

**THE MAIN CHARACTER'S STRUGGLE AGAINST WOMEN
OPPRESSION IN EKA KURNIAWAN'S *MAN TIGER***

THESIS

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UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM

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OPPRESSION IN EKA KURNIAWAN'S *MAN TIGER***

THESIS

Presented to

**Universitas Islam Negeri Maulana Malik Ibrahim Malang
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(S.S)**

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I state that the thesis entitled **"The Main Character's Struggle against Women Oppression in Eka Kurniawan's *Man Tiger*"** is my original work. I do not include any materials previously written or published by another person, except those ones that are cited as references and written in the bibliography. Hereby, if there is an objection or claim, I am the only person who is responsible for that.

Malang, June 2021

The researcher



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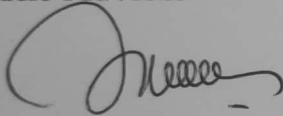
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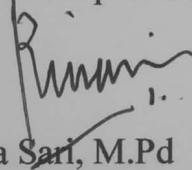
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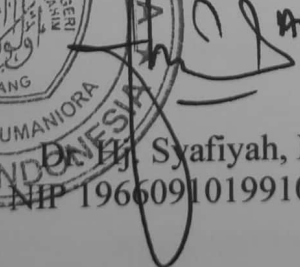
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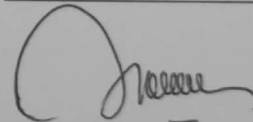
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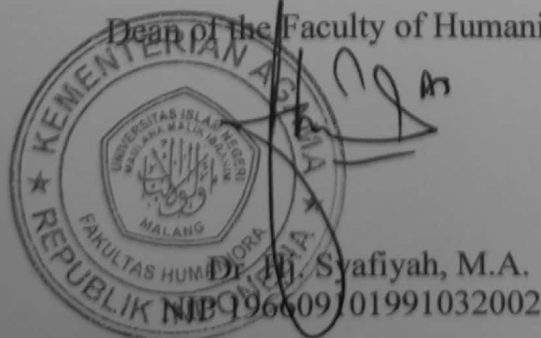
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MOTTO

من جدّ وجد

(Whoever is serious in making efforts will surely be able to make it happen)

DEDICATION

A billion thanks to my beloved family,
My mother, Siti Fatimatuz Zahro
my father, Muh Yusuf Rifa'i
my mother in law, Nurul Hayati
and my husband, Ahmad Jauhari
also sisters and brother
for the endless support and good wishes.

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I truly realize that this thesis has some deficiency. The constructive critics and suggestions from the reader in order to make this thesis better. I hope that this thesis inspires the readers to conduct a better literary analysis.

ABSTRACT

Kamilah, Maulidia. 2020. **The Main Character's Struggle against Women Oppression in Eka Kurniawan's Man Tiger**. Minor Thesis (*Skripsi*), Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim, Malang.

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Keywords : Patriarchy, Women Oppression.

Women in this era have gained equal rights with men both in terms of obtaining resources, in speaking, and even doing some jobs. However, when this problem is examined closely, there are women that are still seen as second class beings, lower than men and oppressed, especially in the village. In other words, patriarchy does still exists. This study aims to analyze the patriarchy that exists within Eka Kurniawan's novel *Man Tiger*. The novel tells about the oppressions that are experienced by Nuraeni, the major female character, as the victim of patriarchal ideology. She experiences many kinds of oppression both in the family and in the place of work. This study attempts to examine forms of oppression experienced by Nuraeni as well as her struggle against the oppression. The researcher uses literary criticism precisely Radical Feminism theory by Kate Millet in order to analyze the novel. The result states that Nuraeni experiences kinds of oppression, such as physical violence, sexual violence, psychological violence, marginalization, and powerlessness. Besides, the struggles done by Nuraeni against oppression are running and hiding herself, avoiding the cause of the violence, getting out of the house, having an outside job, having an affair with her employer, and uttering her opinion.

ABSTRAK

Kamilah, Maulidia. 2020. **The Main Character's Struggle against Women Oppression in Eka Kurniawan's Man Tiger**. Skripsi, Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim, Malang.

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Kata Kunci : Patriarki, Penindasan Perempuan.

Perempuan di era ini telah mendapatkan hak yang sama dengan laki-laki baik dalam hal mendapatkan sumber daya, dalam berbicara dan bahkan melakukan beberapa pekerjaan. Namun, ketika diteliti dengan seksama, masih ada perempuan yang dipandang sebagai makhluk yang lebih rendah dari laki-laki dan tertindas, terutama di desa. Dengan kata lain, patriarki masih ada. Penelitian ini bertujuan untuk menganalisis patriarki yang ada dalam novel Eka Kurniawan berjudul *Man Tiger*. Novel ini menceritakan tentang penindasan yang dialami oleh Nuraeni, tokoh utama wanita, sebagai korban ideologi patriarki. Dia mengalami banyak jenis penindasan baik di lingkungan keluarga maupun di tempat kerja. Studi ini mencoba untuk memeriksa bentuk-bentuk penindasan yang dialami Nuraeni serta perjuangannya melawan penindasan tersebut. Peneliti menggunakan kritik sastra Radikal Feminisme oleh Kate Millet untuk menganalisis novel. Peneliti menemukan bahwa Nuraeni mengalami berbagai macam opresi, seperti kekerasan fisik, kekerasan seksual, kekerasan mental, marginalisasi, dan ketidakberdayaan atas kekuasaan laki-laki. Selain itu, perjuangan yang dilakukan oleh Nuraeni melawan penindasan diantaranya adalah melarikan diri dan bersembunyi, menghindari penyebab kekerasan, keluar dari rumah, memiliki pekerjaan, berhubungan intim dengan majikannya, dan keberanian menyatakan pendapat.

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CHAPTER I INTRODUCTION

This chapter presents the background of the study, problems of the study, objectives of the study, significances of the study, scope and limitation, definition of key terms, previous studies, and research method.

A. Background of the Study

The era of the twenty-first century has been rising gender equality in order to create a better life particularly for the prosperous lives of women worldwide. Nowadays, women have been gaining access to what were formerly could only be gained by men including in getting jobs such as security, courier, driver, and architect. Unfortunately, when it is surveyed carefully, there still stands the ideology of patriarchy primarily among the villagers. Women, no matter what, are seen as second-class human beings that are graded after men (Ningsih, 2014). This type of ideology, when it is examined carefully, will turn out a surprising fact that shows there are still many people especially those in villages who apply it as a fixed inherent rule.

Patriarchal ideology sees men as an independent and strong human being. Otherwise, women seem to be valued as weak creatures who need men in order to get protection from both dangers and uncertainty in this really dynamic life (Mandrastuty, 2010). This may lead to women oppression. According to Yudi and Haryadi (2017) when discussing women oppression, the major cases is related to be in the form of sexual violence and deprivation of identity.

Sexual violence is one of the women oppression cases that happens most of the time. In Addition, based on the World Health Organization in World Report

on Violence and Health (n.d.), sexual violence involves marital rape, rape by strangers, unwanted sexual advances or intimidation, forced marriage, denial of the right of using contraception, forced abortion, forced prostitution, and female genital mutilation.

Sexual violence is not only experienced by those who are out of wedlock but also for those who are already in a marriage bond. The sad truth is that there are still a great number of women who experience marital rape. Marital rape or other kinds of raping actions are possibly motivated or originated by the ideology that places women as a sexual object. Thus, a marriage may become the medium or intermediary to attain intercourse as often as possible.

The raping action results in undeniable sadness and even depression. Besides, according to Martin, Taft, and Resick (2007), there are two types of effects resulted from raping action, particularly marital rape in this case, including psychological and physical effects. Psychological impact involves social phobia, depression, sexual dysfunction, self-blaming, lower self-esteem, negative thought towards men and sex, and even posttraumatic stress disorder (PTSD). Physical effect incorporates lacerations, injuries, bumps, tenderness, abrasions, pain on the abdomen, rectal bleeding, vaginal bleeding, vaginal discharge, miscarriage, painful urination, and bladder infection. Recognizing that raping action has many negative effects particularly to the women as victims, there is no hesitation in making it extinct or at least to prevent.

There were women who had done various actions to fight for their rights. They refused to be subordinated and disrespected. They propose for equal rights

including to speak and protect themselves. Some of them had done a demo and parade. As what happened in Indonesia, for about three hundred women done a long march action to voice out a movement against inequality. This happened in commemoration of International Women's Day (Angga, 2016). This also happened in India for the sake of the rejection of religious discrimination in a Hindu temple of Sabarimala. They did a long march for about 620 km (Nursya'bani, 2019). In addition, there are more various actions in rejecting patriarchy suchlike undergoing women's empowerment both in education and profession or opposing the marriage. Some of them may even do an extreme way such as murder or turning into a lesbian.

As women oppression is significant to be discussed, there is a great number of literary works raise the problem of women oppression, precisely sexual violence, realizing that this is a much-occurred case. One of the literary works is Eka Kurniawan's *Man Tiger*. It is one of his masterpieces after the former novel *Beauty is a Wound*. This novel is originally written in the Indonesian language then translated into English by Labodalih Sembiring.

This novel exposes the problem of women oppression that unfortunately still exists especially among the villagers. Nuraeni, the major female character, as a part of society frequently experiences oppression. It is done by Komar bin Syueb and Anwar Sadat. Komar is Nuraeni's husband. He treats Nuraeni as he pleases suchlike forcing Nuraeni to have sex no matter how exhausted his wife is. Komar does not mind hitting Nuraeni if she refuses to serve. Besides, Anwar Sadat is Nuraeni's employer who is interested in the true beauty of his employee.

Anwar Sadat loves to seduce Nuraeni. Nuraeni tries to get free and find her own happiness.

This study is going to analyze the women oppression altogether with the struggles against women oppression in Eka Kurniawan's *Man Tiger*. The research hence uses the radical feminism theory promoted by Kate Millet. She stated in her work entitled *Sexual Politics* that sexual is political. She believes that women oppression is originally caused by patriarchy. Patriarchal system, which places men as dominant and masculine whereas women as subordinated class or feminine, must be abolished (Kurniasih, n.d.).

There are some studies on *Man Tiger* novel that were done by researchers. The first study was done by Wijayanti, Hadi, and Furinawati (2018) that discusses how male dominates female in sexual life. Another study that is similar was done by Yudi Prasetyo and Haryadi (2017) with the topic of violence against female characters in the novel. The next work was done by Sri Wahyuningsih (n.d.) that discusses the characters' needs fulfillment from the view of Abraham Maslow's theory of humanistic psychology. Another research which is a thesis by Agus Sardiansa (2018) that examines the characters' personality development in which it focuses on three interrelated main characters: Margio, Nuraeni, and Komar bin Syueb (Komar). The following study was done by Wiyatmi and Zulkarnain (2018) which attempts to deconstruct the femininity of the characters within *Man Tiger* novel. Afterward, the research done by Choiriah (n.d.) discusses the intrinsic elements primarily the structure and storytelling style or movement of Eka Kurniawan's novel including *Man Tiger*.

