

**MATCHMAKING PROBLEMS IN MARAH RUSLI'S *SITTI*
NURBAYA AND JANE AUSTEN'S *PRIDE AND PREJUDICE***

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UNIVERSITY, MALANG**

2016

MATCHMAKING PROBLEMS IN MARAH RUSLI'S *SITTI
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THESIS

Presented to

Maulana Malik Ibrahim State Islamic University, Malang

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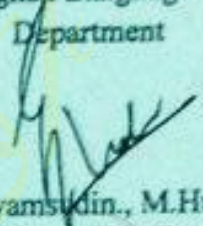
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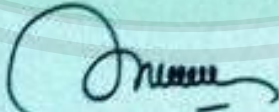
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Hereby, I certify the thesis that I wrote to fulfill the requirement for the degree of Sarjana Sastra (S.S.) entitled "Matchmaking Problems in Marah Rusli's *Sitti Nurbaya* and Jane Austen's *Pride and Prejudice*" is my work. It does not use any ideas or thoughts from other work except those already quoted and given the information regarding the source as well as the bibliography of the author where the idea is taken. Due to this fact, I am the only person responsible for the content of this thesis if there is any objection from others.

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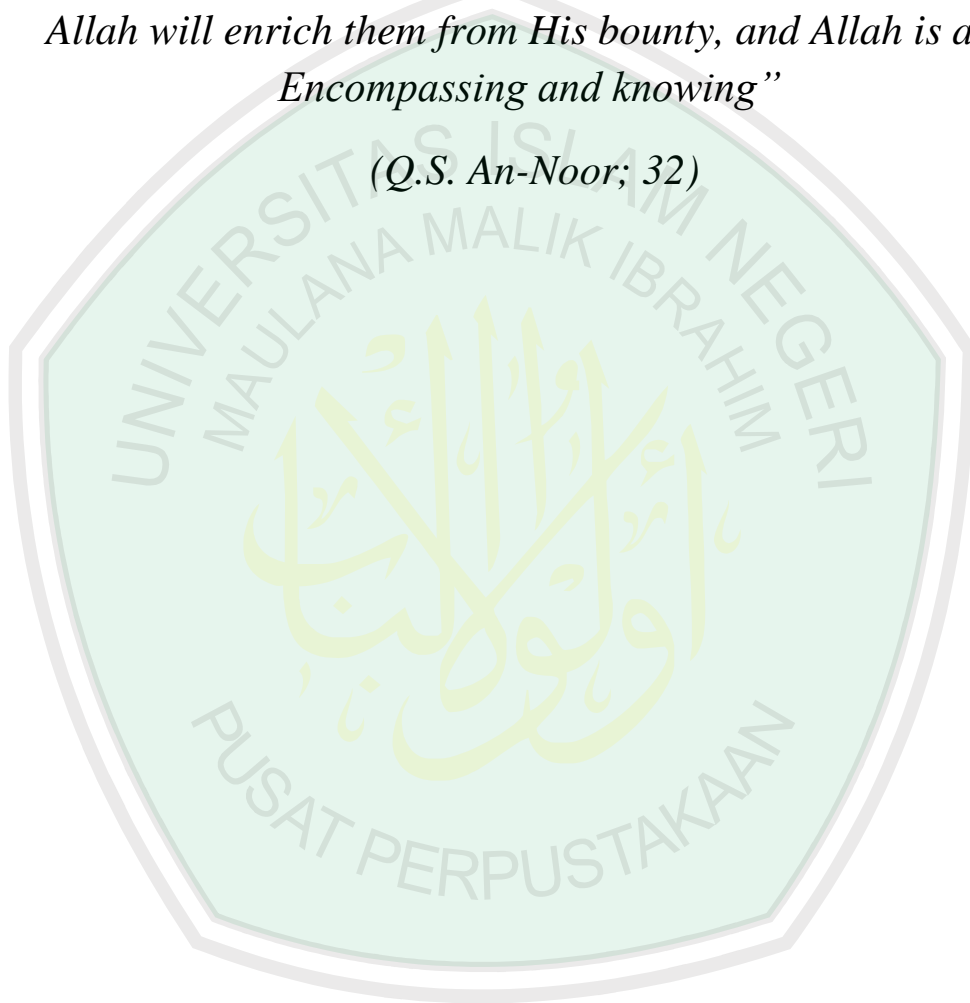


Atikah Aly

Motto

“And marry the unmarried among you and the righteous among your male slaves and females. If they should be poor, Allah will enrich them from His bounty, and Allah is all-Encompassing and knowing”

(Q.S. An-Noor; 32)



DEDICATION

This thesis is dedicated to:

My parents,

Mama Hj. Qurrotul Ain and Baba H. Ali Kholil;

Thanks for taking care of me with love

My Omamak;

Thanks for helping me finish this research by contributing your ideas

My Brothers and Sisters

An-nufus, Adlan Aisya, Ainun, Hilman, Iyan, Naomi;

We laugh and cry together

My Mbak Zelly;

Thanks for your honest support

My Hala Ovie;

Thanks for your kindness

My Mbah umi;

Thanks for your love

My close friends,

Star-shine, Mai, ADC, “Wanita2 Solehah”, and all my dear friends

We have been through the rough paths together

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Alhamdulillah, in the name of Allah, the Most gracious, Most merciful, the only God on earth. Second of all, may *Sholawat* and *Salam* will always be sent to the prophet Muhammad pbuh, who brings light for Islam as the faithful religion.

This gratitude is expressed for the kindness of God and Rasul; without the power and strength given to the writer, this thesis will never be accomplished. Without the help or support from other parties, this thesis will end up as an undone research plan. Thus, the writer extend gratitudes to the advisor, Mr. Miftahul Huda who has guided me and gave many important ideas during the process of writing this thesis.

The writer also would like to extend a great thanks to:

1. Prof. Dr. H. Mudjia Rahardjo, M.Si the Rector of Maulana Malik Ibrahim State Islamic University of Malang, for leading this university very well.
2. All lecturers and staffs in the Faculty of Humanities, for working so hard arranging schedule and other administrative stuffs during my study;
3. My Parents, for never letting me down.
4. My Uncle, for the support and help.

In the end, the writer is fully conscious about the imperfectness of this thesis. Therefore, the writer openly accepts any constructive suggestion regarding

the content of this thesis. Hopefully, this thesis can be an alternative reference for any similar studies conducted in the future.

Malang, 21 Juni 2016


Atikah Aly



Abstract

Aly, Atika. 2016. **Matchmaking Problems in Marah Rusli's *Sitti Nurbaya* and Jane Austen's *Pride and Prejudice*** Faculty of Humanities English Language and Letters Department Maulana Malik Ibrahim State Islamic University Malang S-1 Degree Advisor: Miftahul Huda., M.Pd.

This study aims to analyze matchmaking problems in Marah Rusli's *Sitti Nurbaya* and Jane Austen's *Pride and Prejudice*. The objectives of this study are to identify the influence of matchmaking practice from family affairs, to identify the women character's attitude in facing matchmaking practice, and to analyze the impacts of matchmaking toward women characters in both novels.

The issue of matchmaking is taken as the topic of the study because it reflects the condition and phenomena that widely happen across nations and culture within centuries. The fact is that, this practice currently still can be found in rural area. This reality that drives the researcher to investigate the motive and impacts as well as the responses of women from two foremost literary works in all time in British, *Pride and Prejudice*, and in Indonesia, *Sitti Nurbaya*. Therefore, the data are taken from those two literary works

The process of collecting the data is through the comprehensive reading of two novels, then marking the matchmaking problems initiated in both novels, and tabulating the data into three research objectives as mentioned above. And it is analyzed using comparative literary theory and using feminist perspective as the approach of the study

The result of the study shows that family's influence is the main factors in fostering matchmaking practice in both novels. It is influenced through taking profit of matchmaking, spreading myth of matchmaking, and giving social punishment for not maintaining matchmaking. In terms of attitude, women characters in both novels are performed two types of attitude; cognitive consistency and cognitive dissonance attitude. The cognitive dissonance is affected by at least three factors; discrepant attitude, threat, and commitment. In terms of matchmaking impacts, it shows four impacts toward women characters *Sitti Nurbaya* and *Pride and Prejudice*, they are; psychology, economy, social and health.

Abstrak

Aly, Atika. 2016. **Masalah Perjodohan pada novel *Sitti Nurbaya* karya Marah Rusli dan *Pride and Prejudice* karya Jane Austen.** Jurusan Bahasa dan Sastra Inggris Fakultas Humaniora Universitas Islam Negeri Maulana Malik Ibrahim Malang Sarjana Strata Satu Pembimbing: Miftahul Huda., M.Pd.

Penelitian ini bertujuan untuk menganalisa permasalahan perjodohan pada novel berjudul *Sitti Nurbaya* karya Marah Rusli dan *Pride and Prejudice* karya Jane Austen. Adapun objektif studi yang pertama adalah, untuk mengidentifikasi pengaruh masyarakat, khususnya orang tua, dalam mempertahankan budaya perjodohan, untuk mengidentifikasi perilaku tokoh wanita terhadap praktik perjodohan dan untuk menganalisa dampak dari praktik perjodohan terhadap tokoh perempuan di kedua novel tersebut.

Masalah perjodohan ini diambil sebagai topik pembahasan studi karena hal ini merefleksikan keadaan dan fenomena yang terjadi diseluruh dunia pada lintas budaya dan tradisi selama berabad-abad lamanya. Nyatanya, praktik ini dapat ditemukan di daerah terpencil hingga saat ini. Hal tersebutlah yang menggerakkan penulis untuk meneliti kasus perjodohan baik motifnya maupun dampak yang ditimbulkan dan respon wanita terhadap praktik perjodohan, khususnya pada dua novel terkemuka baik di barat;Inggris, *Pride and Prejudice*, maupun di timur;Indonesia, *Sitti Nurbaya*.

Proses pengumpulan data dilakukan melalui kegiatan membaca kedua novel yang mendalam dan menandai bagian yang menyinggung perjodohan, mentabulasi data yang diperoleh dari kedua novel menjadi tiga objektif penelitian seperti yang telah dipaparkan dimuka, dan dianalisa menggunakan teori komparatif literatur melalui perspektif feminis sebagai pendekatan studi.

Hasil dari penelitian ini menunjukkan adanya keterlibatan orang tua dalam mempertahankan praktik perjodohan baik pada budaya barat maupun timur di kedua novel; melalui pengambilan keuntungan, menyebarkan mitos, dan memberikan hukuman sosial bagi yang tidak mendukung praktik perjodohan. Ditinjau dari perilaku dalam merespon perjodohan, dilakukan berdasar dua klasifikasi perilaku; perilaku konsisten dan perilaku tidak konsisten. Perilaku tidak konsisten dipengaruhi oleh setidaknya tiga faktor; perbedaan sikap, ancaman, dan komitmen. Dalam hal dampak yang ditimbulkan, perjodohan berdampak pada psikologi, ekonomi, sosial dan kesehatan tokoh wanita pada kedua novel tersebut.

خلاصة/ملخص

الباحثة : عاتكة علي. السنة: 2016. " إشكاليات الوساطة للزواج في روايتين "سيتي نوربايا" للروائي مراه روسلي Marah Rusli و "كبرياء و تحامل" للروائية جاين أوستن". قسم اللغة العربية وآدابها، كلية العلوم الإنسانية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانجز. تحت إشراف: الماجستير مفتاح الهدى.

تهدف هذه الدراسة إلى تحليل الإشكاليات في تنفيذ عملية الوساطة للزواج عند روايتي "سيتي نوربايا" للروائي الإندونيسي مراه روسلي Marah Rusli و "كبرياء و تحامل" للروائية الإنجليزية جاين أوستن Jane Austen. وأهداف هذه الدراسة هي تعيين آثار ممارسة الوساطة من جانب الشؤون العائلية وللشخصيات النسائية في كل من الروايتين، ولتحديد موقفهن في مواجهة تلك الممارسة.

تم إختيار هذه القضية لأنها تعكس الظواهر التي تحدث على نطاق واسع في مختلف الدول والثقافات طوال القرون. حقيقيا، أن هذه الظاهرة لا تزال موجودة حاليا يمكننا العثور عليها في كثير من المناطق الريفية. وقد يدفع هذا الواقع الباحثة لتحقيق دوافع وآثار هذه القضية من عملين روائيين رائدين في كل من الثقافة البريطانية والإندونيسية. لذلك، سوف يتم أخذ البيانات من هذين العملين المذكورين آنفا.

أما جمع البيانات محصل عملية القراءة الشاملة للروايتين، وتبويبها إلى بنية أهداف البحث الثلاثة على النحو المذكور. تستخدم الباحثة النظرية النسائية كما يحتمل البحث أن يقرأ لاحقا من ضوء دراسة أدبية مقارنة.

ونتيجة هذه الدراسة تكتشف أن القوة العائلية هي من أهم العوامل الرئيسية في تعزيز ممارسة الوساطة للزواج من منظور الروايتين: جني الأرباح من الوساطة ونشر أسطورة حولها، وإعطاء العقاب الاجتماعية لعدم الحفاظ على قيمة الوساطة. من حيث الإتجاه النفسي، أعرضت الشخصيات النسائية في كل من الروايتين نوعين من الإتجاهات: الإتساق المعرفي والتنافر المعرفي. والتنافر يتأثر من ثلاثة عوامل: الإتجاه المتضارب الذاتي والتهديد والإلتزام بالوعد. تؤثر الوساطة للشخصيات النسائية في مدى أربعة مجالات، فهي: علم النفس والاقتصاد والاجتماعي والصحي.

