

WOMEN RESISTANCE TOWARD DISCRIMINATIONS**A Feminism Analysis on “*Bekisar Merah*” Novel by Ahmad Tohari**

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Abstract: This study was conducted to discover discriminations against women on *Bekisar Merah* novel and how they formulate resistance to those discriminations. In achieving the objective above, the study use qualitative design and feminism approach. The result of the study shows many forms of discriminations and women resistances. The discriminations are domestic abuse, molestation, gender harassment, seduction behavior, sexual imposition, sexual coercion, sexual bribery, and subordination. The resistances are physically, mentally, and verbally.

Key Words: Resistance, feminism, discrimination

Introduction

Literature is not just an entertainment media. It is the way to extend the idea of the writer about the dynamic of human life. The idea at the beginning starts by perceiving lameness found in human life which led to restlessness. The restlessness finally brings the writer to think and create the new world in form of literature works. Dera Windiyarti (2008:286) states as follow that *Karya sastra merupakan sebuah kebulatan yang utuh, khas dan berdiri*

sendiri serta merupakan dunia keindahan dalam wujud bahasa yang telah dipenuhi dengan kehidupan dan realitas. (Literature work has its own existence showing a beautiful language used and full of reality).

Quote above strictly shows us that literature work is not in social alienation, but it represents phenomena occurred in society. This is the essence of fiction while it is a consolation media. Many problems emerge in human life represented on literature works. One of them is what recently we know as gender bias. It is the understanding of man and women different role based on sex. Women are isolated in domestic works while men are in some productive works. This understanding finally creates what we know as patriarchy culture which put man as a superior one. The consequence of this understanding in the end brings women not only to be subordinated but also to be treated in a rude way such as violence.

One of the novelists who present this issue on his work is Ahmad Tohari under title *Bekisar merah* (2013). The novel portrays the practice of patriarchy culture which legitimates

man's domination to women. It also presents violence against women which are practiced in different way. Lasi as the women figure in the novel gets these unfair treatments since she was youth until she becomes wife of Mr. Bambang, a milliner and authority holder in her country. Based on that reason, the researcher selected the work as the object of this study.

Literature Review

This study will analyze discrimination against women which is caused by gender bias. Sugihastuti and Sastriyani (2007:72) define gender into two specific definitions. The first relates to what is understood as genital organ. In this side, gender is same as sex. Sex is biologically determined. So, the term of gender which is equal to sex is permanent. The second is social construction. Social construction defines women as weak, having soft characteristic, fussy, motherhood, emotional, etc., while men are strong and rationale. Gender understood only the same as sex finally discriminates women.

According to Karat (2009:4), discrimination against women shall

mean any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of the marital status, on a basis of equality of man and women of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field.

Fakih (2012:13-23; 2011:171-174) describes the discrimination against women specifically. The first is women marginalization. Gender inequality has a great impact especially on women and poverty. In poverty stricken countries, it is more likely that men have more opportunities to have an income, have more political and social rights than women. Some of strategic position in the industry, politic institution, office, and organization put the women under man. Finally, women experience more poverty than men.

The second implication is women subordination. The term 'women's subordination' refers to the inferior position, their lack of access to resources and decision making, and to the patriarchal domination that women are subjected to in most societies.

The third implication is women stereotype. This can be seen when the women beauty themselves. When there is a rape happened to them, the society likely blames the women for they are thought always inviting the man to do that. This is one of the examples which are commonly happened in the society.

Violence is the common implication of gender bias. It is assault to women physic or their physiology. Fakih states (2012:17) that it is because of power which is not balance between man and women in society. Man believes that they have more power than women which make them feeling superior and think if women will not brave to fight them back. This impression in the end makes man to treat women at will.

Fakih (2012:17-20) categorizes many kinds of violence against women. The first is rape. Since 1980s, feminists have argued that the feminist movement should address global issues such as rape, incest, and prostitution. Raping which is done by man tends to be happened due to the fact that a woman physically cannot oppose what man do to them.

