

Analysis of the oppression experienced by the main character in 'Sepasang Mata Dinaya Yang Terpenjara' by Ni Komang Ariani

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ABSTRAK

This research explores the forms of oppression experienced by the main character, Dinaya, in the short story "A Pair of Dinaya's Terpenjara Eyes" by Ni Komang Ariani. By utilizing Iris Marion Young's (1990) theory of oppression, this research identifies three main forms of oppression: marginalization, powerlessness, and verbal violence. Marginalization is clearly visible when Dinaya faces her family's expectations which limit her involvement in the world of work. Powerlessness is reflected in Dinaya's inability to make decisions in her career and life, as well as giving in to family pressure. Verbal violence is manifested through psychological violence carried out by Dinaya's mother, which also creates feelings of failure. This study is literary criticism research which refers to a study discussing the phenomena or content of a literary work (Dickinson, 2020). This research also investigates Dinaya's resistance to oppression, namely through protests against her mother's demands and her loss of respect for her husband. The study concludes that short stories effectively depict the challenges women face within family structures and the ways they attempt to assert their rights and equality. These findings contribute to a deeper understanding of women's oppression in the literature.

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ABSTRACT

Penelitian ini mengeksplorasi bentuk-bentuk penindasan yang dialami tokoh utama Dinaya dalam cerpen "Sepasang Mata Terpenjara Dinaya" karya Ni Komang Ariani. Dengan menggunakan teori penindasan dari Iris Marion Young (1990), penelitian ini mengidentifikasi tiga bentuk utama penindasan: marginalisasi, ketidakberdayaan, dan kekerasan verbal. Marginalisasi terlihat jelas ketika Dinaya menghadapi ekspektasi keluarga yang membatasi keterlibatannya di dunia kerja. Ketidakberdayaan tercermin dari ketidakmampuan Dinaya mengambil keputusan dalam karir dan kehidupannya, serta menyerah pada tekanan keluarga. Kekerasan verbal diwujudkan melalui kekerasan psikis yang dilakukan ibu Dinaya yang turut menimbulkan perasaan gagal. Penelitian ini merupakan penelitian kritik sastra yang merujuk pada suatu penelitian yang membahas fenomena atau isi suatu karya sastra (Dickinson, 2020). Penelitian ini juga menyelidiki perlawanan Dinaya terhadap penindasan, yaitu melalui protes terhadap tuntutan ibunya dan hilangnya rasa hormat terhadap suaminya. Studi ini menyimpulkan bahwa cerita pendek secara efektif menggambarkan tantangan yang dihadapi perempuan dalam struktur keluarga dan cara mereka berupaya untuk menegaskan hak dan kesetaraan mereka. Temuan-temuan ini berkontribusi pada pemahaman yang lebih mendalam mengenai penindasan perempuan dalam literatur.

Introduction

Oppression against women is a form of oppression that often occurs, especially within the family. It happens because of the family's hierarchical relationship between



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husband and wife, where the husband places himself as superior and the wife is placed as subordinate (Altay, 2019). The position of power between husband and wife is inseparable from the patriarchal ideology adopted in managing a family (Sumiyatiningsih, 2013). As a result, women often experience oppression within their own families or households. The issue of women's oppression needs to be discussed to make people aware of women's rights and eliminate the patriarchal system in the family. One of the media to raise these issues is literature. Besides containing beauty through words or language, literary works also contain the social reality depicted in it. It aligns with Wiyatami's (2013) statement that literary works represent the reality of what is happening in society. One of the realities that can be adopted in literary works is the oppression of women.

Previous researchers have conducted several studies on women's oppression in literary works, such as research conducted by Vadilla (2019), which discusses the opposition to women's oppression in the novel *Surfacing* by Margaret Atwood using the theory of Feminism Literary Criticism *The Second Sex* by Simone de Beauvoir. In Indonesian literature, Naning Pranoto's *Mei Merah* novel is studied as a novel that discusses the oppression and trauma experienced by Chinese minority women in the May 12, 1998 tragedy in which the woman was raped, and the tragedy is described in a novel entitled *Mei Merah* (Ahmadi, 2021). Both studies are interesting because they address the reality of women's oppression in their respective countries in literary works. However, these studies do not specifically explain the forms of oppression and how the female characters in these literary works deal with the oppression experienced in their environment.

