



Gender Injustice Against Bimanese Women and Their Resistance in *Nika Baronta's* Novel

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Abstract

This research aims to explain the form of gender injustice experienced by Bimanese women during the Japanese colonial period (1942-1945) and the form of resistance in the novel *Nika Baronta* by Alan Malingi as a research source. This research type is qualitative research with descriptive method. The data collection is done with three stages, namely categorization, tabulation, and inference. Analysis of the data used feminist literary criticism with a focus on looking at literary works as a female reader. The results showed that there are gender injustices in the form of stereotypes, violence such as verbal violence and sexual violence, subordination, and marginalization of Bimanese women as depicted through the main female characters in the text. In addition, there is also resistance to gender injustice against Bimanese women such as the Bima sultan's policy of *Nika Baronta* as a form of macro resistance and dressing up like grandmothers and hiding in the attic as micro resistance.

Keywords: *Gender Injustice; Bimanese Women; Nika Baronta; Feminist Literary Criticism*

Introduction

Literary work is an art with the author's perspective through the realization of real life based on the experiences around him. Through novels, authors illuminate the "human experience" that describes the life of an ideal society or vice versa. The problems raised in the novel are very complex, not least the problems that focus on women. Many authors raise women's issues as stories and main characters, be it topics that position women as personalities who are inspired or even disadvantaged. Nurgiyantoro (2013: 107) in most fictional stories the position of female characters is often treated, viewed, or positioned lower than male characters. This can be found in several phenomenal works such as *Azab and Sengsara* (Merari Siregar), *Ronggeng Dukuh Paruh* (Ahmad Tohari), *Saman* (Ayu Utami), *Cantik Itu Luka* (Eka Kurniawan) and *Layangan Putus* (Mommy ASF).

The problems in these novels can be said to be gender injustice, which is generally dominated by women. The problem of gender injustice against women is still found in the social life of Indonesian society. Based on central statistical data, gender inequality in Indonesia reached an index of 0,456 at 110 out of 170 countries (Nugroho et. al., 2023). The cause of gender inequality (injustice) is a limited

understanding of the roles and equality of each gender, where women are positioned as inferior and men as superior. Then women are subordinated to men, not having equal rights and opportunities in various aspects of life.

Gender injustice shows the position of women as victims of marginalization, subordinated, stereotyped, given workloads to experience verbal, physical and sexual violence (Dewi, 2019; Wicaksono et al, 2022; Gani and Marizal, 2023). In fact, these problems are raised by authors based on their unrest with the surrounding environment. One of them is Alan Malingi (as Bima writer & culturist) whose novel *Nika Baronta* tells about the resistance of cruelty, oppression and violence by the Japanese military sex between 1942-1945 against the sultan and the people of Bima, especially Bimanese women (Mbojo tribe), West Nusa Tenggara, Indonesia. This is in accordance with the opinion of Kuntowijoyo (1999: 140) that the author is the mastermind in his work, he creates literary works not separated from the principles of local society, namely by not letting himself be separated from society. The novel *Nika Baronta* is the second published historical novel from El-Sufi Publishing in 2022 which was previously first published in Yogyakarta by Genta Press in 2007 and has a thickness of 203 pages. This novel is one of the 15 nominees of the Emerging Writers in UWRP.

Alan Malingi wants to present the story of Japanese violence that developed in the community. This can be seen in the events experienced by female characters Jubaidah, Halimah, and Suhadah who were victims of gender injustice at that time against Bima girls. By presenting the dark events of Indonesia, the gender injustice experienced by women is the author's contribution to gender equalization efforts. The awareness that women have equal opportunities and protection is the purpose of feminism. The emergence of feminism claims injustice for women and demands equality with men, which in this case is motivated by patriarchal culture (Nurgiyantoro, 2015: 108). Therefore, through literary works, the feminism movement can be constructed through the redrawing of stories about gender injustice experienced by women. Next, a study in literature that focuses on issues related to gender justice and equality is developing, namely feminist literary criticism (Wiyatmi, 2017: 15). Feminist literary criticism is one of the varieties of literary criticism that aims to analyze gender relations and oppression of women.

Understanding the variety of gender injustice that exists, the author is interested in analyzing the gender injustice experienced by Bimanese women in the novel *Nika Baronta* by Alan Malingi and its forms of resistance using the perspective of feminist literary criticism. The study will focus on the forms of gender injustice experienced by female characters, especially Halimah and Suhadah. Feminist literary criticism analysis is predominantly used in the works of female authors, but it does not limit if it is used in analyzing the works of male authors. However, it is necessary to understand the responsibility in text analysis by (Pradopo: 2002), namely a clear description of each other aspects discussed such as how it happened, what the motive is, why the story appears so that it can be explained in more detail the cause and effect. That way most of the meaning of the story can be revealed and can be understood in depth.

