

CHAPTER I

INTRODUCTION

1.1. Background of the Study

Women are the majority of Indonesian citizens. The data from Badan Pusat Statistik (Central Statistical Agency) in 1986 shows that 50,23 % of Indonesia population are women. Consequently, based on their quantity in a democratic system country, women should play big role in their social life such as in domestic areas as mother and wife and in public areas as a career woman in Indonesian politics. The fact in Indonesia shows that there are still many problems concerning women- like low education and limited job opportunity. It means, although the number of women is higher than men in Indonesia, their condition is not very good due to the inequality of rights especially in education and career both in urban and rural areas.

However, the role of women in domestic areas to support the household is significant in social life. Imagine what will happen if the women in one village do not do their job to take care the household; the effect will take place in the public areas of society that will bring a chaos. For example if one family consists of four members which are dad, mom, and two of their child, the household mechanism will ruin if their mom is sick and can do anything. Similar problem can also happen if their dad can not do the job for earning money of the family. It shows that both of the roles of man and woman in the domestic areas are actually the significant ones. But the matter comes up here in our society is that only the men

role which is acknowledged by the society. Meanwhile, they do not much appreciate with the women roles.

The limitation of women roles is quite apparent especially in the public roles. Women for example, may find it difficult to become a leader in any organization (Hemas, 1992). This perspective of society is born with a premise that men should lead, while the women only have the capability as the follower. It is one element of what is called as patriarchal system of society which cast women in a second place of men as the superior leader. This patriarchal system results to traditional gender roles that almost point an inequality of women. Here, women are depicted as nurturing, weak, and submissive. Thus, women do not have any equal chance in leadership and decision making position rather than men (Tyson, 2006). With this patriarchal system of society, Indonesian politics place women in a subjected position. It means that Indonesian politics give a narrow space for women. For example, the one and only female president of Indonesian government is Megawati. The quota of women in Indonesian Dewan Perwakilan Rakyat (House Of Representatives) is only about 30% comparing to the fact that women is the major number of voters in Indonesian democratic system.

In urban areas, the role of women is relatively more recognized by the society rather than in rural areas. It is due to the effect of modernity in the urban society's thought that the rights of women in education and economic are more equivalent to the men's have. The role of women is socially seen in the economic activity in urban areas. This phenomenon is actually called as the emergence of career woman as what the new order government called it. Although in many

cities, women have similar role with men to earn money for the family, but the patriarchal system of society demands double roles of career woman that are to earn money and take care the household matters in home at once. These double roles of women in urban areas precisely do not affect to the equality of sexes and gender positively, but place them once again in subjected position. For example, although the women can do economic activity as career women in urban areas but the job position of them is the ones who be subordinated by men superiority such as sales promotion girl, front liners, domestic workers, etc., which brings a women in a role to pleasure the men's work. It is very rare to see a woman in a top position of the company.

In the rural areas such as villages, the condition of women inequality is even worse. Hemas (1992) stated that this phenomenon occurs because developing countries like Indonesia still strongly hold the traditional culture. What it meant by traditional culture is that the social structure is still very patriarchal. In the patriarchal system, men are more dominant in domestic and public spaces. For example men are considered as breadwinner and women are always considered as the ones who only take care of the domestic matters. As the consequence, women's roles in patriarchal system are usually quite limited. The traditional culture also supports the traditional gender roles of women. The traditional gender roles place women in subjected position as mother and wife. For the traditional framework society in rural areas, the rights of women to have similar education with men are restricted. Like in one family, the son always has more priority to continue his higher studies. Therefore the parent will allocate

their money to their son's education. Meanwhile, the priority for the daughter is to marry with someone who has proper financial condition. That is the reason why the female in rural areas are often experience marriage in the young age.

Indonesian government as the holder of authority in Indonesian people plays a big role to keep the patriarchal system in the social life of Indonesian society. In the new order era, the concept of *state ibuism* at first stated by Julia surya Kusuma in her journal titled *The State And Sexuality in New Order Indonesia* (1996) is one instrument used to maintain the roles of women in domestic areas. The emergence of Dharma Wanita is used to maintain the role of civil servants' wife to be a good supporter for their husbands and family. The occurrence of Pembinaan Kesejahteraan Keluarga (Family Welfare Guidance) or usually called as PKK in rural areas is managed to teach the women how to cook and make a handicraft in order to support the economic foundation of the family. PKK is also a bridge of the village with state to infiltrate the Indonesian ideology of gender which contains the traditional gender roles. It is the cause of why the rural area faces a worse problem of gender sexism towards its women rather than in urban areas in Indonesian patriarchal society. The research here is directed to figure out the phenomenon of the Indonesian female in rural areas who has experienced this *state Ibuism* (Kusuma, 1996).