All of those studies use *Man Tiger* novel written by Eka Kurniawan as the object of the research yet applies different theories. Some apply feminism theory, humanistic psychology, personality development, deconstruction, and or structuralism to analyze the novel. It is acceptable that there are two studies mentioned above apply feminism theory since one of the problems explicitly shown in the novel is patriarchy especially women violence. However, there is a small idea that, perhaps, not recognized yet by readers nor researchers. This study aims to open that tiny thing, that actually *Man Tiger* novel does not only demonstrate and depict the problem of women oppression but also the struggles against oppression itself. The struggles in opposing oppression are done by Nuraeni as the major female character who experiencing oppression. The researcher uses the radical feminism theory by Kate Millet in order to analyze this Eka Kurniawan's work.

B. Problems of the Study

1. What form of women oppression does Nuraeni experience in Eka Kurniawan's *Man Tiger*?
2. How are Nuraeni's struggles against women oppression in Eka Kurniawan's *Man Tiger*?

C. Objectives of the Study

In accordance with the problems stated above, the objective of this study is to find out and analyze kinds of oppression that are experienced by Nuraeni as the

major female character in Eka Kurniawan's *Man Tiger*. Besides, this study attempts to find out the struggles done by Nuraeni against the oppressions that are experienced by Nuraeni.

D. Significances of the Study

There are two kinds of the significance of this study: Theoretical and practical significance. Theoretically, this study intends to enrich the Radical Feminism study in literary works, especially in the topic of women oppression and the struggles against women oppression. It also aims to deliver a better understanding and a new perspective of the *Man Tiger* novel. Practically, this study aims to become one of the references for people who want to do further studies about Radical Feminism in literary works.

E. Scope and Limitation

This study aims to focus on the description of the oppression that is experienced by Nuraeni and also the struggles against the oppression that is done by Nuraeni.

F. Definition of Key Terms

Patriarchy : Sexual relationship within social order in which males rules females (Millet, 1970). A concept of a contribution to feminist goals and theory. It is a kind of civilized and complex form of organization. Patriarchy as a form of organization that focuses on inequality of power between men and women, is a

type of violence created to maintain men's power or domination in the world over women (Facio, 2017).

Women oppression : One of the instances of patriarchy system or practice living in this situation of world. This is exactly when men use their authority to make and do violence to woman, in order to prevent the rest of males to do the same to others not to be equal (Napikoski, 2020).

G. Previous Studies

A study on Kate Millet's radical feminist was done by some researchers. One of the studies was *Representasi Ideologi Patriarki dalam Novel Tanah Tabu Kajian Feminisme Radikal* by Dina, Nuryatin, and Suseno in 2013. The aim of the study is to convey the representation of patriarchy and its rejections. The method applied by those three researchers was descriptive analysis. They eventually found and concluded that the representations of patriarchal ideology include violence, women subordination, and discrimination. In addition, the rejections involve flee from home and not getting married anymore.

The following was done by Kuswidarti. She studied on three novels using Kate Millet's theory in 2016. She analyzed a novel entitled *Lemah Tanjung, Pecinan Kota Malang*, and 1998. She focused on its purpose to seek or analyze the types of sexual politics. Besides, she also attempted to analyze the actions in rejecting sexual politics. As those three novels had analyzed, Yuni Kuswidarti inferred that sexual politics within those novels emerged in five aspects suchlike state and racial power, social class, economy and education, family and social

relations, also love and marriage. The rejecting actions within the novels include the attempt to increase political knowledge, the achievement of higher education, undergoing a promising career in order to establish a better economical status, and the courage of women to break the norm.

Another was by Arifudin and Susanto in 2020. The study was titled as *Tokoh Diar dalam Novel Rembang Hingga Karya Tj Oetoro dan Dwiyana Premadi (Kajian Feminisme Radikal Kate Millet)*. This study itself aims to identify the representation of Kate Millet's radical feminism in the story, especially that are experienced by Diar. Besides, as what is stated in the title, the researchers used Millet's radical feminism theory in order to solve the problem. The result of the research shows that, since Diar can escape from the shackles of patriarchy, women are also able to do what they want to do.

The following research was done by Retno in 2018. The title of the research is *Perempuan dan Pelacuran dalam Kumpulan Cerpen Genduk Dukuh Seti Karangan Rohana Handaningrum Sebuah Kajian Feminis Radikal*. The research itself aims to identify and describe radical feminism aspects or elements within texts. Retno applied feminist literary criticism with qualitative research as the type of the study. Ultimately, she found that there are radical feminism elements within the texts suchlike the marriage doctrine and traditional rules indicate the power relation between men and women. Besides, prostitution and the loss of virginity demonstrate the power of women to completely have control over their bodies.

A study on radical feminism also underwent by Umniyyah in 2018 under the title *Jeritan Perempuan yang Terkungkung Sistem Patriarki dalam Kumpulan Cerita Pendek Akar Pule: suatu Tinjauan Feminisme Radikal*. This study attempts to demonstrate the oppressions that are experienced by female characters within *Akar Pule*. Umniyyah applied the radical feminism approach and qualitative as the research method. She found that oppression could be in the form of physical oppression and or psychological oppression. Those oppressions absolutely harm women both physically and psychologically. Besides, it also causes a certain trauma. Umniyyah inferred that women must be aware of this patriarchal culture that actually still exists.

A study entitled *Tuntutan Feminisme Radikal terhadap Sistem Patriarki pada Pemikiran NH. Dini dalam Karya Sastranya* was done by Rizqi and Mastuti in 2014. Rizqi aims to reveal the NH. Dini's feminism thought that is delivered through Dini's literary works *Pada Sebuah Kapal* and *La Barka*. They combined radical feminism and semiotic as the supporting theory. They ultimately concluded that NH. Dini wants to deliver her thought: Women always become the second-class society. Women should realize that they are actually able to determine or decide what they want to do instead of being oppressed.

Another study is done by Rullyanti and Sari (2015) with the title *An Analysis of Libertarian Radical Feminism on Rie's Character in Joyce Lebra The Scent of Sake (2009)*. The study attempts to recognize Rie's life towards male domination and power. Besides, the researchers also want to discover the characteristics of radical feminism within the novel. The theory that is used in

doing the analysis is feminism theory particularly Libertarian Radical Feminism. Both researchers find that Rie as the woman experiences many oppressions and becomes passive for male domination. Rie, however, ultimately realizes that she needs to be free and independent. She becomes an androgynous women through her education.

H. Research Method

Research method consists of the description of research design, data source, data collection and data analysis as follows:

1. Research Design

This research is a study that is precisely a literary criticism. It is an evaluation, comparison or the attempt of elucidating literary works (Dickinson, 2020). The researcher, in order to do the research, it is to attempt to recognize the problem of women oppression within the novel. Afterward, the data is going to be specified or specialized into the oppression that is experienced by Nuraeni. Kate Millet's theory of radical feminism used in analyzing the data, since Millet argued in the theory that the origin of discrimination is patriarchy. Thus, Millet's theory is suitable to be applied in this research. The researcher also attempts to analyze the struggles against the oppression done by Nuraeni. The result of those analysis is combined in order to attain a good result and conclusion.

2.Data

The data that is used in this study aims to be in the form of phrases, sentences, and paragraphs of *Man Tiger* novel by Eka Kurniawan that show or

depict the woman oppression that is experienced by Nuraeni and the struggles of Nuraeni in opposing the violence.

3.Data Source

The data source of this study is *Man Tiger* novel by Eka Kurniawan, first edition published in Indonesia in 2004. It is translated by Labodalih Sembiring in 2015 and published in London in the same year by Verso, an imprint New Left Books in London, United Kingdom ISBN 13: 978-1-78168-859-5. This novel incorporates 172 pages and 5 chapters.

4.Data Collection

In undergoing the data collection, there are some steps that are done by the researcher. The first step is reading the data source, *Man Tiger* novel by Eka Kurniawan, to obtain a deep understanding about the story and the content of the novel. The second step is identifying the data that shows the oppressions happen to Nuraeni and the Struggles of Nuraeni against the oppression she has experienced. The data could be in the form of words, phrases, and sentences. After identifying, the data is classified as the related discussion based on the problems of the study.

5.Data Analysis

There are some steps in analyzing the data. The first step is categorizing the data that shows women oppression. This study selects those which are experienced by Nuraeni. Afterward, the researcher can also interpret the data that demonstrate the Nuraeni's struggles in opposing oppression. The next step is analyzing the data and explaining the data using Radical feminism by Kate Millet. Afterward, the researcher creates a result and arrange a conclusion.

CHAPTER II

REVIEW OF THE RELATED LITERATURE

This chapter reviews the underlying theories of the present study about women oppression and radical feminism. The researcher discusses more about feminism as literary criticism, Radical Feminism by Kate Millet, patriarchy, and women oppression.

A. Feminism as Literary Criticism

The term 'Feminism' is derived from the Latin word 'Femina' which means 'woman', and the Greek suffix '-ism' that means practice or a way of thought (Potter, 2017). According to Offen (1988), the term 'feminism' is derived from 'Feminisme' as a French word as well as it is allocated to a French philosopher Charles Fourier.

'Feminism' itself began its existence in the 1980s. It is the year when a remarkable and evidential moment happened. It was the time when women from various backgrounds or classes made a movement for the more prosperous lives of women. At first, this protest was disregarded by politics yet ultimately it was succeeded and became a movement (Knellwolf, 2001). The most significant aim of this movement is to fight for the equality of rights and resources for both women and men.

Feminism came in three different times or waves in which every wave has its purpose or point. First-wave feminism occurred at the end of the nineteenth century until the early twentieth century. Second-wave feminism took place in the

United States of America merely at the beginning of the 1960s. The third-wave of feminism happened during the 1990s until the 2000s (Flouli, 2017).

First-wave feminism began with a movement done by women from different classes and or backgrounds as the impact of the France Revolution (Pranowo, 2013). First-wave feminism starts and is motivated by a feminist Mary Wollstonecraft's work *Vindication of the Rights of Woman* (1792). Wollstonecraft was the first feminist who issued women in middle-class society. She put her concern on education that eventually she emphasized in the work of her own that until women are well-educated, the development of virtue and knowledge must be examined regularly. Moreover, Wollstonecraft had depicted an image of an ideal woman in *Vindication* that involves some characteristics suchlike intelligent, responsible for both civic and familial things, and independent or free from vile suchlike drudgery and frugality. She believed that throughout education women can determine and get a better future also own their rights as well as how men own their rights (Sanders, 2006).

First-wave feminism not only insists on equality to the right to get a good education, yet also on the right to have a voice. Therefore, women's suffrage was raised and began to be allowed since women in the middle-class society were formerly not allowed to vote. First-wave feminism, too, fought for the right for women to divorce their husbands so that it was no longer men or husbands could divorce their wives. This wave of feminism also struggled for the rights of black people and to ban slavery (Fortman, 2017).

Second-wave feminism occurred in America merely at the beginning of the 1960s until the end of the 1980s. This movement was provoked by women's experiences during a historical moment in World War II. World War II had generated massive impacts on the economy, population explosion, territorial expansion, as well as the triumph of capitalism. Capitalism might provoke the emergence or existence of patriarchy. Therefore, the patriarchal system in society was very well applied, and hence men beings to exploit women as they feel superior to women. Second-wave feminism especially puts its concern on the freedom of reproduction such as sexuality and childbearing (Bibby, 2017).

