



## Representation of Gender Ideology in the Novel Raden Dewi Sartika by E. Rokajat Asura

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### ABSTRACT

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The novel Raden Dewi Sartika is a graphic novel by E. Rokajat Asura. Through this novel the author represents the struggle of the character Raden Dewi Sartika in fighting for women's education with all the problematic gender ideology that existed at that time. This research discusses the representation of gender ideology in the novel Raden Dewi Sartika by E. Rokajat Asura, with the research focus being (1) the representation of forms of gender ideology in the novel Raden Dewi Sartika, (2) gender roles in the novel Raden Dewi Sartika, and (3) The meaning of gender ideology in the novel Raden Dewi Sartika. This research uses a qualitative approach with a descriptive approach. This research method aims to analyze data by synthesizing data in the form of text and pieces of dialogue on the events narrated in the novel to describe the form of gender ideology, gender roles and the meaning of gender ideology in the novel Raden Dewi Sartika by E. Rokajat Asura. The data source in this research is the novel Raden Dewi Sartika by E. Rokajat Asura with a book thickness of 422 pages, and published by Imani in 2019. The aim of this research is to describe and explain the representation of gender ideology in the novel Raden Dewi Sartika by E. Rokajat Asura, the gender roles of Raden Dewi Sartika by E. Rokajat Asura, and the meaning of gender ideology in Raden Dewi Sartika by E. Rokajat Asura. This research produces descriptive information, namely a description of the analysis of the data collected. The data collected is in the form of sentences and pieces of dialogue. The report in this research is in the form of quotation data which is an illustration of the research focus. The results of this research show that the representation of gender ideology There are three forms of gender ideology represented in the novel Raden Dewi Sartika by E. Rokajat Asura, namely: (1) marginalization (control over women's movements, (2) stereotypes (women as gentle creatures), (3) subordination (the position of women). There are two representations of gender roles in the novel Raden Dewi Sartika by E. Rokajat Asura, namely: (1) reproductive role (taking care of family needs and caring for the family), (2) social role (teaching to read write and founded a women's school). The meaning of gender ideology in the novel Raden Dewi Sartika by E. Rokajat Asura is divided into two indicators, namely: (1) subject-object position (work opportunities are limited by gender and women's desire to gain freedom in the public sphere), (2) the reader's position (traditional construction of women). The results of this research are only a small part of the forms and impacts of discrimination. For readers and future researchers, it is hoped that this research can increase knowledge about character discrimination.

### KEYWORDS:

Representation,  
Gender Ideology,  
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### 1. INTRODUCTION

Tuttle (in Yulianeta 2021:50) explains that "gender is a term that indicates the division of social roles between men and women and this refers to the provision of emotional and psychological characteristics expected by certain cultures that are adapted to the physical appearance of men and women". In society's view, there are still many who view that gender refers to a culture that treats male humans and female humans differently, when in reality these two types of humans

have equal human rights. However, this concept of gender is always the reason for gender issues that develop at the societal level. For example, women are always dictated beyond their control, such as how to behave, walk, dress, speak and so on. Meanwhile, men are required to demonstrate their achievements and success at work and be competent in order to earn income that can support the family's economy (Yulianeta, 2021:117). This is caused by the results of societal construction from time to time.

Literary works are a means for someone to convey an idea from a point of view on the social environment around them. Literature is also seen as a form of someone's expression, appreciation and experience conveyed through language. One literary work that can be used as a forum for these ideas is a novel.

Literary works, especially novels, are a medium that represents social realities that occur in people's lives. According to Marianne, et al (2007:89) representation is anything that is visible and displayed, which implies the identity of a particular group, as a way to talk about or understand social reality. The novel as a literary work raises many life problems which are combined in such a way by the author to reflect real human life. One of the problems that is often raised is gender issues. When discussing gender issues, it is closely related to women's issues. The characters in the novel, whether male or female, indirectly take into account the ideology that places women as subordinate in their relations with men. Often, women's position is considered as second class citizens (the second sex).

The term gender ideology is also often used to refer to values or stereotypes that concern and regulate women. Not infrequently, gender ideology is defined as a system of values, norms and stereotypes that regulate how men and women are perceived, assessed and expected to behave. In short, it can be said that basically gender ideology is concerned with all the values, rules, beliefs and stereotypes that determine and regulate the identity of women and men, the position of women and men, and the behavior of men and women.

"There are various forms of gender ideology that regulate the identity of women and men, the status and position of women and men, the behavior of women and men. "There are types or types of ideology that are dominant, there are also those that are not in a certain place and time period" (Bhasin, 1996; Saptari & Holzner, 1997). Compared to matriarchal ideology, patriarchal ideology is recognized as very dominant in Asian society (Bhasin, 1996). "Meanwhile, in British capitalist society and Indonesian society, the ideology of familism is dominant, namely an ideology that constructs women's roles in the household as housewives, good wives and good mothers" (Barret, 1980; Elhmrist, 1989). These differences between men and women in roles, control and access, rights and positions have resulted in gender inequality.

Gender inequality is the root of oppression of women by men which originates from ideologies that have been constructed by society. The existence of gender ideology in society cannot be separated from stereotypes against women so that men dominate control over women in the family and society.

As an imaginative work, the content of gender ideology that is represented is a reflection of the ideological construction that prevailed at the time in the work. The novel Raden Dewi Sartika by E. Rokajat Asura is a biographical novel. Biographical novels are novels that are based on someone's experiences. According to Sumardjo & Saini (1988:23), basically this biographical novel emphasizes the meaning that will be conveyed from the life history of the person being told. The novel Raden Dewi Sartika is a novel that describes the figure of Raden Dewi Sartika or Enden Uwi herself, who is one of the pioneer figures in education for women who comes from Pasundan. In Raden Dewi Sartika's journey to introduce education to women, many of the forms of gender injustice received by women are described as a result of the gender ideologies that prevail in society as well as the factors that support the birth of this gender ideology so that it can be embedded in the lives of the characters. The depiction in this novel is a social reality that actually occurs in society. The forms of injustice received by the characters in this novel are not only received from other people but also from their immediate family environment.