Furthermore, based on this background, Indonesian women especially in Java, have distinct values that shaped their life. In addition, how she behaves and acts at the society affects how she looks at the world. The values that hold on Indonesian women make them follow those images.

Narrative is one way to analyze a certain phenomenon that occurs in society. Narrative aims to analyze how people tell about their experience. The story which has been delivered become the representative, while the event are plotted, and what the teller suppose to mean, in this case, someone construct lives and past event in personal narrative to claim identities (Riessman, 1993). By examining narrative of one's story telling the researcher could understand a certain issue that might be different form the participant in this research.

In this research, the researcher uses the narrative theory that comes from William Labov as the theory to analyze certain phenomenon that happens in personal experience. According to Labov narrative is one method of recapitulating data by matching a verbal sequence of clauses to the sequence of events which (it is inferred) actually occurred (Labov, 1972). In narrative, the events shared by the teller, which are inferred to be actually occurred, are the data of the story itself and the teller presents the data through his own words.

The participant in this research is Mrs. Karmini, a 62-years old Javanese woman who has a son and two daughters. She was a teacher in an elementary school. Her husband was a civil servant. Since her husband passed away in 2002, she has been trying to fulfill the need of the family by herself. She has to work hard and earn money as much as possible, such as done by a husband as a breadwinner in general. Even though Mrs. Karmini can rely on her salary and her husband's pensions, she still has to live a simple life in order to meet the family's daily needs. Sometimes she is forced to borrow money from her siblings or friends to pay her children's school expenses. Here, Mrs. Karmini is one of the

most suitable participants to be analyzed due to her experience in new order era. In this case, the writer wants to see how the narrative structure of a Javanese woman in rural area by using the structure of narrative theory proposed by William Labov.

1.2. Statement of the Problem

From the background of the study above, it is already stated that woman in Indonesia has a special position in the society. The position includes the condition that they face in their life. They might be marginalized in right and mobility. This phenomenon might be faced by a Javanese woman in rural area. However, Labov's narrative theory examines the cultural background. Thus, this study aims to prove the occurrence of Labov's narrative in a Javanese woman in rural area. Therefore, the research has question as follows:

1. How is the narrative structure of Javanese woman's life story in rural area based on Labov's narrative theory?

1.3. Objective of the Study

The objective of this study is to know whether cultural background influence one's storytelling, includes Javanese woman in rural area. The writer assumes that cultural background has an important role in the way people tells something. Moreover, the way people tells stories might be different from people in different culture. Later on, the researcher will use Labov's Narrative structure to analyze the data. In short, this study aims:

1. To know the structure of Javanese woman's life story in rural area based on Labov's narrative theory.

1.4. Significant of the Study

This study is expected give new understanding to our society about the narrative structure of a life story of a Javanese woman in rural area. The writer hopes this new discourse will give new information that might be different from the general discourse about the Javanese woman. Moreover, by knowing the structure of narratives in a Javanese woman's life story in rural area and what does it reveal about, the researcher expects that this study would be a reference for the other related studies and enrich our knowledge about study of Discourse Analysis. Through this study the writer hopes the reader especially student of Faculty of Humanities, Airlangga University understand about the Narrative theory and how it is used to analyze the particular participant in their life story.

1.5. Definition and Keyterms

Narrative : regarded as the part of discourse analysis, its aim to assist in locating structural and functional aspects of story telling. (Berman, 2003)

The structure of Narratives : common properties proposed by William Labov, consist of six elements; an abstract (summary of the substance of the

narrative), orientation (time, place, situation, participant), complicating action (sequence of events), evaluation (significance of meaning of the action, attitude of the narrator), resolution (what finally happened), and coda (return the perspective to the present)

CHAPTER II

LITERATURE REVIEW

