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**ARTIKEL JURNAL INTERNASIONAL**

Judul artikel : Life of Javanese women in literature text and the real world

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Penulis : Esti Ismawati  
Indiyah Prana Amertawengrum  
Sukini

No.	Perihal	Tanggal
1.	Bukti manuskrip dikumpulkan	1 Oktober 2022
2.	Bukti manuskrip diterima dengan perubahan	17 Oktober 2022
3.	Bukti review manuskrip	17 Oktober 2022
4.	Bukti pengingat pengumpulan manuskrip	22 Oktober 2022
5.	Bukti pengumpulan revisi manuskrip	23 Oktober 2022
6.	Bukti revisi manuskrip diterima	26 Oktober 2022
7.	Bukti manuskrip diterima	31 Oktober 2022
8.	Bukti acknowledgement of registration fee	4 November 2022
9.	Bukti manuskrip telah diterbitkan dalam Jurnal IJRISS	23 November 2022

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*International Journal of Research and Innovation in Social Science (IJRISS) Review Form*

## **Review Form**

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<b>Paper Title:</b>	<b>Life of Javanese women in literature text and the real world</b>
<b>Author:</b>	<b>Esti Ismawati</b>

**EVALUATION:**

	<b>Outstanding</b>	<b>Excellent</b>	<b>Very Good</b>	<b>Good</b>	<b>Fair</b>	<b>Very Poor</b>
<b>Originality</b>		.				
<b>Presentation</b>			.			
<b>Applicability</b>			.			
<b>Overall Status</b>			.			

**COMMENTS:****STRENGTHS:**

- The strength of this paper is how the author describes gender inequality in Javanese, the author compares the role of gender (women) in the past in Java and women today, based on the results of research conducted by the Wahid Foundation.

**WEAKNESSES:**

- Real examples as differentiators between eras, such as women in the past and women today are not presented clearly by the author.

**SUGGESTIONS:**

- The author can add a series of examples that illustrate real situations in the past which stated that women were very weak in their social position. And adds a series of examples of the obvious differences between women in the past and present. As a reinforcement of his theory in describing the differences clearly.

**RECOMMENDATION:**

	<b>Strongly Accepted</b>	<b>Accepted</b>	<b>Marginally Accepted</b>	<b>Accepted with Changes</b>	<b>Resubmit</b>	<b>Rejected</b>
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Dear Editor

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## Life of Javanese women in literature text and the real world

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### Abstract

This study explores Javanese women in real life and in old and new Indonesian literary texts. History records how unequal the roles of Javanese women and men are in real life. The method used is structural hermeneutics. The question is how is the relationship between women and men in Javanese society embodied in life and literary texts? Gender and ethnographic approaches with content analysis were used to analyse literary texts as data sources. The main data is in the form of sentence excerpts taken from the text. The view-note-and-engage technique was adopted in data collection. Secondary data were taken from middle-class and upper-class women with in-depth interviews. All data were triangulated with the interpretation of Javanese cultural experts. The results show that women in literature and life play the role of queens such as Ratu Shima, Ratu Kencanawungu, but there are also women who are still confined because of the hegemony of male power such as the character Rapiyah in the novel *Salah Asuhan*. There are also women who play a greater role in the socio-economic field. However, they have not been able to achieve full gender equality. The implication of this research is the need for women to make new history by seizing the role of equality needed in an egalitarian life, by achieving achievements in education, work, and the need for social care for other women and their families

**Key Words:** *Javanese women; old and new Indonesian literature; gender equality; ethnographic perspective*

## 1. Introduction

The study of Javanese women in literary texts and the real world has not been done by many people, while Javanese women are the main characters in several literary masterpieces and in real life. This study aims to explore the role of Javanese women in these two domains. Java is the largest part of Indonesian and world culture. For centuries, Java and Indonesia were colonized by western nations.

Indonesia is a country that has a unique story. This former Portuguese (1509 – 1595), Spain (1521 – 1529), The Netherlands (1602 – 1942), France (1806 – 1811), England (1811 – 1816) and Japan (1941 – 1945) (Richard, 2021) colony has now developed rapidly but still has unresolved SDG's issues, including gender equality. The issue of gender equality was handled intensively when President Soeharto took office, namely with the presidential decree on gender mainstreaming. However, until now, gender inequality is still felt.

The basic problem of the absence of gender equality in Javanese culture is the lack of literacy skills related to egalitarian values that educate women and men equally. Meanwhile, quality literature and good education go hand in hand to improve literacy skills (Anand & Hsu 2020; Brownell & Rashid 2020; Gibson & Ewing 2011). Literature is a mirror of society. If you want to study history, read literature. So that Javanese women need to have literacy skills and need to professionally choose the benefits of literary texts (Isidro & Teichert 2021; Jenkinson 2012; Ningsih et al, 2021).

There are Javanese or Indonesian writers such as Umar Kayam (1993), YB Mangunwijaya (1986), Nh. Dini (1986), Ahmad Tohari (1998), Arswendo Atmowiloto (2000), and so on, raised the theme of gender equality in their works, and placed women as the subject of the story. The two topics above, namely gender equality in literature and gender equality in real life are very interesting to study, especially focusing on the role of women, in relation to efforts to build a more beautiful life

The purpose of this article is to contribute to the existing literature around this topic by offering methodological reflections from the experiences of researchers conducting ethnographic studies of women's lives in literary texts and in the

real world. describe and outline the methodological rationale for a recently designed broader study of the online and offline cultural lives of members of a women-driven social movement group; and ultimately offers a series of suggestions for testing social resistance in the global era – an age in which culture circulates globally and locally, and

where collective action is increasingly transnational. The argument underlying this article is that the integration of ethnographic methods, both traditional (offline and face-to-face) and virtual, can assist in developing a rich and comprehensive understanding. This research is particularly relevant for those who are interested in the study of women and how they interact with and through Internet technologies, and for those who are concerned with the way knowledge of social issues is sometimes translated into social action as revealed by Wilson, (2006).

## 2. Independence of Javanese Women

Javanese women in the past were described with terms, phrases, or idioms like secluded, mistress, the queen consort, and had a limited status and roles as *konco wingking* (rear friend) (Ismawati, 2013). It is the reflection of the Javanese women's life in the past. "Secluded" in this case refers to "locked up at home and cannot go out." A mistress in Javanese is called *garwa ampeyan*, *klangenan*, a woman who has been bound to a family tie by a man but does not have the status as a wife in a general term. Her status is as the official wife (*ampeyan*) and her task is to make her man happy forever (*klangenan*) (Moedjanto, 1987). A "mistress" refers to a legitimate wife, while a queen refers to "the first lady."

Women in literature have been known since the kingdom era in Indonesia and are fascinating to study as literature is the mirror of its society. There have been a lot of studies on Javanese women, either in or out of the text; those studies were conducted by Ismawati (2013) and Amarasthi (2018) that concluded that Javanese women in the text are still struggling with the domestic sector. Amarasthi stated that *konco wingking* is the domestication in the Javanese women's lifestyle, where cooking, giving birth, and taking care of herself (*masak, manak, macak*) [cooking, giving birth, decorating herself] are their only world. Ismawati concluded that the status and roles of Javanese women in the literature and the real world had changed significantly (Ismawati, 2018). These changes will be discussed in this article as a critical and solution study of education.

Women in the past were considered weak because they were only able to complete house chores, such as cooking, washing, ironing, cleaning the house, and guiding their children's learning activities. Such house chores should still be done even if these women are menstruating, pregnant, or even breastfeeding. This condition is greatly discriminating. Their inferior image was reflected in their language showing that they were always weak, obedient, saying yes (although it contradicts their heart), not dare to stare at their interlocutors, and always looked down. In line with Coulmas's (1998) statement, women's language reflects conservative beliefs, practical awareness, insecurity, dignity, emotion, and social sensitivity. While men are more challenging, competitive, assertive, competent, hierarchical, and full of control. This is what distinguishes the image of women from men. Stereotyped men are designed to be physically superior to women. Women are described as inferior, weaker, and more emotional than men (Kusumaningsih et.al, 2017). Ideally, men should be involved in the house chores since building and implanting family life values (faith and piety) to their children are under the responsibilities between a husband and a wife to keep harmony in the family.

There are many things that can be played by women in the public sector, since they have many choices according to their abilities so they will be beneficial for themselves, families, and society. To be able to play their roles in a balanced way in the domestic public sector, they must make efforts to improve their quality and create support in the social system that enables them to fulfill the objectives and demands of their working environment. In the public sector, women may keep their balanced social interactions with a harmonious, peaceful, and tranquil atmosphere.

The presence of the media also worsens the condition of women's inferiority. Recently, the treatment by the media of Indonesian women tends to be unbalanced (Kusumaningsih et al, 2017). The potency and contributions given by women are neglected, but the reports or narrations on women as parts of terrorism are revealed. It means that the narration of women trapped into the hole of radicalism is more greatly publicized than their roles in peace, like those done by a group of female writers in the literacy festivals, in the community services of various universities and the peaceful women movements (Ismawati, 2020). This condition is not just and should be straightened up.

