

**WOMEN'S STRUGGLES AGAINST VIOLENCE IN OKKY
MADASARI'S *BOUND***

THESIS

By:
Adiva
NIM 16320125



**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK
IBRAHIM MALANG
2020**

**WOMEN'S STRUGGLES AGAINST VIOLENCE IN OKKY
MADASARI'S *BOUND***

THESIS

Presented to

Universitas Islam Negeri Maulana Malik Ibrahim Malang in Partial Fulfillment of
the Requirements for the Degree of Sarjana Sastra (S.S.)

By:

Adiva

NIM 16320125

Advisor

Dr. Mundi Rahayu, M.Hum

NIP. 19680226 200604 2001



**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK
IBRAHIM MALANG
2020**

STATEMENT OF AUTHORSHIP

I declare that this thesis entitled *WOMEN'S STRUGGLES AGAINST VIOLENCE IN OKKY MADASARI'S BOUND* is truly my original work to accomplish the requirement for the degree of Sarjana Sastra (S.S.) in English Language Department, Faculty of Humanities, Maulana Malik Ibrahim State Islamic University, Malang. It does not incorporate any materials previously written or published by another person, except those quotations and bibliography. Due to this act, I am the only person responsible for the thesis if there about the claim's objection.

Malang, 11 November, 2020



METERAI
REPUBLIK INDONESIA
KORPORASI
0888AJX3T1475485
Adiva

APPROVAL SHEET

This is to certify that Adiva's thesis entitled *Women's Struggles Against Violence In Okky Madasari's Bound* has been approved by the advisor for further approval by the Board of Examiner.

Malang, 11 November, 2020

Approved by

Head of Department of English Literature

Advisor



Dr. Mundi Rahayu, M. Hum.
NIP. 19680226 2006 04 2001



Rina Sari, M.Pd.
NIP. 197506102006042002

Acknowledged by



Dean,
Dr. Hj. Syafiyah, M.A
NIP. 196609101991032002

LEGITIMATION SHEET

This is to certify that Adiva's thesis entitled *Women's Struggles Against Violence in Okky Madasari's Bound* has been approved by the Board of Examiners as the requirement for the degree of Sarjana Sastra (S.S.) in Department of English Literature.

Malang, 11 November, 2020

The Board of Examiners

1. Muzakki Afifuddin, M.Pd
NIP. 197610112011011005

(Main Examiner)

Signatures

2. Agung Wiranata Kusuma, M.A
NIP. 198402072015031004

(Chair)

3. Dr. Hj. Mundi Rahayu, M.Hum
NIP. 196802262006042001

(Advisor)

Approved by

Dean of the Faculty of Humanities



Dr. Hj. Syafiyah, M.A
NIP. 196609 01991032002

MOTTO

Those who behave fairly will have a position right beside Allah on the Day of Judgment. They sat on the stand of the light that shone to the right of Arsy. Those people include who behave fairly in judgment, fair to the family, and towards something that was their responsibility.

(H.R. Ibnu Abu Syabah, Muslim, Nasa, and Baihaqi)

DEDICATION

This thesis is dedicated to my beloved parents and little brother,

I am so grateful to be your child and your big sister,

All my families because you are the biggest motivation and power of my life.

ACKNOWLEDGMENTS

Praise the researcher to Allah SWT for His mercy and blessing, so that the researcher can complete a thesis entitled Women's Struggles Against Violence In Okky Madasari's *Bound* well. The purpose of doing this thesis is as a condition for obtaining a Bachelor's degree in the Department of English Literature.

In completing this thesis, the researcher certainly gets help from various parties. For that reason, researchers would like to thank all of the parties that helped complete the study, including:

1. Dr. Hj. Syafiyah, M.A as dean of the faculty of humanities and my guardian lecturer who has guided me patiently from the first semester to the final semester. She always advises me so that I do not decrease my grades.
2. Rina Sari, M.Pd as the head of the Department of English Literature at Maulana Malik Ibrahim State Islamic University of Malang.
3. Dr. Mundi Rahayu, M.Hum as a supervisor who has been patient and thorough in guiding my thesis up to this point.
4. All humanities faculty staff who have helped with the registration process and my thesis process.
5. Mr. Gozally Thalib and Mrs. Rima Komalasari as my parents who gave encouragement and support during my thesis writing, especially when I felt down due to the corona disaster.

6. My friends in Bogor especially Ginna, Artesya, Kamila who helped me in all of my thesis matters. Also gives encouragement that never ends.
7. My friends in Malang, especially at "kost Pink": Fara, Sasa, Maya, Yuni, Nancy, and Indah, who have encouraged me in an overseas city.
8. M. Allif Qolban Nahdli as a partner who is always patient to hear my complaints in the difficulty doing the thesis.

ABSTRACT

Adiva. 2020. Women's Struggles Against Violence in Okky Madasari's *Bound* (2014). Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Advisor: Dr. Mundi Rahayu, M.Hum

Keyword: Violence, Culture, Patriarchy, Women Struggle, Feminist Approach

The title of this thesis research is *Women's Struggles Against Violence in Okky Madasari's Bound*. This study has two research questions; 1. What are the types of violence suffered by Elis and Kalina in Okky Madasari's *Bound*? 2. How do they struggle against violence in Okky Madasari's *Bound*? With these research questions, the researcher will reveal and elaborate on the facts that Okky Madasari as a writer, does not explain in more detail in her novel such as the root of violence and the types of the struggle. This study aims to reveal the types of violence, the roots of violence, and how women struggle against violence with their femininity in society to remove the culture of violence against women.

To avoid the obscurity and widening of the topic, the researcher limits the explanation only to Elis and Kalina. Elis and Kalina are female characters who have their own struggles when they are oppressed by society. This research method uses literary criticism, and the researcher analyzes it with Johan Galtung's perspective of violence and feminist theory. The researcher use the theory of violence to answer any violence suffered by Elis and Kalina and feminist theory (radical feminism) to answer how against the violence with women's perspective.

The findings are both Elis and Kalina suffered two types of violence, direct violence and indirect violence. Direct violence is divided into physical (grabbing and throwing) and psychological (insulting, threatening, rape) violence. The next type of violence is indirect violence, such as structural (abuse of power) that happened to Kalina in her workplace and cultural violence (patriarchy) that happened to Elis in her household and Kalina in her workplace considered as a weak creature. The struggle carried out by Elis and Kalina is the second finding of the research. They are struggling against the violence with their femininity. Elis decides to leave her house and be free from her abusive husband, and Kalina decides to gathered several victims to ask for justice where she worked. Elis and Kalina's struggles reflect the radical feminism act because they prove that women can defend against the violence caused by patriarchy.

مستخلص البحث

أديفا. 2020. جهد النساء على مقاومة القساوة في قصة أوكي ماداساري، بوند. البحث الجامعي. قسم اللغة الإنجليزية وأدبها. كلية الإنسانية. جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج.

المشرف: د. موندي راهايو الماجستير.

الكلمات الإشارية: القساوة، الثقافة، الأبوية، جهد النساء، المقاربة النسوية.

الموضوع من هذا البحث هي جهد النساء على مقاومة القساوة في قصة أوكي ماداساري بوند. لها أسئلتان، تعني: (1) ما نوع القساوة الموقعة بإيليس وكالينا في حدود أوكي ماداساري؟ (2) كيف جهدهنّ على مقاومة القساوة في قصة أوكي ماداساري بوند؟. بهاتان أسئلتان، ستغتاب الباحثة ووضع الحقائق غير مفصح عنها بأوكي ماداساري كالكاتبة القصة مثل جذور القساوة ونوع الجهد. فتهدف هذا البحث الكشف عن أنواع القساوة وجذوره وكيفية محاربة المرأة للقساوة بأنوثها في المجتمع أملاً للقضاء على ثقافة القساوة عن النساء.

لتجنب الغموض والتوسع في الموضوع قامت الباحثة بقصر التفسير على إيليس وكالينا، على الرغم من وجود العديد من نماذج الجهود التي تحدث في ربط القصة. استخدم هذا البحث منهج نقد الأدب وتحللت الباحثة بمنظورة جوهان غالتونج عن القساوة والنظرية النسوية. استخدام النظرية القساوة لإجابة كل القساوة التي أصابها إيليس وكالينا وأما النظرية النسوية لإجابة عن كيفية مقاومة القساوة بنظرية النساء.

أخذ البيانات من قصة أوكي ماداساري بموضوع بوند بأسئلتان البحث. السؤال الأول عن نوع القساوة التي وقعت بإيليس وكالينا ثم كشفت الباحثة السؤال الأول عن جذور القساوة لمعرفة عن نوع الجهد القساوة المناسبة. السؤال الثاني عن كيفية جهد النساء حرية من القساوة على منظورة إيليس وكالينا.

وأظهرت النتائج أن أنواع القساوة في إيليس وكالينا كانت قساوة مباشر وقساوة غير مباشر. ينقسم القساوة المباشر إلى نوعين: جسدي (شد ورمي) ونفسي (إهانة وتهديد واغتصاب). النوع

التالي من المساواة هو المساواة غير المباشر مثل الهيكلية (إساءة استخدام السلطة) التي حدثت لكاليينا في مكان عملها والمساواة الثقافي (الأبوية) الذي حدثت لإيليس في منزلها وأيضاً لكاليينا في مكان عملها حيث تعتبر النساء مخلوقات ضعيفة . جهد إيليس وكاليينا هو نتيجة البحث الثاني. إنهم يحاربون المساواة بأنوثتهم. قررت إيليس مغادرة منزلها وهي خالية من زوجها الذي يسيء معاملتها وتقرر كاليينا جمع بعض الضحايا للمطالبة بالعدالة في المكان الذي تعمل فيه. يعكس جهد إيليس وكاليينا عمل النسوية الراديكالية لأنه يثبت أن النساء قادرة على مقاومة المساواة التي تسببها الأبوية.

ABSTRAK

Adiva. 2020. *Perjuangan Wanita Melawan Kekerasan dalam Novel Okky Madasari, Bound*. Skripsi. Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Pembimbing: Dr. Mundi Rahayu, M.Hum

Kata Kunci: Kekerasan, Budaya, Patriarki, Perjuangan Wanita, Pendekatan Feminis

Judul penelitian skripsi ini adalah *Perjuangan Wanita Melawan Kekerasan dalam Novel Okky Madasari's Bound*. Penelitian ini memiliki dua pertanyaan penelitian; 1. Jenis kekerasan apa yang dialami oleh Elis dan Kalina di *Perbatasan Okky Madasari's Bound*? 2. Bagaimana perjuangan mereka melawan kekerasan di *Okky Madasari's Bound*? Dengan pertanyaan penelitian tersebut, peneliti akan mengungkap dan mengelaborasi fakta yang tidak diungkapkan oleh Okky Madasari sebagai penulis, seperti akar kekerasan dan jenis perjuangannya. Maka penelitian ini bertujuan untuk mengungkap jenis-jenis kekerasan, akar dari kekerasan dan bagaimana perempuan melawan kekerasan dengan kewanitaannya dalam masyarakat dengan harapan dihapuskannya budaya kekerasan terhadap perempuan.

