



The Struggle of Javanese Women in Patriarchal Culture in the Novel *Calon Arang* Pramoedya Ananta Toer's (Works: Feminist Literary Studies)

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Abstract

Patriarchy is a social system that places men as the main power holders and dominates in political leadership roles, moral authority, social rights and property control. The method used in this study is descriptive qualitative. The results of the research showed the forms of patriarchal domination in the *Calon Arang* story which are seen from the social status and also the inferior condition of women. The conclusion that can be drawn from the *Calon Arang* story is that this story is based on women's issues that have arisen up to the events described, which are worthy of being studied with a feminist literary point of view.

Keywords: *Calon Arang* Patriarchy's Story; and Feminist Literature

Introduction

The issue of women is such a hot topic of conversation that is being discussed nowadays. The conversation often gives issue to scientific research that comes from a literary work. According to (Sumardjo, 1986: 3) Literature itself is a spontaneous expression of someone's very deep feelings. This expression of a person is formed because it is based on ideas, thoughts, experiences, which are realized with the help of language. Literary language can present human experience both facts and opinions so that literature can document human life (Saryono, 2009: 18). In relation to literature, women's issues are not only limited to the involvement of women in the world of their creators, critics and connoisseurs, it is also important how women are represented in a literary text. Then, literary texts containing elements of women's issues can be studied further using a feminism approach. This approach then provides a sharp analysis of the character of women, the image of women, and the role of women

The presence of female figures in literary works is a reflection of the social mirror that exists in society. The female figures presented by the directors for understanding and trust in the community often reflect the marginalized female figures, and it leads to the consequences of victimization with various labels and community stigmas. In the end, the term gender was used to put a social system between men and women. Feminism as an ideology is widely used to show the existence of hegemony over the dominant ideology which in fact has an impact on women's rights (Rahayu, Adji, Damayanti, 2010:9). The more complex the problems faced by women in the realm of privacy and public but it has lack of access to implement them, this is an interesting concern because the embodiment of women can be recorded in a literary work, but it depends on the literary works that support women more or vice versa.

One of the literary works that often talk about women is the result of the thought of the Maestro Pramoedya Ananta Toer.

The women's issues raised by Pramoedya are complex when juxtaposed with political, social, and economic issues. Some of Pramoedya Ananta Toer's works have a characteristic, namely telling a character or history of a person or a family. Pramoedya's work describes historical issues and works with a tendency to humanity and humanist values. The novel *Calon Arang* was taken as the object of research, especially discussing women in the habits of Javanese society. This work is more familiarly labeled as a fairy tale, but has a meaning and message that is not simple, *Calon Arang* as the main character is portrayed as a powerful woman, the shaman who has a daughter often uses his ability to complain about people who are considered unworthy of life. Eliminating human life is a matter of course for him, bathing blood to the point of looting has become a habit for her and her followers. The story of *Calon Arang* is presented with a fairly "black and white" picture depicting the good and the bad, it can be seen from the conversation and the nature that is emitted. Besides *Calon Arang*, other female characters are also the reason why this novel is interesting to study with a feminist approach.

The story of *Calon Arang* is seen from the perspective of literary feminism which is based on the inferiority of women (Kutha, Ratna 2009: 192). The feminist approach is used to examine *Calon Arang*'s research because it is in accordance with the issues raised and the values championed. The difference in the position of one woman with another in the *Calon Arang* story is also a reference for the patriarchal values contained in the *Calon Arang* story. The feminism movement emerged due to the inequality experienced between men and women. Inequality benefits one party and harms the other, one party dominates the other. Thus, various studies have emerged regarding the causes of these inequalities, one of them is patriarchy. At first, the definition of patriarchy was only limited to the father's lineage or the rule of the oldest male dominant in the traditional family structure (Thorman, 2010: 67). In line with the emergence of the feminism movement, according to (Setiyono, 2015) the movement can give birth to concepts and theories that are specifically related to the analysis of women. Feminism is always associated with gender. Both feminism and gender have the same problem, namely demanding equal rights with men. Feminism and gender movements occur because of the condition of women who are subordinated by culture.

