

## **Marginalization of Women** **Short story "INEM" by Pramodya Ananta Toer (Research on** **Feminism)**

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### **Abstract**

*This article will analyse Pramodya Ananta Toer's short story "Inem", which deals with extreme marginalization that women's roles are oriented towards male dominance, so that women are unable to act, express themselves and realize themselves. can be concluded to be a process of marginalizing the role of women. In this article, Pramodya Ananta Toer's short story "Inem" discusses deep alienation. A descriptive qualitative study was conducted for this paper. The short fiction book "Inem" by Pramodya Ananta Toer served as the research's data source. Sentences, paragraphs, dialogue snippets, and discourses describing various forms of marginalization make up the study's data. The intrinsic technique was employed in this study's data analysis. Inem fell victim to her parents' desire to get her married at an early age to avoid her financial responsibilities. legalize marriage. However, this does not mean that Inem accepts marriage to a minor. The results of this study show that the marginalization of women in Pramodya Ananta Toer's short story Inem is closely related to the economic factors and cultural backgrounds that produced them. First, the study found that while poverty was the biggest factor, it was not the main reason why women struggled with underage marriages.*

**Keywords:** *Marginalization, Women, Short stories.*

## **INTRODUCTION**

Since it is a short story as creative literature created by the author based on the reality that the author perceives from his own point of view, the short story depicts a picture of reality and the author's vision. The existence of short stories is therefore part of the depiction of people's lives during this period. A short story that talks about the exclusion of women is the short story "Inem" by Pramodya Ananta Toer. The short story "Inem" is a representation of the cultural conditions that exist in the Brora region. The author captures the many forms of female exclusion and reconstructs them for new understandings. The short story "Inem", a short story from the perspective of gender studies by Pramodya Ananta Toer, enhances the presence of women in this

study and helps society place new constructs into life. Moreover, literary form and content should complement each other. In other words, it can make a deep impression on the reader's mind as an embodiment of the value of a work of art. A literary work must have excellent writing and excellent linguistic expression. If a literary work lacks both, it is not a literary work (Noor, Rusdian, Faruk, 2003). One of the discussions in the literary world is postcolonial studies, with gender studies addressing the role of women. Literature plays an important role in her ideology of gender. Literary works (short stories), as one of the iconic cultural arenas and institutions, have been shown to have a profound impact on the formation, preservation, governance, socialization, and operationalization of gender ideologies. Gender studies are part of the post-colonial discourse. Postcolonialism occurs because people from the Third World or former colonies perceive colonial discourses that are very bad for the sociocultural sustainability of their countries after liberation from colonialism.

Colonialism does not just occur physically, it colonizes the human brain and soul. Physical independence (decolonization) and the establishment of an independent state are not enough to overcome colonialism. This is why postcolonial studies and the feminist movement were born. The emergence of the feminist movement has been extensively studied so that women are made aware of their rights and given equal opportunities to create gender equality or justice (Fakie, 2012: 34).

In the 1960s, the term gender became popular in America. The term emerged as a radical form of women's struggle to express their existence. Gender varies from society to society as it adapts to social and cultural contexts. Gender, in this context, is the equal distribution of roles based on nature and needs between men and women. But in reality, there is a huge inequality between men and women. According to Friedan (1963), the forms of gender inequality are (1) marginalization, (2) workload (stress), (3) subordination, (4) negative labelling (stereotype), and (5) consists of violence.

The existence of social structures that look like divine commands and obligations that both men and women must obey leads to existing gender inequities. Gender inequities in sociocultural or patriarchal systems are systems and structures built for the benefit of men. It was men who designed the system in which women came to be dominated by men.

After all, women are the victims in the current system. According to Friedan (1963), patriarchy is a social organization. In this social organization, men dominate women. Patriarchy, on the other hand, is the idea that men are superior to women and women are subordinates. This patriarchal system also created gender inequality, an inequality in the distribution of wealth and power between men and women. Basically, women and men were created to complement and belong to each other, it is not uncommon for women to be pursued or adored by men, and even literary works, especially poetry, are inspired by the beauty of women. and inspirational. But from another angle, women are weak and stupid creatures.

