
Gender Inequality in Tri Utami's Novel Entitled *Dunia Padmini*

Sri Lestari, Arif Nugroho

Universitas Islam Negeri Raden Mas Said Surakarta
Jl. Pandawa, Kartasura, Sukoharjo, Jawa Tengah, 57168
Corresponding Author: sri.lestari@iain-surakarta.ac.id

ABSTRACT

The present study examines the issue of women's internal struggle in response to patriarchal culture and gender inequality portrayed in Tri Utami's novel entitled *Dunia Padmini*. Drawing on textual analysis, this study describes empirical facts and evidence related to gender inequality in the novel. The analysis results demonstrate that the financial dependence and subordination of women are forms of gender inequality. This is also supported by social constructions that give negative stereotypes to the role of women as second-class citizens. This construction has not changed much even when women have juggled dual roles (domestic and public). The results of this study contribute to literature enrichment regarding the issue of gender equality based on socio-feminism theory, particularly on strengthening the roles and rights of women in social life, and how they get their rights in society.

Keywords: *dual roles, Dunia Padmini novel, gender inequality, patriarchal culture, socio-feminism*

INTRODUCTION

The issue of gender inequality between the roles of men and women in the socio-cultural context of society is a crucial issue that is slightly highlighted in various fields of science, such as sociology, anthropology, etc. (Desmawati, 2018). This issue has been debatable for a long time since it is argued that women are seen to still possess limited chances and opportunities than men to involve actively in social programs, such as economic, sociocultural, educational, and organizational activities (Batra & Reio, 2016; Kleven, Landais, & Søgaaard, 2019; Rokhimah, 2014). It is also argued that the limited movement of women in sociocultural activities is caused by societal values and norms that restrict the freedom of women compared to men (Livingston & Babu, 2020). As a rapidly developing country, Indonesia is plagued with a societal issue related to gender inequality that results in a discrepancy between income and opportunity (Smith, Kemmis, & Comyn, 2014). Because of this, gender issues are

frequently spotlighted and questioned in literary works such as novels, poetry, and drama.

In the present study, the authors examine the novel entitled *Dunia Padmini* by a well-known Indonesian novelist, Tri Utami (2010). The novel scrutinizes the life of women who still become victims of men's violation and oppression. In other words, women are seen as an object of men's interests, such as sexuality, consumption, and exploitation. Through the novel, Tri Utami (2010) argues that women have a high level of self-quality which is equal to men. However, they are burdened by the values, norms, and dogma of the society where they live in. Tri Utami draws the readers' attention to a variety of problems encountered by Indonesian women that exist in their social life. The novel was written based on her thoughts and social experiences for years. She emphasizes the potential and awareness of Indonesian women to express their self-quality and release themselves from imprisonment called dogma and the patriarchal

system that is not on their side.

Studies on gender inequality have been conducted from various literacy and point of view, particularly in the Indonesian context. Nurna (2015) examined the gender inequality issue in the novel *Geni Jora* by Abidah El Khaliegy. Drawing on feminism theory, she spotlighted four aspects of gender inequality; (1 marginalization of women; (2 inferiority toward women; (3 stereotyping of women, and (4 violence against women. In a similar direction, Nasri (2016) analyzed gender inequality in the novel *Padusi* written by Ka'wati. The research focused on injustices that happened to women which were described in the novel. Addressing the Minangkabau culture, the results portrayed several injustices often experienced by women, i.e. women subordination, negative stereotypes of women, and the burden of dual roles. More recently, Ahmad and Yunita (2019) scrutinized the issue of gender inequality in the context of the tourism industry of Komodo National Park. Their findings revealed unequal roles of women in the industrial sector of Komodo National Park tourism that is: (1 women have limited access to involvement in tourism activities of Komodo National Park; (2 women do not actively participate in crucial activities of the tourism; (3 women are not involved in decision making, and (4 women experience some violation such as marginalization, subordination, stereotyping, and burden of double jobs. Similarly, the issue of gender inequality has also been discussed in other countries such as India (Batra & Reio, 2016), Denmark (Kleven et al., 2019), America (Camou & Maubrigades, 2017)L., Williamson, J. (eds, and China (Chen, Ge, Lai, & Wan, 2013).

One of the primary theories of gender inequality is proposed by William Edward Burghardt Du Bois, an African- American feminist activist. Under his socio-feminism theory, Ritzer (1996) explained that Du Bois' gender inequality theory is based on four assumptions. First, men and women are placed differently in society which is indicated by the lack of women's actualization of social status, material resources, power, and opportunities. Second, women are seen as unequal to men in social organizations or institutions, but not from biological or personal factors. Third, although there is no fundamental natural difference between men and women, women are situationally less powerful than men. Fourth, men and women are placed in social interactions and structures differently.