Previously, Alan Malingi's novel *Nika Baronta* was researched from a feminist perspective. The research is in the form of an article with the title *Analysis of Alan Malingi's Novel Nika Baronta: A Feminism Study* by Kusmiati, et al (2023). This analysis resulted in an assessment that focused on the existence of Bimanese women in a period of oppression. Oppression in the form of cultural values, power relations, and patriarchal culture. Although they have similar data sources, the focus of the data and the analytical techniques are different. However, the study became a reference in developing this research by the writer by examining forms of gender injustice and resistance using the perspective of feminist literary criticism.

In addition, there is previous research, an article titled *Gender Injustice in Seno Gumira Ajidarma's novel Drupadi* by Tati Akhbaryah (2022). The research shows the existence of gender injustice in the form of stereotypes, subordination, marginalization, violence and double burden as well as its influence on the personality of Drupadi. And also presented the character's resistance action through a

feminist literary criticism approach. Then the next research from Astuti, et al (2018) is Gender Injustice against Female Characters in the novel *Genduk* by Sundari Mardjuki: A Study of Feminism Literary Criticism. This study describes the form of gender injustice and its causes experienced by female characters, namely *Genduk* and *Yung*. These two studies are interesting and relevant to be a reference because they both want to examine the forms of gender injustice experienced by female characters. The author wants to examine gender injustice experienced by female characters in the novel *Nika Baronta* by Alan Malingi, which is a historical novel and departs from the true story of Bimanese women during the Japanese colonization. In addition, the author will also examine the form of resistance carried out in the novel to overcome gender injustice from Japanese soldiers during the Bima sultan.

Because of that, this research has novelty because no one has studied the form of gender injustice in the novel *Nika Baronta* by Alan Malingi using feminist literary criticism. The study focuses on the forms of gender injustice committed against Bima women and how they resist. Remembering that this novel is one of the historical novels that tells the phenomenal events at that time, namely *Nika Baronta* (mass marriage under the orders of the sultan) to save the Bimanese girl who want to be exploited for sex. In the analysis, it can also be seen how the author represented Bimanese women at that time and its influence on today's readers. It is hoped that this research will become one of the reference documents for other studies in examining relevant topics and exploring the problems of gender injustice in Indonesia.

Literature Review

Gender Injustice

Gender is a differentiation between women and men based on roles, behaviors, and traits that are considered appropriate for both and are interchangeable both socially and culturally (Azisah, et al., 2016: 5). Then by Vilain (via Rowland and Incrocci, 2008: 332) responding to the growing issue of gender variation revealed that gender identity based on the law of sex as a choice of society is only two, namely male and female, although the results of sexual and gender variation are theoretically unlimited based on genetic, hormonal and environmental influences. In another definition, gender is part of the social process in the division of people and social practices based on lines of identity, which in the gendering process often involves a certain hierarchy (Beasley, 2005: 11). This is something that cannot be avoided in the emergence of gender injustice, namely the dominance of power by one gender. Gender injustice is a situation where there is different treatment of opportunities, involvement or participation on either the male or female side that causes disadvantages for one of the parties (Azisah, et al., 2016: 16). Gender injustice is also understood by other terms such as gender bias, gender disparity, and sexism (Yonata, 2020: 13). The forms of gender injustice that women often experience are subordination, marginalization, double burden, stereotypes, and violence (Dalimoenthe, 2021: 27).

Feminist Literary Criticism

Feminism was introduced in the 19th century and is not a new movement or ideology. Matters related to gender and women in literature are explained in the sub-discipline of literary feminism. Feminist literary criticism is a variety of literary criticism that analyzes gender relations, especially views justice for women's existence, including situations when women are under male domination. Feminist literary criticism develops in various ways, namely 1) feminist literary criticism of women as readers, 2) feminist literary criticism that sees women as writers, 3) psychoanalytic feminist criticism, 4) marxist literary criticism, 5) black and lesbian feminist criticism (Wiyatmi, 2012: 34-35). Feminist literary criticism is usually used in studying works written by women, but has begun to be used in works written by men as long as the works can be identified and describe the oppression of women (Wiyatmi, 2017: 16).

Reserach Methods

This research is a descriptive qualitative research. This analysis aims to explain the form of gender injustice against Bimanese women during the Japanese colonization in Bima (Indonesia) and its resistance in the novel *Nika Baronta* by Alan Malingi as a data source. Research data in the form of words, phrases, sentences that contain information related to gender injustice and its forms of resistance become the object of research. After reading, the data found were recorded and classified according to the problem studied in the data table of findings. Data analysis was applied through categorization, tabulation, and inference. Categorization was done by grouping the data based on various forms of gender injustice. Then tabulation was done by summarizing all the data in the form of a table. Then inference at the final stage was used in interpreting and summarizing the research results based on the theory of feminist literary criticism that reads literary works woman as reader.

Research Result and Dicusion

Result

Based on the analysis of the novel *Nika Baronta* by Alan Malingi, the following are the forms of gender injustice against Bimanese women and the resistance.

