

The Image's of Javanese Women in the Novel *Panggil Aku Kartini Saja* by Pramoedya Ananta Toer

Andromeda Nova Hartavi¹, Suyitno², Nugraheni Eko Wardani³

¹(Student of Master Program in Departement of Indonesian Language Education,
Sebelas Maret University, Indonesia)

²³(Lecturer of Sebelas Maret University, Indonesia)

ABSTRACT: This study aims to identify and explain the image of Javanese women in the novel *Panggil Aku Kartini Saja* by Pramoedya Ananta Toer. This type of research is research with qualitative methods. The approach used is the sociology of literature approach. The data used in this research is data in the form of quotes that can be studied according to the research topic, namely the image of Javanese women. The technique of taking research subjects was carried out using purposive sampling. Data collection techniques using document analysis and interviews. Data analysis in this study used critical discourse analysis techniques. The results of this study indicate that: the image of Javanese women in the novel *Panggil Aku Kartini Saja* is 1) have a sense of love to love others, 2) simple personality, 3) being attentive with in-laws, and 4) having a penchant for reading advice. The four images represent images of Javanese women who can be emulated by readers.

Keywords : Java, women, image, and novel

I. INTRODUCTION

Literary work is the result of a thought reconstruction that can be understood by utilizing mediation. Literary works arise from the ideas and ideas of writers to build a world of imagination in the form of words. Meanwhile, according to Semi (1993: 15), literary works essentially contain the truth that a literary work is capable of realizing and reflecting a replica of life and events in life. So it can be understood that a literary work is not just a daydream or fantasy. Literary works have a role that is strongly related in real community life which can be the source of the creation of works.

Pramoedya Ananta Toer is a writer. Pram, as Pramoedya Ananta Toer, has been productive in creating various works. Pram has created many novels. One of Pram's best works is a novel called *Panggil Aku Kartini Saja*. The allure of these novels is the theme of Javanese women who are thick and have a strong character. The straightforward imaginations in these novels have intrigued several researchers to research in various studies. Meanwhile, one of the researchers who has been interested in researching the novel is Putra Manuaba. The research he has done is examining the reflection on the delegation and interpretation of the meaning of the struggle for human dignity.

According to Manuaba (2003: 283), the results of the study concluded that the separation of social classes causes what is in the novel to teach readers to always fight for the dignity of fellow human beings. Furthermore, the next relevant research, namely research conducted by IwanRidwan, et al., Examines Pramoedya's views on women's resistance to novels that appeared in the era of revolution and reform. According to Ridwan, et al (2016: 12), the results of the study show that the novel Pramoedya, which was in the revolutionary era and the reform era, attempted to voice the equality and equality of women's rights in front of men.

Based on the two studies that are relevant to the study material that the researcher will do, the researcher is encouraged to study the novels of Pramoedya Ananta Toer. The researcher focuses on the object of research on the novel entitled *Panggil Aku Kartini Saja*. The researcher took a different gap, namely the image of Javanese women in terms of the sociology of literature study. This is because the study of the image of Javanese women has never been researched and the researcher feels that this perspective will match the study material, namely the novels by Pramoedya Ananta Toer. With the character of Kartini who is told in the novel entitled *Panggil Aku Kartini Saja* with a background of Javanese women.

Nowadays, millennial women tend to show modernization in all fields. Both in association, dress code, and in terms of thought. This modernization cannot be denied that it has caused changes in the characteristics of

Javanese women. Then with this research it is hoped that it can bring back novels which contain Javanese female figures and readers can inspire the real characteristics of Javanese women in everyday life. The approach to be used in this research is the sociology of literature. With the consideration that this approach is considered able to answer the hypothesis in this study.

II. THEORETICAL REVIEW

A. Novel

Based on the etymological level, the term novel comes from the word *novellus* which means "new". The novel actually comes from the Italian language *novella*, while in German the novel comes from the word *novella*. According to Nurgiyantoro (2005: 5), a novel is a comprehensive work of art which contains various aspects of elements that are interconnected and have a close relationship. Basically, novel has two elements, namely intrinsic and extrinsic. Intrinsic examines the elements that exist in the novel. Meanwhile, extrinsic examines the elements that are outside the novel. Both have their respective roles but have an interconnected relationship between them.