Allen in (Hellwing, 2003:1) says that the definition of patriarchy is various socio-economic and cultural systems that are institutionalized, and therefore perpetuate the exclusive hegemonic power of men. This means that the position of women is limited and subdued, which among other things results in the portrayal of women as socially inferior figures. This means that in a society that adheres to a patriarchal culture, men are in control in all fields. Patriarchy should not be a part of life in society. Because the existence of a patriarchal system in society results in a lack of participation or participation of women to be able to be in political parties and build development programs in society. Patriarchy in society has another point of view that can be interpreted as a trigger for women to advance in the public world and give freedom to men in choosing, so that justice created in society has not yet reached the word "justice" for a woman. (Ade, 2017).

The patriarchal culture that is ingrained in the realm of society causes many causes, including stereotypes. Stereotypes are standard images about individuals or groups that are not in accordance with existing empirical reality. Negative labeling in general always breeds injustice. This results in discrimination and various injustices that harm women. For example, the view of women whose duties and functions only carry out work related to domestic or household work. The label of women as "housewives" is detrimental if they want to be active in "male activities" such as politics, business or bureaucrats. While, the label of men as the main breadwinners results in anything produced by women being considered as a sideline or additional and tends not to be taken into account (Mursyidah, 2013).

The concept of patriarchy is still very much needed to understand gender inequality. The concept of patriarchy that is applied to women is as follows:

1. patriarchy happens through paid work where women face horizontal and vertical segregation that leads systematically in the wage system of capitalism.
2. patriarchy happens through a gender-based division of labor within the household that forces women to do housework and childcare, even when women are in full-time work outside the home. Women may be trapped in unsatisfactory marriages because they cannot find well-paid jobs to support themselves and their children..
3. women are always at a “cultural disadvantage”.
4. patriarchy is often supported by the power of men over women.

Research that examines women's issues has been widely discussed nowadays. The issue of women and patriarchy is increasingly being discussed by the general public. This indicates that the issue of women or gender and sex should not be taboo. Such as the research entitled *Women in the Story of Calon Arang* by Pramoedya Ananta Toer from the Feminist Perspective of Literature conducted by Valentina Edellwiz Edwar, Sarwit Sarwono and Yayah Chanafiah. The research raised the case of women's issues. This study aims to describe the domination of patriarchy against women and the attitudes and decisions of women over patriarchal domination that they experienced in the story of *Calon Arang* by Pramoedya Ananta Toer. The method used in this study is content analysis. Data collection technique in this study is documentation technique and it is analyzed by content analysis. The results of the study show that the forms of patriarchal domination in the novel can be seen from three parts, namely (1) the social status of women in society, (2) the inferior condition of women, (3) the relationship between women and men in the *Calon Arang* story..

In line with the development of feminist issues, the study of feminist literature is also increasing rapidly. It includes research entitled *Stereotypes Against Women in Novels* by Abidah El Khalieqy: A Review of Feminist Literature by Yenny Puspita. This study aims to obtain an in-depth description and understanding of the role of women in society, especially the stereotypes of women in the novel *Perempuan Berkalung Sorban dan Geni Jora* by Abidah El Khalieqy. The study used a descriptive qualitative approach. The primary data sources in this study were novels by Abidah El Khalieqy including: *Perempuan Berkalung Turban* (2001) and *Geni Jora* (2004)..

This study basically examines the relationship between literary works and the conditions experienced by women. In the diversity of the analysis of works which of course take many women's stories, this study takes advantage of the discipline of feminism, especially literary feminism, in that a literary work that raises women's issues can be examined more sharply, both from the point of view of the male author, as well as from the perspective of the author and from the content of the story that supports the literary discipline of feminism or even vice versa.