The survey results made by *Wahid Foundation* and *Lingkaran Survei* Indonesia (LSI; Indonesian Survey Institution) released in January 2018 showed that the Indonesian women possessed an excellent tolerance to promote peace. Women are more tolerant of differences and have a lower willingness to make any violence to any groups that were considered different from men (Taylor, 2018).

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A survey involving 1,500 male and female respondents in 34 provinces in Indonesia showed that 80.7% of women supported the right of freedom to practice religious teachings and/or faiths. In the context of radicalism, 80.7% of women were unwilling to be radical than men (76.7%), and intolerant women were lower in number (55%) than men (59.2%).

Women also possessed a lower number of groups that they disliked (53.3%) than men (60.3%). It is an enormous potency for our nation to prevent any acts of radicalism and terrorism.

It is a pity that women's potency and contributions, especially in realizing peace, are still abandoned and inseparable from the problems of gender. Any efforts to promote women's potency to be an agent of peace is still faced with the problem of gender equality. The survey made by Wahid Foundation showed that the level of women's autonomy to make decisions was lower than that of men. The percentage of Indonesian Muslim women who made decisions was 53.3%, while Indonesian Muslim men were 80.2%.

Meanwhile, gender equality values have long been stated in the Holy Qur'an, especially in Surah Al-Ahzab verse 35 stating that: "Surely, Muslim men and women, believing men and believing women, devout men and devout women, truthful men and truthful women, patient men and patient women, humble men and humble women, and the men who give *sadaqah* (charity) and the women who give *sadaqah*, and the men who fast and the women who fast, and the men who guard their private parts (against evil acts) and the women who guard (theirs), and the men who remember Allah and the women who remember (Him) – for them, Allah has prepared forgiveness and a great reward" (Jassin 1977).

Parsons (1990) states that the sociocultural context places human beings in four systems: cultural, social, personal, and behavioral. The cultural system stems from the characters, which at once becomes the source of various values, rules, norms, and cultural knowledge. The social system deals with the place, where interaction occurs in the form of setting, place, time, status, and role. The personal system is reflected in the performance during any interactions that show behavior. The factors in the personal system include perceptions, attitudes, motivations, experiences, emotions, and others. The behavioral system is the most concrete form that could be seen and questioned.

Personality, family, and society are referred to different elements existing in a common system. It is obvious that despite their interconnected relationship, they remain different. It would be wrong to consider these elements in a simple hierarchical sense as individual forms a society. Family is an intermediary between the individual and society as it is the first step in uniting individuals into a social unit (Yessetova, et al 2020).

The problems that should be answered in this research are as follows: What are the roles played by women in their lives to make them beautiful and sustainable from the literature and daily lives? What do women do to answer any problems in realizing a peaceful and prosperous life in this millennial era? Maybe the reader is still asking where the educational aspect of this article is. Two concepts related to this are the concept of broad pedagogy and non-formal learning environment, where students make observations related to understanding as an effective approach to increase student motivation (Xenofontos & Sinem, 2022).

The ideology of gender equality has a vast influence on the formation of women's speech styles. Women no longer want to be positioned like in ancient times, as someone who only serves as a wife and a mother. In ancient Indonesian history, women could occupy the highest position in a kingdom or a village. However, it does mean that gender equality could be found in each life of the community at that time. However, due to cultural development, the position and roles of men and women are not always the same. Gender is socially and culturally deconstructed.

Women's equality and political participation, which have been expected to increase, cannot be solved by merely increase the represented quota to 30%. It cannot be denied that attendance and the number become crucial factors in the process of women's advocacy in politics. How can the number become essential when their attendance is still ignored during the decision-making? Their attendance is considered as a symbol that the state has implemented democracy since it has provided each citizen with opportunities to participate in politics, including women. In practice, women still do not have any authority to make decisions since they are not given any chance to occupy important positions. Consequently, their participation is still low although the number is increasing in the representative process, so their advocating function does not go smoothly because they do not have any power to make decisions.

Some factors contributing to the emergence of such a phenomenon have been described by Ismawati (2018). First, there is a strong influence from the roles and the division of gender between men and women that limit the roles played by women in the leadership and the decision or policy-making field. Second, the obstacles of women in accessing power spread in various socio-political institutions, such as general elections and parties. It can be concluded that the 30% quota is merely a

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starting point for women's participation in the political affairs of Indonesia. Principally, even though a higher number of women do present in the parliament, through the 30% quota, they still cannot compete with men in votes, who occupy a higher percentage. Consequently, if the inequality between men and women in occupying strategic positions in politics still

exists, this quota will be in vain since it does not possess any legitimacy. When women are satisfied with themselves at this stage, any expected participation and advocacy of women's votes will not come true.

### 3. Methods

A qualitative approach was employed in this study as "qualitative research is a multidisciplinary, transdisciplinary, and sometimes interdisciplinary field. In this kind of research, perspectives, strategies, and ways of working are diverse since "qualitative research is many things to many people (Denzin & Lincoln 1994). This study also uses a gender and ethnographic perspective.

Ethnography is a notoriously ambiguous term, but some consensus is emerging that ethnography includes some combination of participant and non-participant observation, informal and semi-structured interviews, and document analysis – and that the process of writing research findings and (re)representing the world of life is integrally related with the act of doing ethnography (Prus 1996; Tedlock 2000). Although oral interaction has traditionally been privileged "as part of the 'romantic heritage' of ethnography, which tends to treat speech as more authentic than written," increasingly culturally related written texts have become equally valuable accounts of studied reality. (Hine 2000, Wilson 2006). According to Hine (2000) texts should be seen as ethnographic material that tells us about the understanding the author has about reality. Texts are an important part of life in many settings now handled by ethnographers (Wilson, 2006). Novels and all written texts can be seen as ethnographic material in the way the author presents and shapes reality and is embedded in practice.

The methods used to examine these phenomena include image, space, and discourse analysis using textual analysis techniques taken from media studies, historical analysis that is sensitive to the development of (and the relationship between) political, economic, and cultural phenomena from time to time, and the use of focus group interviews. the most comprehensive approach to the study of global power and power relations. uses what Burawoy calls an "extended case study" approach, an approach guided by the following principle: that researchers must enter the field to appreciate individual experience; that fieldwork should be done around time and space; that research should be extended from micro-processes to macro-powers; and the theory is expanded and challenged as a natural process when examining research findings (Burawoy et.al 1999).

#### Data collection

Qualitative research is inherently multi-method in focus (Marshall and Rossman 2000). Data collection, data analysis, and their meanings were conducted through the hermeneutical reading technique of the recent Indonesian and the old Javanese literature. The recent Indonesian literature in the form of novels, namely, *Burung-Burung Manyar* written by YB Mangunwijaya (1086), *Canting* by Arswendo Atmowiloto (2000), *Sri Sumarah* by Umar Kayam, and *Bawuk* by Umar Kayam, were selected (Kayam, 1993). From the Javanese ones, were selected *Wedhatama* written by Mangkunegara IV and *Wulang Reh* by Pakubuwono IV were used (Robson 1990) and Purwadi (2015). Complete data as follows in Table 4.

**Table 1. List of new and old literary works sampled**

Title	Author	Year Published
Burung-burung Manyar.	YB Mangunwijaya	1986
Canting	Arswendo Atmowiloto	2000
Sri Sumarah & Bawuk	Umar Kayam	1993
Para Priyayi	Umar kayam	1993
Wedhatama	Mangkunegara IV	1853
Wulangreh	Pakubuwana IV	1931

Respondents from women in the real life were selected from groups of high, medium, low social strata, employed and non-employed. The instrument used to collect data is reading history and and interviews with Javanese community leaders.

#### Data analysis

The first step taken in this research is to describe the content and substance of the researched work related to female

characters. The second step, the parts that have been described are analyzed and selected which are related to the role of women. In the analysis used comparative data, namely women outside of Java or Indonesian women. Then concluded, and triangulated with the results of direct interviews with women in life.

Some examples of data in the form of sentences taken from the analyzed novel can be exemplified as follows:

"He is an understanding and devoted husband." (*Burung-Burung Manyar*, page 218).

"He took his wife by the hand with attentive steps towards her, and every now and then, I don't know what dirt happened to be staining his wife's arm and was picked up clean." (*Burung-Burung Manyar*, page 202).

"Her husband also saw the leaves following his wife. He will be the Red Cross in the back line. But aren't the Red Cross, even though they don't carry any weapons, true connoisseurs of Life? Such a husband is suitable for a nature lover like Larasati." (*Burung-Burung Manyar*, page 241).

"Ah, that's the idol. Well, smile, even though it has been one year past the age of 40 years, with such a fast career, the smiling image as if it is still in its 30s." (*Burung-Burung Manyar*, page 201).