The novel Raden Dewi Sartika is a medium used by the author to represent gender ideology and the struggle of an educational hero to fight gender ideology against women that prevailed at the time the story in the novel occurred. In the concept of gender, it is said that the differences in characteristics inherent in both men and women are the result of social and cultural construction. Starting from this assumption, various inequalities emerge between men and women. These problems occur in the novel Raden Dewi Sartika where in this novel it is told that girls only need to learn how to care for their husbands and children in the future without needing to be provided with the same education. with boys. In this modern era, it cannot be denied that realities like this are still often found in people's lives. Raden Dewi Sartika's novel is very inspiring, through this novel we can see that negative stereotypes about women are not true. Women are also able to become independent figures in terms of role, position, social status, and so on, just like men.

Based on these problems, the author focuses that this research is related to gender ideology and gender injustice. So the author examines "Representation of Gender Ideology in the Novel Raden Dewi Sartika by E. Rokajat Asura".

## **II. LITERATURE REVIEW**

### **A. Representation Theory**

Representation is an important part of the process by which meaning is produced and exchanged between members of a culture. It involves the use of language, signs, and images

that stand to represent something. This representation is important for everyday life. how we understand our environment and each other. Understanding is generated through a complex mix of backgrounds, tastes, concerns, training, inclinations, and experiences, all made real to us through the principles and processes of representation that frame our experience of being in the world.

According to Stuart Hall, representation is an important practice that presents culture. Culture is a very broad concept, culture concerns 'shared experiences'. A person is said to come from the same culture if the people in it share the same experiences, share the same cultural codes, speak the same 'language', and share the same concepts. According to Chris Barker (2004:9), social construction requires us to explore the formation of textual meaning and requires an investigation into how meaning is produced in various contexts. Cultural representations and meanings have a certain materiality.

### 1. Representation of Gender Ideology in Novels

The term gender ideology is often used to refer to certain values or stereotypes that concern and regulate women. It can be said that basically gender ideology is concerned with all the values, rules, beliefs and stereotypes that determine and regulate the identity of women and men, the status or position of women and men, and the behavior of men and women. The ideology that prevails in society often harms women. Negative assumptions about women cause women to be marginalized.

Gender ideologies that apply in society often give rise to what is called gender inequality, resulting in the issue of gender equality. However, unfortunately, these gender ideologies persist from time to time, influenced by several factors. According to Fakhri (2013:9) gender differences are caused by many things, including being formed, socialized, strengthened, and even socially and culturally constructed.

In relation to literature, the existing problems are not only limited to the involvement of women in the creation, criticism and viewing of literary works, but also how women can be represented in literature. In this case, literature is a reflection of society's life which is considered a forum that represents women's lives.

According to Teew (1948:220) representation is a term that developed in literary works which emerged in connection with the view or belief that literary works are actually only reflections, pictures, shadows or imitations of reality. Meanwhile, Juliastuti (2000:6) explains that representation is a concept used in the meaning process through a marking system in dialogue, writing, video, film, photography, and so on. Representation theory is divided into three, namely; 1) reflective approach, explaining that language functions as a reflection that reflects true meaning; 2) intentional approach, language is

used to express the personal meaning of a writer, painter, etc.; 3) constructionist approach, an approach that uses a language system or any system to represent our concepts. This approach does not mean that we construct meaning using a representation system, but rather an approach that aims to interpret a language.

## B. Gender Ideology

### 1. Gender Concept

Gender is the masculine and feminine characteristics possessed by a person in a cultural and social context which refers to behavior, traits and attitudes. According to Muhtar (2002) gender can be interpreted as social gender or the societal connotation of determining social roles based on gender. Meanwhile, Fakhri (2008:8) defines gender as a characteristic inherent in men and women which is constructed socially and culturally. There are several definitions of gender, namely:

- a. The word "Gender" comes from the English "gender" meaning "sex". In Webster's New World Dictionary, gender is defined as "the visible differences between men and women in terms of values and behavior".
- b. In the Women's Studies Encyclopedia, it is explained that gender is a cultural concept that seeks to make distinctions in terms of roles, behavior, mentality and emotional characteristics between men and women that develop in society.
- c. Hilany M. Lips in her famous book *Sex and Gender*, an Introduction states that gender is cultural expectations for men and women (cultural expectations for women and men). This opinion is in line with the general opinion of feminists such as Linda L.Lindsey, which considers that all societal decisions regarding determining a person as male or female are included in the field of gender studies (what a given society defines as masculine or feminine is a component of gender).
- d. HT. Wilson in *Sex and Gender* defines gender as a basis for determining differences in the contributions of men and women to culture and collective life, as a result of which they become men and women.
- e. Elaine Showalter defines gender as more than just a distinction between men and women seen from socio-cultural constructs. He emphasized it as an analytical concept that can be used to show something.
- f. Office of the Minister of Women's Affairs with the spelling "gender". Gender is defined as "the mental and cultural

interpretation of sex differences, namely men and women. Gender is usually used to indicate the division of work that is considered appropriate for men and women.

From the various definitions above, it can be concluded that gender is a concept used to identify differences between men and women from a socio-cultural perspective. Gender in this sense defines men and women from a non-biological perspective. Gender in all human aspects creates differences between women and men, including the social creation of women's lower position than men. For example, women are considered gentle, beautiful, emotional, or motherly creatures. Meanwhile, men are considered strong, rational, manly, powerful creatures. In fact, the characteristics and characteristics themselves are properties that can be exchanged. This means that there are men who are emotional, gentle, motherly, while there are also women who are strong, rational and powerful (Hadiati, 2010: 15).