The current research will discuss the oppression of women experienced by the female main character in the short story entitled *Sepasang Mata Dinaya yang Terpenjara* by Ni Komang Ariani, a Balinese female writer. The research aims to find the forms of oppression experienced by the female character named Dinaya based on Iris Marion Young's theory of oppression (1990). Young divides oppression into five forms: marginalization, powerlessness, exploitation, cultural imperialism, and violence. Another objective of the current research is to explain how Dinaya struggles in the face of the oppression she experiences. Women's struggles against oppression also need to be considered to achieve equality between men and women.

There are several arguments for the author in conducting this research. The existence of forms of oppression experienced by the female protagonist in the short story *Sepasang Mata Dinaya yang Terpenjara* is the first argument. The reality or facts about women's oppression, such as the forms of oppression formulated by Marion Young, are not impossible to describe in the short story because literary works are a picture of the reality of social life. From the short story *Sepasang Mata Dinaya yang Terpenjara*, the author assumes that the main character in the short story *Sepasang Mata Dinaya yang Terpenjara* experiences oppression. In addition to the oppression of the main character who is a woman, the struggle of women in facing oppression is also assumed to be depicted in the short story. So to prove these assumptions, this research was conducted by focusing on what forms of oppression experienced by the main

character in the short story *Sepasang Mata Dinaya yang Terpenjara* and how she faced the oppression she experienced.

This study is literary criticism research which refers to a study discussing the phenomena or content of a literary work (Dickinson, 2020). In this study, the researcher used textual study to understand the data from the short story of *Sepasang Mata Dinaya yang Terpenjara*. Textual study is a way of analyzing data to find exciting things, content characteristics, as well as certain parts needed in this research. Furthermore, the researcher has several stages in analyzing the data. The first stage is to identify the data. Then, the researcher categorized the data based on the research objectives to answer the research question of this study. The researcher also elaborated the findings with existing theories. Then, the researcher analyzed the data using Iris Marion Young's oppression theory (1990). Concluding the research results is the last step in the process of analyzing the data.

Discussion

The Forms of Oppression Experienced by The Main Character

The purpose of this research is to find out what forms of oppression are experienced by the main character in the short story of *Sepasang Mata Dinaya yang Terpenjara*. There are five types of oppression according to Iris Marion Young (2014), namely marginalization, powerlessness, exploitation, cultural imperialism, and violence. In this present study, researcher only found 3 forms of oppression with a total of 4 data, of which violence data is two, powerlessness is one, and marginalization is one.

Marginalization

In the short story *Sepasang Mata Dinaya yang Terpenjara*, Dinaya, who is the main character in this short story, experiences oppression in the form of marginalization when she wants to continue working as a lecturer. However, Dinaya's mother forbids her on the grounds that Ghana, Dinaya's husband, wants Dinaya to only accompany him at home. Her mother also forbade her to work because she wanted Dinaya to do her homework properly instead of taking care of work on campus. This can be seen in the following quote said by Dinaya's mother to Dinaya:

Datum 1:

“Dia ingin kamu lebih banyak di rumah untuk menemaninya, bukannya sibuk dengan urusanmu di kampus. Lagi pula pekerjaan rumah jadi terbengkalai. Urusan mebanten saja harus minta tolong orang lain. Bukankah seorang istri yang seharusnya mengerjakan semua itu?”

Referring to the definition put forward by Iris Marion Young (1990), marginalization is the practice of excluding or restricting a group of people from getting involved in social life, possibly affecting all of them to severe material deprivation or not having access to primary resources. Datum 1 shows that Dinaya's character is limited by her mother to work and interact with the community in her field of work. She is

expected to be a wife who only does housework and does not do other work outside the home and interact with people who work in her field. The restrictions experienced by Dinaya are included in the oppression type of marginalization that causes her as a woman to be limited in her role in the field of work and preferred to work at home. It creates a different space between men and women.

Powerlessness

A form of powerlessness oppression is found in the short story *Sepasang Mata Dinaya yang Terpenjara*. It happened when Dinaya could not refuse her family's wishes not to work to implement the knowledge she had gained during her education. Dinaya's powerlessness makes her surrender and obey her family's wishes. The data is in the quote below:

Datum 2:

“Tepat seperti dugaannya. Dinaya hanya bisa pasrah ketika keluarganya menuntut ia membuang semua ilmu yang dimilikinya ke tempat sampah.”

Another data that shows a form of powerlessness oppression is when Dinaya tries to oppose the wishes of her husband and mother, but instead she gets a threat from her mother to no longer be considered a family member. Therefore, Dinaya does not have the opportunity to do what she wants and only obeys the wishes of her family.

Datum 3:

“Bagaimana kalau tiang menolak?”