"Atik (Larasati) has a unique beauty, which does not glow like a glamorous woman at the reception, but like a firefly, which glows without heat. No noise and no pretensions, but very interesting. I know sex is very important, but in its application to Atik, sex falls on number three or four, not the main motivation". (*Burung-Burung Manyar*, page 200).

"Her husband nods and smiles as if an understanding father sees his son meeting his long-awaited lover." (*Burung-Burung Manyar*, page 217).

"For Mr. Bei, mornings like this are the time when he fights with a man who feels like he is starting to eat away at him. He wanted to prove to himself that he was still strong, still manly. He felt proud if he could do it again. In no twelve hours, he could do twice. Even though the cigarette ash doesn't fall exactly in the ashtray" (*Canting*, page 35).

"He will lie down and be able to sleep soundly. If this happened on Ms Bei's body, Ms Bei would wait for Mr Bei's snoring to subside, and set aside slowly... afraid of making any shocking movements that could wake Mr Bei suddenly. Then my eliuti Pak Bei and massage. (*Canting*, page 36).

"Pak Bei hasn't come home for more than a week. After that every two days, three days come and spend the night. (*Canting*, page 68).

"Mister Bei is not looking for such a conflict. In Mr. Bei's view, Mrs. Bei was also not looking. In fact, he pretended not to know that Pak Bei used to spend the night in Mbaki, Grogol area, a little to the south of the Solo city limit. When the fourth child was born, Mr. Bei was not waiting for him. Because Mr. Bei is waiting for his first child from Karmiyem, who is sweet black and curly hair, whom he met one afternoon when he was fishing" (*Canting*, page 66).

## Interviews Results

Interviews were conducted on twelve and fifteen respondents, from respondents of high social class, medium, to low social class respondents, from working and non-working women. Of all the respondents were given the same question, as follows:

Are you still active in community activities? Is the mother a formal or informal worker? (2) Are you happy or not happy with the activity? (3) Who is the breadwinner of the family? Who goes home first? Is it always like that or only occasionally? (4) What is your mother's impression every time you carry out life activities so far? is happy? or compelled? (5) Are there psychological burdens that arise as a result of the mother's activities? (6) How do you feel about your mother's partner? (7) Does he pay attention to the mother's needs? Does he give his time also for household affairs mother? (8) How do you convey complaints to your partner when you are not interested in activities? (9) If percentage, how many successes and failures in mother's activities? (10). What do you do to maintain family harmony?

## 4. Findings and Discussion

The first female character in Indonesian literary texts to appear is a Sumatran woman, with the author Merari Siregar bringing up the character Mariamin in the novel "Azab dan Sengsara". Marah Rusli in the novel "Siti Nurbaya" with the

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characters Siti Nurbaya vs Syamsul Bahri and Datuk Maringgih. Abdul Muis with "Salah Upbringing" featured two female figures from Sumatra and France, namely Rapihah and Corie du Busse vs. Hanafi. Sutan Takdir Alisyahbana with "Layar Terkembang" featured two female medical students who were sisters, namely Tuti and Maria. Maria is busy

thinking about Yusuf, while Tuti is an activist for various movements that care about the fate of women (See Table 2).

**Table 2. The Emergence of Women in Indonesian Literary Texts**

No	Period	Title of Works	Author	Main Character
1	Colonial Period 1920- 1930	<i>Azab dan Sengsara</i>	Merari Siregar	Mariamini
		<i>Siti Nurbaya</i>	Marah Rusli	Siti Nurbaya, Syamsul Bachri
		<i>Salah Asuhan</i>	Abdul Muis	Rapih, Hanafi, Cory
2	Independence Period 1940-1960	<i>Layar Terkembang</i>	Sutan Takdir Alisjahbana	Tuti, Maria, Yusuf
		<i>Belenggu</i>	Armyn Pane	Kartini
3	The New Order Period 1970- 1990	<i>Jalan Tak Ada Ujung</i>	Mochtar Lubis	Fatimah
		<i>Atheis</i>	Ahdiat K. Mihardja	Kartini
		<i>Pada Sebuah Kapal</i>	Nh. Dini	Sri
		<i>Canting</i>	Arswendo Atmowiloto	Bu Bei
		<i>Ronggeng Dukuh Paruk</i>	Ahmad Tohari	Ni Srintil
		<i>Para Priyayi</i>	Umar Kayam	Ny. Sastrodarsono
		<i>Romo Rahadi</i>	YB Mangunwijaya	dr. Rosi
4	The Present Period 2000-	<i>Perempuan Berkalung Sorban</i>	Abidah El Khalieqy	Annisa
		<i>Ketika Cinta Bertasbih</i>	Habiburrahman El Shirazy	Eliana, Anna
		<i>Dalam Mihrab Cinta</i>	Habiburrahman El Shirazy	Zizi, Sylvie

Source: Liliani, Else and Sari, 2010; Ismawati, 2018

Women in the real world who are already active in the public sector are women from Sumatra, such as Laksamana Malaha from Aceh, Cut Nya' Dien from Aceh, and Christina Martha Tiahahu from Maluku. New Javanese women appeared in Indonesian literary texts along with the emergence of writers from Java who wrote novels, such as Umar Kayam who wrote novel *Para Priyayi* with the main characters Siti Ngaisah and Lantip, the novel *Sri Sumarah and Bawuk* with female characters who already understood the problem of emancipation and modern life.

YB Mangunwijaya, with a novel entitled *Burung-Burung Manyar* which won the South East Asia Award with the main characters Larasati and Setadewa. Ahmad Tohari with his trilogy of novels *Ronggeng Dukuh Paruk*, *Jentara Bianglala* and *Lintang Kemukus Dini Hari* placed the female ronggeng dancer Srintil and the character Rasus a soldier, Arswendo Atmowiloto with a novel entitled *Canting* placed the characters Bu Bei and Pak Bei Sestrokesumo was a nobleman from Surakarta. A Javanese writer married to a French diplomat, Nh. Dini, wrote the novel *Pada Sebuah Kapal* [On a Ship] which raised the conflict of Javanese women in modern life, with a character named Sri. Regarding the role of women in politics, they have actually appeared in Sunda, namely *The Story of Nyai Soemirah* the novel by Thio Tjin Boen in 1917, which tells of Nyai Soemirah as an intelligent and brave woman, and *Student Hidjo* by Marco Martodikromo which tells the story of Raden Aji Wungu (see Table 5).

### Women in life

Living in this millennial era, the role of women creates a calm, serene, and peaceful situation. Nor should women have surprising requests beyond their family's capabilities. Women must always be calm, show a simple life because the essence



family is in the hands of the mother, and the ideal mother is an independent woman, to maximize the role of women as agents of peace and create national harmony. This requires a joint commitment between women and men, where women are involved in decision making. Women must have three capitals as taught by Mangkunegara IV (1853) in the classic Javanese literary *Wedhatama*, namely *wirya*, *arta*, *triwinasis* (values of power, wealth, and intelligence or skills). Without the three capitals a woman is like *aji godhong jati crisp* (dried teak leaves). It is time for women to appear with this noble mission, to realize national harmony. Their role in running a harmonious life can be started from their household. They become icebreakers for social relations in society and educators for their children and their family members about the importance of inter-religious harmony in the country. In addition, they must support the people closest to them to achieve a harmonious life. Some women who have succeeded in living an equal life can be seen in table 5.

Women's roles in the classical Javanese literary texts may be traced from the old Javanese books, such as *Wedhatama*, *Wulang Reh*, and *Wulang Estri*. Although their teachings are not only intended for women, they could apply these teachings to their *égalité* lives. It is at that time that in Java, there had been equality between men and women, as shown in the following quotation below:

*"Lamun sira hanggeguru kaki hamiliha manungsa kang nyata ingkang becik martabate sarta kang wruh hing kukum kang ngibadah lan kang wirangi sukur oleh wong tapa hingkang wus hamungkul tan mikir pawehing liyan iku pantes sira guranana kaki sartane kawruhana"* (Darusuprpto, 1985).

"When you study, you (men and women) should choose a person who possesses excellent dignity, who knows (religious laws), who has devout of worship, and the one who likes to assist others, and it is better if you find a bowed hermit who does not look up and not arrogant) who does not expect any giving. It is the kind of person who is appropriate to be your teacher. You should know this." The teaching above is prevailed to all children, both boys or girls. When you want to study, choose a teacher. This is in line with the teaching below:

*"Tuwa anom éstri lanang, gedhé cilik sudagar miwah tani, nadyan ingkang bongsa luhur, yén ngambah bebotohan, ngadudu rérékan apus ing apus, kurang gawéné wong gesang, dadi kareming bilahi"* (Darusuprpto, 1985).