The concept of gender is something that is inherent in men and women which is constructed socially and culturally, the history of gender differences between men and women occurs through a very long process. Therefore, the formation of gender differences is caused by many things, including being formed, socialized, strengthened and even constructed socially and culturally through religious and state teachings.

## 2. Gender Theory or Feminism

Etymologically, nature is defined as an inherent characteristic or innate condition of someone or something, also interpreted as a natural condition or basic human nature. In gender studies, the term nature is defined as a theory or argument which states that differences in characteristics between genders cannot be separated and are even determined by biological differences (sex). It is called a nature theory because it states that the differences between men and women are natural and from these natural differences arise innate differences in the form of masculine and feminine attributes that are inherent in them naturally. Gender studies terminology defines it as a theory or argument which states that differences in masculine and feminine traits are not determined by biological differences, but rather by social construction and the influence of cultural factors.

According to Lippa (188), natural dynamics due to social and cultural factors create gender attributes and form stereotypes and certain genders, this occurs during the upbringing of parents or society and is repeated from generation to generation. Emir & Saiful Rohman (2015:132) To analyze women's problems, in the West several

theories or perspectives have been developed, each of which tries to describe the backwardness or oppression experienced by women and explain the causes, what are the consequences of this backwardness or oppression, and put forward their strategies to free themselves from this backwardness. With this description, feminist theoretical approaches were born. (Kokasih and Sarimaya, 1997:21).

## 3. Gender Inequality

Gender differences are not a problem or issue as long as they do not give rise to gender inequality. In a social process in people's lives, gaps sometimes arise between one human being and another, especially between men and women. Men tend to be treated as special because men are considered strong and rational, which in everyday life is really needed for work, while women are considered weak and emotional and are considered only suitable for taking care of the house and children. This difference in treatment gives rise to gender inequality.

According to Fakhri (2008:12) gender injustice is a system and structure, both men and women are victims of this system. According to Fakhri (2008: 13), gender inequality is manifested in various forms of injustice, including marginalization or economic impoverishment, subordination or the assumption that it is not important in political decisions, the formation of stereotypes or through negative labeling, violence, greater and longer workloads (burden), as well as the socialization of gender role ideologies.

## 4. Gender Roles

In social construction and order, there is a system that regulates various differences between the sexes which refer to social relations between women and men, or a characteristic that has been determined socially and culturally. In practice, the role of gender in society is to determine the portion of work, the portion of work areas, and the portion of position. The portions of gender that develop in society often change. In line with this, according to Sugihastuti and Saptiawan (2010:24), even though gender development is triggered by society, in practice not all participants in it play the same role.

The role of women is an embodiment of the social structure of society. The role of women is related to the functions carried out by women. Roles never escape the relationship between men and women, according to Handayani and Sugiarti (2002:14) there are three roles, namely, reproductive roles, productive roles and social roles. Triple role is

a term for three roles of women. Reproductive roles are roles in the household such as caring for, washing, cooking, cleaning the house, caring for children and looking after the house, these roles are included in the roles that are synonymous with tradition. The reproductive role is often labeled as the basic role of women, the reproductive role naturally also includes giving birth, only this role cannot be replaced by men.

A productive role is a role that focuses on earning a living or providing services that produce results for personal consumption or sale. In productive roles, women usually only get less bonuses than men. This bonus is formed because of the assumption that men are superpowered beings. A woman's productive role is usually followed by continuing to carry out the first role. This creates an unequal distribution of roles, resulting in an increased workload.

### C. Critical Discourse Analysis

According to Eriyanto, critical discourse analysis is related to the study of language/language use. As in the view of Mohammad A. S. Hikam, in his writing he has discussed well the differences in discourse analysis paradigms in looking at language. There are three views in discourse analysis. First, represented by empiricist positivism. Language is used as a bridge between humans and objects outside them. What is meant is that people do not need to know the subjective meanings or values that underlie their questions, because the most important thing is the rules of syntax and semantics. Second, constructivism. This view is very closely related to the influence of phenomenological thinking. The flow that rejects the view of empiricism/positivism. Third, critical view. This view provides a correction to constructivism which is less sensitive to the processes of production and reproduction of meaning that occur historically and institutionally. With this kind of view, discourse sees language as always involved in power relations, especially in the formation of subjects and various acts of representation in society. Because it uses the word critical, the third view is called critical discourse analysis (CDA).

Eriyanto said that several of the experts above elaborated on the concept of discourse to see how texts should be analyzed. Some of these experts start from micro aspects in texts such as words, sentences, images, propositions as a tool to see larger structures, namely power. Whether Roger Fowler, Theo van Leeuwen, Sara Mills, Teun A. van Dijk, or Norman Fairclough, they have different approaches in looking at discourse in media texts. If you want to trace it, starting from the paradigm, to the analysis model used by several of the experts above.

In Sara Mills' discourse analysis, her focus is primarily on discourse regarding feminism: how women/girls are presented in texts, whether novels, pictures, photos or in the news. For this reason, what Sara Mills does is often called a feminist perspective. The point of attention in this discourse is how the text is biased in presenting women. Mills' idea is different from the critical linguistic model, it focuses more on linguistic structure and how it influences the meaning of the audience, Sara Mills looks more at how the actors' positions are displayed in the text. In addition, Mills focuses on how the reader and writer are represented in the text. This kind of position will place the reader in one position and influence how the text is to be understood and how social actors are positioned. Finally, the position placed and displayed in the text makes one party legitimate and the other party illegitimate.

Sara Mills' ideas are somewhat different from the critical linguistic model. If critical linguistics focuses on linguistic structure and how it influences the audience's meaning, then Sarah Mills looks more at how actors' positions are displayed in the text. This position means who is the subject of the story and who is the object of the imagery. Apart from that, Sara Mills also focuses on how readers identify and place themselves in the story.

