

Representation of Gender Ideology in Indonesian Novels:

The study of the Reformation Era Novel

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Abstract

This article is based on a phenomenon that gender ideology practiced by a society may be reflected on the production of literary work. Thus, even though a novel known as an imaginative work, its content and its gender ideology cannot be detached from social reality. This writing aims to describe (1) role and gender identity (2) women struggle and her relationship with other characters, (3) types of gender ideology, (4) Gender inequality, and (5) the relationship gender issues and Indonesia novel produced during reformation era. Gramsci's theory on hegemony and gender perspective helps describing those five problems presented in this article. The object formal of this research is gender ideology presented in six novels written by Indonesian authors during reformation era. Meanwhile, the material object of the research consists of six novels produced in Indonesia during the reformation era and written by Indonesian. The research found that the six novels represent patriarchal ideology, familiasme ideology, ibuism ideology, and general gender ideology. The four gender ideologies created domestication of the position and the role of women. The existence and the organization of the gender ideology are supported by masculine hegemony in Indonesian culture. Therefore according to Gramsci, new hegemony should be constructed opposed to those capitalist one. The creation of new hegemony must be constructed on the basis of alteration of consciousness, thinking patterns, perception of world conception, as well as their moral norm. This can be done through education. Besides that, the six authors can be termed as intellectual organics who offers new ideology to deconstruct old hegemonic ideology.

1. Introduction

Literary work basically a reflection or depiction of its era, and every era has its problem and various tendencies. Issues and trends may be reproduced in the form of literary work written during the era. This happens for the author who created the work is part of society of the era. They may observe and comprehend life and its problems from realities around him, which later influenced his works. It is not surprisingly if, later,

literary work from one particular period indicates certain trends according to the trend of the era.

This trend is also found in the novel written during the era of reformation. As it is largely known that the revolution of technology, information, and globalization has begun to strengthen since 1990s. The emergence to broader access to information has fueled the development of feminist thought in Indonesia. This thought becomes increasingly strong,

radical, open and complex. Further, freedom of press in the year 2000s led to freedom of thought and expression. This freedom allows a tendency to freedom in writing fiction (novel) namely literary work has been dominated by issues such as body as sexuality including gender problems and deconstruction on gender ideology practiced by a society. Many women started to write this kind of work, and some male writers are also found writing the same theme.

Those works are well known as works of liberation or work of reformation era, the era after the fall of Soeharto's authority. The spirit of reformation greatly influences those works. The spirit of reformation requires freedom to express individual's thought which was silenced in the past and also by the presence of deprivation of creativity during the New Order era. Furthermore Suryakusuma (2007:16) stated that since the reformation era, literary field is more developed compared to other fields, such as economics, politics, education, health, transportation and any other fields. The mushroomed of literature in the era of reformation can be said to be booming in many a wide range and genre such as local literature, Islamic literature, community literature, children literature, chicklit, teenlit, as well as cyber literature. However, this article will be limited to explore gender problems in the work of literature.

With regard to this study, six Indonesian novels written during reformation era serve as material objects. They are Ayu Utami's novel *Saman*, *Geni Jora* by Abidah El Khalieqy, *The Book of Nonsense* by Seno Gumira Ajidarma, *Maesa Ayu Jenar's Nayla*, *Putri Cina* written by Sindhunata, *Tanah Tabu* written by

Anindita S. TAYF, *Tempurung* by Oka Rusmini, and *Jati Sababy Ramayda Akmal*. The sixth novel represents the dominant gender ideology. Furthermore subjects to be discussed are (1) roles and identity of gender (2) Women struggle and their relations to other characters. (3) Kinds of gender ideology : (4) gender inequality; and (5) The relation of gender inequality to the reformation era in Indonesian novel using Gramsci Hegemony and gender analysis.

2. Concept of Ideology

Since earlier, human beings, either man or woman, have been conditioned by to socio-culture environment. Through socialization process, human beings learn to distinguish type of men from those of women not only by looking at biological determination, but also at the association with their basic functions and job suitability. From this process of learning, gender theory accumulates and now has become the theoretical and philosophical framework and thus transforms into an ideology. As an ideology, gender has become a way of thinking, system of thought, ideas that shapes characteristics, attitudes and behavior of an individuals, of communities, and of society. Gender even determines economic and political system of a country. Gender is part of everyday life and lived as norms and values.

Women studies' encyclopedia records that gender is a cultural concept seeking to make a distinction in terms of men's roles, mentality, and their emotional characteristic known within a society. As Hillary M. Lips stated in *Sex and Gender: An Introduction* quoted by Nasaruddin Umar (1999: 33-34) that gender is cultural expectation of men and women. Udasmoro (2009:1) also mentioned that

gender is a social relation between different sexes involving social, political, and cultural aspects. Some views see the determination of gender as a natural for women has reproduction organ such as uterus, ovum, vagina, and breast feeding. Yet, women are also known to be blessed with gentle natural traits such as beautiful, emotional, motherly, meanwhile men are considered to be manly, rational. Those traits in fact are not natural and interchangeable. It means that men may have those what so called female natural traits, and so do women. Therefore, gender is not a natural but rather roles practiced within a society in which women posed in feminine roles and men in masculine ones.