Table 1.1 The Forms of Gender Injustice in the Novel *Nika Baronta* by Alan Malingi

The Forms of Gender Injustice	Finding's
Stereotype	A woman is considered powerless and should not stick to her principles too strongly.
	Women are considered not to approach men first.
	The assumption that it is a disgrace and taboo for the Bima community if women first express to men the desire to get married.
	Labeling that a woman with a poor physique is not suitable to marry a man with a good physique and the perceived low value of a girl marrying a widower.
Violance/ Hardness	Women were raped by Japanese soldiers.
	Women received verbal violence that led to sexual invitations.
	Women must follow and service the sexual desires of Japanese soldiers.
Subordinate	The burden on the minds of orphaned women by the uncle with moral burden because he considers himself responsible for their future.
	Women cannot decide their life path on their own, including choosing a life partner.
Marginalization	Exploitation of Bima women as prostitutes.
	The desire to send Bima women to Java and Sumatra in trade for jobs.

Table 1.2 The Data of Resistance to Gender Injustice in Alan Malingi's *Novel Nika Baronta*

The Forms of Resistance	Finding's
<i>Nika Baronta</i>	The command from the Sultan of Bima to marry off all Bimanese girls as quickly as possible was even carried out en masse.
Concealment (Hiding)	Bima women stay in the attic of the house.
Dressed up like an old lady	Bimanese girl eats a betel leaf and wears tattered clothes.

Discussion

The Forms of Gender Injustice

1. Stereotype

Stereotype is a negative labeling and stigmatization that results in discrimination and injustice against certain groups or genders (Suharjuddin, 2020: 27). Stereotyping of women is often done by labeling them as a weak gender. Such as the assumption that women cannot become leaders and only suitable for taking social science or education fields rather than engineering are examples of labeling that actually limit freedom in women's socio-economic life. In addition, labeling women as weak allows men to commit violence either physically by hitting them or psychologically by abusing them. This case is found in the novel *Nika Baronta* by Alan Malingi as follows.

“You're a weak woman, don't follow your desires too much,” Ori Kero warned.

“It's not good to be too principled like that, my child.” (Malingi, 2022:162)

According to this quote, Jubaidah, a female character who has lost her family, is labeled by her uncle as a weak and helpless woman who is stubborn. Since the expropriation of her father and sister by the Japanese army, her physical strength has been weakened and her health has declined. Her uncle, Ori Kero tried to persuade Jubaidah to stay at his house with her younger cousins. He cared for her, but behind his sympathy, his uncle actually uttered remarks that gave the assumption that Jubaidah was a feeble woman, without anyone so she should not be stubborn in keeping herself to stay alone. This indicates is a stigma that women are creatures that cannot survive on their own, especially when they are in a sad condition and should not be too firm in their principles.

The writer of the story intends to portray Jubaidah as a girl who is deemed unfit to live on her own without her parents. However, Jubaidah is depicted as a strong-willed individual who believes that her father and sister are still alive and will return home. The character of Ori Kero, who serves as an uncle figure, perpetuates the belief that men are stronger than women, leading to assumptions that weaken women and prevent them from asserting their principles and acknowledging their weaknesses. The uncle attempts to exert control over Jubaidah due to his perceived authority as an elder or substitute parent. Stereotypes and labels are not only imposed on Jubaidah but also on her sister Halimah. Consequently, the uncle holds power over the lives of his nieces, restricting their freedom when it comes to choosing potential husbands. This can be seen in the quote provided.

Not only Jubaidah, stereotypes or labeling of women who should not be principled also happened to her sister Halimah. As a consequence of this, the uncle seemed to have the power to control the lives of his nephews, namely by limiting their freedom in choosing prospective husbands.

“Under these conditions you can't hold principles. Tonight you must make a decision. For this afternoon I have gone to my relatives in Rontu village and if there is no obstruction tomorrow in the morning I will invite them to your house along with the headman. I will marry you off to a young man from Rontu, his name is Mustamin... (Malingi, 2022:180).

According to the cited passage, both of them are under restriction by their own uncles. The condition described by the author that they are in a tense situation is when the Sultan of Bima has issued an order for Bimanese girls to be married off as quickly as possible so as not to be used as *Jugun Ianfu* (sex workers) by the Japanese army. Ori Kero felt he had the responsibility and power to marry off his niece and find her a husband. But what his uncle did was very injustice to both of them, they were not even given the freedom to choose their own partner. This is also inseparable from the pressure or hegemonic power from both the Sultan of Bima and the Japanese army as men who are often considered a superior group.

In addition to labeling women as feeble and unable to make decisions, stereotyping is also carried out by the author through the creation of standardization that partners must be compatible in terms of physical beauty and status.