“Biyang dan seluruh keluarga tidak akan menjadi keluargamu lagi. Biyang tidak mau anak Biyang menjadi tinggi hati karena pendidikannya.”

“Bukankah Biyang adalah keluarga tiang. Mengapa Biyang malah membela Bli Gusti?”

“Karena kamu sudah menyimpang dari kewajibanmu sebagai istri.”

The second datum is a depiction of powerlessness which is the most common type of oppression found in the short story of *Sepasang Mata Dinaya yang Terpenjara*. Dinaya has no power to fight against her family in the aspect of employment. This is in line with the definition of powerlessness by Iris Marion Young (1990) which reads the condition of having little or no authority or independence in most aspects of people's lives in society, especially in decision-making processes, because of their powerless status. Unlike men who are free to make their own decisions, one of which is the decision to work outside the home, Dinaya does not have the authority to make decisions on the work or career aspects of her life.

Still referring to the definition of powerlessness according to Iris Marion Young (1990), Datum 3 is included in the powerlessness type of oppression because in the quote Dinaya received threats from her mother when she tried to reject the decisions made by her mother. Her mother even admitted that she threatened Dinaya because she had deviated from her obligations as a wife. Dinaya's role as a wife makes her powerless and prevents her from having the authority or independence to make decisions about her work life.

Violence

In addition to marginalization and powerlessness, another form of oppression found in the short story *Sepasang Mata Dinaya yang Terpenjara* is violence. There are three types of violence according to Young (2014), namely physical, psychological, and sexual violence. However, this short story only finds verbal psychological violence. That is when Dinaya's mother gave Dinaya insults and remarks that demeaned Dinaya even when she was a child. The data can be seen in the following quote:

Datum 4:

“Sejak kecil Biyang selalu mengata-ngatai Dinaya dengan kata-kata yang menghancurkan harga dirinya. Perempuan kok bangun siang. Makan kok belepotan seperti babi. Itu badan apa gentong air. Mana ada sih laki-laki yang mau melihat tampangmu. Sekali-kali ke salon dong biar tidak dikira babu. Di hadapan Biyang, Dinaya merasa menjadi manusia yang paling gagal.”

Datum 4 shows Dinaya experiencing a form of violence oppression. Violence that occurs in the household or commonly called domestic violence is one type of violence that commonly occurs (Thoyib & Miranda, 2023). In the short story, the type of violence experienced by Dinaya is the verbal psychological type as formulated by Iris Marion Young (2014) on the types of violence. Dinaya's mother who gave bad words to Dinaya made Dinaya dehumanized. It caused her to get physical harm and injury, characterized by the feeling of being the most failed human being. This is in line with Young's (1990) statement which states the definition of violence as a harmful act of a dominant group against another group to dehumanize, destroy, and also stigmatize the victim and cause loss and injury, both physical and psychological.

The data analysis shows that the main character named Dinaya, who is a woman, experiences several types of oppression. The oppression experienced is in the form of marginalization, powerlessness, and violence. Oppression in the form of marginalization of women still often occurs in the social environment. As depicted in the short story *Sepasang Mata Dinaya yang Terpenjara*, marginalization occurs when a woman wants to work equally as men work. This desire cannot be achieved because society's view of women is that they work at home, serve their husbands, and look after their children. Meanwhile, men can work outside as they wish. This happens because Indonesian society is culturally still very thick with a patriarchal culture that views women as inferior to men (Anto et al., 2023). Patriarchal culture triggers the marginalization of women in the field of work, where women are not involved in work outside the home.

In addition, patriarchy also creates powerlessness for women to fight for their rights. The powerlessness experienced by Dinaya is also related to the situation in society, where women do not have the power to challenge the stereotypes made by society. Existing stereotypes about the position of women and men mean that there is no involvement of women or wives in decision-making in a family. Women are considered weak and powerless and therefore easily oppressed (Atikah & Sumanti, 2023). Decisions made by women are often not respected and women do not have the power to defend themselves.

Another form of oppression that exists in the short story *Sepasang Mata Dinaya yang Terpenjara* is violence. Violence against women occurs because of the demands of women's roles that are increasingly complex along with the times. In addition, the patriarchal culture in society also participates in the occurrence of violence (Muhajarah, 2017). Women's demands that are not met often lead to violence. Violence is not only physical violence and sexual violence, but also psychological violence, including verbal psychological (Young, 2014). Society does not hesitate to throw bad words at women if they do not meet the standards set by society itself, so women can potentially experience feelings of being disrespected, failing to be human, and other feelings that disturb their psychology.

