



Getting Rid of the Stereotypes toward Women among Javanese Society in the Novel *Entrok* by Okky Madasari

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Abstract

This study aimed to describe the struggle for stereotypical elimination of women in Javanese society in the novel *Entrok* by Okky Madasari. This research was conducted by means of descriptive qualitative and uses a feminism approach. The data source was the novel of *Entrok* by Okky Madasari. The data in this study were in the form of sentences, paragraphs, dialog citations and discourses that describe the form of the struggle for stereotyped disappearances. Data collection techniques used are documentation. The data analysis technique used in this study is content analysis or content analysis, namely, research that is an in-depth discussion of the contents of written information. The results of the study show that there is an effort by the main character in removing stereotypes against women in Javanese society, especially in the field of work. The conclusion obtained is that efforts to eliminate stereotypes against women in *Entrok's* novel occur because the main character wants to show that women are capable of being equal to men, especially in the field of work. Women are able to prosper and elevate their social status without the help of men.

Keywords: Stereotype; Woman; Feminism

Introduction

Literature work is not merely a writing describing social life, culture, and society history, but it is containing the values of life. In this context, literature work does not only entertain the readers, but also meaningful which is able to influence the readers' point of view or perception toward life. This means that a text can have a value because it gives a meaning to the readers (Iser, 1978: 20). Literature work such as novel also has value as a medium of communication by delivering messages which, although not as a direct utterance (Gora, 2015: 78). That also seems to appear in the novel entitled *Entrok* written by Okky Madasari. In this novel, the author raised the social situation of the Javanese society at that time in which there was inequality of position between women and men. A discussion about women sometimes makes women have two sides that are positive perception and negative perception. Women as objects of image, get perception of positive as well as negative. Those perceptions about women because they have two sides which one of the sides is that women have forms of beauty.

It seems unfair when talking about women and not mentioning feminism. Therefore, literature plays important role in feminism. Studies of women or feminism in novel generally tried to raise women to the surface so that equity and equality of gender can be realized. The concept of feminism first appeared in the West since the 1960s (Sugihastuti and Suharto, 2013: 4). Moore (1988: 14) stated that the social construction made role domination of men in culture and society (patriarchate) legitimized the relation of gender between men and women into masculinity and femininity. The movement of feminism influenced more aspects of women's life from social development, economy, politics, and culture. Feminism is women's movement which appeared by women's awareness that they have the same position as men. As stated by Geofe (1986: 837) that feminism is an organized activity fighting for women's rights and interests. This means that if women have the same position as men, then women have the right to define their own destiny.

Feminism aims to end the domination of men toward women by demolishing the cultural structure, law, and rules which place women as invisible and worthless victims. This was acceptable even by women as marginalization, subordination, stereotyping, and violence (Rokhmansyah, 2014: 128). Furthermore, Djajanegara (2000: 4) stated that the main purpose of feminism is to enhance women's position and degree to be equal of men's position and degree. Arimbi dan Valentina (2004: 7) added that feminism intends to fight for women humanity as free human being (women demanding their full rights as human beings). In Indonesian culture, it seems that there is still inequality of men over women as if it has rooted and become a habit. Talking about women related to gender cannot be separated from the social construction that regulates and places women in different positions with men (Derana, 2016: 167). The stereotypes found in Javanese society might cause harm and injustice for women. The stereotypes toward women happen in everywhere such as in government rules, religion rules, culture, and habits of society developed by those stereotypes. Based on the opinions above, it could be synthesized that stereotypes are negative labeling toward women caused by the gender views. These stereotypes toward women will later also influence and relate to other manifestations of gender injustice.

Although there have been negative stereotypes toward women, this does not mean that efforts to get rid of these views never existed. Women in Indonesia have fought for a better living long time ago since the era of colonial. They fought for getting freedom, education, and a better economic life. Many female figures took over the object of research. It was not only a figure (Zaeni, 2015: 212-223) or an image of women (Anggraini, 2016: 67-76) that is interesting to study, but there is also a form of injustice caused by the gender they experienced (Arista, 2017: 123-134). This article is related to the efforts of Javanese women to get rid of negative stereotypes in order to get a better economic life. The economic life here means that women can also work and do the jobs which are generally done by men. The more important is that women have rights to get paid equal to men, not just paid with food, but paid with money.