Most of the married couples met for the first time during the marriage ceremony. It is not surprising that there are so many pairs of brides who do not seem to be compatible. Sometimes a girl has to be married to a widower, sometimes the man is handsome but the woman is ugly. And vice versa. (Malingi, 2022: 177-178)

The author of the given text positions women as being judged and demeaned based on their choice of a partner. The author establishes criteria for young women to marry a man, but suggests that if they marry a widower, they are of lower value. The narrative also portrays women in a negative light, emphasizing their appearance and comparing them to men. The use of phrases such as "a bride who looks incompatible" and "sometimes the man is handsome but the woman is ugly" reinforces stereotypes and stigmatizes women. This bias towards physical appearance in marriage can have a detrimental effect on women's self-perception. Additionally, the text highlights the views of Bima society at the time, indicating a prevalent judgmental attitude towards women. Overall, the text presents a negative perspective on women and perpetuates gender stereotypes.

The narrative “sometimes the man is handsome but the woman is ugly” also strengthens the stereotype that men are dominant in judging women by stigmatizing them negatively. The writer's attention is drawn to the sentence “the bride who looks incompatible” but followed by “Sometimes a girl must be married to a widower, sometimes the man is handsome but the woman is ugly” highlighting that the marriage of a girl to a widower is like a shameful thing, even the author positions women in the word “ugly” who are side by side with handsome men, this is sad for women. It is as if the author is biasing marriage because of physical problems. As a female reader, this can affect women's minds if they marry a widower or feel that they are physically less than their partner.

The labeling of Bimanese women does not end there, the author describes the views of Bimanese society at that time through Ori Kero's conversation with citizens as follows.

“*Mpori Ma Lao Raka Jara*” meaning the grass that comes to the horse. Really unusual.” Ori Kero continued.

“It's a slur on women who are coming to men.” Others continued.

“Although indirectly women are looking for men to marry because their parents find a mate, but actually this becomes disgrace and a taboo in the life of the Bima people.” Ori Moa reinforced his argument. (Malingi, 2022: 176)

The context of the conversation took place in the midst of *the Nika Baronta* issue, which was one form of the Bima Sultan's decision to get Bima girls married quickly before the Japanese army made them sex workers. A Bima woman and her parents try to find a husband as quickly as possible, even though they have to make introductions to men's houses, offer themselves to be married and even propose to men. However, the quotation shows that the response of Bimanese men considered it a shameful act and a disgrace.

This labeling caused massive discrimination against Bimanese women during the Japanese colonial period. Although the conditions were clear because of the tense situation, the view of the inferiority of women continued to occur in the community. There is a high probability that this labeling was also an influence of Japanese war politics. Based on Fatimah's (2020) opinion that Japan used to adhere to the Confucian teachings that women are soft, calm, and obedient. Meanwhile, men are hard, brave, active, and aggressive. This ideology led the Japanese to think that women were considered inferior and subordinate so that before marriage, Japanese women were governed by their fathers and after marriage were governed by their husbands. This context indirectly explains that women must perpetuate their lives to men, especially husbands. So it is possible that the uncle's behavior towards his niece looks like he wants to control her because he sees himself as a substitute for their father.

This is also possible because Bima also has a patrilineal system. The male figure becomes the head of the family and is responsible for all decisions in the household. This makes them seem to have full control over women. Through this Bima proverb, the society, in this case men, openly cornered the position of women who first proposed data. Women are likened to grass, which is a plant that is usually sought after for horse food, while men are likened to horses. The term "horse" as a symbol of men cannot be separated from the stereotype of the Bima people who describe horses as animals that are energetic, strong and capable of fighting. At that time the horse was also the most commoditized animal in the southeast region, either NTB or NTT, especially Bima. Until now the Horse Racing festival is always held every month to week with boys as the control, people call it "Joki" at Bima. Some of this background that makes this animal depicts the power of men which fosters the assumption that it is difficult to fight the power of men.

2. Violence

Violence is an act committed against a particular gender as an invasion or attack on its physical or mentalpsychological integrity. The existence of violence can be caused by gender power inequality in society (Suharjuddin, 2020: 27). Violence can occur to women or men either as victims or perpetrators. However, violence against women is still a serious problem in Indonesia. Based on Komnas Perempuan's 2023 Annual Report, there were 289,111 cases of violence against women. Violence against women is also categorized based on women's lives with their surrounding environment, both personal relationships called personal domain violence, in the public sphere, namely public domain violence, and the state as state domain violence (Catahu, 2023).

Forms of violence against women can take the form of physical and non-physical violence, including beatings, harassment, rape and others that deprive them of justice. Violence against women has been happening for a long time and one of the background problems in Alan Malingi's *Nika Baronta* is sexual violence, both verbal and physical.

Verbal Violence

Verbal violence against women is understood as the act of presenting speech that leads towards sexuality. It can be in the form of calling with a disrespectful tone and choice of words, referring to the physical form to the point of discussing women's genitals and others that do not respect women. This happens because sexual violence also starts from stereotypes against women, namely considering women low and easy to seduce. One of them happens to the character Halimah in the following excerpt from *Nika*

Baronta's novel.