From *Wulangreh* (Pakubuwana IV, 1931) above, it is known that equality or egalitarianism has existed in the Javanese society and all professions in life are equally respected. Old or young, men or women, big or small, traders, farmers, and people are all mentioned and will get the same treatment. It is also important to avoid four habits, namely, *madat* (smoking opium), *ngabotohan* (gambling), *durjana* (stealing), and *ati sudagar* (possessing a trading mindset in all affairs).

To be independent, women should also possess all three basic capitals, namely *wirya*, *arta*, and *triwinasis* (value of power, wealth, and intelligence or skills) as described in *Wedhatama* written by Sri Mangkunegara IV (1853), where one of the verses is as follows:

*"Bonggan kang tan merlokena, Mungguh uger ing ngaurip Uripelan tri-prakara, Wirya, arta tri winasis Kalamun kongsi sepi, Saka wilangan tetelu Telas tilasing janma, Aji godhong jati aking Temah papa papariman ngulandara."*

From the verse above, it is stated that human life should be completed with three conditions: *wirya*, *arta*, and *triwinasis*. Without them, women will not be more useful than dried teak leaves; the leaves that will not have any value. So, they must not be able to take part in any activities in life. As a result, women should have some superiority, skills, and bravery to become models in life, especially in realizing harmony.

Priyatna et al (2017) stated that there is a change of perspective to Sundanese women due to Mataram (Java) colonialism. Respecting and glorifying women are the cultural heritage of the Sundanese people from one generation to the next. This tradition changed when the Sundanese kingdom was colonized by Mataram (Java). The view of the Sundanese and Javanese people of women is different. The Javanese *priyayi* (noblemen) positions women as *konco wingking* (women as male companions) where all of their lives depend on men, while Sundanese women possess autonomy. When a bad thing happens to a Javanese woman, she tends to be silent, but for a Sundanese woman, all problems are opened to be solved.

Explicitly, the implication of this study obliges women to possess the necessary capitals to be able to play roles in life. The sectors that may be handled by women are the tourism and creative economy development with the main focus of the economic development and human resources, where women may play free roles covering the development of micro, small, and medium enterprises and the cooperative, entrepreneurship, creative economy, and tourism. Also, the policy or

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governance development dealing with the advancement of the creative economy and tourism could place women as partners. Moreover, women's roles in the fields of social humanities—art and culture—education may be focused on socio-cultural development, sustainable mobility (urban planning and transportation), strengthening social capital (including agrarian land

reform, poverty alleviation, social conflict prevention, and rural development), and the policy or governance development related to social humanities, art, culture, and education.

**Women in Gender Equality Perspective**

Gender equality in Indonesia actually emerged when Indonesia was in the Dutch colonial period, 1928, with the gathering of movement figures in the women's Congress. The 1st Indonesian Women's Congress was held in Yogyakarta, Dutch East Indies (now Indonesia), starting on Saturday night 22-25 December 1928 attended by more than 1000 people. This congress was attended by 30 women's organizations from 12 cities in Java and Sumatra and several men's organizations, which aim to fight for women's rights, especially in the fields of education and marriage. The period that followed was a period of struggle in which Indonesian women had to seize the role of equality with men.

The gender disparity movement comes from more "unseen" aspects, such as stereotypes they may not be aware of, but the influence of the way women see themselves as leaders can help pave the way for justice by carefully outlining women's contributions to leadership roles (Nofrima, et al., 2021).

Irene H Frise, et al. (1978) in her book entitled *Women and Sex Roles* in part III discusses the problem of changing women's role participation. The traditional roles of women are as wives, housewives, mothers, and labor force participants. Along with the times, the role of women has changed. Women can play a role in politics, something that has never existed before. Women work as teachers, lecturers, office workers, and other positions outside the home, even as the main breadwinners.

Women who act as politicians in the real world in Indonesia include Megawati Soekarno Putri (Chairman of Political Parties and Former President of the Republic of Indonesia), Khofifah Indar Parawansa (Former minister of women's roles and now Governor of East Java), Susi Pudji Astuti (former minister of fisheries and marine affairs, now a big businessman,) Sri Mulyani (Minister of Finance), Ani Yudoyono (first lady), Puan Maharani (Chairman of the Indonesian House of Representatives), women in parliament, and women in political parties who sit as members of parliament, women as scientists at LIPI (*Lembaga Pengetahuan Indonesia* / Indonesian Institute of Knowledge), there are women as lecturers and teachers, even women as night bus drivers, see Table 6.

**Table 3. The Emergence of Women in the Real World**

No	Period	Name	The Role in community	Who came from
		Laks. Malahayati	Warlords	Aceh

1	Colonial Period	Cut Nya'Dien	Guerrilla hero	Aceh
		Ch. Marta Tiahahu	Heroine	Maluku
		Nyai Ageng Serang	Heroine	Banten
		Kartini	Heroine	Java
		Kencono Wungu	The Queen	Java
		Shima	The Queen	Java
		Inggit Garnasih	Proclaimer's Wife	Bandung
2.	Independence Period	SK Trimurti	Journalist	Jakarta
		Fatmawati	First Lady	Bengkulu
		Nyai Ahmad Dahlan	Dynamic Driver	Yogyakarta
		Oetari Soetarti	Female activist	Yogyakarta
3.	New Order Period	Tien Soeharto	First Lady	Surakarta
		Soelastin Soetrisno	Lecturer Scientist	Yogyakarta
		Moor Soedibyo	Cosmetic Entrepreneur	Surakarta
		Martha Tilaar	Cosmetic Entrepreneur	Jakarta
		Melani Budianta	Lecturer Scientist	Jakarta
		Sulasikin Murpratomo	Minister of Women's Role	Jakarta
4	The Present Period	Pratiwi Sudarmono	Spacewoman, Lecturer	Jakarta
		Marga T	Novelist, doctor mad	Jakarta
		Ike Soepomo	Novelist	Jakarta
		Desi Anwar	TV Broadcaster, Journalist	Jakarta
		Jenny Rachman	Movie star	Jakarta
		Sinta Wahid	First Lady	Jakarta
		Megawati	President	Jakarta
		Sri Mulyani Indrawati	Minister of Finance	Semarang
		Iriana Jokowi	First Lady	Solo

Source: Ismawati, 2018

Realizing that the suffering of Javanese women in the past was so heavy, Javanese women at the time of independence and today no longer want to play the story of Javanese women in the past. They received higher education, they got into practical politics, and they were self-sufficient, with income in their own hands. and the world smiled at her. Women during the independence period rose from the darkness of Kartini to a bright world. Slowly but surely Javanese women during the independence period began to be taken into account, participated in the struggle, and took part in filling independence.

Among them are activists who voice their sharp writings through newspapers (SK Trimurti), and are supported by the emergence of Indonesian women's organizations, which do not only include Javanese women, such as *Aisyiah*, *Nasiatul Aisyiah*, *Fatayat Nahdhatul Ulama*, *GOW (Gabungan Organisasi Wanita [the Association of Women's Organizations in which there are several women's organizations) such as the Institutional Dharma Wanita, Dharma Pertiwi, and professional*

associations such as *IBI (Ikatan Bidan Indonesia [Indonesian Midwives Association), IIDI (Ikatan Isteri Dokter Indonesia [Indonesian Doctor's Wives Association), PERSIT (Persatuan Isteri Tentara [Army Wives Association) Kartika Candra Kirana, and many others, helped change the pattern Indonesian women's thinking and lifestyle. They rise from adversity in*

the shackles of *adat* to become independent women, who are full of equality with men. Along with the rise of women during the independence period, many women also received doctorate degrees in various branches of science, and they became lecturers at universities in Indonesia.

Today's Indonesian women have understood their rights and obligations, both in KUHP or the Criminal Code (book of criminal law laws) and religiously (results of in-depth interviews). It has been realized that all changes have logical consequences, both positive and negative (excesses) of behavior related to cultural aspects (Ismawati, 2018).

From the results of an in-depth study, it can be concluded that the status and role of Javanese women in literary texts and in the real world have experienced significant changes from time to time. These changes include mindsets and lifestyles. In the literary text, there is the character of Bu Bei in the novel 'Canting' who is illiterate and works at home but at the same time as a batik entrepreneur, there is also the character of Dr. Larasati who finished her doctoral degree and works as head of a government office. Both have the same status, namely as wives, but have different roles. One woman works in the domestic sector, while the other in the public sector. In the real world, the change in the roles of Javanese women in the past, which was imaged as only dwelling in the domestic sector, to today's Javanese women, who have a modern mindset and lifestyle - is very significant.

Starting from the emergence of Kartini (mother of emancipation), Tien Suharto (first lady of three decades), Fatmawati Soekarno (first lady of Republic of Indonesia, 1945) who gave birth to Megawati Soekarno, the first female president of Indonesia, Gusti Kanjeng Ratu Hemas (concubine of the current king of Mataram Yogyakarta) who taking part in the parliament, Pratiwi Sudarmono (*angkasawati*), to Iriana Joko Widodo (the current first lady), is evidence of gender equality that leads to a much better, more peaceful, and reassuring life. There is no significant difference between the status and role of Javanese women in the text literature and in the real life because literature is a mirror of the society that surrounds it.