In many cases, women have been domesticated for domestic work such as cooking, washing, and childcare, and are therefore shunned from jobs that value competence, intelligence, and knowledge. This view arose because of the patriarchal habit of looking at men and women, making it difficult to distinguish the female nature from the cultural construct (feminine). A woman's nature is menstruation, pregnancy, childbirth, and lactation. Women, on the other hand, are a product of culture and a domesticated activity. This indistinguishability makes women vulnerable and leads to the idea that women cannot stand on their own unless they are dependent on men. Why does this perspective or perception remain in society because it is justified by a patriarchal culture or system that benefits men and women from being victims of male domination?

Based on the above opinions, this article will analyse Pramodya Ananta Toer's short story "Inem," which deals with extreme marginalization that women's roles are oriented towards male dominance, so that women are unable to act, express themselves and realize themselves. can be concluded to be a process of marginalizing the role of women. In this article, Pramodya Ananta toer's short story 'Inem' discusses deepalienation.

## **METHOD**

A descriptive qualitative study was conducted for this paper. The short fiction book "Inem" by Pramodya Ananta Toer served as the research's data source. Sentences, paragraphs, dialogue snippets, and discourses describing various forms of marginalization make up the study's data. The intrinsic technique was employed in

this study's data analysis. Data were collected by literature review and analyzed by descriptive analysis methods with the following steps: (1) Read literary works carefully. (2) mark the parts of the literary work related to gender marginalization; (3) Data analysis using gender feminist theory and specific techniques. (4) Interpret the data. Next, we describe the results of our analysis and interpretation.

## **RESULTS AND DISCUSSION**

A short story as fiction is made up of elements called *eigenelements*. The components of a short story are theme, plot, setting, characters and characterization, point of view, linguistic style, and message. The essential elements of a short story are those directly involved in building the story. According to Nurgiyantoro (2012), intrinsic elements are the elements that make up the literary work itself. The essential elements of the short story are those directly involved in the construction and impact of the story. When various elements come together, the story is shaped into a literary work. Conversely, from the reader's point of view, the elements encountered when reading a literary work are: events, stories, plots, characterizations, themes, settings, storytelling perspectives.

The essential elements of a novel are also called the structural elements of a fictitious story (fiction). These elements include (1) theme, (2) action or plot, (3) characters and characteristics, (4) background, (5) point of view (point of view), (6) style of speech, (6) style, (7) Delegation. Below is a description of the essential elements found in the short story "Inem" Kalia Pramoedia Ananta Tur. This includes theme, plot, characters and characteristics, setting, point of view, language style, and message. In this article, the author describes plot, characters, character setting, and setting elements, which are the main elements of short stories. In addition, to see messages, the author discusses them in terms of gender.

### **Plot**

According to Stanton (2007), a plot is a story that contains a sequence of events. Each event has a causal relationship. The storyline drives the plot from beginning to middle, climax, and end of story. That is, one event causes or causes another event. A plot is thus a series of events or occurrences in a literary work to achieve a certain effect. This causal relationship makes it easier for the reader to

understand the events of the story.

The actions in Inem's short stories are forward actions. Her Pramoedya as author sequences the events from AZ beginning with the introduction of Inem. entrusted to Mrs. Muk by her mother. Since she is married, she was picked up from Ibu Muk's house until she finally divorced her husband. After her divorce, Inem asked to return to Muk's house, but Muk's mother refused.

### **Character and Features**

According to Abrams, "characters" are the characters in a story, the people whose traits and attitudes are reflected in their language and behaviour (Nurgiyantoro, 2012). While the term character refers to the actors or people in a story, characterization is the writer's way of portraying the character of a character. Below is an analysis of the characters in the short story "Inem".

#### **Inem**

Inem is described as a beautiful girl, hardworking, unspoiled, polite, helpless, and always accepting of the situation. This can be proved as follows.

She is so beautiful for a little girl in our village. He is polite, pristine, skillful and hardworking. Inem bows his head. He respects his mother very much and he always speaks slowly. "Ndoro, have mercy on me" ...he just sat on the floor. And a nine-year-old widow can be beaten by anyone because she is nothing more than a burden on her parents' house, her mother, her younger brother, uncle, neighbor and aunt ("Inem", Pramoedya Ananta Toer).