Moreover, according to the Socialist feminism theory of Marx and Engels, women's subordination is not rooted in any biological aspects, but rather in social dynamics and institutions. From the theoretical basis, we know that the gender inequality issue under socio-feminism theory has been discussed and seen as a crucial matter by feminist scholars, and it remains relevant in the pre-modern system of human life.

Although there have been a plethora of studies scrutinizing the issue of gender inequality as seen from various perspectives of novels and other literary works (Desmawati, 2018; Nurrahmah & Wahyuningtyas, 2019; Situmeang, 2018; Wang & Liu, 2011), gender inequality in Tri Utami's novel entitled *Dunia Padmini* remains unexplored. Therefore, the present study examines women's internal struggle in response to the patriarchal culture portrayed in *Dunia Padmini* by Tri Utami (2010) using a socio-feminism perspective. *Dunia Padmini* offers a comprehensive discussion about women's internal struggle in response to patriarchy and the cultural system from different perspectives. This study integrates the socio-feminism theory which helps women solve problems in their social and cultural life (M. Fakh, 1996). The findings contribute to enriching literary works related to socio-feminism by providing an in-depth analysis of the gender inequality issue.

The object of this study was women's internal struggle in response to patriarchal culture in gender inequality seen in the *Dunia Padmini* by Tri Utami. The perspective adopted in this study is based on the socio-feminism theory (M. Fakh, 1996). The research method is textual analysis. According to Faruk (2012), textual analysis is a data collection technique that aims to portray empirical facts and evidence related to the research topic. In the context of this study, the textual analysis was used to elicit the issue of women's struggle with gender inequality in *Dunia Padmini*.

Engles (1942) in his book entitled *The Origin of the Family: Private Property and the State* explains that the history of the decline in the status of women is not caused by technological changes, but because of changes in the organization of wealth. Socialist feminism according to Jaggar (1983) is a school that synthesizes the materialist historical method of Marx and Engels with the personal and political ideas of radical feminists. According to this theory, the oppression of women occurs in any class. Eisenstein (1979) begins his theory with the applied thesis of

women as a class, by describing what Marx calls alienation to see the fate of women. Eisenstein (1979) states that injustice is not the result of biological differences between men and women but because of the social construction of judgments and assumptions about these differences.

The process of data collection was begun by reading the object material, i.e. *Dunia Padmini* novel by Tri Utami (2010). The data were in the form of text related to gender inequality issues in the novel. The collected data were further analyzed by referring to socio-feminism theory (M. Fakhri, 1996) using content analysis. In this stage, the authors managed the data, read the data, reviewed the data, and categorized the data into several themes according to the socio-feminism theory. To ensure the validity and reliability of the data, the two authors read and categorized the data into the themes (which were arranged previously) independently, then it continued by stages of discussion to achieve a consensus on the final results.

FINDING AND DISCUSSION

Social problems in society are closely related to the relationship between women and men. In various aspects, men place women for satisfaction. Frequently, as a result of capitalism, women are often subjected to commercial sexual exploitation. The traditions in society that lead to the duping of women impact the subordination of women. The concept of equality emerging from oppression and liberation is the answer.

Dunia Padmini (2010) is a novel that reflects the image of Indonesian women with all their problems. This novel has nine sutras or *sangasutra*, nine stories about women. They are *Padmini and girls*, *Padmini and emancipation*, *Padmini and women*, *Padmini and the duping of woman*, *Padmini and women's stupidity*, *Padmini and polygamy*, *Padmini and women's pride*, *Padmini and togetherness*, and *Padmini and female infidelity*. This research presents a very interesting findings about the status and position of women in the social life of society.

Gender Inequality

The manifestations of gender inequality in the form of economic marginalization, subordination, violence, stereotypes, and workloads occur at various levels.

First, the manifestation of gender inequality occurs at the state level. Many state and UN policies reflect gender inequality. Second, gender inequality occurs in the workplace, organizations, and education. Third, gender inequality is found in the community of certain ethnic groups, cultures of tribes, or in religious interpretations. Fourth, it occurs in the family environment (Fakhri, 1996: 23).