#### 1. Subject-Object Position

Sara Mills places representation as the most important part of her analysis. Mills emphasizes how the positions of various social actors, positions of ideas, or events are placed in the text. These positions ultimately determine the form of text that is present to the audience. The position of the subject or object in this representation contains a certain ideological content. First, position indicates to a certain extent the point of view of the story. Second, as the subject of representation, the man here has full authority in validating the presentation of the event to the reader. Third, the definition process is subjective, of course it is difficult to avoid the possibility of unilaterally defining other events or groups.

#### 2. Reader Position

One of Sara Mills' concerns with discourse strategies is how readers are represented in the text. This strategy is related to the question of how readers identify and place themselves in the story. Such a position will place the reader in one position and influence how the text will be understood and how social actors will be positioned. In this case, according to Eriyanto (2006:211), the text is defined as the result of negotiations between the writer and the reader. In summary, what we want to analyze in this case is what kind of audience the writer imagines writing for.

Mills is of the view that in a text the position of the reader is very important and must be taken into account in

the text itself. First, this model comprehensively looks at texts not only related to production factors but also reception. Second, the position here is placed as an important position. Indirectly, text is a means of "communicating" with the audience. If translated in the context of news, then the analogy is like this.

Positioning as explained above basically results in one group being left out and other groups being marginalized or shown in a bad light. According to Sara Mills, those who are often marginalized are women.

In the reader's position too, Sara Mills focuses her attention on gender. In many cases, men and women have different perceptions when they read a text or watch a show. They also differ in their position in the text and broadcast.

In this regard, Sarah Mills divides the reading process into two things, namely the dominant reading of a text and the reader's interpretation of the text. In the dominant reading of a text, what we want to see is whether the text tends to be shown to male or female readers. Meanwhile, to interpret a text, both men and women are free to interpret what is shown in the text.

### III. RESULTS

There are three forms of gender ideology represented in the novel Raden Dewi Sartika by E. Rokajat Asura, namely: (1) marginalization (control over women's movements), (2) stereotypes (women are gentle creatures), (3) subordination (the position of women). Furthermore, there are two representations of gender roles in the novel Raden Dewi Sartika by E. Rokajat Asura, namely: (1) reproductive roles (taking care of family needs and caring for the family), (2) social roles (teaching reading and writing and establishing girls' schools). The meaning of gender ideology in the novel Raden Dewi Sartika by E. Rokajat Asura is divided into two indicators, namely: (1) subject-object position (work opportunities are limited by gender and women's desire to gain freedom in the public sphere), (2) reader position (traditional construction of women).

### IV. DISCUSSION

#### A. Representasi Bentuk Ideologi Gender

The term gender ideology is also often used to refer to certain values or stereotypes that concern and regulate women. This gender ideology is concerned with how women and men are perceived, assessed, and expected to behave. Yulianeta (2021:61) "that basically gender ideology is concerned with all the values, rules, beliefs and stereotypes that determine and regulate the identity of women and men, the status or position of women and men, and the behavior of women and men man". In this novel, gender ideology is manifested in three forms, namely (1) marginalization; (2) stereotypes; and (3) subordination.

##### 1. Marginalization

Marginalization is a form of gender injustice that arises as a result of marginalization. According to Shrirang (2015:1) "marginalized people do not have full control over their lives and do not have access to public facilities so marginal people are also said to have limited contributions in society". An indicator of this form of gender inequality is control over women's movements.

When he asked his mother, Endan Uwi did not get a satisfactory answer other than his mother said; "There are things that are appropriate and inappropriate for a Uwi child to know, especially since you are a woman." (IG/M-1)

Marginalization is a form of marginalization based on gender. In this process, women are often the victims. According to Gatzweiller (2011:3) "marginalization is an unintentional position and condition of individuals or groups who are on the edge of a social, political, economic, ecological and bio-physical system, preventing them from accessing resources, assets, services, limits freedom of choice, and prevents the development of abilities." In the excerpt above, there is a form of marginalization that is formed because of the assumption that women's space for movement is limited so that not everything can be known by women. It is evident from the excerpt above that initially Endan Uwi was prohibited from knowing what was being asked on the grounds that he was a child, but then this was followed by the statement "especially since you are a woman", which means that even though Endan Uwi is not a child, he is still considered inappropriate to know about this matter. The quote above is a form of control over women's movements by marginalizing women in the family realm. The sentence above is a quote from Endan Uwi's conversation with his mother during the rebellion carried out by Raden Rangga Somanagara, Endan Uwi's father.

This conversation started when Endan Uwi rarely saw his father because he often went out at night. Raden Rangga Somanagara's absence at home is a question mark for Endan Uwi. That's when Endan Uwi tried to ask about his father and was answered like the quote above taken by the researcher. In the quote above, it can be seen that girls, even in the family realm, are limited in their own family problems. This can be further seen in the following excerpt:

(1) "Mother said that instead of learning to read and write, it would be better to learn to cook and embroider. It's important when I get married," (IG/M-2)

The excerpt above is a fragment of dialogue from a female character who is a victim of gender ideology constructed in society. It can be seen from the footage how women are very controlled in their movement space. Restrictions on women's movements like this of course mean that women cannot develop their abilities. Walby (1990:40) explains that "certain controls or rules against women are what contribute to weakening women's

opportunities to access or get better jobs". The process of marginalization of women in both the public and private spheres results in poverty. Women are considered to be creatures with a gentle nature, so women are considered more suitable to work in the domestic realm, namely taking care of the household. There is a code "It's important when I get married," this sentence further emphasizes that the most important thing for a woman is to learn to embroider and cook which will be useful when a daughter gets married. Apart from this, work is considered unimportant so that girls' needs and desires are marginalized in the public sphere.