Methods

This research uses descriptive qualitative research. It is adjusted to the intended purpose that this research will give thoroughly analyzed descriptive qualitative information. The description includes the forms of stereotypes toward women found in the novel *Entrok* written by Okky Madasari. The qualitative method is a research procedure that results descriptive data in the form of written or spoken words from observable people and actors. In this research, the qualitative method will also include document review (Moleong, 2014:9). The research data resource is novel *Entrok* written by Okky Madasari which is published by PT Gramedia Pustaka Utama, Jakarta, with 288 pages. The data in this research are in the form of sentences, paragraphs, dialogue quotes, and discourses obtained from novel *Entrok* written by Okky Madasari. The technique used is documentation in *Entrok* written by Okky Madasari.

The data analysis technique used in this research is non-interactive technique such as recording documents or files (content analysis), which is discussing the content of information in depth. This research uses feminism approach as a tool to analyze the data that consists of three components of analysis, namely data reduction, data presentation, and drawing conclusions or verification. The activity of those three components is interactively carried out with the data collection process.

Result And Discussion

Okky Madasari's novel *Entrok* (2017) describes the struggle of women in showing their existence so that they can be equal to men, especially in the field of work. The struggle of the main female characters (Marni and Rahayu) was not that easy, they faced many obstacles because of the patriarchal construction in Javanese society.

Sumarni's Efforts to Get Rid of Stereotypes against Women

Sumarni, the mother, is a Javanese woman lives in Singget Village, Central Java. Sumarni is an uneducated figure and has confidence that by worshiping ancestors, her efforts to achieve success will be realized even though she is a woman. Marni is a figure of Javanese woman who lives in patriarches environment, believes that women should have equal position to men. The Javanese society generally has stereotypes that Javanese women are constructed to *masak* (cook), *macak* (wear makeup), and *manak* (have children) (Umam, 2015: 100). The stereotype toward Javanese women is reinforced by the customs or culture that seems to accustom women to their position below men.

“Samar-samar dalam ingatanku, terbayang Bapak memukul Simbok yang sedang sakit panas dan tidak bisa ke pasar.” (Madasari, 2017: 18)

“Vaguely in my memory, imagining Bapak hit Simbok who was sick and could not go to the market.”

“Dan laki-laki itu dengan seenaknya hanya menunggu makanan.” (Madasari, 2017: 18)

“And that guy just conveniently waited for the food to come.”

The quotes above show that the men's position is above women so that men feel like in power to do anything including harm against women. Women do not have rights to fight because only men considered having important role in a family. Figure of men is important in family as living support and leader. When a family gets no man, therefore that family will not have prosperous live because no man working to get money.

“Ya, makanya itu. Kalau sudah tahu bapak saja tidak punya, ya sudah. Nggak usah neko-neko. Bisa makan tiap hari saja sudah syukur.” (Madasari, 2017: 19)

“Indeed. You already know that father doesn't have any, just accept it. Don't screw yourself. Thank God we can still eat everyday all day.”

Javanese society at that time also had a stereotype that ones who could work and deserve to get paid were only men. If there were women who work, then they would get paid with food or groceries.

“Simbok berkata, aku tidak akan mendapat uang. Kebiasaan di pasar, buruh-buruh perempuan diupahi dengan bahan makanan. Beda dengan kuli laki-laki yang diupahi dengan uang.” (Madasari, 2017: 22)

“*Simbok* said, I’ll get no money. Usually in the market, women laborers get paid with food or groceries. It’s different from men laborers, they’ll get paid with money.”

That kind of stereotype makes women find difficulties for wanting something without men’s help. This condition was experienced by Marni, especially when she really wanted an *entrok*. *Entrok* is a Javanese language referring to breasts cover or better known as bra or BH (Madasari, 2010: 17). The desire to have *entrok* was not agreed by mother and *Paklik* (uncle).

“*Oalah, Nduk, seumur-umur tidak pernah aku punya entrok. Bentuknya kayak apa aku juga tidak tahu. Tidak pakai entrok tidak apa-apa. Susuku tetap bisa diperas to. Sudah, nggak usah neko-neko. Kita bisa makan saja syukur,*” kata *Simbok*. (Madasari, 2017: 17)

“*Oalah, Nduk, I’ve never had entrok in my life. I don’t even know how it looks like. I’m okay without entrok. My breasts still can be squeezed. Enough, don’t screw. Let’s just thank God that we can eat,*” said *Simbok*.

