



Feminist Literary Criticism in the Lyrics of Dangdut Koplo Songs in Indonesia

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Abstract

The purpose of this study is to identify the presence of traits that seem to exploit and marginalize women in the lyrics of koplo dangdut songs in Indonesia. The song lyrics were analyzed using three samples of Koplo dangdut songs, namely Kasur Sumur Dapur, Gadis or Janda, and Gula-Gula. The song lyrics will be examined using feminist literary criticism analysis. By using feminist literary criticism analysis, this research is expected to reveal all forms of exploitation and negative views towards women. The method that will be used in analyzing the lyrics of koplo songs in Indonesia is a qualitative method. The final result of this research has revealed and shown that there is indeed injustice against women, especially in some Koplo dangdut song lyrics in Indonesia. Some of the results that can be revealed include: (1) gender exploitation in society by showing the weakness of women as a gender that has no choice in determining the relationship between husband and wife; (2) gender stereotypes (3) sexual and verbal violence.

Keywords: *Exploitation; Women; Koplo Song; Gender*

Introduction

Koplo dangdut is a *genre of songs* that is an adaptation of dangdut music combined with ethnic and disco music, making the rhythm and tempo seem fast. The word "koplo" is taken from a Javanese word that means crazy or lost in thought. The use of the word "koplo" is actually a community's view or assessment of the character of music that is enjoyable to hear and feel, especially because of its fast tempo, which makes people want to enjoy the song by dancing freely and crazily in accordance with the rhythm and tempo of the music.

Koplo dangdut music changed the character of classic dangdut music, which was beautiful with the use of great vocal techniques, into music that was dense with drums and rhythmic beats with a fast tempo. As a result, the beautiful essence of classic dangdut music became music of "rah-rah" and

overindulgence. Not only that, with the development of koplo songs, the lyrics used in making koplo dangdut songs also seemed to be more vulgar, so dangdut was considered as immoral music.

Most of the koplo dangdut songs in Indonesia are about romance, sexuality and eroticism. The choice of theme for these koplo songs is certainly inseparable from the lyrics that contain implicit meaning, where women are used as targets to attract the attention of listeners and connoisseurs of dangdut koplo music. Basically, the themes chosen by the songwriters were taken from true stories and stereotypes of women, which are inherent in traditional society, so the writers and the general public consider the selection of coplo song lyrical themes to be normal and natural.

The use of terms that cornered women were used implicitly, where the use of sentences in these dangdut koplo songs were metaphorical and disguised sentences that cornered women, so when listening to dangdut koplo songs, people did not really understand the meaning of the lyrics directly and tended to consider it normal. These dangdut koplo songs indirectly approve of male dominance as a form of fairness in romantic relationships. In some songs, it is also implicitly shown that women are only objects of male sexuality.

Regardless of the use of dangdut koplo song lyrics in Indonesia, the position of women in traditional societies, even in this modern society, is still considered unfavorable. The social system that has been embedded and existed in society for a long time has become a reason for feminism to be prevalent in social life. Sadly, some men even benefit from the social system that has lived in society for a long time. In this social system, men will always be able to inherit a social order that results in male dominance over women.

Feminist activists believe that the inequality of gender relations, as well as the mistreatment of women, can sometimes occur in the most basic space, namely the family. More broadly, the rise of feminism also occurs in the world of work and in general society. It's no wonder that in songwriting, the lyrics also hint at feminism.

The analysis using feminist literary criticism theory is expected to be used as a scalpel in uncovering and understanding the meaning of dangdut koplo song lyrics that contain gender exploitation and stereotypes against women. This research focused on three important things contained in most of the lyrics of dangdut koplo songs in Indonesia, namely: Gender exploitation in society, by showing the weaknesses of women, as a gender that has no choice in determining romantic or husband and wife relationships, gender stereotyping of women and verbal and psychological sexual violence against women.

Method

Feminist literary criticism in the lyrics of dangdut koplo songs in Indonesia is analyzed using liberal feminist theory using qualitative research methods. The data used in this research is qualitative data that refers to forms of gender exploitation in society by showing the weakness of women as a gender that has no choice in determining romantic relationships or husband and wife, gender stereotyping of women and verbal and psychological sexual violence against women.