According to Saptari and Holzner, in their book *Perempuan, kerja, and Perubahansosial: Sebuah pengantar studi perempuan* (An Introduction to Women's studies (1997: 192-193), gender ideology influences women's behavior and social relations between men and women. Through certain mechanism, ideology can be dominant force in the society. Suryakusuma (1991:83) states that gender ideology constructed by Indonesian, ideology defines men and women in narrow, limited, and stereotypical roles.

In various values, stereotype, rule and belief regarding relations of man and woman or their identities bases gender ideology. The gender ideology may operate within a society for a long term as long as supported by gender belief systems. The belief systems refer to a belief and perception on women and men, on masculinity and femininity. In other words, the gender belief system covers descriptive and perspective elements namely the belief "what is the real and how the men and women should be (Deaux and Kite 1987:82).

Gender ideology governs women and men's identity, position, behavior. The form of this ideology can be dominant or appears in one place or certain time (Satari&Holzer, 1997: 211). Compared to matriarchal ideology, patriarchal ideology is considered to be the most dominant in Asia (Bhasin). Meanwhile in British Capitalist society and in Indonesia, familialism is very dominant. Familialism is an ideology constructing women's roles as a house wife, as good wife, and as good mothers (Barret). According to Abdullah (1997 : 10) This familialisme ideology is widespread and pervasive to the public or social arena. Mies and Djayadiningrat (In suryakusuma) shows that during the New Order era, ideology of ibuism was very dominant in Inonesia. Ibuism is an ideology consists of a combination of bourgeois values and traditional noble value that allow whatever action taken by women for the sake of family, community, class, firm, or state without asking or hoping any reward. Furthermore Suryakusuma (1991) claims that gender ideology which was very dominant during the New Oeder is ideology bapak-ibuisme which posed a father as main sources of power and mother is the medium of power in the society. In Asian countries apply various forms of public ideology , the ideology that emphasizes the value of female seclusion, exclusion of women from certain areas(exclusion), and emphasizing women's femininity

Related to gender ideology, literature plays important rolesto the ideology. Literature as part of discursive practice within a society as conducted by mass media participating in setting up or changing ideology (Budianta). Women studies has proved that symbolic world including literature has become an

established institution that forms, organizes, and preserves dominant gender ideology (Saptari & Holzer). Novels as part of arena and symbolic cultural organization has proved to have a major influence in forming, organizing, preserving and directing as well promoting gender ideology.

3. Theoretical Framework

As a form of scientific activities, research work of literature requires a theoretical foundation. The selection of various theories used is directed by the problem to be answered by research and by the objectives to be achieved by this study (Chamamah - Soeratno, 2001: 13-14). Theoretical basis used to address issues that have been raised is Gramsci's theory of hegemony and gender analysis. Briefly theories were described as follows.

First, Gramsci's theory of hegemony. Gramsci's concept of hegemony is introduced into the British cultural studies in the early 1970s contributed new perspective on popular culture (including literature). The starting point of the concept of Gramsci about hegemony is, that a class and its members exercise power towards the classes below it by force and persuasion (Simon, 2001:19-20). Hegemony is not a relationship of domination by using the power, but relations with the consensus using political leadership and ideology. Hegemony is a consensus organization.

In his *Prison Notebooks*, Gramsci used a variety of terms which he said is equivalent to ideology, such as culture, philosophy, world view or conception of the world. Similarly, the term intellectual and moral

reform when Gramsci talked about the transformation of consciousness as a prerequisite for improvement to socialism (Simon, 2004:85). Thus, ideology is not a fantasy or a world fantasy belongs to either individual, nor anything that is in the clouds, and is beyond human activity. Ideology is a material that is manifested in the rules and ways of life carried out by individuals collectively.

Ideology always provides a variety of rules for human's practical action which is conducted collectively. This, later, manifests in the social practices in the institutions and organizations where social practices take place.

In addition to ideology, an important concept discussed by Gramsci is hegemony. The starting point of Gramsci's concept of hegemony is that a class and its members run the power to the lower classes using two ways: repression and persuasion (Simon, 2004:19). The way of repression conducted by the upper class against the lower class is identified as domination, while way using persuasive method is called hegemony. Intermediary acts of domination are done by the state apparatus such as the police, army, and judges, and hegemony is infused in order that the dominant class can exercise its power to dominated classes.

Thus, Gramsci's concept of hegemony rests on its 'intellectual and moral' leadership. Leadership means that dominated classes' voluntarily commit to be ruled or led by the dominant class. The agreement of dominated class occurs because the dominant class success in instilling the ideology. Ideological internalization is done by building a system and institutions, such as state, common sense, culture, organization, education, and so on,

which strengthens the hegemony. Besides that, the hegemony to the lower classes do not always run smoothly, barriers, and obstacles may occurs, especially from classes who do not accept the hegemony. This disagreement can be undertake by repressive action taken by state apparatus, such as the police. Domination and hegemony become important in Gramsci theory .