Gender differences are not a problem as long as they do not lead to gender inequality. The dilemma is that gender disparity creates injustice for men and women. This study discusses the concept of gender from the role, status, and point of view of a female character. The analysis also reveals the role, status, and point of view of male characters to find out the position of female characters from the man's point of view. Feminist and gender feuds refer to equal rights. Gender is psychological and cultural that distinguish between masculine and feminist, while sex is biological, naturally differentiate male and female (Ratna, 2004: 184). Feminist sociology is a sociological study based on the point of view and or experience of women in questioning or discussing the dominance and influence of the patriarchal system on the objectification of women (Nugraha, 2020).

Fakhri (2003) describes that studies on gender have identified various manifestations of inequality. First, the marginalization (economic impoverishment) of women that some government development programs become the cause of poverty in a woman. For instance, the food self-sufficiency or the green revolution program has economically removed women from their jobs, thus impoverishing them. In Java, the green revolution program through the introduction of superior varieties of rice of shorter stature and a harvesting system using sickles no longer allows harvesting with *ani-ani* by women. As a result, many poor women in the village are marginalized, and they are getting poorer since they cannot share the rice-harvesting job during the harvest season. In addition, many ethnic groups in Indonesia do not give women the rights of heir. This is reinforced by the religious interpretation saying that a woman inherits only half of the man. Second, the subordination, generally in women than in households, communities, and countries, many policies are made without considering women. For example, women are believed to have an emotional disposition that makes them inappropriate for acting

as leaders or becoming managers. For centuries, due to religious doctrine, women were not allowed to lead, including in worldly matters. They were not trusted to testify and did not have the rights of heir. Third, negative labeling (stereotypes) is a result of discrimination and other forms of inequality. There are many negative labels on women which result in limiting, complicating, impoverishing, and harming women. Due to the community's belief that men are the breadwinners, women's work is considered only as an added benefit and therefore can be paid less.

According to Fakh (2003), the manifestation of gender inequality is violence against certain genders, generally women. This violence ranges from physical violence such as rape and beatings to more subtle forms of violence such as harassment and dependence. Violence occurs due to stereotypes attached to women; the underlying assumption is that women are weak creatures compared to men. This assumption makes men believe that they can beat and rape women. This creates a double burden for women. This happens due to the assumption that women's roles are in the domestic domain. Thus, many women carry out more and heavier workloads in the household.

There are six forms of injustice against women (Sugihastuti & Isna, 2010: 279). First, gender divisions are manifested in the form of subordination of women, particularly regarding decision-making and power control. Second, gender divisions raise the economic marginalization of women in culture, bureaucracy, and development programs. Third, gender divisions form stereotypes of women which result in their oppression. Fourth, gender divisions make women work harder in terms of managing the domestic sphere, especially if women also work outside the home causing them to receive a double burden. Fifth, gender division also leads to physical and mental violence and torture of women. Sixth, gender divisions result in the image of the position, nature, and acceptance of women's fate.

The issue of gender inequality reflected in *Dunia Padmini* is that gender division is manifested in the subordination of women. Fakh (2003) states that this subordination is found not only in the government bureaucracy, society, and households but also throughout the world. There are many cases in tradition, religious interpretation, and bureaucratic rules where women are placed in a lower position than men. The following is an example that describes the interpretation of religion by placing women in a

subordinated manner from the family environment that serves as a global reflection of a religious interpretation.

What rules? You can't argue, you have to follow what your husband says (arguing means opposing), you can't express your opinion (asking too many questions is a sin), and all rules that are one-sided and whose validity depends on one's reasoning ability.

So all the doors of possibilities for women to explore and develop their talents and potentials are closed; their personal space becomes narrow as if women are not allowed to exist in other things outside of activities related to religious affairs (that is if they are given "permission" from her husband). Disagreement is forbidden for a wife, women are obliged to accept it without protest, and reportedly, a woman should not get hurt.

Thus, there is no longer any discussion about general and actual matters in the family, (It is said that if someone becomes too smart, one will become an infidel- aah, who said? It depends on the personal). Thus in principle... the husband has the right to control all in the house, even regulating his wife's personal feelings and mind.

All things- without exception- had been bordered by heaven and hell, the line was thick and clear. Let alone having a career outside the home, they should not have an opinion, it will be a sin (especially if the opinion is different) (Fakh, 2003: 93-94).

In this case, *Dunia Padmini* shows a pessimistic attitude towards the struggle of women to defend themselves who are silenced by learning and believing that God favor men at a level that is always higher than women. On the contrary, the urge of men to build superiority in *Dunia Padmini* is seen as a feeling of inferiority. My character also opens the eyes of women with logic that deserves consideration, for example, the right for someone to go to heaven and hell is God's prerogative, not parents or husbands, and that what is considered a test and trial from God is interference with the consequences of his actions. We are like the law of causality.