Based on the description above, there are several conclusions as to why *Calon Arang* was chosen as the object of study. First, *Calon Arang* is considered a literary work that can describe the lives of female characters and their problems, especially Javanese women. Second, Pramoedya's works depict social realities in society or often tell about family. Third, this work tells the story of a female main character and written by a male author.

From the explanation of the background above, this study is interested in analyzing using the problem formulation in the form of how the patriarchal culture experienced by Javanese women in the novel *Calon Arang* by Pramoedya Ananta Toer. The results of this study must of course have usability and benefits, while the benefits of this study are expected to be able to contribute ideas and knowledge to literary treasures and consortia, especially in the study of prose in the form of novels that can provide benefits of knowledge as well as a learning process for researchers in reviewing works. with a literary feminism approach; this study can be used as a reference by other researchers when conducting research with the same object, namely the novel *Calon Arang*; for society in general, this study is expected to be able to provide an overview of business and what forms of patriarchal culture exist in Javanese culture; Then this study expects to be a women's effort to get out of the shackles of patriarchy which has become a habit in Indonesian society.

Research Method

The method used in feminist literary research in the novel *Calon Arang* story is qualitative research. This study intends to understand the phenomenon of what is experienced by research subjects such as behavior, perception, motivation, action, and others. Holistically and by way of description in the form of words and language (Moleong, 2007:6). Qualitative research is more in line with matters related to issues of culture and values, such as literature (Semi, 2012:34). This study uses a content analysis strategy. Content analysis according to (Endraswara, 2008:161) is a strategy to capture the message of literary works. Content analysis research in literary works is based on the fact that the author wants to convey a message hiddenly to the reader so that the message must be traced. The data in the study are the events in the novel. The data source in this study is the novel *Calon Arang* story by Pramoedya Ananta Toer. The steps taken in this study were reading the novel *Calon Arang* story carefully, recording data related to the research objectives, analyzing the data that had been collected in accordance with the research objectives and drawing conclusions. In the process of analysis, this study uses interactive analysis techniques. The interactive model analysis in this study is the interaction of four components, namely data collection, data reduction, data presentation, and drawing conclusions.

Result and Discussion

Based on the results of the author's analysis and observations based on patriarchal values and culture that emerged from Javanese culture against women, as well as the resistance that women also tried to carry out, the results of the discussion below are found, as an explanation the first description is a description of what patriarchal culture is experienced by the woman character in the story of *Calon Arang*. The following points are the results and discussion of Javanese Patriarchal Culture in female characters in the *Calon Arang* Novel by Pramoedya Ananta Toer.

Synopsis of Calon Arang Novel by Pramoedya Ananta Toer

The story contained in the story of *Calon Arang* begins with the story of an evil widow named *Calon Arang*. She lives in a hamlet called Dusun Girah in Daha country. This woman works as a baker. His work every day is only to persecute, kill, and hurt fellow humans with his black magic. Candidate Charcoal has a beautiful child named Ratna Manggali. However, no one dared to approach him because everyone was afraid of his cruel mother. Because of this, *Calon Arang* began to feel annoyed that her child had not found a life partner. His annoyance turned into a disaster. He asked Goddess Durga for help to help him annihilate the entire Daha country by spreading a deadly disease throughout the country.

In one of the hamlets in the Daha country, precisely in the hamlet of Lemah Tulis, there also lived a hermit, he was a master. His name is Empu Baradah. Empu Baradah is a pious person and obedient to his religion. Everyone respects him. He also has a daughter and a wife. Unlike Ratna Manggali, Empu Baradah's daughter, Wedawati, is a friendly child and is also respected by the local people. However, one day, Wedawati's mother fell ill and died. Empu Baradah remarried because he thought that if he remarried, he could wipe out Wedawati's sadness over the death of her mother. After marriage, Empu Baradah and his new wife were blessed with a son. Then, Empu Baradah went to meditate with his students. Wedawati betrayed and finally Wedawati got out of the dormitory and went to her mother's grave. Wedawati was very depressed and she wanted to join her mother to die. After that, *Calon Arang* started to become ferocious. He and his students came up with the idea to torture the villagers in various ways, everyone would die if they dared to make a fuss no matter what. The head of the hamlet died because the land was torn down by *Calon Arang*. One of his students once killed a child who was playing. After killing, his disciples bathed in his blood. The deadly disease is rampant there.