Secondly, gender analysis. In the history of human thought, gender analysis is an analysis that is considered to be new and have positive responses lately. This analysis has helped to sharpen the social analyzes that already exist. In the field of epistemology and research is, for example critical analysis of Frankfurt School who focuses their attention to the development of capitalism and the dominant epistemology of positivism. This critical analysis seems to be incomplete without attention to gender issues. The birth of feminist epistemology and feminist research is the improvement of the Frankfurt school when adressing questions to gender problems. Thus, gender analysis is a critical analysis that sharpens the existing critical analysis (Fakih).

The development of gender analysis (women studies, gender studies) is largely influenced by the evolvment of women's movement or feminism. Due to the diversity of the women's movement and feminism, the definition of gender analysis are also found numerous (see Mosse , 1996: Fakih , 1997; Saptari & Holzner , 1997: 45-50) . However, in general it can be said that women's studies or gender analysis tries to lift the woman to a better position. Here, gender studies is viewed as gender justice and gender equality (structurally and culturally). According

Saptari and Holzner (1997 : 46) there are two purposes of the women's study or gender analysis , namely (1) to gain an understanding of the mechanism of development of asymmetrical relations on the basis of gender, race , and class in a society and its preservation , and (2) to search strategy that may change the situation to a situation high embodies a more symmetrical relationship.

4. Research Methods

Research as a systematic and organized activity requires a scientific foundation work, which includes three foundations. First, the framework theory is the foundation resulted from the analysis of previous research whose aims to find answer scientifically . Second, the methodological foundation is a foundation that aims at form work regulations and to prove the theoretical response generated. Third , the intellectual foundation is the ability to read, analyze, interpret, and concluded (Chamamah - Soeratno , 2001:14-15) .

The method used in this research is descriptive - qualitative. descriptive qualitative means that the research implements study using some of the concepts and methodological principles of qualitative research (see Bodgan & Biklen , 1982). Some concepts and methodological principles in question, of which a concept or principle of data sources, are data collection, and data analysis techniques. The use of some of the concepts and principles is adapted to the purposes of the study. That concept is not described theoretically and separately, but it is integrated with the problems described in the novel Indonesian and gender ideology of the reformation era.

5. Analysis

5.1 Roles and gender identity

Saman, a novel by Ayu Utami, represents gender roles of women accepted by Mak Argani and his mother Wis. Traditional female gender roles are rejected by modern women such as Laila, Shakuntala, Yasmin, and Cok. These four women perform gender roles of contemporary women. Besides female gender roles, Saman represents male gender roles. The prominent male gender roles of men in the Saman are those which have already existed culturally, namely their roles in the public arena. Male gender roles are accepted by Sudoyo (father Wis), Mintoraharjo (father of Shakuntala), Wisanggeni (Wis / Saman), Sihar, Anson, and Nasri. Sudoyo is a head of family as well as the head of the Bank in Perabumulih. Shakuntala's father is the head of the household as well as a lecturer. As the head of the household, they exercise their power traditionally so it seems that they enforce their ideology to their daughter.

Novel Geni Jora represents contemporary female gender roles despite having different backgrounds from the novel Saman. The setting of the novel is girls' boarding school where women are depicted to dedicate all their time to improve their ability in the public sector, for example the characters Jora, Masid, Mishwa, and Elya. In addition to the illustration of contemporary gender roles of women, this novel also does not overlook traditional female gender roles. Women who have traditional gender roles are depicted as grandmother, mother of Jora, and Omi (mother) Ida. They spend their time to fulfill their roles in the domestic sphere such as cooking, washing, and caring children.

Geni Jora presents significant differences of traditional female gender roles to the contemporary one. Female traditional gender

roles are portrayed to be very dependent on their husbands as breadwinners. Therefore, they have no other choice but to accept the decision of their husbands who want to conduct polygamous marriage. Meanwhile, women portrayed contemporary gender roles are very independent. They do not want to accept playboy men.

Unlike the female characters represented to have diverse gender roles, in these novels all the figures represented men have traditional gender roles. Male characters are illustrated to spend their time in the public sector, as breadwinners, and very active for self-actualization in the public domain.

In the novel *Kitab Omong Kosong* prominent gender roles found are contemporary ones. These contemporary women's gender roles are displayed through Dewi Anjani, Dewi Dewi Vali, and Sugriva. They are children of Goddess Indradi. Goddess Indradi teaches their children that women should be smart and have superior personality in many ways. This leads these children to spend their time learning science and increasing their knowledge. Male figures in the novel are described as men who did not traditionally engage in domestic sector activities such as washing dishes, cooking, and parenting. The main male character in the novel is described as a ruler who maintained power, which means exercising their power in the public domain.

In the novel *Nayla*, the role of women is presented in such a way so as to attract the attention of the reader regarding the construction of masculine reality which turns into feminine reality. Nayla, the main character, her mother, and Jul are dominant in constructing this reality. At home, Nayla does not perform chores related to the domestic sphere

so she is considered to be a contemporary woman. As a student, Nayla is always associated with school activities. As a children of higher classparent, Nayla have servants who provides with service at domestic arena. Such description indicates that the economy affects the level of gender roles performed by a character.

