

Exploitation Against woman in the Novel the Woman Crying to the Black Moon By Dian Purnomo: A Study of Radical Feminism

Baiq Iling Kiranawati¹, Nurhadi²

^{1,2}Universitas Negeri Yogyakarta, Indonesia

Email: Baiqiling.2021@student.uny.ac.id, nurhadi@yahoo.co.id

Abstract: *The theme of women is often raised in literary works. Women often experience exploitation from all sides. The research is entitled "Exploitation of Women in the Novel Women Who Cry for the Black Moon by Dian Purnomo: A Feminist Criticism Study." The problem examined in the research is the forms of exploitation of women. This research aims to describe: (1) forms of exploitation of women, (2) factors causing exploitation of women, and (3) ideas of feminism in the novel Perempuan Yang Crying to Bulan Hitam by Dian Purnomo. This research is a qualitative descriptive study. Data analysis is carried out by describing, analyzing, interpreting and concluding data. The results of this research show that: first, forms of exploitation of women, namely forced marriage, harassment and rape. Second, factors that cause exploitation of women. Namely the living environment and customs and culture. Third, feminist ideas, namely rejecting proposals, defending self-respect, and breaking off relationships.*

Keywords: *exploitation; feminist critical theory; novel*

I. Introduction

Women are women whose special characteristics are considered less qualified by some in society. In decision making, women are not given much consideration, this is thought to be because women are often irrational and prioritize emotions. Beauvoir (2019: VII) states that women are considered not as independent beings, but as relative beings. Men are able to think for themselves without women. Meanwhile women cannot think of themselves without men. This is because the man is the subject while the woman is another figure.

In the author's literary works, many themes about women are raised along with the problems that occur, such as women often experiencing violence, harassment, exploitation and injustice (Sugihastuti, 1998). The problems experienced by women gave birth to the feminist movement as a movement that started from the assumption that women were basically oppressed and often experienced oppression and exploitation of their sexuality. Therefore, the feminist movement was born with the aim of ending oppression and sexual exploitation of women (Faqih, 2013). The definition of sexual exploitation in the KBBI (big Indonesian dictionary) is the act of taking advantage of another person for the purpose of satisfaction through sexual relations. Most of the victims of sexual exploitation are women.

Based on the explanation above, it is clear that exploitation is the act of taking advantage of another party without their consent or without with the aim of seeking profit. Exploitation of women is defined as the use of women to fulfill a need. Kumari (2016) states that there are three forms of exploitation of women, namely exploitation by family members,

partners, and other people or society. Komnas Perempuan (2017) stated that sexual exploitation of women is one of 15 forms of violence against women. Therefore, the problem of exploitation of women in feminism is raised as a real action against women.

Exploitation of women does not only occur in Indonesia, but also occurs in other countries, such as Syria. Derajat (2021) explains that Syria is one of the countries where sexual violence is experienced by women. Women in Syria experience rape, sexual harassment and women who work as breadwinners. In addition, domestic violence is nothing new, but it is considered normal and deeply embedded in their culture. Nizmi (2014) states that many women are victims of sex trafficking in the United States, entering the United States illegally. Women as victims who enter the circle of the United States sex industry start from fake promises or job offers which are ultimately sold and exploited.

It is important to conduct research on literary works in order to find out the relevance of literary works to reality in society. Novels are a type of literary work that is popular with many people. The novel used by researchers is the novel *Woman Who Cries to the Black Moon* by Dian Purnomo. From the title of this novel, people assume it will lead to the sadness experienced by a woman. In the novel *Wanita Yang Cried to the Black Moon* as a representation of injustice and violence against women. This novel is very interesting to study because in this novel it is clear that there is exploitation of female characters. Apart from that, there is resistance from female figures regarding the exploitation they experience. Feminist literary criticism theory is considered capable of exposing the exploitation that occurs in the main female characters. Causal factors and ideas of feminism as a form of resistance to the exploitation of women in the novel *Wanita Yang Cried to the Black Moon*.

II. Research Methods

The research used is descriptive qualitative research. The data source in this research is the novel *Perempuan Who Cried to the Black Moon* by Dian Purnomo, published in 2020 by PT Gramedia Pustaka Utama with 312 pages (57 chapters). The data collection technique in this research was carried out using library study techniques to search for information in written form by reading literary works, then taking systematic notes and carrying out analysis. The instrument in this research is a human instrument, namely the researcher himself. The data analysis technique used in analyzing the data is descriptive analysis technique through category, tabulation and inference activities. Data validity is by using semantic validity techniques, by analyzing the context of meaning of the text or manuscript. Data reliability is carried out internationally by reading and analyzing the data repeatedly to test the consistency of the measurement results after the data is collected in the form of a data table. Apart from that, data reliability was carried out inter-rater, namely by discussing with colleagues.