“Come with us. We have fun there. You will be full of this.” (Malingi, 2022:121)

Based on this quote, Halimah is forcibly seized in front of her parents. The soldiers attacked her while saying the phrase “have fun” which implied that Halimah would be used as a sexual appetite for the soldiers. Then the sentence also intends to satirize Halimah who has been starving lately because all the food and crops of the community have been confiscated. But more than that, the satiety referred to here is an insult to Halimah's character who will be treated improperly after being taken to their headquarters.

Based on the story in *Nika Baronta*, the Japanese soldiers before raiding Halimah's house, had already seized other women. Initially they were looking for Halimah's father who became one of their targets because the father worked on the radio so it was afraid that a lot of Japanese information would leak through him. However, Halimah, who initially dressed up as an old lady, did not accept that her father was taken, so she was also caught. Halimah's position is already in a state of knowing the risks if she is taken prisoner, this statement actually makes her even more afraid of her fate as a woman. Based on this, the Japanese army has committed verbal violence against Bima women, this was done so that Halimah felt afraid and did not dare to fight back in the seizure process.

Sexual Violence

Sexual violence is one of the most prominent problems in *Nika Baronta's* novel. Sexual violence is a universal problem which means that it does not only occur in Indonesia but in the world and sexual violence is not a new problem. Since the colonial era, sexual violence has been carried out, this happened during the Japanese colonial era which is described in the following quote.

A moment later, one of the men entered and opened my clothes. I tried to scream and rebel. But I couldn't help it because my mouth was wrapped in cloth and my hands and feet were tied. I just gave in. And he pinned me down, squeezing my breasts. After a while, another one came in and did the same. And so it continued and I don't know how many men were on top of me at that time. I was unconscious until the afternoon when I woke up and realized that it was called rape. My body felt sick and weak. My virginity as a crown had been taken away. I wept bitterly. But to whom should I complain. I was alone among them like a thirsty horse (Malingi, 2022:166-167).

According to the quotation, Halimah's character tells how she was raped by Japanese soldiers. The author describes the situation of how Halimah's character from the beginning to the end was raped. Previously, Halimah was described by the author as a woman who had a firm and brave attitude compared to her other siblings so that she did not remain silent and tried to shout and rebel when she was raped. However, her efforts were useless and she could only surrender because she was at the Japanese soldiers' headquarters with her hands and feet tied. The rape of her happened from morning to evening and was carried out in turn by Japanese soldiers.

Rape is the thing that hurts the most and robs a woman of her dignity. Especially if it is done repeatedly, it can have an impact on the psychological state of the victim. This act cannot be separated from the unrestrained lust and power of men over women. Through Halimah's storytelling, Japanese soldiers are likened to “thirsty horses”. This illustrates how the Japanese soldiers were treated inhumanely and cannot be separated from their stereotypes of men who are always considered as horses. However, if in the view of society the horse is a strong and agile figure by Halimah, this strong and agile is described as the ferocity of a man in committing rape as described in the quote above and reinforced by the events in the following quote.

The Japanese were initially known as heroes to the Indonesian people because the sultan and the people of Bima initially welcomed them. But slowly the Japanese became more and more cunning and

could not be prevented. Women during the Japanese colonial period were complacent because they promised something that made women have freedom. In some developed areas such as Java and Sumatra, women were encouraged to get involved by the Japanese. Japan established a women's organization called "Fujinkai" which involved all women from various social strata, they were employed with the promise of a scholarship, a better job and others who gradually became sex slaves (Fatimah, 2020).

In the evening they partied like crazy. I observed the situation. It turned out that I wasn't the only one who suffered a similar fate. Many other girls from nowhere were raped and molested. The following days I and the other captive girls were placed in a barracks shelter. Then every morning and evening and even at night we were chosen to serve them. This was how it was during our time in the shelter. Every day there were new girls who became residents of the barracks. They came not only from our area but from other areas such as Java and Sumatra. They were more numerous than the girls from our area (Malingi, 2022:167).

Who knew that women victims of rape in Bima also revealed a new secret of the Japanese army who often sent women from other regions such as Java and Sumatra to be raped. This happened in the mission to sell Indonesian women to their various bases in each region. Women are used as sexual gratification or in their term *Jugun Ianfu*. *Jugun Ianfu* is a term for women who became forced sex or prostitutes during the Japanese colonial era. This cannot be separated from the Japanese government policy since the 1900s which legalized prostitution in their law called *Kosho Sedo*. This incident became one of the human rights violations against women that had claimed around 200 thousand victims in various Japanese colonies (Suliyati, 2018: 159-160). Then by Elmira (2020) *Jugun Ianfu* is a war crime committed by the Japanese army against women through recruitment promised scholarships and jobs. Therefore, *Jugun Ianfu* is not just that but something bigger concept, namely the possibility of a war strategy. For them, by weakening their women, the strength of an area will be weakened.