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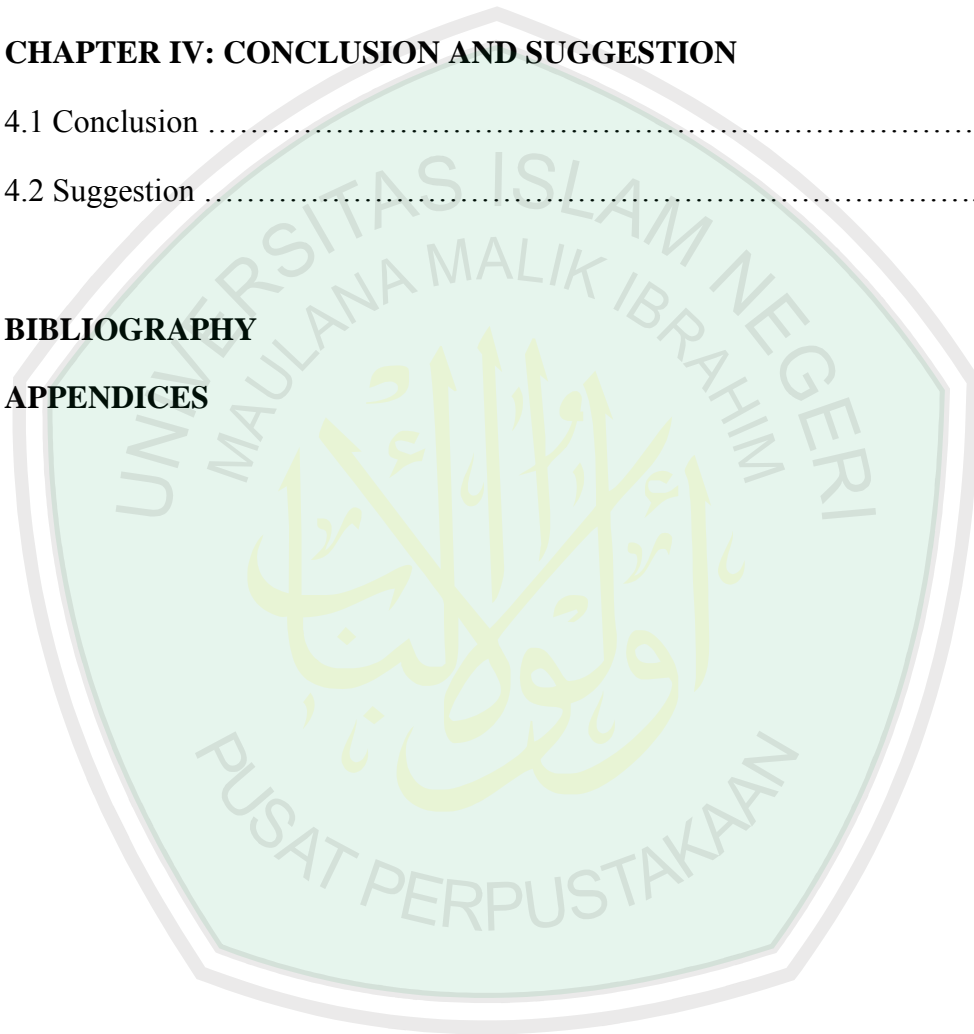
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CHAPTER I

INTRODUCTION

This chapter comprehensively discusses background of the study related to the issue of Matchmaking in Marah Rusli's *Sitti Nurbaya* and Jane Austen's *Pride and Prejudice*. It is followed by the statement of problems and research objectives. Moreover, deliberating the significance of the study in this chapter is as important as examining the scope and limitations of the study, which aim to give insights toward the readers of the writer's purpose in conducting this study. It is followed by discussion of research method, such as on how this study is observed and through what perspective this study is evoked. Definition of key terms is provided by the end of this chapter.

1.1 Background of the Study

Generally, the process of marriage involves several steps before the couple finally decided to get married, such as dating, getting engaged, and matrimonial ceremony. Marriage is commonly meant to be the goal of every couple (Huda, 2009). The couples are preserving their relationship in order to be able to continue their relationship to the "upper" level. Therefore, matrimony is often characterized as the successful relationship between spouses. Marital life is often considered as the "highest level of the true relationship" and it is measured as the successful of relationship.

Unfortunately, the tale of getting married does not always follow that pattern. A condition of a couple who are not acquainted yet but they end up walking on the aisle and conducting marriage party is the example of another tale of getting marriage. This peculiar situation must be driven by one condition, i.e. the third party's involvement. Parents or relatives can be the third party or stakeholders who arrange the marriage and interfere with the approach process between spouses (Ehndiratta et al, 2007). This interference is commonly called as matchmaking. The couples are being matched by their parents to someone they hardly know. This typical marriage is considered as arranged marriage.

Matchmaking is a “gun” for those who are not willing to marry to the matched man. In most cases, the unwillingness is caused by the fact that one of the spouses already has a lover but the parents are not inclined to give their blessing except to their chosen man (Rubio, 2014). Facing this situation, presumably the lovers only have two options. First, they have to fight for their true relationship and bravely reject their parent's will. Second, they become powerless and follow what their parents order. If the parents insist to marry off their child, this marriage might be a nightmare for the lover because their parents do not give them a choice. Finally, this forced matchmaking leads to forced marriage (Unchained.com).

Matchmaking that mostly leads to an arranged marriage had become the world's part of culture within centuries. In 18th century the issue of matchmaking became the global practice across nations. It was a cultural practice in almost many biggest territories in the world such as South Asia, the Middle East,

Southeast Asia and parts of East Asia, Africa, and Latin America (Shrishy and Lucy, n.d.). Meanwhile, at the beginning of the 20th century in Asia and Africa the arranged marriage case reached its highest peak, i.e. around 72% of marriage cases were matchmaking that led to arranged marriage (Rubio, 2014).

The fundamental idea of wide world practice of matchmaking was considered as the notion that parents know best for their children's happiness (Shrishy and Lucy, n.d.), whereas their children are not mature enough to take a decision of their marital life by themselves. Thus, the children are only supposed to follow the parents' order because they believe that parents have experienced marital life so that they consider matchmaking is best for their children.

However, what is mostly presented as a force matchmaking victim in social issue that somehow is reflected in literary works is a woman. The portrayal of a woman who cannot reject relative's order is a weak point that women are deserved to be dictated by parent's or relative's decision. Thus, it does not negate the fact that women are placed as second society in social status. The imaginary of women as second society is shown on how men are taught that they inherit the blood of manhood leader since they were kids by introducing them "suitable" toys such as airplanes, cars, etc aimed to establish man's aggressive and dominance character, while women are in contrast of that; they were acquainted with cooking toys to teach them to give service. In matchmaking case, woman should listen to father's order as including her decision upon her marriage case. Patriarchal system has contained every social policy to legalize any domination performed by man to control one's life.

Matchmaking had been opposed by large society in the past in many parts of the world (Shrishy and Lucy, n.d.). It denoted the birth of love revolution in mid-twentieth century. By that time, people began to enter the modern life (Collins, 1985) and a very traditional rehearsal of matchmaking was left behind. By this era, people began to think about how couples should marry the one they love without any interference from others. It indicates on how people have changed their mindset and their way of life. Not to mention, the extended family was less common in many modern marital life which means that, a mature man and woman are given full authority to choose what is best for them and they do not live with their parents after they get married (Collins, 1985).

Unfortunately, in early 21st century matchmaking practice came once more in the form of television program. *Matchmaking Millionaire*, for example, is one of reality shows on United States TV screen. This modern matchmaking practice was not seen as a problem like the traditional one where women struggled to get acknowledged authority of herself, yet those women are signing themselves to be matched which seems like they are selling themselves to media entertainment house production. Matchmaking is not seen as a private or family problem anymore. This condition might have different background that causes different respond between traditional and modern society towards matchmaking practice. However, this new phenomenon does not present the better image of women as independent subject either; yet women are displayed in certain program to entertain and attract the audience to participate the program.

Huffington post on 17th November 2011 began the news with an interesting sentence that implies the issue of western premarital problem in 21sts life as follows

“Lately we’ve been wondering, with all the matchmaking in the air — the explosion of online dating, the resurgence of traditional matchmaking (as seen on Bravo’s horrifically amazing new show Millionaire Matchmaker, for example) — who’s to say a revival of arranged marriage is all that far behind?”

This statement is a satire prolog that perhaps shows how the matchmaking practice comes for the second time. Coincidentally, Indonesia also has the similar program, like *Kontak Jodoh*. It also indicates the changes of society’s paradigm towards marriage and myth, and that marital life begins to enter the modern family life.

The motives of marriages vary, either in mercenary, love, engagement, etc. For hundred years, the marriage under parent’s control based on the desire of financial, political or property-based interest has been parts of many cultures in the world. For another reason, some customs and certain ethnic people in the past saw that the arranged marriage, in which children were forbidden to choose their own life partners, is cultural and class tradition that deservedly preserved (Huffington, 2011).

Until then, there were many literary works that fetch matchmaking issue as a serious problem for the main characters who are looking for freedom themselves. The problem of matchmaking becomes the famous conflict in many Arabian and Palestinian literary works, such as *Hunters in a Narrow Street* and

As-sabbar. Those two novels tell about a father who forces her daughter to marry a man but the girl does not like the man and refuse to be matched (Fernea, 1985)

Marah Rusli's *Sitti Nurbaya* and Jane Austen's *Pride and Prejudice* are concrete examples on how the authors reflect their ideas against the inequality of gender in society in terms of matchmaking problems. Nurbaya in *Sitti Nurbaya* shows her opposition towards the tradition of *Minang*, that women usually are matched and have to obey their family's order to marry the man they choose (Rusli, 2011); meanwhile, the respond given by Elizabeth in *Pride and Prejudice* to reject the idea of matchmaking is shown by refusing the match (Austen, 1991). Both novels are coming up with their different way in reacting towards the matchmaking case but having the same point of view on how they reject the culture established in the story.

The matchmaking practice in both novels implies the subordinate position possessed by women in social status as the cause of gender stratification. Therefore, this study is going to analyze the relation of women's social status in patriarchal community of western and eastern culture, especially of British and Minang culture that in fact are having fundamental background culture of matchmaking practice problems.

There are at least four related studies conducted by several researchers that give contribution to the discussion of this study. First, *Refleksi Peran Perempuan dalam Novel Indonesia 1900–2000* by Else Liliani dan Esti Swatika Sari (2010). This study discovers the issue of gender in several Indonesian famous literary

works in 1900 to 2000, including Marah Rusli's *Sitti Nurbaya*. It discusses the role and status of women in the society described in twenty top Indonesian novels in 1900-2000.

The second study entitles *The Oppressed Women by Culture and Marriage in Conflicts as Reflected in Nathaniel Hawthorne's The Scarlet Letter and Marah Rusli's Siti Nurbaya* by Suriani Djafar (2015). It explains about woman characters in Nathaniel Hawthorne's *The Scarlet Letter* and Marah Rusli's *Sitti Nurbaya* being oppressed in marriage conflicts. The oppression deliberated in this study is in the form of marriage enforcement and local culture that tolerates forced marriage.

The next study is conducted by Amber Naz Haydar, entitled *It's a Woman's World: Feminist Themes from Pride and Prejudice to The Lizzie Bennet Diaries* (2014). This study discusses about a feminist character, Elizabeth, presented by the author in Jane Austen's *Pride and Prejudice* to evoke the gap between man and woman in feminist perspective. Besides, it presents marriage problems through women's perspective.

The last study entitles *Feminist Literary Criticism in English Literature (How does it apply to 'Pride and Prejudice'-by Jane Austen?)* conducted by Sanja Dalton (2012). It delivers the idea of feminism in Jane Austen's *Pride and Prejudice*, especially the equal rights between men and women.

The focus of this study is the problems of matchmaking in Marah Rusli's *Sitti Nurbaya* and Jane Austen's *Pride and Prejudice* and how the practice of

matchmaking affects women's life psychologically, economically and socially. Moreover, unlike the four related studies that generally discuss the position of women in the society and how women because the victim of marriage, this study elaborates the attitude and respond given by women in facing matchmaking problems.

1.2 Statement of Problems

The analysis upon Marah Rusli's *Sitti Nurbaya* and Jane Austen's *Pride and Prejudice*, especially in discussing matchmaking problems, comes up with several statement of problems as follow:

1. What are families' involvement in fostering matchmaking practice in Marah Rusli's *Sitti Nurbaya* and Jane Austen's *Pride and Prejudice*?
2. What kinds of attitude shown by women characters dealing with matchmaking practice in Marah Rusli's *Sitti Nurbaya* and Jane Austen's *Pride and Prejudice*?
3. What are the impacts of matchmaking faced by women characters in Marah Rusli's *Sitti Nurbaya* and Jane Austen's *Pride and Prejudices*?

1.3 Research Objectives

The result of this study is projected to achieve the research objectives as follows:

1. To identify the influence of family toward matchmaking practice in Marah Rusli's *Sitti Nurbaya* and Jane Austen's *Pride and Prejudice*;

2. To explain women's attitude toward matchmaking practice in Marah Rusli's *Sitti Nurbaya* and Jane Austen's *Pride and Prejudice*;
3. To analyze the impacts of matchmaking practice to women characters in Marah Rusli's *Sitti Nurbaya* and Jane Austen's *Pride and Prejudice*

1.4 Significance of the Study

Theoretically, the result of this study is expected to contribute theoretical insights on feminism perspective toward matchmaking issues in literary works. Also the result of this study may enrich the study of comparative literature which crosses ethnic and culture values. In the end, this study hopefully can inspire the readers in analyzing particular literary works using comparative literature theory and feminist perspectives.

Practically, this study may be useful for the writer in undergoing the next process of analyzing and criticizing literary works. Besides, it can provide information for those who conduct similar research. It is also expected that the result of this study enrich reader's knowledge of matchmaking cases as reflected in Marah Rusli's *Sitti Nurbaya* and Jane Austen's *Pride and Prejudice*.

1.5 Scope and Limitation

There are many intrinsic and extrinsic aspects in the stories of Marah Rusli's *Sitti Nurbaya* and Jane Austen's *Pride and Prejudice*. This study, however, only focuses on analyzing the issue of matchmaking as seen in the plot on both novels. In this matter, the conflict is matchmaking problems faced by the main characters

and the involvement of other characters in the story that take part in the matchmaking practice.