III. Results and Discussion

3.1 Forms of Women's Exploitation in Arrested Marriages in Sumba

a. Forced Marriage

In the tradition of marriage capture in Sumba, a woman is kidnapped and forced to marry for reasons that are culturally legal. The practice of capture marriage is a long-standing tradition in Sumba. The character Magi Dela in this novel is a victim of exploitation as a result of being caught in a marriage without her consent. However, her marriage was an agreement between her father and Lebah Ali who then forced, kidnapped and committed violence against Magi Dela to get married as in the following quote.

Magi struggled, tried to escape, punched in all directions, kicked, screamed, bit anything his mouth could reach. However, the energy of a petite woman who was shocked because she was stopped on her way to another village for work was no match for five young men armed with machetes at their waists. However, Magi didn't stop struggling until she was forcibly laid down on the floor of the pick-up with all the men holding her, then the back door of the tub was closed and the pick-up immediately drove off. (Dian Purnomo, 2022: 41)

The quote above shows that Magi rebelled when she was forcibly taken by a group of young men who were ordered by someone who wanted to make her his wife by kidnapping her. Magi is still thinking about who is behind all this, whether her father was involved or not until proven in the following excerpt.

The blood throughout Magi's body seemed to boil and rise to his head at the same time. Regret hit him. He regretted not taking into account what Mrs. Agustin and Uncle Vincen said. This is all part of the plan. Ama's illness is just a shortcut so that Magi can return to her father's chosen destiny, marrying the bastard Leba Ali. At that moment, the feeling of love, pity and pity for his father disappeared. He looked at his father sharply, but Ama Bobo directed his eyes to the kaleku, choosing the betel fruit he was going to chew. (Dian Purnomo, 2022: 149)

The quote explains that his father had made an agreement with Leba Ali first without Magi Dela's approval. This caused Magi Dela to feel shocked and at the same time hated her father. However, Magi Dela could not argue and reject her father because his father was sick.

b. Sexual harassment

On the way to Leba Ali's house, Magi tried to fight back, but this resulted in sexual harassment against her. One of the men who brought Magi took advantage of her body, such as groping, touching and squeezing Magi's breasts. The sexual harassment that Magi experienced can be seen in the following quote.

Magi kicked towards the person hard and that was all he got in response was a squeeze on his chest by another man, not the one he kicked. Magi gasped, angry, flounder. Her tears flowed like crazy- it happens, but no one cares. His anger overwhelmed him to the point that he felt like he would die right then and there. After a squeeze on the chest, another man again holding his thigh by disgusting. Magi kicks, but people's hands actually went up to root direction Magi's thighs. (Dian Purnomo, 2022: 52)

The quote above shows the sexual harassment experienced by Magi Dela from one of the people who kidnapped her by deliberately touching parts of Magi's body, which made Magi feel extraordinary anger. Leba Ali also committed sexual harassment to Magi when she was little, as seen from the following quote.

“I just feel like he just wants to make me like a trophy. I know he had a previous wife who was also young, graduated with a bachelor's degree, the daughter of a prominent person in East Sumba or Central Sumba. I'm not sure. He's so bored with that girl, he wants to take me so he has the next toy. He's been my target since I was in elementary school, Ma Ros. He always holds my body when there are events at home. He's even older than me and has a little father. (Dian Purnomo, 2022: 63)

c. Rape

Magi, the main character in the novel *The Woman Who Cried to the Black Moon*, also experienced rape. The incident occurred when Magi was at Leba Ali's house, the man who wanted to make her his wife by forcibly kidnapping Magi. Magi are victims of the practice of captive marriage as seen from the following quote.

It wasn't the lost virgin that Magi regretted, he didn't care about the virgin is lost or not. What makes him angry is someone else told her that she had just been raped. She was raped under circumstances unconscious and now forced to marry the rapist. (Dian Purnomo, 2022: 69)

This quote shows that Magi experienced rape while she was unconscious. He found out about this from Leba Ali's relatives who had kidnapped him and were going to marry him. Based on this, Magi was raped before there was a contract between the two. This made Magi even more regretful and angry about something that happened to him. And the most painful thing was that remembering that Leba Ali was going to marry him made him even less accepting and refused to be Leba Ali's wife. Because, Leba Ali is a womanizing old man who thinks he has power so he can choose who he wants to marry at will without asking for the woman's consent, as is what Magi is experiencing now.

