

Deconstruction of Social Views towards Women in the Biographic of *Jejak Sang Pencerah* Novel by Didik L Hariri and His Integration in Research Course and Appreciation of Pfiction Prose

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Abstract

This study aimed to explain the deconstruction of social views of women in the novel Biography of Jejak Sang Pencerah by Didik L Hariri. In this study was explained about the author's the integration of research results in the subject of study and appreciation of prose fiction. The approach used in this study was qualitative, the type of research is literature study, primary data: the novel Biography of Jejak Sang Pencerah by Didik L Hariri, secondary data: books, and journals. Data collection techniques of this study used library techniques. The data analysis technique used the Miles and Huberman interactive model. Based on the results of data analysis, there were several deconstructions of social views of women in the first novel Biography of Jejak Sang Pencerah by Didik L Hariri, the deconstruction of social views that considered women to be identical with housewives and uneducated. Secondly, the deconstruction of the social view that men are prioritized to get an education. Thirdly, the deconstruction of the idea that women cannot be respected figures. Fourth, deconstruct the culture that giving birth to the first child with a female gender is a disgrace. Sixth, the deconstruction of the social view that woman cannot organized. Seventh, the cultural deconstruction of a patriarchal society is described with noble tasks. Eighth, deconstruction of social views which is also shown by diplomacy carried out by women. The results of this study can be integrated into courses, especially the subject of the Study and Appreciation of Fiction Prose.

Keywords

Biografi; Jejak Sang Pencerah; deconstruction



I. Introduction

One of the issues that are widely discussed in literary works, especially novels, is the issue of gender. (Sukrawati, 2012) gender differences are essentially not problematic because as human nature there is still no gender inequality. In fact, the issue of gender that is not discussed in the novel is the result of thinking and a reflection of a culture of a community group that has a culture (Nurgiyantoro, 2010).

The feminist movement is a movement against oppression (hegemony). (Yousafzai & Christina, 2015) The feminist movement is a social movement that involves groups of women who are oppressed, mainly oppressed by a patriarchal culture. Feminism is a movement of women to gain autonomy, namely freedom over themselves. The resistance carried out by women is not only resistance to oppression by social groups, but also resistance to individual hegemony and individual hegemony that is justified by social

groups with conservative cultures. There is a social justification so that the feminist movement is very closely related to society.

Novel as a type of literature that viewed female characters as a form of concretization of inspiration, ideas, views, and values about women themselves. The Biography of *Jejak Sang Pencerah* novel by Didik L Hariri is one of the novels which partly told the story of the condition of women, and the struggles and movements of women. Although most of the contents of the novel did not tell about women and women's problems, the stories of women that appeared in this novel destroyed the social construction that conditions women with subordinate and inferior conditions, so that their existence is taken into account not only in the family realm but also in the realm of the family social (public). (Sungkowati, 2013) discrimination against women is actually very contrary to reality, because women are moral guardians by upholding moral values as promoted by female authors in the 1970s. (Widati, 2009) Some literary works focus on demonstrating solidarity with women who are victims of gender inequality. Therefore, women must be honored, respected, and their rights protected.

Special research on deconstruction and feminism in Didik L Hariri's Biography of *Jejak Sang Pencerah* Novel has never been carried out. The research that is relevant is research (Ma'rif, 2013) with the title Comparison of Religiosity of the Main Character between the Novel *Sang Enlightenment* by Akmal Nasery Basral and the Novel Biography of the Traces of the Enlightenment by Didik L. Hariri. Another research is a study (Imaratu, 2016) with the title The Existence of Women in the Novel *Sang Pencerah* by Akmal Nasery Basral.

This research is important to be conducted for some reasons there were: first, the novel Biography of *Jejak Sang Pencerah* by Didik L Hariri came from the issue of womens' various perspectives. Second, the chosen novel described the condition of women at that time. Third, the story about women in Didik L Hariri's Biography of *Jejak Sang Pencerah* novel could be an inspiration for the struggle of Indonesian women, especially in Papua. Fourth, it was described about the resistance and rise of women against the social views of their time. Fifth, the results of this study can be integrated into lecture materials related to literature, especially the subject of study and appreciation of prose fiction. This is the reason why in this so far the examples of novels and studies on novels are the majority of novels that have nothing to do with the struggle of Muhammadiyah. Interestingly, if the results of this research are integrated into research, it will indirectly teach and introduce the Association of Muhammadiyah movement to students who are predominantly Christian in the Indonesian Language Education Study Program, Muhammadiyah Education University, Sorong. Of course, the results of this research are expected to be integrated in all universities, especially in subjects related to literature.