The second is domestic violence. When there is a dispute in the family, women usually get an unpleasant treatment. For example, husband who is thought as a leader tends to force his wife to do what he wants without considering his wife's opinion even husband often manifests it in physical violence. Domestic violence in the family makes the problems faced by women become more complex for beside they get subordination; women also treated unpleasantly.

The third is genital mutilation. Female genital cutting is also one of the cultural practices that the female folk have to experience. It is called circumcision. Society believes that it has function to control women (Fakih, 2012:12). This ritual practice puts excessive pain on women and affects them in different ways. It is discovered that this ritual practice creates avenues for sicknesses. If the instrument used is not sterilized, the female could be a victim of HIV/AIDS. Although genital mutilation is not too much reviewed and debated in the world of feminism, it remains one of feminist attention

because they believe that it is form of gender bias in society.

The fourth is prostitution. Prostitution is a form of violence that is highly detrimental to women because women's bodies serve as the object of exploitation for commercial purposes of certain parties. Those who work as prostitutes are often trapped by the lure of decent work although they are victims of trafficking for commercial sex employees. Beside it, working as a prostitute is compulsion. This is a result of gender bias that impoverished women. Subordination eventually led them to get a penny fortune in prostitution for survival moreover they who had been left by their husband and should be the backbone of the family.

Countries in this case actually take part in perpetuating the exploitation of women. The limited role of women to take part in the social and political world must also be coupled with undue state treatment. Exploitation by the state is done by taking taxes from prostitution places. Yet those who work in the area of prostitution are victims of government policies that are still using the paradigm of patriarchy. The burden

increases when women should bear the negative image that is given by society. They become people excluded from social life and not as free as other members of society.

The fifth is molestation. Molestation is physical violence which is in the form of holding or touching the female's body without their acceptance (Fakih, 2012:19). Molestation often experienced by women in public places such as terminals, buses, public transport, market, etc.

The sixth is pornography. As in the case of violence in prostitution, pornography is a form of non-physical violence in which the female body is used as a tool for material benefit, but its difference from prostitution. Pornography does not directly harm the female's body, but by producing vulgar photographs of women to be sold.

The seventh is sexual and emotional harassment. In order to disclose this sexual abuse, the researcher uses the allotment of Fitzgerald and Schullman. They (1987:27) affirm that there are five categories of sex abuse which are

gender harassment, seduction behavior, sexual bribery, sexual coercion, and sexual imposition.

Gender harassment means statements and behavior that is degrading someone (women) based on her sex. The forms of sexual harassment are obscene stories or jokes that interfere with, the rough words related to sex and addressed to a person, the words of seduction on the appearance of a person, body or person's life, looking constantly, eyes glances with inappropriate way, showing, wearing, or causing objects that are obscene (e.g. images, videos, books).

Seduction behavior indicates the presence of requests that are obscene or derogatory behavior based on sexual nature without the existence of a threat. Different from seduction behavior, Sexual imposition is sexual intimidation which is done roughly or overtly. Some of these forms are by deliberately forcing to touch, trying to push or hold one's body (touch the vital parts of the body) and deliberately forced to perform sexual intercourse.

Sexual coercion is typified by the action such as invitation to have sex with threat from the abuser. It is usual when the abusers invite their partner to have sex giving a threat if their targets or objects of sex release do not want to follow their invitation.

Sexual bribery is an invitation to do things pertaining to sexual attention accompanied with a promise to get certain benefits such as gifts, salary increases, or job title. The promise is the main point of sexual bribery which differ it from other form of sexual abuses.

Methodology

This study is classified in qualitative research. According to Moleong (2012:6), qualitative research is a research that aims to understand the phenomenon of what is experienced by the researcher for example, behavior, perception, motivation, and action holistically and by means of a description in the form of words and language, in particular natural context by using various scientific methods.