3.Subordination

Subordination is an act of undermining women's position or not considering the importance of women's existence in social practice. One form of subordination can be found in men's assumptions that women are emotional rather than rational, making them unsuitable as leaders and decision-makers suitable as leaders and decision makers (Yonata, 2020: 15). In addition, subordination is also understood as positioning women as number two, namely considering women to have low quality or below men so that it affects the provision of positions, salaries and others that are subordinated (Azisah, et al., 2016: 13). Because of this, subordination has the effect of limiting women's rights and discrimination in various aspects. One of them was experienced by Halimah and Jubaidah who lost the right to determine their own spouses because their uncle, Ori Kero, considered them unable to survive and take care of themselves after the departure of their parents. The existence of the *Nika Baronta* policy gave the uncle the power over his nieces to marry them off immediately.

"Now I have married off your sisters and siblings. It is only you two who remain my burden and responsibility." Ori Kero said to Jubaidah and Halimah after the officials had left his house. (Malingi, 2022:179)

Kero feels himself to be the savior of his two nieces and considers them to be two weak women who cannot determine their own future. After leaving their uncle's house, Halimah and Jubaidah were pressured and coerced by their uncle.

"Under these conditions you can't hold principles. Tonight you must make a decision. For this afternoon I have gone to my relatives in Rontu village and if there is no hindrance tomorrow morning I will invite them to your house with the headman. I will marry you off to a Rontu boy, his name is Mustamin..."

“I am tired of find match for you both. I hope you can understand my efforts.” Ori Kero was a little annoyed (Malingi, 2022:180)

Ori Kero puts pressure on Jubaidah to not argue with him. Some parts that make Jubaidah's character unable to refuse such as “Under these circumstances you cannot hold principles” then “Tonight you must have a decision” and “I hope you can also understand my hard work” as if cornering Jubaidah so that she cannot refuse her statement with another intention to marry Jubaidah to her relative's son. In the quote, Jubaidah as a woman feels that she is not given a voice to argue even to tell her no on what she does not want. The uncle has exercised control over his niece.

Jubaidah and Halimah cannot make their own choices about who to marry because the parental responsibility to them is now taken over by their uncle. Ori Kero feels he has the right to express his annoyance even though it is not at his own children. This is because she does not want to be married off to someone she does not love, let alone recognize. This makes it difficult for those who have been orphaned to choose their own path because there is a sense of indebtedness to their uncle who takes over as guardian.

“I surrender and whoever is best according to the uncle is the best for me.” Jubaidah makes her choice. (Malingi, 2022:184)

Based on the citation, Jubaidah surrendered because her uncle continued to urge her. Jubaidah could not reject her uncle's control over her. Feeling that she has been offended from various aspects, she can no longer wait for her boyfriend, Anwar because of the urgent situation. The end of Jubaidah's defense and the previous two quotes are a form of control of the uncle to his niece. Women are positioned lower than men so that the uncle believes all his considerations and thoughts are better for his nephew regardless of the fact that it has eliminated the freedom of the nephew in determining the path of life and who will be with him in the future. The uncle's thought that Jubaidah only thinks about her love, prioritizing feelings over logic is the basic thing that causes him to subordinate his own nephew.

Subordination also happens to parents who find their children a mate without thinking about the aspects that become the benchmark for their daughters to choose a husband. This is not separated from the conditions that befell the girls at that time. The emergency situation because they did not want to be used as *Jugun Ianfu*, the girls could only surrender to accepting the fact that they had to be married off to people they did not love and did not know before.

It was as if one of the signs of the end of the world had occurred in Bima. A girl proposed to a boy. Something very foreign and strange to the customs and religious norms that have been adopted. But it had to be done to protect Bimanese women from the lust of older brothers. Parents with daughters began to walk around looking for *jejaka* and widowers to immediately marry their daughters. (Malingi, 2022: 176)

In this quotation, the author has positioned Bimanese women as objects that are degraded. The statements “a sign of the apocalypse”, “foreign and strange things for customs and religious norms” seem to indicate that the sultan's decision, namely *Nika Baronta*, is a shameful thing and puts women in a corner. It is as if women will never be said to be good if they first start something related to marriage. The author through this quote seems to be one-sided in “The Girl proposes to *Jejaka*” which could have been simplified. However, in the quote there is also a play on the reader's emotions in the next sentence which temporarily dismisses it with the phrase “protecting the Bimanese woman”. The author can influence the reader but also dramatize it too, especially for female readers. There are further words such as “old brother” as if to depict Japan is still respected behind Japan's position as a criminal and colonizer.

4. Marginalization

According to the Big Indonesian Dictionary, marginalization is an attempt to limit or restrict the role of certain groups. Then Santoso (2016: 415-417) explained that marginalization is a gender problem, in this case more often experienced by women due to social exclusion in the development process, this can be seen in existing social life. For example, the low representation and participation of women in various sectors. This is why marginalization is also understood as a process of impoverishment of women through the marginalization or elevation of women so that they cannot act and express themselves (Derana, 2016: 168). Marginalization of women is often influenced by stereotypes that develop in society. Women are considered to have weak physical strength, which triggers a low view of women. One form of this is the provision of work that demeans the position of women, namely making them sex workers as in the following quote.