So according to the various reasons stated above, the researchers are interested in conducting a research entitled Deconstruction of Social Views of Women in the Biographical of *Jejak Sang Petualang* Novel by Didik L Hariri and his Integration in the Research Course and Appreciation of Prose Fiction.

II. Review of Literature

2.1 Some Definitions of Instructional strategy

Novels are expansive and tend to emphasize complexity. A novel clearly cannot be read in one sitting, because the length of a novel is specifically enough to question the character's view of life, the character of the character, the social role of women in the

family and society, and in the course of time. A novel is a totality, an artistic whole. Novel is a literary work in the form of prose (Media et al., 2016).

2.2 Some Perspectives from some Literature Sociology

The relationship between literature and social (reality) became a serious arguments from various experts, including Plato and Aristotle. Plato argues that literary works are picking from reality. While Aristotle argues that literary works have their own world that is free from reality, literature is not a mimetic of reality, but the values contained in literary works can be applied in reality. The independence of literature with reality is reinforced by Sausure who argues that literature is an autonomy work. Soekanto in Ismail (2019) social change refers to changes in social aspects, community governance, and group behavior patterns. One example of social change is the increasing number of formal community institutions. For example various organizations ranging from government organizations, to social gathering organizations, are now becoming more formal, with a more rational pattern of relations. This is different from social organizations in the past, which are more informal by using emotional relationships.

It derived from the debate between mimetic and autonomous schools according to (Nurgiyantoro & Nurgiyantoro, 2010) literary works are complex works that tell various problems of human life in their interactions with the environment, oneself and God. Because the stories built in literary works are also related to the environment, literary works cannot be separated from social work. The basic foundation of the attachment between literature and society is the value contained in literary works. In essence, it is used in social life. In a more extreme context, the fate and future of literary works is in the hands of reality (social/reader). (Suwarni, 2017) literary works are representations of social, cultural facts and documentation of various aspects of people's lives.

2.3 Feminism Movement

The theory used in this study is social feminist theory. As a modern movement, feminism was born in the early 20th century which was pioneered by Virginia Woolf in her book *A Room of One's Own* (1929). According to (Andrianti, 2011) feminism is a movement that rejects the position of women as weak creatures, forced, misinterpreted, belittled, discriminated against, deprived of their rights, by the dominant patriarchal tradition.

According to (Anwar, 2010) social feminism emerged as an attitude and critical thinking towards Marxist feminism. Social feminism believed that discrimination, marginalization, subordination, and operations against women are more related to the complexity and relationship between capitalism and patriarchy. Gender inequality experienced by women, for social feminism is considered a product of political, social, and economic structures. Contemporary social feminists are very focused on the liberation of women in ideological terms. The pressure on women occurs simultaneously in the form of the ideology of capitalism and patriarchy.

Social feminists born in the 1970s challenged male-centred assumptions in all aspects. Feminist anthropologists claim that feminist anthropology in the past did not fully explore human culture because they ignored gender issues (Idrus, 2014). According to (Sumiyatiningsih, 2013) in life there are rapid social changes. This social change becomes a hope for feminist fighters because the social change also leads to a change in the role of women.

III. Research Method

The approach used in this study is a qualitative approach. The qualitative approach is suitable for use in this study based on several principles or methodological criteria for qualitative research (see Moleong, 2017) and (Arikunto, 2013). The data sources in this study are divided into two types, namely primary data sources and secondary data sources. Ratna, 2010) the source of the data is the manuscript. The primary data source is the main source that is obtained directly (Harnovinsah, 2012). The primary data source of this study is the novel Biography of Jejak Sang Pencerah by Didik L Hariri. The secondary data source is the second data source, namely the data collected obtained from various sources of literature and documents (Harnovinsah, 2012). According to (Khatibah, 2011) in library research there are four steps taken to collect data: a) First, prepare equipment. b) Second, compiling a working bibliography. c) Third, determine the time. d) Fourth, reading and making research notes. The data analysis technique used in this research is the Miles and Huberman analysis model technique called the interactive model. Activities in data analysis, namely data collection, data reduction, data presentation, and conclusions/verification (Miles, 1994).