Leba Ali stepped back, releasing the stranglehold on Magi's neck, holding Magi's chest tightly his left hand while his right hand pulled Magi's culottes down down and just ripped her panties off. Magi struggled, but he knew this is a waste. Leba Ali had already pulled down her panties herself. Magi felt something disgusting on her thighs which were pressed together tightly. (Dian Purnomo, 2022: 69)

The quote above shows that the character Leba Ali committed violence against Magi Dela in a rough and heartless way. Apart from that, Leba Ali forcibly removed Magi Dela's underwear and vented her lust on Magi. Based on this, the actions that Leba Ali committed were considered rape.

3.2 Factors Causing Women's Exploitation

Residential environment

In the neighborhood where Magi lives, there are still many matchmaking systems in place. As his father did, if the agreement that has been made is not continued, it will be considered a disgrace by the party who does not continue, as shown in the quote below.

From her father, Magi heard for herself that the wedding plans would continue because Ama Bobo could not bear the disgrace of the entire village for breaking the agreement that had been made between the wunang of the two families. Magi was really upset but her voice meant nothing in her own home. (Dian Purnomo, 2022: 70)

In the quote above, it shows that the influence of exploitation is based on where Magi lives, he must obey his father's rules to marry Leba Ali which has been agreed upon. Magi inevitably has to follow his father's wishes. The influence of the environment on the exploitation of women is also reinforced in the quote below.

"If Tamo continues to fight, Tamo himself will get sick. We are women. I've given up, that's it. Even if you fight you will lose," said Magi Wara quietly as he handed Magi a small towel. (Dian Purnomo, 2022)

The quote above shows the helpless attitude of women in fighting patriarchal culture. The assumption that he is weak is the influence of a residence that still adheres to a patriarchal system.

The customs and culture of captive marriages in Sumba in the novel *Women Who Cry to the Black Moon* can also contribute to the exploitation of women. As is known, arrest marriage is an act where a person is forced to marry without consent. This is a violation of Human Rights (HAM). Based on this, the tradition of arrest marriage can be called a crime against humanity. Cultural violence is not something that should be perpetuated. In this case, the customs and traditions of marriage and capture constitute exploitation of women because they tend to harm women as seen from the following quote.

"You give Magi out of your house now, or die!" Danu threatened Leba Ali boldly even though the machete was no longer in his hand. "Who?"
"Danu Toda from Karang village. Magi has friends." Bee Ali smiled sarcastically. "How do you know? Magi has an agreement with me. How come you understand the customs?" said Leba Ali with a disdainful face. "Try reporting to the police. "No one has ever been punished for violating customs," said Leba Ali. (Dian Prunomo, 2022: 83

The quote above shows that there are factors that influence the exploitation of women, namely the result of existing customary traditions so that Danu cannot bring home Magi who has been kidnapped by Leba ALI even though Magi himself does not agree. This issue is difficult to bring to the realm of law, because it is a tradition that already exists in that place. As a result of this capture marriage tradition, Magi experienced injustice upon herself as in the quote below.

Magi sighed. The drama in his life is perfect. Not only was he married by kidnapping, she will also become his second wife, if it turns out that Leba Ali is not officially divorced. However, the official word is quite difficult to explain in traditional village life. There are many people who marry according to custom but do not register their marriage in a civil registry. Maybe by custom they are officially divorced, but is it that easy? then how many women have been, and will be, treated like that? Married, made into a child factory, exploited, hurt, then thrown away. (Dian Purnomo, 2022:94)

The quote above shows the existence of customary and cultural factors that influence the exploitation of women. Because of this, Magi still suffers injustice. Unable to determine his own fate. Apart from being forced to marry, Magi also doesn't know whether she will become a second wife or not. Magi feels that women in her place are treated arbitrarily.

3.3 Feminist Ideas

a. Reject Application

Forcing a child to marry a man she doesn't love without her consent is exploitation of humans. Rejecting applications is one of the efforts to fight exploitation. Magi Dela was forced by her father to accept Leba Ali's proposal but was rejected in quite an extreme way, namely to the point of wanting to die if she married Leba Ali as in the following quote.

"I don't want to marry that womanizer, Ama..." said Magi. "More good to die." Magi sobbed softly, gradually turning into a roar. He's not anymore exhausting silent tears. The crying got worse and Magi started trying to remove the needle stuck in the back of his right arm. "Sa it's better to die Ama." (Dian Purnomo, 2022: 120)

The quote above shows that Magi has sparked feminist ideas to fight exploitation. Magi fights for the freedom to choose a life partner. Feminism understands the oppression of women through certain social class groups, one of which is in choosing a life partner. Women should have the right to marry the man they love. Magi insisted on refusing to marry Leba Ali even though he was already at Leba Ali's house as in the quote below.