Sheila Rowbotham, a socialist feminist in Britain presumed that second-wave feminism is fairly the product of the social and political changes which ultimately resulted in a great and radical consciousness of women. *The Feminine Mystique* (1963) by Betty Friedan demonstrates that for women, pursuing their femininity becomes the greatest value. Thus, instead of making mistakes by being jealous of men, attempting and acting to be like men as well as what women in the past had done, it would be far better if women realizing their nature, potential, and innate abilities, then improve themselves (Thornham, 2006).

Third-wave feminism occurred during the end of the twentieth century. This third wave feminism emerged for the effect of postmodernism thought that formerly existed. Postmodernism has a characteristic that opposes modernism. When modernism claims there is an absolute and single truth in the world, postmodernism disproves and argues that there is no absolute and single truth. Everything is possible to be true or wrong. It still depends on the context

(Pranowo, 2013). Postfeminism insists that women can have the opportunity to undergo any kind of things suchlike motherhood, career, maintaining their beauty as well as having great sex and life (Gamble, 2006).

There are many types of feminism which its emergence was provoked by particular situations. Existential Feminism was presumed by a feminist Simone de Beauvoir with her work *The Second Sex* (1949). She argued women must be treated equally especially in society instead of treated as 'the others' and inferior to men beings (Pranowo, 2013).

Liberal Feminism by Mary Wollstonecraft with her work *Vindication of the Rights of Woman* (1792) insists that there must be equal treatment between men and women particularly in speaking or giving voice, attaining a good education. This is for the reason of Wollstonecraft believed humans whether male or female has absolute control of themselves and could not be blocked by anybody (Pranowo, 2013).

Radical Feminism by Kate Millet with the work *Sexual Politics* (1970) has confidence in the thought that patriarchy and sexism is the source or the most significant cause of women's oppression. Therefore, Millet in *Sexual Politics* argues that women oppression must vanish. Women must have their own decision not only in determining their roles in society but also in their reproduction or sex lives (Pranowo, 2013).

Socialist Feminism or what is also called as Marxist Feminism argues that the source of women discrimination is merely capitalism. Karl Marx and Friedrich Engels in his work *The Origin of the Family, Private Property, and the State*

(1845) made a stand that capitalism must be torn down and everyone must have the same or equal opportunity to obtain resources and service. This also works for men and women (Pranowo, 2013).

Postmodern Feminism by Helene Cixous with the work *L'écriture féminine* rejects phallogocentric thinking. Besides, this postmodern Feminism believes that the otherness concept by Beauvoir is not only about women inferiority and oppression but also involves a way of thinking, openness, and plurality (Pranowo, 2013).

Ecofeminism by Karen J Warren with the work *The Power and The Promise of Ecological Feminism*, in *Ecological Feminist Philosophies* (1996) and Mary Daly's *Gyn/Ecology* argues that there is a great intervention by men beings in the process of nature destruction. Ecofeminism wants to demonstrate the relationship between human and non-human in any kinds of oppression (Pranowo, 2013). This research uses Radical Feminism by Kate Millet in accordance with the topic raised that is women oppression particularly sexual violence.

B. Radical Feminism

Feminism is known as an ideology that believes women should have the equal opportunity to do and to get something like men. Feminism struggles with women's welfare and equality. Besides, it also fights for the absolute right for their bodies as well as autonomy rights for making their own decisions (Mafurotin, 2018). There are many types of feminism. One of those types is Radical Feminism.

Radical Feminism is one of feminism thoughts or ideology which believes that the origin of women oppression is sex or gender identity (Kurniasih, n.d.). Radical Feminism emerges as the reaction of sexism ideology which differentiates men and women into masculine and feminine. Masculine is superior and feminine is inferior. Radical feminists believe that women subordination or objectification comes from men and their patriarchal ideology. Henceforth, men believe that marriage becomes a good way to oppress women, and thus sexual act is determined as one way to oppress women. Therefore, this ideology argues that every kind of women discrimination must vanish. Moreover, radical feminists also argue that men must vanish (Putri, 2016). This is for the reason of men are enemies and source of the problems (Riyani, 2015).

There are many radical feminist scholars. Kate Millet is the first and one of the most popular scholar of this Radical Feminism ideology. She wrote *Sexual Politics* and argues that the men-women relationship is no more than just a power relationship. It becomes even worse that even some institutions suchlike family institutions, academy institutions, and churches approve that men have privileged power and status over women. Kate Millet has also proposed a solution for overcoming this problem. She believed that androgynous is the best way (Kurniasih, n.d.). It means that there must be the same portion of both feminine and masculine in oneself. In other words, there is an equal or balanced proportion of anima and animus within one's psyche (Setyawan, 2017).

In the second wave of radical feminism or feminism, a slogan is very well known, namely "The personal is political" which is said to be able to reach women's issues down to the private realm. Sexual Politics is Kate Millet's thoughts which are discussed in her book, *Sexual Politics* (1970). In his book *Sexual Politics* (1970), Millet argues that sex is political, especially since male and female relations are the paradigm of all power relations: Social caste precedes all forms of inequality: race, politics, economics, and if acceptance of supremacy men as a right from birth are not removed, all systems of oppression will continue only on the logical and emotional mandate in the primary human situation. Kate Millet is a radical-libertarian feminist figure who argues that the sex / gender system in patriarchy is the root of the oppression experienced by women. According to Millet, Patriarchy tends to exaggerate the biological differences between men and women, and ensure that men are masculine and always more dominant while women as feminine have a subordinate role. Sexual politics is a powerful relationship between men and women as a result of sexual differences influenced by a patriarchal system that is deeply rooted in society. Millet writes "... sex is a status category with political implications (2000)", he considers sex as a status category that has political implications. According to Millet, the solution to Radical Feminism can be realized by encouraging the birth of androgynous individuals who have masculine and feminine traits - as discussed by Kate Millet in her book. The birth of androgynist individuals can effectively end male control over women, because certain sexes are no longer associated with specific (gender) traits.

1. Patriarchy

The word patriarchy is derived from a Greek word *patriarkhēs*, which means the leader in a race or the race's chief, and from a Latin word *pater* which means 'father', and *arch* that means 'rule' (Ademiluka, 2018). The term of 'patriarchy', thus, etymologically, has two meanings: 'The men's rule' and 'the father's rule' (Omvedt, 1986). According to Igbelina-Igbokwe, terminologically, patriarchy is a social differentiation system that is created based on sex. This system gives an extra advantage especially material advantage for males while building barriers for females (Ademiluka, 2018).

The term 'patriarchy' is used to mention a family that is dominated by a man. Other members including women, children, junior men, slaves, all of the servants, and everything are under this man's rule (Omvedt, 1986). However, this does not mean that patriarchy only exists in private sphere such as within the family but also does exist in wider spheres such as working place and other public places (Sultana, 2010).

Gender is a natural and biologically visible difference. Through a long process, society differentiates between men's and women's roles. The social construction created by society is called patriarchy, a social system that sees the father's lineage as having a superior position compared to women. The resulting gender inequality results in discrimination and pressure on women in their lives. Spatial restrictions carried out by men or even the community prevent women from getting the accessibility and rights that they should receive. Worse, one of the unpleasant treatments women get is sexual

violence. Patriarchy makes it common for women to become sexual objects by men. This means that patriarchy is also a factor that contributes to the perpetuation of sexual violence against women. Meanwhile, according to (Walby, 1990), patriarchy is a system of social structures and practices in which men dominate, oppress and exploit women. In (Harkrisnowo, 2000), patriarchy is defined as a community structure where men who hold power are perceived as a structure that derogates women, which is evident both in government policy and in community behavior.

This patriarchal system illustrates that men have the position and role to dominate life, especially in the relationship between men and women. Women are seen and considered to be weak and entitled to be dominated. The giving of this meaning was initially seen only in the family environment, but nowadays the implementation of this patriarchal system can be highlighted in broader aspects of life, such as social, legal, educational, economic, and governmental

This typical system is ultimately resulted in an imbalance condition in which men and women do not get their rights as well as what they deserve. Some philosophers attempted to examine how the patriarchal system emerged. In other words, they tried to examine the origin of patriarchy.

The traditionalists believe that men are born to dominate whereas women are born to be dominated. This kind of hierarchy is always continued until the end of the day and cannot be changed for the nature rules that way.

However, others oppose this belief. They claim that patriarchy is not from nature yet it is made by men and hence it can be changed (Sultana, 2010).

The group of people who challenges traditionalists belief is biologically based. Aristotle claims that males are active yet females are passive. This is for the reason that he believes that women are the mutilated form of men. This imperfect condition drives women to feel inferior in some chances, such as in making decisions, reason, and capacity. Besides, the founder of psychoanalysis, Sigmund Freud, states that normal human being is only male, yet female's anatomy is a fate. Freud believes that human's biological condition or anatomy determines other aspects in life such as psychology, ability, and role (Sultana, 2010). Since that the normal human being is male, he inferred that male are superior than female.

The biological based theory also challenged by others for the reason that there is no reliable evidence to prove that physical condition affects some other wider aspects in someone's life, especially female's. Friedrich Engels in *Private Property and the State*, and *The Origins of the Family* states that the origins of patriarchy is exactly private property. Men want to retain their property as well as their power through making it the inheritance for their children. Therefore, there is no opportunity for women, mothers or wives in this case, to own the property (Sultana, 2010).

Firestone and Brownmiller, however, insist that patriarchy is not originated from the private property. It exists even before the private property. They claim that the origin of patriarchy is actually the contradiction between

sexes which men and women are seen as a class. Socialist feminists believe that it is the gender that results patriarchy, not the contradiction between sexes. This is for sex is physical or biological yet gender is more social (Sultana, 2010).

Regardless of how the hypothesis are really vary, patriarchy can be inferred as a system that keeps women to be subordinated or dominated by men. This kind of male domination may occur also in various ways such as disregard, insult, discrimination, control, exploitation, violence, and oppression. Besides, it also may happen everywhere in both private place such as family or public places such as working place and society (Sultana, 2010).

a. Oppression

Oppression is determined as the misapplication of power and or authority in order to attain personal or group benefits (Louis & Dickson, 2018). Oppression might happen both to an individu and to a number of people.

Oppression, according to Cudd (2005), is a harm condition. This is for the reason that person or a group of person is burdened in an unjust way. The harm condition itself could be in the form of material or psychological. In other words, oppression can be in the form of material oppression and psychological oppression. Material oppression means that the oppressor undergoes the forces through reducing one's physical, wealth and or material resources. Psychological oppression, besides, means that the oppressor

disturbs or hurts someone mentally. In this case, the oppression is specialized to what is related to women as the object or the oppressed ones.

Discussing about women oppression, it is a kind of force or a control over women that is primarily for the reason of their gender. When it is done individually, the oppressor is mostly men. In addition, the force action such gets even worse when women as the object are lack of education, immigrant, poor, or different in race, ethnic, and religion (Incite, 2005).