The researcher on this study use feminism approach. Feminisms may

start with the assertion that feminisms concern themselves with women's inferior position in society and with discrimination encountered by women because of their sex. So, it is expected to divulge the myth of patriarchy culture and discrimination against women.

Source of the data is the second edition of *Bekisar Merah* novel written by Ahmad Tohari. The novel was published by PT Gramedia Pustaka Utama on January, 2013. The data are in form of words, phrases, sentences, and paragraphs on *Bekisar Merah* which portray women's discrimination toward Lasi as women figure on the novel and power types formulated by her who resists the discrimination.

The data collected based on some steps. (a) The researcher reads *Bekisar Merah* novel written by Ahmad Tohari. In this first step, the researcher also marks every part of the novel which relates to problem focus on the study. (b) The data which has been marked by the researcher are written in the corpus. (c) The data are categorized based on problem focus of the study.

In solving the problem focus on this study, the researcher uses content analysis for the data are not in form of number but text. Content analysis is a research tool used to determine the presence of certain words or concepts within texts or sets of texts. Researchers quantify and analyze the presence, meanings and relationships of such words and concepts, then make inferences about the messages within the texts. Content analysis applied in this study is inductive approach. Elo and Kyngas (2007:109) divided the steps of inductive approach into open coding, creating categories, and abstraction.

Open coding means that notes and headings are written in the text while reading it. After this open coding, the lists of categories are grouped under higher order headings. The aim of grouping data was to reduce the number of categories by collapsing those that are similar or dissimilar into broader higher order categories. The last is abstraction. It means formulating a general description of the research topic through generating categories.

To get validation of the data, the research understands deeply every part of the novel, increasing the number of reference, and using triangulation. Based on Moelong (2012:330), there are four kinds of triangulation. They are using the source of the data, method, investigator, and the theory. Part of the triangulation used in this study is the theory and investigator. The researcher implies feminism theory and chooses Prof. Dr. Sujiono as the investigator. He is one of literature expert in Kanjuruhan University of Malang.

Research Findings and Discussion

Discriminations toward Lasi in *Bekisar Merah* novel are manifested in three stages. The first is when she lives in Krangsong. In this time, Lasi gets discrimination since she was child until becoming Darsa's wife. The first stage is end for Darsa had a special relation with other women. Lasi who feels being discriminated by her husband leaves him.

The second stage is when Lasi is in Jakarta. There, Lasi meets a woman named Mrs. Lanting who sent her becoming a wife of Mr.

Handarbeni. The third stage happens when Bambang, a great lobbyist and well respected man in government, asks Handarbeni to give Lasi to him. In these three stages, researcher finds much discrimination against women.

Gender Inequalities in *Bekisar Merah* Novel

Domestic abuse

Domestic abuse, also known as spousal abuse, occurs when a man in an intimate relationship or marriage tries to dominate and control their wife. Domestic abuse that includes physical violence is called domestic violence. Domestic violence and abuse are used for one purpose to gain and maintain total control over the victims.

Domestic abuse toward Lasi in *Bekisar Merah* novel can be seen as follow.

“Malah perangai Darsa sekarang berubah. Ia jadi suka marah, sepanjang hari uring-uringan. Kemarin Darsa membanting piring hanya karena Lasi agak lama pergi ke warung.

Aku kasihan kepada Lasi. Suami seperti kambing lumpuh, pakaiannya yang sengak harus dicuci tiap hari, tapi saban kali Lasi malah kena marah” (Darsa’s character changes. He is easy to be angry now. Yesterday, he broke the plate for Lasi was late to go to food stall. I have a pity on her. Her husband is like a lame goat whose dirty clothes should be washed every day, but she is always to be an object of her husband’s temperament) (BM, 2013:44).