Untuk menghindari ketidak-jelasan dan pelebaran topik, peneliti membatasi penjelasan hanya pada Elis dan Kalina, padahal banyak model perjuangan yang terjadi dalam penjiwaan novel. Metode penelitian ini menggunakan kritik sastra, dan peneliti menganalisisnya dengan perspektif Johan Galtung tentang kekerasan dan teori feminis. Penggunaan teori kekerasan untuk menjawab setiap kekerasan yang diderita oleh Elis dan Kalina sedangkan teori feminis digunakan untuk menjawab bagaimana melawan kekerasan tersebut dalam perspektif perempuan.

Data ini diambil dari novel Okky Madasari yang berjudul *Bound* dengan dua pertanyaan penelitian. Pertanyaan pertama tentang jenis kekerasan yang dilakukan oleh Elis dan Kalina, kemudian pada pertanyaan pertama peneliti juga mengungkap akar dari kekerasan tersebut untuk mengetahui macam perjuangan kekerasan apa yang sesuai. Pertanyaan kedua, bagaimana perjuangan perempuan untuk bebas dari kekerasan melalui perspektif dari Elis dan Kalina.

Hasil penelitian menunjukkan bahwa jenis kekerasan Elis dan Kalina adalah kekerasan langsung dan kekerasan tidak langsung. Kekerasan langsung dibagi menjadi dua jenis, fisik (menarik dan melempar) dan psikologis (menghina, mengancam, pemerkosaan). Jenis kekerasan berikutnya adalah kekerasan tidak langsung seperti struktural (penyalahgunaan kekuasaan) yang terjadi pada Kalina di tempat kerjanya dan kekerasan budaya (patriarki) yang terjadi pada Elis di rumah tangganya dan juga terhadap Kalina di tempat kerjanya dimana perempuan dianggap sebagai makhluk yang lemah. Perjuangan yang dilakukan oleh Elis dan Kalina merupakan hasil penelitian kedua. Mereka berjuang melawan kekerasan dengan kewanitaan mereka. Elis memutuskan untuk meninggalkan rumahnya dan bebas dari suaminya yang kasar dan Kalina memutuskan untuk mengumpulkan beberapa korban untuk meminta keadilan di tempat dia bekerja. Perjuangan Elis

dan Kalina mencerminkan aksi feminisme radikal karena membuktikan bahwa perempuan mampu melawan kekerasan yang disebabkan oleh patriarki.

TABLE OF CONTENT

WOMEN’S STRUGGLES AGAINST VIOLENCE IN OKKY MADASARI’S <i>BOUND</i>	ii
STATEMENT OF AUTHORSHIP	iii
APPROVAL SHEET	iv
LEGITIMATION SHEET	v
MOTTO	vi
DEDICATION	vii
ACKNOWLEDGMENTS	viii
ABSTRACT	x
ABSTRAK	xiii
TABLE OF CONTENT	xv
CHAPTER I	1
INTRODUCTION	1
A. Background of the Study	1
B. Problems of Study	8
C. Research Objectives	Error! Bookmark not defined.
D. The Significance of the Study	9
E. Scope and Limitation	9
F. Definition of the Key Terms	10
G. Review of Related Study	Error! Bookmark not defined.
H. Research Method	13
1. Research Design	13
2. Data and Data Sources	13
3. Data Collection	13
4. Data Analysis	14
CHAPTER II	15
Review of Related Literature	15

A. Feminist Literary Criticism.....	15
a. Types of Feminism.....	21
1. Liberal Feminism	21
2. Radical Feminism.....	22
3. Marxist Feminism.....	23
4. Psycho-Feminism	23
5. Postcol-Feminism.....	24
6. Eco-Feminism	24
b. Feminism and Literary Criticism	25
B. Patriarchal Society	26
1. Private Patriarchy	27
2. Public Patriarchy	28
D. Radical Feminism Perspective to Patriarchal Society.....	29
E. Violence	32
a. Johan Galtung’s Concept of Violence.....	32
1. Direct Violence (Visible Violence).....	33
2. Indirect Violence (Roots of Violence)	34
F. Character and Characterization.....	Error! Bookmark not defined.
a. Personal Description	Error! Bookmark not defined.
b. Character as seen by another.....	Error! Bookmark not defined.
c. Speech	Error! Bookmark not defined.
d. Past Life	Error! Bookmark not defined.
e. Conversation of Another	Error! Bookmark not defined.
f. Reaction.....	Error! Bookmark not defined.
g. Mannerism	Error! Bookmark not defined.
CHAPTER III	38
FINDING AND DISCUSSION	38
A. Type of Violence Suffered by Elis and Kalina	40
a. Direct Violence	41

1. Physical Violence	41
2. Verbal Violence.....	44
b. Indirect Violence (Roots of Violence)	45
1. Structural Violence.....	45
2. Cultural Violence	46
B. Elis and Kalina’s Struggles in Against Violence	48
1. Elis’s Struggle Against Violence	48
2. Kalina’s Struggle Against Violence	50
CHAPTER IV	54
CONCLUSION.....	54
A. Conclusion	54
B. Suggestion.....	55
BIBLIOGRAPHY	57
CURRICULUM VITAE	61

CHAPTER I

INTRODUCTION

In this chapter, the researcher will explain the background of study, the problem of the study, objectives of the study, the significance of the study, scope and limitation, the definition of key terms and the research method that is related to the topic to be discussed. The researcher also gave a previous study related to the research in this chapter. This has the purpose of being an introduction by readers so that readers know which direction this research is going.

A. Background of the Study

Violence against women often occurs in social life. The phenomenon of violence against women has recently become a prominent issue because violence against women has an increasing number of cases. Violence against women is divided into several kinds. Also, there is a triangle of violence. According to Galtung (1990), it is direct violence, structural violence, and cultural violence. Direct violence includes something that other people can see, and it is clear that it is violence, such as physical and psychological violence. Structural violence hurts the victim but is made unclear who should be responsible, while cultural violence is the legitimacy of direct and structural violence.

According to Galtung (1990) violent behavior is not only something that affects or impacts a person's body. The wounds that the victim suffered were not only on his body. Violence can also attack the victim's psyche. This violence is known as psychological violence. Mathama Gandhi's perspective inspired

Galtung's perspective. According to him, every violence has its roots. To solve the problem of violence, we must first know what the root of violence is. Usually, the root of violence against women is because of the patriarchy system or patriarchal society.

Patriarchal society is a social environment that follows a system that puts men in a higher position than women. In patriarchy, women can be controlled by men and can be owned by men. Patriarchy can lead to social construction structured such as men always take control over women (Sugiastuti, 2010: 93). In some cases, the patriarchal system can be the roots of domestic violence, sexual violence, verbal violence, and psychological violence against women.

Furthermore, patriarchy can caused the subordination of women. Subordination is when one person has to bow and always agree with others' decisions or control. Subordination exists because men and women are divided into "masculine" and "feminine" parts. Men are described as masculine people who have power and women as feminine people, the opposite of men. In this system, women's rights like women's reproduction, women's economy, and women's property are under control by men or patriarchy control (Walby 1990:20).

Patriarchal society can also cause the loss of rights that women have in their lives. According to Hosken (1981: 1-10), women's rights are claimed for women and girls worldwide. Hosken also said that these rights are institutionalized or supported by local law, custom, and protection in some countries. While in other countries, women's rights are ignored.

Furthermore, this patriarchal society somehow causes violence for women. In Mufidah (2008: 273-274), domestic violence occurs due to several factors. One of the factors is Patriarchy, in which men have a higher position than women; in this case, women are considered to always bow to men. The superiority of men over women makes women exist in a vulnerable position to be a victim of domestic violence. The second one is the stigma or negative stereotype for women. Men are considered as a person who actively and has many powers. In contrast, women are considered weak people, and it is normal if women get violent in domestic situations because the stereotype sees that women do not have any power. Apart from in the real world, examples of patriarchal cases often occur in literary works.

Literary work is a reflection of reality. Several literary works discuss and review events that occur in the real world. Some literary works are created to reflect the phenomena and conditions in real life (Wellek and Warren 1977: 110). Wellek and Warren also said that novels are creative processes included in reflection or understanding through the writing or literary work itself. Furthermore, literary works convey the understanding that occurs in the real world uniquely by providing information through the novel (Budianta, 2003: 7).

In this literary research, women face the reality that they have lost their rights and suffered from violence acts because of a society that holds the patriarchy system. According to Muthali'in (2001: 24-25), these women's unfair treatment has the stereotypical effect that women as the second class or "the other" in their social environment. Women's rights are also invaluable because of the patriarchal system that puts women in a lower position than men.

Human gender is classified into two, feminine and masculine. According to Worthen & Sullivan (2005), significant differences between feminine and masculine occur because of the social environment, which considers biological and psychological aspects between feminine and masculine. Feminine (female) is always seen and considered a gentle creature rather than masculine (male) because women can give birth, breastfeed, and menstruate. The differences between feminine and masculine in the social environment have also been seen from an early age. The feminine (women) it is often forbidden to play physical-related games.

In contrast, men may play outdoors and play physical games. This problem certainly makes the community conclude that men are superior to women, which will harm women. This problem is called gender bias (Worthen & Sullivan, 2005).

Furthermore, Burke and Stets (2001) states that femininity and masculinity formed since a human was born. The formation of gender status is due to meaning in social situations, such as behaving like a man (masculine) and behaving like a woman (feminine). Meanings in humans are usually delivered through parents, institutions such as schools, and a person's social environment.

However, women in literature have many dynamic roles. Women in literary works are portrayed as weak feminine creatures and always bow to men's orders. Women can survive even in times when women are in an oppressed position. Although women do not have a muscular physique and status that is considered high by society, in reality, women can use their "femininity" and intellect to

survive as in the example of the literary work "Cantik Itu Luka" by Eka Kurniawan (2002) which has been studied by Mundi Rahayu (2019). In the novel *Cantik Itu Luka*, Dewi Ayu, oppressed by the Japanese army, must survive for her life in Bloedenkamp or a prisoner on an isolated island. She becomes a sex worker with Mama Kalong. She does silent resistance. She does not follow the advice of his landlady, Mama Kalong, to drink herbal medicine. Dewi Ayu takes care of her pregnancy so that she no longer needs to fulfill the sexual desires of the Japanese army. When Dewi Ayu's child is born, Dewi Ayu becomes respected for giving birth to a beautiful Indo-Dutch-Japanese child. Dewi Ayu's last resistance is when she confessed to the Japanese General that the women become unpaid prostitutes, finally free from that place (Rahayu. 2019: 93-94). The events experienced by Dewi Ayu's character show that, as a woman, the status of "femininity" cannot always oppress and fetter women.

However, the domination of men in the world does not obstruct the women and their movement to move. There is a movement that makes women arise and feels protected. The movement begins with several women gathering, some of whom have the same problem, and the movement has aimed to raise awareness among women about how injustice against women. This movement is called feminism.

Feminism is a movement that allowed women to rise and feel safe among the oppressions. Feminism aims to delete sexism in society and oppression from society for women. Feminism has evolved to increase consciousness about the importance of learning about patriarchy ideology or system domination. It

encourages the women to always aware of how they get oppressed, discriminated, being a victim of violence or domination by men, and how men exploit women (Hooks, 2000: 1-7).