Gender Equality in Social Roles

In a focus group discussion on the redefinition of

women with the theme *Viral*, the definition of the word "Woman" in the KBBI carries a negative stigma on March 12, 2021, Marcella Zalianty conveyed the concept of women that refers to the vagina, why not the uterus as only women have it; different from the vagina that even a transgender can undergo plastic surgery to create one. In a traditional society that upholds procreative activities as an inevitable culture, a woman who meets all the marital requirements but does not marry is labeled a bad woman. The male-female relationship (husband and wife) is like the relationship between the proletariats and the bourgeoisie, the servant and the master, or the blackmailer and the blackmailed. The assumptions used in the development of social-conflict theory, or Marxist-based social theory of economic determinism contradict the assumptions underlying the structural-functional theory that: (1 although social relations describe systemic characteristics, the existing pattern of relations is full of individual or group interests that prove that the social system systematically generates conflict; (2 conflict is inevitable in all social systems; (3 conflict will occur in the distribution of limited resources, especially power, and (4 conflict is the main source of change in society. Material comfort, items that are associated with capitalism, make women seem complicated, designed in such a way to show the feminist side but in fact, is unconscious colonization and oppression. The hegemony was legalized through the legitimacy of socio-cultural, political, and religious ideologies.

Social construction as a source of gender inequality is very visible in this school. This includes the stereotypes attached to women. According to Fakhri (2003), the oppression of women occurs in any class. Gender equality can only be obtained by the restructuring society. Even gender inequality occurs in the smallest unit of the family. It is caused by classes and the division of labor resulting from the capitalist system. This is also reflected in *Dunia Padmini*.

Any issue related to gender is very sensitive since we will be dealing directly with religion or tradition, if we take the issue to the public, the result that often emerges is a picture of women's attacks on men, in terms of the demand for equality (Fakhri, 2003: 12).

Dunia Padmini explained that genital gender is only a matter of function. Functions in society must be

able to occupy their respective portions. The portion that is served here is to empower all potential and positive energy in every human being. Humans, both women and men, are required to keep trying and learning so that they continue to study events, and go deeper in seeking the truth, and the wisdom that exists. Thus, humans do not trap themselves in symbols and interpretations that are detrimental to one party (Utami, 2010).

Marxism has the concept that awareness of oppressed groups/women must be carried out as an effect of the very disadvantaged class. The awakening of women's emotions is carried out to change the situation (Megawangi, 1999). In line with this opinion, Sugihastuti (2010) states that this school considers social construction as a source of injustice against women. This includes the stereotypes attached to women. The oppression of women occurred in all classes, even the socialist revolution did not elevate the position of women.

According to Fakhri (2003: 90), this flow is a mix between social class analysis and patriarchal analysis. Thus, criticism of class exploitation of the capitalist system must be carried out at the same time as criticism of gender inequality which results in domination, subordination, and marginalization of women. The theory put forward by socialist feminism is known as the theory of capitalist patriarchy, which was first expressed by Zillah Eisenstein (1979) by equating the dialectic between the capitalist class structure and the sexual hierarchical structure. This theory sees women as a class and assumes that oppression of women occurs in all classes. This theory assumes that injustice against women is not solely caused by biological differences but is more due to the assessment and assumption of the social construction of these differences. It is stated by Tri Utami in an excerpt from *Dunia Padmini*.

But what is emancipation? How do we interpret it? It is not just being able to go to school and get the degree but rather a freedom of thought and determination, freedom to choose which one is good, to function her existence in society, with maximum creative potential as a human being, to be part of the state, and to become the chain of national progress (Utami, 2010: 37-38).

Indonesian women are required to be keen on study,

have high curiosity, and not just carry out traditions to oppose anyone who makes women objects. The way to do this is not by staging campaigns on the street, but, by solving personal and family problems first so that they can participate in creating true gender equality. In other words, it is simply to make herself happy based on the ideal concept, so that it makes the family and people around them happy. Thus, attention to gender equality is at one level higher after women are done with themselves.

In terms of gender, social conflict theory is sometimes identified with Marxism, which was later completed by F. Engels (Engels, 1942). He put forward an interesting idea that gender differences and inequalities between men and women are not caused by biological differences, but are part of the oppression of the ruling class in production relations applied in the family concept (Megawangi, 1999). The negative stereotype already exists even since woman has not been born, when the ultrasound and the results of the record show that the fetus is female. Women are considered creatures that do not bring pride to the family since last names come from men and women get them from their husbands. This is in line with the following quote.

