

WOMAN'S REBELLION IN WS. RENDRA'S *BERSATULAH PELACUR-PELACUR KOTA JAKARTA* POEM: FEMINISM APPROACH

Zainul Alim, Moh. Iskandar, Sri Utami Lestari

Literary works are the creative and imaginative writing. It is made as the communication and the reflection of life. There are some of literary works, such as poetry, drama, short story and novel. The literary works can be understood by the theory to interpret the meaning; literally or figuratively. This study is about the sociology of literature. The problem of this study is how the condition of woman in Indonesia, especially Jakarta which was as a prostitutes reflected in WS. Rendra's Bersatulah Pelacur-pelacur Kota Jakarta. The object of this study is Bersatulah Pelacur-pelacur Kota Jakarta poem written by W.S. Rendra. It use Liberal Feminism perspective of Feminism Theory. The poem is the primary source of data and the secondary source of data is the other references or materials related with this research. This study is also belongs to qualitative research. The result of the study is to reveal the social conditions, society, and government of Indonesia which assumed that women was weak and contemptible by literary works. The outor wanted to tell how a prostitution which is basically forbidden to be legalized in Indonesia, even the government officials become the lovers of the world of prostitution.

keywords: woman's rebellion, prostitution, liberal feminism, feminism

INTRODUCTION

Literature can be a reflection of life and a picture of society. Literature presents the social reality and receives an influence from society. However, at the same time it is able to give influence to society also.

Literary has a close relation with the social phenomenal. Sometimes literature is created as the poem surely by well written. Poem is the literary work which the expression of feelings and ideas is given intensity by particular attention to diction, rhythm, and imagery. It has a unique style and form compared with other literary works. Poem could be understood by

considering the literal, figurative meanings, form, style and also the context.

As in W.S. Rendra poem "*Bersatulah Pelacur-Pelacur Kota Jakarta*" it could be reflected to the social condition in that era. Which subject is the women, it could be the indicator of the feminism. The main role of feminism is the gender equality between two sex, female and male. "Feminism as a believe or movement advocating the cause of women's rights and opportunities, particularly equal rights with men by challenging inequalities between the sexes in society" (Sohoni,200).

There is much factor why they want to be equal; another one is to cut the violence in order to be fair. The fairness of any perspective in social life is demonstrate to be real in every aspect. Feminism has relationship with the patriarchy system which male become the high power of the social life between female and male. The analyzing of this poem use Feminism theory according to the Liberal Feminism theory.

According to Amira, in her analysis of "*Bersatulah Pelacur-Pelacur Kota Jakarta*" she does not accept if only women who are blamed, the government are also to blame, and they seem to have no sin, but they are lovers of prostitutes and they even say prostitutes is a big problem for the country, but they commit adultery with them (MirnaAyu, 2014).

In Megawati's era she shows that women can also be leaders, and women can not be underestimated, she proves that a woman's degree is equal to a man, and she can become an important person in a country, not only become an important person in a country and the level of man and woman is equivalent, like education and other.

Bersatulah Pelacur-Pelacur Jakarta is the poem written by W.S Rendra, first published in 1971 in *The Blues untuk Bone*, this poem was criticism

for the government and try to invite prostitution for rise up, not only underestimated as sex slave. The focuses of the struggle life of women can be seen by their dynamic of women movement as is feminism era. Feminism era does not only talk about the equality gender at household but also in every aspect as politics, social life, and intellectual. According to the Betty Freudan, Liberal Feminism is conceives of politics in individualistic terms and looks to reform present practices in society, rather than advocating for a wholesale revolutionary change. There is no more justify that women is only became the slavery. The fact that income in the social life is the women became the second stage of gender stratification.

THEORY

Patriarchy system is the factor of feminism movement. It is based on the men domination in every aspect of two sexes; man and woman, "to refer to male domination, to the relationships by which men dominate woman, and to characterise a system whereby woman are kept subordinate in a number of ways" (Bhasin, 2006:3).