In literature, feminism theory criticizes the event or plot that oppresses women. This study has aims to analyze in literary works how man domination in politics, society, economic or psychical forces to women. One example of the literary works that raised the topic about women's oppression by men because of their privilege and domination is *Bound* (2014) by Okky Madasari.

Bound by Okky Madasari raises gender issues as a topic that exists in society. She criticizes the way men treat women in the wrong way. This novel has four characters, but the researcher only focuses on two women characters, Elis and Kalina. The researcher wants the reader to raise their awareness about violence suffered by women caused by patriarchy. In Madasari's interview with BBC Indonesia, Friday (3/27), she said that she wrote the novels because she wants to discover what is happening in her society. She hopes that in her critics in the form of a novel, she can increase society's awareness of the problem.

Elis and Kalina are not the main characters. The two women are struggling to take back their rights and free from violence. Elis is a housewife that has an abusive husband. Her husband always attacks her verbally and physically. Her husband forbids her to left the house. Elis realizes that her husband always oppresses her and steals her rights. She realizes that she could "move" and be happy. She struggles in economic, social, and political.

In the other story, there is Kalina, who struggles against violence and patriarchy in her society. She is a factory worker who gets dismissal because she is pregnant, but the men who rape her do not get the consequences. Kalina put up a fight. She struggles to step up from the violence and take back her rights in economic, social, and political forms, just like Elis. The struggles that Elis and Kalina do in *Bound* reflected the feminism way of striving for women's rights.

The researcher chooses *Bound* by Okky Madasari as the object of study because the researcher wants to reveal and elaborate on the facts that Okky Madasari as a writer, does not explain in her novel such as the root of violence and the type of the struggles. Although the character of Elis and Kalina are not the main characters, their role is quite crucial in this literary work. The problems faced by Elis and Kalina make the researcher curious and want to review more by using the theory of violence from Johan Galtung and the theory of feminism.

Besides, the *Bound* novel has a background in Indonesia in the 1990s, many phenomena of women who get unfair behavior from the community because they have a position below men. Many women who have to live in a society that believes women are property assets of men. This problem makes the researcher interested in researching the *Bound* novel by Okky Madasari and examining the condition of Indonesian women oppressed by men.

In doing the research, the researcher found the previous research using similar literature work. First is the undergraduate thesis of Galih Fitriawan (2016) entitled *Trauma Reflected At Okky Madasari's Bound Novel(2013): A Psychoanalytic Approach*, which concerns the main characters, Sasana, in his dealing with his

traumatic problem. In this research, the researcher focuses on Sasana's personality and his trauma problem using Psychoanalysis (Freud Psychoanalysis).

Second is Fadhillah Khusnul Khotimah's (2016) published article entitled *Transgenderism: A Queer Theoretical Study In Okky Madasari's Bound Novel (2014)*. In this study, the researcher focuses on how the character of Sasana through a process of change from man to woman (transgender process). The researcher uses the theoretical framework of *Queer*. The researcher finds that there are some processes experienced by Sasana. At the end of the research, the researcher finds that Sasana is a *cross-dresser*, especially the *drag queen* type of transgender.

This study has differences from previous studies. The researcher focuses on two women characters, Elis and Kalina. She researches the kinds of violence suffered by Elis and Kalina by using Johan Galtung's perspective of violence. The researcher also researches the forms of struggles against violence caused by males against women using Radical Feminist theory.

B. Problems of Study

Based on the background explained by the researcher, the research questions are formulated as follows:

1. What are the types of violence suffered by Elis and Kalina in Okky Madasari's *Bound*?
2. How do Elis and Kalina struggle against violence in Okky Madasari's *Bound*?

C. Objectives of The Study

Based on the problem of the study explained above, the objectives are formulated as follows:

1. To understand the types of violence suffered by Elis and Kalina in *Bound* by Okky Madasari.
2. To understand in more detail the struggles of Elis and Kalina against violence as reflected in *Bound* by Okky Madasari.

D. The Significance of the Study

The result of this research is focused on the types of violence, the roots and how women struggle against it. It hopes that the readers will be able to understand the types of violence, the roots and also the struggle that happened by female characters in the novel. Furthermore, the readers can also identify the social and cultural background of the story in the novel, and the world view about feminism that underlies that novel. Also, the readers will be more able to fill out the stories and the meaning, ideas, or the ideas that the author wants to convey to the readers. This research can be used as a reference for other similar studies. Also, the result of this study could be considered as teaching material in the study of literature.

E. Scope and Limitation

To avoid research from out of the topic, the researcher should have the scope and the limitation. There are so many aspects of social struggle the characters of the novel Okky Madasari *Bound*. However, the researcher only focuses on two

women characters named Elis and Kalina. The researcher focuses on the abuse or injustice they get from men and how they deal with it.

F. Definition of the Key Terms

- 1. Violence:** Violence is an act that harms other people or even ourselves. Violence can include physical such as beating, slapping, and grabbing, psychological such as verbal (insulting and threatening), emotional or even sexual such as rape and verbal sexual harassment.
- 2. Patriarchy:** Patriarchy is an ideology of the social system that put men first above women. Patriarchy gives men have privileges in some aspects like politics, social, economy, and other privileges. Men who embrace patriarchal ideology usually underestimate women because they think that women are weak creatures oppressed.
- 3. Feminism:** Feminism is a movement that has goals to protect women. Feminism appears in a protest or critics of how women were mistreated by society, especially by men. The feminism movement encourages women always to be aware of the oppression that men caused. Besides that, feminism also takes precedence for women's rights.
- 4. Radical Feminism:** Radical feminism is a movement of women's struggle in demanding women's rights back. In this group, feminists emphasize how to eradicate the patriarchal system that causes women to have a position below men and deprived of their rights as human beings. Radical feminists also aim to build women's awareness to be aware of society's oppression, especially men.

This feminist begins with the association of several women who have similar problems; trauma in rape, a wife treated unfairly by her husband, oppression by the social environment against women.

- 5. Women's Rights:** Women's rights are the rights that women have for life. These rights include the right to work, the right to study, the right to protection, or a peaceful life. Women also have the right to participate in political activities. Feminists fight for women's rights in politics, such as women's right to vote and be leaders.

G. Previous Study

In research, various previous works can be the basis of inspiration and a comparison tool with this study. The first one is an undergraduate thesis using Okky Madasari's work by Ayu Monita E.S (2015). Her thesis entitled *Feminism Reality As Expressed By Sumarni In The Years Of The Voiceless Novel By Okky Madasari: A Critical Discourse Analysis* concerns how the main character named Sumarni struggles against her right as a woman. She chooses to speak up, and she thought that women have to be independent in society and the economy. This research study using the Feminist approach.

This research also uses the previous undergraduate thesis that correlates with the theory of the study. The undergraduate thesis, which became the tool to be associated, is the thesis from Dinda Zahra (2016) entitled *Violence Suffered by Main Character in Shoko Tendo's Yakuza Moon*. The thesis concern how the main characters, Shoko Tendo, suffered violence in her social life. The researcher found two types of violence suffered by the main character, physical violence,

psychological violence such as verbal and non-verbal, and sexual violence. The researcher found that the roots of violence in the *Yakuza Moon* are cultural aspects, such as patriarchy's ideology.

The next previous study becomes the first reference about patriarchy in undergraduate research from Catharina Novia Christanti (2016) entitled *Budaya Patriarki Terhadap Tokoh Perempuan Dalam Novel Rembang Hingga Karya Tj Oetoro Dan Dwiyana Premadi: Pendekatan Feminisme*. This research examines how the first character is named Ires. She gets unfair treatment from her husband, both verbally and physically. The study explained better about how Ires experiencing patriarchy in her household.

The researcher used undergraduate research for her reference in writing this research entitled *An Analysis Of Violence On Woman As Portrayed In Alice Walker's The Color Purple* by Geraldi Tarigan (2018). The researcher examined that Celie, as a character, suffered four types of violence. The types of violence are physical, emotional, sexual, and verbal violence. Celie suffered sexual violence such as rape from her father, emotional violence because she has to be uneducated in her life, and physical violence from her husband.

The researcher's previous study is the undergraduate research from Virgi Marlany Ibanatul Karimah (2017) entitled *The Main Character's Resistance To Patriarchal Ideology In A Golden Web Novel*. In this research, the researcher examines how the first character named Alessandra get patriarchy treatment in her society. Alessandra rejects society's look about how women are inferior, and men

are superior. Alessandra also refuses if women did not have the right to be educated. She thought that every woman has a right to get an education.

H. Research Method

1. Research Design

The design of this research study is literary criticism. Literary criticism means that the researcher uses the words for the data in literary works and analyze it with literary theory. The literary theory used is the theory of violence by Johan Galtung and the theory of feminism (radical feminism) from Sylva Walby. The use of these two theories is expected to direct this research to focus more on the types of violence, the roots of violence against female characters (Elis and Kalina) and how they, as women, struggle against it.

2. Data and Data Sources

The data source of this research is a novel by Okky Madasari entitled *Bound*. The original novel Pasung Jiwa (Indonesian version) was published in 2013 by PT. Gramedia Pustaka Utama. The thickness of this book is 328 pages, and it has been translated into English by Nurhayat Idriyato Mohammed in 2014.

3. Data Collection

This research is library research with Okky Madasari's *Bound* literary work as the object of study. Data collection is done by reading and writing techniques covering three stages, as follows:

- a. The researcher read it carefully

b. The researcher collects the data that considered as the important informations for analyze the data with the theory

c. The researcher analyze and relate the data with the research question.

4. Data Analysis

The data that has been collected is carried on analyzed through the steps as follows:

a. Reading and then rereading the novel.

b. Underline the sentences or paragraphs that indicate the violence with Johan Galtung's theory and and women struggle against the violence that relate with Radical Feminist theory.

c. The data is collected then categorized into the type of data studies.

d. Make a conclusion.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter deals with the discussion about related literature and theory. The discussions are as following; feminist literary criticism, patriarchal society, radical feminism perspective to patriarchy, violence in Galtung's perspective, and the last one is character and characterization.

A. Sociology of Literature

Sociology of literature comes from the words sociology and literature. Sociology comes from the Greek word sos, which means together, united, friends, friends and the word logi (logos) which means words, words, parables. Literature is the root word sas (Sanskrit) which means directing, teaching, giving instructions and instructions

In this definition, both have the same object, namely humans and society. However, the nature of sociology and literature is very different, even neutrally contradictory. Sociology is a categorical objective science, limiting itself to what is happening today (das sain) not what should happen (das solen). On the other hand, literary works are evaluative, subjective and imaginative. Sociology tries to find out how society is made possible, how it takes place and how it persists (Aziz: 2009).

By studying social institutions and all economic, religious, political and other problems, all of which are social structures, get an idea of the ways in which

humans adapt to their environment, about the mechanism of socialization, the civilizing process that places members of the community in their respective places (Damono, 2003:10). A literary work can be studied by connecting it with sociology. Although literature and sociology are two different fields of science, they are capable of becoming a new field of science, namely the sociology of literature. Sociology of literature is an objective study and science about people in society and about social and social processes.