The Main Character Struggle Against Oppression

The oppression experienced by the imprisoned protagonist of *Sepasang Mata Dinaya yang Terpenjara* does not make her silent, but she fights back against them. Her resistance is to protest to her mother and her lack of respect for her husband.

Protesting to Her Mother

In this short story, Dinaya is more likely to resist her mother because she interacts more with her mother than with her husband. Dinaya protests when her mother conveys her husband's request for Dinaya to quit her job as a lecturer. Dinaya's protest is shown in the following dialog:

Datum 5

“Menurut tiang Biyang-lah yang belum dewasa di umur Biyang yang sekarang. Tiang amat mencintai pekerjaan tiang sebagai dosen. Mengapa tiang harus berhenti? Bukanakah tiang bisa membantunya secara ekonomi?”

“Suamimu merasa kau lebih mencintai pekerjaanmu daripada dirinya. Dia cemburu pada pekerjaanmu.”

“Laki-laki kurang kerjaan.”

“Belajarlah menghargai suamimu!”

“Bli Gusti yang tidak pernah menghargaiku sebagai perempuan. Mengapa aku tidak boleh mengembarakan pikiranku? Apa yang dia inginkan dari aku?”

The protest received by her mother was worth what she did to Dinaya. As a daughter in a family, Dinaya should receive love and freedom to do what she wants to do. Instead, she has been subjected to demeaning remarks since childhood and has been expected to be the kind of woman and wife that her community demands. Dinaya was asked to quit her job as a lecturer and switch to working at home taking care of everything at home including taking care of her husband. The family is indeed one of the environments where patriarchal culture is practiced (Prasetya, 2022). Dinaya's resistance in the form of protesting against her mother is appropriate as an attempt to free herself from the oppression she experiences as a result of the patriarchal culture in her family that requires her to have no freedom to make life choices.

Decreased Respect for Her Husband

Meanwhile, the resistance against her husband is not very visible because there is not much interaction between the two shown in this short story. Dinaya's husband's uncaring attitude towards Dinaya makes her do the same to him. In addition, Dinaya also diminishes her husband's sense of self and considers no more relationship with him because she has considered her marriage dead. However, by doing so, Dinaya indirectly fights against the oppression she is experiencing, namely by not caring and reducing her husband's respect. This can be seen in the following dialog:

Datum 6

“Baiklah tiang menuruti Biyang sekarang, tapi bukan karena tiang merasa Biyang benar. Tiang akan berhenti bekerja, tapi jangan harap tiang akan menghormati Bli Gusti. Pernikahan ini memang masih ada, tapi bagi tiang ini bukan pernikahan tiang. Tiang sudah mati dalam pernikahan ini. Yang tinggal hanya raga tiang.”

The oppression experienced by Dinaya also made her reduce her respect for her husband. This was done as a form of resistance to her husband who forbade her to work outside the home and only do domestic work inside the house. Through this resistance Dinaya felt that she didn't care about her marriage anymore. She only does what the people around her, especially her mother and husband, ask of her without caring about her husband who lives with her in the same house.

Conclusion and Suggestions

The data that has been found and has been analyzed shows the existence of forms of oppression against women in the family environment and how women fight against this oppression in the short story *Sepasang Mata Dinaya yang Terpenjara*. The researcher uses Iris Marion Young's theory (1990) in analyzing the data that has been found. The theory divides oppression into five types, namely marginalization, powerlessness, violence, exploitation, and cultural imperialism. Based on this theory, researcher found three forms of oppression found with a total of four data, including 1 marginalization, 2 powerlessness, and 1 violence. Meanwhile, the researcher found two forms of the main character's resistance to the oppression she experienced, namely trying to protest her mother and reducing respect for her husband. The oppression that occurs due to patriarchal culture should be eradicated for the welfare of women. The efforts of the author of the short story *Sepasang Mata Dinaya yang Terpenjara* to raise the issue of patriarchy and include the issue of oppression are expected to be able to take a role in eradicating the patriarchal culture that is still quite popular in Indonesia.

In researching, researcher still have shortcomings. Bali as the setting of the short story *Sepasang Mata Dinaya yang Terpenjara* has not been involved in this research. It has the potential to find more complex findings because the author of the short story is also from Bali. A suggestion for future research is to examine the oppression experienced by women in more recent literary works. It can be used to find out the development of oppression that occurs to women along with the times where more feminists are

defending the position of women and massive information about gender equality on social media.

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