Based on Freire (2013:172), he declares that the relation between child and parents commonly indicates the rule of culture practiced in society. Researcher believes if what is stated by him not only can be found in the relation of child and parents but also wife and husband. The quotation above illustrates how patriarchal culture is practiced in family. Its basic understanding gives an authority

toward man to control all parts of life included family. Women just follow what is instructed by their husband. The right to create a decision is totally held by man. The quotation above demonstrates how Darsa treats his wife in very rude way whereas the cause is really simple. It is for Lasi is late to go to food stall. That shows if Darsa who feels himself superior tries to dominate his wife. His order should be obeyed rapidly without consider his wife's condition. Lasi as his wife must accept that unpleasant treatment although she gives her really good treatment toward her husband every day while doing some of domestic works.

Sexual abuse

Sexual abuse refers to any action that pressures or coerces someone to do something sexually which they do not want to do. In parallel with the topic, Donova (2001:8) asserts that sexual abuse is the action of man which gets no response, being not invited, and being not wanted which has purpose to misjudge women because man makes them as the object of sex release.

Molestation

Molestation is sexual abuse which is in the form of holding or touching the female's body without their acceptance (Fakih, 2012:19). This form can be observed from the quotation follow.

Lasi hampir tertidur. Namun terkejut karena tiba-tiba lampu padam dan ada bioskop di tembok depan sana. Lasi kembali terjaga. Apalagi kemudian Handarbeni kembali duduk disampingnya sambil melingkarkan tangan ke pundaknya (Lasi is about to sleep, but she shocks because the lamp is suddenly off and there is a motion picture in wall. She is not sleepy anymore due to the fact that Handarbeni is getting closer to sit beside her while he puts his hand on her solders) (BM, 2013:161).

It is important to know that just because the victim does not say "no"; it

does not imply that they mean “yes.” When someone does not resist an unwanted sexual advance, it does not mean that they consent. Sometimes physically resisting can put a victim at a bigger risk for further physical or sexual violence. The point of this truly relates to form of sexual abuse against Lasi in quotation above. The quote indicates Handarbeni’s treatment toward Lasi. Without asking Lasi, Handarbeni put his hand on her back. Lasi who cannot do anything just let herself to be touched by him.

Gender harassment

Gender harassment means statements and behavior that is degrading someone (women) based on her sex. Gender harassment in the novel is manifested in the citations below.

Lasi menahan napas. Tetapi di sebelahnya Handarbeni malah tertawa ngikik. Handarbeni sudah belasan kali melihat film cabul yang sedang diputarnya itu dan kini sengaja menyajikannya kepada Lasi demi sebuah

tujuan. Dan lasi kembali menahan napas ketika melihat si lelaki purba mulai memaksa perempuan pasangannya. Brutal seperti kambing jantan (Lasi holds the breath, but Handarbeni who is beside her laughs loudly. Handarbeni has seen that obscene movie a dozen times which is being played and at that time he deliberately presents it to Lasi for a certain purpose. Lasi holds the breath for the second time when she sees the ancient man began forcing female partner brutally such as a male goat) (BM, 2013: 162).

In the quotation above, both Handarbeni and Lasi are in private room where Handarbeni tries to invite Lasi to be in intimate situation. The way to persuade Lasi is not verbally, but by showing an obscene video. Handarbeni has a purpose to raise Lasi’s desire. In contrary with his purpose, Lasi feels unconvertible. In

this case, there is a gender harassment done by Handarbeni. As it is explained before, showing obscene picture or video for certain purpose is categorized as part of woman discrimination.

Seduction behavior

Seduction behavior indicates the presence of requests that are obscene or derogatory behavior based on sexual nature without the existence of a threat.

Bambung hanya tersenyum dengan sedikit mengangkat alis. Dengan cara itu sesungguhnya Bambang ingin mengatakan. Biasa, apalah yang dikehendaki lelaki ketika sedang berdua dengan perempuan di sebuah ruangan yang sangat pribadi (Bambung just smiles with slightly raised eyebrows. In that way actually, Bambang wants to say if there is no other thing that he wishes from a woman which is in a very private room unless an intimate service (BM, 2013: 267).

