

**PATRIARCHY AND WOMEN'S SUBORDINATION: STUDY OF NYAI ONTOSOROH
IN PRAMOEDYA ANANTA TOER'S *THIS EARTH OF MANKIND***

Mei Handayani

English Literature, Faculty of Language and Arts, Universitas Negeri Surabaya
meihandayani@mhs.unesa.ac.id

Moch. Khoiri, S.S., M.Hum.

English Literature, Faculty of Language and Arts, Universitas Negeri Surabaya
muchkhoiri65@gmail.com

Abstrak

Penelitian ini menganalisis patriarki serta subordinasi perempuan dalam Novel "This Earth of Mankind" karya Pramoedya Ananta Toer. Kolonialisme membentuk status patriarki dan subordinasi perempuan pada perempuan pribumi, sedangkan patriarki memberi otoritas dan kekuasaan terendah perempuan. Nyai Ontosoroh merupakan seorang wanita Jawa asli; suaminya adalah orang Belanda, yang hidup dan menjadi bagian dari kolonialisme Belanda. Nyai Ontosoroh merupakan seorang gundik (wanita simpanan) yang dijual pada pengusaha Belanda. Penelitian ini bertujuan untuk menggali status patriarki dan subordinasi perempuan pada masa penjajahan Belanda yang digambarkan oleh Nyai Ontosoroh dalam novel Pramoedya Ananta Toer "Bumi Manusia", selain itu, mengungkap faktor patriarki dan perempuan yang terjadi pada tokoh protagonis dalam novel ini. Selanjutnya, sumber data penelitian ini adalah novel sejarah karya Pramodedy Ananta Toer yang berjudul "This Earth of Mankind". Analisis penelitian dilakukan dengan menggunakan konsep teori feminisme, yang menyatakan bahwa patriarki merupakan istilah yang digunakan untuk menentukan status subordinasi perempuan. Hasil penelitian ini menunjukkan bahwa selama masa penjajahan Belanda, Nyai Ontosoroh mengalami patriarki dan persepsi perempuan terhadap hukum. Selain itu, penelitian ini juga mengungkapkan bahwa Belanda dipengaruhi oleh faktor-faktor yang mungkin masih berperan (berkontribusi) pada patriarki dan perempuan. Terlepas dari kenyataan bahwa Nyai Ontosoroh telah berulang kali melanggar hukum Belanda, ia hanyalah seorang wanita pribumi yang terkena sistem patriarki dan subordinasi yang mana ia tidak memiliki daya untuk melawan penjajahan Belanda tersebut. Oleh karena itu, sebagai akibatnya ia diperlakukan dengan tidak adil dan dipaksa untuk tunduk pada otoritas Belanda, yang akhirnya membuat ia kehilangan bisnis dan putrinya.

Kata kunci: patriarki, subordinasi perempuan, this earth of mankind

Abstract

This study analyzes patriarchy and women's subordination in the Novel "This Earth of Mankind" written by Pramoedya Ananta Toer. Colonialism brought patriarchal status and women's subordination to indigenous women, while patriarchy gave women the lowest authority and authority. Nyai Ontosoroh is a native Javanese woman; her husband is Dutch, who lived and was part of the Dutch colonialism. She was a mistress who sold to Dutch shows. This study aimed to explore the patriarchal status and subordination of women during the Dutch colonial era described by Nyai Ontosoroh in Pramoedya Ananta Toer's novel "This Earth of Mankind" and to reveal the patriarchal and female factors that occur in the protagonist in this novel. The data source is the historical novel by Pramodedy Ananta Toer entitled "This Earth of Mankind." The research analysis was carried out using the theoretical concept of feminism, which states that patriarchy is a term used to determine the subordination status of women. The findings revealed that throughout the Dutch colonial era, Nyai Ontosoroh encountered patriarchy and women's perceptions toward the law. The study also reveals that the Dutch are affected by factors that might still contribute to patriarchy and women. Despite the fact that Nyai Ontosoroh has repeatedly disobeyed Dutch law, she is simply an indigenous woman who is subjected to a patriarchal and subordinate system that has nothing to do with Dutch colonization. As a result, she was treated unfairly and was forced to submit to Dutch authority, which lost both her business and her daughter.