Nayla who has a contemporary gender roles considered to be a tool for authors to deconstruct women's gender roles. This is clearly described in the sentence spoken Nayla , " I was wondering why this skills only that they provide to women " (Ayu , 2005: 21) . Nayla rises questioned regarding the existence of differential treatment toward women and men. In a patriarchal culture, women are constructed as an individual who is more inferior than men, so the work to be performed by women in the culture is the work related to household affairs (in the domestic sector) . Unlike the female characters, the male characters in this novel are portrayed to have the traditional gender role, namely working in the public sector.

Novel PutriCina portrays the lives of Chinese women called the PutriCina. In this novel are found many different human character, goddess andgoddesses, demons, and the genie. Female characters, either from the class of humans, goddesses, or genie are imagined by their physical body namely as beautiful women. In contrast to the depiction of female characters, the male character is described based on their ability, position that they occupy the power they exercise. PrabuAmurco is an example. Thus depiction unveil the existence of gender stereotypes in which women should be beautiful while men should have the ability to gain power. Based on the description of men-women's relation, it appears the highlight of masculinity in men and femininity in women. Masculinity which

looks through muscle strength, body proportions, the ability to conquer opponents, and the ability of men used as a benchmark of success asmen . In this novel, a beautiful woman occupies a high position. With such beauty, women have more opportunities to be wives of powerful men.

Tanah Tabu is a novel depicts the life in Papua. There is a tendency in this novel to illustrate the requirement of women to be a devoted wife, submissive, patient, quiet , forgiving and other attitudes that will grow as needed. The novel said that if a woman requires her husband's love, she must possesses the requisites mentioned above. To be able to do that, women are required to bury her feelings. While the male character is described as brave, who is never flinch in battle and hunting in the wild forest. Later, a true nature is also described. The present of true nature indicates the ideology proposed will emphasized the depiction of men and women as also true nature.

The woman was considered to be lucky when married to a man from high social class or from richer family. Stereotypes above reveals that a woman have no other choice but to accept what was given to her. It is also an evidence that she does not have high ideals. Most Papuan women demands for becoming a bride, yet the men are pictured to have high ideals.

The existence of these stereotypes lead to women should fight against it. Women must fight for an equal position as that for men. One of the aspects that make women equal with men is education. By having education, women may attain opportunity as men, and may achieve better life.

Novel Tempurung presents the story of Balinese women's characters. This novel shows gender identity and values instilled by

the culture. It appears that a woman with contemporary gender roles exercise more freedom to choose any sectors for her self-development comparing to that with double burden and with traditional roles. Meanwhile, regarding to the gender relations, it shows that a woman with traditional gender role occupies the lowest position when viewed from the ability to meet and fulfill the material needs of life. A woman with double role is illustrated able to fulfill her need to material, (she poses as a middle class woman) although she may marry to a man who is a parasite for her. Gender relations between a woman's with traditional gender role and a man with traditional gender role may be called a symbiotic parasitism relation. Symbiotic parasitism appears also on gender relations between woman with double role and a man with traditional gender role. Man is positioned as a parasite for the woman's life. Yet, a woman who has contemporary gender role is described to occupy upper middle class. This woman was able to do a symbiotic mutualism with man who performs traditional gender role.

In the novel *Jatisaba*, female traditional gender roles are focused on biological function centered in the domestic space which is frequently associated with nonproductive space. This novel describes the main female character (Mae) to perform many kinds of gender roles. In order to survive and not be killed, Mae implements traditional gender roles namely her sexuality to earn money. After running away, Mae remains a traditional woman. This happens because Mae is tightly tied to the ring of human trafficking. Mae fell into the hands of Old Major. Mae remains employed as a sexual object without getting paid and she cannot escape. Mae's gender roles transformed into contemporary one after Old Major assigned Mae to collect more

people from her home town to be sold. She promised them good jobs in foreign country. Mae recruited women who will work as prostitutes, recruited children to sell their organs, and recruit men to serve as drug couriers.

Through these contemporary women's gender roles, Mae spent her time spent carrying out her mission. Although this mission took her to work full time in the public sector, these activities did not bring any changes in her life nor did she gain a better life. It shows that the gender roles of contemporary women run by Mae is not based on cultural resistance against traditional roles. It does not mean that Mae did not want to run a traditional female gender role or the role of the other gender. The role was undertaken to obtain the freedom of choosing the things she like to do namely to be free from the bondage of human trafficking and save her life.

5.2 Women Struggle and their relation to other Characters

novel *Saman* depicts women's struggle to gain freedom, to express themselves, and to liberate their body. The struggle carried out in various ways, and one of which is struggle against the norms that have been implanted since their childhood.

Meanwhile, novel *GeniJora* shows female characters' struggle to achieve their goals. Jora fights for equality between women and men, education, and ideals. Jora did it to prove to his grandmother that women and men were equal. Meanwhile, in the novel there is also a mother figure who fights in order to save her family by abandoning her feeling of jealousy to her husband's second wife.