IV. Result and Discussion

4.1 Deconstruction Social View Towards Woman

One of the important aspects that were narrated in the novel Biography of Jejak Sang Pencerah by Didik L Hariri is the important role of women in social life. Of course, the role of women described in this novel is a deconstruction of social views in a patriarchal society as weak and inferior beings. (Suyadi, A. and Ecep, 2010) It is the paternalistic cultural process that shapes feminine and masculine traits. Then dividing the social roles of men and women according to the characteristics of women, the position of women is getting more massive. The deconstruction of social views in the novel Biography of Jejak Sang Pencerah by Didik L Hariri, as quoted below;

Siti Walidah was famous, Kauman Girl that is already Famous, the woman who is wearing veil that known as smart among her friends ... (Didik L Hariri, 2018).

The quote above clearly deconstructs the social viewed that women are identical with housewives and uneducated, in fact, in this novel women are shown with character and intelligence. In a patriarchal society, males tend to be dominant in all fields. (Anwar, 2017) The ideology of patriarchal culture as a framework for the behavior patterns of some people reflects the dominance of men and women. It is different from what is narrated in the novel Biography of Jejak Sang Pencerah which harmonizes between women and men, for example in the aspect of education. K.H. Ahmad Dahlan was never discriminated between the teaching given to boys and the education given to girls. Even according to K.H. Ahmad Dahlan a mother also has an important role in providing the best education for her children. This is as illustrated in the following quote.

“Haji Ahmad Dahlan sangat pendukung Istri, bahkan dalam pengajiannya ia menyerukan kepada ibu-ibu Kampung Kauman untuk memperhatikan generasi masa depan dengan cinta dan kasih sayang. Whoever loves children, then he

must make children who are intelligent, and that is the duty of mothers as the main woman (Didik L Hariri, 2018)."

The strong support given by K.H. Ahmad Dahlan to women cannot be considered as a form of hegemony, but as a form of love and affection, as well as the construction of harmony between men and women in culture. This is in line with the view (Humaeni, 2016) that the protective support provided by men to women cannot be considered as a form of hegemony, but rather as a form of men's affection for women.

In a patriarchal society that is respected more by male leaders, this is based on research (Anwar, 2017) that the position of women in the bureaucratic structure is weak, as well as in terms of their capacity to compete with men. Male domination marks the leadership system, which causes women to be limited in their actualization area. However, in the novel *Biography of the Path of the Enlightenment* by Didik L Hariri, characters who are respected and respected are not only male figures but also female figures as society respects the great woman Nyai Ketib Amin, as quoted below.

"Just now, a human child has come into the world, in the same year Nyai Ketib Amin, who has just enjoyed the joy of Johana's birth, now has to leave this mortal world. The first day of fasting was a trial for Ketib Amin Abubakar and his family. Not only the family, but the whole community felt the loss of a woman they respected from respected family who was very virtuous. (Didik L Hariri, 2018)"

In patriarchal society there is also a custom that is shame when giving birth to a female first child. The reason is that a son shows the strength of a father and is the successor of the lineage. This is in contrast to K.H. Ahmad Dahlan who is grateful and happy because he is blessed with a daughter, as the following quote.

"A year later the young couple reaped the fruits of love. Gusti Allah gave a gift in the form of a daughter named Johana. The year 1890 was a year when happiness seemed to increase. Gratitude accompanies the growth of the newborn, making the spirit of life more tempestuous in every responsibility he carries (Didik L Hariri, 2018)."

One of the most powerful deconstructions related to the position of women in this novel is the formation of women's organizations, which has an impact on various aspects, one of which is improving the quality of women's resources.

"Those words always ring in the ears of Siti Walidah and the women of Kauman Village. Until an association called Sopo Tresno was formed, a realization of Haji Ahmad Dahlan's invitation to advance women's education. This association is an initial forum for women to understand, appreciate, and practice Islamic teachings in a pure and consistent manner. (Didik L Hariri, 2018)."

From the quote above, it showed that in the novel *Biography of Jejak Sang Pencerah* by Didik L Hariri, women are placed in a respectable position, because the position of women in a patriarchal society is considered only to take care of matters related to the household, women do not have the ability in skills other than business as a housewife,

especially skills related to managing and leading the organization. However, in this novel, women are given the same rights, opportunities and freedom as men to organize and lead organizations. Of course, the dichotomy built by the patriarchal society is contrary to the principles of justice and the recognition of women's rights. (Ratna, 2010) feminists reject injustice caused by a patriarchal society. (Setiyono, 2015), feminist and gender movements occur as a result of the condition of women who are subordinated by culture. It is the patriarchal culture that causes women to be considered to have a lower position than men. The Sopo Tresno association became the forerunner to the establishment of Aisyiah, which exists to this day and is engaged in the socio-religious field and developing various business charities.