Keywords: patriarchy, women's subordination, this earth of mankind

INTRODUCTION

Literature is not empty. It's part of the culture by the time which guides it. Works of literature are representative of the world in literary works can be used as one way to see the state of society in which the literary work is born and grows. Work can be used to see how the position of women in society.

Women are almost always positioned as inferior beings, and the superior beings are men. This position is what people usually refer to as patriarchy. It can be explained that patriarchy is an ideology and symbol of a principle that shows the control held by men in terms of both sexuality and fertility of women, and it also describes the institutional structure of men's domination (Kramarae, Treichler, and Russo, 1985).

According to Henny (2018, p.371), she explained during Dutch colonialism, formal education was only available to a select minority of people, especially the Europeans who enjoyed these privileges, but local people were restricted. Specifically, only men with high socioeconomic prestige were allowed to attend school, while poor people and women were restricted from doing so.

Men were thought to be superior to women in interpersonal, family, social, and governmental concerns from the start in patriarchal societies. Patriarchal culture has persisted in the foundation of Indonesian society to this very day. This culture can still be observed in a variety of areas, including finance, academics, law, and politics. These patriarchal ideas are reinforced and maintained through a variety of social organizations, including government systems, education, and religion so that subordination is not perceived as a system that directly oppresses and confines women (Wayan, 2020, p. 2158).

In its broadest sense, patriarchy refers to the expression and codification of male authority on women and children in the home, as well as the expansion of male domination over women in social structure. It suggests that "men possess authority throughout all of society's main institutions," but "women are denied access to this authority." However, Sultana, states that it does not mean clearly that women are completely powerless or that they are completely lacking rights, authority, and resources. (Sultana, 2010 p. 02)

The term 'patriarchy' is used by women to explain the strong relationship between males and females as well as to observe the reason for women's subjection. Women's subordination is the root of the patriarchal system whereby kept women in a subordinate position in several ways such as the various forms of subordination, various forms of

discrimination, exploitation, oppression, violence, violence in household, workplace, society, control, neglect, humiliation, etc.

According to Cobuild (2010, p.1559), subordination means "other things that are less important than other things." It is something with much less authority or power than other people in a group or organization (Hornby, 2009. p. 1296). The inferior position in women in the term "women subordination" concerned lack of access to resources and decision-making as well as the domination of the patriarchal system that some women have in many nations. Thus, the humility of women is the lowest status of women to men.

People, in general, use the term "subordination" to describe the basic nature of male/female relationships. As a concept introduced to distinguish the historical precision of male authority in gender inequality toward women mistreatment, unfairness, or persecution, and to draw more attention as well as determine what represents male dominance in gender relations (Ann, 2006). Furthermore, the term of "women's subordination" implies to women's lower status, such as their inaccessibility to resources and judgment, as well as patriarchal dominance in most civilizations. As a result, women's subordination refers to their lesser status in comparison to men (Sultana, 2010, p. 07). The terminology used to describe the overall concept of women's subordination has evolved over time and is open to controversy.

The figure who is considered to dominate *This Earth of Mankind* tetralogy is Nyai Ontosoroh. Ontosoroh is originally named Sanikem, a woman born in Sidoarjo, East Java. Embedding the term 'Nyai' was an attempt to humiliate the social strata of Javanese society at that time because the title Nyai was aimed at women who did not have a conventional morality. Like 'Nyai' for Ontosoroh, who was pinned when she became an affair, or the illegitimate wife of a Dutch farmer guard, Herman Mellema (Toer, 2006). The predicate 'Nyai' inherent in Ontosoroh's life, even though it does not make Ontosoroh's movements restrain, but with the predicate, which is the initial milestone of resistance to male abuses against women, becomes something that means the opposite.

For Ontosoroh, *Nyai* no longer talks about how to see the world towards women who commit immorality. However, *Nyai* is a picture of Javanese women who can break through the establishments that were deliberately established by the colonials to undermine the dignity of the indigenous population. Colonization brought the oppressive federal policy that forces people to polite and change. Yet is still quite traditionally view men and women are different creatures according to gender roles and forced women to accept the second sex. The patriarchal movement

and civil society are responsible for the lower or inferior status of women. Therefore, society fully prioritizes men and certain limits on women's rights. So that women's advancement and development are prime obstacles by patriarchy.