Female characters in the *Kitab Omong Kosong*

either angel characters or human characters, struggle to free themselves from confinement. DewiSinta was powerless to resist Gods' determination to her life. This led to DewiSinta to have no choices but acceptance of whatever her life. As a result, her life is so full of suffering. Meanwhile, the Goddess Indradi could not escape from God's commands to marry Rishi Gotama whereas she is so much in love to Dewa Surya. Maneka could not determine her life because her destiny has been written by Valmiki. Therefore, Maneka struggled seeking Walmiki to determine her own life.

Nayla narrates a character called Nayla fights against gender stereotypes by questioning gender roles. Nayla struggles is portrayed to be failure yet she keeps trying her efforts. This suggests that women's struggle to be the subject occurs continuously.

The struggle of one characters is one of the ways in which the author to indicate the presence of gender ideology. The most dominant gender ideology in this novel is the ideology of patriarchy and familialism. Patriarchal ideology is an ideology that poses women as men's subordination. Familialism ideology is the ideology that constructs women's role at home as a housewife, a good wife and a good mother. Nevertheless, the existence of gender ideology in the novel aims at as deconstruction.

Novel PutriCina shows the struggle of women. Female characters are struggling to figure out her identities. Putri China (The concubine of King Brawijaya), struggles to know her identity by tracing her origins. When searching her true origin, Princess of China was miserable because he could not go back

to her homeland after all. All of this makes PutriCina poses as a minority position. Her position does not seem to have foundation for she does not have clear origin and this allows her to be a victim.

In addition to fighting for female identity, the female character in the novel is trying hard to live peacefully, to achieve goals, and to maintain her honor. Character Liyong Kim and Kim Muwahdid all their efforts to support their family in order to live peacefully. Meanwhile, Jade Tientried hard to be an actor of Ketoprak.

Tempourung unpacks gender relations through discourse of women's bodies, religion, culture, and society. The discourse occurs as a problem when female characters rise questioned. Female characters continue to struggle seeking to answer their questions. When struggling for their desire, the female characters faces complex problems both support and hindrance. These factors are described as antagonistic dualism/ paradox. On the one hand, those factors support them, but on the other hand it may also become an obstruction which allow them to be far from their dreams. This suggests that the position of women is always dynamic, not static. Woman may evolve based on the perception of the dominant society. Oka Rusmini, I think the novel, is trying to make a counter-discourse to deconstruct ideology which has been established in a society.

In Jatisaba, female characters assume that they must fight for their life. Women struggle to survive, to attain freedom, to have financial security. To obtain that, all the female characters have to face various challenges such as pretending trance, stealing,

sacrificing friends for the sake of liberty, even gambling with fate. Poverty, powerlessness, ignorance, trusting in people easily allow the main strong characters to trap in human trafficking. Human trafficking is one of opponent factors that why women struggle in her life.

5.3 Types of Gender Ideology

Saman novel represents patriarchal ideology, familialisme, Ibuism, and general ideology. Patriarchal ideology is the ideology that emphasizes the power of fathers (men) who dominate, subordinate and discriminate women. In this case, women are placed as second class (the second sex), inferior, subordinated and marginalized. In a patriarchal society, patriarchal elements are used to rationalize subordination and discrimination against women, as it shows in the myth *legend of the fall*. The Legend of Fall is a dramatic story of the fall of Adam and Eve to the earth. This myth has been famous, socialized and internalized within the community from generation to generation so that women are known to commit the original sin. This becomes the root of awareness of women's inferiority and guilt in which has resulted in injustice against women.

Meanwhile, familialisme or familial ideology is the ideology that constructs women's role at home as a house wife, a good wife and a good mother. As a woman, Laila is trying to find a man who deserves to have a family and she also wants to make her parents be happy because both are rewarding worship. Shakuntala who had been indifferent to marriage and hell, and considers marriage as hypocritical prostitution. I also assume that the family is a beautiful thing because rewarding and making the parents be happy.

Ibuism ideology is an ideology that is a combination of small Dutch bourgeois values and traditional values which agrees that any action taken by one woman is for the sake of

her family, group, class, company, or state power without expecting in return.

In Saman, Ibuism ideology represented through New Order attitudes toward women in the military organizational structure. It is clear that the role of women is as a companion to her husband, and then as the mother, the later acting in the public space with additional as breadwinner.

As in Saman, GeniJora also represents familialisme and patriarchal gender ideology. Patriarchal gender ideology is found through the behavior and the mindset of Jora's grandmother and family. Patriarchal ideology does not only appear in relation Rama and Sinta but also in the life of Dewa Resi and Dewi Indradi.

Meanwhile, Nayla unveils patriarchal ideology which is later is challenged and deconstructed. The deconstruction of the patriarchal ideology is found through the narration of Nayla's mind. For example, when Nayla was in nightclubs and places of rehabilitation, and while she is in a disco, a lot of men who want to get her body because they think Nayla is a virgin. From this condition, Nayla considers that men who just desire female virginity are stupid men. The reason is that the issue of virginity is no more than a myth created by men.