“My friend just gave birth to her first child, a girl. Over the past three months, I’ve heard her husband say the same thing several times: my child is a girl, out of four siblings, it seems like I’m the only one who can’t pass down the pride of the family...(Utami, 2010: 7)”

Dunia Padmini opens up our eyes that people should be aware of the destiny of birth from the Almighty. Women, who are pregnant and give birth, cannot choose the sex of the baby. The community in this case is made aware of the view that the success of parents is not from having many sons but how to educate their children so that in the future the child will be successful and grow up with noble values.

In social construction in Indonesia, most of the customary arrangements place women with the obligation to carry their husband’s name and then attach their husband’s name to the last name. This is what makes women considered unable to carry their family name.

Violence against Women in the Household

Violence against women is common throughout

history. The government has issued the Law of the Republic of Indonesia No. 23 of 2004 concerning the elimination of domestic violence and the convention on the elimination of all forms of discrimination against women. The enactment of the law is expected to provide legal protection for women who are victims of domestic violence (Triastuti, 2012). The description in Law of the Republic of Indonesia No. 23 of 2004, article 5 states that everyone is prohibited from committing domestic violence against people within the scope of their household, using physical, psychological, sexual violence, or neglect of the household (Triastuti, 2012).

In *Dunia Padmini*, it is clearly described how a wife must allow her husband to add more wives (polygamy) because she is financially dependent on his husband. This is strengthened by the dogma of the religion that the character adheres to. Women who are financially dependent and need men to fulfill their needs, tend to be oppressed and not given space to develop themselves in terms of working outside the home. This is followed by a cultural system that is rooted in traditional Indonesian’s views that women’s nature is to be in the kitchen (cooking), on the bed (sex), and in the well (house chores). If it becomes a joint decision with an equitable division of labor and does not lead to slavery (no respect for her work as a housewife), what happens next is people’s siding with men.

In this case, men beat their wives/physical violence under the pretext of religion that when women have crossed the line they should be beaten. This greatly affects a person’s psyche as seen in *Dunia Padmini*. Tri Utami (2010) has described three domestic violence of physical, psychological, and neglect caused by economic dependence. It enforces solutions for women to take steps to become financially independent women. This can be seen from the following quote.

Kartini, Dewi Sartika, and the women warriors have a vision and they know that this vision can only be achieved through the opportunity to get an adequate education. Not only can they read, write, count, and have general knowledge, but what they want is freedom (Utami, 2010: 35).

In this case, the spirit of Kartini and Dewi Sartika is used as a motivation for Indonesian women in breaking down discrimination against women.

However, Dunia Padmini acts to remind women to always be vigilant against attempts to return them to the domestic sector. Dunia Padmini explained that to achieve that, there are several indicators that can be seen, for example women already have the freedom to think, determine attitudes, freedom to choose what is good and bad for them, are able to maximize their potential in society as part of the chain of development and progress.

Education is the key to women's freedom to develop themselves and do the work they want, to be financially capable to meet their personal needs. Thus, when she meets the man who will marry her, it is not because she needs to have her basic needs met but wants to be side by side and spend time together as life partners who complement and develop her. When the marriage takes place, there is no restraint on women's abilities but opportunities and support given by men so that the woman develops according to her wishes. The complexity of the problem of women's stereotypes which later becomes a social construction starts from the family.

"Little did we realize, the complexity of the problems that distinguish men and women starts from the smallest environment. It starts from the house to the community environment and global, then the discrimination is branded as if it is absolute truth and becomes undeniable... (Utami, 2010: 10)"

Dunia Padmini proposes that to be a full woman she must be intelligent. This is evident when at school, women are diligent, usually the top ranks are also filled by women, but when entering the world of work and after marriage, women are asked to choose between career or family, options that are not presented to men. Padmini's attitude here refers to after marriage, domestic tasks are the responsibility of both, the nature of women is to conceive, give birth to breastfeed, while domestic activities are carried out together and are given space to go public (Utami, 2010).

Stereotypes Constructed by Women Themselves

Women build walls for themselves, go to the sea to drown themselves, or climb to the highest cliffs to freely fall into the valley, in the sense of being the

most dependent creatures. The stereotypes that men give to women are built by the women themselves. Dependence and the use of feelings without common sense are a source of disaster for women. Here's an excerpt of the description.