Moreover, women character's attitudes presented deal with matchmaking problem as well as the impact of matchmaking towards the women's characters in both novels is the essential scope of this study. The analysis of matchmaking impact toward women will be in terms of psychological, social, and economical aspects. Instead of analyzing all conversations and events, this study specifically focus on certain scenes related to matchmaking problems in Marah Rusli's *Sitti Nurbaya* and Jane Austen's *Pride and Prejudice*.

1.6 Research Method

This subchapter explains the method used to conduct the study. It covers research design, data source, data collection, and data analysis.

1.6.1 Research Design

Since the analysis of this study is carried out by analyzing two literary works, i.e. Marah Rusli's *Sitti Nurbaya* and Jane Austen's *Pride and Prejudice*, the research design of this study occupies comparative literary criticism. Comparative literary study has indeed a tendency to relate a literary work of certain culture and compare it to another different culture and language, which is so called cross-cultural and interdisciplinary study, such as history or another social condition including social movement taking part of the emergence of particular literary works at certain time and era (Zepetnek, 1998).

The relation between literature and other influencing aspects like history, politics, philosophy, etc, is the characters of intercultural or comparative literature concerns (Wikipedia.com). Thus, this study, analyzes how matchmaking practice is established in western and eastern culture and how it also becomes the problem of social condition.

Since this is not merely about how the characters respond the matchmaking practice but also investigating the practice taking place in British and Minang historical culture and societies, this study uses comparative literary theory to criticize the two different literary works coming from different culture and languages. It aims to find gender issues in patriarchal western and eastern societies causing matchmaking problems in Marah Rusli's *Sitti Nurabaya* and Jane Austen's *Pride and Prejudice*.

To deal with the problems on how women are placed in low gender stratification in the society, the analysis toward matchmaking problems in both Marah Rusli's *Sitti Nurbaya* and Jane Austen's *Pride and Prejudice* is seen through feminist point of view.

1.6.2 Data and Data Source

The data sources of this study are an English version novel entitled *Sitti Nurbaya* by Marah Rusli, translated by George A. Fowler, published by Lontar Foundation 2011 containing 381 pages and Jane Austen's novel entitled *Pride and Prejudice* published by Modern Library in 2000 containing 279 pages.

The data of this study are the sentences, conversation, or dialog between several characters dealing with matchmaking problems. In Marah Rusli's *Sitti Nurbaya*, the investigated dialogues are between Nur and her father, Nur and Datuk Maringgih, and Nur and Samsul Bahri. Meanwhile, in Jane Austen's *Pride and Prejudice*, the dialogues mostly involves Elizabeth and her parents (Mr. and Mrs. Bennet), Elizabeth and Mr. Collins, and Elizabeth and Mr. Darcy.

1.6.3 Data Collection

The data are collected through close reading activity in order to get the general information about the whole story. After doing close reading, it is continued by marking many words or statements in the novel related to matchmaking problems. After being marked (underlining or highlighting particular sentences indicating matchmaking problems), the data are collected. The whole processes and steps are done in collecting data in both novels. The final process is choosing and identifying the data such as how the main characters respond the matchmaking problems, and selecting the most appropriate ones by simplifying and classifying them based on the matchmaking problems in both novels.

1.6.4 Data Analysis

The process of analyzing the data is done after all data are collected. The data are reduced in order to get specific information about matchmaking problems presented in Marah Rusli's *Sitti Nurbaya* and Jane

Austen's *Pride and Prejudice*. The next step is categorizing the data according to the responses given by the main characters towards matchmaking problems. Then, the data are analyzed using feminist approach for seeing matchmaking problems and women's position in decision making of marital life. The final process of analyzing the data is drawing the conclusion. The conclusion should answer the statement of problems and is related to research objectives of this study.

1.7 Definition of Key Terms

This section elaborates the definition of common key terms used in this study. It aims to ease reader's understanding upon the discussion of this study.

1. Matchmaking according to Huffington Post (2011), is the family affair in which parents or relatives take part in matching their children to another man or woman to marry. In other words, the spouse-will-be is chosen by the third party. However in this study, matchmaking also leads to forced marriage, such as in *Sitti Nurbaya*, the father took part in the match of Nurbaya to Datuk Maringgih; meanwhile, in *Pride and Prejudice*, the mother is involved in matching Elizabeth to Mr. Collins.

2. Patriarchal refers to the lineage in men's line caused by economical factor that gives men privilege to possess public's authority, that men have power to control everything in social interaction (Collins, 1985). British people and *Minangkabau* people preserve patriarchal system in the society as it is shown in Jane Austen's *Pride and Prejudice* and Marah Rusli's *Sitti Nurbaya*.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter discusses the historical development of matchmaking in western and eastern culture, matchmaking in British and *Minangkabau* patriarchal society as the setting of Jane Austen's *Pride and Prejudice* and Marah Rusli's *Sitti Nurbaya*, gender stratification in marital life, attitude of women characters toward matchmaking, the impacts of matchmaking in women's life, the nature of comparative literature studies, and several previous related studies that enrich ideas to this study

2.1 Comparative Literature

Comparative literature is derived from French *Litterature Comparée*. This controversial field and theory was first appeared in France in the beginning of nineteenth century (Zepetnek, 1998). Bassnett (1990) argues that there is no definite point regarding this theory that influence many numerous contrast perspectives upon it. In short, conducting comparative literature study has not yet found a fixed norm except observing and enriching study of literary works with more developed theory.

Historically, comparative literature is that it was used to display its focus on European literatures which then later on was European and American literatures. Currently, this theory is paying much attention to other national literature that its national literature (Bassnett, 1993. Zepetnek, 1998).

Comparative literature has reached many parts of the world in the last few decades. As the results, comparative literature becomes the new global external perspective of literary criticism.

According to Zepetnek (1998), there are three principles of comparative literature theory. First, the idea of comparative literature is the knowledge of more than one literature in different language and/or involving other knowledge or discipline for analyzing literary works. Second, *the other* is comparative literature's ideology, which means that the literature itself is that a marginal literature in its meaning of genre, text types, etc. Finally, since theory of comparative literature deals with different literary works across nations, the intrinsic value of this analysis is to facilitate interdisciplinary and cross-cultural study of literature as well as the history that evokes the subject and the form of compared literature.

Since comparative literature's basic definition is a study of literary text and its relation with other disciplines or literary areas such as sociology, history, economics, the history of the book, geography, etc. the most important highlighting point of defining comparative literature is that this theory presents an engagement between literary works with other area (Zepetnek, 1998). The point is that, comparative literature theory is an analysis of two or more literary works that observe its similarities or differences and see those literary works in deep critical analysis from what other aspects involved in the works intrinsically or extrinsically such as social and religious movement, etc.

In conducting the study using theory of comparative literature, first the compared literary works must be from different country and culture. Thus, it required to translate the other literary works so that the meaning can be comprehensively delivered. The process of translating is the very important part in conducting comparative literary analysis (Zepetnek, 1998). The next is that, seeing the other perspective that involves the existence of that work, such as the involvement of other aspect of study and analysis as the most important thing in doing comparative literature. Since then, literary works are often considered as the representation of particular culture because they tell about the condition and social life of that culture; thus, any supporting aspects that built the story is necessary to be taking into concern.

However, the weakness of this theory is that it does not have clear limit in terms of discipline or focus of study. Therefore, the last step in conducting any study using this theory is that, it is important to put the limitation regarding any relevant focus aimed to ease the process of analysis of certain literary works (Zepetnek, 1998). The point is that, the discipline limitation should not be too broad and yet not too narrow either. Finally, the process of analysis is done by comparing any similarities presented by those different cultural background of those different literary works.

In conclusion, the concept of comparative literature theory proposed by Zepetnek is used to combine, study and compare cross cultural literary works through other discipline. Literatures are not united by language, but by social, cultural economic, philosophical and religious movement as well as political environment (Zepetnek, 1998). In other words, the element inside of literature is not merely the structure of language, but something beyond it as mentioned above.

2.2 Historical Development of Matchmaking

Culture is anything that live along with society, the way they think, the way they dress and what they belief whether it is right or wrong and good or bad for them (Browne, 2008), including matchmaking practice. Matchmaking is widely practiced by most parents because they believe that they possess the greatest power to dictate any rules in the family including the marriage of their children.

In tracing down the development of matchmaking within centuries, it is important to identify the history on how matchmaking practice first emerged. An ancient Greek literature in Hellenistic period (ca 300 B. C - A.D. 300) told a story about matchmaking. It was a very popular literature telling a full sentiment of romantic plots about an orphan boy who ran away with an engaged girl (Hadas, 1950. Collins, 1987). Perhaps the emergence of that story was identified either as the beginning of matchmaking practice or as a witness of matchmaking practice that had been done long time ago before that ancient literary work was written. Since most stories in famous literary works referred to the author's social condition, the ancient story was the representation of the ancient community's life.

The history records that half of all princesses born between 1035 and 1482 were married by fifteen years old and some were married off by nine years old under political fellowship with another state and dynastic marriage concern (Collins, 1987). There was no chance for those princesses to marry the man they chose since they were engaged to a prince they hardly knew in the age that they

did not yet even understand about themselves. Some other immature children were betrothed just right after they were born.

The matchmaking of young women practice continued until the 18th century. The practice became more familiar and common (Srishy and Lucy, 2014). The 18th century literary works often adopted the story of a princess who was matched to a prince and they were married on behalf of their kingdom honor and prosperity. Moreover, matchmaking of young women led to an early marriage practice was portrayed in many famous literary works including Shakespeare's *Romeo and Juliet*. The practice of marrying a very young daughter was common as Juliet's mother said that she was younger than Juliet when she got married. In fact, Juliet was thirteen at that time (Collins, 1987).

The practice of matchmaking accepted in the past because they did not interfere their private feeling as the reason to get married. However, it did not mean that people in the past did not have desire or love to the opposite sex. It was just because they did not take love as the reason of marriage as they separated their ideas of love with the ideas of marital life (Collins, 1987). Marriage was always been different matter of love. Therefore matchmaking in the past, in some cases, accepted the economic, politic, or power as the motive of marriage.

Another example on how people in the past neglected love as the motive of marriage was the rule of Tribal Kinship that one should only marry one's cousin on the father's side but not on the mother's side (Collins, 1987). This rule was believed as the local norms or tradition that should be done by all society.

However in other cases, matchmaking was in the form of enforcement done by parents to marry their daughter off to a man they barely know. As the result, forced matchmaking practice was opposed by large society. The opposition was in the form of spreading notions that matchmaking should not be practiced. Nobody was satisfied with forced matchmaking practice either in western or eastern communities. In the west, for example, the case of matchmaking was commonly found in London and Africa while in the east, the issue of matchmaking is largely found in India and Indonesia (Shrisy and Lucy, 2014)

Parent's involvement in daughter's marriage, especially in matchmaking, was driven by the spread notion that parents were the investor upon their daughters because they had given their daughters good education and anything (Rubio, 2014). The effort to rise daughter then was seen as the investment in order to have full authority upon the daughters. Therefore, parents could match her to the man they wanted.

Furthermore, the rejection of forced matchmaking appeared as the form of literary works that reject the idea of forced matchmaking by presenting a conflict of the problematic matchmaking in the society (Fernea 1985). Literary works are preformed as the critics toward social practice of forced matchmaking and mostly presented the problem from women's perspective, showing that in this case women are suffered by male domination.

By the mid-twentieth century, the era of love revolution took part and the modern marital life began. The first emergence of modern life had changed many

aspects of social condition, including society's perspective upon marriage. The fundamental idea of love revolution was to join love with marriage. That integration of love and marriage had changed how people in modern life gave opinion about love to be the motive of marriage. Since then, the marriage motive had always been because of the couple's love and people began feeling embarrassed to have another reason except love to marry someone. Love revolution caused people believe that love is the best consideration of their ideal marriage (Collins, 1987).

However, this lovey-dovey story of love revolution did not last until the 21st century. The practice of matchmaking was coming once more and introduced in certain culture as a new culture. This new matchmaking practice appeared in television program with many singles applying to be the participant. In many parts of the world, there were agents of dating that gave the participants a service to find their mates. In Indonesia the program of matchmaking was known as *Kontak Jodoh*, in U.S. it was called as *millionaire matchmaker*, in London it was *Unchained*, etc. this technological service date has represented matchmaking in different way but of course did not eliminate the basic essence of matchmaking.

The writer claims that the 21st century matchmaking with the traditional steps is different in some aspects. The modern matchmaking is a program willingly entangled by the couples and their matched relationship and publicly exposed by media to society. While the traditional one is a private affair between parents and their daughter in which most of the traditional matchmaking involves parents' enforcement.

To conclude, matchmaking practice had lived within society's culture and tradition since long time ago. Its development spread all over the world emphasizing the patriarchal system upheld by most society in diverse nations within centuries. But society's consciousness upon its disappropriateness toward women's right has caused rejection in reinforcing matchmaking practice lately. Thus, recent society began to believe that matchmaking practice somehow should be neglected and they started giving freedom for women to have their personal decision upon their marriage.

2.3 Matchmaking in West Patriarchal society

In identifying west culture it is too broad to discuss the whole customs existing in the west countries. Therefore, this study specifies the west culture as presented in the setting of Jane Austen's *Pride and Prejudice*. British nation, UK is the specific country that may cover the most cultures in the west, especially, the setting of Hampshire, a small town in UK. Therefore, the reference of west culture is simplified as British culture and the patriarchal system refers to Jane Austen's *pride and Prejudice* as one of British literary works.

The story of matchmaking has spread in British since 16th century as practiced by the elite and became the motive of marriage for economic or political interest (Dobosiova, 2006). British people hold very strict norms of social class and race. This condition presumably became the reason on how parents were marrying their daughter to an agreeable man that could change their family status.