## 2. Stereotypes

Stereotypes are a form of negative labeling towards a certain group or gender. According to Fakhri (2013: 16), in general, stereotypes are labeling or marking a particular group. One form of stereotype is rooted in gender views.

Mulia (2004:4) explains that gender is a cultural concept used to differentiate the roles, behavior, mentality and emotional characteristics of men and women that develop in society. Gender takes the form of the division of roles and responsibilities of men and women determined by society and culture. Like men are strong, rude, and rational. Meanwhile, women are weak, soft and emotional. Even though all of this can be shaped by humans, because this role has been socially constructed by society, this is considered natural. Proven in the following excerpt

(2) "teach the manners of a Sundanese woman," said Raden Rangga Somanagara...(IG/St-2)

(3) "ik wil het niet," shouted Enden Uwi, sounding firm when his older brother, Raden Somamur, continued to force...

"Keep your voice down, Uwi. You're a girl, kid." (G/St-3)

In the snippets (2 and 3) you can see excerpts from the dialogue made by Raden Rangga and his wife when they saw Enden Uwi playing lively. Raden Rangga asked his wife Agan Legan to teach Enden Uwi the manners of Sundanese women because he saw that his daughter was too lively for a woman. Then in the 10th clip, Agan Legan appears to be advising Enden Uwi, who said firmly to his brother to refuse. There is a code "lower your voice, Uwi. You're a girl, kid." This quote further emphasizes that women always have to have soft words in all circumstances. From the footage, it can be seen that Agan Legan doesn't agree if his daughter doesn't speak softly like a woman should. By looking at the two excerpts above, it can be seen that women's behavior/attitudes and gentle speech can be formed, which means it is not natural. Women are shaped by society into creatures with a gentle character who are then labeled as gentle creatures who are only suitable for roles in the domestic sphere, which of course is unfair to women.

(4) "Girls are not used to working outside the home, so even if they go to school, their knowledge cannot be used at all," explained Agan Eni one day, when Enden Uwi asked why his female cousins didn't go to school, even though have the ability. (IG/St-4)

Labeling or stereotyping women makes them share injustices. Because one of the stereotypes of women is that they are gentle creatures who are then considered suitable for work or responsibility in the domestic sector, so they cannot enjoy the educational rights that women should receive. As in the fourth clip, Enden Uwi asked Agan Eni a question because he felt something was bothering him seeing that his female cousins were not going to school even though their family had the means. Once again, because women are considered gentle creatures, they are only suitable for the domestic sector, not for working in the public sphere. This is of course very detrimental to women, not providing women with education because this stereotype makes women confined in the shadow of men.

## 3. Subordination

According to Yulianeta (2021:248) subordination is the positioning of women in a lower place than men. In this novel, a form of gender inequality in the form of subordination is manifested in indicators of women's position.

(5)...set foot in the real world. That many of his brothers and female relatives cannot read and write. (IG/Sb-5)

According to Fakhri (2013:15) in Java, there used to be an opinion that women didn't need to go to high school, but the last thing they did was go to the kitchen. The excerpt above is the result of Endan Uwi's thoughts when he had various plans to teach his people and wanted to ask Kanjeng Dalem for help but he remembered that Kanjeng Dalem was his father's enemy so it would be too far if he asked for his help. Raden Uwi decided to return to the fact that many of his sisters could not read and write, unlike the brothers he had, they received an education because they were deemed worthy of it because they would become leaders in the family who would earn a living so that their position Boys are always considered taller than girls. The position of women who are always below men in this novel is reinforced in the following excerpt:

(6) "You are right Uwi. What you have observed so far is truly extraordinary. It is not at all wrong that women today do not have power, their position is only in men's fingers so it is as if they have no desires...(IG/Sb-6)

The division of roles between men and women will affect the position of both. Yulianeta (2021:17) explains that traditional gender roles believe that ideally, fulfilling the needs of women and men complement each other. Ideally, in this gender role, men play a role in fulfilling household needs such as food, clothing and other needs. Men are not allowed to be too expressive in showing their emotions towards their

children and partners. This is different from the ideal view for women who are considered to have a more expressive emotional side. This means that women are considered more suitable to be in the domestic sphere and do not need to work in the public sector. According to Lewis (in Yulianeta, 2021:117) mothers only need to be "motherly"; focus on the domestic sector such as supporting husbands; focus on children's education and care; and responsible for the morals of their children.

The excerpt above is a piece of dialogue between Enden Uwi and Agan Ani. The powerlessness of women is a topic of discussion between two women of different ages. The helplessness of the women around him in facing men, facing customs, even the helplessness of rising above adversity became Enden Uwi's anxiety. This powerlessness stems from nothing other than the position of women who are considered to have no power. A woman cannot stand alone when her husband leaves her. Not receiving an education and then being married off at an early age and the assumption that women's nature is only in the domestic sector mean that women always have a position below men.

In analyzing the representation of gender ideology in the novel Raden Dewi Sartika, the author refers to Stuart Hall's theory of representation. According to Stuart Hall there are two processes of representation. "First, mental representation, namely the concept of 'something' that exists in each of our heads (conceptual map), mental representation is still something abstract. Second, common 'language', so that we can connect our concepts and ideas about something with the signs of certain symbols." In this research, it is known that mental representations were obtained by researchers from various actions in various events from the attitudes and behavior of several characters in the novel. The form of gender ideology in this novel occurs in various actions which are influenced by several factors such as culture, politics, economics and education. The form of gender ideology formed in this novel gives rise to an interesting finding that there is a very large gap between the rights and obligations carried out and accepted by men and women. These findings regarding the unfair division of roles between men and women further emphasize the occurrence of marginalization, stereotypes and subordination for women.