The position of a *Nyai* during the Dutch colonial period was very uncertain, the shadows of expulsion always haunted him. Hellwig stated, "Nyai" did not only occur among the general public or civilians but also occurred in the centers of economic activity of the Dutch East Indies government and among the Dutch East Indies military, specifically in the military detention centers of the Dutch East Indies army. "Nyai" contained in the three places have different characteristics, both in terms of taking *Nyai* and treating them. (Pramana, 2013).

Ontosoroh is one of the thought-forms of feminism that emerged in the form of patriarchy and woman's subordination against the nation of Indonesia by the colonizers at that time. The struggle of Ontosoroh is a form of resistance against subordinate parties who are dominated by those who want to strengthen their power. This breakthrough is also to change the patriarchal ideology and to show that women are no longer inferior and can fight against injustice against the Indonesian nation. According to Darwin (1999), patriarchal ideology is a variation of the hegemony ideology. That is an ideology that justifies control of one group over another and is accepted voluntarily. This paper will explain more about *Nyai*, which provides resistance to women's subordination and patriarchal gender relations in the environment where Ontosoroh lives.

Nyai Ontosoroh is a mistress of Mr. Mellema. Although she admired another man, shapely, young, and controller throughout the large agricultural companies named Buitenzorg. Nyai Ontosoroh argues against the insult, ignorance, poverty only with learning. Nyai Ontosoroh not only could read and write and speak Dutch impeccably, she even leads the family company. The character Nyai Ontosoroh dares to oppose and resist the injustices she suffers. Women must be able to defend the honor of themselves and their families. With full awareness, Nyai Ontosoroh tried to fight a very unfair white court, especially against her, as a *Nyai*. Nyai Ontosoroh firmly struggles against as much power, as much as strength.

In this study, the researcher focuses on patriarchy and women's subordination of Nyai Ontosoroh in Pramoedya Ananta Toer's *"This Earth of Mankind."* This study uses the feminist approach, which says that patriarchy is the root to find out the cause of women's subordination. According to the background, the researcher found the formulated issues as (1) How is patriarchy and women's subordination of Nyai Ontosoroh depicted in Pramoedya Ananta Toer's

"This Earth of Mankind"? (2) What are the possible factors that cause patriarchy and women's subordination in Pramoedya Ananta Toer's *"This Earth of Mankind"*?

There are some related previous studies for this research. The first is a research written by Mukti Widayati, et al. entitled "Representation Women Subordinated of Java Culture in Bumi Manusia by Pramoedya Ananta Toer" (2018). This research reveal gender inequity forms of subordination experienced by female characters. Gender biases experienced by women put them in a neglected position which made them weak and uneducated, so that they were easily enslaved by those who felt more educated than them. *Nyai* often experiences subordination or is considered to be an insignificant role as a women. Women were not entitled to determine their own lives, didn't even have the right to choose their own partners.

Another finding of other review study was written by Muhammad Jauhari Sofi and Nasim Basiri, entitled "Reclaiming Identity: Women, Social Exclusion, and Resistance in Bumi Manusia" (2020). The study focused on how women are excluded from useful social life participant and resist such unfair treatment to reclaim their own identity. The study found that women during the Dutch colonialism were denied their rights, freedom, and opportunities crucial to their social integration. Women were also victims of racial discrimination from verbal abuse in everyday life to constant exclusion before the European law. The study showed the defeat of subaltern women against an established system that excluded them. *Nyai* was a subaltern woman defeated by patriarchal and colonial power. However, she still could fight with dignity and courage.

METHODS

This study is a literary study that applies the conceptual framework of feminism. In this case, this study applies the feminist theory of subordination studies popularized by Gayatri Chakravorty Spivak (1988). This subordination theory is considered to be particularly important in the discovery of women who were misled by both men in patriarchal and colonial movements under colonial rule.