Among British aristocracy, motives for marriage were still confusing, but all aspects began to recognize the need of important affection of a daughter from a

father. Some girls still let themselves to be guided by their parents into more or less blinded marriages (Collins, 1987). Parent's intervention upon their daughter's marriage became more and more common and it was seen as the right thing to do. The attempt and motive offered by parents was in the style of affectionate way of parent and child. Their effort to marry off their daughter was by not considering their daughter's love to marry a suitable man. In the end, the ideal man for their daughter must be determined by their parents.

The effort of maintaining matchmaking in British culture affected social acceptance toward that practice. It affected a notion that matchmaking was a normal practice. Thus, social consciousness was constructed through parent's point of view instead of the daughters, in this case women. So that, the consideration of conducting matchmaking was that parents know best and well experienced in marriage cases (Shrishy and Lucy, n.d.). Therefore, British society believed that a daughter should obey her father's dictation and order.

The system of inequality applied in social rules, policy and social institution was built by ideologies (Ore, 2009). Then how was the ideology that affected inequality system constructed? There must be a strong power that built the ideology and was capable of controlling social life. It might be collective agreement toward male domination in British patriarchal society that caused social acceptance toward matchmaking practice. In the end, matchmaking was considered as common phenomenon in British society.

Being traced back to the history, gender segregation was supposed to be a working allotment between men and women in gathering food and controlling the

security. Both sexes were taking part in gathering food (Collins, 1987). On the contrary, within the condition of constantly fight, men tended to fight against the enemy because they were physically stronger compared to women; thus, the women's role in the security was not involved as the contributors. In other words, women were seen as the object that should be protected. Therefore, men possessed a very exclusive position in society while women were subordinate to men (Collins, 1987).

What was evident in British social system either in the past or today was patriarchal society; the lineage is determined from male line and patri-local household or community. Men should bring their wives to their kinship and community (Collins, 1987). As the result, patriarchal was not merely seen as an ideology, greater than that, ideology was seen as a culture preserved by global society.

Legitimacy or authority in social interaction and institution must be determined through gender line. Patriarchal was British dominant culture shared as a perspective by the majority of people, along with being white and unequal (Browne, 2008). British dominant culture did not seem to stop in that point. Those who were white and men were having the top rate and status compared to others; females, minority ethnic groups, and men in color (Browne, 2008); so, they had power to control everything in life.

In the society of patriarchal, the practice of matchmaking leading to arranged marriage was the idea in which parents had invested their time and money to educate their children so that they had the authority to marry their

daughter off to their chosen man (Rubio, 2014). The notion of “parents know best” was the fundamental idea of matchmaking since marriage possessed patriarchal potential heritage as an institution (Grana, 2002). British parents often legitimated the practice of matchmaking. Therefore, British patriarchal culture had definitely claimed matchmaking as part of culture.

2.4 Matchmaking in East Patriarchal society

Eastern territory covers over million islands and different ethnics. However, East in this study is specifically projected toward Indonesia. The study presents *Minangkabau* as the chosen culture since the setting of Marah Rusli's *Sitti Nurbaya* is in *Minangkabau*. *Minangkabau* can cover the system or pattern of patriarchal system and represent most eastern cultures because it is the only culture in Indonesia resembling Melayu.

Minangkabau owns a unique culture in Indonesia because it gives more authorities to women, matrilineal. *Patrilineal* is defined as the inheritance of family running to the son as the lineage being traced through male line; on the other hand, matrilineal (and *matri-local*) is the division of men's resource and inheritance through their mother's house (Murphy, 1957. Collins, 1987). In such matrilineal culture, women often own power in their kinship. *Minangkabau* culture is holding matrilineal and *matri-local* family system. But it is not women in their kinship of *Minangkabau* is matrilineal system which possesses the greatest power to rule their kin (Collins, 1987).

In fact, there is still limitation that women are not supposed to make any decision, including the marriage of their own children. This unique system, i.e. where women possess kinship power yet do not have right in making serious decision related to marriage, is because *Minangkabau* both holds matrilineal and patriarchal system in society. Thus, women do not resist toward men's power because even if the inheritance is traced down through women's line and women are the leader in kinship, the women are still under their brother's (*mamak*) power, especially in making crucial decisions. The matrilineal system and its behavioral model, as well as sociopolitical organization, is based on *Minangkabau*'s tradition and belief, upon the so-called *adat* (Schrijvers, 1977).

One of concrete example of *patri-local* system in *Minangkabau* is the responsibility of woman's brother, not her husband, towards her children (Alex, 2013). Apparently, it is because the lineage is counted from the women's line. But women do not have a complete power or authority to manage their kin even to influence the decision making. In fact, there is no decision in the family coming from women (Schrijvers, 1977).

Women do not have full authority as decision makers in the family even if they are the leader in the family tree, as the lineage is traced through women's line. However, the system of patriarchy is operated by *Minangkabau* culture which means that a man is the decision maker of any social problems or family affair, not to mention including marriage case. A brother of a woman is the one who has the power to decide whether his niece should be married or not. Thus, matchmaking is practiced in *Minangkabau* Culture under the uncle's concern.

Matchmaking is very common in Minang tradition. The one who arranged the marriage is *mamak*, women's brother. All the consent of choosing the spouse is fully given to the *mamak* (Schrijvers, 1977). Since arranged marriage is something very normal in Minang, the ideal marriage is marrying a cross cousin, father's sister's son, and must be from the same village. This marriage motif ideally is a forced motive, since the *penghulu* prefer to marry the spouses under those requirements mentioned above. Moreover, *Minangkabau* girls are usually married off when they were teen in order to prevent any intimate relationship before marriage (Schrijvers, 1977). Religious norms influence *Minangkabau* cultural norms and values.

To sum up this section, the writer comes up with the idea that *Minangkabau* Society is a unique culture that runs the system of matrilineal and patrilocal at the same time. This jeopardy systems in fact does not freed women from men's domination, including in matchmaking case. Patriarchal sytem has involved *mamak* as the subject to force his niece marry his chosen man. Since *Minangkabau's adat* tolerate the custom of matchmaking, this practice is still widely accepted by Minagkabau society.

2.5 Attitude toward Matchmaking

Matchmaking practice in this study may be viewed through social respond perspective. Investigating the attitude of the society toward matchmaking practice should be done prior to drawing conclusion whether they mostly support or reject the practice.

Attitude according to according to Taylor. Shelley.E, at al (2009) is a person's evaluation that causes an action to an object, issue or people. Attitude is based on the three main aspects; *affective component*, *behavioral component* and *cognitive component* (Taylor. et al, 2009) Affective component deals with the emotion or feeling toward something which might be positive or negative stimulus and respond. Behavioral component is the way people act and respond particular condition or stimulus. Cognitive component is the idea or point of view of certain case, and stimulus, such as fact, knowledge and believe (Taylor. et al, 2009).

Taylor (2009) argues that theory of attitude psychologically involves social behavior. She identifies some aspects that explain the pattern on how a person behaves in different attitudes, how an action is performed by a person and how somehow it is changed. Two of which are; Cognitive Consistency and dissonancy cognitive.

Cognitive Consistency defines an attitude in which a person often tries to get the coherence or relation between his/her action and mind. Therefore, they often seek the meaning of every behavior they do. This typical behavior usually possess consistency attitude that a person will not do anything inconsistent, which means that they will fight for anything to minimize the inconsistent behavior they might perform (Taylor, 2009). The concept of inconsistency in this case means anything that is not in line with someone's commitment or believe upon particular condition that requires a behavioral response. Meanwhile, Cognitive Dissonance deals with the enforcement of consistency behavior yet they often fail to be

consistent to hold on their personal believe. Finally their action is often in opposite of that. *Dissonance* according to Taylor (2009) means different or inappropriate. It is an action which is different from one's character and belief.

There are some factors that drive a person performs inconsistent attitude. First, *attitude-discrepant*. This factor pulls a person to perform different action in opposition with what it is supposed to be because she/he faces the unexpected reality or condition. Second, threat. A threat often causes inconsistent attitude. The more a person receives a threat, the more she/he performs inconsistent behavior. Third, commitment. A commitment upon one thing sometimes can change a person's behavior. Last, consequence. When a person has chosen a wrong decision, she/he must keep that decision and face the consequence of that. It often triggers inconsistent behavior (Taylor. et al, 2009).

In brief, a person's action is not purely based on his/her characters or principles but one situation and condition may also affects one's behavior.

2.5.1 Cognitive Consistency attitude

Cognitive Consistency attitude is described as an attitude that shows consistent pattern of a performer. Consistency here means that the action performed is the result of her/his opinion toward one condition. Thus, the consistent action is the example of a persistent character that she/he will prevent inconsistency (Taylor, 2009)

2.5.2 Cognitive Dissonance attitude

Cognitive Dissonance attitude is the opposite of Cognitive Consistency attitude. This typical attitude is performed by a person who fails to establish the consistency of her/his decision. The attitude which is different to her belief and character is determined as the type of Cognitive Dissonance attitude (Taylor, 2009).

This kind of inconsistency is caused by several factors, such as discrepant attitude, threat and commitment. Discrepant attitude is considered as the basic type of the inconsistency behavior. This factor often causes a person to perform an action that his/her intuition does not tell him/her. It is somehow the condition that a person unconsciously performs an unexpected attitude (Taylor, 2009).

Another factor that causes a person to perform dissonance attitude is threat. Threat is the most powerful factor that intimidate forces someone to do in opposite of her/his intuition or willing (Taylor, 2009).

The last factor of performing the dissonance attitude is commitment. This factor does not have strong oppression effect to a person is changing his/her consistency (Taylor, 2009). However, if it is seen from negative perspective, for example a commitment for keep maintaining one mistaken decision, this factor might be the hardest factor that causes a person suffers a lot in doing that he/she does not agree with.

2.6 Impacts of Matchmaking

Huda (2009) argues that there are two main aspects that cause the practice of matchmaking. The first trigger is parents' domination. Huda (2009) believes that parents domination has placed woman not only as a subordinate society but as triple subordinate, first: parents domination toward the marriage of that woman; second, when she is already married, she is under her husband's domination; third, culture and tradition hold or demand woman to live peaceful with her husband and become the subject of financial dependency toward her husband.

The second trigger is the inability of making decision. Ideally, marriage is conducted by mature man and woman and must be based on love because the love can be the "medicine" for the fight in the middle of marital life. This inability of making decision is the impact of parents' domination that make women ignore her own wish (Huda, 2009). As the consequence, matchmaking affects women's condition in such aspects as psychology, economy, social and health (Huda, 2009).

Matchmaking that leads to forced marriage gives bad influence toward women's Psychology (Huda, 2009). Women are the victim of forced matchmaking under parents' domination and dictation. Society will also demand the women to behave in good way, serve her husband well, and follow husband's order and kin. In this condition, women face a kind of dilemma and a feeling of being cornered. In the society's eyes, the role of women follows the husband's order. When there is a problem regarding the marriage, social punishment will be sent to women.

This situation makes woman have *self-concept* upon herself. Entering the environment they do not expect has driven them a lot of pressure. There are feelings of confuse, worry, pessimistic in seeing her future life, which sometimes lead her to blame her own fate, husband and family. Moreover, the victim of forced marriage may feel anxious and perceive herself as having no power and authority to decide anything in her life. If she reject or rebels, she will be socially punished for not following the general tradition.

Economically, matchmaking affects women's finance (Huda, 2009). As a woman becomes a wife, her whole time should be given to her husband. It means that she was fated to be financial dependecnee to her husband. As the consequence, the only financial source is the husband who possesses power in family. Hence, it is possible that women can loose her independence and promising job (Huda, 2009) due to the husband's order. In the end, she must obey her husband's order even if she does not happy to do that.

Socially, women must adapt to the new environment after marriage (Huda, 2009). Marital life with husband's kin must be much more difficult in matchmaking motive because she has to push herself into the new life of her husband's family and try to adapt new environment. As the consequence, she feels like being cornered and she being more sensitive toward her husband's family. Sensitive here means that she might easy to get hurted by any criticism sent to her from her husband's family if she does anything considerd inappropriate or uncommon to her husband's tradition.

In health aspect, matchmaking gives a negative effect for women's reproduction. Because the women's heart reject to accept her marriage to the matched men, she does not feel happy to have an intimate relationship to her husband. This condition affects negatively to her sex-relation to her husband and leads to an unhealthy sexual relation (Huda, 2009). If this happens, the woman might reject the her husband's wish to have an intercourse. Otherwise, she intercourses with her husband but her heart rejects what she does or perhaps she regrets it. This might influence her mentality and she might gets mental and physical illness.

Those negative impacts of matchmaking are considered as violating women's right and make women as the victims of social practice. Patriarchal system that sees any social aspect through men's eyes has caused severe problems toward women.

2.7 Previous Studies

One of related studies is entitled *Refleksi Peran Perempuan dalam Novel Indonesia 1900–2000* by Else Liliani and Esti Swatika Sari (2010). This study aims to describe women's roles, problems, and ways to solve the problems reflected in Indonesian novels in the period of 1900–2000. They conclude several important points. First, women's participation in social life such as education, business and social movement is subordinated to man, as well as their role in family life as wife and mother. Second, women's problems represented in those novels are mostly related to domestic problems such as gender segregation,

violence, financial dependence, psychological issue, and nationality. Third, most problems are caused by the diverse nationality, patriarchal society, religious values, gender construction, politics, and financial dependence. Fourth, the characters' attitudes toward the problems are in the form of submission, opposition, and escapism (Liliani and Sari, 2010).

Marah Rusli's *Sitti Nurbaya* is one of famous Indonesian novel telling about the role of women in the society and how the problems are solved by women. Liliani's study is obviously related to this research in the point of seeing the position of women and how they face the conflict of male domination, in this matter is matchmaking problem commonly happens in patriarchal society. Moreover, it contributes the idea on how women's role and problems in patriarchal society written in literature of 90s and 20s.