After going through a mental representation process by connecting the author's conceptual map in the novel and the researcher's thoughts, the researcher tried to connect the concept designed by the author with the ideas that were born to carry out the meaning construction process. In this process the researcher establishes reciprocal relationships between conceptual maps in his mind and language.

One form of gender ideology that is often accepted by characters in novels is the marginalization of women's rights. Often in novels it is described how women should have the same rights as men, but because of cultural constructions that are believed to be true and have been going on for a long time, women do not get these rights. As in the following

expression "girls are not used to working outside the home, so even if they go to school, their knowledge cannot be used at all," the right to education should be owned by all children, but because of the assumption that women's role is in the domestic domain, education is considered to be a things that women would never need. This happens because of cultural factors that have shackled women who have been constructed to only work in the domestic sphere so that actions like this are considered commonplace. This form of gender ideology which divides roles between men and women creates a gap between the rights and obligations of men and women.

From the discussion above, it can be seen that the form of gender ideology towards women originates from culture that has been constructed for a long time in people's lives so that the actions taken are considered normal. The results of the representation of gender ideology in the novel Raden Dewi Sartika by E. Rokajat Asura are formed from various actions and verbal expressions. The constructed form of gender ideology is caused by educational, political, economic and cultural factors. The low education factor of parents makes parents think that education is not important for girls. The low economy was also a factor in the unfair distribution of gender roles, because at that time schools were only for children from wealthy families. And the most important thing is the cultural factor where this culture has been constructed for a long time so that it is considered as something that is a guideline and is the right thing to do. This is a perpetuating factor in the existence of gender ideology.

## B. Gender Roles

Gender roles refer to the roles constructed by society and the learned behaviors and expectations attributed to women and men. Like traditional gender roles, ideally women or wives are in charge of the house. the wife does not need to work in the public sector. Mothers are only "motherly"; focus on the domestic sector. This is different from men who are considered ideally as breadwinners so they are suitable in the public sector. In the novel Raden Dewi Sartika there are two roles represented, namely, 1) reproductive role; and 2) social roles. In this novel the role of women in the reproductive realm can be seen from the following excerpts:

Taking Care of Needs and Caring for Family

(7) "teach the manners of a Sundanese woman," said Raden Rangka Somanagara

"Every night Uwi starts being taught sewing and embroidery, apart from how to speak as a Sundanese woman," explained Agan Legan. (PG/PR-7)

In this excerpt, Raden Rangka asks Agan Legan to teach his daughter about manners because Raden Rangka thinks Enden Uwi is too lively as a girl. Raden Rangka fully delegates his duties to care for and educate his children. In excerpt number five, Agan Legan tells us that Enden Uwi has started learning skills. This proves that Agan Legan was fully caring for the child, whose progress he then reported to his husband, Raden Rangka. This concept is a form of patriarchal



ideology which results in women having a double workload. A concept like this emerged because of the assumption that it is women's nature to take care of the household and care for children. The concept of dividing tasks like this is of course detrimental to women, the division of women's work in the domestic sector results in women carrying a longer and greater workload. Yulianeta (2021:55) explains that apart from this, it has also resulted in the growth of traditions and societal beliefs that women must be responsible for carrying out all domestic work. So women are required to be good wives for their husbands and good mothers for their children. The blame will be borne by women if household and child affairs do not go well.

#### 1. Social Roles

In this novel, Enden Uwi, with his position, tries to give a role to the environment around him. She hopes this role can be a solution to what women experienced at that time. This can be seen from the following excerpts:

##### a. Teaching Girls to Read and Write

(8) The boards used for horse stalls use charcoal. Playmates who are students imitate the same sound while struggling to write the letters they pronounce...(PG/PS/a-8)

One way to fight gender ideology that is detrimental to women is education. In the novel Raden Dewi Sartika, the character Enden Uwi tries to ensure that her people can get an education. Her position as a daughter from a wealthy family but does not have the same rights and support as her brothers makes her determined to improve the quality of her people so that they are free from the shackles of ideological construction in society at that time. It started with a feeling of concern to see that the female relatives she had could not read and write like herself, then the daughters of courtiers in the Cicalengka kepatihan had the same fate as their sisters, what was worse, these daughters were only equipped with knowledge that was useful for take care of his household in the future if he has been proposed to. Then Enden Uwi thought about how to share the knowledge he had. Starting with the simplest thing, namely playing sakolaan.

Seen in the footage above, Enden Uwi plays sakolaan with the daughters of courtiers who were not given the opportunity to experience school. Enden Uwi acts as a teacher in the game to teach them reading and writing starting from the most basic, namely the letters of the alphabet.

##### b. Established a Girls' School

(9) "Please Kanjeng Dalem give his blessing so that I can build a school, so that more girls can go to school..." (PG/PS/b-9)

Enden Uwi made big steps in fighting for women's emancipation at that time. By providing education, Enden Uwi hopes that his people can escape the trap of

patriarchal culture that chains women's freedom. The step that Enden Uwi took this time was to build a girls' school. The first thing Enden Uwi did was ask permission from the Head of the Bandung Regent to establish a girls' school. However, Kanjeng Dalem did not immediately give permission to Enden Uwi to carry out his plan. Enden Uwi did not give up hope, after several times Enden Uwi went to Kanjeng Dalem to ask for permission but Enden Uwi never got Kanjeng Dalem's blessing. Through the assistance received from Mr. Hamer, a Dutch East Indies Teaching Inspector, Enden Uwi finally managed to get the blessing of Kanjeng Dalem to establish a school for girls. Proven in the following excerpt

(10) "Yes, if Uwi really believes in that plan, hopefully Gusti Allah will grant it. We are trying to make a school like Uwi wants..." (PG/PS/b-10)

(11) "Never mind. Save that money. For the purchase of land and construction, I will add later. Maybe we can just build it simply first, so it doesn't cost too much money. "The important thing is that all your students can study in peace," said Kanjeng Dalem later. (PG/PS/b-11)

After receiving blessings from Kanjeng Dalem, Enden Uwi collected money to start buying land to build the school he dreamed of. In the 19th clip, Kanjeng Dalem can be seen supporting Enden Uwi's desire to build a school by contributing money for the construction of the school. With savings and additional donations from Kanjeng Dalem, construction of the new school in Ciguriangweg finally began. In accordance with Kanjeng Dalem's suggestion, the women's school was built simply, made of wood and bamboo. So in the new school year 1905 the wife's sakola was officially built. In accordance with Enden Uwi's hopes, the newly built Sakola Istri can accommodate many students.