The citation above shows Mr. Bambang's attempt to seduce Lasi doing sex intercourse with him. Indeed, it is not done verbally, but the behavior or body language of him shows if he is trying to convey his sex desire to Lasi.

Sexual imposition

Sexual imposition is sexual intimidation which is done roughly or overtly. This kind is manifested in the quotation bellow.

Bambung yang merasa dirinya Rusman, bangkit. Dia siap mulai gerakan tari Gatotkaca Gandrung. Gerakannya boleh juga. Dan sepenggal nyanyian asmara mulai terdengar dalam nada tak karuan: Wis manuta dhuh wong ayu... Dengan gerakan bagai Rusman yang sebenarnya Bambang merengkuh dan membopong Lasi. Bekisar merah itu tak sempat menolak. Maka tubuhnya terangkat dan terayun-ayun dalam

dekapan Bambang
(Bambang who feels himself as Rusman rises. He is ready to start a dance of Ghatotkacha. He danced well enough and a piece of romance began to be sung: Please pretty girl just follow what I want... With a movement which is like Rusman, Bambang embraces and carries Lasi. She cannot refuse then her body is lifted and swung in his embrace) (BM, 2013: 271).

Citation above shows the harsh and brash treatment of Mr. Bambang against Lasi. He tries to force Lasi to engage to something which she does not want. Even when Mr. Bambang does not get a response, he immediately holds Lasi who are powerless against a man who is so respected in the elite level politicians of the country.

Sexual coercion

Sexual coercion is typified by the action such as invitation to have sex with threat from the abuser.

“Ayo, Las. Kamu telah membuat pak bambung benar-benar marah. Sekarang kamu harus ikut kami pulang ke Jakarta. Kalau kamu menurut, kami berjanji akan memperlakukan kamu seperti biasa. Namun bila kamu banyak tingkah, tak tahulah. Yang jelas Pak Brangas pasti sudah menyiapkan borgol buat kamu (Come on, Las. You have made Mr. Bambang really angry. Now, you must come with us to return to Jakarta. If you cooperate, we promise to treat you as usual. But if you don’t, I do not know what will happen. Indeed, Mr. Brangas must have been prepared handcuffs for you)” (BM, 2013: 316).

From the quotation above, we can see how the threat is given to Lasi. In the first time, Lasi does not want to go back to Mr. Bambang's house. Finally, Mrs. Lanting, a woman who sent her to Mr. Bambang, says to her if she stands with her decision she will be just like a law breaker who should be taken to prison with a handcuff on her hand. Treating Lasi just like law breaker is classified by the researcher as threat for she in the end makes a deal with what is said by Mrs. Lanting to go back to Mr. Bambang's house and to be his object of sex release. While the quotation above, other quotation also portrays the same case.

Sexual Bribery

Sexual bribery is an invitation to do things pertaining to sexual attention accompanied with a promise to get certain benefits such as gifts, salary increases, or job title.

Bila menurut nanti kamu bisa minta apa saja atau ingin jadi apa saja. Apa kamu ingin jadi... komisaris bank? Atau anggota parlement? Ya, mengapa tidak? Kalau

mau, nanti saya yang akan ngatur, maka semuanya pasati beres (If you follow my rule, you may ask for anything or to be anything. Do you want to be the commissioner of banks or Member of Parliament? Yeah, why not? If you want, I will make it for you then everything goes (BM, 2013: 272).

The data portrays how Mr. Bambang who has great power in government offers to Lasi to have career in a bank or to be a member of parliament. It is done in other to persuade Lasi having sex with him. Based on the explanation in the paragraph before, the promise is not only in form of money but also everything which can make the women to make a deal with a man. In this context, Mr. Bambang strives for high position such as it is explained in the data above.

