

JAVANESE WOMEN'S SELF-ESTEEM AND GENDER EQUALITY DEPICTED IN THE NOVEL “BEKISAR MERAH”

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Abstract

This article will discuss the self-esteem of Javanese women and gender equality in the novel *Bekisar Merah* by Ahmad Tohari. This research method is descriptive and uses a qualitative approach. This article will use Miles, Huberman, and Saldana (2018) approach in analyzing data. The main data in this article are sentences, phrases, and paragraphs in the entire novel. The results of this study indicate that Javanese women are synonymous with politeness, loyalty to the family, not adventurous, simple, and have a good future vision. Javanese women will rebel against their families when their self-esteem is trampled and their loyalty is damaged. The novelty of this article is that Javanese women's gender equality focuses on self-esteem and family bond. Loyalty and integrity to family become the priority of gender equality.

Keywords: *Javanese women, self-esteem, gender, sex, equality*

INTRODUCTION

Today's social construction is based on patriarchal ideology. In patriarchy, men are seen as superior and special in the domestic and public sphere, and have social chastity to exercise power over women. Society prioritizes the needs and aspirations of men and tries to fulfill them through subjugating women to the traditional culture they have long followed. However, along with the times, women are no longer as obedient as their predecessors. Even now, they demand the same rights as men in general.

Many similar researches have been done previously related to Javanese women and patriarchal culture. Afidah, et.al (2020) this research shows that the image of Javanese women in the physical aspect has a beautiful face, has an attractive appearance, and smiles a lot. In the psychological aspect, he is patient, loyal, always thinks positively, is conscientious and diligent, and accepts. In a family that has a simple, strong and unyielding character, the spirit gives motivation, is clever, and obedient. Nurcahyanti (2021) found that Javanese women have characters, strengths, roles, attitudes and even systems that reinterpret the cultural ethos of batik. Mustofa (2019) analyzes the representation of Javanese women's resistance to patriarchal culture through films. Fitriani, Nur, et al. (2019) researched "The Image of Javanese Women in the Novel *Hati Sinden* by Dwi Rahyuningsih: A Study of Liberal Feminism". This study discusses the position of women who are always in a lower position than men in a patriarchal culture and patriarchal views of women.

Sugiarti (2019) examines "Patriarchal Culture in East Java Folklore". He found that in society, patriarchal culture is considered normal to be applied in various aspects of life. In general, the relationship between men and women is still not balanced. Rosdiani, Sari, et al. (2021) examines the Social Reality in The Crying Woman Novel. The research shows that a patriarchal culture that places women as weaker than men causes a lot of oppression of women, both physical, sexual and verbal oppression. Irshad and Yasmin (2022) conduct a research on Feminism and literary translation: A systematic review. It revealed that there are very few significant studies on feminism and translation of novels, and at least until the sharp increase in interest in research in the field emerged in 2019. Romano (2021) conducted a research on Creating new discourses for new feminists: A critical socio-cognitive approach. The research noted that there was a close relationship between cognition, discourse and society in the creation of political slogans in recent Spanish feminist marches.

Some previous research has discussed javanese women in diverse cultural and social perspectives. However, this research specifically discusss the self of javanese women and gender equality in the novel "Bekisar Merah" By Achmad Tohari.

Javanese women

Hasanah (2020) The stigma that is often attached to women is that women must look beautiful, women must look beautiful, women must look gentle, women must be at home taking care of the household, women must be good wives and mothers, women must be good at cooking, women must comply and may not speak harshly and exalt in the presence of men and views attached to it and so on. A view that is able to define women today.

Fitriana (2019) revealed that Javanese women are also described as a weak figure and must obey what men command or expect from them. Hasanah (2020) states that the distinctive feature of these sovereign women is the motto Indonesian sovereign women are great. Oktasari (2020) found representations of female characters in the novel Citra Perempuan in the novel Perempuan Kembang Jepun by Lan Fang. She found that the image of women depicted in this study mostly depicts the figure of a modern woman, namely independent, educated, broad-minded, and has views on her life.