In the novel PutriCina, dominant gender ideology talked about is patriarchal ideology. This can be seen from the position Dyah Suba Situ Kencana Wungu, PutriCina and Siti Umiyah. They are women who were rewarded for the achievements made by man. Dyah Suba Situ Kencana Wungu was given to Menakjingaw who defeated Kebo Marcu. PutriCina is given to Arya Damar by Prabu Brawijaya. Siti Umiyah is given to Jake because Jake Prabangkara Prabangkara is very good at painting.

Type the dominant gender ideology contained

in the Tanah Taboo is general and patriarchal ideology. Type patriarchal ideology represented in this novel is a form of preferential treatment of men than of women. The boy is described more desirable than girls. This is illustrated from Leksi's father who just admits Lukas, and so does Yosi's parents who just wish for a boy not a girl.

In the novel Jatisaba, types of gender ideology represented is patriarchal ideology. This ideology can be seen on how the perception of the character regarding the position of men and women. Mae, female characters, believe that being a woman is a curse.

5.4 Forms of Gender Inequity

Gender inequality appears to form exclusion (marginalization), (subordination), negative labeling, and violence against women. The forms of gender inequality represented in the novel Samanis that Lailais marginalized by Saman. Saman considers as if the male affairs is more important than women's affairs .besides that Laila is also dominated by her father who made him tired and depressed . Laila trained to be a traditional woman by her father. In the novel Saman, repression behavior are represented.

Meanwhile, in the novel GeniJora, there is marginalization, subordination, and repression. Grand mother marginalizes a female character, Jora, solely for the sake of promoting a male character called Prahara. Prahara who is left far behind Jora and does not perform better than Jora, is so much appreciated even put on a very high position. The form of marginalization have many disadvantages for female character. It also suggests the existence of subordination. Subordination of women take place when a woman is posed lower than that of men. Women are constructed in such a way so she may not surpass men in many areas in the public.

Besides the gender inequality representation in the form of marginalization and subordination, this novel also shows the form of women's repression. Repression is violence against women as a result of the existence of gender ideology . The violence in the novel is in the form of existence of sexual repression. Lola, a female character was sexually abused by her uncle. This novel reveals that sexual abuse is frequently committed by close people who has blood tied. Sexual harassment can occur because the absence of sex education in the family. In Jora's the family, the conversation of sex is considered taboo. Talking about sex is considered inappropriate, especially if the conversation is done by women. Women must be silent even though she become a victim of sexual abuse. This resulted from the impact of gender inequality . Women are constructed in such that he was ashamed to admit she was sexually abused.

Kitab Omong Kosong portrays gender by illustrating the form of marginalization of women's aspirations. Goddess Indradi is a gift from god to Rishi Gotama as a recognition over the toughness meditate, shut away from the world and toward eternal life. The god never asked about her willingness to be the wife of Rishi Gotama. The exclusion Goddess Indradi regarding important decisions in her life shows marginalization of Goddess Indradi as a woman. Walmiki never asked Meneka's opinion regarding the life he wrote. In addition to gender inequality in the form of marginalization and subordination, this novel implies gender inequality in the form of repression. Maneka's father sold her to prostitution, and then she was raped by many men.

In the novel Nayla, the problem of subordination can be seen from the depiction of women's opportunity in making decision about their own destiny. As a child, Nayla was unable to choose to live with her father. Nayla was powerless when she was put in

rehabilitation. In this story, Naylais subordinated by a female character, her Mother and Ratu who are older than Nayla. Based on this description, the author seems to illustrate that the subordination experienced by women not only from men, but also from older women. .

Gender inequality can also be identified on how children are raised. Male children are infused in his mind that he is responsible to make a living. Male children are taught knowledge and skills in order that in they will get a job easily in the future. Meanwhile, the girls are given knowledge and ability in order that she will be able to marry appropriate men. Therefore, girls are equipped with a wide range of knowledge and skills in order to find men more easily. Girls are constructed in such a way that they became the object for men. Their behavior are set in order to be desired by me. They are constructed to be an "ideal woman". From this it can be understood that if women and men raised by giving them the same knowledge and skill on how to mmake a living, maybe gender inequality may not occur.

In PutriCina, the dominant gender inequality can be found is the presence of sexual repression. For example, King AmurcoSabdo raped GiokTien. Gender identity, gender roles, and gender relations in this novel indicate that the author wants to convey that as part of a particular ethnic identity is something false. The aggression of men toward power is the source of disputes. In the novel it appears that men who cannot control her lust often become the cause of bloodshed. In any dispute there is always a victim, in this context of this novel, especially ethnic Chinese women became victim for being a minority.

Tanah of Tabu unveils the superior position occupied by men compared to those women in the field of education. In pursuing education, this novel illustrates that men take the first

place in the family. This happens because society believe that women do not need high education because they will return to the kitchen, well (doing laundry), and mattresses. Women must stay at home to do house core such as helpingtheir mothers to take care their younger siblings. The novelist shows that education is one very powerful way to alter characters' fate. With education, women will have knowledge to be able to fight and express their aspiration. Education has the power to liberate women from enslavement. Women can change their fate when trying to find a way out for the sake of a better life, inwardly and outwardly.