Magi's throat felt very dry. But he had already come to himself will not eat or drink anything from this house, even from this village. Refusing to eat is the most obvious attitude to show him don't want to be forced became part of Patakaju's home and village. (Dian Purnomo, 2022:135)

Another form of feminist idea was when Magi didn't want to touch anything offered by Leba Ali's family. This shows a refusal to not be part of the Leba Ali family.

b. Defending Self-Esteem

Magi felt that her self-esteem had been lowered by Leba Ali due to Leba Ali's treatment of her, who ordered someone to kidnap her and took advantage of the situation by physically abusing Magi. Magi's form of defending her self-respect was done by remaining firm in her stance of not wanting to give up being Leba Ali's wife. Because for him giving up is like giving his pride to Leba Ali as shown in the following quote.

Perhaps for most Sumbanese people, refusing to marry captive is the same as losing their self-esteem, because they are considered to have been tarnished. However, Magi thought differently. Giving in to coercion is the same as allowing one's freedom to be taken away, allowing one's body to be owned by another person and being raped every day. (Dian Purnomo, 2022: 187)

The quote above shows Magi's form of defending her self-respect by still wanting to defend her independence by not wanting to be Leba Ali's wife. Magi continues to try to fight for her rights and freedom as a woman to be able to choose and determine her own fate, as seen in the quote below.

"There are more cases being handled now." Magimenying's lips curved with satisfaction when he heard the explanation, but at the same time he felt sad because he heard that there were so many cases. At least now he can feel that what he did was not in vain. Even though only small changes have occurred, Magi is confident that his struggle has started on the right foot. (Dian Purnomo, 2022:192)

The quote above shows a form of defending Magi's self-respect as a woman by fighting for justice and freedom through collaboration with the National Commission on Women so that it can be handled properly through legal channels. Magi felt that her struggle was not in vain, because it was a good start for change, especially for women so that the same case as what happened to her would not happen again.

c. Severing Relationships

There are many ways to break up with your partner. However, not many dare to face it. Relationships must be lived on the basis of love and affection, not solely because of coercion. As was done by Magi Dela who wanted to sever his relationship using the existing customary method as in the following quote.

He responded to the visit with traditional efforts to carry out the processannulment of marriage. Magi doesn't want the process to be considered a divorcetraditionally,because that

means he has accepted Leba Ali as his husband. He asked his father to return all the belis and exchange them will return all the furniture brought to Leba Ali's house. (Dian Purnomo, 2022: 292)

The quote above shows Magi's termination of relations with his family in accordance with applicable customary rules. Magi did this solely with the intention of not wanting to continue his relationship with Leba Ali by taking all the items he had been given to return to Leba Ali's family. Magi carries out the process accompanied by his family and relatives.

IV. Conclusion

The conclusions are in the following:

1. Forms of exploitation of women, namely forced marriage, harassment and rape.
2. Factors that cause exploitation of women. Namely the living environment and customs and culture.
3. Feminist ideas, namely rejecting proposals, defending self-respect, and breaking off relationships.

References

- Beauvior, S. (2019). *Second Sex: Women's Lives*. Translated Into Language Indonesia By Toni B. Febrianto and Nuraini Juliastuti. Yogyakarta: Narrative.
- Derajat, A. Z, & Kurniawan, T. (2021). Exploitation and Violence Against Women in Syrian Conflict Amina Wadud's Feminist Hermeneutical Approach. *Musawa Journal Gender and Islamic Studies*, 20(1), 45-58.
- Faqih, M. (2013). *Gender Analysis and Social Transformation*. Yogyakarta: Student Library.
- Kumari, J. (2016). Women Exploitation in Every Phase of Her Life and Ineffectiveness of Laws in India. *International Journal of Research in Economics and Social Sciences (IJRESS)*, 3(9), 195 - 205.
- National Commission on Women. (2017). *Module and Guidelines: 15 Forms of Violence a Introduction*. Accessed from <https://www.komnasperempuan.go.id>.
- Miller, E., Decker, M.R., Silverman, J.G., & Raj, A. (2007). Migration, sexual exploitation, and women's health: a case report from a community health center. *Violence Against Women*, 13(5), 486-497.
- Nizmi, YE 2014. United States Policy in Responding to Sex Trafficking. <http://repository.unri.ac.id/xmlui/handle/123456789/6230>
- Purnomo, D. (2022). *The Woman Who Cried to the Black Moon*: Jakarta. PTScholastic.
- Sugihastuti, S. (1998). Qualitative Literary Research with a Feminist Perspective. *Humanities*, 8, 28 –32.