The data source of this research is the first book, *This Earth of Mankind*. The author of this novel is Indonesia's great writer, Pramoedya Ananta Toer. The English language of this novel was translated and with an Afterword by Max Lane and published by Penguin Books in 2006. This data can be taken from dialogues between characters, phrases, or monologues concerning the confusion over identity that appears in the protagonist in the novel. To analyze the topic

requires a close understanding of the subject and the concept of this research. In close reading, taking notes is an important thing to do because it can capture several points needed to reveal the problem. The data analysis process in this study will be grouped based on the problem. It is necessary to study and read the text over and over again because it will help to get more detailed information, and it is easy to find the best approach for each data set.

ANALYSIS

Patriarchy and Women's Subordination

The first issue in this study will discuss the depiction of patriarchy and women's subordination of Nyai Ontosoroh. Here, it will discuss the depiction of Nyai Ontosoroh as a native woman against Dutch rule based on her gender, which includes the position of the female figure in the family, view weak in the workplace and society as a form of representation of the position of female characters in the novel.

The domination of men and colonialists against women is caused by the gap between them. The result of this disparity is women being denied their rights caused by the pride of men, and the colonialists' power, who were considered superior in many aspects. Women's opinions were not accepted in a world dominated by men and colonialists who abused and degraded women, preventing them from setting goals. Thus, this subgroup of women was forced to devise various strategies so that their voices wouldn't be silenced as a result of male oppression and colonial rule.

Sanikem became *Nyai* at once witnesses of the power of the colonial Dutch to the community Indies, especially the indigenous women. The tradition of Nyai originated in the 17th century, during the Dutch rule, which at the time confirmed their colonial rule in Indonesia. Traditionally, abused women not only provided for their families but also acted as heels for their masters (Reggie Baay, 2010: 1). At the same time, during Dutch rule, *Nyai* was illegally converted to domestic women and married to Dutchmen. Although the *Nyai* tradition was widespread during the colonial period, it dates back to the dawn of human history, very powerful in Indonesia's patriarchal society. That strong man gets held the fate of women.

At that time, indigenous women occupy the class of workers who do not have the right to legal protection. Nyai Ontosoroh in the novel is the designation for women who do not marry legally. At the time of the Dutch colonial Nyai Ontosoroh is a woman who did not have the norms of decency because of her status as a mistress. Having status as a *Nyai*

makes her suffer because she do not have the human rights that she deserves. Although a *Nyai* gave birth to the child of a European, the Dutch government never considers the marriage valid. The Dutch government does not recognize the children born from women who became mistresses. The Dutch in the novel look at a woman based on race. The native women are considered the weaker and low. Most of them also consider the low women of the class of Indo. For colonial peoples, women with the pure blood of Europeans have a higher degree than native and Indo.

"Why don't you take it all for yourself. Veal and this goddess?"

"I? For me- only a goddess with Pure European blood! so the goddess we were about to visit was an Indo girl, a Mixed-Blood, Indisch". (Toer, 2006, p. 28)

The quotation above shows the differences in views on community groups Indo. Group Indo is a special group, born from Dutch male and female natives as well as the legal status of their manifold Europe or the native depending on its status in the colonial law. This differs depending on whether they are born in wedlock of their parents or out of wedlock yet acknowledged by their father so that they are nationals of Europe. Or if they were born of ties outside of marriage, as the child is not legitimate, they become natives. But whatever the circumstances that occurred in the community, social equality between the white and the indo impossible happens (Hellwig, 2007, p. 26-27).

Javanese women were obliged to accept anyone who had made their father's decision to be their husband. This shows how powerful the father's (male) power was in controlling anything for the family. In the patriarchal society, Bhasin and Khan (1986: 9) argued, "a man is superior to a woman, [and] the woman is to be in control of the man and is also part of the man's property." This also applies to the Javanese society. Men were in a position to control women, which gave rise to the notion that women were part of men's property. Thus, men in patriarchal society could freely deny the word and rights of women. The feminist trend contradicts Spivak's (1988a) view of women as subordinate. Thus, the voices of women continue to be silenced because of the power given to men. In a patriarchal culture, women live different lives and networks. This case showed that men have authority to decide women's marriages, Sastrotomo has the power to decide the Sanikem's marriage as his daughter:

"Father has other plans for me. Even though she is hated, suitors keep asking for my hand. Everything was rejected. I've heard several times from my room. My mother had no right to

say anything, like other ordinary local women. Everything was decided by the father. One time the mother asked father what kind of son-in-law did he expect. And dad didn't answer." (Toer, 2006, p. 74).