## 5. Conclusion

From the results, it can be concluded that Javanese women have played some roles beyond their era, especially in their socioeconomic roles by becoming lecturers and researchers, but women have not fully enjoyed gender equality. What needs to be prepared by Indonesian women is to have a capital in the form of a trinity, namely, *wirya*, *arta*, and *triwinasis* (values of power, wealth, and intelligence or skills) to play active roles in life, either in the political, social, or cultural life. If the three roles have been carried out by Javanese women, then life will be calm and peaceful so that the world will be at peace, both in the small and large world. The analysis show that women in literature and life play the role of queens such as Ratu Shima, Ratu Kencanaungu, Tribuana Tunggadewi, Ratu Kalinyamat, etc but there are also women who are still confined because of the hegemony of male power such as the character Rapiyah, Sariamin, Siti Nurbaya in the Indonesian novel. There are also women who play a greater role in the socio-economic field such as Sri Mulyani Indrawati, SK Trimurti, Tri Risma Harini, and so on..

## Disclosure statement

No potential conflict of interest was reported by the authors.

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# Life of Javanese women in literature text and the real world

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**Abstract:** This study explores Javanese women in real life and in old and new Indonesian literary texts. History records how unequal the roles of Javanese women and men are in real life. The method used is structural hermeneutics. The question is how is the relationship between women and men in Javanese society embodied in life and literary texts? Gender and ethnographic approaches with content analysis were used to analyse literary texts as data sources. The main data is in the form of sentence excerpts taken from the text. The view-note-and-engage technique was adopted in data collection. Secondary data were taken from middle-class and upper-class women with in-depth interviews. All data were triangulated with the interpretation of Javanese cultural experts. The results show that women in literature and life play the role of queens such as Ratu Shima, Ratu Kencanawungu, but there are also women who are still confined because of the hegemony of male power such as the character Rapih in the novel *Salah Asuhan*. There are also women who play a greater role in the socio-economic field. However, they have not been able to achieve full gender equality. The implication of this research is the need for women to make new history by seizing the role of equality needed in an egalitarian life, by achieving achievements in education, work, and the need for social care for other women and their families

**Key Words:** Javanese women; old and new Indonesian literature; gender equality; ethnographic perspective

## I. INTRODUCTION

The study of Javanese women in literary texts and the real world has not been done by many people, while Javanese women are the main characters in several literary masterpieces and in real life. This study aims to explore the role of Javanese women in these two domains. Java is the largest part of Indonesian and world culture. For centuries, Java and Indonesia were colonized by western nations. Indonesia is a country that has a unique story. This former Portuguese (1509 – 1595), Spain (1521 – 1529), The Netherlands (1602 – 1942), France (1806 – 1811), England (1811 – 1816) and Japan (1941 – 1945) (Richard, 2021) colony has now developed rapidly but still has unresolved SDG's issues, including gender equality. The issue of gender equality was handled intensively when President Soeharto took office, namely with the presidential decree on gender mainstreaming. However, until now, gender inequality is still felt. The basic problem of the absence of gender equality in Javanese culture is the lack of literacy skills related to egalitarian values that educate women and men equally. Meanwhile, quality literature and good education go hand in hand to improve literacy skills (Anand & Hsu 2020; Brownell & Rashid 2020; Gibson & Ewing 2011). Literature is a mirror of society. If you want to study history, read literature. So that Javanese women need to have literacy skills and need to professionally choose the benefits of literary texts (Isidro & Teichert 2021;

Jenkinson 2012; Ningsih et al, 2021).

There are Javanese or Indonesian writers such as Umar Kayam (1993), YB Mangunwijaya (1986), Nh. Dini (1986), Ahmad Tohari (1998), Arswendo Atmowiloto (2000), and so on, raised the theme of gender equality in their works, and placed women as the subject of the story. The two topics above, namely gender equality in literature and gender equality in real life are very interesting to study, especially focusing on the role of women, in relation to efforts to build a more beautiful life

The purpose of this article is to contribute to the existing literature around this topic by offering methodological reflections from the experiences of researchers conducting ethnographic studies of women's lives in literary texts and in the real world. describe and outline the methodological rationale for a recently designed broader study of the online and offline cultural lives of members of a women-driven social movement group; and ultimately offers a series of suggestions for testing social resistance in the global era – an age in which culture circulates globally and locally, and where collective action is increasingly transnational. The argument underlying this article is that the integration of ethnographic methods, both traditional (offline and face-to-face) and virtual, can assist in developing a rich and comprehensive understanding. This research is particularly relevant for those who are interested in the study of women and how they interact with and through Internet technologies, and for those who are concerned with the way knowledge of social issues is sometimes translated into social action as revealed by Wilson, (2006).

## II. INDEPENDENCE OF JAVANESE WOMEN

Javanese women in the past were described with terms, phrases, or idioms like secluded, mistress, the queen consort, and had a limited status and roles as *konco wingking* (rear friend) (Ismawati, 2013): It is the reflection of the Javanese women's life in the past. "Secluded" in this case refers to "locked up at home and cannot go out." A mistress in Javanese is called *garwa ampeyan*, *klangenan*, a woman who has been bound to a family tie by a man but does not have the status as a wife in a general term. Her status is as the official wife (*ampeyan*) and her task is to make her man happy forever (*klangenan*) (Moedjanto, 1987). A "mistress" refers to a legitimate wife, while a queen refers to "the first lady."

Women in literature have been known since the kingdom era in Indonesia and are fascinating to study as literature is the mirror of its society. There have been a lot of

studies on Javanese women, either in or out of the text; those studies were conducted by Ismawati (2013) and Amarasthi (2018) that concluded that Javanese women in the text are still struggling with the domestic sector. Amarasthi stated that *konco wingking* is the domestication in the Javanese women's lifestyle, where cooking, giving birth, and taking care of herself (*masak, manak, macak*) [cooking, giving birth, decorating herself] are their only world. Ismawati concluded that the status and roles of Javanese women in the literature and the real world had changed significantly (Ismawati, 2018). These changes will be discussed in this article as a critical and solution study of education.

Women in the past were considered weak because they were only able to complete house chores, such as cooking, washing, ironing, cleaning the house, and guiding their children's learning activities. Such house chores should still be done even if these women are menstruating, pregnant, or even breastfeeding. This condition is greatly discriminating. Their inferior image was reflected in their language showing that they were always weak, obedient, saying yes (although it contradicts their heart), not dare to stare at their interlocutors, and always looked down. In line with Coulmas's (1998) statement, women's language reflects conservative beliefs, practical awareness, insecurity, dignity, emotion, and social sensitivity. While men are more challenging, competitive, assertive, competent, hierarchical, and full of control. This is what distinguishes the image of women from men. Stereotyped men are designed to be physically superior to women. Women are described as inferior, weaker, and more emotional than men (Kusumaningsih et.al, 2017) Ideally, men should be involved in the house chores since building and implanting family life values (faith and piety) to their children are under the responsibilities between a husband and a wife to keep harmony in the family.

There are many things that can be played by women in the public sector, since they have many choices according to their abilities so they will be beneficial for themselves, families, and society. To be able to play their roles in a balanced way in the domestic public sector, they must make efforts to improve their quality and create support in the social system that enables them to fulfill the objectives and demands of their working environment. In the public sector, women may keep their balanced social interactions with a harmonious, peaceful, and tranquil atmosphere.

The presence of the media also worsens the condition of women's inferiority. Recently, the treatment by the

media of Indonesian women tends to be unbalanced (Kusumaningsih et al, 2017). The potency and contributions given by women are neglected, but the reports or narrations on women as parts of terrorism are revealed. It means that the narration of women trapped into the hole of radicalism is more greatly publicized than their roles in peace, like those done by a group of female writers in the literacy festivals, in the community services of various universities and the peaceful women movements (Ismawati, 2020). This condition is not just and should be straightened up.

The survey results made by *Wahid Foundation* and *Lingkaran Survei Indonesia* (LSI; Indonesian Survey Institution) released in January 2018 showed that the Indonesian women possessed an excellent tolerance to promote peace. Women are more tolerant of differences and have a lower willingness to make any violence to any groups that were considered different from men (Taylor, 2018).

A survey involving 1,500 male and female respondents in 34 provinces in Indonesia showed that 80.7% of women supported the right of freedom to practice religious teachings and/or faiths. In the context of radicalism, 80.7% of women were unwilling to be radical than men (76.7%), and intolerant women were lower in number (55%) than men (59.2%). Women also possessed a lower number of groups that they disliked (53.3%) than men (60.3%). It is an enormous potency for our nation to prevent any acts of radicalism and terrorism.