The second related study entitled *The Oppressed Women by Culture and Marriage in Conflicts as Reflected in Nathaniel Hawthorne's "The Scarlet Letter" and Marah Rusli's "Siti Nurbaya"* by Suriani Djafar (2015). It tells about *The Scarlet Letter* and *Siti Nurbaya* which portray stories of never ending oppression of women by culture and marriage. Therefore, women characters in these novels face many conflicts (2015). Djafar's study contributes to this study in terms of giving insight about how feminism acts upon the issue of the oppressed women in marital life. As the focus of this study, the problem of oppressed women is in line with the problem of matchmaking tradition commonly practiced in British and Minang Culture as portrayed in Marah Rusli's *Sitti Nurbaya* and Jane Austen's *Pride and Prejudice*.

The main focus study of the journal is the oppression faced by women characters in those two novels. The analysis involves background of culture in the raise of conflicts upon marriage in the story. From this research, it is found that Hester in *The Scarlet Letter* is totally humiliated (2015), shamed, marginalized, oppressed, pressured by the conflict between woman and society, woman and man, woman and herself. Whereas, Nurbaya in *Siti Nurbaya* is totally dictated, shamed, humiliated, crushed, oppressed the conflict between woman and *adat* (customary law), woman and man, as well as woman and herself (2015). The study conducted by Djafar enriches the discussion of this study in terms of how women are presented in literary works as the oppressed object worthily dictated in making decision of matchmaking including forced marriage. Women are not free from *adat* and other norms that bond them tight to act and make decision.

The third related study of Amber Naz Haydar is entitled *It's a Woman's World: Feminist Themes from "Pride and Prejudice" to "The Lizzie Bennet Diaries"* (2014). It discusses about how the women characters' perception towards men in both novels by Jane Austen. It is told that the feminist idea in both *Pride and Prejudice* and is influenced by Jane Austen's being a feminist (2014). Therefore, some of her works contain feminist idea taking the position of a feminist. Furthermore, Haydar believes that the novel is influenced by the rise of feminist critical theory in the 1970s, so that Austen's novels had been controversial in the portrayal of eighteenth century society and the role of women at that time.

The relation of Haydar's research to this study is in giving the perception of Elizabeth's idea about man, which also affects Elizabeth's responses towards her matchmaking. Moreover, Austen's perspective towards women's pride is presented in her novel. It is clearly seen on how Austen tries to reject the idea that women should be treated as an object in need of an agreeable man in marriage.

Another relevant research is done by Sanja Dalton (2012) entitled *Feminist Literary Criticism in English Literature (How does it apply to 'Pride and Prejudice' -by Jane Austen?)* published in "Feminist Literary Criticism in English Literature" Dalton (2012) analyzes the feminism views in Jane Austen's *Pride and Prejudice*. She found several conversations that show how Austen presents her ideas about feminism through the story. With the imposition of entitlement in Austen's novel comes a pressure for women to marry and search for a husband to attain a better life.

According to Dalton, the character of Elizabeth in *Pride and Prejudice* is the perfect figure and the real example of a feminist woman because Elizabeth does not allow anything to interfere her happiness. Thus, anything that Elizabeth did is considered as there is no common woman bravely did, especially having a notion that men and women are equal. According to Dalton, Elizabeth is indeed a third wave feminist example because in the end she gets what she really wants (Dalton, 2012). As feminist literary criticism advocates equal rights for women, the character of Elizabeth acknowledged herself equal to the upper class man. This study analyzes Elizabeth's refusal to matchmaking.

Those four related studies have some significances that contribute the discussion of this study. However, unlike those four researches that highlight general problems in feminist approach such as gender inequality represented in the novel, the women being oppressed in the story, the author's profile as a feminist or whether the main character is presented as a feminist figure in the story, this study specifically discusses how matchmaking practice in Marah Rusli's *Sitti Nurbaya* and Jane Austen's *Pride and Prejudice* have violated women's rights as the free creatures.

What does not appear in any previous researches is the rich comparison of culture of Eastern and Western culture represented in Marah Rusli's *Sitti Nurbaya* and Jane Austen's *Pride and Prejudice* that lays beneath the matchmaking problems. This idea of comparing the two different literary works of different culture and background should be the uniqueness of this study compared to those four related studies above.

Moreover, the interest of this study is to observe whether or not background culture affects the society's behavior and way of life in seeing the same problems. Thus, the issue of matchmaking challenges this study to figure out how cultural background affects the narration of story through analyzing the responses given by the characters as well as the impact of matchmaking practice toward the women characters in both novels.

Chapter III

ANALYSIS

This chapter discusses the result of the study related to matchmaking practice as the problems in Marah Rusli's *Sitti Nurbaya* and Jane Austen's *Pride and Prejudice*. The discussion covers the society's influence in fostering matchmaking practice, second, the women character's attitude in matchmaking practice and, third, the impacts of matchmaking practice toward women characters.

3.1 The Family's Influence in Fostering Matchmaking Practice

Matchmaking is the root of every arranged or forced marriage cases widely happen in the world. This practice then becomes the main topic of discussion as it is rejected by large society. The oppositions of matchmaking practice are presented in many ways such as in direct opposition and rejection through literary works. Two famous and influential literary works of British and Indonesia, Marah Rusli's *Sitti Nurbaya* and Jane Austen's *Pride and Prejudice*, come up with the idea of rejecting matchmaking practice.

Unfortunately, the practice of matchmaking is tightened by the society's support in preserving this custom. The family's influence toward matchmaking practice is presented in both novels in several ways, i.e. that the people take financial profit from matchmaking practice, spread myths in conducting

matchmaking practice, and give social punishment for those not following matchmaking practice.

3.1.1 Taking Financial Profit from Matchmaking Practice

Both Marah Rusli's *Sitti Nurbaya* and Jane Austen's *Pride and Prejudice* presents the idea of parents involvement in matchmaking as well as society's influence in fostering that practice. Both novels show very significant factor that drives most parents in the two different traditions in preserving such a custom; mercenary motive of matchmaking.

According to Collins (1987), family is the smallest unit in the society. Starting a family requires a very exclusive preparation in order to have an ideal marital life. However, parents simply relate the idea of ideal life and happiness with the amiable financial condition of the man. Therefore, matchmaking practice under financial consideration commonly occurs.

A matchmaking based on economic factor was not seen as parents' intrigue upon their daughter's marriage as long as they say that this is for her best. However, a forced matchmaking seriously happens and puts economic factor as the reason of forcing women to the unwanted marriage. Thus, who take the profit from that seems to be nobody but the parents. Most parents, in western and eastern culture underlay the financial factor as an important reason of marrying their daughter off to the agreeable, rich man.

Pride and Prejudice is Jane Austen's masterpiece widely read since its immediate success in 1813 (Wang & Liu, 2011). Jane Austen presents the

common notions of society that put economic factors as the reason of conducting marriage. Matchmaking is often seen as the way out of any financial issue. The more dependent a woman upon the economic factor, the less she can expect to marry her ideal man. She must accept the marriage proposal designed by her parents, which is based on financial consideration.

In *Pride and Prejudice*, the tendency to see marriage in economic affair is seen in the following statement of Mr. Bennet to her wife;

'It certainly is a most iniquitous affair,' said Mr Bennet; 'and nothing can clear Mr Collins from the guilt of inheriting Loungborn. But if you will listen to his letter, you may perhaps, be a little softened by his manner of expressing himself' (P&P. p.57)

That quotation presents the idea that Mr. Collins is a lucky man who inherits the Loungborn. But this unfairness of Mr. Collins pointed to be the inheritance of Loungborn instead of Mr. Bennet which in fact is the man who take care of the house should receive the reality of having no son in which he cannot inherit his house to one of his daughters. Thus, the “unfairness fate” of Mr. Collins smartly turn to the marriage proposal to one of Mr. Bennet’s daughters. “*you may perhaps be a little softened by his manner of expressing himself*” means that Mr. Bennet assumes that his wife might be satisfied with the offer of Mr. Collins to marry her daughter as the requirement to still possessing the house.

Moreover, marriage is often seen as the only way to inherit or maintain family’s wealth and property, and matchmaking is seen as a solution to get a husband and a shelter, not more than that;

'But I tell you what miss Lizzy; if you take it into your head to go on refusing every offer of marriage in this way, you will never get a husband at all; and I am sure I do not know who is to maintain you when your father is dead' (P&P. p. 107)

The above statement presents Mrs. Bennet's notion upon the importance of having a husband for having a prosperous life. *"if you take it into your head"* means that Mrs. Bennet criticize Elizabeth's point of view in defining the "ideal" marriage. Thus, the motive of love will never be found as a pure motive of marriage in the novel. Even if the matched spouses are possessing love for one and another, it is just considered as a bonus. Therefore, Mrs. Bennet, having the same idea upon marriage motive of most parents in British society thinks that wealth or prosperity is the source of love, while the sentiment feeling resulted from observing one's behavior is not important to be the base idea to start a family.

Another narrative that deliberates the idea of matchmaking for economic factor is evident in Elizabeth's statement below:

'No; why should he? if it were not allowable for him to gain my affections, because I had no money, what occasion could there be for making love to a girl whom he did not care about, and who was equally poor?' Elizabeth (P&P. p.144)

Elizabeth's statement above implies her notion in giving an opinion toward marriage which most people in her life see as economic affair. She believes that a girl with no money and impressions will not be capable of giving her affection to an agreeable man. *"if it were not allowable to gain my affection because I had no money"* means that her poverty makes her

cannot give her love to a rich man like Mr. Darcy. This economic affair has separated love as the motive of marriage.

Pride and Prejudice highlights the idea that marriage under economic factor is the greatest idea proposed to foster matchmaking as mentioned below;

'Pray my dear aunt, what is the difference in matrimonial affairs between the mercenary and the prudent motive? Where does discretion end and avarice begin? Last Christmas you were afraid of his marrying me, because it would be imprudent; and now, because he's trying to get a girl with inky ten thousand pounds, you want to find out that he is mercenary' Elizabeth (P&P. p.144)

The above dialogue delivers the idea that the society often rejects affection as the model or main concern of establishing a state because it simply is not the concept of happiness they believe, yet the money does. Elizabeth gives an argument about how people in her surrounding, especially her aunt, often judge marriage as the business instead of a true emotional bonding relationship between a husband and a wife.

Just like in *Pride and Prejudice*, *Sitti Nurbaya* Also comes up with the idea of opposing matchmaking practice in eastern tradition. Generally, *Sitti Nurbaya* tells about the story of a matched woman named Nurbaya presented as a hero and a victim of matchmaking problems that was part of *Minangkabau* culture in 90s. *Minangkabau* is one of the most unique cultures in Indonesia (Stark, 2013), for it has a different perspective in dealing with social lineage and power

relation between man and woman. *Minangkabau* performs both matrilineal and patriarchal system in the society.

Sitti Nurbaya criticizes the common motive of matchmaking in *Minangkabau* society. The novel suggests that marriage should not be seen as a business done by parents. The economic motive of matchmaking finally is viewed like selling women than letting them having a happy marriage based on love. Moreover, it is the tradition and culture's involvement that affect society's mind in undergoing matchmaking based on financial interest.

"Is that marriage is seen as a business. In some countries, women are sold to men, and this meant that the man must give money to the women. Here men are bought by women, because it the women who give money to the men. With that kind of custom, men and women are only joined together by the tie of money or desire for good offspring. There is no real binding of love or affection" (SN. p.199)

Nurbaya deliberates her idea in the above sentence that *Minangkabau* tradition, especially in determining dowry for the marriage, has influenced society's perspective upon marriage. She values that in the end, marriage is only defined as the economic interest exchanging wealth and money to a husband-wife relation. In fact, most marriage cases in *Minangkabau* custom is matchmaking motive. Therefore, *"there is no real binding of love or affection"* is defined as an unhappy matchmaking due to economic affair often happens.

3.1.2 Spreading Myths in Conducting Matchmaking Practice

Society is easy to get acquaintance with neighborhood ideas upon something. The spread of believes, ideas and myths are aimed to build the same perspective in seeing one condition, including the practice of matchmaking. One of the beliefs is that parents are possess the rights to dictate their daughters because they believe on having enough knowledge dealing with partnership and marital life. Even if a daughter is mature enough to design her own life, parents' involvement is still required in marriage decision. This belief is implanted inside every parent's mind.

Another "myth" spread by the society for fostering matchmaking practice is that, the success of parents is valued on how they can marry off their daughter to an success man, especially the man who can change a family's fate, either in economic or social status. The more successful parents match or engage their daughter to an agreeable man, the more prestigious they are in the society. On the contrary, the biggest fear owned by most parents maintaining matchmaking tradition is when they fail to marry their daughter to an "ideal" man. Finally, the goal of every woman is constructed only to get married and have a husband to protect her.

In *Pride and Prejudice*, matchmaking practice is told as the main goal of Mrs. Bennet, a mother of five daughters including Elizabeth as the main character. Mrs. Bennet is described as a woman of having no business except marrying off their daughters. It reflects in the following statements;

Jane and Elizabeth attempted to explain to her nature of an entail. They had often attempted it before; but it was a subject on which

Mrs Bennet was beyond the reach of reason, and she continued to rail bitterly against the cruelty of setting an estate away from a family of five daughters, in favor of a man whom nobody cared anything about (P&P. p.57)

The above statement explains that there is nothing more matters that can drive Mrs. Bennet's emotion except the issue of her daughter's marriage. Mrs. Bennet believes that she is the only one who cares about her daughter's marriage. Thus, the only thing that gets her attention is a marriage proposal for her daughters, her sufferance feeling upon her daughter's marriage. The myth of inheriting a house possessed by men instead of women make Mrs. Bennet worries to lose her own house just because she has no son. Thus, she almost cannot accept the truth that no man who cares upon her anxiety including her husband.