Sanikem is like all Javanese women in Javanese culture, they are deprived of the right to express their will in marriage. Sad to relate that women were being "trafficked" by men controlling for the material benefits and status in society. Koon (1995: 119) also highlighted this point who identified women the body becomes a man's thing to fulfill their desire for status, status, and power. The patriarchal society despises women for their good their selfish interests.

The fact that Sanikem has to accept that her father sold her to a Western man. Sanikem doesn't have the right to choose what is best for her own life. She can't speak up to express what she wants because her father does not want to consider her opinions. Unfortunately, as a female, she is no longer gets protection from her parents. Also, she is evicted from her house when her father uses his power over her to sell Sanikem to a Western man so that he can get a position, money, and status for himself.

Father said in the cart, his voice clear and unequivocal: "Look at your house, Ikem. From today it is no longer your home. "I understood her point, which means. I heard my mother crying. I was kicked out of the house". (Toer, 2006, p. 74).

Sanikem is bound by the power of her father. She was grown up in Javanese tradition and culture that required her to obey her parents. Sanikem is not in a position to resist or avoid her father's desire, by which she is not just a property. Such a statement supports Spivak's (1988) assertion that the voice of inferior women is unheard of. The voice of a woman is silenced by the voice of the strongest man in all circumstances, be it at home or in society. Such women's rights in life are rejected. Sastratomo received his money (twenty-five guilders) after Sanikem was sold, and the promise of raising money in the wallet could make him get a higher status in the Javanese community. This is shown in the following paragraph:

Big Boss took the envelope out of his pocket and handed it to Dad. Out of his pocket, he pulled out a piece of paper, and my father signed it. Later, I learned that the envelope contained twenty-five guilders through my dedication to him and the promise by which my Father will be lifted cashier job after two years. (Toer, 2006, p. 77).

As a member of the despised group, Sanikem is rejected from her privilege to choose whom she will

marry and the right to protect her honor. In these circumstances, the economy is not the main reason to traffic Sanikem to a Western man, but the Javanese men subordination over women. Power also brings slavery and the business of local women.

At a time when the patriarchal culture was deeply entrenched, women were it is considered a commodity but the process of selling Sanikem would not be possible if the seller did not own its power. As a father and husband, Sastratomo has the power and authority to do anything he wants to do to his wife and daughter. In this case, Sanikem's privilege had been arrogated by her father. Thus, Sanikem can be written as subordinate, according to Spivak's views. Sanikem and her mother's voices are unacceptable. It was common and tolerated in the Javanese community that the father, as head of the family has authority to lead and had to be appreciated and obeyed for all his will and decisions.

In Spivak's idea of a subordinate woman, they don't have the power to speak up and argue because their rights have been robbed by other parties. The aspirations heard were not the "true" subordinate. If self-destruction, the women aspirations was not appropriate; which was felt on the contrary nationalist and colonial voice. Sanikem is powerless to fight her father's act of selling her to a western man. It is hard for Sanikem to say anything to oppose the patriarchal structure about men's exploitation to uses women for its sake. Sanikem accepts the reality that she can be a heel for the trader because she listens to her parent.

In this situation, Sanikem follows the Javanese culture and traditions, she should strengthen the patriarchal structure, but the reality was different from the expectations. Sanikem behaves in such a way that she loses appreciation and respect for her father. Such an act is contrary to the Javanese tradition of children being expected to listen and respect their parents more. Patriarch of the Javanese Center was so devoted to women that she was a respected elder, especially to their fathers (Geertz, 1983: 59).

Sanikem's life as miserable as a subordinate, and she has to accept it. Sanikem express her opposition to her father by no longer wants to look at them or accept them as her father and grieves over what her father did:

It was Ann, a simple party where the child was sold on her father, Secretary Sastratomo. What was sold was me: Sanikem. I lost respect and honor for my father, for anyone who once sold their child for whatever reason (Toer, 2006, p. 77).