Sasmita (2021) states that Javanese women have the following characteristics: polite, simple, obedient but opinionated. Suryadi (2020) clarified that Javanese women have unique strengths in the order of Javanese society. The uniqueness lies in the sector to maintain household survival. The front sector has diplomatic power. The central sector has the power to balance the household. The back sector has the power to maintain the family economy. In the front sector, Javanese women have a character that reflects flexible and gentle behavior, which also reflects the ability to maintain ethics, be polite in speaking, solve problems by avoiding conflict. This character is suitable as a diplomat character. He, ten added that Javanese culture is very noble in describing the characterization of Javanese women, both behavioral and physical disposition. Physically, Javanese women are described as follows, as a padmini figure, a citrini figure, a sankini figure, and a hastini figure. Padmini figure as a portrait of a woman with perfect physical beauty. Citrini figure as a description of a beautiful and artful woman. Sankini figure is

a symbol of a woman with a tall, thin physical posture. The Hastini figure is a portrait of a Javanese woman who is short, fat and likes to eat (Suryadi, 2020).

Patriarchy

One of typical features of the patriarchal society is that the male is the center of everything, while the female is in a disadvantaged position (Du, 2021). Factors influence the patriarchal nature. This complicated and shifting time, with its unstable political and economic situation, patriarchal norms of the society negatively influence and force the human nature (ISGANDAROVA, 2021). Gosh et al (2020) stated that Gender interacted with job demands to influence work engagement, such that the relationship was stronger for men than for women. Moderated mediation analysis showed that men experience work engagement and through work engagement increased job satisfaction from challenging job demands, whereas these benefits do not accrue for women, and when they do, they are significantly less than for men. Ramesh and Pathil (2021) conducted a research on the Social Status of Indian Women of Different Periods in the Patriarchal Society. They stated that in every age, the status of women has always been secondary to that of men and in patriarchal societies. At the same time, the social, economic, educational, marital, cultural and religious status of women in our society is inferior to that of men.

According to Sakina (2017), patriarchal culture places men in a position dominated by strong traits, and women as weak and who are hurt either mentally or physically. In line with that, Anoe-grajekti (2010) stated that patriarchy places the position of men in the family as the ruler to determine everything. This is confirmed by Rahmawati (2017) who states that a relationship is an inherent relationship between men and women who have Vol. 7, No. 2, October, 2021, Page: 424-437 ISSN : 2442-7632 print | 2442-9287 online KEMBARA: Scientific Journal of Language, Literature, and Their Teaching 426 KEMBARA: Journal of Language, Literature, and Their Teaching, Volume 7, Number 2, October 2021, pages 424-437 were constructed by society, both socially and culturally, which differ from time to time and from place to place, and these conditions take place periodically and are perpetuated in social relations, so that the characterization between women and men is considered as a natural thing. Furthermore, Ratmayani et al (2018) revealed that gender relations discuss the issue of differences in the positions of women and men in the distribution of resources and responsibilities, benefits, rights, power, and leadership, so that the use of gender relations is used as an analysis that does not focus on women who are isolated from men. According to Hanum (2018); Karim, (2014) patriarchy is a socio-cultural construction that always places men in a more special position than women. Therefore, men are considered superior and stronger than women as inferior or inferior. In society, patriarchal culture is considered as a normal thing to be applied in various aspects of life. In general, the relationship between men and women is still not shown.

Gender Equality

The word gender comes from English which means sex, gender is also a fundamental concept offered by feminism to analyze society. In English, it is defined as gender, which shows the nature and classification of two biological sexes, namely male and female. Several feminists, such as Simone de Beauvoir, Crist Weedon and Barbara Lloyd agree that in this realm there is a

line that is natural. , where men and women each have characteristics that are permanently attached, natural and cannot be exchanged with one another. Not the same as sex, gender is a concept about the classification of male (masculine) and female (feminine) characteristics that are formed in socio-culture. Demartoto (2022) states that sex is a biological category; Gender and sexual orientation are both social and psychological categories. Sexuality is related to the genitals and secondary sex organs. Each category is a spectrum of sustainability or continuum (horizontal direction) where subcategories such as the matrix lie.

Kartini and Maulana (2019) said that changing times have resulted in several shifts in every line of life, from science and technology to self-awareness and thinking. The development of an increasingly advanced world opens opportunities for everyone to take part openly in various fields of life. No doubt this cannot be separated from the role and figure of a woman whose work today cannot be ruled out. Many fields that were originally held by Adam's people have now shifted to be occupied by Eve's people. The role of women here turns out to be equal to that of men.