Women oppression could happen in every place, private or public, and could be in the form of sexual harassment, sexual abuse, and domestic violence. Sexual harassment means the creation of unwanted sexual act that includes sexual comments or jokes, gestures, sexual dating request, and threat to emotionally or physically harm women. Sexual abuse is specialized into an unwanted sexual contact. This involves sexual touching, molesting, and the exposure of women's sexual parts. Domestic violence is a kind of oppression done by someone that is within a relationship with the oppressed (Incite, 2005). According to Young (1990), oppression itself could be divided into five groups. Those are exploitation, violence, cultural imperialism, marginalization, and powerlessness.

b. Exploitation

Exploitation by definition, means it is the action of using someone's or a group's power in order to attain benefits for their ownelves, as this action or in fact can be a life threatening of treating someone unfairly in order to benefit from their work ("Five Faces of Oppression", 2009).

c. Cultural Imperialism

Cultural imperialism itself happens when people with power creating a norm through the ruling class culture and hence they are able to control the society how to think and communicate (“Five Faces of Oppression”, 2009).

2. Marginalization

Marginalization is when someone or a group of others is resisted to get or reach higher level and transferred or kept in the lower level instead (“Five Faces of Oppression”, 2009).

a. Powerlessness

Powerlessness occurs when a person or a group of people use their power to dominate the others. One of the instances is the inhibition to develop abilities (“Five Faces of Oppression”, 2009).

b. Violence

Violence occurs if a person or a group of persons attack the others person-to-person or the others’ material. The goal is to destroy person (“Five Faces of Oppression”, 2009). This is the kind of oppressions that mostly experienced by women. In addition, as mentioned by Krantz & Garcia-Moreno (2005), violence or particularly women violence occurs in three forms: Physical, sexual, and psychological.

1) Physical Violence

Physical violence is defined as an action of attacking a person or a group of persons primarily on their bodies, such as kicking, strangling, beating, slapping, hitting, and biting. This kind of action frequently results in injuries on women, whether small injuries or massive injuries. It even may cause on their death (Krantz & Garcia-Moreno, 2005).

2) Sexual Violence

Sexual violence tends to be interpreted as the act of forcing people, especially women, to undergo sexual intercourse. Sexual violence habitually done altogether with physical force, and menace or threat. Major sexual violence are done by an intimate partner, yet it does not deny the probability the sexual violence may also done by acquaintances or strangers (Krantz & Garcia-Moreno, 2005).

3) Psychological Violence

Psychological violence can also be called as emotional violence or mental violence. Based on Krantz & Garcia-Moreno (2005), psychological violence could be in the form of preventing women from doing something, controlling their behavior, and financial resistance. In addition, as mentioned by Guruge, Roche, & Catallo (2012), psychological violence can also in the form of intimidation, insulting, and criticizing. This often causes women to

have vigilance, insomnia, and getting difficult to focus on something.

Oppression, even though everyone knows it is an unjustly harm condition, still exists to this today. There are some ways, based on Incite (2005), in maintaining oppression. Those are denial, minimizing, victim-blaming, and counter-organizing. Denial itself is performed through silence, and viewing it as a not-oppression act. Minimizing can be undergone through viewing it as a misunderstanding or even as a dating. Victim-blaming can be in the form of calling the objects, especially who stand against the oppression, as middle class, destroying unity, and feminist. Counter-organizing could be in the form of harassing or treating badly the women especially who stand against the oppression (Incite, 2005).

Kate millet in her *Sexual Politics* argued that this kind of oppression, exactly women oppression, must not exist. The oppression that is originated from patriarchy must be destroyed. Women, firstly, should realize that they were not created as a passive beings, as well as men that were not created as active beings (Angga, Panjaitan, Vidi, Nida, & Trizandra, 2014). In addition, women can also become an androgyn , means that they

are able to combine two features or what is called by psychoanalysis as 'psyche': Feminine and masculine (Setyawan, 2017).

CHAPTER III FINDING AND DISCUSSION

This chapter intensely discusses Eka Kurniawan's *Man Tiger* on two points. First point is the explanation of various kinds of women oppressions that are experienced by Nuraeni as depicted in Eka Kurniawan's *Man Tiger*. Afterwards, the discussion turns into the struggle of Nuraeni in opposing woman oppression that is portrayed in *Man Tiger* novel.

A. Women Oppression Experienced by Nuraeni

Oppression, according to Ann. E. Cudd (2005), defined as a condition where something is put unjustly. Besides, based on the view of Iris Marion Young (1990), oppression means a practice of despotism and violence that are done by a group that controls or makes rules. In addition, there are five categories from which oppression are divided into, such as exploitation, violence, cultural imperialism, marginalization, and powerlessness.

Exploitation is the action of using someone's or a group's power in order to attain benefits for their own selves. Violence is when a person or a group of persons attack the others person-to-person or the others' material. Cultural imperialism happens when people with power creating a norm through the ruling class culture. Marginalization is when someone or a group of others is resisted to get or reach a higher level. Powerlessness occurs when a person or a group of people use their power to dominate the others. ("Five Faces of Oppression", 2009).

Discussing the women oppression, it can be inferred that injustice condition occurs between women and men. The oppression is done by men over

women. The oppression itself is originated by the patriarchal system or patriarchal ideology. The system of patriarchy specializes men over women, particularly in the domination of values, expectations, attitudes, and customs. Besides, within a patriarchal system or ideology, women become the ones who are oppressed and or violated. In addition, they are not able to determine their own decision and dependent on men (Ademiluka, 2018).

1. Violence

Violence as stated by Incite (2005) is the form of oppression that frequently experienced by women is violence. This is also experienced by Nuraeni, the major female character in Eka Kurniawan's *Man Tiger*.

Violence, as stated above, is the action of attack which is purposed to create damage both to a person or to a group of people. In addition, as mentioned by Krantz & Garcia-Moreno (2005), violence or particularly women violence occurs in three forms: Physical, sexual, and psychological.

The researcher finds that there are three kinds of violence that are experienced by Nuraeni. Those are physical violence, sexual violence, and psychological violence.

a) Physical

Physical violence is defined as an act of attacking a person or a group of persons primarily on their bodies, such as kicking, strangling, beating, slapping, hitting, and biting. This kind of action frequently results in injuries on women, whether small injuries or massive injuries. It even may cause their death (Krantz & Garcia-Moreno, 2005).

The physical violence is also depicted in *Man Tiger* novel by Eka Kurniawan, in which it is exactly occurred to Nuraeni, the major female character.

The evidence could be found in the following data:

Back then, Komar often hit Nuraeni right in front of their son, beating he black and blue. Margio was still too small to intervene, and he often got whacked himself. He would lean against the door, with Mameh at his side biting the hem of her dress, while Nuraeni cowered in a corner and Komar stood above her with the rattan duster in his hand. Komar always found some excuse to swing at her (p.107).

The data explains that Komar, the husband of Nuraeni, is frequently does physical violence especially hitting and beating. This abusive action even done in front of his own children, Margio and Mameh. In addition, the data above states that Komar always has a reason to do that physical violence. The following data holds up the previous evidence:

Sometimes the beatings happened outdoors, and Nuraeni would run round the house for all the neighbors to see. Komar chased her, and the devils orbiting them stocked his anger, until Nuraeni ran into the house to shield herself with the door. But Komar always pushed his way in, on one occasion shivering the door to pieces. He would throw her to the floor and kick her thighs over and over (p. 107-108).

Here, the researcher concludes that Nureani is not only experiencing beats and hits but also kicks by her own husband. Besides, this evidence also demonstrates that Komar is really abusive to Nuraeni. This is supported by the following data:

Everyone knew his father was abusive, especially to his mother (p. 23)

After listening to his babble, Margio could only walk away, because he knew that once Komar's patience had reached its limit, he would drag Nurani into the bedroom and slap her, or throw her against the stove (p. 110).

Komar bin Syueb, based on the data above, could be determined that he is a type of man who is easy to attack and easy to vent anger. Komar handily gives some tortures to his wife. Besides, he also does more than one of physical violence at once.

In short, she experiences many kinds of physical violence, such like hits, beats, kicks, and slaps. Here, Nuraeni's experience could be definitely included in domestic oppression in which it is exactly domestic physical violence.

"The ideology of patriarchy influence men to think that it is legal to dominate women, and hence they can treat women as whatever they want. Patriarchal ideology that is owned by Komar bin Syueb influence those abusive actions done by Komar bin Syueb to his wife Nuraeni. This is supported by the evidence, "But the woman is mine, he thought. Marriage makes her mine, and she is meant for me. Is she isn't there for me when I want her, I have a right to be angry." (p. 133)."

The feeling or the thought of Komar bin Syueb which believes that it is normal and permitted to get angry even in undergoing physical violence, implicitly explains that Komar applies the ideology of patriarchy in his life. This is for the reason of when patriarchy claims that women are inferior yet men are superior, women are feminine and dependent on men whereas men are masculine and independent.

This is as what Kate Millet (1970) claims in her work *Sexual Politics* that first institution of patriarchy is the family. Besides, Millet also says in her work that "Traditionally, patriarchy granted the father nearly total ownership over wife or wives and children, including the powers of physical abuse and often even those of murder and sale." (Millet, 1970, p. 33). Based on the claim that is mentioned, can be inferred that in patriarchal ideology men control women in many aspects and if they are denied or repelled by women, they have the right to angry and do something further such as violence or even murder. This kind of ideology is what exactly motivates Komar bin Syueb to feel innocent while treating Nuraeni in a bad way.

b) Sexual

Sexual violence tends to be interpreted as the act of forcing a person or people in order to undergo sexual intercourse. Sexual violence has habitually done altogether with physical force, and menace or threat. Major sexual violence is done by an intimate partner, yet it does not deny the probability the sexual violence may also be done by acquaintances or strangers (Krantz & Garcia-Moreno, 2005).

Eka Kurniawan creates the illustration of sexual violence against women through his novel *Man Tiger*. The sexual violence cases are lots yet the researcher only focuses on which that are experienced by Nuraeni, as the major female character and the woman who experiences this kind of violence most.

The following evidence proves the existence of sexual violence within a novel:

“They slowed down to let their friends go ahead, and in a quiet spot Komar shamelessly asked Nuraeni for a kiss. Shocked by the unexpected request, Nuraeni cringed and and shook her head in fear, but Komar gripped her hand and insisted. “No,” She said. Komar persisted. “Just a little kiss,” he implored, “only one tiny touch.” There seemed to be no other choice. To scream would only humiliate them both, and she supposed Komar wouldn’t go any further, since far behind them were other people walking in the same direction (p. 101).”

The data above states that Komar forces Nuraeni to accept his request to kiss her lips. Nuraeni feels so reluctant to kiss him, especially when the place is at the public place, where there are absolutely many people can see what they are doing. The fact that this occurs when they are not married yet makes Nuraeni refuse to give a kiss. However, Komar forces her and promises that he kisses his fiancée with only one tiny touch. This makes Nuraeni feels cornered and helplessly fulfill Komar’s request.

Without saying yes or no, she let his mouth attack her own, as he pushed her against a hisbiscus tree. His lips pressed against hers in a long-drawn-out kiss. His wet open mouth smelt of tobacco and nipped at her lips with tiny, tugging bites. Afterwards, Nuraeni felt nauseous (p. 101).