The chaos made by *Calon Arang* was reported to King Erlangga. King Erlangga is a very responsible person and really cares about his people. He tried to negotiate with officials from the country about what they should do after that. The king finally decided that *Calon Arang* had to be destroyed. He

sent his soldiers to kill *Calon Arang*. However, they came home with bad news. Calon Arang's black magic could not be defeated and three of the soldiers who tried to kill him died. Sri Sultan despaired then, Sri Sultan and his soldiers came to a temple to worship the gods so that they could give instructions. Guidance was given from the gods to meet Empu Baradah. Sri Sultan ordered Kanduruan to meet with Empu Baradah. When he met him, he told about the chaos caused by *Calon Arang* and suggested that Ratna Manggali marry one of Empu Baradah's students to find out the secret of *Calon Arang*.

Calon Arang was happy that someone wanted to marry her son. Then, he threw a big party for his wedding. After getting married, Empu Bahula asked his son Calon Arang 's secrets. He also asked Ratna for help to get the book that was used by Calon Arang. Master Baradah's plan was successful. In the end, Empu Baradah met Calon Arang with one goal, namely to kill her. When she met Empu Baradah, Calon Arang was scared and asked Empu Baradah to purify himself. But Empu Baradah was reluctant to do that. Calon Arang was angry and tried to kill Empu Baradah with her spells but failed. Empu Baradah finally destroyed Calon Arang and finally, he died. Daha country became safe. Empu Baradah and Wedawati then went to meditate.

Javanese Patriarchal Culture on female characters in the novel *Calon Arang* by Pramoedya Ananta Toer

The role of women in political activity is a major advance in the deconstruction of patriarchal culture in social reality. Patriarchal culture is characterized by gender inequality between men and women. Women are always at a disadvantage, marginalized and marginalized. The low representation of women is due to the many obstacles that prevent women from advancing to participate in the legislature, including psychological, economic, political, and cultural constraints. Even these few do not have good competence to fight for gender justice in policy. As a result, many public policies do not have a gender perspective.

1. Social Status

The patriarchal culture always places women as second-class citizens, it means that the existence of women is not so significant compared to men, any activities involving women are usually always doubted and underestimated. Likewise with the social status in the *Calon Arang* story, women as widows, unmarried women, and women as stepmothers become the focus of growing patriarchal values.

In the story of *Calon Arang*, a character named *Calon Arang* is described who has a cruel character and works as a shaman. However, *Calon Arang* is often referred to as a "widow" rather than a shaman. As in the following quote.

"Who is Calon Arang Priyayi?" Empu asked

"She is a widow from the village of Girah. She's a very effective sorcerer. Many people have died because of his behavior." Kanduruan said (Page 59)

The quote above shows how *Calon Arang* is known as a bad person as a widow, Indonesian society in general seems to have gotten used to criticizing a woman without a husband, but not with a "widower" who is more exalted. Furthermore, the public's perception of unmarried daughters can be seen how the mother of Ratna Manggali, *Calon Arang*, is very concerned and does evil to anyone who insults and demeans her child, even though if this patriarchal culture does not exist, *Calon Arang* does not need to bother to think about status and social status of their unmarried children. It can be seen in the following quote.