(Azmi, 2022) Furthermore, gender and sex can be seen from two different things. Today's social construction is based on patriarchal ideology. In patriarchy, men are seen as superior and special in the domestic and public sphere, and have social chastity to exercise power over women. Society prioritizes the needs and aspirations of men and seeks to fulfill them through subjugating women to traditional cultural practices.

METHOD

This study used a qualitative approach and a descriptive methodology. With reference to the behavior of the lead character in the book *Lasi*, this study aims to analyze social occurrences and symptoms. A beautiful, kind, strong, and self-confident Javanese woman is portrayed by this figure. Along with her desire to obtain equal rights as a respectable free woman. The fact that the data in this research approach takes the shape of phrases, sentences, and paragraphs in the form of discourse rather than statistics is another qualitative characteristic. Humans are not regarded as physical creatures, but rather as social beings, according to Rukin (2019), who claims that qualitative research takes the shape of many social phenomena and social truths.

Miles, Huberman, and Saldana (2018) states that analysis consists of three activities that occur simultaneously, data reduction, data presentation and conclusion/verification. data reduction, data display, conclusion/verification.. Additional cycles of data reduction appear as data gathering develops (writing summaries, coding, teasing out themes, creating clusters, creating partitions, writing memos. Researchers can arrange data and remove extraneous information using data reduction to arrive at final conclusions that can be tested. The Data View is a structured, condensed collection of information that enables action and conclusion-making. For them, more effective data visualization—which includes different kinds of matrices, graphs, networks, and charts—is the key to successful qualitative analysis.

They are made to combine structured information into a form that is coherent and simple to retrieve. By doing so, an analyst can have a clear picture of what's happening and decide

whether to make the appropriate conclusions or remain with the analysis that the presentation suggests might be helpful. Inference/Verification Inference, according to Miles & Huberman, makes up only half of the Gemini arrangement. As the analyst works, conclusions are also confirmed. In the midst of gathering data, researchers draw quick conclusions. Naturally, it is impossible to draw conclusions arbitrarily; the evidence must be reexamined for accuracy. The ultimate result is not only reached during the data gathering process; it also needs to be confirmed in order to be properly accounted for.

RESULTS AND DISCUSSIONS

Self-esteem is the perception of one's own value in one's own social environment. A Javanese woman's sense of self-identity in her family and social life is a major component of her self-esteem. Regarding this piece, Lasi represents the identity and self-worth of a Javanese lady as follows:

1. Javanese women are simple and natural

“Lasi dan Darsa sama-sama tersenyum. Di luar hujan masih deras. Rumah bamboo yang kecil itu terasa sepi dan dingin.” (p. 10) (“Lasi and Darsa both smiled. Outside the rain was still pouring. That little bamboo house feels lonely and cold.”) (p. 10).

As a Javanese woman, Lasi is very simple. even though she has a very beautiful face, she still lives in simplicity with her husband. she is willing to live in a small bamboo house with her husband, Darsa. with her beauty, it actually became an opportunity for Lasi to choose a life partner, a wealthy husband. but he didn't. she chose a husband whose profession was as a sap tapper with a small income. Why did she choose such a husband? this happens because Javanese women do not choose wealth, but peace of life, loyalty and affection. even though she lives as she is, she still chooses a natural husband according to where she lives and her environment. that is the characteristic of Javanese women. he experienced, as it is and not strange in determining his life. his life is very simple, living happily with a partner.

“Di rumah, Lasi menyiapkan tungku dan kawah untuk mengolah nira yang sedang diambil suaminya .Senja mulai meremang . Setumpuk kayu bakar diambilnya dari tempat penyimpanan di belakang tungku. Sebuah ayakan bambu disiapkan untuk menyaring nira. Pada musim hujan Lasi sering mengeluh karena jarang tersedia kayu bakar yang benar - benar kering. Mengolah nira dengan kayu setengah basah sungguh menyiksa . Bahkan bila tak untung, gula tak bisa dicetak karena pengolahan yang tak sempurna (P. 15)”.

(“At home, Lasi prepared a stove and a cauldron to process the sap that her husband was taking. Dusk began to dim. He took a pile of firewood from the storage area behind the stove. A bamboo sieve is prepared to filter the sap. During the rainy season, Lasi often complains that dry firewood is rarely available. Processing sap with half wet wood is really torturous. Even if there is no profit, the sugar cannot be printed due to imperfect processing”) (P. 15).