According to Abrams (1981: 23), a novel is a work of fiction that contains a world from the author's view of imaginary characters, storylines, and all kinds of conflicts that are packaged for the reader to enjoy. The novel is imaginative, the level of imagination in the novel depends on the author's thoughts. Meanwhile, according to Jassin (1985: 56) a novel is a story that can be categorized as something that is not so deep as to tell the life of a character so that only a certain event or episode is displayed for a moment. The novel tells the story of an event that concerns the writer so that the writer realizes that it is very important to make a storyline that is interesting and full of puzzles that are difficult to solve. Meanwhile, according to Goldmann (1967: 212), a novel is defined as a story that tells a delegation of authentic values in a character in the author's world of imagination. This delegation is absolute in a search for a storyline to be told through the characters.

According to Waluyo (2002: 36), novels have characteristics such as 1) in the course of the story it is possible that there are changes experienced by characters such as changes in fate experienced by story characters, 2) novels provide flexibility for authors to convey life the main character in several different episodes randomly or sequentially, 3) novels usually present the life of the main character well and the main character is usually told not to death, 4) the storyline presented in a novel usually does not involve an element of cohesiveness, meaning that in the author in making the storyline does not always have to have unity in terms of ideas, ideas, emotions, settings, and characterizations.

Based on some of the opinions above, the researcher synthesizes that the novel is a work of fiction that contains the author's imaginary world and is compiled as a whole so that it has elements which one and the other have a connection in a harmonious relationship in telling the character's life so that only an event is displayed. certain or momentary episodes. In a novel, it can also contain a realization of life as a form of the world from the author's view of imaginary figures, storylines, and all kinds of conflicts that are packaged to be read and enjoyed by readers.

B. Image of Javanese Women

Culturally, the culture in the land of Java views women as someone who has the duties of *macak* (decorating themselves), *masak* (cooking), and *manak* (bearing children). Meanwhile, according to Danandjaja (1986: 468), the image of Javanese women always has characteristics that are full of tenderness, refinement, and have a beautiful face. Gentleness and refinement have characteristics that Javanese women have good manners, are gentle in speaking, have attitudes, have moral values that race on Javanese culture. Meanwhile, according to Jati (2015: 93), the image of Javanese women is a figure of a strong women in Java where they appear as strong, independent, and charismatic women who exceed men.

According to Kamajaya (1988: 63), the image of a Javanese women must describe a women who has a principle, namely *wedhi lan bekti ing laki*, which means that a Javanese women must have fear and always be devoted to men. Furthermore, he quoted from Serat Centhini regarding Javanese women who have had a relationship in the marriage bond, namely the Javanese women who is required to have characteristics such as *gemi* (frugal), *wedhi* (fear), and *gemati* (affection). Meanwhile, another opinion put forward by Sukri (2001: 57) is that the image of Javanese women in a marriage relationship must have an attitude to respect their husbands with the term *aja miyak ing wewadhine wong kakung*, which means that a Javanese women is not allowed to spit secrets, disgrace or ugliness, badness that is owned by men.

Based on Serat Candrarini (in Jati, 2015: 89), Javanese women can be formulated into nine points, namely 1) always loyal to men, 2) willing to be combined, 3) have a sense of love to love others, 4) skilled in work female, 5) good at dressing and self-care, 6) simple personality, 7) good at serving the wishes and desires of men, 8) being attentive with in-laws, 9) having a penchant for reading advice.

Meanwhile, according to Atmadja (2002: 145), the image of Javanese women comes from the term *wanodya kang puspita* which means that Javanese women have a beautiful face as a symbol of beauty.

However, the prominent image of Javanese women is not only physically beautiful but also depicts that Javanese women have spiritual beauty and are respected in life. Then, according to Ardhananeswari (in Jati, 2015: 85), a women's body is something that can be symbolized as the source of human life in the form of a womb, sex, and affection. Furthermore, he added that a women does indeed occupy a special position and can be symbolized as a statue of "Prajnaparamita" which means that a women is someone who can complete the perfection of the world.

Meanwhile, according to Wirawan (in Handayani, 2004: 37) suggests that the image of Javanese women is expressed as *kanca wingking*. *Kanca wingking* can be interpreted as friends behind. Furthermore, he added that the image of women in Javanese culture is often referred to as "*swarga nunut, neraka katut*" which means that women will always follow men or it can be interpreted that the position of women is completely under men.

Based on some of the opinions above, the researcher synthesizes that the image of Javanese women is described as a creature who has tenderness in acting, refinement in speech, and self-beauty, but Javanese women despite having all the goodness will remain under men because it has become nature that must be accepted by a women. Women will always obey the will of men in the sense of their husbands (if the women are married) to carry out their daily lives. Javanese women can be formulated into nine points, namely 1) always loyal to men, 2) willing to be combined, 3) have a sense of love to love others, 4) skilled in work female, 5) good at dressing and self-care, 6) simple personality, 7) good at serving the wishes and desires of men, 8) being attentive with in-laws, 9) having a penchant for reading advice.