"Patriarchy as a system of social structures and practices in which men

dominate, oppress and exploit woman” (Waby, 1990:20). It means that there is inequality gender between men and woman. It triggers woman to make a woman movement in order to get their rights in equality. It is called as Feminism movement. Feminism theory which aspect is the rebellion oppression of the men to woman have several branch of theory. Liberal feminism want to give freedom for women from the oppression of the man domination. Woman is occupied by man's rights patriarchy system. “Let there be then no coercion established in society, and the common law of gravity prevailing, the sexes will fall into their proper places. And, now that more equitable laws are forming your citizens, marriage may become more sacred; your young men may choose wives from motives of affection, and your maidens allow love to root out vanity”(A Vindication of The Rights of Woman:8). In these book, Mary want to stoped the patriarchal oppression which is called slavery of woman.

“But for this epoch we must wait—wait, perhaps, till kings and nobles, enlightened by reason, and, preferring the real dignity of man to childish state, throw off their gaudy hereditary trappings; and if then women do not resign the arbitrary power of beauty, they will prove that they have LESS mind than man” (2010:22).

Government have to claim that woman have their equality by the man based on moral essential. It means that gender inequality is the result of prevailing patriarchal system of society and the pattern of sexism in the division of labor. Woman doesn't to receive whole off man's oppression they get, but also they have their rights for survive from the individual freedom. It means that they free to make choices, and choose the choice;and become a personhood; human whole.

“Liberal feminism and dominance feminism – has the potential to seriously threaten this structure because both are empty at their core, offering no values inconsistent with patriarchal values. Cultural feminism does offer values inconsistent with patriarchal values, but has been widely discredited in legal circles “(Catharine A. Macinnon, *Feminism Unmodified: Discourses on Life and Law* 38-39 (Harvard 1987)). So, the social phenomenon that occur by the patriarchal system and discuss about gender inequality appear, these theory of movement want to treat equal in sexuality that they have to served abortion in free, and rebell the discrimination sex in whole aspect. Indeed, there will be no more, male-centered, masculinity and the oppression without rebellion.

DISCUSSION

“*Bersatulah Pelacur-Pelacur Kota Jakarta*” is one of the poems in a compilation of *Manuskrip Blues untuk Bonnie* which was published by PT. Anem Kosong Anem in 1971. This poem tells about the government of Indonesia and the eliminated of the woman which was considered negatively by the prominent figure or the functionaries of the government. This poem also tells how prostitution in Indonesia which is basically prohibited to change becomes legal. It is caused by the economic problems of his family. While society and also the government trapped into a world whose purpose is only to find the perfect end goal and seek pleasure in life and satisfaction of heart.

Based on the meaning of that poem, the deep meaning with the depiction of reality in society can be obtained as a way of Rendra rejects the exclusion system accepted by the woman prostitute. There are several discussions separated by each stanza, the following:

A. The Position of the Woman

*Pelacur-pelacur Kota Jakarta
Dari kelas tinggi dan kelas rendah
Telah diganyang
Telah haru-biru
Mereka kecut*

Keder

*Terhina dan tersipu-sipu
Sesalkan mana yang mesti kau
sesalkan
Tapi jangan kau lewat putus asa
Dan kaurelakan dirimu dibikin
korban*

In the first stanza, Rendra

represents the woman was being underestimated by the society in the era of 1971s. “*Pelacur*” means the woman which is doing prostitution. Actually, the society of Indonesia especially Jakarta judges that the prostitution is something forbidden, immoral, and irrelevant with the norm. The meaning of the above stanza is to represent the lives of prostitutes who are haunted by the fear of the law that is not partial to him. They are ashamed to acknowledge their work which is viewed as contemptible by social construction and the norms of society. Rendra shows how cruel the government was at that time. In addition, the economic crisis also makes women's lives miserable and crushed. There is no other way than to be a prostitute and become a night worker. Rendra also shows how sad the prostitutes are.

B. Woman's Struggle

*Wahai pelacur-pelacur kota
Jakarta
Sekarang bangkitlah
Sanggul kembali rambutmu*

*Karena setelah menyesal
Datanglah kini giliranmu
Bukan untuk membela diri melulu
Tapi untuk lancarkan serangan
Karena
Sesalkan mana yang mesti kau
sesalkan
Tapi jangan kau rela dibikin korban*

In this second stanza Rendra invites the prostitute not to become the next victim. Essentially, women are equal in positions with men. The generalized form that occurs shows that women do not have a big role for society, so many women at that time who rely their lives by being prostitutes. In fact, emancipation of women had been practiced by Kartini who struggled for the education of women. Society and government at the time assumed that the education for women was not important and taboo. But Kartini took the fight and raised women to get the same treatment with men by getting an education as well. Then, Rendra arouses the spirit of women in Jakarta to fight for liberation. "Sanggul kembali rambutmu" represents that position of ancient Javanese woman was quite high and respectable. So, by this poem Rendra invites the prostitutes of Jakarta to take the struggle.