#### **Gusmuk's mother**

The character is described as a woman who adheres to the values of decency and possesses a broader knowledge than other women of the time. It has an ambivalence that remains tied to politeness.

. . Mbok Inem, children cannot be married their children will become stunted.... The mother did not want to answer. And when she stopped crying, she fell asleep again. And such screams almost certainly happen every night. scream and scream and every time I hear it, I ask my mother. Her mother didn't want to answer properly. Sometimes he just complains:

"The poor child is very small." Inem, you are now a widow. Many boys grew up here. Doesn't it look good to others? "

No, Inem, out of courtesy ("Inem", Pramoedya Ananta Toer).

### **Marcaban**

This personality has been described as being a violent, active husband, not good-natured, and fond of doing whatever he wants.

It was still night then. And the screams were repeated over and over, knocking on the door, screaming. I know that cry came from Inem's mouth. she knows her voice Ngoro, have mercy on me. Every night he wants to wrestle his job, Ngoro. Inem is afraid, Ngoro. Inem was scared. He is very big If Inem fights so hard that he can't breathe, ndoro... ("Inem", Pramoedya Ananta Toer).

### **Mother of Inem**

Inem's mother is a rural woman, she knows herself but is illiterate, easily follows the actions of others, has a domineering disposition towards children, and is for the benefit of her children. Pretend to impose your will on the child. We are not aristocrats, Ngoro. I think I'm one year older. Asih married her son who is two years younger than my son.

"I feel happy when someone asks me. And what a shame when a child becomes a Baba Maid! And perhaps later on, he can help alleviate everyday needs.

"[...] Besides, Markaban is the son of a rich man and the only child of another" ("Inem", Pramoedya Ananta Toer).

### **Inem's father**

This character is not a good person. His hobbies are gambling and cockfighting in the middle of the forest. he is a secondary character The story shows:

Inem's father often complains. Every day he works only to play in great combat...

Mother once said that Inem's father's main job was robbery in the middle of the teak forest between our town of Brola and the seaside town of Lembang ('Inem', Pramoedya Ananta Toer).

### **Gusmuk**

As the story's narrator, he has a unique child-like personality with rebelliousness and childhood problems. Here's the proof:

But I stole it and broke into his house. It's strange that sometimes prohibitions exist and breaking them only matters. And in that transgression, I found what I was doing

at the time to be fun. We... why did the accident happen? Has our chicken been stolen, ma'am? ("Inem", Pramoedya Ananta Toer)

### **Setting**

According to Abrams (Nurgiyantoro, 2012), a setting is where the events of a story take place. Setting is also concerned with the relationship between time and social environment. It is a description of the time, place, and atmosphere that appear in the story. But there is also a background that explains the social and moral background. This story is set in Brola. This short story is set in 1952. The cultural background of this story is Javanese culture, which is very close to the life of the patriarchal Priyayi people. Using the above information, we can heuristically analyze this short story. The discourse of this short story may relate to the setting of this short story. For example, why is this short story about patriarchal life? This happens because this short story is set in Javanese culture or Javanese Priyai culture.

Feminist Criticism in the Short Story "Inem".

Gender inequalities are systems and structures of social injustice against both female and male minority groups. This injustice is constructed, socialized, and socially and culturally reinforced by social actors. Treatment and etiquette taught by parents, media, language, education, religious interpretation, and government policy. From a broader and deeper perspective, these social structures and conditions are caused by a profit-oriented capitalist system. Many of the capital's owners are men, so the systems and structures that operate today are built by men. This system is often called patriarchy. The patriarchal system here has created a gender stratification.

This means that role inequality arises not only in the personal sphere (private), but also in the general sphere (public). This is done to make men more accessible in the socio-cultural, political, economic, governmental and educational spheres.

"Inem" in short stories, almost all you can find aspects of gender inequality discussed in the theoretical foundations section. This may be because the idea of feminism (women's movement) had not yet permeated Indonesian literature when this short story was written. This is evidenced by the portrayal of female characters in both female and male literary works, which are still portrayed from a patriarchal perspective. Widespread.

