

CHAPTER I

INTRODUCTION

A. Background of The Study

Indonesian women have the same difficulties and experiences as women in countries that still maintain patriarchy or social structures that place power centrally on men. And this also depends on the cultural, economic, social and political systems in their respective countries. Indonesia is still thick with a gender patriarchal ideology that places men or rather the power of a handful of men as winners of hegemony.

The position of women often appears as a symbol of subtlety, non-independence, something that moves slowly, sometimes even stops. Women are so close to idioms such as adversity, oppression, even in "concepts" that have already been accepted by most of our society that they are "objects" not "subjects" for men. Included in the norms concerning sexuality, among others, that women must be virgins, men are encouraged to "seek experience", men are considered the dominant sex drive, women are more passive and receptive. According to the Foucault as quoted by Weeks in Suryakusuma (2012: 166) sex is not only seen as a means of reproduction or a source of pleasure, but also has become our existence, or a special place where our truth is.

The phenomena that occur due to gender bias experience various gender phenomena in the community including (1) the phenomenon of subordination and marginalization of women, subordination is the assumption that the position of one party is below or becomes insignificant and the marginalization of women is placing or shifting women to the periphery. (2) the phenomenon of excessive workload. And (3) stereotyping phenomena in women (Relawati, 2011: 9-10).

Gender terms themselves are still many who do not understand and place their position with sex or gender. Sex or gender refers to

biological differences, while gender refers to social constructions formed by the community in relation to relations between men and women about their roles and duties so that it is not formed because of nature as men and women are distinguished because of gender.

The feminist movement is a women's movement to reject everything marginalized, subordinated and demeaned by the dominant culture, both in the political, economic and social fields in general. Women's struggles against linkages to power relations that place them lower than men, have a lifelong struggle. This struggle began from the end of the 18th century in the United States to the present day that exists in almost all the world. The struggle of theory and social movements has also experienced ups and downs; Harlan (Haryanto, 2012: 102) notes feminism as a movement experiencing the first victory in 1920 when the United States constitution recognized women's suffrage and the feminist movement suffered a setback when the economic depression hit almost all the state in 1930. The feminist movement experienced revitalization in the decades after World War 2 and expanded in the era of globalization thanks to the support of technology and organizations.

The feminist perspective that wants the equality of roles and relations between women and men, both in the domestic and the public sphere will pay attention to women's activities in various fields in the public sector (Wiyatmi, 2012: 181). But in reality women's opportunities to enter the public sphere are still limited. The division of labor based on gender places women in the domestic sphere, while men in the public sphere clearly create class disparities because as workers in the public sphere, men will control the production area.

Economically, it is men who produce material, while women, even though they spend their energy and spend most of their time working at home, do not get income. In fact, economically women as housewives depend on men. Women do not master the material (ownership of objects or money) because as a housewife she does not get income.

Therefore, she must submit and obey his husband. This is what enables oppressed women.

According to Sobary in Suranto (1998:19), the position of women in our arts, within the law (including customary law), and in religion, seems to portray an already established and prolonged suppression. This establishment positions both men and women to tend to forget it, this is not considered a problem. The mass media is an important part in disseminating information and discourse including discourse about women and the feminist movement.

The formation of public opinion from the mass media is not only from television or newspapers. Books become one of the mass media, through books one can convey their thoughts and opinions to a wide audience. Books are considered as the most reliable media so many use them as references. Novel is one type of book. Novel is a narrative text story that represents a situation that is considered to reflect real life or to stimulate imagination (Danesi, 2010: 75).

This *Earth of Mankind* novel is the first book of *Buru* tetralogy by Pramoedya Ananta Toer which he made in 1975 while still languishing on the island of *Buru*. At first before Pramoedya wrote it, in 1973 he had told it repeatedly to his friends. After being released from detention in April 1980, Pramoedya Ananta Toer, Hasjim Rahman, editor of *Bintang Timur*, and Joesoef Isak, a former *Merdeka* journalist, discussed and agreed to publish their writings. On August 25, 1980 the first print was published by *Hasta Mitra* and in 12 days around 5,000 copies were sold. During 1980 *Hasta Mitra* made its third print and sold 10,000 copies.

This *Earth of Mankind* novel gets a ban published in 1981 a year after its publication by the attorney general's office. The reason for the prohibition carried out by the Attorney General's Office was the accusation of propaganda of the teachings of Marxism-Leninism and Communism, even though the teachings had never been mentioned in the novel. With the banning decision issued by the attorney general's

office, all novels were ordered to be recalled from 20,000 copies, only 972 copies received by the attorney general's office.