".....how loud women's voices support a movement that will domesticate them. With fiery shouts, campaigning for narrow prison and building thick walls that will later be reserved for themselves, it's as if they are declaring the independence of a patriarchal state and I can't imagine how much loss they will suffer when they find themselves imprisoned in a place they built themselves (Utami, 2010: 39)."

Padmini uncovers views by opening her eyes to women about what really happened. She loudly voiced the stupidity of women who want to be tricked under the pretext of religion and others to marginalize the role of women themselves. Padmini wants women to be aware. He is valuable, able to be creative with all creative efforts.

The solution comes from the woman herself. She must be aware to use her mind in dealing with life problems without overriding her feelings. She must be valuable in her dignity such as not to cry when her boyfriend leaves her, when husband remarries, not to take shortcuts to become rich, not to rely on her charm as a commodity, not gossiping, educate her children, maintain her life, strong and tough enough to face all difficulties, strong through obstacles, and millions of other things that prove that they are human beings who should be reckoned with. Humans who respect themselves and have self-quality can develop themselves and have self-quality to become part of a forward-thinking society. Here's an excerpt to illustrate the solutions presented in *Dunia Padmini*.

Morally, we are the ones who appreciate ourselves. When we can appear as whole human beings, grow up to be intelligent and broad-minded women, speak in good words with a soft voice, think objectively, rationally, and realistically, sit together and have a dialogue with any group, and comprehensively explain aims and objectives, that's when the world will recognize and declare that women have sat in a concrete area of emancipation (Utami, 2010: 47).

Padmini tries to explain to women, the real proof that women have been recognized for their existence is when the world recognizes them as intelligent women. The form of intelligent women are those who are able to have broad insight, speak good words in a soft voice, think objectively, rationally, and realistically, sit together and have dialogue with any group, and explain comprehensively. This is not meant to seize something that belongs to men or refuse to carry out the role of women (birth, pregnancy, breastfeeding). However, as human beings, women are free to explore creativity, work, and energy to be equal to men, both in domestic and public affairs. How women initiate action equally with men is illustrated in the following quote.

Find your strengths but also be aware of your weaknesses, make a balanced assessment, practice to review and investigate yourself until you know exactly what and who you are, then you will know what you are capable of doing (Utami, 2010: 49).

This is congruent with the statement (Wolf, 1997: 160) that women must get out of the cage and face the world as social and sexual beings. When a woman is going to show up, she must have finished with her personal and household problems. A woman who pays attention to the environment must be done with herself, with her family's internal problems as can be seen from this quote.

If we work every day just dealing with personal problems... We cannot think and do for the nation or others, time is running out, while we cannot finish with ourselves because we don't realize how much our potential as women is (Utami, 2010: 42).

Dual Roles of Woman in Domestic and Public Affairs

The manifestations of gender inequality are socialized to men and women, which results in a habit and is believed natural. It was then and finally accepted by society in general. This is due to confusion in the gender as God's provision. For example, domestic work, such as taking care of children and taking care of the house is very closely related to women's duties, which are considered as their nature. These jobs are social constructions and can be exchanged or can be

carried out by both men and women. Washing dishes or cooking can be done by men. They are not women's absolute house chores.

The orientation of socialist feminism is more focused on women's awareness of their oppressed position since many women are not aware of it. To change society, the participation of men is required, for example in child care as the most natural and basic part of life (Ollenburger, Suchayono, Moore, & Sumaryana, 1996).

Therefore, they propose to solve women's problems by preparing women to be able to compete in a world full of free competition. For example, the women in development program provides intervention to improve family living standards such as education, skills, and policies that can improve women's abilities to participate in the field of development (Fakih, 2003: 83).

Radicalist and Marxist perspectives seem to be unsatisfactory. Socialists emerged with a synthesis between Marxian class theory and "the personal is political" of radical feminism (Jaggar, 1983). For Eisenstein (1979), inequality is not solely the result of biological differences but rather is caused by assessments and assumptions (social construction) of these differences. Hence, for socialist feminist groups, criticism of capitalism must be accompanied by criticism of the oppression and domination of women.