Of her five dimensions of gender inequality, only the double workload (burden) aspect is missing in Pramoedia Ananta Toul's short story Inem. This is because the story is

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set in 1952. At that time, women did not have full rights over themselves and not many women were active outside the home. Liberation in Indonesia was promoted by RA Kartini and Dewi Sartika long before this era. However, there are still many women who are bound by social structures that require them to stay at home all the time. Do household chores and work outside the home without higher education. There were also fewer jobs in 1952, making women even less likely to be active outside the home. On the one hand, this fact benefits women. Because a woman does not have two jobs at the same time as a housewife and an industrial worker. On the one hand, this reality is also unfavorable for women, who are unable to present or be aware of their existence other than as their wives and mothers of their children, further reinforcing their subordinate status. You will also have to Told after the short story Inem.

This short story has a disagreement about underage marriage experienced by Inem. Inem's childhood home is not far from Muks, but Inem lives with the Priyayi family in Java to help his parents. At this point, this is seen in the financial deficiencies of Inem's parents. As a result, Inem's parents were forced to leave her child with her neighbour (her mother Muk), and her parents' obligation to provide her education and send Inem to school. I ignored it. Inem, who had no education and no knowledge of her own life, seemed happy when she was told that she would get married.

She said, "How happy I am! Of course! I'll buy you nice clothes later. After that, I'm wearing a wedding dress, flowers, powder, a hug, and a back comb. happy! ("Inem", Plamoedia Ananta Gate). Inem's father is a master complainer, and her mother is a laborer who makes tie-dyed fabrics and her one-and-a-half cent headbands. Mbok Inem says that in one day he completes 8-11 headbands. Inem's mother's income is not enough. Inem's father is penny because he sometimes plays cards with his neighbor in pairs. In Muk's eyes, Inem's father was very creepy. According to his mother, the former Dutch East India Police's main job is now raiding the teakwood forests between Brola and Lembang. Inem's job is to help Muk's mother. she can cook in the kitchen and play with Muk and her younger siblings. One day, when Mbok Inem came to demand remarrying of her child, her mother Muk was surprised and asked, "A child of eight years old?") and tried to stop her.



A conversation between two women of different social status about marrying a minor highlight the gap marked by the mention of "master" from Mbok "Inem" to Muk's mother. Herein lies the role multiculturalists attribute to reading feminism. In other words, not all women (oriental people) simply accept the patriarchal ideology that oppresses women. Muk's mother, married when she was 18. would have devastating consequences. But Mbok Inem disagreed. Mbok Inem provided additional evidence using the example of himself and his mother who married at an early age. So, my 74-year-old grandmother was still strong and good at pounding corn. In the conversation between Mbok Inem and Mr. Muk, we can read that Mbok Inem is simultaneously experiencing gender injustice in the form of exclusion and subordination.

If someone asks me, I'm already happy. If you postpone the application this time, "Inem" may not be heard. And what a shame it is to have a child as a Baba Maid. And perhaps later he can help meet his daily needs ("Inem", Pramodya Ananta Toer). From a feminist perspective, the short story depicts Inem as a daughter alienated and viewed as a property by her personal will. The female body as a commodity emphasized. From a feminist point of view is evident here. Inem was bartered like a commodity to save her family financially. A month later, Inem is no more at home with Gus muk. Gus muk feels an admiration for Inem because Gus muk's mother has forbidden him to see Inem, but secretly. Gus muk meets Inem at his house. Here it is clear that the author wants to show the form of children's resistance to maternal supremacy. Sometimes I wonder why bans exist and breaking them only matters. And in that transgression, I found myself enjoying what I was doing. And how many restrictions and taboos were imposed on us for a child like me ("Inem", Pramodya Ananta toer).

#### **Inem's wedding was held.**

Inem's house is decorated on all sides. Please come see the bride and groom. Marriage culture as seen by the author exhibits gender inequality. This can be seen in the following scene. The groom has arrived at the pavilion. Si "Inem" squatted and worshiped the will, then the boy washed the man's feet with flower water from a brass bowl ("Inem", Pramodya Ananta Toer).