Subordination

The term of 'women's subordination' refers to the inferior

position of women, their lack of access to resources and decision making etc., and to the patriarchal domination that women are subjected to in most societies.

“Oalah, Las, dasar kamu perempuan dusun. Kamu tidak tahu bahwa kamu punya sesuatu yang disukai setiap lelaki: wajah cantik dan tubuh yang bagus. Kamu juga mungkin tidak tahu bahwa sesungguhnya lelaki kurang tertarik, atau malah segan terhadap perempuan yang terlalu cerdas apalagi pendidikan terlalu tinggi. Bagi lelaki, perempuan yang kurang pendidikan dan miskin tidak jadi soal asal dia cantik. Apalagi bila sicantik itu penurut. (Oalah, Las, you are truly still a hick. You do not know that you have something which interests every man: a pretty face and a nice

body. You also may not know that men are less interested or even reluctant to women who are too smart especially having high level of education. For men, women are less educated and poor does not matter as long as she is gorgeous. Especially, they are submissive).” (BM, 2013: 144).

The above quote is a dialogue between Lasi and Mrs. Lanting who makes Lasi as merchandise. She tries to indoctrinate Lasi with the idea that a woman's value lies in their physical beauty and not the quality or capacity of the individual as a human being. Moreover, she should behave much less tractable that obviously legitimizes women under the control of men. Subbordination also happens in the quote bellow.

“Eh, Las, kamu tau parlement tidak hanya butuh politikus? Betul kok. Selain politikus, parlement juga butuh orang cantik...kayak

kamu itu lho. Eh, itu penting agar semua orang pada bersemangat karena ada pemacu libido. Tidak ngantuk melulu. Maka gadis-gadis ingusan jadi anggota parlemen hanya karena dia enak dipandang. Jadi kamu mau jadi anggota parlement ya, Las? Mudah kok, kamu hanya akan duduk jadi bunga hiasan; tak perlu mikir sedikitpun (Eh, Las! Do you know if parliament does not only need a politician? Yes indeed. More than politicians, parliament also needs a beautiful woman like you. Eh, it's important that everyone is in the excited because there are libido boosters. They will be not sleepy all the time. So, the girls with low capacity become the parliament members just because they are please to the eyes. Do you want

to be its member? It's easy anyway. You're just going to sit and do not need to thinking at all)" (BM, 2013: 272).

The above data is a dialogue between Lasi and Mr. Bambang when they are in Singapore. Precisely, they were both in a room to seduce Lasi doing intimate act. If we look profoundly, the above data can also be included in "sexual bribery" because there is an attempt which was made by Mr. Bambang in form of an appointment as a member of parliament if Lasi can give her intimate services, but here the writer is more interested in looking at the role of women in political life.

The understanding of patriarchy culture that women have a faint nature and irrational are deemed inappropriate to serve as a leader. So far, the feminism that emerges to oppose the notion arguably successful because we see a lot of women who already take part in the political world. But unfortunately it is still symbolically and not substantively. That means if the spirit of feminism is not understood and applied correctly.

As it is in the quote above, the data shows that although female has chance to be a member of parliament, it does not mean if they have the same opportunities as men to voice floating the idea. They are only used as a display that can spur a male lust. It is proved that the discrimination of women do not go away with the seating of a woman in a political institution.

Women Resistance toward Discriminations

In disclosing the resistance formulated by women figure in *Bekisar Merah* novel, the researcher observes and understands the way of thinking, attitudes, and actions of the main character against discriminatory treatment that she receives as a consequence of men's domination. Some forms of the resistance are physically, mentally, and verbally.

Physical Resistance

Physical resistance is Lasi's action to fight the all forms of discriminatory treatment which she receives. This form is contained in the excerpt below. *Lasi mencabut kayu penggaris dari ketiaknya, lari menyebrang titian dan siap melampiaskan kemarahan kepada*

para penggoda. (Lasi revokes the ruler from her armpit, runs across the footbridge, and ready to vent her anger to the teaser) (BM 2013: 26).