Sociology of literature is an objective and scientific study of humans in society and of social and social processes. Sociology examines how society grows and develops. By studying social institutions and economic, religious, political, and other issues (Semi, 1988:52). Endraswara (2004:79) gives an understanding that the sociology of literature is research that focuses on human problems because literature often reveals the struggles of mankind in determining their future based on imagination, feelings and intuition.

Meanwhile, Faruk (2010) gives an understanding that sociology of literature as a the scientific and objective study of people in society, the study of social institutions and processes. Furthermore, it is argued that sociology seeks to answer questions about how society is possible, how it works, and why it persists.

In Wolf's view (Faruk in Endraswara, 2004: 77), the sociology of literature is a discipline that is formless, not well defined, consisting of studies, empirical studies and various experiments on somewhat more general theories, each of

which only has similarities in the thing that everything deals with the relationship of literature to society.

The theory of sociology of literature is not solely used to explain social realities that are transferred or copied by the author into a literary work. Literary works can be regarded as a picture of society, although not completely like when the literary work was created. The focus of attention on the sociology of literary works is on the content of literary works, goals and other things that are implied in the literary work itself and related to social problems (Wellek and Warren, 1989). Sociology of literary works is a sociological study of literature that examines literary works in relation to social problems that live in society. This sociology of literature departs from Plato's theory of mimesis, which considers literature to be an imitation of reality.

Literary works can be seen from a sociological perspective by considering social aspects. The social aspects concern humans with their environment, community structures, institutions, and social processes. It was further disclosed that in literature. If literature is associated with social structures, family relationships, class conflicts, etc., sociology of literature can be used (Damono, 2003:2-10). In the sociology of literature, literature is understood by considering its social aspects. In addition, the relationship between literary works and the society behind them is also sought, and a direct link is found between the literary works and the society (Ratna, 2003:2-3). This is because literary works cannot be separated from the author's social environment so that it affects the literary work itself.

According to Junus (1986:3-5), the sociology of literary works which sees literary works as a socio-cultural document is characterized by: (1) elements (content/story) in the work are taken apart from their relationship with other elements. This element is directly related to a socio-cultural element because the work only transfers that element into itself. (2) This approach can take an image of something, for example about women, men, foreigners, traditions, the modern world, etc., in a literary work or in several works that may be viewed from a developmental perspective. (3) This approach can take motifs or themes contained in literary works in relation to realities outside of literary works.

a. Sociology of Literature and Feminism

According to the above explanation of the sociology of literature, feminism is clearly included in the sociology of literature. Feminist theory can be classified as a sociology of literature because the theory is present due to the representation of real events experienced by women. This can also be called feminist sociology.

Feminist sociology is a sociological study based on the position of view and or experience of women in questioning or discussing the dominance and influence of the patriarchal system on the objectification of women (Dillon, 2014). When power relations in a patriarchal system can be manifested and strengthened through texts, feminist sociologists will question who is shown or not shown, and what are the potential consequences of this representation on women in the real world in a given society at a given time when dealing with texts (Smith, 1990:55).

Feminist sociology is an interdisciplinary movement that began to develop in the mid-1970s (Rosenberg & Howard, 2008: 675). The term feminist sociology is a term that developed in sociology which later became part of the penetration of feminism into the social sciences and humanities (Chafetz, 1997).

In the perspective of feminist sociology, several things such as social practices, social processes, social systems, and the power of language in producing meaning and social constructs that create marginalization, service, women are cultivated. According to Rosenberg and Howard (2008), it can be said that the feminist sociological approach besides being interdisciplinary is intersectional, not only related to gender constructs, but even touching the interactions and tug-of-war between the feminist movement and other social issues that are considered relevant in the social structure, social stratification, and power that is considered harmful to women. So, the feminist sociological approach in literary studies is an approach to the sociology of literature by using a feminist perspective.

B. Feminist Literary Criticism

Etymologically, feminism is derived from the word *femme* (woman). According to Selden in Sugihastuti (2000: 32), feminism is a movement to fight for women's rights as a social class in their lives. Differences between women and men visible from differences in their image in society. There are also differences as *male* and *female* (in biological aspects), *masculine* and *feminine* (in aspects of cultural and psychological differences).

Feminism theory is split into three waves in history. The first wave starts in the 19th century or the early 20th century. The first wave exists and arises to allow women to have the same rights in social, politics, economy (Mustaqim, 2008: 88).

The second wave of feminism split into two parts; liberal and radical feminism. Liberal has the purpose of fighting for women's emancipation, such as women's rights and obligations. Liberal feminists think that every woman has the same position and chance to succeed in the public realm as men do (Tong, 1990: 2). Meanwhile, radical feminism is the opposite of liberal feminism. Radical feminists think that every woman does not have the same facility as NOW (National Organization for Women) because of the differentiation of race and class, and radical feminists protest about America's cruelty in the Vietnam war (Siegel, 2007).

Radical feminism has a central concept of "consciousness-raising." Radical feminists thought that women discriminated against patriarchal ideology through marriage, raising children, and sexuality aspects (Genz & Brabon, 2009: 48). The activists of the radical feminism movement usually black women, lesbians, and women who work. They consider that the justice they get is still not enough. There are still many missed issues, such as class struggle, race issues, and many more (Zaslow, 2009: 28).

Next is third-wave feminism, postfeminism. Postfeminism believes that they (women) want to live freely, but they are not anti-men. Postfeminism is contrary

to the second wave of feminism. Postfeminism is a symbol of success and celebration of the success of the first wave of feminism and women's success in having the right to vote (Faludi, 2006).

a. Types of Feminism

1. Liberal Feminism

Liberal feminism arose in the 18th century. The principle's base of this movement is human rights from John Lock that everyone has the right to live, to be free, and to be happy (Megawangi, 1999: 118-119). Liberal feminist insisted that everyone have the same right in living their life as a citizen. The context of freedom here is women are allowed to have equal rights as men in their participation in their country. The example of the involvement is the right in voting or election in politics. Feminist liberal thought that woman in one country only considered as a citizen, not as someone who can participate in every development of their country.

Liberal feminists have struggled through the centuries. In 18th centuries liberal feminist focused on how women get rights to education. The feminist who fights in this century is Mary Wollstonecraft. According to her, man and woman have the same rights to get the education, to life with logic and to think reasonable. She believes that educated women can make her family live brighter in the economy or politics. (Tong, 1989: 18)

In the 19th century, women struggled in their right to have a civil chance in the economy field. Such as Wollstonecraft, John Stuart Mill and Harriet Taylor fight for women rights such as politics and economics to be equal with man.

Liberal feminism has a contrast opinion and worldview with a radical feminist. Liberal only want to give women a chance in their society such as politics, economy, social and law. Liberal feminist does not want the whole transformation from women. In their worldview women is biologically different with men.

2. Radical Feminism

Radical feminism is a movement that existed after liberal feminism. Radical feminism also can be called as a reaction from liberal feminism. Radical feminist thinks that liberal feminism is not enough to undo the oppression among the women completely. Radical feminism guarantees the man-centric framework portrayed by control, predominance, progressive system, and rivalry (Tong, 2009:2).

Radical feminist called as a revolutionist feminist. Radical feminist has a goal to increase the consciousness from women to other women about the oppression with the way of gathering and share the traumatic or experiences by women to other women. This activity showed how traumatic women who had raped, had a problem about illegal abortion, the refused from the husband about sharing her housework, and other problems (Tong, 2009:48-49).

Radical feminist thought that every woman is a "sisters" to each other woman because it linked with the realization of women's fates. Radical feminist thought that the oppression that came from a man in other of sexual, reproduction, self-esteem, self-identity and self-respect are serious problems and the most fundamental oppression in the world.

3. Marxist Feminism

According to Ahyar Anwar (2012: 131), Marxist feminist believes that class social or class statuses are the main problem of discrimination in women's social. The particular subject of Marxist feminist is the economy field. Not like other kinds of feminism that researcher explained before, marxist feminist has the purpose of freeing women in the economy field such as free in class struggle issue. Marxist feminist has a goal that they want women to have the ability to fulfil their necessity in their life.

"Therefore, Marxist and communist women's activists accept we have to break down the connections between ladies' work status and ladies' mental self-portrait to comprehend the novel character of ladies' mistreatment." (Tong, 2009: 98)

Marxist feminist wants women believe that they can struggle in the economy field. Women can be independent and being a "head" in the family too.

4. Psycho-Feminism

Psychoanalytic woman's rights depend on Freud and his psychoanalytic speculations. In any case, it keeps up that sex is not organic; however, it is focusing on the psycho-sexual improvement of the person (Ramsey, 2000: 168-179).

According to Chodorow (1979), ladies' mothering to be a true and diverse marvel. She ascribed this job to be the essential driver of the sexual division of work and the proceeded "control" of ladies by men. She says the social development of child-rearing which make the mystic structures that situate a newborn child to their gendered grown-up job, which thus propagates and keeps up an arrangement of sexual orientation imbalance. Therefore Chodorow's

translation gave ladies' local duties a psychosexual, as opposed to either a natural or monetary premise; she saw the essential consideration giving the job of ladies to be the central explanation behind the persecution of ladies, which she decided to be a widespread marvel.

5. Postcol-Feminism

Postcolonial feminist believe that women oppression are started and increasing because of local men and men who came because of colonialism.

The example is in the situation and condition of colonialism in Indonesia, and the hierarchy has four positions. The first occupied by the men from Europe (colonial person), second from women of Europe (colonialism), Bumiaji (a local man) and Liyan (local women). From the position, we can know that the local women are in the bottom place. They were exploited, dominated, and get inferior act from Europe man. They got label as "women of the colony" by Europe people (Oyewumi, 2005:340).

6. Eco-Feminism

Ecofeminism appears and arises in 1974 in the book of Francoise d'Eaubonne entitled *Le Feminisme ou la Mort* (Feminisme or Death). In his book, d'Eaubonne wants to encourage women to have attended with their nature. He wants to every woman to have an awareness of the revolution of ecology (Arivia, 2006: 378-279).

The other reason why ecofeminist exists is they want to every woman aware and maintain the feminine side on women. The thought that the masculine perception for women is only separate women itself from the real heritage for

women (feminine side). Ecofeminists want to set women free from confused about roles because, in the modern era, the masculinity of women is dominated compared with the feminine (the natural role for the woman). They also thought that the system of masculinity broke the sanctity of feminine, which feminine is the nature side and nature role for women (Megawangi, 1999: 190-191).

b. Feminism and Literary Criticism

The feminism movement can be associated with literary criticism. Faruk is assessing literary works as something useful for directing the greatness of women. In literary works, women are almost always regarded as victims and need resistance (Faruk in Darma, 2009: 161-162).

Literary criticism is a branch of literary science that implements literary text review, interpretation, and evaluation. Literary criticism is a systematic review of literary plays, stressing their assessment (Wellek, 1978). Feminist literary criticism focuses on women writing analysis. Feminist literature review centers on feminist authors' research and how women described in literary works (Wiyatmi, 2012).

Women who are portrayed as feminists in literary work have different roles in fighting for their rights in their lives. Feminist literary criticism exists to show that women can survive the pressure. The other aim of feminists in a literary work is to achieve equality of women's dignity and equality to choose and manage their lives and bodies in the domestic and public sphere (Djajanegara, 2000: 4).