Marriage culture and feminist perceptions indicate that women are subordinate to

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men who give them self-adoration. Inem's marriage to her husband is consummated. One night, Gus Muk hears an argument from his room and screams from Inem's house. Shortly thereafter, Inem visits Gus muk's house to see Gus muk's mother. In a conversation with Inem. Gus muk's mother turns out to be Inem and she asks Gus muk's mother to bring him back.

In this section, the author states that a woman can become a victim of violence (violence) at the hands of her husband within her household. But women cannot fight. "Inem is afraid, Ndro. Inem was afraid of him. He is so big. And if Inem fights so hard that he cannot breathe, Ndro. Will Ndro accept me again?" he asked ("Inem", Pramodya Ananta Toer).

Here it shows that women are so powerless that they can only wait for the mercy of men. is. But from the perspective of postcolonial discourse, Inem also offers unconscious resistance such as imitation.

A year later, Inem divorced and approached Muk's mother at her home and asked her to let him return to her home. It's a conversation about decency and ethics here. Its integrity and ethics are upheld, even if it is harmful and contrary to Gus Muk's beliefs. Mother is not worried in her heart, please answer. Firmly said:

"Inem, you are now a widow. There are many grown-up boys here. Isn't that good in the eyes of others?" "Because Inem is a scumbag?" "No, Inem, it's out of courtesy." "

Here the author is in the spirit of feminism, and this short story shows that ethics and decency prevent women from helping each other. and culture.

The way of life of the Inem family is very different from that of the Muku family. Therefore, it is not surprising that there are different views on underage marriage. Here Inem becomes a defeated person due to a failed marriage. Nor did she seek protection from Mother Muk.

The disaster that struck Inem is described as follows:

"Why Inem? Are you unsatisfied with your husband?" Asked her mother. "Ndro, have pity on me. He just wants to work hard every night, Ndro."

"Inem is afraid, Ndro. Inem was afraid of him. He is so big. And if Inem fights so hard that he cannot breathe, Ndro. Is Ndro ready to receive me again?" He begged "Inem",

(Pramoedya Ananta Toer).

"Inem, you are now a widow. There are many grown-up boys here. Isn't it good for others?"

"But they won't hit Inem," said the widow.

"No. That's not what I mean. If a young widow like you is in a place full of men, she doesn't look good to others" ("Inem", Pramoedia Ananta Toel). This noble lady protested because the men of the house were growing up. The presence of a young widow there would be considered inappropriate by society.

As Hardiningtyas (2015) argues, Javanese society at the time adhered to feudalism, but was superior and cynical towards lower aborigines. Hardinintias, in the context of his novel *Human Earth*, argues that 19th-century Javanese Priyai, on the one hand, clung to a Javanese feudal culture coexisting with European culture. On the other hand, the presence of Javanese upper-class society allows them to think and act freely and take responsibility for their own decisions.

## **CONCLUSION**

The results of this study show that the marginalization of women in Pramoedia Ananta Toul's short story *Inem* is closely related to the economic factors and cultural backgrounds that produced them. First, the study found that while poverty was the biggest factor, it was not the main reason why women struggled with underage marriages. The pride and relief of having a daughter who rapidly entered the stage of family life was the driving force behind the practice of child marriage at an early age in certain social and cultural traditions. Because the parents are no longer responsible, because the daughter's husband was responsible. In this short story, child marriage is passed down from generation to generation in the village where the story takes place. But tradition aside, it is poverty that justifies underage marriage. Again, research shows that women must remain the ones who must remain subordinate and marginalized in underage marriages. Did. Secondly, her Inem fell victim to her parents' desire to get her married at an early age to avoid her financial responsibilities. legalize marriage. However, this does not mean that Inem accepts marriage to a minor. Eventually, he realized that he had experienced oppression in this marriage. Muk's inability to

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resume Inem after divorce is Pramoedia's criticism of the balance of power between the oppressor and the oppressed and the remnants of the feudal Javanese Priyai culture. showing that underage marriage harms women. Pramoedyana shows it through the character of Mrs. Muk is a reminder that getting married young will make you stunted. Likewise, Inem was forced to fulfill Markaban's desires.

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