Mrs. Bennet is presented as a character that holds common belief upon the successful parents. It drives her to be the one who preserved matchmaking. Her biggest concern is not letting her family status fall down; yet, she wants to be seen as a lucky mother of five daughters who successfully marry her one of her daughters to a great man. It performs in quotation below;

Mrs Bennet treasured up the hint, and trusted that she might soon have two daughters married; and the man whom she could not bear to speak of the day before was now high in her good graces (P&P. p.66)

It denotes the fact that Mrs. Bennet tries to persuade her two daughters to accept the proposal that she has planned about. Her nervous of marrying her daughter is seen through her behavior that even to the man she may not talk to,

now he becomes her main interest to perhaps talk about because she hopes that the man can marry her daughter.

Meanwhile, in *Sitti Nurbaya*, the myth of family's influence in maintaining matchmaking portrays in *Minangkabau* culture in Marah Rusli's *Sitti Nurbaya* is shown as follow;

“but most parents here in Padang don't think of that. Just so long as luck comes their way, they say they are happy and give no thought to their children and grandchildren and future descendents” (SN. p.95)

That statements present the myth of most *Minangkabau* people in *Sitti Nurbaya* often values the marriage as the way for them to gain profit in any aspects. So that, matchmaking is very common practice that they believe can bring happiness for the parents because they have succeed in marrying their daughters. Their consideration of their daughter's feeling upon the marriage is not taken as concern because their main goal is following what common people think about marriage.

Moreover, the notions spread in the society that parents are allowed to force their daughters in matchmaking practice has led to a collective idea that matchmaking is a simple thing to do as well as marriage. Most parents often see the marriage and its profit through their eyes. However, this myth is rejected by Nurbaya in her statement below;

“As you can see, it is not easy to find two people who can be matched as a pair. That's why marriage is so important. It is not good to make it too simple, as our people do. The married couple

will only be happy and well of if the man and woman can agree on things” (SN. p.153)

Nurbaya in her statement argues that most people in her village often matching their daughters to any man instead of letting her to choose her own man. Yet, they blame their daughters if they say that they cannot accept the matchmaking simply because they do not love the guy, so that those parents will accused the daughter for having such a silly idea. In fact, marriage is the effort to unite two hearts in matrimony as Nurbaya’s idea that the married couple will be happy if they can agree on things.

Moreover, *Sitti Nurbaya* presents a notion about the importance of marriage that it should be built by an agreement between the two involved partners and cannot be simply seen as an insignificant relationship. So, it cannot be seen as a simple thing because it involves religion and a vow to maintain the harmonious family together. If a marriage is not based on the trust and commitment as well as love, for sure it is hard to preserve the faithfulness of marriage and the married couple cannot come up with the same argument on one things.

The myth of marrying too old also found in Marah Rusli’s *Sitti Nurbaya*. It presents the idea that most parents are thinking about the probability of their daughter to face the trouble life if she married too old. It reflects in the following statement;

“Usually, old-fashioned people don’t take it into consideration, or even think about such things. For them it’s a disgrace if their daughters marry

when they're old, as if they had no appeal. So they marry them off young"
(SN. p.95)

That statement explains that *old-fashioned* or a very traditional mindset of most people is that the rejection of marrying too old. Society's judgment toward marrying too old attracts the bad perception toward the unmarried old women. Therefore, most *Minangkabau* parents in *Sitti Nurbaya* often forced their daughter to be matched. This traditional matchmaking is given a highly consideration of parent's concern and blessing.

3.1.3 Giving Social Punishment for Not Maintaining Matchmaking Practice

Presumably, matchmaking practice is the only way for Mrs. Bennet to entertain herself. Therefore, the failure of matching her daughter will be the problems of her. Meanwhile, for Elizabeth the match sent to her is a big problem for her future life. Even if it is so, Mrs. Bennet never have the same idea as Elizabeth's rejection toward the proposal which in fact is her plan to get Mr. Collins proposes her daughter because she only feels being threatened by the possible condition of losing her shelter and having an unmarried daughter. Mrs. Bennet's concern toward her neighbors' talk makes her become a nervous lady who admits having a sufferance life. Thus, the social punishment of not maintaining matchmaking is in the form of being alienated and being the object of the neighbor's small talk in the district. The nervousness showed by Mrs. Bennet is apparent in the following dialog;

“I shall not be able to keep you, and so I warn you. I have done with you from this very day. I told you in the library, you know that I should never speak to you again, and you will find me as good as my word. I have no pleasure in talking to undutiful children“ (P&P. p.107)

The above statement means that by not following the “myth” of what to do and avoid, the social consequence should be faced. Mrs. Bennet tries to persuade Elizabeth that the consequence of rejecting the match is unpleasant. Even if the social punishment is not clearly explained in the novel, but it can be implied through the way Mrs. Bennet behaves and worries too much of Elizabeth’s rejection toward matchmaking. Mrs. Bennet tries to ensure Elizabeth that her words is the best for her and that is how people sees it as well, that marrying to a rich man even he is not interesting is the best decision for having a prosperous future because in the end, Elizabeth should not live with her parents anymore. Thus, society will punish her by naming her being an undutiful daughter that she finally must bear the any possible bad consequence of it.

The social punishment can be prevented by following what the majority do, including the matchmaking practice and any activities that bound the society. It shows in the following sentence;

‘But do not imagine that he is always here so often. It is on your account that he has been so frequently invited this week. You know my mother’s ideas as to the necessity of constant company for her friends.’ (P&P. p.136)

The above data indicate that the idea of doing what the surrounding society often does the symbol that she/he is part of that community. Therefore,

neglecting the common activities will cause the ignorance or the rejection from the society. Mrs. Bennet is entailed by her society, especially her friends, and she feels that her society will punish her if her daughter does not marry the man she always talks about. At least she will be the topic of their gossips related to her daughters' marriage. Thus, Mrs. Bennet insists to match her daughters.

Another punishment that the society send to anyone who does not obey the common behavioral pattern is the condition of marrying too old. People's rumor about the one who gets married too old will easily spread in the village and it should be the greatest social punishment for a despair of unmarried woman. Therefore, parent's effort to match their daughter is what most people think as the best way reflects below;

"This preservative she had now obtained; and at the age of twenty-seven, without having ever been handsome, she felt all the good luck of it" (P&P. p.116)

The above quotation illustrate that Charlotte bears the punishment of not marrying young. The society in *Pride and Prejudice* values the marriage as the prosperity of one's life. Therefore, if any women still unmarried in the old age, she can be the talks of her neighbors because, an old lady is seen as having disgrace. Losing good reputation will harm her condition in her life since she will not staying with her parents forever, unless she becomes the center topic of every talks in the village. Thus, most parents are matching their daughters because they worry of their own neighbors' judgment toward her daughters and her family.

Meanwhile, *Sitti Nurbaya* portrays the problem of social norms in the form of following the rules of patriarchal system;

“We are not equal of men in religion, either for men are permitted to marry up to four wives, but a woman may not even leave the house” (SN. p.214)

The statement above illustrates the problem of most women as the victims of forced matchmaking. However, *Sitti Nurbaya* complains about how people in Padang often force a daughter to marry a man instead of forcing the man to marry a woman. As the consequence, the punishment for not maintaining matchmaking is sent for women, to “undutiful” women. By rejecting the matchmaking, women will be punished by the society of being an undutiful daughter. The portrayal of undutiful women is presented by a condition of “leaving the house” or does not follow the rules of that society.

3.2 The Women Character’s Attitude in Matchmaking Practice

Matchmaking is seen as the problems either in western communities reflected in Jane Austen’s *Pride and Prejudice* or in eastern ones reflected in Marah Rusli’s *Sitti Nurbaya*. The attitude performed by women characters are found in two main types, i.e. Cognitive Consistency and Cognitive Dissonance.

3.2.1 Cognitive Consistency Attitude

The typical attitude of Cognitive Consistency performed by women characters in dealing with matchmaking is found in Jane Austen’s *Pride and Prejudice* as the response given by Elizabeth toward matchmaking practice;

'Ay there she comes' continued Mrs. Bennet, 'looking as unconcerned as may be, and caring no more for us than if we were at York, provided she can have her own way' (P&P. p.107)

The statement above presents the idea that Elizabeth's consistency in responding any condition in her life causes her be valued as "having her own way". Her behavior reflects her consistency upon her belief to determine and do what she thinks is right. Thus, she sticks on her consistency and rejects anything which is not in line with her belief.

The main character of *Pride and Prejudice*, Elizabeth, is the best representation of a feminist. Elizabeth's behavior mirrors the quality of herself as an intelligent young woman. Her manner is described in a very sensible way that she deserves the world. Elizabeth is an ideal feminist character that never hesitantly stand on her feet to oppose any practice that she considers unacceptable, including forcing her to accept the matchmaking.

Elizabeth's responses towards the matchmaking is a type of Cognitive Consistency attitude in terms of opposition. Her opposition is performed as follow;

"But really and upon my honor, I will try to do what I think to be wisest, and now I hope you are satisfied' (P&P. p.136)

"my dear aunt, I should be very sorry to be the means of making any of you unhappy; but since we see, everyday, that where there is affection young people are seldom with held by immediate want of fortune, from entering into engagement with each other, how can I promise to be wiser than so many of my fellow-creatures, if I am tempted? Or how am I even to know that it would be wisdom to resist?' Elizabeth (P&P. p.136)

The statement is given Elizabeth's rejection towards matchmaking is visible on how she reacts upon the matchmaking through her point of view that she should not be matched. This strong rejection is presented in many statements of Elizabeth delivered to her mother. Elizabeth shows that there is no negotiation regarding her belief upon one condition of her life. Elizabeth consistency in upholding her belief through her brave action is smartly described as a strong character of a young lady. Her rejection towards matchmaking attracts her effort to stand against anything she considers unwise. Moreover, her bravery has led her to gain her wisdom in deciding any matters related to her personal life.

The enforcement done by Mrs. Bennet to Elizabeth remains useless. Elizabeth's consistent opposition towards the matchmaking is very strong as it is showed how Mrs. Bennet gives up on persuading her to accept the proposal she has set up with Mr. Collin. The rejection causes Mrs. Bennet get mad and persuades her husband to insist Elizabeth instead;

'Speak to lizzy about it yourself. Tell her that you insist upon her marrying him' Mrs bennet to Mr bennet (P&P. p.105)

'Very well, we now come to the point. Your mother insist upon your accepting it, is it not so, Mrs. Bennet?' 'yes or I will never see her again' (P&P. p. 105-106)

The sentence indicates that Elizabeth performs the Cognitive Consistency attitude, which means that she performs an action through her point of view of wise and unwise. Thus, she avoids to do the inconsistency attitude of accepting the match. Thus, it is hard for Mrs. Bennet to persuade Elizabeth in accepting Mr. Collin's proposal.

As having a husband is the main goal of having prosperous living for any woman in *Pride and Prejudice*, Mrs. Bennet feels so sick of having Elizabeth as her child. Elizabeth's intelligence demands a freedom. Meanwhile, Mrs. Bennet as a foolish old lady has judged her daughter as an ignorant young lady who rejects a marriage proposal for a silly reason.

While Mrs. Bennet values love as a foolish idea to reject a marriage proposal, Elizabeth believes that love is the key to create or have a perfect life until the rest of her age that she would willingly share to the one she loves.

'But depend upon it Mr. Collins' she added 'that lizzy shall be brought to reason. I will speak to her about it myself directly. She is a very headstrong, foolish girl and does not know her own interest; but I will make her know it' (P&P. p.104)

She believes that her idea about marriage that should be based on love is should be upheld. Therefore, Elizabeth appears as having different uncommon thought from young ladies whose eagerness is merely being proposed by men. Her different notion in valuing marriage is seen as “a headstrong” and “foolish girl”, which in fact her attitude is driven by her consistent attitude in facing a situation.

Pride and Prejudice presents feminist idea of matchmaking that most of it is creating pain to any women, therefore women should free from parent's dictated;

Elizabeth would wonder and probably would blame her; and though her resolution was not to be shaken, her (Lucas's) feelings must be hurt by such disapprobation. (P&P. p.117)

The idea of freedom showed by Elizabeth establishes in the above notion to bravely oppose and negate woman dictatorship. Elizabeth believes that Charlotte should have been hurt by the match. Charlotte accepts the match because she has no power to reject it, unlike Elizabeth that cannot negotiate to anything that breaks her resolution. Thus, her strong characteristic is seen as a real feminist character that stands against any dictatorship in the family, especially in matchmaking case.

Elizabeth's has gone further to decline any matchmaking practice. She believes that the one who can judge and observe the right man to marry is no one except herself;

'Oh, if that is all, I have a very poor opinion of young men who live in Derbyshire; and their intimate friends who live in Hertfordshire are not much better I am sick of them all. Thank heaven! I am going tomorrow where I shall find a man who has not one agreeable quality, who has neither manner nor sense to recommend him. Stupid men are the only ones worth knowing, after all' (P&P. p.144)

The attitude performed by Elizabeth above shows her consistent cognitive attitude in the form of opposition toward in the matchmaking practice in her society. Thus, she appears as a very careful woman in finding the true man. She basically claims that a man is not enough to be learned once or twice like any man that her mother proposes to marry

3.2.2 Cognitive Dissonance Attitude

Dissonance cognitive attitude is the opposite of the Cognitive Consistency attitude (Taylor, 2009). This attitude is affected by several reasons or factors that cause a person's inconsistent behavior. There are at least five factors

classified by Taylor (2009), but this study only considers three relevant factors that cause the inconsistent behavior done by women characters in dealing with matchmaking practice. Those factors are; discrepant attitude, threat and commitment.

3.2.2.1 Discrepant attitude

Discrepant attitude is found in Jane Austen's *Pride and Prejudice* as performed by Mrs. Bennet.

Mrs. Bennet's persuasion to Elizabeth indicates that she actually does not mean to force her daughter to marry an irksome man;

Not yet, however, in spite of her disappointment in her husband, did Mrs Bennet give up the point. She talked to Elizabeth again and again-coaxed and threatened her by turns. (P&P. p.106)

Elizabeth's attitude shows that she must defend her house from that man. Moreover, her disappointment toward her daughter and her husband because they cannot understand her anxiety make her gives up upon that.