III. METHODOLOGY

The approach used in this research is the sociology of literature approach. According to Wellek and Warren (1990: 122), the sociology of literature approach generally examines the relationship between literature as a social portrait and social facts and phenomena that occur in society. Therefore, this research focuses on literary works and social reality. Meanwhile, to analyze the sociological approach to literature, the type of research used by researchers used qualitative research methods. Qualitative research based on descriptions based on the data obtained. Descriptive data is used to reveal facts. Meanwhile, according to Sutopo (2006: 44), qualitative research involves anthological activities. In qualitative research, presenting the data obtained in the form of words that have meaning related to the issues raised as the research topic. Then, according to Moleong (2004: 24) in qualitative research using research procedures that are embodied in the form of descriptions.

IV. RESEARCH AND DISCUSSION

Javanese women can be manifested as women who come from Javanese tribes. In addition, a Javanese women can reflect culture, language, and behavior that can be said to be Javanese. Meanwhile, the following is the image of Javanese women in Kartini's character contained in the novel *Panggil Aku Kartini Saja* by Pramoedya Ananta Toer.

1. Have a Sense of Love to Love Others

Pramoedya Ananta Teller depicts Kartini as a Javanese women who has a love for others. This is evidenced by the following quotation.

"Salah sebuah alinea yang menarik dalam nota ini, yang juga kelak merupakan pegangan Kartini sendiri berbunyi: perbaikan-perbaikan yang saya usulkan adalah yang kuanggapn sebaik-baiknya; maksud saya hanya hendak memberikan gagasan, yang dapat menjadi garapan buat kepentingan penduduk dan negri." (Panggil Aku Kartini Saja, page 42)

"One of the interesting paragraphs in this note, which will also later become Kartini's own handbook, reads: the improvements I propose are the ones I consider as good as possible; I only want to give ideas, which can be worked on for the benefit of the population and the country." (Panggil Aku Kartini Saja, page 42)

The above quotation proves that Kartini thinks about the fate of others. Concern appears on the last line of the quote. Kartini's figure boldly gives views and ideas for the benefit of the population and country. Another quote illustrating that Kartini has a sense of love for others is as follows.

Oh! Betapa menggelegaknya kegembiraan ini, waktu aku dapatkan kepastian yang nikmat itu; mengetahui, bahwa ayah, ayah pujaan yang aku cintai itu, dengan tanpa dukacita membenarkan gagasan-gagasanku, cita-cita, dan keinginanku. Untuknyalah, aku merasa begini celaka, berbulan-bulan lamanya aku menjadi goyah hati, lemah, yang bahkan pengecut, karena aku tidak mampu, tidak sampai hati untuk melukai hatinya." (Panggil Aku Kartini Saja, page 64)

Oh! How bubbling is this joy, when I get that delicious assurance; knowing that my father, my beloved beloved father, sadly confirmed my ideas, aspirations, and desires. For him, I feel like this is wretched, for months I became unstable, weak, even cowardly, because I was unable, did not have the heart to hurt his heart." (Panggil Aku Kartini Saja, page 64)

The above quotation can prove that Kartini has a feeling of affection for others, one of them, namely her father. The quote above describes the figure of Kartini who loves her father so much that she is unable to hurt her father.

2. Simple Personality

Simplicity is a form of depiction of Javanese women. This can be proven by the existence of several quotes which show that a Javanese women, in this case Kartini, has an element of simplicity in her. These quotes include.

“sebagai seorang wanita rakyat jelata yang mendapat kehormatan jadi istri seorang Bupati, tidak peduli istri yang keberapa, sudah pastilah ibu Kartini seorang yang cantik. Tetapi Kartini sendiri tidak bisa dikatakan tergolong cantik, sebagaimana pernah diakuinya sendiri dalam karangannya Een Oorlogschip op Ree (1990).” (Panggil Aku Kartini Saja, page 48)

"As a commoner women who has the honor of being the wife of a regent, no matter which wife, it is certain that Kartini's mother is a beautiful person. But Kartini herself cannot be said to be classified as beautiful, as she herself admitted in her essay Een Oorlogschip op Ree (1990). " (Panggil Aku Kartini Saja, page 48)

The quote above describes the simple figure of Kartini. She does not want to be said to be a beautiful person because for her she is an ordinary women. This simplicity made her a true Javanese women. Another quote illustrating that Kartini has a simple personality is as follows.