Mansour Fakih (2007: 81) the premise of liberal feminism comes from a view that believes that freedom and equality come from private and public spaces. The way liberal feminist theory works to fight for the gender debate is by providing equal opportunities and rights for every individual, including equality for women.

Result and Discussion

1. Gender Exploitation of Women in Society

According to Suharto in 2005, exploitation is a discriminatory attitude or treatment that is carried out arbitrarily for personal satisfaction. In addition, Martaja (2007) revealed that exploitation is the activity of utilizing something or someone using unethical means to fulfill personal or individual satisfaction. Gender exploitation of women is very common in both traditional and modern societies today. It cannot be denied that this has been going on for a very long time and has become a normality in society.

Women are very vulnerable to treatment that corners them, this is supported by the views of the community about women who still have the understanding that women should not need to get too high an education, women tend to act resigned and helpless, and women are only a complement in the world of work and society. These things make exploitation of women a common thing in society. Indeed, at this time there were several efforts made by adherents of feminism to voice gender equality in society. However, in many aspects of life, there are still many and frequent exploitation of women, especially in Indonesia.

Exploitation can occur due to opportunities that are considered as loopholes to carry out these activities. A real example that occurs in the community is, if women who happen to have less financially capable conditions, and are less physically attractive, or lack work experience, then there is a dominant nature in the closest community to take advantage of these opportunities, where it is likely that women will find it difficult to be accepted into work, or only get the opportunity to work in the lowest part with minimum wages.

Exploitation of women occurs not only from external factors or from outside, but also from within themselves. Unconsciously, some women will see themselves as weak and helpless, not needing to work to be successful in the future, because later they will have a husband who will support them later. Such thinking causes women to unconsciously allow themselves to be exploited. This happens because of traditional thinking that has long become a culture in society.

In the song "Kasur Sumur Dapur" by Mas Is arranged by Rudy Mahesa, there are lyrics that tell the daily life of a wife as a person who only stays at home, and does the duties of a wife. The following lyrics contain the impression of exploitation of women in social life, especially families.

"The kitchen well mattress is my job for life, from the time I open my eyes until I die, that is my main work as a wife, serving my husband, hoping for Divine Ridho. Kitchen well mattresses are my job for life, from the time I open my eyes, overtime is never counted."

The sentence above is an example of a Koplo dangdut song lyric that contains the meaning of exploitation of women. Traditional thinking may still be the view of some people in Indonesia. The view that a woman, especially a wife, after marriage will only stay at home, taking care of her husband's needs and the house. This invites a lot of controversy, where a woman should also have the same rights to do things outside the home, such as working, and doing activities freely as human beings who are equal to men.

In the title, it is clear that "Kasur Sumur Dapur" is a term used by the community to term a woman's duties after having a husband. Kasur means serving the husband in sexual needs, Sumur means a symbol of cleanliness in the house, while Dapur means preparing dishes for the husband when at home. These things are a form of exploitation that has long occurred in society. This song also proves that even now, the label attached to women, namely "Kasur Sumur Dapur" is still raised and used as a theme song, so this may still be a normal view in society, especially in Indonesia.

In Indonesia there is also a bill that regulates family resilience, which is strongly opposed by some parties. One example of such discrimination is in Article 25 of the Family Resilience Bill, which contains the obligations of each family member (husband as head of the family-wife as the manager of household affairs, treating husband and children according to religious and ethical norms). The bill has the potential to reinforce society's view of women's lack of bodily autonomy.

2. Gender Stereotypes

The term Stereotype in general is a term that appears as a marker against gender that has a negative nature and causes things that are cornered and unfair. According to Samovar & Porter in 2006, the definition of a stereotype is a view or perception that is believed about a group or individual based on preconceived attitudes and opinions. Stereotypes or views given by society towards men and women are very different. Men are stereotyped as strong and tough, while women are stereotyped as weak and fragile.

The inherent nature of both men and women is a social and cultural construct, which has been formed for a very long time. Where this view makes comparisons or distances between people. Of course, it is natural that men and women are biologically different. However, the views that accompany the traits between men and women are views that are carried out by a group, so that it becomes a culture. The stereotyping process that exists within the community indirectly affects developing children, who will automatically understand the stereotypes given to men and women.

In dangdut koplo songs, there is also a lot of stereotyping of one gender. The lyrics of dangdut koplo songs seem to agree with the stereotypes between men and women that have developed in society. For example, the lyrics of the song below:

"How could he be tempted, to light the fire of romance, maybe only temporarily, just to take a bath and have a meal. Men are good at making love, it is certain that they will lie. After the sweetness is discarded, the bitter taste will not be remembered again."