“*Nduk, entrok itu mahal. Mbok mending duitnya buat makan,*” kata *Paklik*. (Madasari, 2017: 19)

“*Nduk, entrok is expensive. It’s better to use the money for food,*” said *Paklik*.

Her mother and uncle’s disagreement made Marni disappointed but she continued to go to the market to peel off cassavas with her mother. Her desire to have *entrok* grew even greater after she got her first menstruation.

Dadaku kian membesar dan mengencang setelah aku mengeluarkan darah pertama kali. Aku makin teringat entrok. Makin besar keinginanku untuk mendapatkan barang itu. (Madasari, 2017: 19)

My breasts grow bigger and tighter after bleeding out for the first time. It reminds me about *entrok* and makes me want it more and more.

Her desire to have *entrok* led Marni to meet Teja, one of porters in market. She wanted to get paid with money, but Teja just made fun of her. He thought that women were not strong enough to *nguli* (lift things), women were only allowed to do easy jobs.

“*Ni, kamu ada-ada saja. Nggak ada perempuan nguli,. Nggak akan kuat. Sudah, perempuan itu kerja yang ringan-ringan aja. Ngupas singkong.*” (Madasari, 2017: 34)

“*Ni, you got nothing to do. No women lift things. You won’t be strong enough. Women like you are only allowed to do easy jobs. Go pell off those cassavas.*”

The statement above seems to reinforce the stereotype toward women who are weak creatures and whose position will not be equal to men. Teja’s point of view did not scare Marni. She even wanted to prove that she could do the job as porter like any other men could.

“*Aku kuat, Kang. Biasanya aku juga nggendong tenggok, nggendong goni. Bakul-bakul itu juga banyak yang mengangkat sendiri barang dagangannya dari rumah ke pasar. Hanya priyayi-priyayi saja yang nggak kuat angkat gono.*” (Madasari, 2017: 34)

“*I am strong, Kang. I usually carry tenggok and goni. Many of those bakul also lift up their own things from their home to the market. Only priyayi who are not strong enough to lift up things.*”

After those arguments, finally Teja allowed Marni to do the job as a porter. However, Marni's mother did not allow her just because that job is only for men.

“Nduk, semua itu sudah ada jatahnya. Orang kayak kita bagiannya ngoncek telo. Nguli itu berat, Sudah jatah orang lain.” (Madasari, 2017: 34)

“Nduk, everything has its own place. People like us only deserve to peel off cassavas. Nguli is a heavy job. Let someone else to do it.”

“Ini masalah ilok ora ilok-pantas-nggak pantas. Nggak ada perempuan nguli” (Madasari, 2017: 35)

“The problem is about ilok ora ilok (good or no good). No woman does nguli.”

The first statement from Marni's mother seemed to emphasize that stereotype toward women were considered normal in society. That women and men had their own portion, especially in the field of work. Marni's mother also argued that a woman does not deserve to do work that was usually done by men.

Although she had received a rejection, Marni still insisted on being a porter on the market. She could get the money to buy *entrok* but unfortunately she still did not feel satisfied. Moreover, after she dreamed of having a lot of beautiful *entrok*.

Pagi itu aku terbangun dengan kecewa. Segala keindahan dan kebahagiaan itu kenapa hanya ada dalam mimpi? Aku ingin punya entrok berenda. Entrok sutra bertahtakan intan dan permata.” (Madasari, 2017: 41)

That morning I woke up disappointed. Why are all of those beauty and happiness only in dreams? I wanted a lacy *entrok*. Silky *entrok* studded with diamonds and gems.”

Those dreams convinced Marni that she wanted more than being a porter with little salary. She decided to save her money until then she bought things to resell it.

“Mau buat bakulan, Mbok. Buat beli dagangan lalu nanti dijual lagi. Kayak Nyai Dimah.” (Madasari, 2017: 42)

“I want to sell, Mbok. I want to buy things and then I will resell it. Like Nyai Dimah does.”

Marni's desire to sell things was because she wanted to make her hopes and dreams come true. She did not want to be like her mother or other women who relied their lives on cassavas.