The quote above shows that Lasi and her husband live a very simple life. he lives as he is. they depend on nature to live their family life. it was obvious that he did not have standard equipment such as an oil stove or a gas stove as the life of other people in the city. to support his life, it can even be said to be very terrible and very simple.

2. Javanese women are loyal to her husband

"Sesungguhnya Lasi ingin menyampaikan kata - kata dokter yang diterima nya beberapa menit berselang. Tetapi niat itu urung setelah Lasi menatap wajah suaminya yang masih pucat dan kelihatan sangat tertekan. Maka Lasi membuka pembicaraan lain sekadar untuk mencairkan suasana. " Kang, bila malam rumah kita kosong. Aku tidur di rumah Emak. " (P.36). ("Actually, Lasi wanted to convey the doctor's words that he received a few minutes ago. But that intention failed after Lasi looked at her husband's face which was still pale and looked very depressed. So Lasi opened another conversation just to lighten the mood . "Kang, at night our house is empty. I sleep at Mother's house.") (P.36).

The statement above shows that Lasi is very loyal to her husband, Darsa. Lasi actually wanted to convey the amount of money needed to cure her husband. but discouraged because she could not bear to see her husband suffering and in pain. a good wife will not be able to provide information that would make her husband difficult.

"Tidak juga. Saya kira Lasi tetap setia menemani suaminya yang bau sengak itu. Dan hal itulah yang membuat saya malah jadi lebih kasihan kepadanya. Masalahnya, apakah Lasi harus menderita lahir - batin seumur hidup?" (pp. 37). (Not really. I think Lasi remains faithful to accompany her husband who stinks. And that's what makes me even more sorry for him. The problem is, will Lasi have to suffer physically and mentally for the rest of her life?") (pp. 37).

as a wife who is very loyal to her husband, she still takes care of him with all her heart and love. pray to serve her husband even though her husband is in a very sad condition. she still accompanies and accompanies him even though her husband gives off an unpleasant and smelly smell. he remains loyal to accompany her even though other people do not like it. her mother felt sorry for her because she had bad luck in marriage.

"Las, aku memang sudah tua. Aku tak lagi bisa memberi dengan cukup. Maka, bila kamu kehendaki, kamu aku izinkan meminta kepada lelaki lain. Dan syaratnya hanya satu kamu jaga mulut dan tetap ting gal di sini menjadi istriku. Bila perlu, aku sendiri yang akan mencarikan N lelaki itu untukmu (192)

"Karena aku tahu kamu masih sangat muda. Juga karena aku tidak merasa keberatan selama kamu jaga mulut dan tidak minta cerai Jelas? "Lasi menangis karena sangat sulit percaya bahwa yang baru didengar betul-betul keluar dari mulut suaminya. Dunia yang baginya terasa begitu ganjil tiba tiba terbentang dan Lasi dipersilakan masuk. Lasi protes lebih keras. Lasi minta pulang sementara ke Karangsoaga (p. 194)

"Las, I am indeed old. I can no longer give enough. So, if you want, I will allow you to ask another man. And the only condition is that you keep your mouth shut and stay here to be my wife. If necessary, I myself will find the N man for you (192)

"Because I know you are still very young. Also because I do not mind as long as you keep your mouth shut and don't ask for a divorce. Is that clear?" Lasi cried because it was so hard to believe that what she had just heard had really come out of her husband 's mouth. The

world that seemed so strange to him suddenly unfolded and Lasi was invited to enter. Lasi protested louder. Lasi asks to temporarily return to Karangasoga) (p. 194).

Some of the statements above emphasize that Javanese women are still strong and loyal to their husbands no matter what the situation is. when her husband ordered her to have an affair to satisfy sexual desires that his husband could not provide, Lasi refused. This refusal is a symbol or indication of the highest loyalty to a husband for a wife. as a Javanese who is loyal to the marriage bond, Lasi, refuses the deviant orders ordered by her husband. this also forms a basis that the husband needs to be obeyed when his orders are correct. if not do not obey.

3. Javanese women love to their parents

“untuk Kang Darsa, apakah kebunkelapa saya tidak dijual?” “jangan Las, “potong Mbok Wiryuaji.

“Tanah adalah sumber penghidupan dan juga persediaan bagi anak-anakmu kelak.