The data above shows that Komar does not keep his promise 'only one tiny touch'. Komar bin Syueb does more than 'one tiny touch' instead. The statement implicitly explains Komar's behavior towards women, especially Nuraeni. He lies to Nuraeni to get what he wants: A kiss. In addition, he also treats Nuraeni as he wants to, just like his long-drawn-out kiss with his smelt-like-tobacco mouth makes Nuraeni feel nauseous.

The action of Komar who forces Nuraeni to accept his request to kiss, and the lie or not-keeping the promise action are included in sexual violence. This is for the reason of the fact that actually Nuraeni is unwilling to kiss, yet does not have any choice after being forced by Komar. The following pieces of evidence also shows the sexual violence done by Komar to Nuraeni:

From the first night, the marriage was one of hatred. Nuraeni lay exhausted in bed, still in her wedding blouse, her hips and legs tightly bound in a batik skirt. The lust-ridden Komar invited her to get naked so they could make love, but Nuraeni merely growled, half-awake, remaining wrapped-up and defensive. Without another word Komar stripped off his clothes, keeping on the underpants that swelled with his erection, and shoved his newlywed to wake her..... They fucked without words until they ached and finally fell asleep having lost her virginity, Nuraeni retrieved her skirt, covered herself up, and turned her back on her husband, keeping her legs apart because of the smarting between them (p.102-103).

He would take any opportunity to pull up her skirt, slip her panties down, and then, standing by the door, to penetrate her with a wiggling of his buttocks. It was the old regime returned complete with ruthless slaps and swings of the water dipper (p. 104).

Since the day of his marriage with Nuraeni, he becomes really abusive towards Nuraeni. The evidence above, for instance, demonstrates that Komar does not only force his wife Nuraeni to do sexual acts but also does physical violence against Nuraeni. He slaps and swings a thing at the same time to harm his own wife, who should be treated with love.

The researcher infers that those treatments done by Komar bin Syueb towards Nuraeni are included in violence. The forced sexual activity is within the category of sexual violence, whereas slaps and swings are included in the kind of physical violence.

As she stared at the silhouettes on the big trunk, images from that race flashed vividly through her mind. Nuraeni was bent forward like a horse at the gallop, and Komar bin Syueb was thrusting into her from behind. She could see Komar's buttocks whipping savagely, and each thrust was followed by Nuraeni's moan, like a cow whose throat was being cut (p. 65).

Based on the data mentioned above, the researcher understands that Komar bin Syueb as the husband of Nuraeni, undergoes the intercourse arbitrarily, which means undergoes that intercourse action as free as what he wants to do. Komar bin Syueb does not even care that Nuraeni gets hurt for his abuse treatment. The sentence "Komar's buttocks whipping savagely," (p. 65) is considered to be able to prove that Komar bin Syueb does not even bother with what is felt by Nuraeni. He only prioritized his desire.

"She nearly wet herself, standing there, watching the sweat-soaked figures and listening to the moans of her mother being violently penetrated." (p. 66). This data even emphasizes the claim that Komar undergoes the violence towards Nuraeni just for satisfying or fulfilling his evil-desire. This shows that even Mameh, the youngest child of Komar and Nuraeni, determines that her mother is 'violently penetrated', in other words, Mameh who is actually still only fourteen years old, understand that her mother is suffering because of her father's bad treatment.

Mameh followed her with her eyes, still carrying the image of miserable mother from that terrible night, when Nuraeni was near dead on that trunk, lying beneath her husband, groaning like a cow with its throat cut. Suddenly a thought came. Mameh walked over to her, and spoke in a sharp voice.

“You should remarry, mother.” (p. 70-71).

This evidence proves that little Mameh knows that night was terrible, and her mother Nuraeni was extremely suffering that she even calls her mother ‘miserable’.

This actually happens after the death of Komar bin Syueb, who spends his life giving tortures to Nuraeni. Therefore, based on the evidence that is just mentioned, the researcher concludes that something Mameh had seen is unable to be forgotten by herself, realizing how miserable that night was. She even confidently suggests Nuraeni to remarry.

Sex was always difficult. Nuraeni shared none of Komar’s eagerness, and when his lust built until he felt it constrict his throat, he would frequently force himself on her When Nuraeni tried to resist, he would beat her. A slap to the face was a common occurrence, and at times he kicked her beautiful calves, sending her tumbling helplessly to the floor. Only then could Komar get between her legs (p.103).

The violences done by Komar are influenced by the ideology of patriarchy that takes women as the inferior human being and dominated by men. When Komar wants something from Nuraeni, he forces Nuraeni to fulfill and when Nuraeni refuses, Komar handily throws slaps, hits, beats, and followed with rapes. The sexual violence done by Komar, in addition, considered to be a domestic violence particularly a marital rape case for the reason of the occurrence happens within an intimate relationship, such like wife-husband relationship.

Sexual violence experienced by Nuraeni not only done by her husband, but also done by her employer. Nuraeni is offered by Anwar Sadat to work at his house. Her duty is to do chores, cook, and those kinds of activities. After accepting the offer, Nuraeni begins to work there. At first, everything runs well. The problem comes after few weeks working at that house.

One day, Nuraeni was slicing onions, standing at a table next to a stove humming with boiling water, Anwar Sadat walked by and pinched her behind... But what she saw wasn't lust, but an innocent smile on a gentle face, like the face of a small child.... she could only shoo him away, saying it wasn't proper.... (p. 120-121).

Based on the data, the researcher infers that Anwar Sadat's action is one of the instances of sexual violence in the public sphere which is exactly in Nuraeni's place of work. Anwar Sadat pinches her buttocks, in which it is unwanted by Nuraeni for she asks Anwar Sadat goes away from her.

The treatment of sexual violence, for instance, the violence that happens towards Nuraeni, becomes the realization of patriarchal ideology that sees women as objects, "... the term "wife" implying both inferiority and the status of sexual object." (Millet, 1970, p. 49). In this case, both Komar bin Syueb and Anwar Sadat are the male characters in Eka Kurniawan's *Man Tiger* who undergo sexual violence against Nuraeni. She then becomes the victim of both marital rape that is absolutely done by Komar, her own husband, and sexual violence done by her employer through the unwanted touch. Here, can be concluded that practically, the system or ideology of patriarchy puts not only 'wife' to have the status of sexual object, but also 'women' in common both within or not in the marriage bond.

c) Psychological

Psychological violence that is also common to be called as emotional or mental violence, takes in many forms: Intimidation, insulting, and criticizing (Guruge et al, 2012). Besides, controlling women's behavior and resist their economic freedom (Krantz & Garcia-Moreno, 2005). This action may result in vigilance, insomnia, and getting difficult to focus on something.

The case of psychological violence experienced by Nuraeni in *Man Tiger*

could be found in these following data:

And yet she was still thinking about the letter, because this was the first time she had ever waited for a letter from a man. Her heart was pounding. What kind of surprise would that first letter hold? Ugly handwriting, perhaps.... (p.97).

What happened was unexpected. The exhausted postman arrived with a stack of letters held together with an elastic band. The girls spread them on a table while the postman fanned himself with an old newspaper. Girls yelled upon finding their names on those white envelopes with blue-and-red stripes along the edges, while others snorted in disappointment having found nothing addressed to them. Nuraeni was among the persistent searchers who scoured the few unclaimed letters remaining.....None of the letters was for her. She went home with red eyes and lips pursed shut, thinking desperately of the following Monday (p. 97-98).

Based on the data mentioned above, the researcher infers that Nuraeni psychologically suffers. She was excited before, yet she goes home with disappointed feeling for the letter from his fiance, komar bin Syueb does not even come. The following data supports the previous data:

She grew increasingly distressed with the absence of a letter the following week, and the next, and the weeks thereafter. The other girls might miss out on a letter now and then,, but at least once a month one would turn up....., but there was never anything for Nuraeni (p.98). After a few agonizing weeks, she stopped going to the village hall. The photo of Komar posing before the Kombi which she had framed and placed next to her bed, now lay inside a tattered box under her bed (p.98).

As time passed, she began to suspect that Komar didn't really love her and had no intention of marrying her.....last Lebaran he didn't take her to that photo studio near the Koranic school. He clearly didn't want her picture in his wallet..... She was jealous of the other girls, who had gone with their boyfriends to the Tan Brothers studio.... (p. 98-99).

Those data emphasize that Nuraeni keeps waiting and still hopes that Komar sends her a letter, like the other girl's boyfriends had done. However, even after waiting for some weeks, the letter never came. Moreover, in last Lebaran he did not take her to take a picture, again, like what a couple commonly does. It eventually makes Nuraeni emotionally hurt that even she questions whether Komar really loves her or not. She even hesitates her fiance does not really want to marry her, which means Komar just wants to play with her feeling.

The action that is done by Komar bin Syueb, such as ignoring Nuraeni then ultimately making Nuraeni feel abandoned and unloved, causes unhappiness to Nuraeni's feeling and is considered to be psychological violence or emotional violence. The following evidence also proves that Nuraeni suffers from psychological violence.

Eight years of life in the godown stole Nuraeni's youth and charm, and the young woman she had been rarely resurfaced. Her cold, catty attitude deepened when Komar asked for her ring so he could buy House 131. She had to hide behind a veil when the family moved, to hide her sadness (p. 104).

Their new home triggered a change in Nuraeni. She started to talk a lot, and the words sprang from dissatisfaction and unhappiness. The problem was that the words weren't directed at anyone, but to her stove and pan, her constant companions since the day of her marriage (p.104).

The evidence above shows that Nuraeni does not only feel unloved but also financially resisted. This is for the reason of Komar use her wedding ring, which is absolutely very much precious for Nuraeni and also absolutely owned by Nuraeni, to buy a house that his family member including Nuraeni, does not want to live in. The unfortunate fact is that, since Nuraeni lived in House 131, she began to express her unhappiness through talking to the stove and pan.

The researcher infers that Komar bin Syueb controls her financial freedom, takes the right of Nuraeni to wear, or use her wedding ring as what she wants to. Komar also controls her behavior, to accept his decision to live in House 131 even though Nuraeni feels reluctant to live in that house, which makes her sadness even worse. In short, these evidences show that patriarchal ideology is able to cause Komar does anything over his wife Nuraeni in an arbitrary way or based on what he wants.

From all the pieces of evidence, it can be concluded that the ideology of patriarchy brings men to control women, both in the domestic or private sphere

and the public sphere. It is as what is stated by Retno (2018) that patriarchy is the main cause of gender injustice or gender equality, which results in the violence experienced by women.

This is also relevant to the Ruthven's statement within the work of Dina, Nuryatin, and Suseno (2013), which states that patriarchal ideology makes men dominate women in all the social aspects in life. In addition, Dina, Nuryatin, and Suseno also state that, according to radical feminism, the oppressions that happen to women are exactly affected by patriarchy, both that operate within the family as a private sphere and another that is applied among people in a particular region.

Afterward, when discussing the previous studies that use the same theory for various literary works, those studies also demonstrate the women who become the victims of patriarchy. The analysis of novels and short stories compilation that are done by Dina, Nuryatin, and Suseno (2013), Kuswidarti (2016), and Retno (2018), conclude that patriarchal ideology sees women as weak human beings and ultimately turns into violence that occur to women. Not only violence, Kuswidarti (2013) insists in her study that women experience the financial and educational restrictions.