"After a while, Calon Arang became angry because not many people liked her. Many of her students heard that her son became a topic of conversation because no one else had a wife. She is very angry, her evil nature grew. She wants to kill as many people as possible, so that her heart is satisfied" (Page 14)

Another social status also emerged, namely Wedawati's stepmother who hated Wedawati so much, her efforts to expel her stepdaughter with the motive of getting the attention of the Barada masters to focus on her and her children. It can be seen from the following quote:

"After the stepdaughter disappeared from her sight, with a beaming face, she went to get her son. She also played with her son. she gave all kinds of big promises" (page 49)

The attitude and nature of Wedawati's stepmother is not without reason, our society has a stigma between mother and child who do not have a good relationship. Then the image of a cruel stepmother also shows the existence of patriarchal values that are trying to be instilled.

2. Women's Inferiority

Every human being is born with the same rights, both men and women. Thus, they should have equal access in terms of obtaining jobs, education, decision making, and openness in joining political parties in particular. However, there is gender inequality due to the strong views in our society's culture towards men and women. The practice of patriarchal culture is still ongoing today, in the midst of various feminist movements and women's activities that are aggressively voicing and upholding women's rights. The domination of men is very visible from the patriarchal culture that creates a social construction that women are weak parties and can be hurt or underestimated. The inferiority of women from *Calon Arang*'s story can be seen from the labeling given to *Calon Arang* and her son, Ratna Manggali.

"I thought that Calon Arang was a bad old woman." Whispered the troop chief to his maid. *"It doesn't look like that."* The maid whispers continuously. (Page 34)

From the quote above, it can be seen that *Calon Arang* as a witch and a widow, has stuck to the head of the community so that it creates the image that *Calon Arang* is a person with a bad physical stature, when in fact this is not the case. It is the same with the following dialogue quote, it is as if when a woman is not married or not yet married by a man, it becomes a disaster and a disgrace so that it becomes an excuse to do whatever she wants.

"She gave birth to a daughter. So far, no one has married her daughter. That's why she's angry," (Page 59)

The form of inferiority in unmarried women, especially at the age of 25 years like Ratna Manggali is still valid today, it can be seen how the old virgin stamp always haunts women. Furthermore, another form of inferiority with Ratna Manggali, when she is always governed and submissive to her mother's power, in the quote below she is considered a "baby" and is prohibited from commenting anything, this is the reason why she finds it difficult to establish a relationship with a man, because his mother holds power over his body and voice.

"Where will you go mom?"
"Shut up!, you just a baby! don't ask questions." (page 39)

Furthermore, when Ratna Manggali was proposed by a man who turned out to be using it to bring down her mother, even when she was proposed, Ratna Manggali was not given the opportunity to refuse or accept, because all decisions are in her mother's hands, as can be seen from the quote below.

"I am grateful, Pastor. I hand over my daughter to you Sir." "And how many golds in marriage that must I fulfill?" asked Bahula. *"Oh that's a simple matter, Reverend Sir! I will accept any gift from you, with a feeling of gratitude, thousands of thanks,"* replied the widow of the Girah hamlet. (page. 73)

The person who proposed to Ratna Manggali was Empu Bahula, who was a student of Mpu Baradah. *Calon Aran* did not know the motive of Bahula marrying her daughter, which in the end was also her daughter-in-law who became the door of her weakness to be known by Empu Baradah, in the hands of Empu Baradah also *Calon Arang* died.

Conclusion

This study that has been done by the author, it is found that there are several forms of patriarchal culture that have been instilled by Javanese culture. The first, starting from social class status, when women get divorced, the status as a "widow" with negative stigma cannot be separated. Then, the form of social status that still survives is seen in Wedawati's stepmother who tried to evict her stepdaughter so that she would not feel at home, because her position as a stepmother and her children did not get proper recognition from the community. Furthermore, there is an inferiority in women carried out by fellow women and men. The first form of inferiority is the labeling that is attached to *Calon Arang* and her daughter Ratna Manggali as a widow and a spinster, besides that Ratna Manggali as a woman never gets her independence in speaking and expressing opinions, as evidenced when Empu Bahula proposed to her. That's because his mother always forbids to comment and interfere. The story of *Calon Arang* tells the black and white of Javanese culture that existed at that time, as well as the shackles of women in society, especially Javanese society.

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