Tanah itu, meski secuil adalah masa depan mu dan leturunsnmu. Aku tak akan membiarkanmu bermain-main dengan tanah. “tetapi Mak, kasihan Kang Darsa”, ulang Lasi.

“Las , siapa yang tak kasihan kepada Darsa? Tapi puluh-puluh, Nak, kita tak punya biaya. Kita hanya pasrah.

“Lasi terisak”. (p.38)

(“For Kang Darsa, is my coconut plantation not sold?” “Don't Las,” interrupted Mbok Wiryuaji.

“Land is a source of livelihood and also a provision for your future children.

That land, even a tiny bit, is your future and your legacy. I won't let you play with the dirt. “But Mak, poor Kang Darsa,” repeated Lasi.

“Las, who doesn't feel sorry for Darsa? But tens, son, we don't have the cost. We just give up.

“Lasi sobbed”). (p.38)

As a wife who is loyal to her husband, Lasi tries her best to sell her possessions. he suggested that his land be sold to his mother, Mbok Wiryaji. but she rejects it and tells Lasi that she doesn't agree. This is because land is an inheritance for their children. In the end, Lasi had to comply with her parents' wishes regarding land and not sell it to take care of Darsa, her husband.

“Ah, pasti tidak. Orang harus bekerja; itulah piwulang (pelajaran) emaknya, Mbok Wiryaji, yang telah mewarnai keutuhan dirinya. Atau bukan hanya pi wulang, karena bekerja sudah menjadi kebutuhan sekaligus bagian dari hidupnya sejak anak - anak. Dengan bekerja Lasi merasa hidupnya punya peran dan berarti.” (P.243).

(“Oh, definitely not. People have to work; that is the lesson (piwulang) of his mother, Mbok Wiryaji, who has colored his wholeness. Or not just lesson (piwulang), because work has become a necessity as well as a part of his life since he was a child. By working, Lasi feels that her life has a role and meaning”). (P.243).

From this statement, it was obvious that Lasi had put into his mind what Mbok Wiryaji had said to him. basically, he didn't dare to deny any advice from his mother.

4. Javanese women always accept any situation

"Lasi selseai Mengisis kain basahan. Ketika hendak masuk ke dalam, matanya bersitatap dengan suaminya." (p. 10). ("Lasi finished Filling the wet cloth. When she was about to go inside, her eyes met her husband.") (p. 10).

"Lasi finished Filling the wet cloth. When she was about to go inside, her eyes met her husband." The statement above illustrates that Lasi is always adaptive to situations. having a husband whose profession is accumulating sap, he doesn't complain. he dries his clothes using ordinary clothesline. this is a picture that he always adapts to the environment in which he lives. If he wanted to, Lasi could live richly if he married P Sambang, who wanted to marry him. he is quite rich. but not for him. he chooses to live simply and simply, even though he has to dry his clothes naturally without a dryer or washing machine.

"layak tinggal di tempat ini. Kamu ingat ketika ada lelaki mau nakal ke padamu, bukan? " Lasi mengangguk. " Nah. Jadi terimalah tawaran Bu Lanting. Kamu akan senang tinggal bersama dia."(p.108).

("worth staying in this place. You remember when a guy wanted to be naughty to you, right?" Lasi nodded." Well. So accept Miss Lanting's offer. You will be happy to live with him.") (p. 108).

when Lasi lived in the extravagant house of her husband Handarbeni, she didn't complain either. he lived it as if he had lived a normal life. well, if you don't adapt, can a villager like Lasi change his life drastically from a manual one to a very elite one? it is impossible unless you have good adaptive traits and behaviors. Javanese women are always adaptive and never demand anything. life he always live in accordance with what is there.

5. Javanese women are religious

dikehendaki lelaki ketika sedang berdua dengan perempuan di sebuah ruang yang sangat pribadi . Lasi bukan tidak menangkap pesan yang tak itu Dan reaksinya adalah wajah yang beku dan tatapan mata yang dingin . Melalui bahasa wajah itu Lasi ingin menanggapi harapan yang dilontarkan Bambang. "Jangan. Aku tidak sama dengan Bu Lanting." terucap (P.267).