Patriarchy ultimately can be understood as an ideology that places women far after men. Women are considered powerless and this makes men feel free in controlling women's behavior and treating women as the men want.

d) Marginalization

Marginalization is when someone or a group of others is resisted to get or reach higher level and transferred or kept in the lower level instead (“Five Faces of Oppression”, 2009). Women marginalization makes women cannot have the same level as men. According to The Encyclopedia of Public Health, being marginalized means someone or a group is minimized is to be put in the edges and prohibited from having the privilege (Reddy, 2017).

Women marginalization, which means keeping women in the lower level under men, also occurred to Nuraeni, the major female character within Man Tiger novel. The following evidence will show the existence of marginalization over women:

He had married Nuraeni when she was sixteen years old and he was nearly thirty. As was common in village, the match was an arranged one, and the engagement had lasted four years. On the one day came with a pail full of rice and noodles and a dark blue scarf to ask for her hand in marriage on behalf of Komar, she was a girl whose breasts were only budding and with hair still sparse between her legs. Of course, the two fathers had discussed the matter already, meaning the even this proposal was arranged, a formality. They agreed that once Nuraeni was able to bear the child, the two would be married in the nearest surau. Present at the time were Syueb and the girl’s father, their wives, and couple of other relatives, whereas Komar was off somewhere, perhaps in the big city looking for work, like most of the local young man, and Nuraeni was probably out washing clothes at the water spout or searching for clams with her friends (p. 89-90).

The girl wasn’t told until dusk. Her father said, “Nyai, one day you will marry Komar bin Syueb.” (p. 90).

She really didn’t know the man at all.... (p. 90).

The evidence above shows that Nuraeni as a teenager is married by her family to someone she does not even know. As what is stated in the data, an arranged marriage is common in the village. This means that the culture of the society does not give any opportunity for women to choose who will be their fiance. They also do not give any opportunity for Nuraeni to say ‘yes’ or ‘no’.

In addition, there is a different treatment for women and men. Women are common to doing chores, such like what Nuraeni does: Washing clothes and searching for clams. In contrast, Komar bin Syueb is out there in a big city, as most of the local young men, looking for a job.

From the evidence, it can be inferred that the oppression particularly marginalization that is experienced by Nuraeni is done by society. She does not have the chance to say accept or refuse the arranged marriage. This is absolutely unfair. Moreover, when men are able or even common to go to the big city and finally have a job and earn money, women are kept in the village to do some chores not earning anything except the feeling of fatigue. Besides, at the age of Nuraeni who was still sixteen years old, she is not supported to have a good education yet she seems destined to bear a child as soon as possible.

The restriction from having a good education towards women has been depicted by Millet (1970) in *Sexual Politics*, that women are only permitted to have less literacy and prohibited to gain more, "Traditionally, patriarchy permitted occasional minimal literacy for women while higher education was closed to them. While modern patriarchies have, fairly recently, opened all educational levels to women. The kind and quality of education is not the same for each sex." (Millet, 1970, p. 42). The experience of Nuraeni who is told to do chores instead of go to school, and Komar who is told to work in a big city, somewhat shows that education to women is marginalized.

Marginalization is one kind of oppression over women that is really detrimental. The researcher finds that one form of marginalization is keeping

women doing chores instead of letting them having a good education. In addition, Sandi (2019) claims that marginalization also occurs in some forms: Accepting unilateral decisions, restraining or restricting women's actions, and demands for men's needs.

e) Powerlessness

Powerlessness occurs when a person or a group of people use their power to dominate the others. One of the instances is the inhibition to develop abilities ("Five Faces of Oppression", 2009). When discussing about women oppression, this means that women are the dominated side. Besides, men are who use their power to dominate women, and hence men are looked like powerful and women are powerless.

The case of powerlessness also experienced by Nuraeni, in which she experiences this kind of oppression within her family. This is precisely done by her husband Komar bin Syueb. The following evidence will demonstrate the powerlessness that is occurred to Nuraeni.

.... He returned to the godown with the news, but first had to persuade Nuraeni to hock her wedding ring to pay for the new house (p. 76).

It wasn't easy to convince the kids to relocate, and even Nuraeni seems unwilling, despite her years living without a kitchen or bathroom (p. 77).

Margio could see her mother's reluctant face behind a veil she had never worn before, sat next to Komar. Margio wondered whether she was more upset about moving or losing her wedding ring. He had thought her mother as an ally but her silence made him realize how little help she would be,... (p. 78).

The data above shows that Komar bin Syueb persuades Nuraeni to hock her wedding ring in order to buy a house that is unwanted by Nuraeni nor the

children. In addition, as what is stated in the data, Nuraeni does not even try to refuse when Komar asks her to hock the wedding ring. She even keeps in silence about the moving from the godown to the house where Nuraeni does not want to live at. She does not do anything except obeys whatever Komar's will.

The silent behavior of Nuraeni who just follows her husband will implicitly demonstrate that Nuraeni is concluded to be powerless. Hence, it can be inferred that Komar uses his power to dominate his family especially his wife Nuraeni, including in making decisions. This is relevant with Kate Millet's statement that "... patriarchy decrees that the status of both child and mother is primarily or ultimately dependent upon the male..." (Millet, 1970, p. 35). According to her statement, patriarchy turns women to be dependent upon the male and hence they are seen to be powerless. As what is experienced by Nuraeni, she does not have a chance to speak her opinion up to Komar. Instead, she follows her husbands decision right away.

Powerlessness, as well as marginalization and other kinds of oppression, is detrimental to women. Besides, the powerlessness of women, according to Danarko (2017), emerges in the form of seeing women as vulnerable, weak, full of fear, and *too* emotional beings.

All of those kinds of oppression such as violences, marginalization, and powerlessness are the effect of patriarchal ideology. Women are the group that suffer from this for they are not only seen as the lower class but also marginalized from gaining the equal opportunity with men. This is as what Millet (1970) states, that,

As women in patriarchy are for the most part marginal citizens when they are citizens at all, their situation is like that of other minorities, here defined not as dependent upon numerical size of the group, but on its status. A minority group is any group of people who.... are singled out from others in the society in which they live for differential and unequal treatment (p. 55)

B. Nuraeni's Struggle against Women Oppression

Oppression against women definitely unfair and detrimental to them and hence they need to get free. In order to be free from the oppression, they must do struggles in breaking the patriarchal system. The researcher will categorize the struggles in two categories.

The first category is Nuraeni's struggle against the violence. This category will involve the struggle against physical violence so that she can get freedom from physical violence, the struggle against psychological violence so that she can get their freedom psychological violence, and the struggle against sexual violence so that she can get the freedom from sexual violence. The second category will discuss the struggle of Nuraeni against powerlessness.

1. Struggle against Violence

a. Struggle against Physical Violence

Undergoing the struggle against physical violence is not always easy. This is because of standing against violence means opposing their patriarchal ideology. This kind of action may also be seen as a false action or even seen as rebellious action. However, opposing violence still must be done in order to get a freedom from getting violence itself.

The struggle done by Nuraeni in opposing especially physical violence will be distributed by the following data:

Sometimes, the beatings happened outdoors, and Nuraeni would run round the house for all the neighbors to see. Komar chased her, and devils orbiting them stocked his anger, until Nuraeni ran into the house to shield herself with the door. But Komar always pushed his way in, on one occasion shivering the door to pieces (p. 107).

From the evidence, the researcher knows that in the struggle against physical violence, particularly that comes from the intimate partner, is not an easy thing. The struggle that is done by Nuraeni when her husband, Komar bin Syueb, beats her is through running away round the house. She hopes that all of the neighbors will see the violence she is experiencing from her husband Komar bin Syueb. From that type of struggle, she hopes that the neighbors will aware that there is violence happens among them and they will give some help, or at least realize that Komar is a bad person.

In addition, another way that is done by Nuraeni is through running away from Komar bin Syueb and protects herself by hiding behind the door. There are no other ways for Nuraeni to save herself for there seems no place to go nor to hide. This is because the persecutor is in a relationship with Nuraeni. The persecutor here, means Komar bin Syueb, lives in the same house with Nuraeni. Therefore, it is somewhat difficult to escape.

Besides, to fight back Komar bin Syueb requires more energy, realizing how wicked his behavior towards Nuraeni. Knowing the fact that Komar could shiver the door into pieces implicitly explains that Komar is strong. At least,

stronger enough than Nuraeni. The following data also demonstrates Nuraeni's struggle against physical violence.

The enthusiasm never came. Nuraeni simply hid away in the kitchen, as she often did these days to avoid her husband. She sat on a small stool in front of the stove. talking to the stove and pan. Nuraeni was actually conversing with these inanimate objects.... (p. 89).

In opposing physical violence done by her husband, Nuraeni also hid herself away from Komar bin Syueb. Again, this evidence also indicates that Nuraeni's struggle in opposing physical violence is through avoiding the persecutor, in this case is Komar bin Syueb.

b. Struggle against Psychological Violence

Women who experience violence will always want to be free, including getting free from psychological violence. Psychological violence, as it is has stated, attacks someone mentally through criticizing, intimidation, or insulting (Krantz & Garcia-Moreno, 2005).

The action of Nuraeni in opposing psychological violence will be delivered by the following evidence:

After a few agonizing weeks, she stopped going to the village hall. The photo of Komar posing before the Kombi, which she had framed and placed next to her bed, now lay inside a tattered box under her bed. At first she had wanted to rip it up and throw it into a blazing stove. She stopped hoping for anything, didn't want to talk about him, let alone allow him to toy with her imagination by intruding on her daydreams, and if he sneaked into her sleep, the dream would turn into an aggravating nightmare (p. 98).

Based on the data mentioned above, it can be inferred that after going to the village hall to wait for the letter from her fiance, Komar bin Syueb. However,

realizing the fact that the letter never came, she feels really sad and disappointed. Therefore, she decided to stop waiting. This is for the sake of her happiness and in order to be free from the imagination of her fiancé and Komar bin Syueb. In other words, this can be said that Nuraeni prevents that kind of psychological violence from happening again, through stops coming and waiting to the village hall.

Komar watched the spread of flowers with awe, thinking his wife was beautifying the house....

It turned out the plants were too healthy. The yard, which they had imagined a beautiful garden adorning their little house, was now a jungle, with blooms popping up every which way.

The garden became indistinguishable from dense undergrowth, and Margio started to call it a wilderness. The leaves either withered or jostled each other for light. Komar realized his assumptions about what Nuraeni was doing were quite wrong.... (p. 112)

One day Mameh saw a snake slithering over the terrace and screamed out until Margio caught it.... Mameh think about chopping down Nuraeni's flowers, or at least returning the yard to the beautiful garden it once was, with slender, well-trimmed trees. She was all set with a machete and a stick, but Nuraeni caught, and said to her firmly, "No!" Mameh didn't dare argue, for the expression on her mother's face said she wouldn't tolerate anyone touching her wilderness.