The lyrics of the song Gula-gula popularized by Elvy Sukaesih above contain a stereotype that women are only entertainment for men, depicting a wife who accuses another woman of being her husband's mistress, giving a negative stereotype of women as cheap. This is a verbal crime that is indirectly conveyed implicitly in the lyrics of a koplo dangdut song in Indonesia.

Negative effects that may not be felt directly are reducing company confidence in recruiting female employees, hindering career paths that women should be able to achieve, and reducing the opportunity for women to get the same salary or wage as men (Baron & Byrne, 1997). Research on gender stereotypes conducted in 30 countries by Best and William in 1982, found that men have a tendency to be more independent, aggressive, dominant, and ambitious, while in women Best and William found that their nature is considered more resigned and listening to others, including more respect for others and having greater feelings of guilt.

The lyrics of the song "Gula-Gula" also imply that the view of women (wives) in a marriage is not something that is done solely because of sexual urges, but marriage has a deep meaning for a woman. In line with research conducted by Best and William, who expressed their opinion that women are more likely to surrender and if then the marriage must accept that the marriage is not successful because there is another woman in the household. Meanwhile, men (husbands) tend to be more aggressive, because they are only concerned with sexual needs. These negative stereotypes lead to prejudice, discrimination and domination of weaker individuals (Snyder & Miene, 1994).

A song "Gadis or Janda" popularized by Mansyur also supports the negative labeling of women. Marital status, especially on the part of the woman, makes the difference between a widow and a girl.

This means that if a woman is married, and abandoned by her husband, she is labeled a widow, and the problem is that it is the men who determine whether the woman is worthy of being remarried or not. Women only surrender to the decisions of men.

According to Ismiati (2018) the formation of gender stereotypes begins when humans can use and involve their five senses, both men and women. They will begin to observe and imitate the behavior of older people, so that the social roles that exist in society are internalized and very difficult to change. This process will continue to happen repeatedly, until once children grow up, they will realize that gender stereotypes are things that are naturally formed when they are children.

3. Verbal Sexual Abuse

Verbal sexual violence occurs because there is an opportunity for someone to dominate the situation sexually. Acts of sexual and verbal violence are mostly experienced by women not only in Indonesia, but even outside Indonesia, similar cases often occur. Violence is common from the basic sphere of society such as the family, the sphere of education (school) and in society at large.

Sexual violence often occurs against women because of the value system that makes women look weak (gender stereotypes). Because of this, society views women as weak beings, so some people can take advantage of this as an opportunity to commit violence against women, both sexually and verbally.

The causes of violence by women have three factors that are ways for men to demonstrate power: patriarchal power, privilege and permissiveness. This is stated by Michael Kaufman, who is one of the feminist activists. Patriarchal power is a social system in which men or men are placed in a position of primary and dominant power holders. Dominant in moral politics, social and property ownership.

In researching the three dangdut koplo songs described above, sexual violence against women can be said to occur indirectly through the lyrics of dangdut koplo songs. In fact, there are probably only a few who are aware of the violence that occurs implicitly through song lyrics. This can be considered as sexual violence (referring to gender) that is done verbally and implicitly.

Conclusion

Gender exploitation, especially of women in society, is still rampant. This is supported by song lyrics that indirectly carry the theme of exploitation of women. The song "Dapur Sumur Kasur" is one example of a dangdut koplo song that marginalizes women by labeling them as creatures that can be employed at home or in other words, can be exploited.

Gender stereotyping is a society's view of the inherent characteristics of a person, both men and women, which is a social and cultural construction, which has been formed for a very long time. Of course, gender is a nature where men and women are biologically different. However, the view that accompanies the traits between men and women is a view that is carried out by a group, so that it becomes a culture. This is evidenced by the koplo dangdut songs titled "Gadis or Janda" and "Gula-Gula", which depict negative stereotypes of women.

Verbal sexual violence is inevitable because of the proliferation of songs whose lyrics are increasingly vulgar, implying things that corner women. Verbal sexual violence can occur because there is a "normal" culture towards women's gender status which is considered weak because the label given to women by society is still mostly negative, so certain parties freely make song themes that support feminism.

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