#### C. Meaning of Gender Ideology

Language is a tool that can be used to represent reality that is not just a reflection of previous reality.

##### 1. Subject-Object Position

The subject of this novel is Raden Dewi Sartika (Enden Uwi), a female figure who was born into a wealthy family. Enden Uwi is described as a beautiful and intelligent woman, as in the following quote:

"At the age of 18, Enden Uwi has grown into a charming teenage girl. Her plump cheeks with sharp eyes are attractive..."

"Enden Uwi's charm as the daughter of a nobleman can no longer be hidden, even though she still works as a courtier every day. ..."

Apart from her beauty, the author also describes Enden Uwi as an intelligent figure since she was little. This is evident from the snippet below:

"The teacher said that Uwi absorbs lessons very quickly, especially Dutch and English," said Raden Rangga proudly...

The problem of gender ideology in this novel begins when Enden Uwi has to live in Cicalengka. Enden Uwi had to separate from his parents because of the exile experienced by Raden Rangga, Enden Uwi's father. When Enden Uwi lived outside his residence and he was placed as a court servant, he saw something new. She saw that girls her age were not doing what she had been doing, namely getting an education. This is not only experienced by children who board in Kapatihan Cicalengka but also their sisters in Cicalengka. Enden Uwi saw firsthand how the division of roles between men and women was so unequal. Girls her age are not only not allowed to receive an education, but they are also prepared to take care of their household in the future, which means that women are expected to only play a role in the domestic sphere.

Data findings on subject positions are divided into two, namely: (1) work opportunities are limited by gender, (2) women's desire to gain freedom in public spaces.

#### Job Opportunities are Limited by Gender

(12) Since the new policy of the Governor General of the Dutch East Indies, Van den Bosch, gave the native class the opportunity to become an educated workforce, so that the implementation of cultuurstelsel could be carried out optimally, the opportunity to receive education was only for men. (PSO/Is/a-12)

In quote (12) it can be interpreted that patriarchal ideology can be interpreted by the existence of related symbolic forms from a subject to a subject as a message that must be understood. The quote above means that the implementation of gender ideology is also carried out by the government. This ideology means that women can only work in the domestic sphere. The opportunity to receive education was only given to men. The Governor General of the Dutch East Indies, Van den Bosch, wanted the implementation of cultuurstelsel to run optimally by providing opportunities for education. Seeing this, "education" is one of the requirements for working in the public sphere, but this opportunity is not given to women. This proves that there is an application of gender ideology that makes women victims.

#### Women's Desire to Gain Freedom in Public Space

(13) "I have to teach them to read and write, so that their fate is not like that of a turtle," muttered Enden Uwi (PSO/Is/a-13)

In the excerpt above, the interpretation of gender ideology can be interpreted from the forms of symbols related to the expression of a subject as a message that must be understood. In this excerpt, the construction of gender ideology in society arouses the desire of the figure Enden Uwi to equalize women's rights so that they are the same as men. There is a phrase "so that their fate is not like a turtle." This phrase can be interpreted as Enden Uwi wanting his people to have freedom in determining their future, not just living in the shadow of men/husbands.

(14) If women could live alone, have the ability to stand on their own two feet, wouldn't it be much better because she wouldn't just live in the shadow of her husband's power?" asked Enden Uwi (PSO/Is/b-14)

In quote (14) it can be interpreted that patriarchal ideology can be interpreted as the existence of forms of symbols related to expressions from a subject to a subject as a message that must be understood. This can be related based on what the subject wants and intends. The quote above means that there is hope from the character Enden Uwi for his people to be free from the shackles of gender ideology that has been holding his people back. It can be seen from the phrase "standing on your own two feet" which can be interpreted as saying that she hopes for justice for her people to be able to receive education so that women can live independently and make decisions about their future. So that the view of society that considers women only suitable for roles in the domestic sphere can be erased by the independence that women have.

Referring to the results of the data presentation and discussion that the researcher presented previously, the researcher can state in detail that there are several findings that the researcher obtained from the results of the data presentation and discussion of the meaning of gender ideology in the subject position. From this discussion it was found that injustice as a result of gender ideology constructed in people's lives leads to resistance to obtain freedom in public spaces.

## 2. Object Position

In the novel Raden Dewi Sartika, the position of the object which is the result of the definition of the subject who describes it from his own perspective can be seen from the plot of the story and fragments of conversation sentences in it, namely the customs that exist in the social order. A custom is often a factor in perpetuating a gender ideology. One of the customs that is still ongoing in the novel Raden Dewi Sartika is arranged marriage.

According to Groenen (1993:38), arranged marriages initially focused more on kinship groups. Arranged marriages are usually arranged by parents, in this case women do not have the ability to refuse arranged marriages which have become customary. In the novel Raden Dewi Sartika, Enden Uwi tries to fight patriarchal ideology by opposing customs which he thinks will harm women. This arranged marriage is the root of the problems that occur in the novel Raden Dewi Sartika. In the excerpt below, you can see that there is an arranged marriage in this novel:

(15)...you know that when a girl reaches the age of 12, she will immediately be abandoned by her parents. "You have certainly experienced it yourself, while you are in seclusion, you will be taught how to take care of the bed and kitchen while waiting for the good day to come, namely being edited by a man" (PSO/Is/b-15)

Arranged marriages carried out by parents on their daughters are the root of the problem, because arranged marriages have become customary so that daughters are prepared only for marriage. They are taught how to take care of their children and husband in the future. Enden Uwi saw this and came to the conclusion that education was a way out of the problems faced by his people. Enden Uwi himself also experienced an arranged marriage but he rejected it.