Only later did Mameh understand what her mother was up to. Nuraeni hoped to make the house as ugly as possible, as much ruin as she had said it would be on the first day they arrived. Such a depth of bitterness expressed in this ironic manner, as she spoiled the house with flowers (p. 113).

After getting married with Komar bin Syueb, Nuraeni feels extremely distracted. Komar's behavior towards Nuraeni makes her mad. In order to express her feeling, she plants and grows some flowers. Instead of beautify the house, the flowers are grown until they turn like a jungle and turn the house like a mess. This is intentionally done by Nuraeni to release her sorrow. Hence, she can get a little bit of freedom from the sadness resulted from the mental or psychological violence she has experienced.

And so Anwar Sadat offered a means of escape to another member of the family, freeing Nuraeni from a home life that was beyond repair.... she liked going to Anwar Sadat's place, no matter how much work needed doing there..... In this house Nuraeni never talked to the stove; she recovered some of her former sweetness (p. 119).

Another way that is done by Nuraeni is through working to Anwar Sadat's place. She works as the housemaid in Anwar Sadat's family. Based on the data, it can be inferred that through working in Anwar Sadat's house, she gains some solace. Even though she needs to work hard, she feels happier and calmer than in her own house. It is even explained that some of the sweetness Nuraeni had in the past are recovered. In short, all of the ways of struggle done by Nuraeni are purposed to make her feeling more free and happy.

The action of Nuraeni who decides to work outside the house, exactly at Anwar Sadat's house, shows that actually women are also able to work or have a job. Besides, according to Kate Millet, in order to break the gender segregation, every person particularly women need to be androgynous. This means they must have both the masculine (active and rational) and feminine (soft and emotional) character inside (Ayuningtyas, 2014). Nuraeni's action to get out of the house and undergoes a job shows that she begins to become an androgyny.

c. Struggles against Sexual Violence

Sexual violence is one of the forms of violence that frequently happen to women. Sexual violence causes unquestionably bad impacts on women, suchlike social phobia, depression, self-blaming, injuries, bumps, vaginal discharge, miscarriage, and even bladder infection (Martin, Taft, & Resick, 2007). Women,

hence, always avoid sexual violence. In other words, they will always fight for their freedom from what is so-called sexual violence.

The struggle done by Nuraeni as the major female character in Eka Kurniawan's *Man Tiger* will be distributed by the following evidence.

"She tried her best never to let him see her naked...." (p. 104). From the evidence that had just mentioned, it can be concluded that in order to prevent sexual violence that is done by Komar bin Syueb, she tries her best to cover her body through wearing longer clothes. Hence, her husband Komar will not see her body and she expects it will distract him from his sexual desire. The following evidence distributes another way of Nuraeni's struggle in opposing sexual violence.

Nuraeni mulled over what happened that afternoon. For her there was nothing more beautiful, and she missed Anwar Sadat's touch very much. She could think of nothing but the memory of that moment and awaited them, because she sensed it wasn't over yet; there was more to come (p. 126).

The data mentioned above implicitly explains that Nuraeni begins to think and falls in love with Anwar Sadat, his employer, instead of loving Komar bin Syueb her own husband. Even though Nuraeni feel sexually violated, yet as the time goes by, Nuraeni feels that Anwar Sadat can treat her even much better than Komar bin Syueb. This is for the reason of that Anwar Sadat, is not like Komar bin Syueb, always treat her gently and patiently without any torture. Therefore, her heart or her feeling tends to choose Anwar Sadat instead of her own husband: Komar bin Syueb.

She walked to Anwar Sadat's house at ten the next morning, shivering with anticipation. She wore a blouse with a row of five buttons and a flouncy skirt, a gesture of surrender, giving Anwar Sadat easy access. She wanted to repeat what they had done yesterday, and her heart beat fast..... (p. 126).

.... Now they were completely naked, with Nuraeni's knees lifted and her legs looped around his body. They took their time to make love there, sweating and gasping on top of the crumpled hummingbird sheet.... Finally with no hesitation, the woman turned aside, resting her thigh on Anwar Sadat's body, and closed her eyes, smiling slightly (p. 129).

Two paragraphs above explicitly tell that Nuraeni ultimately decides to cheat with Anwar Sadat. She chooses to do an intercourse with her employer, ignoring the fact that she is a married woman with two children. In addition, Nuraeni also ignores how Komar's feeling will be when he knows about the fact. She only cares for what makes her happy, and it is when she is with Anwar Sadat. In short, it can be inferred that Nuraeni has determined her decision, especially on her reproductivity right.

Women's struggle against sexual violence can be really vary. Here, Nuraeni's struggle in opposing sexual violence and to get her freedom is through preventing the sexual violence from happening by not letting Komar bin Syueb to see her body. Besides, she also goes out of her house and decides to do sexual act with Anwar Sadat. She decides to have an affair and even a child with Anwar Sadat.

2. Struggle against Powerlessness

Powerlessness as one of the oppression forms that is done through using the men's power to dominate women will turn women to be subordinated. This makes women unable to get their rights as what they actually deserve. Therefore, fighting against powerlessness is important for the sake of women's welfare.

Nuraeni as the major female character in *Man Tiger* novel also fights against the powerlessness. The following data show how Nuraeni tries to oppose the powerlessness.

“Is there anything more battered than this?” Nuraeni said, opening her mouth for the first time.

“Oh, shut up. Battered as it may be, it’s our own home,” Komar replied.

Nuraeni should have known how little they would get for a six-carat wedding ring. The house was theirs, although the land it stood on was not (p. 81).

As Nuraeni is actually reluctant or unwilling about the moving, she finally speaks her opinion after realizing that the house is very dilapidated. Nuraeni is no longer silent as what she had been doing before and during the moving. Although her opinion is broked by Komar, yet the point is at least she speaks up what is in her mind and does not only give silence.

The powerlessness that leads to women subordination must indeed be opposed. From the evidence above, it can be inferred that Nuraeni’s struggle against powerlessness is through speaking or delivering what is in her mind. In other words, she utters her opinion. However, not only through uttering the opinion but there still so many ways in opposing powerlessness. As what is found by Puspita and Rafli (2017), one of the ways to oppose powerlessness is through seriousness and determination to learn even though there are many obstacles from the family.

Women deserve to attain their rights and to have equal opportunity regardless of gender difference. Men must not treat women as what they want to do. In addition, men also must not force women to do something that women do not like to do. In order to gain the women’s rights or the equal opportunity in

doing something, building women's awareness about their actual capability means that they are actually not defined as inferior, is important. Umniyyah (2018) states that women must be aware of their position which still under the patriarchal system. Besides, women are not only must have the awareness but also must do the struggle against the oppressions that harm them.

In opposing women oppression, the struggle could be really vary. For instance, Nuraeni in *Man Tiger* novel, according to this study, undergoes the rejections or the struggles against oppression through running and hiding herself away, avoiding the persecutor, getting out of the house, having an outside job, until deciding to have an affair with her employer. Some previous studies from Kuswidarti (2018) and Dina, Nuryatin, and Suseno (2013) also demonstrate that women are able to get their freedom through getting out of the house, deciding not to marry anyone, achieving good education and career, also increasing political knowledge.

Realizing that there are various ways for women in getting the freedom or in opposing the oppression that comes from patriarchy, it can be inferred that women are actually not a second-class beings that are placed lower than men. As long as the women aware and have the intention to get their rights, they are able to get the freedom from oppression and freedom to do what they want.

CHAPTER IV

CONCLUSION AND SUGGESTION

This chapter contains the conclusion of the research and then is followed with suggestions. The conclusion is a brief summary of the analysis that is done in the previous chapter. The suggestion itself is delivered by the researcher for the readers, particularly for the next researcher with the same topic or theory as this study.

A. Conclusion

The novel gives an illustration of how women are oppressed by the patriarchal system. It is represented by Nuraeni as the major female character in the novel. Nuraeni experiences woman oppression, such like violence, marginalization, and powerlessness. The most frequent oppression that happens to her is violence. Many kinds of violence she experiences, such as physical violence, psychological violence, and sexual violence.

The researcher has divided the analysis of Man Tiger novel into two points. The first point is the discussion on the kind of women oppression that is occurred to Nuraeni. The second point is the discussion on the struggle of Nuraeni against women oppression.

The kind of women oppression that is experienced by Nuraeni is in the form of violence, marginalization, and powerlessness. The violence itself, that occurs to Nuraeni as the major female character can be divided into three types. Those are physical violence, psychological violence, and sexual violence.

However, among those three types of violence, when it is graded from the most frequent will be sexual violence, physical violence, and psychological violence.

The second point to be discussed is Nuraeni's struggles against women oppression. As what is stated above, the forms of women oppression that are experienced by Nuraeni involve marginalization, powerlessness, and violence. Nuraeni's struggles against those kinds of oppression include running and hiding herself away from the source of violence or from the persecutor, avoiding or preventing the violence from happening again, going out of the house to get solace through working, and deciding to have an intimate relationship with another man, and speaking up her opinion.

B. Suggestion

Undergoing an analysis of literary works is exciting. The researcher, on this occasion, uses *Man Tiger* novel that is written by Eka Kurniawan as the object of the study. Besides, the researcher uses feminist literary criticism particularly Radical Feminism proposed by Kate Millet as the theory. The research focuses on the character named Nuraeni as the major female character and the character who experiences violence the most.

There are still many aspects that can be analyzed in Eka Kurniawan's *Man Tiger*. Therefore, the researcher suggests to the readers and the next researcher to conduct other different aspects that have not been analyzed. Besides, undergoing analysis in various aspects will broaden the findings and knowledge for the other readers and researchers. However, if the next researcher wants to conduct the

analysis on this Man Tiger novel with the theory that is alike, the next researcher could broaden the analysis into a more detailed analysis so that the next researcher will result in a better analysis with the same theory.

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CURRICULUM VITAE



Maulidia Kamilah was born on 31 May 1998 in Malang. She graduated from MA Darul Karomah in 2016. She then continued her education at the Department of English Literature in Universitas Islam Negeri Maulana Malik Ibrahim Malang and finished in 2020. During her study at the university, she joined some community of literature and had published some anthology of short stories with the other writers.