Sanikem's statement shows the daughter's hatred for a father who deliberately provides his

daughter to improve his family's social status and also for his commercial benefit. His daughter shouldn't appreciate and respect her father if he has brought them affliction. Sanikem showed her response through the action of her father by hating the act of Sastrotoomo. This is clarified by the following section:

I vowed in my heart that I would never see my parents or their house again. I never did that, and they want to remember them. I never wanted to miss anything disgusting event again. They made fun of me ... Yes, Ann, I swore I would be vengeful. I would show them that whatever they were given, I, even I, am more precious than them; (Toer, 2006, p. 91).

Toer makes plans for Sanikem as a free actor a word about her rights when choosing a man. It's just that secret she hates her father's authority by harboring hatred for her parents and refused to accept them as her parents. Sanikem's father uses his power as a man who put himself in authority to provide for his daughter because of the greed for a position, status, and money. As a result, Sanikem was expelled from her family. In order to complain about her father's ambitions, she terminates her family connections. The complaint of the lower caste woman is illustrated by the writer in this section:

On one occasion, Mom and Dad came to Wonokromo, and the Master felt very restless, perhaps I am ashamed because I still refuse to see them. Guests, according to the Master, asked to see me. And she even cried. I thought: "Think of me as an egg falling into a basket. This is broken. The egg is innocent. "With that, the conflict between my parents and me was over. (Toer, 2006, p. 102).

Sanikem's hatred of what her father and mother have done is possible she did not change her bad end. This opposition is just one thing that a person as weak as Sanikem can do. However, Sanikem's opposition will come later when she has become a Herman Mellema or heel at the time. Sanikem was speechless when she was silenced by tradition, which is the Javanese culture patriarchal authorities. Sanikem and her mother, as Javanese women, could not deal with their experience. Toer represented the women's self-destruction was thus represented by Indonesia nationalism and the Dutch colonists Sanikem as well and by the Javanese women. For Spivak, this type of existence could not produce the true aspirations of the lower castes. This can be noticed that Toer explains how Sanikem and her mother could not talk about their privileges. Toer's representation in this novel, therefore, accordance with Spivak's views on women under them.

The patriarchal system not only occurs in the place of work, but it also happens in the household, the community, or the culture, and even the country. The marginalization of women has been going on for a long period in the household in the form of discrimination on the family members of men against women. Marginalization is also reinforced by the customs and interpretation of religion.

Nyai Ontosoroh is a subordinate woman who was defeated by a system that held power. Starting with her father, Nyai Ontosoroh is abused but aspire to assert her privileges as a mother and daughter. Even in the court, there is no choice for her to defend her rights to start a silent objection and discontinue speaking up. Nevertheless, there is no method that produces a stronger state. Nyai Ontosoroh is declined her prerogatives. The word Nyai in the book *"This Earth of Mankind"* is the writer's word, Pramoedya. Pramoedya represents the idea of Nyai Ontosoroh's, based on Spivak's viewpoint.

The Possible Factors that Cause of Patriarchy and Women's Subordination

The possible factor which may be caused the women's patriarchy and subordination is the lack of rights. Nyai Ontosoroh's rights are not protected by the law. Even though the company was run by Nyai Ontosoroh, she did not get any rights because the company remained in the name of Herman Mellema. And besides, Nyai Ontosoroh is not Herman's legal wife.

"I didn't even get on to talking about the division of the property. Yes, indeed, even though the land was bought in my name, I don't have enough documentation to prove to a European court of law that the company itself is my property....." Mama grimaced savagely (Toer, 2006, p. 401)

The Dutch court deems the property of Nyai Ontosoroh as part of the assets collected by Herman Mellema to be given to a person with whom he or she has a legally registered relationship. The quotation below is Nijman and Nyai's conversation that announced:

For more than twenty years now, I have worked my bones, building, defending, and keeping alive this business, both with and then without the late Herman Mellema. I've looked after this business better than I have my children. Now it is all being stolen from me. The attitude, illness, and incapacity of the late Mr. Mellema resulted in my losing my first child. Now another Mellema is going to steal my youngest also. Through the use of European law, he is having me torn from all that is mine by right and all

that I love. If that is indeed his deliberate intention towards us, all I can do is to ask:

What is the point of having all these schools if they still don't teach what are people's rights and what is not, what is right and what is not? (Toer, 2006, p. 414).

According to Dutch law, Nyai Ontosoroh doesn't have the authority to nurture her kids. The court upholds Nyai Ontosoroh's decision against her kids. According to Western laws and regulations, Maurits Mellema has the power to keep Annelies Holland.