It is a pity that women's potency and contributions, especially in realizing peace, are still abandoned and inseparable from the problems of gender. Any efforts to promote women's potency to be an agent of peace is still faced with the problem of gender equality. The survey made by Wahid Foundation showed that the level of women's autonomy to make decisions was lower than that of men. The percentage of Indonesian Muslim women who made decisions was 53.3%, while Indonesian Muslim men were 80.2%.

Meanwhile, gender equality values have long been stated in the Holy Qur'an, especially in Surah Al-Ahzab verse 35 stating that: "Surely, Muslim men and women, believing men and believing women, devout men and devout women, truthful men and truthful women, patient men and patient women, humble men and humble women, and the men who give *sadaqah* (charity) and the women who give *sadaqah*, and the men who fast and the women who fast, and the men who guard their private parts (against evil acts) and the women who guard (theirs), and the men who remember Allah and the

women who remember (Him) – for them, Allah has prepared forgiveness and a great reward” (Jassin 1977). Parsons (1990) states that the sociocultural context places human beings in four systems: cultural, social, personal, and behavioral. The cultural system stems from the characters, which at once becomes the source of various values, rules, norms, and cultural knowledge. The social system deals with the place, where interaction occurs in the form of setting, place, time, status, and role. The personal system is reflected in the performance during any interactions that show behavior. The factors in the personal system include perceptions, attitudes, motivations, experiences, emotions, and others. The behavioral system is the most concrete form that could be seen and questioned.

Personality, family, and society are referred to different elements existing in a common system. It is obvious that despite their interconnected relationship, they remain different. It would be wrong to consider these elements in a simple hierarchical sense as individual forms a society. Family is an intermediary between the individual and society as it is the first step in uniting individuals into a social unit (Yessetova, et al 2020). The problems that should be answered in this research are as follows: What are the roles played by women in their lives to make them beautiful and sustainable from the literature and daily lives? What do women do to answer any problems in realizing a peaceful and prosperous life in this millennial era? Maybe the reader is still asking where the educational aspect of this article is. Two concepts related to this are the concept of broad pedagogy and non-formal learning environment, where students make observations related to understanding as an effective approach to increase student motivation (Xenofontos & Sinem, 2022).

The ideology of gender equality has a vast influence on the formation of women’s speech styles. Women no longer want to be positioned like in ancient times, as someone who only serves as a wife and a mother. In ancient Indonesian history, women could occupy the highest position in a kingdom or a village. However, it does mean that gender equality could be found in each life of the community at that time. However, due to cultural development, the position and roles of men and women are not always the same. Gender is socially and culturally deconstructed.

Women’s equality and political participation, which have been expected to increase, cannot be solved by merely increase the represented quota to 30%. It cannot be denied that attendance and the number become crucial factors in the process of women’s advocacy in

politics. How can the number become essential when their attendance is still ignored during the decision-making? Their attendance is considered as a symbol that the state has implemented democracy since it has provided each citizen with opportunities to participate in politics, including women. In practice, women still do not have any authority to make decisions since they are not given any chance to occupy important positions. Consequently, their participation is still low although the number is increasing in the representative process, so their advocating function does not go smoothly because they do not have any power to make decisions.

Some factors contributing to the emergence of such a phenomenon have been described by Ismawati (2018). First, there is a strong influence from the roles and the division of gender between men and women that limit the roles played by women in the leadership and the decision or policy-making field. Second, the obstacles of women in accessing power spread in various socio-political institutions, such as general elections and parties. It can be concluded that the 30% quota is merely a starting point for women’s participation in the political affairs of Indonesia. Principally, even though a higher number of women do present in the parliament, through the 30% quota, they still cannot compete with men in votes, who occupy a higher percentage. Consequently, if the inequality between men and women in occupying strategic positions in politics still exists, this quota will be in vain since it does not possess any legitimacy.

When women are satisfied with themselves at this stage, any expected participation and advocacy of women’s votes will not come true. III. METHODS

A qualitative approach was employed in this study as “qualitative research is a multidisciplinary, transdisciplinary, and sometimes interdisciplinary field. In this kind of research, perspectives, strategies, and ways of working are diverse since

“qualitative research is many things to many people (Denzin & Lincoln 1994). This study also uses a gender and ethnographic perspective.

Ethnography is a notoriously ambiguous term, but some consensus is emerging that ethnography includes some combination of participant and non-participant observation, informal and semi-structured interviews, and document analysis – and that the process of writing research findings and (re)representing the world of life is integrally related. with the act of doing ethnography (Prus 1996; Tedlock 2000). Although oral interaction has traditionally been privileged "as part of the 'romantic heritage' of ethnography, which tends to treat speech as more authentic than written," increasingly culturally

related written texts have become equally valuable accounts of studied reality. (Hine 2000, Wilson 2006). According to Hine (2000) texts should be seen as ethnographic material that tells us about the understanding the author has about reality. Texts are an important part of life in many settings now handled by ethnographers (Wilson, 2006). Novels and all written texts can be seen as ethnographic material in the way the author presents and shapes reality and is embedded in practice.

The methods used to examine these phenomena include image, space, and discourse analysis using textual analysis techniques taken from media studies, historical analysis that is sensitive to the development of (and the relationship between) political, economic, and cultural phenomena from time to time, and the use of focus group interviews. the most comprehensive approach to the study of global power and power relations. uses what Burawoy calls an “extended case study” approach, an approach guided by the following principle: that researchers must enter the field to appreciate individual experience; that fieldwork should be done around time and space; that research should be extended from micro-processes to macro-powers; and the theory is expanded and challenged as a natural process when examining research findings (Burawoy et.al 1999).

## Data collection

Qualitative research is inherently multi-method in focus (Marshall and Rossman 2000). Data collection, data analysis, and their meanings were conducted through the hermeneutical reading technique of the recent Indonesian and the old Javanese literature. The recent Indonesian literature in the form of novels, namely, *Burung-Burung Manyar* written by YB Mangunwijaya (1086), *Canting* by Arswendo Atmowiloto (2000), *Sri Sumarah* by Umar Kayam, and *Bawuk* by Umar Kayam, were selected (Kayam, 1993). From the Javanese ones, were selected *Wedhatama* written by Mangkunegara IV and *Wulang Reh* by Pakubuwono IV were used (Robson 1990) and Purwadi (2015). Complete data as follows in Table 4.

Table 1. List of new and old literary works sampled

Title	Author	Year Published
Burung-burung Manyar.	YB Mangunwijaya	1986
Canting	Arswendo Atmowiloto	2000
Sri Sumarah & Bawuk	Umar Kayam	1993
Para Priyayi	Umar kayam	1993
Wedhatama	Mangkunegara IV	1853

Wulangreh	Pakubuwana IV	1931
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Respondents from women in the real life were selected from groups of high, medium, low social strata, employed and non-employed. The instrument used to collect data is reading history and and interviews with Javanese community leaders.

## Data analysis

The first step taken in this research is to describe the content and substance of the researched work related to female characters. The second step, the parts that have been described are analyzed and selected which are related to the role of women. In the analysis used comparative data, namely women outside of Java or Indonesian women. Then concluded, and triangulated with the results of direct interviews with women in life. Some examples of data in the form of sentences taken from the analyzed novel can be exemplified as follows: "He is an understanding and devoted husband." (*Burung-Burung Manyar*, page 218).

"He took his wife by the hand with attentive steps towards her, and every now and then, I don't know what dirt happened to be staining his wife's arm and was picked up clean." (*Burung-Burung Manyar*, page 202).

"Her husband also saw the leaves following his wife. He will be the Red Cross in the back line. But aren't the Red Cross, even though they don't carry any weapons, true connoisseurs of Life? Such a husband is suitable for a nature lover like Larasati." (*Burung-Burung Manyar*, page 241).

"Ah, that's the idol. Well, smile, even though it has been one year past the age of 40 years, with such a fast career, the smiling image as if it is still in its 30s." (*Burung-Burung Manyar*, page 201).

"Atik (Larasati) has a unique beauty, which does not glow like a glamorous woman at the reception, but like a firefly, which glows without heat. No noise and no pretensions, but very interesting. I know sex is very important, but in its application to Atik, sex falls on number three or four, not the main motivation". (*Burung-Burung Manyar*, page 200).

"Her husband nods and smiles as if an understanding father sees his son meeting his long-awaited lover." (*BurungBurung Manyar*, page 217).

"For Mr. Bei, mornings like this are the time when he fights with a man who feels like he is starting to eat away at him. He wanted to prove to himself that he was still strong, still manly. He felt proud if he could do it again. In no twelve hours, he could do twice. Even though the cigarette ash doesn't fall exactly in the ashtray" (*Canting*, page 35).

"He will lie down and be able to sleep soundly. If this happened on Ms Bei's body, Ms Bei would wait for Mr Bei's snoring to subside, and set aside slowly... afraid of making any shocking movements that could wake Mr Bei suddenly. Then my eliuti Pak Bei and massage. (*Canting*, page 36).