This Earth of Mankind novel has a colonial background in the Dutch East Indies, and Minke who is the main character is one of the indigenous students who attended HBS. Minke was very good at writing, his writing had been published by Dutch newspapers at that time which made many people amazed. Minke is described as someone who dares to fight the injustices in his country through his writings. Minke met a beautiful woman of Indonesian descent named Annelise who eventually became his wife. Annelise is the son of a Nyai who is called Nyai Ontosoroh. Nyai in the colonial era of the Dutch East Indies was a woman who did not have a moral norm because of her status as a mistress. Having a status as a baby made her suffer because she did not have the proper human rights.

Even though a mother gave birth to a child from a European, the Dutch government never considered the marriage legitimate. The Dutch East Indies government only recognizes children born but not women who become concubines. Nyai Ontosoroh or Sanikem is the daughter of a clerk at the sugar factory in Tulangan named Sastrotomo. He is a type of man who is crazy about power and wealth. Respected because the only person who is able to read and write in the village. Sostrotomo aspires to become a paymaster, he does everything he can to achieve those ideals, not to hesitate to lick and betray.

Sanikem was made a mistress at the behest of her own father which she sold to a Dutchman named Herman Mellema in guilder fees and a position as paymaster. All that does not mean to Sanikem who has felt her pride captured. She grudged his parents, then she tried to get up by learning all European knowledge in order to be recognized as a human being. She studied trade, studied Dutch, read Dutch media, studied Dutch culture and law. Because she hopes that one day all that

knowledge will be useful for himself and her children. Nyai Ontosoroh argues to fight insults, ignorance, poverty and so on just by learning.

Nyai Ontosoroh is not only able to read and write in Dutch without flaws, she even leads a family company. Being a single mother for Robert and Annelies Mellema, can also be preening like a *prijaji*, although blue blood never flows in her body. Nyai Ontosoroh played a big role for Minke, the main character in the Buru Island Tetralogy. Minke is Nyai's son-in-law Ontosoroh, he marries Annelies. A conflict ensued, Nyai Ontosoroh's husband, Herman Mellema was killed. Her status as ruler of the factory was shaky, she realized she was a concubine who did not have the slightest right to own a company including her own child. She did not want to give up, then rose to fight to defend her rights with her daughter-in-law Minke. But what power is as strong as anything, Nyai Ontosoroh is only a Nyai. She really did not move before Dutch colonial law. They lost before the Dutch colonial court.

Annelies Mellema was taken by the Dutch. Minke her lover can't do much. Everyone let go of Annelies with grief. Through the depiction of Pramoedya Ananta Toer on Earth, Humans through the depiction of Nyai Ontosoroh are one of the novels that have successfully voiced a combination of ideological issues against women who fight for their rights in the fields of economy, law, politics and social life in the effects of colonialism. Based on the things described above, the author is interested in researching about feminism : “The Power of Nyai Ontosoroh: A Feminist Approach”.

B. Problem Statement

1. How the manifestation of power relations with deep thoughts of Nyai Ontosoroh in the novel *This Earth of Mankind* by Pramoedya Ananta Toer?

2. How is the representation of the value of feminism Nyai Ontosoroh figure in the novel This Earth of Mankind by Pramoedya Ananta Toer?

C. Objectives of Study

1. To find out manifestation of power relations with deep thoughts of Nyai Ontosoroh in the novel This Earth of Mankind by Pramoedya Ananta Toer.
2. To find out the representation of the value of feminism, Nyai Ontosoroh in the novel This Earth of Mankind by Pramoedya Ananta Toer.

D. Limitation of the Study

In this research, the researcher focuses on analyzing the power of the character (Nyai Ontosoroh) which is created on This Earth of The Mankind by Pramoedya Ananta Toer. And it was conducted by feminist approach.

E. Benefits of Study

The uses of this study are as follows:

a. Theoretical Benefits

This research is expected to be able to be useful for the development of science related to the problems of phenology which is manifested in the form of literary works, especially novels.

b. Practical benefits

This research is expected to provide input for readers regarding the picture of the potential of Indonesian women to progress. In addition, this research is also expected to be able to add to the literature and become input for other researchers who want to conduct research on women's issues.