Some examples of research using a feminist approach are first the article from Mentari Asih Lina Ayu Safitri entitled *Kajian Feminisme Terhadap Novel Perawan Remaja Dalam Cengkeraman Militer Karya Pramoedya Ananta Toer*. The researcher uses feminism theory in researching the novel because in the novel it is told that the virgins of the island of Java during the Japanese occupation were often abused. feminism theory is here to show that women can fight injustice and oppression by men. The results of the research in the article show that female characters during the Japanese occupation often received unfair treatment such as harassment or other harmful actions. Then the researcher also emphasizes the character named Sumiyati which reflects about women who embrace feminism because of their persistence against injustice.

The second research is from Nur Atiqah Anggawasita *An Analysis Of The Main Character Through Feminism Approach In The Novel Lucia, Lucia By Adriana Trigiani*. In this study, the researcher uses a feminism approach to review how the main character named Lucia lives her life as a woman. This study has the result that the female character named Lucia has feminist values because Lucia is an independent, hardworking, and unenthusiastic woman. Lucia's efforts that become feminist values are when she fights for equality in employment, education and discrimination by men.

C. Patriarchal Society

Patriarchy is a domination system and men's superiority towards women (Sugihastuti, 2010: 93). In a patriarchal culture, men have full rights in controlling the lives of women. Men consider women as assets that can be owned by men.

Patriarchy has differentiation and discrimination between men and women. Men are always imagery as masculine people and have power than women. Many women are oppressed because this ideology makes men think that they can oppress women with their ability (Millet, 1977: 35). In this statement, men who believe or embrace the ideology of patriarchy usually misuse men's roles. They use women and exploit their weaknesses to manipulative the situation.

An example is domestic violence when the men who follow the patriarchy system misuse the roles of "husband." Men think that women have to always bow to the many cases where women can verbalize either psychical abuse if they are rebelling against them. According to Sylvia Walby, there are two kinds of patriarchy in her book *Theorizing Patriarchy* (1990), private patriarchy and public patriarchy. Private and public patriarchy have a difference in strategy. Private patriarchy is exclusionary, while public patriarchy is segregationist (Walby, 1990: 178).

1. Private Patriarchy

Private patriarchy is patriarchy whose realm covers domestic or, in other words, refers to the household. In this private patriarchy, a father or husband has a dominant role in regulating or controlling his wife and children (Walby, 1990: 178). A man who adopts a patriarchal system in the household thinks they can give his wife and children the oppression because they feel they have a dominant role at home. The thoughts about the dominant role can be caused by parents' education towards boys who must have masculine, logical, male characteristics.

Girls must be submissive, have a feminine nature, and educated as a person who is always obedient.

2. Public Patriarchy

In contrast to private patriarchy, women who experience public patriarchy can get patriarchal treatment in the private and public sphere. Unlike private patriarchy, in public patriarchy, women get patriarchal treatment in a collective form rather than individually. However, the woman (victim of public patriarchy) will probably get patriarchal treatment in the household, the public's central place (Walby, 1990: 178).

In sum, patriarchy is the ideology that puts men in a dominant place in some aspects. The aspect of dealing with patriarchy is economy, politics, wealth, even property and household (children and wife). In the case of patriarchy, women are considered passive parties, and men are the active ones. Women can not give their choices or speak their voice. Patriarchy can be the roots of discrimination, differentiation, and verbal or psychological abuse for women. Patriarchy makes men think that every privilege has to be owned only for men. Privilege to have a good life, be happy, and be free to choose the way of life. Women are oppressed in this ideology. Because of this ideology, many women are victims of stolen rights. Many women can not choose what they want. Many women are locked up in their house because men think that women only have to do housework. Not only in the household, but many women also have to silence their voices in public. An example is when a woman gets violence by a man in her surrounding if her society believes in the patriarchal ideology, she can not get a defense.

D. Radical Feminism Perspective to Patriarchal Society

Radical feminism is a movement that exists after liberal feminism. Radical feminism is also called a reaction from liberal feminism. Radical feminist thinks that liberal feminism is not enough to undo the oppression among the women altogether. According to Wills (1984: 117), the radical feminist movement exists because of the rampant tragedy of sexism in the western hemisphere in the 1960s, especially about violence and the supremacy of men against women.

Radical feminists focus on eliminating the patriarchal system towards women. Radical feminists assume that the root of women's primary pressure is men with their patriarchal ideology. Radical feminists assume that women's domination from men as forced sexual relations pressures women (Fakih, 2007: 85).

Some radical feminists are active in fighting the patriarchal system. There are Kate Millett (1934-2017) with her well-known book *Sexual Politic (1970)*. In her book, Kate Millett assumes that "sex has a frequently neglected political aspect" and says that patriarchy plays a role in sexist understanding. Besides Kate Millett, another feminist radical is Sylvia Walby. Sylvia Walby against patriarchy with her book entitled *Theorizing Patriarchy (1990)*. In her book, Walby reveals that there are six patriarchal structures in social life; a.) paid employment, b.) household production, c.) culture, d.) sexuality, e.) violence, f.) the state.

In the paid employment chapter, Walby assumes that according to economists (human capital), women get the smallest salary or minimum salary. This problem is because women are considered having fewer skills and work experience than

men. Women are considered more suitable to work at home, not in the office (Walby, 1990: 29). Two impacts of paid employment on women are elimination and segregation. Elimination means minimizing female workers in a job.

Other cases occur against women in the workplace. Feminists radical focus on violence and sexual harassment in the workplace. Sexual harassment of many kinds, but the most common at work is touching, suggestive comments, poking, leering assault, and attempted rape. More women who have a work environment with men report sexual harassment than women who work in a female environment (Walby, 1990: 39). Some of the cases above make women feel awry when they are in the work environment.

Next, patriarchy in the division of household duties is also suffered by women or housewives. According to the Parsonian perspective in Walby (1990), men who uphold the household's patriarchal system are reluctant to share domestic work with their wives. Walby (1990) divides the role of men into instrumental roles while women are expressive. She also explains that men have an orientation to working outside the home while women are a part of domestic work in the household. This man who upholds the patriarchal system considers that men's duties only work outside and earn a living, while women's duties are at home by taking care of the house such as washing, cooking, and taking care of all the needs of children and husband (Walby, 1990: 63)

Also, according to Walby (1990: 90), a long time ago, patriarchy and gender differences are occurred because of a cultural system. Culture has been introduced and distinguished feminine and masculine since young children. For example,

when girls must be gentle, and men must be strong. Besides, many factors make this culture always happen from time to time. For example, when girls are born, they are given pink clothes and accessories, while boys have blue or other men's colors. Another example is the mass media, which often shows films or dramas in which women are the ones who always have a sensitive side and cry easily, while men become figures full of logic.

In the sexuality chapter, according to feminist radicals, the relationship of sexuality with patriarchy and loss by women is in pornography. This pornography makes women feel depressed and disadvantaged because this pornography can terrorize and control women. As an example of pornographic revenge that often happens, women feel threatened because men have something that makes them feel like men's sexual objects (Walby, 1990: 119).

The violence that occurs between men against women occurs because of social structure as well. Men who raised in families who adhere to a patriarchal system always regarded as being masculine and dominant. This statement makes men feel they have the power to control women and even hurt women (Walby, 1990: 130)

The last one is patriarchy in the state structure, which involves a country that makes women unable to follow and participate in political positions. Kirkpatrick (1974) assumes that four factors prevent women from entering politics. These factors are the physiological, cultural, role, and male conspiracy. Women are considered anatomically unable to enter politics because women do not have men's masculine and aggressiveness. According to McIntosh, the government

supports the labor division, which requires women to work domestically and is considered a service provider to men without pay (Walby, 1990: 152-154).

E. Violence

Violence comes from the Latin "violentia," which means ferocity, violence, cruelty, persecution, and rape. Besides Galtung, other experts have arguments about violence. First is Thomas Hobbes (1588-1679). According to Hobbes, violence is a natural state of human (state of nature). Only a person or government can resolve the state of violence or, in other words, people who have power (Leviatan). Hobbes' words based on his thought that humans were creatures based on anarchism and mechanism so that they did violence and attacked each other.

Contrary to Hobbes, Jean Jacques Rousseau (1712-1778) argues that humans are born as a person who is innocent and pure. The nature of violence in humans is shaped by the civilization or environment that exists within them.

a. Johan Galtung's Concept of Violence

Galtung considers violence as a condition that destroys oneself and others in the form of physical, verbal, emotional, structural, and spiritual conditions (Galtung, 1971). Galtung's perspective about violence is that he considers violence a "barrier" or the cause of a person not being able to live and causing a person to be unable to self-actualize naturally. This barrier is the cause of the violence itself. According to Galtung, violence can be overcome if the barrier or cause is known. Also, Galtung distinguishes violence into direct and indirect violence, such as structural and cultural violence.

1. Direct Violence (Visible Violence)

Direct violence is a form of violence that is visible or obvious. Many audiences can usually see this violence because of the form, and its effects can be seen. Direct violence can be divided into two kinds, verbal and non-verbal violence (Galtung, 1971).

- **Physical Violence**

In physical violence, the impact suffered by victims is visible in their bodies. Physical violence takes many forms. Examples of physical violence are beatings, slapping, pulling, throwing, grabbing or even murdering and other violence that causes visible injuries on the victims' bodies.

- **Psychological Violence**

In contrast to non-verbal violence or physical violence, verbal violence does not attack the victim's body but their mental health. Indeed, the impact caused by psychological violence does not always look like physical violence, but the impact of this kind of violence is no less dangerous than physical violence.

There are so many examples of psychological violence. There are humiliation, violence that corners a victim, humiliates, raping, threatening or even insulting with bad nickname or something which offends the victims. When a victim is psychologically abused, they will usually feel sad and think about it for a long time. Therefore, some of these examples are called psychological violence because it is dealing with victim's mental.

2. Indirect Violence (Roots of Violence)

Indirect violence is violence that is not directly considered violence and indirect violence can be considered as the roots of violence. Indirect violence is divided into two aspects (Galtung, 1990). The first one is the change from unacceptable to acceptable. An example is when the executioner kills someone because it is a punishment from the judge, it is acceptable even though killing is always considered a crime. The second aspect is making reality as opaque. So we do not know if it is wrong and considered violence or if it is common practice. An example of this violence is the injustice of the system and abuse of power. Also, indirect violence is divided into two kinds; structural violence and cultural violence.

- **Structural Violence**

Structural violence usually occurs because of inequality of position, especially in the power aspect. Structural violence is usually seen as psychological violence that attacks the mental of the victim. The abuse of power, insight, and authority by a few elements against people who have a position below them is also included in structural violence.

In structural violence, there are four barriers or causes for the exploitation of the victim. The first one is penetration. Penetration imparts a particular outlook to the weak, combined with segmentation, which provides a partial view of something. Furthermore, marginalization keeps the weaker group outside the established limits, combined with fragmentation to keep the "upper class" apart

from each other. In the gender aspect, structural violence can exploit women and can cause harm to women. This is because women are considered as "the weak."

- **Cultural Violence**

Different from structural violence, cultural violence often occurs in the culture of society. Cultural violence usually occurs because of the understanding instilled by parents or previous generations about the power in everyday life. Galtung (1971) gives an example in historical stories; mass murder is not called murder but is called the words "war."