"Pak Bei hasn't come home for more than a week. After that every two days, three days come and spend the night. (*Canting*, page 68). "Mister Bei is not looking for such a conflict. In Mr. Bei's view, Mrs. Bei was also not looking. In fact, he pretended not to know that Pak Bei used to spend the night in Mbaki, Grogol area, a little to the south of the Solo city limit. When the fourth child was born, Mr. Bei was not waiting for him. Because Mr. Bei is waiting for his first child from Karmiyem, who is sweet black and curly hair, whom he met one afternoon when he was fishing" (*Canting*, page 66).

## Interviews Results

Interviews were conducted on twelve and fifteen respondents, from respondents of high social class, medium, to low social class respondents, from working and non-working women. Of all the respondents were given the same question, as follows:

Are you still active in community activities? Is the mother a formal or informal worker? (2) Are you happy or not happy with the activity? (3) Who is the breadwinner of the family? Who goes home first? Is it always like that or only occasionally? (4) What is your mother's impression every time you carry out life activities so far? is happy? or compelled? (5) Are there psychological burdens that arise as a result of the mother's activities? (6) How do you feel about your mother's partner? (7) Does he pay attention to the mother's needs? Does he give his time also for household affairs mother? (8) How do you convey complaints to your partner when you are not interested in activities? (9) If percentage, how many successes and failures in mother's activities? (10). What do you do to maintain family harmony?

## IV. FINDINGS AND DISCUSSION

The first female character in Indonesian literary texts to appear is a Sumatran woman, with the author Merari Siregar bringing up the character Mariamin in the novel "Azab dan Sengsara". Marah Rusli in the novel "Siti Nurbaya" with the characters Siti Nurbaya vs Syamsul Bahri and Datuk Maringgih. Abdul Muis with "Salah Upbringing" featured two female figures from Sumatra and France, namely Rapih and Corie du Busse vs. Hanafi. Sutan Takdir Alisyahbana with "Layar Terkembang" featured two female medical students who were sisters, namely Tuti and Maria. Maria is busy

thinking about Yusuf, while Tuti is an activist for various movements that care about the fate of women (See Table 2).

Table 2. The Emergence of Women in Indonesian Literary Texts

No	Period	Title of Works	Author	Main Character
1.	Colonial Peiod 1920-1930	Azab dan Sengsara	Merari Siregar	Mariamin
		Siti Nurbaya	Marah Rusli	Siti Nurbaya, Syamsul Bachri
		Salah Asuhan	Abdul Muis	Rapih, Hanafi, Cory
2.	Independence Period 1940-1960	Layar Terkembang	Sutan Takdir Alisyahbana	Tuti, Maria, Yusuf
		Belenggu	Armyrn Pane	Kartini
3	The New Order Period 1970-1990	Jalan Tak Ada Ujung	Mochtar Lubis	Fatimah
		Atheis	Ahdiat K. Mihardja	Kartini
		Pada Sebuah Kapal	Nh. Dini	Sri
		Canting	Arswendo Atmowiloto	Bu Bei
		Ronggeng Dukuh Paruk	Ahmad Tohari	Ni Srintil
		Para Priyayi	Umar Kayam	Ny. Sastrodarsono
		Romo Rahadi	YB Mangunwijaya	dr. Rosi
4	The Present Period 2000-	Burung-Burung Manyar	YB Mangunwijaya	Dr. Larasati
		Perempuan Berkalung Sorban	Abidah El Khalieqy	Annisa
		Ketika Cinta Bertasbih	Habiburrahman El Shirazy	Eliana, Anna
		Dalam Mihrab Cinta	Habiburrahman El Shirazy	Zizi, Syilvie

Source: Liliani, Else and Sari, 2010; Ismawati, 2018

Women in the real world who are already active in the public sector are women from Sumatra, such as Laksamana Malahayati from Aceh, Cut Nya' Dien from Aceh, and Christina Martha Tiahahu from Maluku. New Javanese women appeared in Indonesian literary texts along with the emergence of writers from Java who wrote novels, such as Umar Kayam who wrote the novel *Para Priyayi* with the main characters Siti Ngaisah and Lantip, the novel *Sri Sumarah and Bawuk* with female characters who already understood the problem. emancipation and modern life.

YB Mangunwijaya, with a novel entitled *BurungBurung Manyar* which won the South East Asia Award with the main characters Larasati and Setadewa. Ahmad Tohari with his trilogy of novels *Ronggeng Dukuh Paruk*, *Jentera Bianglala* and *Lintang Kemukus Dini Hari* placed the female ronggeng dancer Srintil and the character Rasmus a soldier, Arswendo Atmowiloto with a



novel entitled *Canting* placed the characters Bu Bei and Pak Bei Sestrokesumo was a nobleman from Surakarta. A Javanese writer married to a French diplomat, N. H. Dini, wrote the novel *Pada Sebuah Kapal* [On a Ship] which raised the conflict of Javanese women in modern life, with a character named Sri. Regarding the role of women in politics, they have actually appeared in Sunda, namely *The Story of Nyai Soemirah* the novel by Thio Tjin Boen in 1917, which tells of Nyai Soemirah as an intelligent and brave woman, and *Student Hidjo* by Marco Martodikromo which tells the story of Raden Adjeng Wungu (see Table 5).

## Women in life

Living in this millennial era, the role of women creates a calm, serene, and peaceful situation. Nor should women make surprising requests beyond their family's capabilities. Women must always be calm, show a simple life because the essence of the family is in the hands of the mother, and the ideal mother is an independent woman, to maximize the role of women as agents of peace and create national harmony. This requires a joint commitment between women and men, where women are involved in decision making. Women must have three capitals as taught by Mangkunegara IV (1853) in the classic Javanese literary work, *Wedhatama*, namely *wirya*, *arta*, *triwinasis* (values of power, wealth, and intelligence or skills). Without the three capitals above, women are like *aji godhong jati garing* (dried teak leaves). It is time for women to appear with this noble mission, to realize national harmony. Their role in running a harmonious life can be started from their household. They become icebreakers for social relations in society and educators for their children and their family members about the importance of inter-religious harmony in this country. In addition, they must support the people closest to them to achieve a harmonious life. Some women who have succeeded in living an equal life can be seen in table 5.

Women's roles in the classical Javanese literary texts may be traced from the old Javanese books, such as *Wedhatama*, *Wulang Reh*, and *Wulang Estri*. Although their teachings are not only intended for women, they could apply these teachings in their *égalité* lives. It is at that time that in Java, there had been equality between men and women, as shown in the following quotation below:

*“Lamun sira hanggeguru kaki hamiliha manungsa kang nyata ingkang becik martabate sarta kang wruh hing kukum kang ngibadah lan kang wirangi sukur oleh wong tapa hingkang wus hamungkul tan*

*mikir pawehing liyan iku pantes sira guranana kaki sartane kawruhana”* (Darusuprpto, 1985).

“When you study, you (men and women) should choose a person who possesses excellent dignity, who knows laws (religious laws), who has devout of worship, and the one who likes to assist others, and it is better if you find a bowed hermit (he does not look up and not arrogant) who does not expect any giving. It is the kind of person who is appropriate to be your teacher. You should know this.” The teaching above is prevailed to all children, both boys or girls. When you want to study, choose a good teacher. This is in line with the teaching below:

*“Tuwa anom éstri lanang, gedhé cilik sudagar miwah tani, nadyan ingkang bongsa luhur, yén ngambah bebotohan, ngadu-adu rérékan apus ing apus, kurang gawéné wong gesang, dadi kareming bilahi”* (Darusuprpto, 1985).

From *Wulangreh* (Pakubuwana IV, 1931) above, it is known that equality or egalitarianism has existed in the Javanese society and all professions in life are equally respected. Old or young, men or women, big or small, traders, farmers, and noble people are all mentioned and will get the same treatment. It is also important to avoid four habits, namely, *madat* (smoking opium), *ngabotohan* (gambling), *durjana* (stealing), and *ati sudagar* (possessing a trading mindset in all affairs). To be independent, women should also possess all three basic capitals, namely *wirya*, *arta*, and *triwinasis* (value of power, wealth, and intelligence or skills) as described in *Wedhatama* written by Sri Mangkunegara IV (1853), where one of the verses is as follows:

**“Bonggan kang tan merlokena,  
Mungguh uger ing ngaurip Uripelan  
tri-prakara, Wirya, arta tri winasis  
Kalamun kongsi sepi, Saka  
wilangan tetelu Telas tilasing  
janma, Aji godhong jati aking  
Temah papa papariman  
ngulandara.”**

From the verse above, it is stated that human life should be completed with three conditions: *wirya*, *arta*, and *triwinasis*. Without them, women will not be more useful than dried teak leaves; the leaves that will not have any value. So, they must not be able to take part in any activities in life. As a result, women should have some superiority, skills, and bravery to become models in life, especially in realizing harmony.