(16) What about the proposal from Prince Djajadiningrat's family?"

Raden Dewi slowly shook her head. (PSO/Is/b-16)

An envoy from the family of Prince Djajadiningrat, Sultanate of Banten, visited the family of the late Raden Rangga. This messenger conveyed good intentions, a proposal for Raden Dewi. During their lifetime, Raden Rangga and Prince Djajadiningrat made an agreement to match their sons and daughters. And that day, Prince Djajadiningrat's family wanted to claim the promise made by Raden Rangga. However, Raden Dewi immediately rejected it. Raden Dewi felt that she had more right to determine her path in life. Raden Dewi has her own choice, a widower with two children.

### 3. Reader Position

In Sara Mills' critical discourse analysis, the text is considered as the result of negotiations between the writer and the reader. The reader is placed not only as the recipient of the text, but also as the party who carries out the transaction as will be seen in the text. This positioning of the reader is usually related to how greetings or mentions are made in a text. In the novel Raden Dewi Sartika, the

story is told from a third person point of view who knows everything and tells the life story of Raden Dewi Sartika. So, readers will identify or align themselves with Raden Dewi Sartika who is the main character in the text.

Depiction of the character of Raden Dewi Sartika, who, despite facing many obstacles in achieving his goals, does not give up. Indirectly, the author places the reader in the character of Enden Uwi and feels the sadness, determination and courage he experiences. This narrative makes readers feel Enden Uwi's emotional ups and downs in his story.

In the novel Raden Dewi Sartika, the author invites readers to experience the traditional construction of female characters. How do these traditions become the root of problems for women in the novel Raden Dewi Sartika?

### D. Konstruksi Tradisi terhadap Perempuan

(17) "We never know who we will marry and for how long. We are lucky if we marry a good man, has a good income and loves us until we are old. But it will be a disaster if we marry a man who is the opposite. It will be easily dumped when he meets another woman who is younger and more beautiful. Then, if that's the fate we experience, then just lamenting is enough?" Raden Dewi said enthusiastically. The girls listened attentively.

"The best of husbands, in the end we will separate when death comes. We will never know who will go first. If fate determines that we have to live alone, left by our husbands forever, that doesn't mean our lives end there. "We have to continue living. By having skills, we can continue living without depending on anyone other than Gusti Allah," added Raden Dewi. The girls just looked at each other. (PP/Ks-17)

Quote (17) makes the reader think about Enden Uwi's statement, the anxiety felt by Enden Uwi is also felt by the reader. In this quote it can be interpreted that gender ideology can be interpreted by the existence of symbolic forms related to the production, construction and use of symbolic forms. This is often related based on the interpretation of the form of symbols which includes the application of long-standing agreements, rules, customs or even customs. In this quote, readers can understand that girls are only prepared to wait for the betel nut of a man who will be matched by their parents. Apart from not having the courage or ability to refuse, girls are only equipped with skills that can be useful for taking care of the household, husband and children. This has become a custom that has been instilled by society so that women are considered weak parties who ultimately can only depend on men. So economically, women are always in the shadow of men. In the quote above, Raden Dewi/Enden Uwi tries to open the views of their people to be more open about the ideology they accept, which of course is very detrimental to

their people. Gender ideology that has been contracted for a long time in society has been considered an agreement, custom, habit.

(18)"...There are also those who have this view, 'ah, it's useless for women to go to school, because if they are already good at writing, they like to be used to make love letters that encourage them to do bad things. Therefore, it's better to just stay at home helping people old'. Meanwhile, among the Islamic boarding school students, the opinion is different. For example, 'it is not for women to be sent to school, but to learn religious knowledge, learn prayers, study the nature of 20 and Sufism, so that they are kind and have something to control their lust, because women must "There is another opinion of the santri group that was heard by the Head of the Bandung Regency, namely that women should not be seen by men, except by their husbands and muhrim. Try which of these various opinions is correct?" (PP/Ks-18)

In quote (18) it can be interpreted that gender ideology can be interpreted by readers in the presence of symbolic forms related to the production, construction and use of symbolic forms. This is often related based on the interpretation of the form of symbols which includes the application of long-standing agreements, rules, customs or even customs. It can be seen from the excerpt above that the author invites readers to think that women experience discrimination, a negative stigma about educated women. The production and construction of gender ideology in the novel Raden Dewi Sartika is perpetuated by several factors such as religious interpretation, culture/customs, politics and education. Things like the excerpt above then assume that arranged marriage is the way out without listening to the daughter's opinion.

## V. CONCLUSION

Based on the data found by researchers, we can conclude that:

1. Three forms of gender ideology represented in the novel Raden Dewi Sartika by E. Rokajat Asura, namely: (1) marginalization (control over women's movements), (2) stereotypes (women as gentle creatures), (3) subordination (position Woman).
2. Two representations of gender roles in the novel Raden Dewi Sartika by E. Rokajat Asura, namely: (1) reproductive roles (taking care of family needs and caring for the family), (2) social roles (teaching reading and writing and establishing girls' schools).
3. The meaning of gender ideology in the novel Raden Dewi Sartika by E. Rokajat Asura is divided into two indicators, namely: (1) subject-object position (work opportunities are limited by gender and women's desire to gain freedom in the public sphere), (2) position reader (traditional construction of women)

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