Mrs. Bennet's effort to match Mr. Collins to Elizabeth is the reason that she saves the house from Mr.Collins. It is reflected in the following dialogues;

"I cannot bear to hear that mentioned. Pray do not talk of that odious man. I do think it is the hardest thing in the world, that your estate should be entailed away from your own children; and I am sure, if I had been you, I should have tried long ago to do something or other about it." (P&P. p.57)

Mr Collins had only to change from Jane to Elizabeth, and it was soon done—done while Mrs Bennet was stirring the fire. (P&P. p.66)

What Mrs. Bennet does portrays that she does not exactly want to do that. Her matchmaking effort to marry her daughter to Mr. Collins is not because she likes Mr. Collins but because she does not want to lose her house. Thus, this kind of attitude is classified as inconsistent behavior, i.e. discrepant attitude.

Discrepant attitude is also found in Marah Rusli's *Sitti Nurbaya* as stated in the following statement;

"So I beg you Sam, if someday you have a daughter, no matter what happens, don't force her to marry a man she doesn't like. I myself know the pain and disgust of living with such a person" (SN. p.150)

Nurbaya's confession above shows that her action to accept the marriage proposal sent by Datuk maringgih is not based on her love upon Datuk. In fact, she regrets her attitude which causes suffering in her life. Her confession shows that she has performed an action that violates her Cognitive Consistency.

Nurbaya's status as a daughter drives her to accept the idea that she should do anything for her father although it harms herself;

"If women could divorce, and I weren't bound by father, I certainly wouldn't go on with this match" (SN. p.154)

The situation presented above is the portrayal of inconsistent behavior performed by Nurbaya in facing matchmaking. However, the

dilemma faced by Nurbaya has led her to do the dissonance attitude. The negation of Nurbaya's cognitive in valuing one condition, matchmaking, and performing action as the response of it is the concrete example on how Nurbaya has chosen to particular behavior that she knows it is an unhappy decision.

To sum up, the discrepant factors that cause a person to perform the opposite reaction of her cognitive is the most basic factor of Cognitive Dissonance attitude. By knowing that matchmaking is something that is rejected but still doing it is the example of doing dissonance attitude. Thus, the discrepant factors have caused Mrs. Bennet, Charlotte and Nurbaya's reaction upon matchmaking.

3.2.2.2 Threat

A fear of one thing or condition psychologically affects the inconsistency. Therefore, the threat which is the cause of performing the inconsistency attitude is found in Jane Austen's *Pride and Prejudice* is in the form of fear possessed by Mrs. Bennet to coax her daughter to go to the matchmaking affair;

Where Mrs. Bennet was alone, than she likewise began on the subject, calling on miss Lucas for the compassion, and entreating her to persuade her friend Lizzy to comply with the wishes of all her family. (P&P. p.107)

The above statement illustrates a fear of being a failed mother in marrying her daughter and a fear of losing her estate. Those are the biggest threat faced by Mrs. Bennet that causes her to perform the dissonance attitude. Her fear is showed

how she calls Lucas for the compassion and help to persuade Elizabeth in accepting the match. In fact, the above statement implies that Mrs. Bennet is actually not happy for that, but one condition enforces her to insist Elizabeth to accept the marriage, that condition is losing her house as the previous explanation.

That Mrs. Bennet is threatened by her condition is expressed through the portrayal as the most pitiable woman and suffers a lot in her state. It shows as in following sentence;

Mrs. Bennet was really in a most pitiable state. The very mention of anything concerning the match threw her into an agony of ill-humor, and wherever she went she was sure of hearing it talked of. (P&P. p.123)

Mrs. Bennet is haunted by the threat and fear on her mind, and it definitely lets her down. As the result, she becomes the woman who matches her daughter to any man. *The most pitiable state* shows how Mrs. Bennet is really threatened by her condition of not having a son, so that she must make her daughter marry the man who inherits her house. Her sufferance shows in a condition of *ill-humor*, that there is nothing that can entertain her heart except the news of Elizabeth accepting the proposal.

Meanwhile, in *Sitti Nurbaya*, the threat is expressed through Nurbaya's unconscious behavior she performs;

"Without realizing what I was doing, I ran out onto the veranda and shouted 'Don't take my father, I will marry Datuk Maringgih instead!'" (SN. p.123)

"For me, never mind, it's all because I had to help father" (SN. p.150)

It states that her acceptance toward the proposal is the result of her fear. Nurbaya's greatest fear of losing her father threatens her to accept the proposal. Therefore, her objection toward the matchmaking is easily defeated by the threat that she cannot bear. The regression coming from Nurbaya's statement for what she has done is assumed as the result of her fear to decline the matchmaking.

It concludes that threat has made a person to easily change her consistency. Thus, the action as the result of being threatened is the reaction that is not line with her cognitive. In other words, a threat is the most successful factor to drive someone to do anything that is basically is not her idea and result the inconsistent behavior.

3.2.2.3 Commitment

This typical attitude which is enforced by strong commitment to perform the inconsistency attitude is found in Jane Austen's *Pride and Prejudice* performed by Elizabeth as the following statement;

The discussion Mr. Collin's offer was now nearly at an end, and Elizabeth had only to suffer from the uncomfortable feelings necessarily attending it, and occasionally from some peevish allusion of her mother (P&P. p.109)

The statement above shows that her commitment to reject the matchmaking unfortunately causes her sufferance of her feeling toward her mother. Elizabeth believes that she must not hurt her mother in that way,

but her commitment to stand for her consistency creates the ill-heart of her mother upon herself.

Another commitment factor is the belief of having a argument upon what to do and avoid;

She had always felt that charlotte's opinion of matrimony was not exactly like her own, but she could not have supposed it possible that, when called into action she would have sacrificed every better feeling to worldly advantage. (P&P. p.119)

Elizabeth has shown her commitment to reject the matchmaking and she claims that Charlotte's decision should never be done. Yet, she realizes that she might do the same if she faced similar condition as Charlotte's. Therefore, the commitment factors often drive someone to stick to her decision, such as Charlotte's decision. Once she chose to accept the match, she must keep doing anything that is not her wish to do for her husband such as serving her husband, etc. But, the commitment to keep maintaining the marriage, continually become the factor for someone to perform the Cognitive Dissonance attitude.

In Marah Rusli's *Sitti Nurbaya*, the commitment that causes dissonance attitude is presented through Nurbaya's statement;

"Perhaps you can't imagine Samsu just how crushed I now feel, First, because I have gone back on my promise to you and brought your hopes to an end. Second, because I am being forced to marry Datuk Maringgih" (SN. p.125)

Her promise to Samsu should be neglected and cheated because she has done a great mistake of accepting Datuk Maringgih's proposal. Her

sentences reflects that she must do what she has to do to keep her commitment as Maringgih's wife. Although her commitment is not in line with her willingness, she is prohibited to break her commitment.

To sum up, a person with unwanted commitment is still be tighten up with the decision she/he has made at the very first time, no matter how hard it is. In fact, this commitment has driven her/him to a very difficult, inconsistent position.

3.3 The Impacts of Matchmaking Practice Toward Women Characters

Matchmaking problems affect several aspects in life, especially in women's life in both Marah Rusli's *Sitti Nurbaya* and Jane Austen's *Pride and Prejudice*. The impacts of matchmaking practice are present in four aspects; psychology, economy, social, and health.

3.3.1 Psychology

Psychologically, matchmaking practice harms the mental condition of women because in most cases women are the object that are forcedly entailed to men. Such as in the following statement;

'Oh, if that is all, I have a very poor opinion of young men who live in Derbyshire; and their intimate friends who live in Hertfordshire are not much better I am sick of them all. Thank heaven! I am going tomorrow where I shall find a man who has not one agreeable quality, who has neither manner nor sense to recommend him. Stupid men are the only ones worth knowing, after all' (P&P. p.144)

The psychological problems appear in some pattern of symptom. The symptom found in Jane Austen's *Pride and Prejudice* is the feeling of annoyance upon one condition. The expression of an irksome opinion of Elizabeth toward matchmaking is showed in above statement which can be understood as her sickness upon the idea of matchmaking. In fact, it affects the psychology of Elizabeth in valuing marriage and man. If by the end, due to her family's enforcement to match her, it is possible if then she rejects to marry to any man and remains an unmarried woman until the end of the day. The above sentence is the symptoms of losing interest of any man in Derbyshire.

Meanwhile, Nurbaya in Marah Rusli's *Sitti Nurbaya* argues that matchmaking can cause a troublesome in women's mind upon anything surround her like the following sentence;

"I'm no longer surprised when a woman, whose fate is similar to mine, does bad things, simply out of despair" (SN. p.150)

Nurbaya argues in the above statement that the feeling of despair toward her condition is the symptom of having psychological problem. Nurbaya states that a desperate woman may do bad things when she does not hold her emotion and anger to remain silent toward the matchmaking practice. Her "*no longer surprise*" could be interpreted that she is really understand how hard is the feeling of being the victim of matchmaking. And it is caused to the mental illness for sure.

Thus, it concludes that, enforcement affects a very significant impact toward one's mental condition that it is definitely hampering one's

psychological condition. Matchmaking enforcement toward women is the biggest problem for women to bear in the rest of her life. The consequence of following the parents' demand to accept the match but in fact her heart is in a deep sufferance affects her psychology condition. If she is succeed dealing with it, so there is no problem. But, the problem is, if women just hold her feeling in her entire life to pretend accepting the marriage of matchmaking, her mental gradually will be affected. That is the worst impacts of matchmaking.

3.3.2 Economy

In *Pride and Prejudice*, the impact in economical aspect presents that woman must have the financial dependency toward her husband. It presents in the dialogue about Charlotte;

“But still he would be her husband, without thinking highly either of man or of matrimony, marriage has always been her object; it was the only honorable provision for well educated young woman of small fortune, and, however uncertain of giving happiness, must be their pleasantest preservative from want” (P&P. p.116)

The above statement illustrates feminist point of view, which says that matchmaking is a problem in term of economic aspect. The reality that she is not free from the husband's domination in the kinship regulation unfortunately is derived from the idea of “who the financial source is”. Thus, the independent woman who is matched by an independent man, she will still be dominated in the house. The domination which is meant here related to the above statement is that, even a man of uncertain ability in

giving happiness to a man can dominate the woman in the family because he is the financial source. Thus, Charlotte is defined as a woman whose objective is only in the matter of marriage. In the end, Charlotte only follows the income of her husband and she must accept anything that her husband gives her. Either she is satisfied or not.

Meanwhile, in *Sitti Nurbaya*, there is no impact in terms of economic affair in matchmaking practice. The researcher argues that *Sitti Nurbaya* does not taking concern in the economic perspective as the impact of matchmaking for women.

Finally, the financial dependency subject placed for women somehow is the impact of matchmaking because the women still have to be under her husband's control as the evidence of being a dutiful daughter who is willing to be matched. Without realizing that it might be the reason of male domination in the family, most people might accept this condition but some might resist.

3.3.3 Social

Elements of social power are meant to be possessed by man. This condition is happening not only in one country but in the whole world. Commonly, the lineage system is the one that determines the power in social condition. In patrilineal system, the lineage is traced down through man's line. Patrilineal often drives patriarchal system in which man leads society. Thus, patriarchal system arises male domination in society.

The impact of matchmaking in terms of social relation is performed by how difficult women should adapt to her husband's kin. It shows in the following statement;

"Charlotte herself was tolerably composed. She had gained her point, and had time to consider of it. Her reflections were in general satisfactory. Mr Collins, to be sure, was neither sensible nor agreeable; his society was irksome, and his attachment to her must be imaginary" (P&P. p. 116)

The above statement illustrates the adaptation that should be done by women in *Pride and Prejudice* because in patriarchal system, a wife should stay in her husband's kin. The worse condition comes when she fails to adapt to a new environment which she believes as the annoying or unsuitable new situation. The difficult of Charlotte who accepts Mr. Collin's proposal is that the challenge that she must try to adapt to Mr. Collin's environment even if he is an irksome person. The contrast between Charlotte's and Mr. Collin's character defined in the above statement can be implied that actually the matchmaking impacts the social interaction of the women in her husband's kin. The worst may happen if Charlotte in any case cannot suit to Mr. Collin's environment.

Whereas, *Minangkabau* society even if holds matrilineal system, but the power still belongs to a man. Thus, *Minangkabau* society preserves patriarchal system. The collaboration of matrilineal and patriarchal system apparently is caused by the obedience believe of *Minangkabau* society to Islam. Islam in fact runs patriarchal system that more or less gives more privilege to a man and a man is given a position as *imam*;

“We are denigrated and ignored by our husbands and forced by our parents and relatives to follow everything they say” (SN. p.214)

The above statement shows that Nurbaya argues about the demand toward women's ability in adapting the new environment causes them to face the hardest time as the victim of matchmaking practice done by their parents. Thus, she thinks that matchmaking practice violates women's freedom to accept and behave toward their belief.

The enforcement upon the marriage is difficult already but adapting the new environment that she never expects to be is more difficult for her. This double intimidation is the impact of matchmaking practice;

“But don't compel a woman who isn't as unfortunate as I'm to go along with the wishes of her mother and father and relatives concerning her marriage, with no thought given to the child's wishes, preferences, age, intelligence, characters and conduct. Because no one else will bear the trouble if it turns badly except the one who marries” (SN. p.150)

The above statement illustrates that Nurbaya believes there is a possibility of ignoring the social relation of women in adapting the new environment because she does not like the man she is matched to. The lack of social awareness is the worse impact of matchmaking practice. It can be caused by women's unwillingness to follow anything that her husband or relatives tell her to do.

Finally, due to women's emotional condition that cannot accept the match, she may be the society that cannot adapt to the new social life. This impact ruins the women's neighborhood in her life. Therefore, matchmaking somehow affects the inability of women to socialize in her husband's kin.