In the novel Tempurang and Jatisaba, gender inequality is found in the form of sexual repression against women. In Jatisaba, Mae, is a character traded and experience a variety of sexual repression. Economic factors and torture to death led Mae to a helpless condition.

5.5 The relation Gender Issues to Reform Era

Reformation is one effort to update the system, actors, ideologies, structures, and mechanisms of political power. Through this effort, it is expected that development of the Indonesian people no longer live in the "dark condition" of democratic political epistemology that is always manipulated by a single political actor (Jurdi, 2008: 20). The reform era has some products such as social, political, cultural, and economic product. Products in the field of social reform has resulted more open access in term of international relations. This has allowed an interaction of local values and external values that also has influences the community perspective. These changes are assumed to have influenced the viewpoint regarding to the interaction of women. With the influx of foreign influence, Indonesian society addresses some questions regarding values they have been living and holding. In the literature this can be seen from the work of AyuUtamiSaman . In this work, AyuUtami

can freely express things that are considered taboo to discuss. It is also closely related to the lifting of press license to mass media, and the dissolution of the Ministry of Information (including body sensor in it).

Novel with the background of New Order government repression shows how the authority maintained the power by ruling repressively. Saman, is described as a priest who is touched his feeling to help people who are oppressed by the state through its military apparatus. Saman finally disrobed that his ministry, and became a fugitive activist. In the context of this novel, Saman is described as 'organic intellectuals'. Organic intellectual, according to Gramsci, is politically conscious intellectual who has views toward the dominant hegemony. Novel Saman poses AyuUtami as an organic intellectual. As Indonesian people who have 'awareness' of the existence of a dominant hegemony, AyuUtami narrates the injustice to women through the depiction of character of Shakuntala, Laila, Cok, and Yasmin. Through these characters, AyuUtami addresses what is so called taboo regarding female sexuality.

Through the character of Shakuntala, AyuUtami expresses the injustice suffered by women, especially on the discourse of virginity which according to Javanese culture that women should dedicate her virginity to her husband. As described Shakuntala believe that marriage is a worship that will bring reward, but she stated that marriage is hypocritical prostitution. Then, AyuUtami illustrates Shakuntala to free herself from man and take control of her own body by dedicate her own virginity to herself.

In addition to expression of inequality resulted by the ideology influenced by Javanese culture, AyuUtami shows that injustice is also caused by the misinterpretation of the holy book. In the Bible, for example, women are portrayed as

the cause of the fall of man to the earth. This can be found from the dialogue between Saman and Yasmin. Through the identification of gender and gender roles of the characters in her novel, AyuUtami demonstrates the existence of gender inequality influenced gender ideology implemented and believed within a society. Through dialogues of the characters, AyuUtami launched a discourse about ideology. Thus, this novel can be said to shed light and bring into public discussion on the topic of gender ideology.

In the reform era, as noted above, the rights to express aspirations become wider and greater. AyuUtami is referred as the author who created the literary canon (Saman) for she offers a new color to Indonesian literature, encourages to reveal things considered taboo. This novel was a best seller in its time and has encouraged other writers to write about the themes of sexuality.

The theme of sexuality in the novel AyuUtami 'Saman can also be seen as a discourse of liberation. Liberation here means that is liberation from taboos and censorship. According to Foucault, sexuality is socially constructed and is very closely related to power. In his view, sexuality is a historical product of a system of surveillance, control which construct social atmosphere. All elements of repression, namely the prohibition, rejection, censorship, and denial, can be seen as a social construction machinery, including the construction of sexuality.

According to Foucault in his book *Sex and Power* (2000: 102-103) there are some characteristics of how power constructs sexuality as mentioned below:

- 1) The existence of a negative relationship in the form of exclusion, neglect, rejection, inhibition and disguises;

2) The existence of the rule of law governing sex, for example the law, and so on;

3) Cycle prohibition which aims at that sexuality denies itself.

4) Logic sensors. This prohibition has three forms , namely, that it should not be, it cannot be talked, and denial that it exist.

5) Unity device, means power over applied at all levels.

Characterization of the construction of sexuality in the novel can be seen through the character Shakuntala as follow:

My name is Shakuntala . Dad and my sister called me a bitch. For I have slept with a few men and some women . Although not attract a fee (Utami , 1998: 115).

Here, in this town, at the night he tied me to the bed and gave me my first two lessons about love. He said: First, only men should approach women. Women who chase men must be bitches. Second, women will dedicate their body to proper men, and they are going to live with him and make living for her. It is called marriage (Utami , 1998: 120).

Based on the above quote, Shakuntalais required to separate her sexual desires from traditional Javanese rule which states that "only men should approach women". The quote shows that regulation of the sex is applied generally. Her sister and father who consider Shakuntala as a bitch is an evident that sex regulation is applied generally to all level of society. Moreover, in the above quotation also unveils that the existence of laws governing sexuality on how sexuality should not be and so on.