..... The documents state that her mother is the woman Sanikem alias Nyai Ontosoroh, but. ... I am Sanikem. Yes, he said, but Sanikem is not Mrs. Mellema. I can bring witnesses, I said, to prove that I gave birth to her. He said: Annelies Mellema is under European law, Nyai is not. Nyai is a Native. Had Miss Annelies Mellema not been legally acknowledged by Mr. Mellema, she too would be a native, and this court would have done nothing for her." (Toer, 2006, p. 399-400)

Another possible reason that may cause the struggle is Nyai Ontosoroh didn't want to be weak like her mother. She didn't want to lose her child as her mother lose her. Her mother didn't successfully defend Sanikem in front of Sastrotomo. Her mother can only cry and resigned when Nyai Ontosoroh sold to Herman Mellema.

"I had to understand his meaning. I heard my mother crying. I was indeed kicked out of the house. I cried too". (Toer, 2006, p. 102)

From the quotation above, Nyai Ontosoroh realizes that her mother didn't do anything against Sastrotomo. The sentence "I heard Mother sobbing" shows that Nyai Ontosoroh experienced her mother powerless and only accept what Sastrotomo did to Sanikem. Her mother cannot do anything except cried over her daughter's faith. Then Sanikem ended up being apart from her mother. The experienced of the powerlessness of women, push her to have her power as a woman. Nyai Ontosoroh wants to be different from her mother, she didn't want her daughter to have the same faith as hers. This moment becomes as far as people have known in colonial age, women are still considered as weak, subordinated positions, and discrimination. The law at that time was also difficult to reach women because education had not reached all groups and genders, and the women's movement was still very small.

CONCLUSION

Based on the analysis, the depiction of the protagonist Nyai Ontosoroh in Pramoedya Ananta Toer's novel *This Earth of Mankind* can be seen through the symptoms of the patriarchy and women's subordination itself. In the Dutch East Indies colonial era, "Nyai" was a woman who does not have moral norms because of her marital status as a mistress. Having status as a *Nyai* made Nyai Ontosoroh suffer for do not have proper human rights. Although Nyai Ontosoroh gave birth to a child from a European man, the Dutch Government never consider her marital status as a legal marriage. The Dutch East Indies government only recognized the children, but not the women who became mistress.

Nyai Ontosoroh's struggle is based on gender, which includes the position of a female figure in the family, in the workplace, and in society as a form of representation of the position of female characters in the novel. She is a woman who struggles to defeat Dutch law. She struggles to get her right with her identity as *Nyai* and as a native.

The second concern is the possible factors that might be the cause of patriarchy and women's subordination. From what has been found in the analysis, the major cause the lack of rights. Nyai Ontosoroh's rights are not protected by the law. Even though the company was run by Nyai Ontosoroh, she did not get any rights because the company remained in the name of her husband, Herman Mellema. And besides, Nyai Ontosoroh is not Herman's legal wife. Nyai Ontosoroh loses her rights to her kids. Nyai Ontosoroh doesn't have recognition as a mother for her kids based on Dutch law. The court upholds Nyai Ontosoroh's decision against her kids. According to Western laws and regulations, Maurits Mellema has the power to bring Annelies out to Holland.

Because she grew up in Javanese culture, Nyai Ontosoroh is one out of the subordinate women whose voice is unique she is rejected. In this situation, the patriarch is the rooted system. The oppression of women like Sanikem/Nyai Ontosoroh increased by the patriarchal society in transition to seduce them and separate them from their children through the legal system in Dutch colonialism.

In conclusion, Pramoedya Ananta Toer's *This Earth of Mankind* has represented the depiction of patriarchy and woman subordination by analyzing Nyai Ontosoroh's character. Although Nyai Ontosoroh kept defeating the Dutch law, she is only a mistress and a native woman who is kept under control by the patriarchal system and subordination and nothing to do in the face of Dutch rule. Hence, she experienced injustices and subjected to the Dutch rule that made her lost her company and her daughter.