(What men want when they are alone with women in a very private room. It wasn't that Lasi didn't catch the message that wasn't there. And his reaction was a frozen face and cold eyes. Through the facial language, Lasi wanted to respond to Bambang's hopes. "No. I'm not the same as Mrs. Lanting," said). (P.267)

The quote above explains that Lasi has a religious spirit, although it is still deep in his heart. as proof, he was alone with Mr. Bambang and there was an opportunity to commit adultery and commit deviant acts and was banned. but he was determined that the soul of the purity of identity and dignity emerged. she said that she was Lasi and not a cheap person like other women who are easily seduced and seduced like Mrs. Lanting.

Lalu entahlah, Lasi ingin bersyukur karena yakin Gusti Allah telah berkenan menitipkan amanat kepadanya. Amanat itu membuat Lasi, sebagai perempuan, merasa lebih punya makna. Maka ia bangkit dan keluar kamar pembantu yang ternyata sudah lama bangun. Lasi minta dipinjami perlengkapan sembahyang. Gusti, berkati dan rahmati kandunganku. Aku tahu, aku ingin dan aku harus memeliharanya. Tetapi bagaimana caranya karena sekarang aku berada dalam keadaan seperti ini? Lindungi kandunganmu dan jaga kesuciannya! Apa pun yang mungkin akan terjadi padamu, tetap jaga dan pertahankan kesuciannya! Lasi terkejut karena tiba-tiba dia mendengar suara jawaban yang begitu terang. Dia ingin tahu siapa yang telah memberi jawaban bernada perintah itu. Lalu hening. Air mata meleleh karena keharuan yang dalam. Ya, Lasi sadar suara itu bukan suara siapa-siapa, melainkan suara nurani sendiri. Suara itu bergema dalam jiwa yang kemudian diputuskannya: apa pun yang terjadi, keselamatan dan kesucian kandungan adalah segala-galanya baginya. Dia adalah harga mati yang akan dipertahankan dengan taruhan apa pun. Lasi memejamkan mata karena di dasar jiwanya dia merasa ada sesuatu yang menggeliat bangun. Rasa percaya dirinya perlahan bangkit (P. 324).

(Then I don't know, Lasi wanted to be grateful because he was sure that God was willing to entrust him with a mandate. The mandate made Lasi, as a woman, feel more meaningful. So he got up and went out of the maid's room who apparently had woken up a long time ago. Lasi asked to borrow prayer equipment. Lord, bless and bless my content. I know, I want and I have to maintain it. But how do I now that I am in this state? Protect your womb and keep it pure! Whatever might happen to you, keep it and keep it pure! Lasi was surprised because suddenly he heard a voice answer that was so bright. He wanted to know who had given the commanding answer. Then silence. Tears melted because of deep compassion. Yes, Lasi realized that voice was not anyone's voice, but the voice of his own conscience. That voice echoed in the soul which he then decided: no matter what happens, the safety and purity of the womb is everything for him. He is a fixed price that will be defended at any stake. Lasi closed his eyes because at the bottom of his soul he felt something stirring awake. His self-confidence slowly rose) (P. 324).

6. Javanese women have sacred pride.

"Ah, kamu bagaimana? Apa kamu nggak ngerti apa yang dimau le laki bila sudah berdua-dua dengan perempuan? Aku kan sudah bilang, turuti apa maunya. " Tetapi, Bu, saya kan tidak bisa. Saya tidak bisa. Saya masih istri Pak Handarbeni. Jadi mana bisa ... "(P.275).

"Ah, how about you? Do you not understand what a man wants when he is alone with a woman? I already told you, do what he wants. "But, Mom, I can not do that. I can't. I am still Pak Handarbeni's wife. So how can ... "(P.275).

when Mrs. Lanting asked Lasi to have an affair and have a love affair with Mr. Bambang, Lasi refused because she was maintaining the marriage bond with her husband. she has a determination that she is a real woman and wife. even though the opportunity to stray was in front of his eyes, but he didn't do it. that is the principle of a true Javanese woman.

The Gender Struggle of Javanese Women in this Novel:

1. Lasi's struggle to deal with her husband's betrayal

The gender struggle that Lasi faced was when her loyalty to her husband, Darsa, was betrayed, she chose to leave her home and leave Darsa. The following quote explains this:

Sapon menengok ke kanan dan sekejap terlihat olehnya mata Lasi berkaca-kaca Lasi memang menangis. Kini ia mulai sadar akan apa yang sedang di lakukannya; lari meninggalkan Karangsoga, bumi yang melahirkan dan ditinggalinya selama dua puluh empat tahun usianya (P.61).

