tidak dengan hatinya. Bebannya bertambah sepeninggal sang suami.



The quotation above illustrates how the old man is violent (symbolic) against Laila. Violence is an assault (invasion) or an attack on a person's physical and psychological mental integrity committed against a certain gender, generally women as a result of gender differences. Violence, coercion, rape, becomes inevitable as a consequence of the womanhood. Beauvoir (2003: 83), once wrote that tida may regard women as merely a productive force: for men, he is a sexual partner, a reproducer, a figure of erotic objects-something else to whom men seek themselves. Men assume women only as a place of impulse lust. Women become objects that live under the male's crotch, then have no freedom to determine whether he can become autonomous as a human being, or even fall into the groin of another hell.

DISCUSSION

The form of this hardness reaches even more subtle forms, such as; sexual harassment and the creation of dependence (Nugroho, 2011: 13). In reality, the principles put forward by Nugroho do not stop at inter-gender violence but metamorphosed into intra-gender forms. Radical feminists claim that patriarchy legitimizes rape by defining rape as 'normal'. Because patriarchal culture defines women as creatures that are sexually passive and receptive, it is considered logical to interpret the passivity of women as expressions of their sexual interest (Humm Maggie, 2007: 389).

Misogynies threatened the continuity of women's struggles. The hatred that continues to be fostered has finally influenced by many other women to increasingly sow the seeds of hatred against women out there. The women themselves in turn oppressed other women. Women should be together in the struggle to achieve whatever they deserve (Beauvoir, 2016).

Gadis Arivia (2006) reiterates Aristotle's view that there are two classes of humans that are outside the activity of the human ratio, namely slaves and women. According to him, a woman's life is functional as a man's wife who is only used to have children, and as a slave, she takes part to provide for the necessities of life. Women are an entity with special characteristics that are less qualified. Aristotle said that it must be maintained for the sake of a country where men can freely concentrate on their intellectual and political life (Beauvoir, 2003).

What we can take from Arivia's explanation is also what has been the basis for sexist thinking that has been widely used to include men and women in the dichotomization arena. It almost becomes commonplace and repetitive for information about men standing at the ordinate point while women are seated in the corner of the ring as subordinate parties. Women then become complementary, an object, while men as subjects, and occupy the main position. Men naturally have reasons to exploit women themselves, in order to fulfill their roles. Such a defect have penetrated into the head of every individual and gradually become a culture in a social system. The culture that finally covers the thoughts and perspectives of all its supporters with such a broad scope, that women are influenced to take part in exploiting other women whom they consider weaker.



According to Wolf (1997), when women dare to demand a genuine speech, which combines our true sexual desire scenes with realistic calculations of the dangers contained in them, we will live in a world not only secure but also "sexy". Such an assumption implies how the conversations about sexuality and the desire for the biological needs of an individual, male or female, are natural, and do not affect the generally accepted moral standards and place them in a completely different perspective. Every human being is equal. Sexuality and chatter about it can not necessarily be monopolized by men for the next as a supremacy and exclusiveness that at the same time forbids women to understand.

CONCLUSION

From the short stories "Perempuan Pesisir" by Zakiyah M. Husba (2018), we conclude that women in the southeast Sulawesi are strong and weak with their love. It can be seen by Layla's character. Layla represents the coastal woman in Southeast Sulawesi. Layla experiences the misogyny after her husband died. This made her confined, even after becoming a mother of the baby with a fisherman who never comes home after the fishing voyage. This condition is the root of the misogynistic problems that Laila has been experienced in her patriarchal society.

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