In the gender aspect, cultural violence can cause the patriarchy system. This happens because of the thought of the culture of male power over women. In a patriarchal system, men are considered to be in power and have a position above women. Women become men's assets and must always obey what men command because they feel they have power.

Structural and cultural violence can be considered as the roots because they can be considered as legitimation for the violence itself. The example is when the structure in society is bad and the weak one is considered suitable to be a victim, we as a public can not do anything because it already happened for one generation to the next generation, the example is the poverty in society. Next, cultural violence can be the legitimation of violence to such as the ideology of patriarchy. Patriarchy is clearly causing the loss of women's rights in society, but we as a public here can not clearly see about this violence because it is not on the surface. It becomes the legitimation of violence because society normalizes this kind of behavior.

According to Galtung, there are six dimensions of violence which significant to know. The first dimension is physical violence and psychological violence. This dimension is essential to discuss to know what type of violence is being suffered. Galtung's stated that not only physical violence that exists, but there is psychological violence too. Physical violence is visible and attacks the human body, even to the point of murder. Meanwhile, psychological violence focuses on or attacked the mental and brain of the victims.

The second dimension is the positive and negative effects of violence. According to Galtung, in this influence, a person gets euphoria or pleasure in violence because of the influence of "reward." It can be a manipulative way and to control or influence humans.

The third dimension is in the object aspect. In specific actions, there are still threats of physical and psychological. Although it does not have a "victim" as a human, it can limit human action. For example, some people or nations give torture, which does not cause physical violence but attacks the victim mentally and psychologically or can restrict the human movement.

The fourth dimension is in the subject aspect. Direct violence will be called violence if there is the perpetrator (subject) in the violence. If the subject is not apparent, then the violence will be referred to as indirect violence. Indirect violence can become structural violence because what causes violence is an imperfect structure.

The fifth dimension is intended and unintended. According to Galtung, in this dimension, the emphasis is on the result, not the purpose. Galtung considered that

intended or unintended is not important. The important thing is the victim's view about the violence itself. Intended or unintended, violence always is violence and can be causing losses for the victim.

The last dimension is manifest and latent violence. The manifest violence is violence, which is observable, whether it is personal or structural violence. Meanwhile, latent violence or hidden violence is something that cannot be seen overtly but could explode or appear at any time.

Galtung's perspective of violence becomes the basis of this research because the researcher wants to reveal the kind of violence caused by men against women. Galtung's perspective of violence correlates with radical feminists' perspective about women's oppression in a patriarchal society. Galtung claimed that patriarchy could be included to direct, structural, and cultural violence. According to Galtung, the female body is the main object of oppression by male power. The body and reproductive rights, sexuality, sexism, power relations of women and men, and the private-public dichotomy are the problem's focus.

In Galtung's perspective, violence against women by men is a power where men tend to control women. The control of men over women is based on the existence of patriarchal groups.

"Patriarchy is a violent formation that combines direct, structural, and cultural violence in a vicious triangle. They support each other at any angle, such as direct violence, which has examples such as rape, molestation, and intimidation. structural violence such as abuse of authority and cultural violence where patriarchal violence is considered normal in a culture." (Galtung, 1996: 40)

CHAPTER III

FINDING AND DISCUSSION

In this chapter, the researcher examines how Elis and Kalina suffered violence and how they are struggling against it. The researcher uses Johan Galtung's perspective of violence and radical feminism to analyze Elis and Kalina's characters' problems and struggles because the roots of the violence is ideology of patriarchy. The researcher only focuses on two female characters, Elis and Kalina, in the bound novel by Okky Madasari. The researcher focuses on how Elis and Kalina get violence treatments and survive under violence and patriarchal pressure in their social environment. By focusing on Elis and Kalina's female character, the researcher hopes that the reader can see other problems from Elis and Kalina because they are not the main characters who are often considered insignificant in literature.

A. Character of Elis and Kalina

Elis and Kalina are female characters in the novel Bound. Their presence is only briefly in the main character's life, but their presence have influence and a message for readers. Elis is a housewife who has one son. Her life before working as a commercial sex worker was very miserable. Her life as a housewife does not make her happy. This is evidenced by the following data:

"I'd rather be here, you know. You think it's fun being married? Working all day long and not getting paid for it? Here I get paid every hour." (Madasari, p.143)

"I used to be married. I had a kid too. But it was miserable. I had to do this I had to do that. I couldn't do this I couldn't do that. If I wanted money I had to ask for it. And that's if he had any." (Madasari, p.143)

"Especially with an asshole like mine. He was married, but he still played around with other women. So I left him." (Madasari, p.144)

The data above shows that Elis experiences patriarchal pressure in her life. Elis is not allowed to work, her work at home as a housewife is not appreciated by her husband. Her husband is also having an affair with someone else behind her back. Elis feels confined and not free to live life. What Elis experienced when she became a housewife could be categorized as an act of patriarchy because a man who adopts a patriarchal system in the household thinks they can give his wife and children the oppression because they feel they have a dominant role at home (Walby, 1990)

Besides, Kalina is told in the novel as a single woman. Kalina makes her living by working as an employee in an electronic factory. In contrast to Elis who experienced patriarchy in the private sphere (household), Kalina experienced patriarchal pressure in the public sphere (workplace). This can be proven through the following data:

"The foreman... He raped me!" (Madasari, p.163)

"Now I'm pregnant and I've been fired! Goddamned animal! He raped me like an animal!" (Madasari, p.163)

"I was forced to please him, otherwise I'd be fired" (Madasari, p.163)

"I shouldn't be the only one to suffer. When he raped me, he had fun while I was in pain. After I got pregnant, I suffered again, but he was just fine." (Madasari, p.174)

The data above shows that the Kalina character has patriarchal pressure in the public sphere. When she became a factory employee, she was raped and forced to do what the male staff wanted her to do. This is called patriarchal action because rape in the workplace is a patriarchal act experienced by women against men. This is due to how men view women as weak and see themselves as powerful and can do anything to women (Walby, 1990).

B. Type of Violence Suffered by Elis and Kalina

Elis and Kalina are women who suffer from violence by men (husband and foreman). In this section, the researcher explains what kind of violence they have to face and what pressure men are putting on them. The researcher examines Elis and Kalina's problems from a concept of violence, according to Johan Galtung (1990).

As described in the previous sub-chapter, Elis is a housewife who has an abusive husband. She gets violent acts from her husband, who adheres to a patriarchal system. He forbids her to go out of the house and make her own money. Her husband considers that Elis's place only in their house and takes care of the child and house. Elis is in trouble because her husband forbids her to earn money, whereas when Elis asks her husband for money, her husband does not always have money. Elis said that her husband is "an asshole" for mistreated her, and her husband cheated on her back.

Besides Elis, there is Kalina. She gets the mistreat acts when she is in the factory. Her foreman rapes her, and in fact, the victim is not only Kalina. Kalina is

pregnant, and she gets fired because the factory does not allow a pregnant woman to work. She feels terribly at a loss because the one who gets her pregnant is safe; instead, she has to get fired and jobless. Elis and Kalina each have different stories about how they experienced violence directly or indirectly.

a. Direct Violence

According to Galtung (1990), direct violence includes physical violence such as beating, slapping, grabbing, throwing, pulling and even attempted rape, and psychological violence such as insulting, humiliating, or even threatening.

Physical Violence

Elis and Kalina experienced much violence that was detrimental to their bodies. In Elis and Kalina's case, men perceive women as weak creatures so that they can freely beat or mistreat women.

1. Elis's Suffer in Physical Violence

The first case of non-verbal violence suffered by Elis. Even though Elis is free from her abusive husband, she suffers other violence in Sintai. To find out what kind of violence Elis suffered, the researchers quoted and identified from the following data:

The man seemed to lose his patience with her. He grabbed her by the hair and pulled her to him. (Madasari, p.150)

From the first data, the researcher finds out that Elis still suffers from violence and injustice when Elis is in Sintai (where she is a prostitute). The data above shows that when Elis applies a rule to every customer to use a condom, one customer ignores it. Elis runs away with the money. The customer is angry and pulls then grabs Elis roughly to Elis's boss, called "Koh."

Elis's case of direct violence does not end at that point. Elis's other violence is when she opens the new "Sintai" or mini brothel in her and Jaka's house. It is proven in the data below:

I just watched as Elis, struggling and crying, was dragged from the room. She was draped in only a bedsheet, the same way she had been when she was banished from Sintai. (Madasari, p.158)

The data above explain that when Elis makes her house a mini brothel, the neighbors can not accept it. This is caused by in Indonesia, sex workers are still considered taboo. The neighbors kicked Elis from her own house roughly. It considered direct violence in non-verbal kind because Elis suffered the violence that can affect her mental and body.

2. Kalina's Suffer in Physical Violence

Besides Elis, Kalina also suffers from physical violence. As we know before, Kalina is a factory worker who gets dismissal because she is pregnant. Unfortunately, the process of dismissal going on roughly. It is proven with the data below:

A security guard dragged her outside. I couldn't hear her anymore, but the look in her eyes had seared itself in my mind. (Madasari, p.162)

From the data above, the researcher finds out that when Kalina gets dismissal from the factory, Kalina suffers non-verbal violence, such as grabbing roughly. It does not stop there. The next day Kalina come back to the factory and yelling to get her rights back. However, again, she gets physical violence, such as grabbing and pulling roughly again just like before. It is proven in the data below:

He grabbed her by the arm to pull her outside, but her shouting grew even louder.

He pulled at her roughly until she fell to the floor. She didn't give up. Though. She stood and began screaming. Two security guards rushed in and dragged her out. (Madasari, p.163)

Kalina is a factory employee, but she has to be dismissed because she is pregnant. Unfortunately, the factory does not want to hire a woman who is pregnant. She is pregnant because she is the victim of repeated rape by her foreman. This cases proved in data evidence below:

"The foreman... He raped me!" (Madasari, p.163)

"Now I'm pregnant and I've been fired! Goddamned animal! He raped me like an animal!" (Madasari, p.163)

"I was forced to please him, otherwise I'd be fired" (Madasari, p.163)

The data above evidence that Kalina being a victim of sexual assault in her workplace. Kalina has to please her foreman repeatedly until she is pregnant. It is called rape because Kalina has to do intercourse without any consent. According to Galtung (1990), sexual assault or sexual harassment such as raping also includes direct violence in non-verbal (psychical) violence.

Verbal Violence

Contrary to non-verbal violence, verbal violence does not involve the physical of the victim. However, verbal violence is still considered direct violence because of its impact, and the victim can see or even feel it. Verbal violence usually takes the form of something that puts the victim down, embarrassing or teasing the victim.

3. Elis's Suffer in Verbal Violence

Elis has suffered verbal violence since she still at Sintai. Elis is considered as a thief just for refusing to have intercourse without a condom. Even though she is a prostitute, it is inappropriate and shameful to use the word "whore" to insult someone. The violence Elis feels is in the following data:

"She stole my money! She's a thief!" (Madasari, p.149)

"Hey whore, where do you get off telling me what to do? Are you in the game or what?" (Madasari, p.149)

"You no-good whore! I'm going to report this place to the police so that they shut it down...." (Madasari, 2014: 150)

The illustration above shows that injustice surrounds Elis in her workplace. It happens when one of her customers refuses to use a condom. He said that Elis is a thief and stole his money. He shouts out loud to Elis with an inappropriate

nickname, "whore". Besides that, he is also threatening Elis and Koh, so Elis has to kick out from Sintai.