Sapon looked to his right and for a moment he saw Lasi's eyes filled with tears. Lasi was indeed crying. Now he began to realize what he was doing; ran away from Karangsoga, the earth that gave birth to and lived in for twenty-four years

The quote above discusses that Darsa impregnated her daughter, a masseur. This happened when Darsa was being cared for by her mother. So, to find out the results of his therapy, Darsa was ordered to try his manhood on his son, the dukut. As a result, her daughter named... got pregnant. Seeing this, Lasi as his legal wife did not accept it. She felt betrayed and abandoned by Darsa, her husband. He loves Darsa as he is, but Dars betrays him by impregnating other people. Well, this is where the desire to get gender equality begins. For this reason, KLLasi, as a loyal, beautiful and charming woman, decided to leave her husband's house as a sign that she could not be mocked. The following quote shows Lasi's departure:

Tidak kasihan sama Emak? Dia kelihatan begitu menderit."Hening Lasi menunduk dan mengusap mata. Jadi sudah tidak bisa ditawar lagi, kamu tidak mau pulang? "Lasi mengangguk . Kanjat menyandar ke belakang . Wajahnya buntu (p.129).

Don't feel sorry for Mother? He looks so miserable . " Silence Lasi looked down and rubbed his eyes . So it is no longer negotiable , you do not want to go home ? " Lasi nodded . Kanjat leaned back. Her face is deadlocked (p.129).

2. Lasi's struggle to be free from Handarbeni.

"Las, aku memang sudah tua. Aku tak lagi bisa memberi dengan cukup. Maka, bila kamu kehendaki, kamu aku izinkan meminta kepada lelaki lain . Dan syaratnya hanya satu kamu jaga mulut dan tetap ting gal di sini menjadi istriku . Bila perlu , aku sendiri yang akan mencarikan N lelaki itu untukmu . " Oalah, Las, kubilang juga apa. Pak Han lelaki yang luar biasa baik, bukan? Oalah, Lasi, mujur amat nasibmu! "(P.192).

Las, I'm old. I can no longer give enough. So, if you want, I allow you to ask another man. And the only condition is that you keep your mouth shut and stay here to be my wife. If necessary , I myself will find N men for you. "Oalah, Las, I said what too. Mr. Han is an extraordinarily good man, isn't he? Oalah, Lasi, you are very lucky!" (P.192).

"yang kumaksud, Kanjat dan Lasi menikah secara syariat, atau secara siri. Atau apalah namanya sebelumkeduanya berangkat. Ini penting demi menjaga martabatb dan kehormatan mereka, juga kiuta semua." (p.307).

"What I mean is, Kanjat and Lasi were married according to the Shari'a, or siri. Or whatever it was called before the two left. This is important to maintain their dignity and honor, as well as that of all of us." (p. 307).

because Lasi felt her husband's self-esteem was being humiliated by her husband, Handarbeni said that she was allowed to find satisfaction on her own as long as she was not allowed to leave him, Lasi became angry, sad and helpless. As a result, she decided to leave her husband, Handarbeni and Pengi left her forever. Lasi and Kanjat devised a plan to go far to the house of Ngalwi, his brother who lives in Sulawaesi as a transmigrant. Well, to avoid unwanted slander, Kanjat and Lasi finally got married before they both went to Sulawesi to keep Lasi away from her husband, Handarbeni. Handarbeni's behavior was so evil that he ordered her to commit adultery and have an affair. as a form of opposition to him, he runs away and away from Handarbeni.

The quote above describes Lasi's identity and religious nature. Lasi's identity emerged after feeling the bitterness of life with two different husbands and an atmosphere that tempts to do something wrong. but he avoided it. she must maintain her chastity. she had the urge for it after she became pregnant with legal child with Kanjat. she performs a prayer to ask the Almighty for strength to be given the strength to maintain her chastity for the future of the child she is carrying.

CONCLUSION

This article's conclusion is that a Javanese woman's identity and sense of self esteem are excellent and deserving of being a representation of women worldwide. But because of their identity, Javanese women have special and exceptional qualities when it comes to gender equality. For Javanese women, gender equality mostly refers to the family. Social gender equality that is compatible with social ethics and morals is what is desired. This model of gender equality becomes a novelty of this article.

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