

CHAPTER I

INTRODUCTION

A. The Background of Study

Women's issues always created some topic conversation in public. Both in the short or long term period, women commonly catch people's attention to discuss. The issues conversation brings some different opinions through their description of women. As social beings, the public also had an interest for describe, women, in several ways. Most of the arguments consider being biased in women's actions with some traditional problem that is distinct by their role in the social sphere. Society simply tries to place the woman essential in a restricted environment. Setting women from their figure measure was similar to creating the limitation in which women were involved based on their appearance capability (Cheriyana, 2016).

The woman objectification is referring to woman characteristics or a judgment only a certain part of women as the sexual object (Heidari & Mohammedi, 2016). The woman objectification is figuring women from her appearances such as body figure, lush life habit, or clothing. It also attaches women's self-identity from the sexual functions which depict women used as pleasure for several commodity purposes (Batool & Zaidi, 2017). Public opinion has put an eye on each woman's activities. The arguments are sharply forced their idea to create a perfect role model for women, who follow the formal attitude. It is starting to settle the limitation of women directly from the circumstance addressed to females. Indeed, she had to remember her status as a woman is everywhere. The formal attitude refers to the general norms

constructed by the social circle to edge several actions toward females. Through women's capability and experiences, society is starting to barrier females based on their domestic environment that people constructed with a portrayal of women from the dependent side and a passive movement. It is a women matter related to acquiring their accomplishments in the public (Rahim, Baharudin, Ahmad, Kasmani, & Yaakob, 2017).

It used to make female has the consideration about their actions. This is becoming a common perception of how women must know their position around the social circle (Hassan, 2016). The literary medium also takes someplace to discuss such similar issues toward women. It illustrated the phenomenon toward females to hold the proper attitude around. A literary work is known as the objective of art which is based on the literature perspective to create the sense for experience actual life (Kennedy & Gioia, 2006). In other words, the literary work is a reflection of reality that manifest the author' imagination to present the situation of society.

The illustration of the way social construct treat women differently is found in *The Holy Women* novel. Zarri Bano is a main female character. She is known as a well-educated woman. She had for planning to marry her fiancé Sikander. But her marriage plan is canceled because her only brother, Jafar, was passed away in a sudden accident. In the story, she is forced to marry the Holy Quran to replace her brother's position as an absolute heir by her father. To become a holy woman to continue their family line. The *Holy Woman* novel was presenting that woman's existence like a family property, because Zarri Bano character was under her father order to replace Jafar's position in

the family. This is illustrated men's superiority is assigned to women in a particular situation. It was representing that woman cannot refuse the superior command who directly deciding her life, her figure, and reflected the inequality practice that often happened in society (Haleem, 2014). Another example was from Indonesian short story entitled *Kukila*, the female character was frequently presented to how women existence in society:

Ia memahami betul perempuan ditakdirkan menjaga tungku sepi agar tetap menyala (Mansyur, 2012).

This sentence above presented that women should understand their existence in society, and also women should have the appropriate attitude to keep realizing their role in the domestic circle like “*menjaga tungku sepi agar tetap menyala*” stated. The author, Mansyur highlighted the female character to show some limitations that have been constructing the women's existence in Indonesian society. From another character's view, Mansyur reflects women who had the authority to decide something to fulfill that self-freedom in women's social circle. Aurora is one of the female characters in Mansyur's story as *Kukila*'s daughter. Aurora considers to had aware of her self-identity to find out her ability to be involved in the public sphere (Chang, 2016).

Ibu, bukankah aku pernah bertanya kepadamu tentang bagian mana tubuh Ayah, maksudku Rusdi yang mirip denganku, dengan Nawa dan Janu? Kau tidak menjawab waktu itu (Mansyur, 2012).

From *The Holy Women's* novel and *Kukila's* short story, both women character was presented some limitation that women had to contribute in certain situation. Those kind of assumptions did not naturally happened

indeed already setting (Haleem, 2014). However, in Aurora character reflected the contradiction of woman depiction that purpose to establish her presence and position in society. Aurora represented women ability to modify the situation to deserve themselves into the advantaged situation (Beauvoir, 1953). Female cannot deny the social prejudice due to women the weak position and the common perception directly pointed toward women. But at the same time, women had a right for accepted the similar beneficial result for woman self-recognition (Beauvoir, 1953).

It can be conclude that both of the literary work reflected the inequality phenomenon toward women presence which represent in the short story medium. Based on the description above, this study focused on analyzes the woman images in Indonesia the short story of Aan Mansyur's entitled *Kukila*. This study found the types of woman images through the sentences in the short story. This study also described the reflection of woman images in female characters in short story *Kukila*, and conclude with the reason of woman images reflected in M. Aan Mansyur's short story *Kukila*.

B. The Problems of the Study

The problems of the study which are discuses as follow:

1. What types of woman images are portrayed in short story *Kukila*?
2. How are the women image reflected in short story *Kukila*?
3. Why are the woman image reflected in short story *Kukila* as the ways they are?

C. The Objective of the Study

The objectives of the study were as the following:

- 1 To find out the types of woman images in *Kukila* short story.
- 2 To describe the reflection of woman image in short story *Kukila*.
- 3 To explain give reasons for the woman images to reflect in *Kukila* short story.

D. The Scope of the Study

This study analyzed the woman images based on Beauvoir's theory (1953). The data of this study is taken from the set unit of sentences, or statements from M. Aan Mansyur's short story entitled *Kukila*, and the proposed theory based on Simone de Bauvoir's (1953). This theory was suitable to describe how and the reason of the reflection of the woman images thought the female characters in the short story *Kukila*.

E. The Significance of the Study

The findings of the study are purpose to give some benefit as follows:

1. Theoretically, the findings of the study are expected to give a good contribution as the alternative information for the relevant material related to woman images.
2. Practically, this research is expected to be references for English Literature students or other researchers to comprehend or additionally who are interested in the woman image topic, also as the conducting to develop this study in other literary medium in particularly the Indonesia literary works.