The above quotation is a piece of events in the *Bekisar Merah* novel. It describes the situation when she and some friends are on the way to home from school. In that quote, Tohari does not use figure of speech. He directly shows how physical resistance made by Lasi. It is reflected from a ruler used by Lasi to fight her male friends who continue to mock her as a child of rape. By regardless of the physical nature as a woman, she ventures to oppose the mistreatment against her.

Mental Resistance

Mental resistance is Lasi's way of thinking. That shows if Lasi rejects any unfair treatments against her. Mental resistance often occurs because women are not strong enough to against it physically due to the domination and control exercised by men so strong and sometimes physical resistance even more threatening women. Some excerpts from the novel that describe this model are as follows.

Kedua tangan Lasi mengepal. Lasi terlempar kembali kedalam dunia hayal, menjadi kepiting batu raksasa dengan capit dari gunting baja. Lasi siap pertama-tama memangkas putus leher Bunek, kemudian leher Darsa, kemudian leher semua orang (Lasi's hands clenches. She is in an imagination of being a giant stone crab with claws of steel scissors. Lasi was ready to cut Bunek's neck, Darsa's neck, and then everyone) (BM 2013: 55).

The above quote is a condition after Darsa, Lasi's husband, is dishonest to have a special relation with another woman. Different from that is mentioned before; the above quote reflects the use of figure of speech which is in form of simile. Tohari supposes Lasi with a giant stone crab with claws of steel scissors to discard all forms of unfair treatment which she receives from her husband and all the people around her. Because

the datum presents an internal conflict, it is classified into mental struggle of the character

Verbal Resistance

What the researcher means by this model is a statement of Lasi to resist, oppose, and against all the unfair treatment which she receives. Although merely verbal, the researcher finds a commitment and effort of the main character to not continue to let herself being subjected by male. The form can be found in the quote below.

"Tidak!" Lasi bereaksi cepat. Namun sanggahannya itu diucapkan secara tenang dan dengan penuh rasa percaya diri. Bambang agak terkejut karena Lasi berani memotong ucapannya (Hell No! Lasi reacts quickly, but that objection was spoken calmly and with full confidence. Bambang somewhat surprises because Lasi dares to break off him) (BM, 2013: 330).

The above quotation is a fragment of an event when Bambang gets Lasi to abort. The content is the result of her marriage to Kanjat. Lasi rejects the will of Bambang by saying “hell no” firmly. Here, we see that Lasi no longer allows herself subordinated under Bambang’s superiority. However, she fights for the rights of herself by cutting the words of Bambang. The text used by Tohari is unadorned or directly to the point without any deviation of meaning.

Conclusion

This research has attempted to examine the cultural practices that discriminate against women by using selected text *Bekisar Merah* novel. From the analysis of the every datum, the researcher finds if the understanding of man as superior sex in patriarchy culture gives great loss for women not only to be subordinated or lack access to power maker but also to be harassed and got violence in many forms.

Lack access to power maker has consequence to put women in not

productive place such as only in domestic works. In the novel of *Bekisar Merah*, we actually find a new reality of women political chance. Ahmad Tohari describes if Lasi is allowed to have career in politics, but it does not mean that the spirit of feminism is implemented well. In this case, the researcher still finds the discrimination for women actually have no chance to voice their idea which becomes the substantive of the political chance. The gender inequalities caused by patriarchy culture becomes worst for they are harassed while being subordinated. The researcher finds many other forms of the discrimination such as sexual abuse and domestic abuse.

From the result of the analysis, the researcher also discovered certain way of women to resist those discriminations. Those can be verbally, physically, and mentally. Relating to those resistances, woman strictly state if they are should not be treated differently just because of different sex.

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