Teja, aku juga bukan siapa-siapa. Hanya anak wong kere, yang tiap hari menggantungkan hidup dari singkong, diupahi dengan singkong. Tak pernah ada cita-cita lain yang diturunkan orangtuaku selain bisa makan hari ini. Tapi aku menyimpan harapan dan mimpi. Setidaknya untuk entrok. Cukup dari harapan itu saja aku bisa melakukan apa saja. Dari buruh pengupas singkong menjadi kuli. Dan sekarang terseok-seok di bawah panas matahari, mampir ke setiap rumah, menawarkan belanjaan yang hanya sedikit. (Madasari, 2017: 45)

Teja, I am nobody. Only a poor girl, who relies her life on cassavas, gets paid with cassavas. No dream given from my parents to me unless being able to eat today. But I keep my hopes and dreams at least for *entrok*. Just because of that hope, I can do anything started from a cassava peeler to a porter and now stumbling under the heat of the sun, stopping by every house, offering only a small amount of groceries.

Marni decided to not sell her things in the market, she chose to go around selling her things. Her creative idea to come to buyer turned out to be successful (Madasari, 2017: 45). Marni's idea amazed Teja.

"Aku sama bapakku yang sudah puluhan tahun jadi kuli tidak pernah bisa mengumpulkan duit, apalagi buat bakulan" (Entrok, 2010: 44).

"Me and my father have been working for decades being porters but we couldn't save our money, let alone for selling things."

This statement from Teja indicated that he was a type of passive man (Entrok, 2010: 45). Although Marni had a crush for Teja, she remained critical to see Teja's weakness that he was unwilling to fight for his own fate to have a better living. Marni's independency in making money did not make her able to make decisions as she wished for. As a patriarchal Javanese woman, Marni considered giving unnecessary opinion. Her mother decided to set a marriage between Teja and her without her permission.

Malam itu, di belakang rumah, saat kuulangi permintaanku pada Mbah Ibu Bumi Bapa Kuasa, Simbok berbisik pelan, "Nduk, anak perempuan itu harus punya suami, punya anak. Kalau sudah ada yang melamar tidak boleh ditolak, bisa kwalat, jadi perawan tua." (Madasari, 2017: 48)

In that night, behind the house, when I repeat my requests to Mbah, Mbah Ibu Bumi Bapa Kuasa, Simbok whispered softly, "Nduk, a girl should have a husband, having children. You are not allowed to refuse when there is a proposal coming; you'll be cursed being a spinster."

Marni did not deny Simbok's statement, nor did she say yes. Teja proposed Marni the previous day but she refused because she was afraid of men and marriage. However, she kept it herself. She was more concerned with her effort in making money. Marni was a creative and diligent women, it could be seen from her efforts to make money. She was no longer only a seller but also crediting household things and began to lend money. Marni also bought a patch of land to plant sugar cane which was sold to a sugar factory and bought a second-hand car for rent during the harvest season.

"Ya monggo. Lima ribu bisa dibayar tiga puluh kali." (Madasari, 2017: 62)

"Yes, sure. Five thousand could be paid thirty times."

Hari berganti hari. Entah bagaimana awalnya, makin banyak orang-orang yang meminjam uang pada ibu. (Madasari, 2017: 68)

Day after day. Not knowing how it started, many more people to come borrowing money to mother.

Hari ini tebu di sawahku akan mulai ditebang. Pabrik Purwodadi sudah menyiapkan lorinya untuk mengangkut seluruh tebu yang dipanen di kecamatan ini, termasuk tebu milikku. (Madasari, 2017: 101)

Sugar cane today in my field will be cut down. A factory in Purwodadi has prepared the lori to lift up all sugar cane harvested in this sub-district, including my own sugar cane.

Berita aku membeli kendaraan roda empat tersiar begitu cepat (Madasari, 2017: 112).

The news about me buying a four-wheeled vehicle spread so fast.

Sekarang, dengan pikapku, mereka tak perlu menunggu lama dan menyuruh buruh bolak-balik. Sekali angkut semuanya beres. Mereka hanya harus membayar 2.500 sekali angkut. (Madasari, 2017: 113)

Now, with my pickup car, they do not need to wait for long and ask the laborer to go back and forth. With only one loading, all done. All they should do is just to pay 2.500 for each loading.

From her effort result, Marni could buy a TV and build a house.

Televisi membuat kami mabuk, melupakan segala hal yang dialami pada siang hari. Lupa utang dan segala kebutuhan. Terbius kenikmatan kotak bergambar itu, Ibu lalu memilih untuk memilikinya sendiri. Kami bertiga, naik bus, pergi membeli TV ke Pasar Gede Madiun (Madasari, 2017: 90).