APPENDICES

Appendix 1: Kinds of Oppression

Kinds of Oppression	The Action of Oppression
Physical Violence	<p>Back then, Komar often hit Nuraeni right in front of their son, beating he black and blue. Margio was still too small to intervene, and he often got whacked himself. He would lean against the door, with Mameh at his side biting the hem of her dress, while Nuraeni cowered in a corner and Komar stood above her with the rattan duster in his hand. Komar always found some excuse to swing at her (p.107).</p>
	<p>Sometimes the beatings happened outdoors, and Nuraeni would run round the house for all the neighbors to see. Komar chased her, and the devils orbiting them stocked his anger, until Nuraeni ran into the house to shield herself with the door. But Komar always pushed his way in, on one occasion shivering the door to pieces. He would throw her to the floor and kick her thighs over and over (p. 107-108).</p>
	<p>Everyone knew his father was abusive, especially to his mother (p. 23)</p>
	<p>After listening to his babble, Margio could only walk away, because he knew that once Komar's patience had reached its limit, he would drag Nurani into the bedroom and slap her, or throw her against the stove (p. 110).</p>

	<p>The ideology of patriarchy influence men to think that it is legal to dominate women, and hence they can treat women as whatever they want. Patriarchal ideology that is owned by Komar bin Syueb influence those abusive actions done by Komar bin Syueb to his wife Nuraeni. This is supported by the evidence, "But the woman is mine, he thought. Marriage makes her mine, and she is meant for me. Is she isn't there for me when I want her, I have a right to be angry." (p. 133).</p>
<p>Sexual Violence</p>	<p>They slowed down to let their friends go ahead, and in a quiet spot Komar shamelessly asked Nuraeni for a kiss. Shocked by the unexpected request, Nuraeni cringed and and shook her head in fear, but Komar gripped her hand and insisted. "No," She said. Komar persisted. "Just a little kiss," he implored, "only one tiny touch." There seemed to be no other choice. To scream would only humiliate them both, and she supposed Komar wouldn't go any further, since far behind them were other people walking in the same direction (p. 101).</p> <p>Without saying yes or no, she let his mouth attack her own, as he pushed her against a hisbiscus tree. His lips pressed against hers in a long-drawn-out kiss. His wet open mouth smelt of tobacco and nipped at her lips with tiny, tugging bites. Afterwards, Nuraeni felt nauseous (p. 101).</p> <p>From the first night, the marriage was one of hatred. Nuraeni lay exhausted in bed, still in her wedding blouse, her hips and legs tightly bound in a batik skirt. The lust-ridden Komar invited her to get naked so they could make love, but Nuraeni merely growled, half-awake, remaining wrapped-up and defensive. Without another word Komar stripped off his clothes, keeping on the underpants that swelled with his erection, and shoved his newlywed to wake her..... They fucked without words until they ached and finally fell asleep having lost her virginity, Nuraeni retrieved her skirt, covered herself up, and turned her back on her husband, keeping her legs apart because of the smarting between them (p.102-103).</p>

	<p>He would take any opportunity to pull up her skirt, slip her panties down, and then, standing by the door, to penetrate her with a wiggling of his buttocks. It was the old regime returned complete with ruthless slaps and swings of the water dipper (p. 104).</p>
	<p>As she stared at the silhouettes on the big trunk, images from that race flashed vividly through her mind. Nuraeni was bent forward like a horse at the gallop, and Komar bin Syueb was thrusting into her from behind. She could see Komar's buttocks whipping savagely, and each thrust was followed by Nuraeni's moan, like a cow whose throat was being cut (p. 65).</p>
	<p>"Komar's buttocks whipping savagely," (p. 65)</p>
	<p>"She nearly wet herself, standing there, watching the sweat-soaked figures and listening to the moans of her mother being violently penetrated." (p. 66).</p>
	<p>Mameh followed her with her eyes, still carrying the image of miserable mother from that terrible night, when Nuraeni was near dead on that trunk, lying beneath her husband, groaning like a cow with its throat cut. Suddenly a thought came. Mameh walked over to her, and spoke in a sharp voice. "You should remarry, mother." (p. 70-71).</p>
	<p>Sex was always difficult. Nuraeni shared none of Komar's eagerness, and when his lust built until he felt it constrict his throat, he would frequently force himself on her When Nuraeni tried to resist, he would beat her. A slap to the face was a common occurrence, and at times he kicked her beautiful calves, sending her tumbling helplessly to the floor. Only then could Komar get between her legs (p.103).</p>
	<p>One day, Nuraeni was slicing unions, standing at a table next to a stove humming with boiling water, Anwar Sadat walked by and pinched her behind... But what she saw wasn't lust, but an innocent smile on a gentle face, like the face of a small child.... she could only shoo him away, saying it wasn't proper.... (p. 120-121).</p>

Psychological Violence	<p>And yet she was still thinking about the letter, because this was the first time she had ever waited for a letter from a man. Her heart was pounding. What kind of surprise would that first letter hold? Ugly handwriting, perhaps.... (p.97).</p>
	<p>What happened was unexpected. The exhausted postman arrived with a stack of letters held together with an elastic band. The girls spread them on a table while the postman fanned himself with an old newspaper. Girls yelled upon finding their names on those white envelopes with blue-and-red stripes along the edges, while others snorted in disappointment having found nothing addressed to them. Nuraeni was among the persistent searchers who scoured the few unclaimed letters remaining.....None of the letters was for her. She went home with red eyes and lips pursed shut, thinking desperately of the following Monday (p. 97-98).</p>
	<p>She grew increasingly distressed with the absence of a letter the following week, and the next, and the weeks thereafter. The other girls might miss out on a letter now and then,, but at least once a month one would turn up....., but there was never anything for Nuraeni (p.98).</p>
	<p>After a few agonizing weeks, she stopped going to the village hall. The photo of Komar posing before the Kombi which she had framed and placed next to her bed, now lay inside a tattered box under her bed (p.98).</p>
	<p>As time passed, she began to suspect that Komar didn't really love her and had no intention of marrying her.....last Lebaran he didn't take her to that photo studio near the Koranic school. He clearly didn't want her picture in his wallet..... She was jealous of the other girls, who had gone with their boyfriends to the Tan Brothers studio.... (p. 98-99).</p>

	<p>Eight years of life in the godown stole Nureni's youth and charm, and the young woman she had been rarely resurfaced. Her cold, catty attitude deepened when Komar asked for her ring so he could buy House 131. She had to hide behind a veil when the family moved, to hide her sadness (p. 104).</p> <p>Their new home triggered a change in Nuraeni. She started to talk a lot, and the words sprang from dissatisfaction and unhappiness. The problem was that the words weren't directed at anyone, but to her stove and pan, her constant companions since the day of her marriage (p.104).</p>
Marginalization	<p>He had married Nuraeni when she was sixteen years old and he was nearly thirty. As was common in village, the match was an arranged one, and the engagement had lasted four years. On the one day came with a pail full of rice and noodles and a dark blue scarf to ask for her hand in marriage on behalf of Komar, she was a girl whose breasts were only budding and with hair still sparse between her legs. Of course, the two fathers had discussed the matter already, meaning the even this proposal was arranged, a formality. They agreed that once Nuraeni was able to bear the child, the two would be married in the nearest surau. Present at the time were Syueb and the girl's father, their wives, and couple of other relatives, whereas Komar was off somewhere, perhaps in the big city looking for work, like most of the local young man, and Nuraeni was probably out washing clothes at the water spout or searching for clams with her friends (p. 89-90).</p> <p>The girl wasn't told until dusk. Her father said, "Nyai, one day you will marry Komar bin Syueb." (p. 90).</p> <p>She really didn't know the man at all.... (p. 90).</p>
Powerlessness	<p>.... He returned to the godown with the news, but first had to persuade Nuraeni to hock her wedding ring to pay for the new house (p. 76).</p> <p>It wasn't easy to convince the kids to relocate, and even Nuraeni seems unwilling, despite her years living without a kitchen or bathroom (p. 77).</p> <p>Margio could see her mother's reluctant face behind a veil she had never worn before, sat next to Komar. Margio wondered whether she was more upset about moving or losing her wedding ring. He had thought her mother as an ally but her silence made him realize how little help she would be,... (p. 78).</p>

Appendix 2: Struggles against Oppression

Struggles against Oppression	The Action of Struggle against Oppression
Struggle against Physical Violence	<p data-bbox="424 488 1474 611">Sometimes, the beatings happened outdoors, and Nuraeni would run round the house for all the neighbors to see. Komar chased her, and devils orbiting them stocked his anger, until Nuraeni ran into the house to shield herself with the door. But Komar always pushed his way in, on one occasion shivering the door to pieces (p. 107).</p> <p data-bbox="424 853 1497 943">The enthusiasm never came. Nuraeni simply hid away in the kitchen, as she often did these days to avoid her husband. She sat on a small stool in front of the stove. talking to the stove and pan. Nuraeni was actually conversing with these inanimate objects.... (p. 89).</p>
Struggle against Sexual Violence	<p data-bbox="424 1189 1490 1279">Nuraeni mulled over what happened that afternoon. For her there was nothing more beautiful, and she missed Anwar Sadat's touch very much. She could think of nothing but the memory of that moment and awaited them, because she sensed it wasn't over yet; there was more to come (p. 126).</p> <p data-bbox="424 1442 1501 1532">She walked to Anwar Sadat's house at ten the next morning, shivering with anticipation. She wore a blouse with a row of five buttons and a flouncy skirt, a gesture of surrender, giving Anwar Sadat easy access. She wanted to repeat what they had done yesterday, and her heart beat fast..... (p. 126).</p> <p data-bbox="424 1688 1461 1812">.... Now they were completely naked, with Nuraeni's knees lifted and her legs looped around his body. They took their time to make love there, sweating and gasping on top of the crumpled hummingbird sheet.... Finally with no hesitation, the woman turned aside, resting her thigh on Anwar Sadat's body, and closed her eyes, smiling slightly (p. 129).</p>

<p>Struggle against Psychological Violence</p>	<p>After a few agonizing weeks, she stopped going to the village hall. The photo of Komar posing before the Kombi, which she had framed and placed next to her bed, now lay inside a tattered box under her bed. At first she had wanted to rip it up and throw it into a blazing stove. She stopped hoping for anything, didn't want to talk about him, let alone allow him to toy with her imagination by intruding on her daydreams, and if he sneaked into her sleep, the dream would turn into an aggravating nightmare (p. 98).</p> <p>Komar watched the spread of flowers with awe, thinking his wife was beautifying the house....</p> <p>It turned out the plants were too healthy. The yard, which they had imagined a beautiful garden adorning their little house, was now a jungle, with blooms popping up every which way.</p> <p>The garden became indistinguishable from dense undergrowth, and Margio started to call it a wilderness. The leaves either withered or jostled each other for light. Komar realized his assumptions about what Nuraeni was doing were quite wrong.... (p. 112)</p> <p>One day Mameh saw a snake slithering over the terrace and screamed out until Margio caught it.... Mameh think about chopping down Nuraeni's flowers, or at least returning the yard to the beautiful garden it once was, with slender, well-trimmed trees. She was all set with a machete and a stick, but Nuraeni caught, and said to her firmly, "No!" Mameh didn't dare argue, for the expression on her mother's face said she wouldn't tolerate anyone touching her wilderness.</p> <p>Only later did Mameh understand what her mother was up to. Nuraeni hoped to make the house as ugly as possible, as much ruin as she had said it would be on the first day they arrived. Such a depth of bitterness expressed in this ironic manner, as she spoiled the house with flowers (p. 113).</p> <p>And so Anwar Sadat offered a means of escape to another member of the family, freeing Nuraeni from a home life that was beyond repair.... she liked going to Anwar Sadat's place, no matter how much work needed doing there..... In this house Nuraeni never talked to the stove; she recovered some of her former sweetness (p. 119).</p>
<p>Struggle against Powerlessness</p>	<p>"Is there anything more battered than this?" Nuraeni said, opening her mouth for the first time.</p> <p>"Oh, shut up. Battered as it may be, it's our own home," Komar replied.</p> <p>Nuraeni should have known how little they would get for a six-carat wedding ring. The house was theirs, although the land it stood on was not (p. 81).</p>