

Discrimination of Female Leaders in Dwilogi Poetry and Novels: The Study Of Feminism And Intertextuality

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Abstract. Discrimination in Indonesia occurs in the majority of women, such as rape, intimidation, violence, and murder. This was raised by W. S. Rendra and Joko Santoso in his works. Discrimination against women is manifested in the form of marginalization, subordination, stereotypes, violence, and workload. This study aims to describe the forms of discrimination of female leaders and describe the similarities in the form of discrimination of female leaders in the dwilogi of Nyanyian Angsa poetry by W. S. Rendra and the novel Maria Zaitun by Joko Santoso. Researchers use the theory of feminism and intertextual. The theory of feminism is used to determine the form of discrimination of female leaders, while the intertextual theory is used to find equality of forms of discrimination on female leaders. This research method is qualitative descriptive with a content analysis approach. The results showed, 1) the form of discrimination of female leaders in the form of marginalization and stereotypes, 2) intertextually dwilogi Nyanyian Angsa poetry and the novel Maria Zaitun have indications of the similarity of forms of discrimination on female leaders.

Keywords: *discrimination, literature, feminism, intertextual*

1. INTRODUCTION

Women are always seen as weak creatures that make it easy to be treated unfairly. The view of women as a figure that is often discussed in online and offline media is women with images of beauty and objects that attract a lot of attention. Since birth into the world, women have the same position and degree as men, but over time and the times have progressed, women are positioned below men and despised. This certainly affects the lives of women and raises various problems. The issue of women's discrimination is manifested in the form of marginalization as a depiction of poverty, subordination is considered not to have an important role in the world of politics, negative stereotypes of assumption, violence, and more workload [1].

The theory of feminism is a movement that demands gender equality between women and men. The movement that views women as having the same degree as men and strives to fight for the rights and freedoms of women to be more advanced and developing [2]. Discrimination against women also appears in the dwilogi of Nyanyian Angsa poetry by W. S. Rendra and the

novel *Maria Zaitun* by Joko Santoso, where the *dwilogi* of the literature also has an indication of the similarity of forms of discrimination to female leaders. The *dwilogi* of the literary work tells the life of a female character named Maria Zaitun who experienced discrimination because her social status came from the lower social class. Poverty and helplessness as women without a family, husband, and children require them to work hard to survive.

The issue of poverty and the lack of experience of women to gain access to the law is one of the factors that women lack protection and respect [3]. Legal protection is the main factor needed for women who experience discrimination as a form of demanding justice, but this does not always work in accordance with applicable laws. Given that most law enforcers still adhere to a legal culture that is gender biased and patriarchal, and the existence of other laws that have not yet realized justice, especially in women's issues [4].

The form of discrimination described in the *dwilogi* of Nyanyian Angsa poetry and the novel *Maria Zaitun* also has similarities. This can be seen from the presentation of the events presented by each author. Therefore, why this study is more interesting than previous research, not only presents a form of discrimination, but researchers also find the uniqueness that the form of discrimination in the *dwilogi* of literary works has similarities. The equation is included in the intertextual study, where the Song of Geese poetry acts as a hypogram, while the novel *Maria Zaitun* acts as a transformation work. Intertextual assessment is an assessment of the text indicated to have similarities with other texts and as an attempt to give full meaning to the transformation text [5].

Much of the research in the literature on literature has been done before, especially with regard to discrimination and intertextual study, such as in Indonesia by Aflahah (2017) [6], in Arabic by Ahmed & Hussein (2017) [7], in Iran by Nilchian (2016) [8], in Russia by Bochkina (2017) [9], and in Turkey by Sitki et al (2016) [10]. The results of the research, in general, are only limited to the aspects of the use of language and refuse to understand the literary works that are the hypograms.

This phenomenon proves that the issue of discrimination against women and the intertextual study of texts is still a concern throughout the world. The *dwilogi* of Nyanyian Angsa poetry and the novel *Maria Zaitun* are both telling about the lives of women who experience discrimination physically and even psychologically. As an effort to fight for women's rights, there needs to be a role for women in various fields. Especially in the field of education, women can play a role as authors of women, female leaders, female readers, female researchers especially in the study of women's works [11].