The other verbal violence that Elis has to suffer is when Elis opens a mini brothel in her house. In Indonesia, it still taboos for being a prostitute woman. It evidences in the data below:

I let them parade Elis and the man around the neighborhood. They never stopped shouting. There were chants of "Whore," "Slut," "Forcinator," and "Sin." (Madasari, p.159).

This includes verbal abuse because Elis is insulted and called with an inappropriate nickname. Besides, Elis is humiliated by the neighbors with the way the neighbors parade her around the neighborhood.

b. Indirect Violence (Roots of Violence)

Indirect violence cannot be seen by the general public or violence, which has an opaque reality or change of color from red sign to green sign (Galtung, 1990).

1. Structural Violence

Structural violence suffered by Kalina in her workplace. Kalina and other victims are considered weak people who could be exploited anytime and anywhere by their foreman. Kalina is not a married woman, but she is a victim of lousy structure or the abuse of power in her workplace. The researcher will give the data to analyze:

"The foreman is an asshole. The management is even bigger assholes. They're all animals" (Madasari, p.168)

"I was forced to please him, otherwise I'd be fired." (Madasari, p.168)

"I shouldn't be the only one to suffer. When he raped me, he had fun while I was in pain. After I got pregnant, I suffered again, but he was just fine." (Madasari, p.174)

The illustration above proves that Kalina suffers from violence caused by men. The foreman feels they have the power to treat a worker arbitrarily. Workers must obey otherwise, they can be fired and lose their jobs.

Structural violence occurs when a person or group feels they have the opportunity or privilege to control a particular group (Galtung, 1990). In other words, structural violence is seen here because of the abuse of power from her foreman. The foremen think that they have a chance and can rape some women employees in the factory.

2. Cultural Violence

The roots of violence can be caused by culture too. Because, in some cases, this kind of violence is caused by the ideology or caused by thoughts that have been embedded since childhood in the environment. The example is in a patriarchal society. Many women become victims of violence caused by patriarchy because society's cultivated thought about patriarchy is terrible. The example is a society that follows a patriarchal system that usually allows a husband to do arbitrary things to his wife. It is proven in Elis case such as the data below:

"I used to be married. I had a kid too. But it was miserable. I had to do this I had to do that. I couldn't do this I couldn't do that. If I wanted money I had to ask for it. And that's if he had any." (Madasari, p.143)

"Especially with an asshole like mine. He was married, but he still played around with other women. So I left him." (Madasari, p.144)

The illustration above explains that Elis suffered structural violence because of patriarchy. She locked up in her house and is forbidden to make her own money. This is considered patriarchy because her husband considers that wife is an asset to her husband, so being a husband is allowed to control and forbid his wife.

This is in line with Galtung's thoughts on violence and patriarchy. According to Galtung (1990), patriarchy, or a formation that supports patriarchy, combines structural and cultural as a triangle of violence. This violence was also marked by the destruction of people's thinking about the patriarchal system. Society usually normalizes indirect violence, which can be categorized as patriarchy. In Elis case, it proved in the data below:

"But that's what it's supposed to be like when you're married." (Madasari, p.143)

The illustration above proves that Jaka normalizes the patriarchy act in the household. Many people in society normalize of patriarchy. The following of the patriarchy system believes that a wife is normal to do this or that without sharing housework with their husband. They also believe a wife is forbidden to get their own money. They believe that the wife's place is only in the house and take care of the children.

Besides Elis, Kalina also suffered the cultural violence in ideology of patriarchy. Kalina and her friends in factory have to be considered as a victim of patriarchy. Kalina and the other women in her workplace are exploited by the foremen or the other men workers. According to Walby (1990), patriarchy in

workplace not only occur about the salary of the position of job, it also include the treatment of men towards women in the workplace such as sexual harrasment in workplace. The sexual assault suffered by Kalina and the other women in workplace is evidence in the data below:

"You don't have to look far. My roommates were all raped by those guys,"

"there are six foremen, and they're all the same. The supervisor too. sometimes the security guards join in," (Madasari, p.176-177)

The data above is the words from Sarti, Kalina's friend in factory. the data above proved that women in Kalina's workplace are squashed and they get sexual harrasment behavior oftenly from men workers.

C. Elis and Kalina's Struggles in Against Violence

Although Elis and Kalina experience pressure from men and their social lives, Elis and Kalina do not just die in silence. As strong women, they begin to think to rise against injustice. This act reflects the feminists; they still live and struggle even in a "squashed." In this subchapter, the researcher explains how the resistance to injustice acts.

1. Elis's Struggle Against Violence

Elis's life and problems in the previous sub-chapter explain that Elis is under pressure from her husband. Elis is locked up by her husband so that when she wants to fulfill her and her children's needs, Elis has to ask her husband for money.

With all the oppressions Elis got from her husband, she will not be silent and always accept the fate that her husband mistreats her. Elis wants to be financially

independent. She thinks that as long as she is her husband's wife, she is depressed, could not get money, and cheating on her and certainly gave the money to his mistress.

"You work or the money, right? Well it's the same with me." (Madasari, p.143)

"I have a cunt, and I use it to make money." (Madasari, p.143)

"What you're selling is your strength, and what educated people sell are their brains. For me, it's this." (Madasari, p.143)

"I'd rather be here, you know. You think it's fun being married? Working all day long and not getting paid for it? here I get paid every hour." (Madasari, p.143)

According to Elis, educated people use their brains to fulfill their lives; factory workers use their bodies' power to work, and so does Elis. Elis is a woman who has no chance to receive an education. Also, at that time, women were considered weak. There is a differentiation between women's and men's strengths. Therefore, Elis thinks that to survive her and her children's lives, she has to "sell" what she has as a woman. Thus, she decides to become a commercial sex worker.

"My kid doesn't lack money, that's the point..." (Madasari, p.144)

From the illustration above, this shows that Elis feels free when she apart from her husband. She can fulfill her children's needs and her mother than when she was with her husband. She feels that her current job as a sex worker helps Elis and her child both her mother be financially independent.

Besides being independent in economic life, she wants to have freedom in her life because while she was a housewife she was locked in her house by her husband. It is proven in the data below:

“...But what’s most important is that I’m having fun. I can be free...” (Madasari, p.144)

“...Are we going to take it or are we going to fight it? Are we going to be caged or are we going to be free?” (Madasari, p.145)

The data above proven that Elis decides to leave her house because she is tired of being caged by her husband. After she decides to leave her house and become a sex worker, she is happy and free. Finally, she can socialize with others and be caged in the house with her abusive husband.

The last resistance did by Elis is about controlling her life and her body. After divorcing her husband, Elis promised herself that it is herself who could control her body in her new life. Elis will not give full power over her body to other people, including men. Even though she is a prostitute, she has the power to negotiate what she allows and what she forbids. This is evident in the data below:

“I asked him to wear a condom and he refused. Sorry, but that’s not how I do it!” (Madasari, p. 151)

“I have my principles, and a condom is a matter of principle!” (Madasari, p. 151)

In the data above, it is evident that Elis has power over her own body. She is a prostitute, but she still has rules. Elis forbids any of her customers to transact with her without using a condom. This shows that Elis, as a woman, has succeeded in controlling her own body and does not want anyone, moreover men, to dominate it.

2. Kalina’s Struggle Against Violence

Besides Elis, Kalina is also struggling in her life for getting rid of violence. She is a factory worker who gets fired when she is pregnant. Kalina needs the job

to fulfill her needs in her life. Two weeks later, after she is fired, she does not accept it. She is struggling to keep her job in the factory. It is proven in the data below:

“...She was standing facing the foreman in the corner of the building closet to the exit. She was shouting loud enough for everyone to hear her.” (Madasari, p.163)

In this story, her new friend, Jaka, described how Kalina is struggling to take back her position in the factory. She wants the foreman to take responsibility for her pregnancy. At least she gets the position in the factory back.

After she gets dismissed unilaterally, she meets a man who becomes her new friend, Jaka. Kalina, who is confused about finding herself pregnant and fired, tells all of Jaka's problems. Fortunately, Kalina gets support from Jaka.

“I shouldn't be the only one to suffer. When he raped me, he had fun while I was in pain. After I got pregnant, I suffered again, but he was just fine.” (Madasari, p.174)

“I also have to get even with the foreman,” (Madasari, p.174)

“We'll do it together” (Madasari, p.174)

From the data above, it has proven Jaka, Kalina's new friend, also wants to take revenge on the foreman. Kalina gets the full support from Jaka, and they will do it together.

Next, Kalina gathers the victims from her foreman. Kalina feels that her foreman could not just live free when there are so many victims they hurt. The first victim that Kalina gets is the information from her friend, Sarti. Kalina insists on inviting Sarti to put up a fight. Kalina thinks if she has received information

from Sarti, a common thread can be intertwined so that Kalina gets information about other victims.

“We can't take this lying down, Sar. We were fired and we were hurt, while they still enjoy themselves.” (Madasari, p.176)

“We'll get other workers to join. I'm sure there must have been many others like you who were raped but didn't say anything about it.” (Madasari, p.176)

Sarti reveals that their superiors have rape many victims. The difference is they are not pregnant, so they still survive in the factory. Their conversation ends with Kalina and Sarti's agreement with Jaka's plan. Jaka is planning an employee strike demonstration that they invite.

“Kalina and Sarti would tell them how they'd been fired after it was discovered that they were pregnant. They described to them the pain of going through an abortion, not holding back their anger. The other women in turn would tell of how they'd been raped, often repeatedly, at the whim of their bosses. They'd been threatened that if they ever spoke about they would be fired.” (Madasari, p.178)

In the end, Kalina goes to the rape victims' houses from her foreman. Kalina hopes they will agree to join the strike based on protest against the treatment of their superiors. Fortunately, the victims answer Kalina's invitation enthusiastically. Kalina will carry out technical demonstrations while Sarti is going to the women's dorm, and Jaka goes to Jaka's dorm. Kalina gathers several victims to increase their awareness that they have to rise against injustice. They can not continue to be victims of rape and victims of sex slaves from their supervisors.

Elis and Kalina actions are reflects the radical feminist. It is caused by the roots of the violence that they get is because the ideology of patriarchy. For getting rid the violence, we have to know the root first. They do the resistance because they want to eliminating the patriarchy acts in their society. Elis wants to prove that women's place not only in their house with serving husband and take care of children, they, women can choose their own path and being independent in economy or even their body. Besides, Kalina also reflects the radical feminist because she can take a control among the victims of foreman and she wants to prove that men can not arbitrarily control and take women rights.

CHAPTER IV

CONCLUSION

In this chapter conclusion and suggestion of analysis from the data are presented by the researcher. The researcher concludes the research in some paragraphs, and after that, the researcher explains suggestions about the next research.