..... Because we are planning to set up bars and we really want the girls of Bimanese to be waitresses so that they are not unemployed. The bars will not only be in Bima but in other areas too, Paduka.

“We also want Bimanese girls to become workers in Java and Sumatra.” The messenger continued. (Malingi, 2022: 171)

Based on the quotation, the condition described by the author is that the Japanese soldiers who act as Japanese envoys meet the Sultan of Bima to tell him that they will give jobs to Bimanese women, which is actually their trick to make Bimanese women sex graters and sell them outside the region. This Japanese lie was part of the war politics they practiced in their colonies. The Japanese applied divide and conquer politics as the Dutch had done before, they had from the beginning scattered even fellow Indonesians themselves, namely by dividing certain areas to be privileged and other areas that were marginalized in terms of policy (Ishak, 2012: 10). Therefore, the reporting was done so that their movement would be more free and as if they had received permission from the sultan even though they had done it first.

At the same time, one of the Tureli whispered to the Sultan that it was just a trick. Actually, the Japanese military wanted to use Bimanese women as sexual appetites for their soldiers and they had already done that. (Malingi, 2022: 172)

A Tureli (Sultan's subordinate) told the truth that the Bimanese women had been used as sex objects for the soldiers while in Bima. There has been marginalization to sexual violence that caused injustice for Bimanese women at that time. If in other regions there is a practice of deception by promising jobs and scholarships to girls or women who do not have a husband, but in Bima it is done by force, namely kidnapping them in front of their parents, disturbing them at school, and as payment for being released from captivity. But the Japanese used the same reason because many Bimanese women were unemployed so they were worked in Japanese bars.

Gender injustice will continue to occur, the problems of Bimanese women during the Japanese colonial period illustrate that marginalization has existed for a long time and is still a big problem for women to get equality. Gender equality and women's empowerment are believed to be the key to ending poverty or marginalization of women poverty or marginalization of women. Women's poverty cannot be separated patriarchal culture that limits women's participation in public life. Men always get more access in various sectors of life, even though not a few women are the backbone of the family, including being the head of the family, but their access is eradicated because of the stereotypes that develop in society (Palulungan, et al., 2020).

Forms of Resistance

The Japanese game in using Indonesian women during colonialism was structured and gradual. Japan promised jobs, freedom, and others as a trick to utilize the power of Indonesian women. However, the game gradually showed that Japan had carried out massive exploitation by becoming Indonesian women as sex slaves. This was no exception in Bimanese as one of the Japanese colonization areas in eastern Indonesia. Bimanese women during the Japanese colonial period experienced the same thing as Indonesian women in other regions who were initially given the opportunity to go to school. However, they also experienced the bad fate of being kidnapped and snatched to serve the Japanese soldiers.

Given that Bimanese women had previously been given a good upbringing from their parents and received religious education since Bima turned into a sultan, they knew that being a sex worker was a disgrace and an act prohibited by religion. The sultan, the community, the parents and the women themselves have the spirit and determination to resist both colonization in general and the gender injustice they experience. The following are some of the forms of resistance found in Alan Malingi's *Nika Baronta*.

1. Nika Baronta

Nika Baronta is a time when Bimanese women had to be married off en masse, quickly, and obviously by force. Present as the Bimanese sultan's policy in saving Bimanese girls from the Japanese intention to employ them as sex slaves. In addition, *Nika Baronta* is also considered a rebellion of the Bima sultan who no longer wants to follow all Japanese directions and orders.

Then the Sultan rose from his seat "There is no other way. Immediately marry off all girls and girls who have reached puberty. Announce my order to all corners. The Japanese Military Government does not want widows or married women, they want girls. Therefore, as soon as possible we anticipate in that way." The Sultan offered a solution. (Malingi, 2022:175)

Based on this quote, the Sultan of Bima was furious with the Japanese behavior that had harassed and raped Bimanese women, both at school and as a result of kidnapping in people's homes. The decision taken by Salahudin was inseparable from the development of Islamic teachings which had become part of the Bima sultanate's legal order. The sultan ordered his subordinates to legalize marriage for girls and women because Japanese soldiers only wanted virgins.

Bima used to have a legal system that balanced customary law and Islamic law in all aspects of life, this can be seen in the writing of the daughter of the sultan of Bima, Siti Maryam R. Salahuddin in her article as follows.