This study focuses on the forms of female character discrimination and intertextual studies in the *dwilogi* of Nyanyian Angsa poetry by W. S. Rendra and the novel *Maria Zaitun* by Joko Santoso. It is important that this research can provide scientific contributions to the field of literature, especially feminism and intertextual. For readers, it can open awareness of the importance of fighting for human rights to advance and develop, especially for women, and for other researchers, this research can be used as an additional reference in future research.

2. METHOD

This research method uses descriptive qualitative with the main focus of describing forms of discrimination of female figures and describing the similarities in the form of discrimination of female figures in the *dwilogi* of Nyanyian Angsa poetry by W. S. Rendra and the novel *Maria Zaitun* by Joko Santoso. The sources of this research data are the Nyanyian Angsa poetry text and the *Maria Zaitun* novel, other documents such as theory books, and research that are relevant to the study of feminism and intertextual. The data

collection technique uses the determination of the unit of analysis by repeatedly reading the text, determining the sample, and recording data [12]. The data analysis technique uses data reduction, data presentation, and conclusion drawing [13].

3. RESULT AND DISCUSSION

Women's discrimination is a form of difference in treatment such as restrictions on public space, differences in political rights with men, and the presumption of mistakes lies only in women's behavior. The concept presented by Alamgir relates to the role of women's cosmetics as a mother and wife symbolized as the teachings of the Malay religion and culture. There are da'wah movements which mostly support those good Muslim women as a source of support for men, do not have political rights like men, and they are limited to careers as teachers, nurses, doctors, and they must cover their genitals anywhere, anytime, and whatever they do [14]. The results of the data analysis show that the forms of discrimination of female leaders are marginalization and stereotypes, and the forms of discrimination of female figures have similarities in the dwilogi of the Nyanyian Angsa poetry and the Maria Zaitun novel. The research data was distinguished by researchers by giving a code (NA) to the Song of Goose poetry and (MZ) for the Maria Zaitun novel code.

3.1 Discrimination of Women Leaders in Dwilogi Poetry of the Song of Geese by W. S. Rendra and Novel Maria Zaitun Karya Joko Santoso

3.1.1 Marginalization

The marginalization experienced by the character Maria Zaitun in the Song of Geese poetry is when she was expelled from a prostitution house because she lived in poverty and was unable to pay off debts and pay rent for a room. Then in the Maria Zaitun novel the marginalization experienced by Maria Zaitun when living in poverty due to the impact of the events on May 13, 1998. This was explained in the quote below:

*Jam dua belas siang hari.
Matahari terik di tengah langit.
Tak ada angin. Tak ada mega.
Maria Zaitun keluar rumah pelacuran.
Tanpa koper
Tak ada lagi miliknya. (NA: 36-7)
Ling-Ling sudah tidak memiliki apa pun. Toko tekstil milik ayahnya dijarah massa. Ia diperkosa. Ayah ibunya lari ke Singapura dalam kerusuhan Mei 1998 itu, hanya membawa pakaian yang melekat dibadan dan uang seadanya disaku. (MZ:24)*

In English:

Twelve o'clock in the afternoon.
The sun is hot in the sky.
There is no wind. There is no mega.
Mary Olive came out of the house of prostitution.
Without a suitcase
Nothing else is hers. (NA: 36-7)
Ling-Ling has nothing. His father's textile shop was looted by the masses. He was raped. His mother's father fled to Singapore during the May 1998 riots, only carrying clothes attached to his body and makeshift money in his pocket. (MZ: 24)

Data shows that the marginalization received by Maria Zaitun is a form of injustice over the deprivation of the right to protection, honor, and sympathy for marginalized people like her. Poverty is one factor in the emergence of discrimination issues, so many entrepreneurs do not want to lose money with their business. The presentation was experienced by Maria Zaitun who worked as a prostitute with income who did not have to fulfill her needs until finally she was unable to pay off debts and was expelled. This is not without reason that the poverty of his life is the impact of Indonesia's economy is down so that people become victims and to survive they are forced to become prostitutes for some women. Ideally for a ruler to use his power to help people in need, especially for women. This problem is in line with the research of Rosida & Rejeki (2017) [15], Ahmadi (2015) [16], Raihanah et al (2013) [17], and Foluso (2011) [18] about women's oppressed struggles such as social class differences between women and men, differences between minorities, and injustice in handling cases of sexual violence. Therefore, with this study, the issue was placed in the study of feminism.