Then, there is socialist feminism, which argues, "there is no socialism without feminism and there is no feminism without socialism (Fakih, 2003: 90)." Socialist feminism struggles to abolish the property system. The marriage which legalized the male ownership of wife's property was abolished as Marx's idea demands a classless society, without gender segregation. Socialist feminism emerged as a critique of Marxist feminism. This school says that patriarchy existed before capitalism and will not change if capitalism collapses. The critique of capitalism must be accompanied by a critique of domination over women. Socialist feminism uses class and gender analysis to understand women's oppression. She agrees with Marxist feminism that capitalism is the source of women's oppression. Socialist feminists also agree with radical feminism that considers patriarchy to be the source of oppression. Capitalism and patriarchy are two mutually reinforcing forces. Therefore, analysis on patriarchy needs to be combined with class analysis. Thus, criticism of class exploitation

of the capitalist system must be carried out at the same time as criticism of gender inequality yielding domination, subordination, and marginalization of women (Fakih, 2003: 90).

Socialist feminism or hereinafter referred to as socio-feminism asserts that women can only be free from dependence on men if they are financially independent. The patriarchal system is rejected as the only source of oppression of women. Women's poverty is the basis for women to be the subject of men's power. The causes of women's economic dependence should be tackled to achieve the larger goal of political, economic, and social justice. In addition, the struggle was also carried out to liberate women in terms of class, race, and economic status.

Why did God create women? Certainly not just a place to store semen to get pregnant and give birth, I firmly believe that woman was not created only for a sexual purpose or for the sake of breeding an upright two-legged species called *Phytecantropus erectus* or humans (Mansour Fakih, 2003: 7).

Women's awareness must be built from the women's unity to fight for their rights. If one says yes and the other says no, it will not work. As implied in the Padmini *sadsutra* and polygamy referring to some parties, especially from women themselves. Talking about the truth by voicing women is cruel and dangerous. Women must be creative to solve problems within this gender inequality by connecting between body and mind, science and art, fiction and non-fiction. Women must be smart in the concept of science. To gain knowledge, you must dare to ask questions, dare to doubt. Knowledge is the source of creativity to find a solution that is voiced and realized by the woman herself. Its manifestation is being creative, being able to write, doing business, exploring her own talents to free oneself from male domination in terms of patriarchy, capitalism, imperialism, and militarism.

CONCLUSION

The present study examined the issue of gender inequality portrayed in Tri Utami's novel entitled Dunia Padmini from a socio-feminism perspective. Drawing on a qualitative approach, this research reveals several compelling results. First, gender inequality occurs because of the subordination of women in

various aspects of life. Second, gender equality in social roles has not materialized as a result of social construction in the form of negative stereotypes even since a woman has not been born. Third, domestic violence is depicted through the acceptance to be beaten, accept polygamy, and being abandoned due to economic dependence. Fourth, negative stereotypes are built by women themselves who accept existing constructions without reviewing and rethinking them like intelligent beings. Fifth, the dual role of women in the public and domestic affairs causes them to be active longer than men.

The research shares implications for the lives of women, especially in Indonesia. The findings illustrate that women must be able to use reasoning to change social constructions regarding negative stereotypes against them. What needs to be encouraged is that women are also obliged to gain knowledge academically and non-academically to develop themselves and realize their dreams. Most importantly, women are required to discuss with men about their roles to avoid double burden and injustice on them at home, family, community, nation, and state environment. Women comprising at least half of the inhabitants of this earth should be considered equal. In addition, women must be independent economically to avoid physical and psychological violence. To answer concerns regarding negative stereotypes that arise from women themselves, women must equalize perceptions, increase tolerance, and support each other to get gender equality. It is not justified to bring others down for failure in a mission. They should together look for solutions for gender equality.

STATEMENTS OF COMPETING INTEREST

The author herewith declares that this article is free from any conflict of interest regarding the data collection, analysis, editorial process, and publication process in general.

REFERENCES

- Ahmad, R., & Yunita, R. D. (2019). Ketidakadilan Gender pada Perempuan dalam Industri Pariwisata Taman Nasional Komodo. *Jurnal Sosiologi Pendidikan Humanis*, 4(2), 84–93.
- Batra, R., & Reio, T. G. (2016). Gender Inequality Issues in India. *Advances in Gender Inequality Issues in India*.