“From that meeting, the members wanted to change sopo tresno into an established women's organization. Various names were proposed for the 'candidate' of the new organization, such as the name 'Fatimah'. Unfortunately this name was not agreed upon by those present. Not long after, Haji Fakhruddin proposed the name 'Aisyiyah'. And this name was finally agreed upon by all parties present at the meeting (Didik L Hariri, 2018).”

The quote above is a deconstruction of the position of women who are considered weak in a patriarchal society. Currently, the Aisyiyah organization is more than a century old, and has made many real contributions to the progress of the nation and state. The charity business owned by Aisyiyah who is also part of Muhammadiyah is not only devoted to women but also to men and all circles.

The existence of women who are the result of the cultural deconstruction of a patriarchal society is illustrated by noble tasks, for example providing access to education for children who are neglected, and who are economically incapable, as the following quote.

“The association has a main task, which is to serve neglected children in terms of education and teaching caused by the difficulties of life for their parents, such children are then sent to school by the association by collecting contributions for mothers to pay for school fees as well as the equipment used children for school (Didik L Hariri, 2018).”

The deconstruction of social views is also demonstrated by the diplomacy carried out by women in Didik L Hariri's Biography of *Jejak Sang Pencerah* novel, as quoted below.

“Siti Walidah smiled seeing her husband's happiness. Feelings of Love turned out to be able to protect all the children of Kauman vilage. And with the love of the Nyai, an example is formed for the mothers of Kampung Kauman (Didik L Hariri, 2018).

Diplomacy meaning that mention here is a movement carried out by women to obtain funds used for the purpose of sending their children to school by distributing lists from house to house of Muhammadiyah benefactors in Kauman Village. So that the movement carried out by women in the association is not only a pseudo and exclusive movement but is inclusive. Inclusive means that all women are given the same opportunity to join and become administrators in associations. Likewise with children who are sent to school, all children are given the opportunity to get a proper education regardless of social strata..

4.2 Integration Result in the Course

According to the analysis of deconstruction of social views towards woman in biography of *Jejak Sang Pencerah* Novel by Didik L Hariri, the result of analysis and findings can be integrated in course. Especially in the course and appreciation Fiction Prose that shown in the table below.

a) Behaviour Aspect, General skills, specific skills, and knowledge

CODE	A. Behaviour Aspect
S1	Always Obey to God and showing religious behavior;
S5	Respect to the differences culture, views, religious, and beliefs, and also other's original findings.
S8	To internalized value, norma, and academiuc ettique.
B. General Skills Aspects	
KU2	Able to speak and literary Indonesian orally and written in dailiy context, academic, and working context. And also ableto use their original language.
KU3	Able to appreciate, to express, and to create Indonesian literary works orally and written...
C. Specific Skills Aspects	
KK3	Able to speak and to literate orally and written in daily context, academic, and working context amd able to use one of their original nation language.
KK5	Able to appreciate, to express, to create Indonesian literary works orally and written.
D. Knowledge Aspect	
P2	Able to master the basic concepts of language and literature. Language skills and literature, learning language and literature, and research about language education and literature

b) Learning Activity Planning.

Meetings	CP-MK (LO)	Material	Learning Method	Time	Assessment	
					Indicator	Weight
XIII	Able to analyze literart works (Fiction Prose) in Feminism Perspective	- Identifying Feminism theories.	Inquiry, Assignment, discussion	100 per meetings	Analysis correctness on Papper.	5%

V. Conclusion

Based on the results and discussion, there were several deconstructions of social views of women in the first novel *Biography of Jejak Sang Pencerah* by Didik L Hariri, the deconstruction of social views that consider women to be identical with housewives and uneducated. Second the deconstruction of the social view that men are prioritized to get an education. Third, the deconstruction of the idea that women could not be respected figures. Fourth, deconstruct the culture that giving birth to the first child with a female gender is a disgrace. Sixth, the deconstruction of the social view that women cannot organize. Seventh, the cultural deconstruction of a patriarchal society is described with noble tasks. Eighth, deconstruction of social views which is also shown by diplomacy carried out by women. The results of this study can be integrated into courses, especially the subject of the Study and Appreciation of Fiction Prose.

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