3.1.2 Stereotypes

The stereotype received by the character Maria Zaitun in the Song of Geese poetry and the novel Maria Zaitun unilateral assumption that a prostitute is a despicable woman and is not suitable for repentance. This was stated by a pastor who was met by Mary Olive in a church. The hope of getting help from the pastor to be able to be free from the sins he has gotten ended with a disappointment. The pastor judges Mary Zaitun above, prostitutes are despicable, dirty, and unholy women, and are considered inappropriate for opening a church that is ideally open to the public. This is explained as below:

*Kamu telah tergoda dosa,
Tidak tergoda, Tapi melulu berdosa,
Kamu Telah terbujuk setan. (NA: 40)
Kamu telah tergoda dosa,
Bukan tergoda, tapi melulu berdosa,
Setan berhasil membujukmu.
Bukan Pater. Saya terdesak kemiskinan. Dan gagal mencari kerja lain. (MZ: 59)*

In English:

You have been tempted by sin,
Not tempted, but only sin,
You have been persuaded by Satan. (NA: 40)
You have been tempted by sin,
Not tempted, but merely sinful,
Satan managed to persuade you.
Not my father's poverty. And failed to find another job. (MZ: 59)

The stereotype depicted through the character Maria Zaitun in the dwilogi of Nyanyian Angsa poetry and the novel Maria Zaitun is a negative assumption directed at female entertainers. This negative assumption is only based on a one-sided paradigm, that is poverty and compulsion to work as a prostitute. Maria Zaitun does eye-to-eye for survival in order to become the victim of rape that she proposes for the government and the responsible government.

The rule applied at that time was the suppression of the Indonesian people who were dominated by marginalized people. Therefore, the presbytery culture which at that time was a high-class social culture considered Maria Zaitun arbitrarily because of her social background. Hartikaningsih et al (2019) [19] related to the debate about leadership that failed because the

king had a bad attitude towards his servants. This contradicts this research that the government has failed in the country and its people so that there are special stereotypes for women.

3.2 Similarities in Discrimination of Women's Leaders in Dwiologi Poetry of the Song of Geese by W. S. Rendra and Novel Maria Zaitun Karya Joko Santoso

The equality of forms of discrimination of female figures in the dwilogi of Nyanyian Angsa poetry by W. S. Rendra and the novel Maria Zaitun by Joko Santoso is shown by the similarities of events experienced by the character Maria Zaitun who lived in poverty as a result of the government's lack of wisdom. Events that illustrate the marginalization can be seen from the data that the researchers have explained before, that the figure of Maria Olives was treated unfairly by the people in power because Maria Olives are among the marginalized. This shows that there is no special attention and protection from the government for marginalized people such as Mary Olive to get legal justice and decent life.

Then the similarity of forms of discrimination of female figures based on stereotypes is shown by the character Maria Zaitun in the poetry of Nyanyian Angsa poetry and the novel Maria Zaitun, which is a negative assumption from a pastor about his life which is not permitted to enter the church because it is considered a dirty and despicable woman. The presbytery culture at that time was regarded as an upper-class culture that used its power to oppress people from the lower social classes, especially Maria Zaitun who was blamed for the suffering of her own life for choosing as a prostitute.

In accordance with the presentation, the dwilogi of Nyanyian Angsa poetry by W. S. Rendra and the novel Maria Zaitun by Joko Santoso is indicated to have similarities. This was shown by each author in the presentation of discrimination events experienced by Maria Zaitun. This problem is clarified by the research conducted by Yenny (2016) [20] about the study of two novel texts originating from different decades. The results of his research explained that there are similarities based on the form of mindset and personality of female characters, and based on stories that both show about romance [21].

4. CONCLUSION

Based on the feminist point of view, the struggle to equalize the position of women and men has been carried out but is under pressure. Apart from poverty, the cause that makes the struggle against discrimination always meet with failure is that women tend to remain silent and submit all decisions to men, consequently the patriarchal system is getting stronger and harder to eliminate. In accordance with the presentation, the form of discrimination by female leaders in W. S. Rendra's dwilogi poem Nyanyian Angsa and Maria Zaitun's novel by Joko Santoso included, marginalization and stereotypes, and W. S. Rendra's poetry of Nyanyian Angsa poetry and Joko Santoso's Maria Zaitun novels indicated to have similarities based on form discrimination of female leaders.

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