A. Conclusion

After the researcher reading and analyzing the data using the violence perspective from Johan Galtung (1990) and the radical feminist perspective from Sylva Walby (1990), she concludes that Elis and Kalina suffered acts of violence in two aspects, direct violence, and indirect violence.

Direct violence that happened to Elis and Kalina is divided into two types, physical and psychological. Elis got physical violence, such as grabbing and throwing when she was working in Sintai, and Kalina got physical violence when she fights against the mistreat in the factory (when she got fired). Besides, both Elis and Kalina got psychological violence such as threatening, insulting, and raping.

Besides direct violence, both of them get indirect violence too. Elis has to suffer cultural violence such as patriarchy in her household with her abusive husband. Simultaneously, Kalina suffered structural violence such as abuse of power from her foreman and cultural violence such as patriarchy because she always has to fulfill their sexual desire; otherwise, she will get fired.

However, Elis and Kalina do not remain silent, facing the violence and patriarchy against them. Elis and Kalina do the resistance. Elis decides to leave her husband, being free, and work for her own money. Elis divorces her husband. She does not want anyone who takes control of her body. She has the principle that only she who has full of power to control her body. At the same time, Kalina gathers from several victims of sexual harassment in her factory. Kalina plans to form a demonstration group so that her superiors feel what the victims feel. Elis and Kalina do reflect feminist nature. They struggle with using their "femininity." They do not want women to be considered weak.

Unfortunately, Elis and Kalina's struggles do not have good results. Elis suffers the bitterness of being driven out and humiliated by the local people because her work is still considered taboo and dirty. Just like Elis, Kalina also suffers the bitterness of failure in her struggle because of the lack of preparation. The fate of Elis and Kalina is no longer told in the novel. Elis and Kalina disappear.

B. Suggestion

After conducting research, analysis, and discussion in the novel Okky Madasari, entitled *Bound* (2014), the author provides advice to anyone who will examine the novel, especially the novel Okky Madasari *Bound* (2014).

1. A suggestion for writers is to emphasize better-supporting characters, which have important messages and impressions. In this novel, Elis and Kalina's presence is only passing by, even though they have an ambiguous ending. Whereas Elis and Kalina's character, if more highlighted, will bring positive

impacts such as awareness of what has happened in the surrounding community about patriarchy.

2. A suggestion for readers is to be smarter and open their eyes to what is happening in society. Hopefully, after reading this novel and research, the readers will increase their awareness of violence against women issues.

3. The last one is a suggestion for academics. You should know the novel's research methods and the theories used to research a novel. An understanding of the theory will facilitate the research process.

BIBLIOGRAPHY

- Abrams, M. H. (1993). *A glossary of literary terms (6" ed.)*. New York: Holt, Rinehart.
- Anwar, A. (2012). *Teori Sosial Sastra*. Yogyakarta: Penerbit Ombak.
- Arivia, G. (2006). *Feminisme: Sebuah Kata Hati*. Jakarta: Penerbit Buku Kompas.
- Azis, S. A. (2009). *Sosiologi Sastra Sebagai Pendekatan Menganalisis Karya Sastra*. Yogyakarta: Pustaka Pelajar.
- Azyumardi, A. (2000). *Pendidikan Kewarganegaraan (Civic Education): Demokrasi, Hak Asasi Manusia Dan Masyarakat Madani*. Jakarta: PrenadaKencana.
- Bressler, C.E. (2007). *Literary Criticism: An Introduction to Theory and Practice 4th-ed* . Indiana Wesleyan University.
- Budianta, M. (2002). *Membaca Sastra: Pengantar Memahami Sastra Untuk Perguruan Tinggi*. Yogyakarta: IndonesiaTera.
- Burke, J. P., & Stets, J. E. (2001). *Feminity/Masculinity*. Encyclopedia of Sociology (digital).
- Chafetz, J. S. (1997). *Feminist Theory And Sociology: Underutilized Contributions For Mainstream Theory*. Annual review of sociology, 23(1), 97-120.
- Chodorow, N. (1979). *Feminism And Difference-Gender, Relation, And Difference In Psychoanalytic Perspective*. Socialist Review, (46), 51-69.
- Damono, S. D. (2003). *Sosiologi Sastra*. Semarang: Magister Ilmu Susastra Undip.
- Darma, Y. A. (2009). *Analisis wacana kritis*. Yrama Widya bekerja sama dengan Jurusan Pendidikan Bahasa dan Sastra Indonesia (FPBS UPI).
- Dillon, M. (2020). *Introduction To Sociological Theory: Theorists, Concepts, And Their Applicability To The Twenty-First Century*.
- Endraswara, S. (2004). *Metodologi Penelitian Sastra*. Yogyakarta: Penerbit Pustaka Widyatama.
- Engel, B. (2002). *The Emotionally Abusive Relationship: A Breakthrough Program to Overcome Unhealthy Patterns*. New Jersey: John Wiley & Sons, Inc.
- Fakih, M. (1996). *Analisis Gender dan Transformasi Sosial*. Yogyakarta: Pustaka Pelajar.

- Fakih, M. (2008). *Analisis Gender dan Transformasi Sosial*. Yogyakarta: Pustaka Pelajar.
- Faludi, S. (2006). *Backlash: The Undeclared War Against American Women*. New York: Three Rivers Press.
- Faruk, H. T. (1999). *Pengantar Sosiologi Sastra*. Yogyakarta: Pustaka Pelajar.
- Fitriawan, G. (2016). *Trauma Reflected At Okky Madasari's Bound Novel(2013): A Psychoanalytic Approach. Undergraduate Thesis*. Surakarta: Universitas Muhammadiyah Surakarta.
- Galtung, J. (1990). *Violence, Peace, and Peace Research*. Oslo: Sage Publications.
- Galtung, J. (2010). *Women and The 21st Century*. (online)
- Genz, S., & Brabon, B. A. (2009). *Postfeminism: cultural texts and theories*. Edinburgh University Press Ltd, Edinburgh, 124-131.
- Gill, R. (2006). *Mastering English Literature (3rd edition)*. U.K.: Macmillan International Higher Education.
- Handayani, T., Sugiarti, & Dharma, S. (2008). *Konsep dan teknik: penelitian gender*. Universitas Muhammadiyah Malang (UMM) Press.
- Henkel, R. B. (1997). *Reading the Novel*. New York: Harper & Row Publisher, Ltd.
- Hooks, B. (2000). *Feminist for Everybody*. Canada: South End Press.
- Hosken, F. P. (1981). Toward a definition of women's human rights. *Hum. Rts. Q.*, 3, 1.
- Junus, U. (1986). *Sosiologi Sastra, Persoalan Teori dan Metode*. Kuala Lumpur: Dewan Bahasa dan Pustaka Kementrian Pelajaran Malaysia.
- Khotimah, F. K., Candraningrum, P. D., & Titis, S. S. (2016). *Transgenderism A Queer Theoretical Study In Okky Madasari's Bound Novel 2014* (Doctoral dissertation, Universitas Muhammadiyah Surakarta).
- Koentjaraningrat, K. (2015). *Kebudayaan, Mentalitas, dan Pembangunan*. Jakarta: Gramedia Pustaka Utama.
- Kurniawan, E. (2002). *Cantik Itu Luka*. Yogyakarta: Penerbit Jendela.
- Madasari, O. (2014). *Bound*. Jakarta: Gramedia.
- Millet, K. (1977). *Sexual and Politics*. New York: Columbia University Press.
- Mosse, J. C. (2007). *Gender dan Pembangunan*. Yogyakarta: Pustaka Pelajar.

- Mufidah. (2008). *Psikologi Keluarga Islam Berwawasan Gender*. Malang: UIN Malang Press.
- Murphy, M.J. (1986). *Understanding Unseen*. London: George Allen and Unwin Limited.
- Muslikhati, S. (2004). *Feminisme dan Pemberdayaan Perempuan dalam Timbangan Islam*. Jakarta: Gema Insani.
- Mustaqim, A. (2008). *Paradigma Tafsir Feminis Membaca Al-quran dengan Optik Perempuan*. Yogyakarta: Logung Pustaka.
- Muthali'in, A. (2001). *Bias Gender dalam Pendidikan*. Surakarta: Muhammadiyah University Press.
- Oyēwùmí, O. (2005). *Colonizing Bodies And Minds. Postcolonialisms: An Anthology Of Cultural Theory And Criticism*. Oxford: Berg
- Purwoko, B. (2008). *Organisasi dan Manajemen Bimbingan Konseling*. Surabaya: Unesa University Press.
- Rahayu, M. (2019). *Perempuan Pascakolonial dalam Sastra dan Film*. Malang: UIN Maliki Press.
- Ratna, M. (1999). *Membiarkan Berbeda: Sudut Pandang Baru Tentang Relasi Gender*. Bandung: Mizan
- Ratna, N. K. (2003). *Paradigma Sosiologi Sastra*. Yogyakarta: Pustaka Pelajar.
- Rosenberg, K. E., & Howard, J. A. (2008). *Finding feminist sociology: A review essay*. Signs: Journal of Women in Culture and Society, 33(3), 675-696.
- Semi, M. A. (1988). *Anatomi Sastra*. Padang: Sidharma
- Siegel, D. (2007). *Sisterhood Interrupted: From Radical Women to Grrls Gone Wild*. New York: Palgrave MacMillan.
- Smith, D. E. (1990). *The Conceptual Practices Of Power: A Feminist Sociology Of Knowledge*. University of Toronto Press.
- Sugihastuti, S. (2010). *Kritik Sastra Feminis: Teori dan Aplikasi*. Yogyakarta: Pustaka Pelajar.
- Sugihastuti. (2000). *Feminisme dan Sastra*. Bandung: Katarsis.
- Swingewood, A. (1973). *Book Reviews: Sociology Of Literature*. The British Journal of Sociology.
- Tarigan, G. (2018). *An Analysis of Violence on Woman as Portrayed in Alice Walker's The Color Purple*. Undergraduate Thesis. Medan: Universitas Sumatera Utara.

- Tong, R. (2009). *Feminist Thought: A More Comprehensive Introduction*. 3rd Edition. Colorado: Westview Press.
- Walby, S. (1990). *Theorizing Patriarchy*. Oxford: Blackwell.
- Zahra, D. (2016). *Violence Suffered by Main Character in Shoko Tendo's Yakuza Moon*. Undergraduate Thesis. Malang: Universitas Islam Negeri Maulana Malik Ibrahim Malang.

CURRICULUM VITAE



Adiva or better known as **Adiva Thalib** was born in Bogor, December 23, 1998. She was the first child of two siblings. In 2004-2010 he took elementary school education at SDN Pengadilan 5 Bogor. In 2010-2013 she took a junior high school education at SMPN 12 Bogor and continued her high school education in 2013-2016 at SMAN 8 Bogor. Then, in 2016-2020 she studied S1, English Literature Study Program at the State Islamic University of Maulana Malik Ibrahim Malang. Her hobby and achievement are about the art of dancing. Adiva joined the dance organization in her high school studies and continued to follow the *Srikandi* dance organization in her undergraduate studies. The academic achievement she ever got was to become the overall champion in her class in 2016 (upon graduation). In 2020 she completed her education with her final assignment research entitled *Elis And Kalina's Struggles Against Violence As Described In Okky Madasari's Bound (2014)*