REFERENCES

- Anwar, Ahyar. (2009). *Geneologi Feminis Dinamika Pemikiran Feminis dalam Novel Pengarang Perempuan Indonesia 1933-2005*. Jakarta: Republika
- Baay, Reggie (2010). *Nyai dan Pergundikan di Hindia Belanda* (transl.). Jakarta: Komunitas Bambu.
- Barnet, Sylvian, et al. (1961). *An Introduction to Literature*. Boston: Little Brown and Co.
- Bhasin, Kamla, Nighat Said Khan, 1986. *Some Questions on Feminism and Its Relevance in South Asia*. New Delhi: Indraprastha Press.
- Bhasin., (2006). *Menggugat Patriarki*. Yogyakarta: Kalyanamitra and Bentang.
- Cobuild, C. (2010). *Advanced Illustrated Dictionary*. Great Britain: Harpers Collins Publisher Ltd.
- Darwin, M., (1999). "Maskulinitas: Posisi Laki-laki dalam Masyarakat Patriarkis", *Center for Population and Policy Studies*, dalam Makalah Ilmu Komunikasi.
- Djajanegara, Soernarjati. (2000), *Kritik Sastra Feminis sebuah Pengantar*. Jakarta: Ikhar Mandiri.
- Hornby, A. S. (2003). *Oxford Learner's Dictionary*. New York: Oxford University Press.
- Koon, Wong Soak (1995). "Cerita-cerita Wanita dalam Novel-novel Terpilih Pramoedya Ananta Toer: Suatu Pembacaan Feminis dan Pascakolonial" in S. Jaafar Husin (comp.), *Penelitian Sastra: Metodologi dan Penerapan Teori*. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- Kramarae, C., Treichler, P. A., & Russo, A. (1985). *A Feminist Dictionary*. London: Pandora Press.
- Millett, K. (1977). *Sexual Politics*. London: Virago.
- Naily Syifa Fauzia, (2019). *Women's Struggle against Patriarchy: An Analysis of Radical Feminism Through*.
- Rahayu, Ira (2018). *Women's Struggle Against Colonial Imperialism in the Tetralogi Novel Bumi Manusia by Pramoedya Ananta Toer*. Cirebon: Universitas Swadaya Gunung Djati.
- Rini, Peni Candra (2019), *Interpretasi Feminisme Tokoh Nyai Ontosoroh Dalam Novel Bumi Manusia Tulisan Pramoedya Ananta Toer Pada*
- Komposisi Musik Ontosoroh Karya Peni Candra Rini. Republika.
- Sofi, Basiri. (2020). *Reclaiming Identity: Women, Social Exclusion, And Resistance in Bumi Manusia*. SAWWA: Jurnal Studi Gender – Vol 12, No 2: 155-172
- Spivak, Gayatri Chakravorty, (1988b). "A Literary Representation of the Subaltern: A Women's Text from the Third World" in Spivak, Gayatri Chakravorty, *Other Worlds: Essays in Cultural Politics*. New York and London: Routledge.
- Sugihastuti, Suharto. (2015). *Kritik Sastra Feminis Teori dan Aplikasinya*. Yogyakarta: Pustaka Pelajar. Surabaya: Insan Cendekia.
- Sultana, A. (2010). Patriarchy and women s subordination: a theoretical analysis. *Arts Faculty Journal*, 1-18.
- Taqwim, Ahssani (2018). *Perempuan Dalam Novel*. Jurnal Tarbiyah: Jurnal Ilmiah Kependidikan. Vol. 7 No. 2. Juli – Desember 2018 (133-143).
- The Canadian Research Institute for the Advancement of Women. www.fnn.criaw-icref.ca.
- Toer, Pramoedya Ananta. (2006). *This Earth of Mankind*. United States America: Penguin Books.
- Widayati, et al. (2018). *Representation Women Subordinated of Java Culture in Bumi Manusia by Pramoedya Ananta Toer*. Solo.
- Yulianingsih, Dian (2017), *Representasi Kedudukan Tokoh Perempuan dalam Novel Bumi Manusia Karya Pramoedya Ananta Toer (Tinjauan Feminisme Sosialis Iris Young)*.
- Wayan, K. Y. I., & Nyoman, S. (2020). Women and Cultural Patriarchy in Politics. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*, 3(3), 2158-2164.
- Whitehead, A. (2006). Some preliminary notes on the subordination of women.