Priyatna et al (2017) stated that there is a change of perspective to Sundanese women due to Mataram (Java) colonialism. Respecting and glorifying women are the cultural heritage of the Sundanese people from one generation to the next. This tradition changed when the Sundanese kingdom was colonized by Mataram (Java). The view of the Sundanese and Javanese people of women is different. The Javanese *priyayi* (noblemen) positions women as *konco wingking* (women as male companions) where all of their lives depend on men, while Sundanese women possess autonomy. When a bad thing happens to a Javanese woman, she tends to be silent, but for a Sundanese woman, all problems are opened to be solved.

Explicitly, the implication of this study obliges women to possess the necessary capitals to be able to play roles in life. The sectors that may be handled by women are the tourism and creative economy development with the main focus of the economic development and human resources, where women may play free roles covering the development of micro, small, and medium enterprises and the cooperative, entrepreneurship, creative economy, and tourism. Also, the policy or governance development dealing with the advancement of the creative economy and tourism could place women as partners. Moreover, women's roles in the fields of social humanities—art and culture—education may be focused on socio-cultural development, sustainable mobility (urban planning and transportation), strengthening social capital (including agrarian land reform, poverty alleviation, social conflict prevention, and rural development), and the policy or governance development related to social humanities, art, culture, and education.

### Women in Gender Equality Perspective

Gender equality in Indonesia actually emerged when Indonesia was in the Dutch colonial period, 1928, with the gathering of movement figures in the women's Congress. The 1st Indonesian Women's Congress was held in Yogyakarta, Dutch East Indies (now Indonesia), starting on Saturday night 22-25 December 1928 attended by more than 1000 people. This congress was attended by 30 women's organizations from 12 cities in Java and Sumatra and several men's organizations, which aim to fight for women's rights, especially in the fields of education and marriage. The period that followed was a period of struggle in which Indonesian women had to seize the role of equality with men.

The gender disparity movement comes from more "unseen" aspects, such as stereotypes they may not be aware of, but the influence of the way women see

themselves as leaders can help pave the way for justice by carefully outlining women's contributions to leadership roles (Nofrima, et al., 2021).

Irene H Frise, et al. (1978) in her book entitled *Women and Sex Roles* in part III discusses the problem of changing women's role participation. The traditional roles of women are as wives, housewives, mothers, and labor force participants. Along with the times, the role of women has changed. Women can play a role in politics, something that has never existed before. Women work as teachers, lecturers, office workers, and other positions outside the home, even as the main breadwinners. Women who act as politicians in the real world in Indonesia include Megawati Soekarno Putri (Chairman of Political Parties and Former President of the Republic of Indonesia), Khofifah Indar Parawansa (Former minister of women's roles and now Governor of East Java), Susi Pudji Astuti (former minister of fisheries and marine affairs, now a big businessman,) Sri Mulyani (Minister of Finance), Ani Yudoyono (first lady), Puan Maharani (Chairman of the Indonesian House of Representatives), women in parliament, and women in political parties who sit as members of parliament, women as scientists at LIPI (*Lembaga Pengetahuan Indonesia / Indonesian Institute of Knowledge*), there are women as lecturers and teachers, even women as night bus drivers, see Table 6.

Table 3. The Emergence of Women in the Real World

No	Period	Name	The Role in omunity	Who came from
1	Colonial Period	Laks. Malahayati	Warlords	Aceh
		Cut Nya'Dien	Guerrilla hero	Aceh
		Ch. Marta Tiahahu	Heroine	Maluku
		Nyai Ageng Serang	Heroine	Banten
		Kartini	Heroine	Java
		Kencono Wungu	The Queen	Java
		Shima	The Queen	Java
		Inggit Garnasih	Proclaimer's Wife	Bandung
2.	Independence Period	SK Trimurti	Journalist	Jakarta
		Fatmawati	First Lady	Bengkulu
		Nyai Ahmad Dahlan	Dynamic Driver	Yogyakarta
		Oetari Soetarti	Female activist	Yogyakarta
3.	New Order Period	Tien Soeharto	First Lady	Surakarta
		Soelastin Soetrisno	Lecurer Scientist	Yogyakarta
		Moor Soedibyo	Cosmetic Entrepreneur	Surakarta

		Martha Tilaar	Cosmetic Entrepreneur	Jakarta
		Melani Budianta	Lecturer Scientist	Jakarta
		Sulasikin Murpratomo	Minister of Women's Role	Jakarta
4	The Present Period	Pratiwi Sudarmono	Spacewoman,  Lecturer	Jakarta
		Marga T	Novelist, doctor mad	Jakarta
		Ike Soepomo	Novelist	Jakarta
		Desi Anwar	TV Broadcaster, Journalist	Jakarta
		Jenny Rachman	Movie star	Jakarta
		Sinta Wahid	First Lady	Jakarta
		Megawati	President	Jakarta
		Sri Mulyani Indrawati	Minister of Finance	Semarang
		Iriana Jokowi	First Lady	Solo

Source: Ismawati, 2018

Realizing that the suffering of Javanese women in the past was so heavy, Javanese women at the time of independence and today no longer want to play the story of Javanese women in the past. They received higher education, they got into practical politics, and they were self-sufficient, with income in their own hands. and the world smiled at her. Women during the independence period rose from the darkness of Kartini to a bright world. Slowly but surely Javanese women during the independence period began to be taken into account, participated in the struggle, and took part in filling independence.

Among them are activists who voice their sharp writings through newspapers (SK Trimurti), and are supported by the emergence of Indonesian women's organizations, which do not only include Javanese women, such as *Aisyiah*, *Nasiatul Aisyiah*, *Fatayat Nahdhatul Ulama*, *GOW (Gabungan Organisasi Wanita [the Association of Women's Organizations in which there are several women's organizations) such as the Institutional Dharma Wanita, Dharma Pertiwi, and professional associations such as IBI (Ikatan Bidan Indonesia [Indonesian Midwives Association), IIDI (Ikatan Isteri Dokter Indonesia [Indonesian Doctor's Wives Association), PERSIT (Persatuan Isteri Tentara [Army Wives Association) Kartika Candra Kirana, and many others, helped change the pattern Indonesian women's thinking and lifestyle. They rise from adversity in the shackles of *adat* to become independent women, who are full of equality with men. Along with the rise of women during the independence period, many women also received*

doctorate degrees in various branches of science, and they became lecturers at universities in Indonesia. Today's Indonesian women have understood their rights and obligations, both in KUHP or the Criminal Code (book of criminal law laws) and religiously (results of in-depth interviews). It has been realized that all changes have logical consequences, both positive and negative (excesses) of behavior related to cultural aspects (Ismawati, 2018).

From the results of an in-depth study, it can be concluded that the status and role of Javanese women in literary texts and in the real world have experienced significant changes from time to time. These changes include mindsets and lifestyles. In the literary text, there is the character of Bu Bei in the novel 'Canting' who is illiterate and works at home but at the same time as a batik entrepreneur, there is also the character of Dr. Larasati who finished her doctoral degree and works as head of a government office. Both have the same status, namely as wives, but have different roles. One woman works in the domestic sector, while the other in the public sector. In the real world, the change in the roles of Javanese women in the past, which was imaged as only dwelling in the domestic sector, to today's Javanese women, who have a modern mindset and lifestyle - is very significant.

Starting from the emergence of Kartini (mother of emancipation), Tien Suharto (first lady of three decades), Fatmawati Soekarno (first lady of Republic of Indonesia, 1945) who gave birth to Megawati Soekarno, the first female president of Indonesia, Gusti Kanjeng Ratu Hemas (concubine of the current king of Mataram Yogyakarta) who taking part in the parliament, Pratiwi Sudarmono (*angkasawati*), to Iriana Joko Widodo (the current first lady), is evidence of gender equality that leads to a much better, more peaceful, and reassuring life. There is no significant difference between the status and role of Javanese women in the text literature and in the real life because literature is a mirror of the society that surrounds it.

## V. CONCLUSION

From the results, it can be concluded that Javanese women have played some roles beyond their era, especially in their socioeconomic roles by becoming lecturers and researchers, but women have not fully enjoyed gender equality. What needs to be prepared by Indonesian women is to have a capital in the form of a trinity, namely, *wirya*, *arta*, and *triwinasis* (values of power, wealth, and intelligence or skills) to play active roles in life, either in the political, social, or cultural life. If the three roles have been carried out by Javanese

women, then life will be calm and peaceful so that the world will be at peace, both in the small and large world. The analysis show that women in literature and life play the role of queens such as Ratu Shima, Ratu Kencanawungu, Tribuana Tunggadewi, Ratu Kalinyamat, etc but there are also women who are still confined because of the hegemony of male power such as the character Rapih, Sariamin, Siti Nurbaya in the Indonesian novel. There are also women who play a greater role in the socio-economic field such as Sri Mulyani Indrawati, SK Trimurti, Tri Risma Harini, and so on..

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No potential conflict of interest was reported by the authors.

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