- in *Developing Human Resources*, 18(1), 88–101. <https://doi.org/10.1177/1523422316630651>
- Camou, M. M., & Maubrigades, S. (2017). *The Lingering Face of Gender Inequality in Latin America*. In: Bértola, L., Williamson, J. (eds) *Has Latin American Inequality Changed Direction?* Springer, Cham.
- Chen, Z., Ge, Y., Lai, H., & Wan, C. (2013). Globalization and Gender Wage Inequality in China. *World Development*, 44(C), 256–266. <https://doi.org/10.1016/j.worlddev.2012.11.007>
- Desmawati, E. (2018). Analysis of Feminism in the Novel of Little Women By Louisa May Alcott. *Journal of Language and Literature*, 6(2), 91–96. <https://doi.org/10.35760/jll.2018.v6i2.2487>
- Eisenstein, Z. R. (1979). *Capitalist patriarchy and the case for socialist feminism*. New York: Monthly Review Press.
- Engels, F. (1942). *The Origin of the Family: Private Property and the State*. New York: International Publishers.
- Fakih, M. (1996). *Membincang Feminisme: Diskursus Gender Perspektif Islam*. Surabaya: Risalah Gusti.
- Fakih, Mansour. (2003). *Analisis Gender dan Transformasi Sosial*. Yogyakarta: Pustaka Pelajar.
- Faruk, H. T. (2012). *Metode Penelitian Sastra: Sebuah Penjelajahan Awal*. Yogyakarta: Pustaka Pelajar.
- Jaggar, A. M. (1983). *Feminist Politics and Human Nature*. Maryland: Rowman & Allanheld.
- Kleven, H., Landais, C., & Søgaaard, J. E. (2019). Children and gender inequality: Evidence from Denmark. *American Economic Journal: Applied Economics*, 11(4), 181–209. <https://doi.org/10.1257/app.20180010>
- Livingston, E. T., & Babu, R. M. (2020). Feministic Approach and Social Issues in Chetan Bhagat's Select Novels. *Psychosocial: International Journal of Psychosocial Rehabilitation*, 24(3), 157–163.
- Megawangi, R. (1999). *Membiarkan Berbeda: Sudut Pandang Baru tentang Relasi Gender*. Bandung: Mizan.
- Nasri, D. (2016). Ketidakadilan Gender terhadap Perempuan dalam Novel Padusi Karya Ka'wati. *Madah*, 7(2), 225–236. <https://doi.org/10.26499/madah.v7i2.431>
- Nugraha, D. (2020). Pendekatan Sosiologi Feminis dalam Kajian Sastra (Feminist Sociological Approach to Literary Criticism). *Undas*, 16.
- Nurna. (2015). Ketidakadilan Gender dalam Novel Geni Jora Karya Abidah El Khalieqy. *Jurnal Humanika*, 3(15), 110–123.
- Nurrahmah, Z. A., & Wahyuningtyas, S. (2019). Ketidakadilan Gender Terhadap Perempuan dalam Novel Tempurung Karya Oka Rusmini: Pendekatan Feminisme Sastra. *Caraka*, 5(2).
- Ollenburger, J. C., Sucahyono, B., Moore, H. A., & Sumaryana, Y. (1996). *Sosiologi Wanita*. Jakarta: Rineka Cipta.
- Ratna, N. K. (2004). *Teori, Metode, Dan Teknik Penelitian Sastra: Dari Strukturalisme Hingga Postrukturalisme, Perspektif Wacana Naratif*. Yogyakarta: Pustaka Pelajar.
- Ritzer, G. (1996). *The Mcdonaldization of society*. Thousand Oaks: CA: Pine Forge Press.
- Rokhimah, S. (2014). Patriarkhisme dan Ketidakadilan Gender. *MUWĀZĀH*, 6(1), 132–145.
- Situmeang, S. (2018). Analysis of Social Feminism Against Novel Banat Riyadh by Raja Al Sanae. *Kajian Linguistik Dan Sastra*, 3(1), 68–76.
- Smith, E., Kemmis, R. B., & Comyn, P. (2014). *How can the expansion of the apprenticeship system in India create conditions for greater equity and social justice?*
- Sugihastuti. (2010). *Gender dan Inferioritas Perempuan*. Yogyakarta: Pustaka Pelajar.
- Sugihastuti, & Isna. (2010). *Kritik Sastra Feminis: Teori dan Aplikasi*. Yogyakarta: Pu.
- Triastuti, R. (2012). *Kajian Feminisme dan Nilai Pendidikan Novel Maruti Jerit Hati Seorang Penari Karya Achmad Munif*. Universitas Sebelas Maret, Surakarta.
- Utami, T. (2010). *Dunia Padmini*. Yogyakarta: Pustaka Sastra.
- Wang, X. Q., & Liu, Y. (2011). *Analysis of the feminism in pride and prejudice. Theory and Practice in Language Studies*.
- Wolf, N. (1997). *Gegar Gender: Kekuatan Perempuan Menjelang Abad 21*. Yogyakarta: Pustaka Semesta Press.