Television makes us drunk; forget everything we experienced during the day. Forget our debt and all needs. Drugged in the pleasure of that picture box, mother chose to have it her own. We then took a bus, went to buy a TV in Pasar Gede Madiun.

Sayangnya Ibu memilih membangun rumah. Ia percaya rumah adalah kehormatan. Harta pertama yang harus dimiliki sebelum punya yang lain-lain (Madasari, 2017: 81).

Unfortunately, mother chose to build a house. She believed that house is an honor. The first treasure that must be possessed before having others.

Those efforts done by Marni to make a better living were actually still got mockeries. She often still got negative stereotypes. People thought that women who could work and get success must use negative things to achieve it.

Orang-orang bilang ibu memelihara tuyul. Makhluk halus berkepala gundul yang bisa membuat orang yang memeliharanya kaya. (Madasari, 2017: 54)

People said that mother raised *tuyul*. A little bald-headed ghost who can make people raising it become rich.

Kata mereka, “Bagaimana mungkin Marni kere bisa jadi sekaya ini kalau tidak punya tuyul?”
They said, “How does poor Marni become this rich if she doesn’t raise a *tuyul*?”

Not only being accused to have *tuyul*, Marni also was accused that she was a cruel and an evil loan sharks.

“Yu Marni, Kang Teja, kami mendengar dari banyak orang, katanya sampeyan ngrenteni duit. Itu dilarang agama. Kalian bikin sengsara banyak orang.” (Madasari, 2010: 75)

“Yu Marni, Kang Teja, we heard from many people that you like to take grab money. It’s not allowed in our religion. You’ve made people suffer.”

Not only that, Marni was also accused of being the person behind the single accident that killed Bejo, Marni’s driver. They assumed that Bejo was a *tumbal* (victim) of Marni’s wealth.

“Bejo jadi sajen. Sajen pesugihan” (Madasari, 2010: 121).

“Bejo becomes sajen (something in return). Sajen pesugihan (mystical activity to get rich).”

Sajen, pesugihan, tuyul, Gunung Kawi, selama bertahun-tahun orang-orang Singget telah menjadikan itu semua sebagai cerita yang disebarakan dari mulut ke mulut. Menjadi hiburan dan kesenangan di antara berbagai kesulitan (Madasari, 2010: 121).

Sajen, pesugihan, tuyul, Mount Kawi, over years that Singget people have made it all as a story spread by words of mouth. Entertaining and becoming pleasure among various difficulties.

Marni often heard those rumors from her neighbors around. She did not even give a damn because she thought that all of her efforts were purely from her own hard work. However, her daughter, Rahayu also thought that Marni was actually a sinful person.

Aku benci ibu. Dia orang berdosa.

Aku membenci ibu. Kata orang, dia memelihara tuyul.

Aku membencinya, karena dia menyembah leluhur.

Aku malu, Ibu.

(Madasari, 2017: 58).

I hate mother. She is a sinful person.

I hate mother. People said that she raised *tuyul*.

I hate mother, because she worships ancestors.

I am ashamed, mom.

This was where their incompatibility began to appear. Sumarni and Rahayu come from different worlds. Marni with her belief toward ancestors and Rahayu grew up among modern Islam. However, Marni's efforts did not immediately stop to achieve success, because through Rahayu, her daughter, Marni also fought to increase the status of her social class. Marni gave her support for Rahayu to go to college. Marni wanted Rahayu could work as an employee like other *priyayi* (upper class of Javanese people who work in offices).

“Dia mau kuliah, mau jadi sarjana. Pangestune, Gusti, biarkan aku yang pertama kali menyekolahkan anak sampai sarjana di Singget ini” (Madasari, 2010: 123).

“She wants to go to college. *Pangestune* (bless me), *Gusti* (God), let me be the first one in Singget who can send children to school until college.”

Not only trying to have an equal position with men in work fields and to elevate her social status, Marni also had a noble goal so that laborer women like her could get paid with money, not with groceries anymore.

Sayangnya tidak ada buruh perempuan di sini, betapapun ingin aku mengupahi mereka dengan uang sebesar buruh laki-laki. Upah yang besarnya sama, tidak lebih kecil hanya karena Ia perempuan, lebih-lebih hanya diupahi dengan telo (Madasari, 2017: 103).

Unfortunately, there is no laborer woman here, how I really want to reward them with the same money that men get. The same wage, not smaller just because she is a woman, moreover only paid by cassavas.