“panggil aku Kartini saja- itulah namaku. Tanpa gelar, tanpa panggilan kebesaran, suatu hal yang sangat luar biasa di kalangan kaum feodal, karena bukan saja gelar-gelar itu justru merupakan ciri-ciri kedudukan seorang feodal dalam hierarki feodalisme, tata hidup, suasana, dan organisasi sosial pada waktu itu, tetapi juga ciri-ciri kemartabatan dalam sistem sentralisme-magis, yang dianggap punya hubungan langsung dengan alam atas.” (Panggil Aku Kartini Saja, page 258)

"Just call me Kartini- that's my name. Without titles, without summons, was a very extraordinary thing among the feudalists, for not only were these titles a feature of the position of a feudal man in the feudal hierarchy, life order, atmosphere and social organization at that time, but also the characteristics of dignity in the magical-centralism system, which is considered to have a direct relationship with the upper realm. " (Panggil Aku Kartini Saja, p. 258)

The quote above describes the figure of Kartini who does not want to make herself stand out. He showed his simplicity wisely. The first sentence in the above quote illustrates that he does not want to show who he is too much.

3. Being Attentive With In-Laws

Pramoedya Ananta Toer depicts Kartini's figure as a women who is very attentive to her in-laws. This is evidenced by the following quotation.

“katanya, rakyat Jawa dan puisi terjalin erat satu dengan yang lain dan orang Jawa yang paling tidak berarti pun puitik, sedang puisi itu, bagi Kartini sangat nyata nampak pada hormatnya yang mengharukan dari yang muda-muda kepada yang tua-tua; hormat yang hidup kepada yang telah meninggal.” (Panggil Aku Kartini Saja, page 45)

"He said, the Javanese people and poetry are closely intertwined with one another and the Javanese who are at least meaningful are poetic, while the poetry, for Kartini, is very obvious in her touching respect from the young to the elders; living respect to the dead. " (Panggil Aku Kartini Saja, Page 45)

In the above quotation, it is stated that the figure of Kartini as a Javanese women really adheres to the principle of respecting and paying attention to the position of a young person to an older person. In this case, one of them is being attentive to in-laws.

4. Having a Penchant for Reading Advice

Kartini is a form of Javanese women who has a penchant for reading advice. This is evidenced by the following quotation.

“selalu ia suka membaca, tapi kini kecintaannya pada pustaka telah menjadi candu. Segera setelah pekerjaan yang ditugaskan kepadanya selesai, tangannya pun menggapai buku atau koran. Segalagalanya ia baca, apa saja yang jatuh di bawah matanya; ia menelan segala dengan lahabnya, mentah ataupun matang.” (Panggil Aku Kartini Saja, page 73)

"He always liked reading, but now his love for libraries has become addictive. As soon as the work assigned to him was finished, his hand reached for the book or newspaper. Everything he read, whatever fell under his eyes; it swallows everything with its lahab, raw or cooked. " (Panggil Aku Kartini Saja, page 73)

In the above quote, it appears that Kartini had an extraordinary penchant for reading. The quote above indicates that Kartini has a high interest in reading. Another quote illustrating that Kartini has a penchant for reading advice are as follows.

“ada banyak buku-buku bagus, yang ini artinya yang membuat ia lupa pada kehidupan yang menjengkelkan ini. Tokoh-tokoh yang indah, pandangan hidup yang mulia, jiwa-jiwa dan pikiran-pikiran besar, membuat hatinya membara penuh semangat dan menggelestar takjub. Ia hidup bersama dengan yang dibacanya.” (Panggil Saja Aku Kartini, page 74)

“There are lots of good books, which is what makes him forget this annoying life. Beautiful characters, noble views of life, great souls and thoughts, made his heart burn with enthusiasm and tremble in amazement. He lives with those he reads. ” (Panggil Saja Aku Kartini, page 74)

V. CONCLUSION

Based on the results of research and discussion, it is concluded that the Javanese women image contained in the Kartini character in the novel *Panggil Aku Kartini Saja* by Pramoedya Ananta Toer. Meanwhile, the conclusion is based on seven samples, the findings show that the image of Javanese women includes having a sense of love to love others, simple personality, being attentive with in-laws, and having a penchant for reading advice. This image of Javanese women has implications for relevant aspects and has a positive relationship in daily life. As well, opening up insights related to literature studies, especially in the study of novels.

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