3.3.4 Health

The last impact of matchmaking practice is in health aspect. This aspect should be the important consideration in undergoing matchmaking practice.

The practice of marrying off the children was something common to happen in *Minangkabau* tradition as it is performed in *Sitti Nurbaya*. One of objection which explicitly stated in the story is that the refutation given by Nurbaya towards what their people usually do to their young daughters as the following statement;

“It’s not good to marry too young. Look at Alia who was married off by her parents when she was thirteen years old. She couldn’t grow anymore and five of the children she had died. The sixth one, the one that lived, seems to have something wrong with it. It is weak like it has no strength” (SN. p.95)

“So I shouldn’t marry too young, it wouldn’t be good for me physically or for my offspring” (SN. p.95)

“if everyone were to marry young, certainly in the end our people would diminish in number and deteriorate in health, size, intelligence and other ways until we became an enfeeble race” (SN. p.95)

The above statement deliberates the idea proposed by Nurbaya and her Uncle toward matchmaking. The rejection idea upon matching and marrying young girl is considered as the violence towards the daughter. He argues that according to health science, marrying too young is not ready to enter a productive. Most cases of matchmaking practice in *Sitti Nurbaya* marrying young women. Now, the practice of marrying off the children in *Sitti Nurbaya* is rejected by women who seek for freedom in marital decision. Therefore, they see the match

and early marry off arranged by families or relatives as a problematic culture has ever practiced;



CHAPTER IV

CONCLUSION AND SUGGESTION

This chapter discusses the result of analysis that covers the conclusion and suggestion. The conclusion will sum up the result on how the data in *Sitti Nurbaya* and *Pride and Prejudice* shows that matchmaking is influenced by family, women characters' attitude and the impacts of matchmaking toward the women characters.

4.1 Conclusion

Matchmaking problems in Marah Rusli's *Sitti Nurbaya* is presented as the main problem of Nurbaya's sufferance in her entire life. Whereas, in Jane Austen's *Pride and Prejudice*, some cases of matchmaking practice is told as a successful rehearsal done by the parents. The main character, Elizabeth, opposes the idea of matchmaking and she delivers her notion that matchmaking practice tightens women's freedom in deciding her own marriage case because not all matchmaking practice is succeed.

The result of the study reveal that in terms of the influence, matchmaking is maintained by family and it is proofed that family is the party that fostering matchmaking practice in both novels. Whereas, in terms of women's attitude toward matchmaking is defined into two main classification; Cognitive Consistency attitude and Cognitive Dissonance attitude. The Cognitive Dissonance attitude is caused by at least three factors; discrepant attitude, threat, and commitment. Meanwhile, in terms of impacts, it is found that matchmaking

affects women's condition in four aspects; psychology, social and economy, and health.

The practice of matchmaking is not far from the interference of culture and tradition. This might be the reason of matchmaking widely practiced by large societies. The similarities of the reason in undergoing matchmaking in western, *Pride and Prejudice*, and in eastern, *Sitti Nurbaya*, is in presenting the character and the story flow. Both present the same idea of rejecting matchmaking and presenting the impacts that of matchmaking toward women and both present the idea of feminism to stand against dictatorship and dominance. The difference is that, *Pride and Prejudice* presents the heroic character, Elizabeth, that stand and rejects against matchmaking through her attitude, while Nurbaya in *Sitti Nurbaya* is presented as the woman who accept the match but she delivers her idea of rejection toward the match by deliberating her regret of accepting the match. Moreover, *Sitti Nurbaya* more or less presents religious reason for opposing matchmaking, while *Pride and Prejudice* is more presenting Elizabeth's liberal idea or freedom in dealing with making decision for her life.

Finally, this study concludes that the matchmaking problems reflected in both Marah Rusli's *Sitti Nurbaya* and Jane Austen's *Pride and Prejudice* is presented as the issue of gender which placed women as the inferior society.

4.2 Suggestion

Since this study is a comparative literature study, the writer suggests that the next study capable in determining and limiting the discipline major or science

in analyzing the cases. The limitation is necessary in comparative literature study because the scope of this theory is too broad. Therefore, it is quite important to limit the particular discipline major, especially that relates to the problem or focus study, in order to go straight to the main discussion and get more comprehensive explanation of certain study case.

Moreover, underlining the feminist point of view in the dialog that gives insight of the women character's stand is very important because this study is using feminist approach. Therefore, asserting the women's attitude toward the matchmaking practice is important in analyzing the feminist ideas.

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RQ	Aspect	Sitti Nurbaya	Pride and Prejudice
1. family Influence	Taking Profit from Matchmaking Practice in Establishing Financial Support	<p><i>“Is that marriage is seen as a business. In some countries, women are sold to men, and this meant that the man must give money to the women. Here men are bought by women, because it the women who give money to the men. With that kind of custom, men and women are only joined together by the tie of money or desire for good offspring. There is no real binding of love or affection”</i> (p. 119)</p>	<p><i>‘It certainly is a most iniquitous affair,’ said mr Bennet; ‘ and nothing can clear Mr Colins from the guilt of inheriting Lounghorn. But if you will listen to his letter, you may perhaps, be a little softened by his manner of expressing himself’</i> (p. 27)</p>
			<p><i>‘No; why should he? if it were not allowable for him to gain my affections, because I had no money, what occasion could there be for making love to a girl whom he did not care about, and who was equally poor?’ Elizabeth</i> (p. 122)</p>
			<p><i>‘But I tell you what miss Lizzy; if you take it into your head to go on refusing every offer of marriage in this way, you will never get a husband at all; and I am sure I do not know who is to maintain you when your father Is dead’</i> (p. 107)</p>
			<p><i>‘Pray my dear aunt, what is the difference in</i></p>

			<p><i>matrimonial affairs between the mercenary and the prudent motive? Where does discretion end and avarice begin? Last Christmas you were afraid of his marrying me, because it would be imprudent; and now, because he's trying to get a girl with inky ten thousand pounds, you want to find out that he is mercenary' Elizabeth (p. 144)</i></p>
			<p><i>'I see what you are feeling.' Replied Charlotte, 'You must be surprised, very surprised, so lately as Mr. Collins was wishing to marry you. But when you have had time to think it all over I hope you will be satisfied with what I have done. I am no romantic you know, I never was. I ask only a comfortable home- and considering Mr. Collin's character, connection, and situation in life. I am convinced that my chance of happiness with him is as fair as most. People can boast on entering the marriage state' (p. 119)</i></p>
	Spreading Myths	<p><i>"but most parents here in Padang don't think of that. Just so long as luck comes their way, they say they are happy and give no thought to their children and grandchildren and future descendents" (p. 92)</i></p>	<p><i>Jane and Elizabeth attempted to explain to her nature of an entail. They had often attempted it before; but it was a subject on which Mrs Bennet was beyond the reach of reason, and she continued to rail bitterly against the cruelty of setting an estate away from a family of five daughters, in favor of a man whom nobody cared anything about (p.)</i></p>

		<p><i>“Usually, old-fashioned people don’t take it into consideration, or even think about such things. For them it’s a disgrace if their daughters marry when they’re old, as if they had no appeal. So they marry them off young”</i> (p. ٩٥)</p>	<p><i>Mrs Bennet treasured up the hint, and trusted that she might soon have two daughters married; and the man whom she could not bear to speak of the day before was now high in her good graces</i> (p. ٦٦)</p>
		<p><i>“As you can see, it is not easy to find two people who can be matched as a pair. That’s why marriage is so important. It is not good to make it too simple, as our people do. The married couple will only be happy and well of if the man and woman can agree on things”</i> (p. ١٥٣)</p>	
	<p>Giving Social Punishment for not Maintaining Matchmaking</p>		<p><i>I shall not be able to keep you, and so I warn you. I have done with you from this very day. I told you in the library, you know that I should never speak to you again, and you will find me as good as my word. I have no pleasure in talking to undutiful children“</i>(p. ١٠٧)</p>
			<p><i>“This preservative she had now obtained; and at the age of twenty- seven, without having ever been</i></p>

	Practice		<i>handsome, she felt all the good luck of it” (p. 116)</i>
			<i>‘But do not imagine that he is always here so often. It is on your account that he has been so frequently invited this week. You know my mother’s ideas as to the necessity of constant company for her friends.” (p. 136)</i>
۲. Wome n’s attitu de	cognitive consistency		<i>‘Very well, we now come to the point. Your mother insist upon your accepting it, is it not so, Mrs. Bennet?’ ‘yes or I will never see her again’ (pnp. p. 102-106)</i>
			<i>‘Ay there she comes’ continued Mrs. Bennet, ‘looking as unconcerned as may be, and caring no more for us than if we were at York, provided she can have her own way’ (p. 107)</i>
			<i>‘But depend upon it Mr. Collins’ she added ‘that lizzy shall be brought to reason. I will speak to her about it myself directly. She is a very headstrong, foolish girl and does not know her own interest; but I will make her know it’ (p. 108)</i>
			<i>Elizabeth would wonder and probably would blame her; and though her resolution was not to be shaken, her (Lucas’s) feelings must be hurt by such disapprobation. (p. 110)</i>

				<i>'Speak to lizzy about it yourself. Tell her that you insist upon her marrying him' Mrs bennet to Mr bennet (p. 109)</i>
				<i>"my dear aunt, I should be very sorry to be the means of making any of you unhappy; but since we see, everyday, that where there is affection young people are seldom with held by immediate want of fortune, from entering into engagement with each other, how can I promise to be wiser than so many of my fellow-creatures, if I am tempted? Or how am I even to know that it would be wisdom to resist?' Elizabeth (p. 136)</i>
				<i>"But really and upon my honor, I will try to do what I think to be wisest, and now I hope you are satisfied' (p. 136)</i>
	cognitive dissonance	Discrepant attitude	<i>"So I beg you Sam, if someday you have a daughter, no matter what happens, don't force her to marry a man she doesn't like. I myself know the pain and disgust of living with such a person" (p. 100)</i>	<i>Not yet, however, in spite of her disappointment in her husband, did Mrs Bennet give up the point. She talked to Elizabeth again and again-coaxed and threatened her by turns. (p. 107)</i>

			<i>“If women could divorce, and I weren’t bound by father, I certainly wouldn’t go on with this match” (p. 104)</i>	<i>Mr Collins had only to change from Jane to Elizabeth, and it was soon done—done while Mrs Bennet was stirring the fire. (p. 17)</i>
		Threat	<i>“Without realizing what I was doing, I ran out onto the veranda and shouted ‘Don’t take my father, I will marry Datuk Maringgih instead!’ (p. 123)</i>	<i>Where Mrs. Bennet was alone, than she likewise began on the subject, calling on Miss Lucas for the compassion, and entreating her to persuade her friend Lizzy to comply with the wishes of all her family. (p. 107)</i>
			<i>“For me, never mind, it’s all because I had to help father” (p. 100)</i>	<i>Mrs. Bennet was really in a most pitiable state. The very mention of anything concerning the match threw her into an agony of ill-humor, and wherever she went she was sure of hearing it talked of. (p. 123)</i>
		commitment	<i>“Perhaps you can’t imagine Samsu just how crushed I now feel, First, because I have gone back on my promise to you and brought your hopes to an end. Second, because I am being forced to marry Datuk Maringgih” (sn. p. 120)</i>	<i>The discussion Mr. Collins’s offer was now nearly at an end, and Elizabeth had only to suffer from the uncomfortable feelings necessarily attending it, and occasionally from some peevish allusion of her mother (p. 109) She had always felt that Charlotte’s opinion of matrimony was not exactly like her own, but she could not have supposed it possible that, when called into action she would have sacrificed every better feeling to worldly advantage. (p. 119)</i>
۳	Psychology		<i>“I’m no longer surprised when a</i>	<i>‘Oh, if that is all, I have a very poor opinion of</i>

Impacts		<i>woman, whose fate is similar to mine, does bad things, simply out of despair” (p. 100)</i>	<i>young men who live in Derbyshire; and their intimate friends who live in Hertfordshire are not much better I am sick of them all. Thank heaven! I am going tomorrow where I shall find a man who has not one agreeable quality, who has neither manner nor sense to recommend him. Stupid men are the only ones worth knowing, after all’ (p. 144)</i>
	economy		<i>“But still he would be her husband, without thinking highly either of man or of matrimony, marriage has always been her object; it was the only honorable provision for well educated young woman of small fortune, and, however uncertain of giving happiness, must be their pleasantest preservative from want” (p. 116)</i>
	Social	<i>“We are not equal of men in religion, either for men are permitted to marry up to four wives, but a woman may not even leave the house. We are denigrated and ignored by our husbands and forced by our parents and relatives to follow everything they say” (p. 114)</i>	<i>“Charlotte herself was tolerably composed. She had gained her point, and had time to consider of it. Her reflections were in general satisfactory. Mr Collins, to be sure, was neither sensible nor agreeable; his society was irksome, and his attachment to her must be imaginary” (p. 116)</i>
		<i>“But don’t compel a woman who isn’t as unfortunate as I’m to go along with the wishes of her</i>	

		<p><i>mother and father and relatives concerning her marriage, with no thought given to the child's wishes, preferences, age, intelligence, characters and conduct. Because no one else will bear the trouble if it turns badly except the one who marries" (p. ١٥٠)</i></p>	
	Health	<p><i>"It's not good to marry too young. Look at Alia who was married off by her parents when she was thirteen years old. She couldn't grow anymore and five of the children she had died. The sixth one, the one that lived, seems to have something wrong with it. It is weak like it has no strength" (p. ٩٥)</i></p>	
		<p><i>"So I shouldn't marry too young, it wouldn't be good for me physically or for my offspring" (p. ٩٥)</i></p>	
		<p><i>"if everyone were to marry young, certainly in the end our people would diminish in number</i></p>	

		<p><i>and deteriorate in health, size, intelligence and other ways until we became an enfeeble race”</i> (p. ٩٥)</p>	
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