Despite of many accusations against her, Marni did not give up to fight for her family and her own kind. To her, a woman should stand on her own feet, not just relying herself on a man. She tried to do whatever she thought was right for her to advance her business, although it was often against religion.

Ibu ingin orang yang sangat antusias untuk membantu seseorang mencapai kemakmuran dan kejayaan. Selama ini ia hanya mengenal Mbah Ibu Bumi Bapak Kuasa. Upaya batinnya baru sebatas memohon di tengah malam, dorongan ke makam kekuasaan desa, dan selamatan setiap hari Mani (Madasari, 2017: 92).

Mother wants people who are very enthusiastic to help someone achieve prosperity and glory. All this time she only knew *Mbah Ibu Bumi Bapak Kuasa*. All she could do was only begging in the midnight, visiting cemetery of village authority, and *selamatan* (ceremony) for every *Mani* day.

Not only begging the ancestors in the midnight, Marni also went to Mount Kawi with Koh Cahyadi to ask for her business success.

Sepanjang perjalanan Koh Cahyadi telah mengeluarkan apa yang akan mereka lakukan di Gunung Kawi. Mereka akan tirakat di sekitar makam Eyang Sujo dan Eyang Jugo. Sesajen dan dupa yang sudah disiapkan dari Madiun tetap di samping makam. Ada tumpeng lengkap dengan panggang dan ubo rampenya, buah-buahan, dan rokok. Selama tirakat mereka tidak akan berbicara dan makan-minum. Mereka juga melarang hal-hal yang tidak baik. Satusatunya yang mereka lakukan adalah berdoa memohon berkah (Madasari, 2017: 95).

Along the way, Koh Cahyadi explained what they would do on Mount Kawi. They would do *tirakat* (spiritual meditation) around the cemetery of *Eyang Sujo* and *Eyang Jugo*. *Sesajen* (ritual meal) and *dupa* (myrrh) have been prepared from Madiun and kept them remain besides the cemetery. There are *tumpeng* (yellow rice mountain) completed with *panggang* (roasted chicken) and *ubo rampe* (meal complement), fruits, and cigarette. During *tirakat*, they would not speak, eat, and drink. They were also not allowing bad things happen. The only thing they would do was praying for blessing.

From the effort done by Sumarni above, it could be synthesized that those efforts were done to get rid of negative stereotypes toward women, to fight for a better living, to be accepted among society, and to be in the same level as men. However, those efforts received rejection from the society and her only daughter. Sumarni sometimes felt sad because people around her hated what she did. She only worked hard to get a lot of money so she could get rich then people would not underestimate her ever again. The discrepancy between Marni and Rahayu often put them into fights. Meanwhile, as a mother, Sumarni still loved her daughter very much. She gave the best in life for Rahayu. Even though they were close, they had their own beliefs, Sumarni with Javanism and Rahayu with Islam.

Rahayu's Efforts to Get Rid of Stereotypes against Women

Rahayu as a Javanese woman, lived in a more advanced life where she could get an education but she was still exposed to Javanism by her mother, Sumarni. As an educated daughter (especially by Islam), Rahayu then grew up becoming a modern Javanese woman. Rahayu was ashamed of her mother because everyone in the village knew that her mother is a Javanese and not a Moslem. She hated her mother, very, since her school friends and her religion teacher often said that her mother was a sinful person.

"Aku buang. Itu sirik, dosa. Ibu tidak beragama," kataku sambil menangis. (Madasari, 2017: 57)

"I threw it away. That's shirk, a sin. Mother has no religion," I said in tears.

*Aku membenci ibu. Dia orang berdosa.
Aku membenci ibu. Kata orang, dia dia memelihara tuyul.
Aku membenci ibu, karena dia menyembah leluhur.
Aku malu. Ibu.*

(Madasari, 2017: 58).

I hate mother. She is a sinful person.

I hate mother. People said that she raised *tuyul*.

I hate mother, because she worships ancestors.

I am ashamed, mom.

Kata Pak Wiji, guru agamaku di SD, Ibu berdosa. Di depan kelas dia berkata, ibuku tak beragama. Ibuku sirik. Masih menyembah leluhur, memberi makan setan setiap hari. Pak Wiji juga bilang ibuku punya tuyul (Madasari, 2017: 57).

Mr. Wiji, my religion teacher in school, said that mom was a sinful person.