Perhaps I am tired with all that hinders our relationship in Indonesia. I am tired with the values that sometimes terrorize me. I want to get away from it and make everything we want to be happens. I want to break all

obstacle that block my relationship with Sihar. Perhaps (Utami , 1998: 28).

In the above quote ,AyuUtami illustrates that the character of Laila feel tired with Indonesian law which she considers blocking her relationship with Sihar. The text states that there is a law that regulates sex in Indonesia.

Product reform era in politics is licensing of foreign people to invest in education sector. As a result, education becomes more expensive. This policy influences poor people in that they would prefer to give education to their sons than to their daughters. This condition is motivated by patriarchal ideology. This can be seen through the novel, Tanah Tabu, that demonstrate the importance of education.

Yosi also is okeyeventhoughshe did not go to school because his parents could not afford to buy uniforms. I know he's lying! There are a few of my friends who does not wear uniform, but they still allowed to go to school. All I know, Yosiis not allowed to attend the school because she was a girl, she has to take care her three young sister and help his mother who is pregnant, work at home and in the garden. (Thayf, 2000: 23).

The condition of economy of Leksi's Family influences her family to give priority to men for accessing education rather than women. In the quote above, we can see another aspect which is used as a reason why Daniethnic do not give priority for women to access education. Anindita S. Thayf in her novel uses characters Mabel to speak about the importance of education. The novel also explicitly explains that education can make people to know the things that we think are important to know so that other people cannot deceive them. If such condition accumulates, according to a new hegemony Gramsci, we must createnew hegemony which opposite to the capitalism. The creation of the hegemony must be built on the basis of alteration of

consciousness, thinking patterns, and apprehension to 'conception of the world', as well as their moral norms of behavior. This can be done with education.

The novel depicts Mabel as a character who realizes the significance of education. Tayf builds people's consciousness regarding government policy on foreign investment by depicting action taken by Mabel. Foreign investors exploit Papua without considering the benefit side for Papua people. This theme is the focus of the novel written by Tayf. She tries to infuse and inspire her readers by bringing them to witness inequality in Papua. With the establishment of this novel, Tayf can be said as an organic intellectual who offers a new ideology to destroy the old ideological hegemony.

The authors, Ayu Utami, Abidah El Khalieqy, Seno Gumira Ajidarma, Djenar Maesa Ayu, Sindhunata, Anindita S. TAYF, Oka Rusmini, and Ramayda Akmal acknowledge the existence of gender ideology prevailing in society that causes inequality and gender injustice. They stated that through neutral description and claims and parody in the novels, they show some gender bias from their community.

The author admits that one of the roots of gender inequality and injustice occurs because of the weakness of women's bargaining to the men. To eradicate exploitation, discrimination, and the marginalization of women in the future, women empowerment is a best solution. It means that internal power and independence of women must be empowered.

The authors agreed that the existence of women who protest the prevailing gender ideology in society. All of them appreciate women who are independent and smart. He likes women who are stable, who is silent when reviled by patriarchal society as they struggle to fulfill their needs. All of them support feminist

struggle so that they are no longer inferior. Yet, feminist struggle with the issue of gender equality or equal in all aspects seems to be difficult to reach. Patriarchal values remain solid for it has already been established for so long, and most of the men still inherit the patriarchal ideology from their family. Further, women also still feel ambivalence toward this established ideology. There are some women who fall into enjoying positions offered by patriarchal systems. Ironically they were feminists who actively challenge patriarchal systems in the past.

All authors approve the feminist struggle done slowly and tenderly. However, some authors also show that some feminists are very extreme. For example Shakuntala in Ayu Utami's novel *Saman* who took her own virginity alone by consideration that she is an independent woman who has an ability to decide a better destiny for herself without any requirement to behave like other women within her community.

This description reflects the authors' attitude in looking at gender ideology and gender issues. On the one hand they are aware of the existence of women inequality in a patriarchal system. So they support the feminist movement challenging inequality in a patriarchal system. They demand for changes, stability, and independence in patriarchal system in society. Yet, they admit the strength and power of the patriarchal system.

6. Conclusion

Based on the above conclusions, it can be stated that: first, in the reform era, Indonesian novels published during the reformation era represent roles and traditional gender roles, egalitarian contemporary, multiple role and traditional male and female identities. Second, the struggle of women in relation to other figures is their rights over their body. Third, the types of patriarchal gender ideology presented in the novels are gender

ideology, familism, Islamism ideology, and general ideology. Fourth gender ideology creates domestication of the position and role of women. The existence of gender ideology and the organization of this ideology is caused by the hegemony of masculinity in Indonesian culture. Therefore, according to Gramsci, hegemony must create new hegemony to oppose to the capitalists. The creation of the hegemony must be built on the basis of alteration of consciousness, thinking patterns, and understanding on the conception of the

world as well as their moral norms of behavior. This can be done by education. Fourth, gender inequality tends to be experienced by the female characters in the whole novels. Types of gender inequalities experienced by women characters in the novel are marginalization, repression, subordination, and domination. Fifth, with regard to gender issues, the authors from the reformation era can be termed as an organic intellectual who offers a new ideology to destroy the old ideological hegemony.