In addition to adhering to the teachings of Islam, the people of Bima also obey the Customary Law of the Land of Bima (hereafter referred to as HATB). Since the Islamic government system (sultanate) was implemented by Sultan Abdul Kahir Rumata ma Bata Wadu (the 26th King of Bima Kingdom and the first king to embrace Islam). In 1611, the HATB became effective and touched all citizens without exception. Sultan Abdul Kahir mandated all levels of government and the people to carry out the teachings of Islam truthfully. Thus, Islamic Shari'a became the guideline for the spiritual life of the people of Bima, in line with the customary law that had been in force since the kings before Islam. The two legal systems were applied because they did not contradict Islamic law. In fact, the HATB contains the norms of Islamic teachings. HATB has regulated various aspects of life such as governance, how to adjudicate, and regulate the orderly relations of the daily life of indigenous peoples. (Maryam, 2016:2)

Bima people after converting to Islam, are quite famous throughout the country with their religious strength, even their philosophy of life and their handling until now in migrating cannot be separated from their servitude. Islam and customs in Bima always prioritize the nobility of women and

protect their dignity as human beings that need to be preserved. Even in Bima there is a special traditional clothing called Rimpu with Islamic characteristics. Rimpu is the local wisdom of the Bima people who want to translate the value or meaning of their religion into their own culture so that the religion can then be attached and cannot be separated from local culture (Kurais, 2019: 24). The wearer of the rimpu is also differentiated, if not married, the girl who wears the rimpu only shows her eyes and palms, just like the veil, only wearing a typical Bima sarong.

According to this, the position of Bimanese women is highly guarded, even their clothing is based on Islamic law. That is one of the principles of the Bima people who prepare their daughters as well as possible both in terms of household knowledge and religion to be proposed to properly and religiously as well. When faced with a problem like this, the sultan quickly made the decision to marry Bimanese women. As a female reader, if understood in the present, the sultan's decision can reap the pros and cons. This is because Bimanese women are in a dilemma of two sides, namely they get a solution to save themselves from kidnapping and deprivation as sex slaves, but on the other hand, their freedom in determining a partner, enjoying youth, and several other things are restricted. Even the existence of resistance in this form cannot be separated from subordination or other forms of gender injustice. If it is explored again that at that time the Japanese only wanted women who were virgins, it indicates that there was a long-standing stereotype that girls were likened to newly blooming flowers so that there was a special satisfaction for those who fucked a girl. This illustrates how women really become objects in the matter of satisfying men's lust.

2. Dressing Up Like Grandmothers

The resistance to gender injustice, especially sexual violence, is also carried out on a micro level, namely personally by Bimanese girls. Before the *Nika Baronta* policy, Bima girls avoided being kidnapped and taken by Japanese soldiers by dressing up as grandmothers.

For girls who had not yet found a mate, they had to be willing to eat betel nut every day, dress in tattered clothes and dress up like grandmothers. This is an anticipatory trick to trick the eyes and passions of the old brother's troops who at any time continue to patrol to look for girls in every village and village (Malingi, 2022: 179).

Based on this quote, it illustrates the struggle of Bimanese women who are willing to transform themselves into grandmothers every day by eating betel nut, dirtying their clothes as well as their faces and bodies as well as the way they speak. This was done to trick the Japanese soldiers who were unable to control their lust when they saw Bimanese girls. This became one of the strategies to survive because the Japanese soldiers continued to patrol to look for girls.

3. Hiding

Besides dressing up as grandmothers, Bimanese women also used another strategy by hiding. They hid in parts of the house that would not be touched if searched by soldiers such as in the attic, digging holes in the ground and others.

They even had to eat and sleep in the attic every day. (Malingi, 2022: 179)

According to the data quotation, the author describes the situation of Bimanese girls during the emergency period of the Japanese army who patrolled looking for Bimanese girls between villages. Hiding in the attic was one of them because the Japanese soldiers did not know that Bima people's houses also used the attic for storing rice and other harvest materials. They thought there was no access to the attic so it was used as a hiding place. They had to be willing to eat and sleep on the attic until the time was declared safe.

Conclusion

The results obtained from the analysis of forms of gender injustice and forms of resistance in the novel *Nika Baronta* by Alan Malingi include three things.

First, related to the forms of gender injustice, several quotations were found that describe the position of women as parties who are inseparable from stereotypes, violence, namely verbal violence and sexual violence, subordination and marginalization. This is mostly illustrated by the main characters Jubaidah and Halimah who received stereotypes or labeling of weak and stubborn women by their uncle Ori Kero and the impact on subordination, namely limited rights in choosing their life partners, this is also done by some parents to their daughters in Bima. In addition, verbal and sexual violence are the main problems in the novel. And finally, women were marginalized as a trick of the Japanese army who wanted to employ Bimanese girls as *Jugun Ianfu*.

Second, the form of Bimanese women's resistance to gender injustice experienced. There is a macro resistance, namely the existence of the Bimanese sultan's policy, namely *Nika Baronta*, which is an order to marry Bimanese girls as quickly as possible and even in mass. Then before there was a solution from the sultan Bima, Bimanese women carried out a micro resistance strategy, namely dressing up like a grandmother by eating betel nut and dressing in rags. In addition, they also hid in the attic to trick Japanese soldiers who patrolled to kidnap or seize Bimanese girls to be used as sex slaves (*Jugun Ianfu*).

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