The discrepancy between Marni and Rahayu made Rahayu decide to go to college in Jogja, faculty of agriculture. Her decision to choose agriculture was not for the sake of her own, it was for the sake of people's prosperity in her village.

Aku kuliah pertanian. Waktu itu dengan cita-cita mulia agar aku bisa membantu orang-orang di desaku dan memperbanyak panen. Agar mereka semakin makmur dengan keuntungan yang berlimpah (Madasari, 2017: 135).

I am studying agriculture. With a noble purpose at that time so that I can help people in my village and increase their harvest. So that they can get more abundant profits.

Rahayu had an opposite personality from Marni. However, both of them have the desire to help people around. If Marni did it by opening a business so that many women could get proper job with proper money, then Rahayu did it by giving freedom to women from the violence of authorities and businessmen. Her dream was not only about helping people in Singget, but also helping people around in Magelang when she was an apprentice. This could be seen in the quote as follows.

Kami berempat datang untuk melatih guru-guru ngaji di daerah ini. Orang-orang yang hidup dengan ketulusan, membagi ilmu yang dimiliki ke orang-orang yang sama sekali belum mengerti (Madasari, 2017: 139).

All four of us came to teach *ngaji* (reciting Qur'an) teachers in this area, living with sincerity and sharing their knowledge to people who did not understand Qur'an at all. Rahayu sincerely taught the teachers to recite Qur'an with their own recitation group. Her effort did not go well because there were disturbances, kidnappings, and murders in her teaching place. Rahayu and her recitation friends had the intention to expose those crimes. This was seen in the quote as follows.

"Bukan salahmu, Fik. Juga bukan salah kita. Kita semua telah berusaha sebaik-baiknya," akhirnya aku membuka suara (Madasari, 2017: 156).

"It's not your fault, Fik. Neither is ours. We've all tried our best," finally I started the conversation.

"Niat dan usaha hanya dicatat Tuhan, Rahayu. Tapi hasilnya yang dibutuhkan semua orang." Taufik sedang emos (Madasari, 2017: 157).

"Our intention and efforts are recorded only by God, Rahayu. But the results are needed by everyone." Taufik was emotional.

Rahayu and her friends were succeeded to free the people although Rahayu was finally sent to jail and labeled as PKI (Indonesian Communist Party).

Kami telah menjemput dua anak Mehong. Untuk sementara, istri dan anak-anak Mehong akan menginap di markas kelompok kami. Pagi tadi kami telah mendatangi kantor polisis, menanyakan kelanjutan laporan istri Mehong. Tak ada jawaban yang jelas, mereka meminta kami menunggumu (Madasari, 207: 159).

We had picked up two children of Mehong. For the meantime, the wife and children of Mehong would be staying at our group headquarters. This morning we went to the police office, asking for the process of the report by Mehong's wife. There was no clear answer, they asked me to wait for you. Not only helping Mehong's wife, Rahayu and her friends continued to help expose the murder and kidnapping mystery in that area. This could be seen in the quote below.

Tapi tidak bagi kami. Aku, Amri, dan Pak Kyai. Enam hari ini adalah kesempatan. Teka-teki yang jawabannya akan kami dapatkan. Enam hari ini akan menunjukkan siapa sebenarnya yang berkuasa di atas kita. Mereka yang datang tiba-tiba bersama senjata atau raga kita sendiri yang selalu setia membungkus jiwa dan menemani kita memanjatkan doa-doa? (Madasari, 207: 159).

But not for us. I, Amri, and Pak Kyai. These six days will be our chance. We'll get the answer of the mystery. These six days will show us who really has power over us. Those who came suddenly with their weapons or our own bodies which are always in faith wrapping our souls and accompanying us to pray?

Conclusion

The study of the novel *Entrok* by Okky Madasari shows that women fought to have equal and the same position as men especially in the work field. Both Marni and Rahayu, took different directions but still had the same goal of helping and giving freedom to people around them especially women to have a better living and prosperous.

Marni with her simple dreams to have *entrok* which then led her to do everything to make her dreams come true. Marni, an innocent girl trying to make her dreams come true then realized that she could do anything what men did. Not only trying to escape from poverty until finally she made it to achieve material things, Marni also fought for her kind to achieve the same prosperity as men especially the salary. Marni wanted to prove that women could also get the same rights as men. On the other hand, Rahayu started her effort to teach religion and recitation and then continued to get involved in practical politics by stopping the brutality of the authorities against Mehong and his friends.

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