C. The fate of Prostitutes

*Sarinah
Katakan kepada mereka*

*Bagaimana kau dipanggil ke kantor
menteri
Bagaimana ia bicara panjang lebar
kepadamu
Tentang perjuangan nusa bangsa
Dan tiba-tiba tanpa ujung pangkal
Ia sebut kau inspirasi revolusi
Sambil ia buka kutangmu*

Sarinah is one of the women who were symbolized as a prostitute by Rendra. Rendra reveals how the government tricked women and used it to become a satisfied lust. The government that is supposed to prohibit prostitution even becomes their connoisseur. The government lured prostitutes with seduction and promises. It was very clearly put forward by Rendra in the third stanza.

D. The Oppression to The Prostitutes

*Dan kau Dasima
Kabarkan pada rakyat
Bagaimana para pemimpin revolusi
Secara bergiliran memelukmu
Bicara tentang kemakmuran rakyat
dan api revolusi
Sambil celananya basah
Dan tubuhnya lemas
Terkapai disampingmu
Ototnya keburu tak berdaya*

Dasima was also a woman who only served the lust of the government. In this poem, Rendra openly expressed the depravity of the government claiming to be

the leader of the revolution. This poem represents how cunning the government that led to prosperity and economic crisis change. However, it is just a trick to use them and enslave them.

E. The Condition of Prostitution

*Politisi dan pegawai tinggi
Adalah caluk yang rapi
Kongres-kongres dan konferensi
Tak pernah berjalan tanpa kalian
Kalian tak pernah bisa bilang 'tidak'
Lantaran kelaparan yang
menakutkan
Kemiskinan yang mengekang
Dan telah lama sia-sia cari kerja
Ijazah sekolah tanpa guna
Para kepala jawatan
Akan membuka kesempatan
Kalau kau membuka kesempatan
Kalau kau membuka paha
Sedang diluar pemerintahan
Perusahaan-perusahaan macet
Lapangan kerja tak ada
Revolusi para pemimpin
Adalah revolusi dewa-dewa
Mereka berjuang untuk surga
Dan tidak untuk bumi
Revolusi dewa-dewa
Tak pernah menghasilkan
Lebih banyak lapangan kerja
Bagi rakyatnya
Kalian adalah sebahagian kaum
penganggur yang mereka ciptakan*

Namun

*Sesalkan mana yang kau kausesalkan
Tapi jangan kau lewat putus asa
Dan kau rela dibikin korban*

It can be seen from the above verses that the figure of a woman who in this case work as a prostitute. The real profession is also not they want but they are graceful because the burden of life is getting harder, because of the increasingly pressing poverty. Probably almost all prostitutes are in that condition. With such conditions they make a shortcut by becoming a prostitute. Their low education is also one of the problems that keeps them imprisoned in black holes. They continue to be used by irresponsible people, who are their only helplessness.

F. The Liberation of Woman

*Pelacur-pelacur kota Jakarta
Berhentilah tersipu-sipu
Ketika kubaca di koran
Bagaimana badut-badut
mengganyang kalian
Menuduh kalian sumber bencana
negara
Aku jadi murka
Kalian adalah temanku
Ini tak bisa dibiarkan
Astaga
Mulut-mulut badut
Mulut-mulut yang latah bahkan seks
mereka politikkan*

*Saudari-saudariku
Membubarkan kalian
Tidak semudah membubarkan partai
politik
Mereka harus beri kalian kerja
Mereka harus pulihkan derajat
kalian
Mereka harus ikut memikul
kesalahan*

The author explains clearly how the pain and pain experienced by the prostitutes of Jakarta. In the above verse the author invites the prostitutes to make a movement for rebellion against the government. This is not enough to make the prostitutes change from the conditions that ensnare him, because what the government has done so far has been very harmful to the women of Jakarta. Women at that time many become unemployed without education and without the attention of the government. Women are like bitches and just a source of disaster and do not benefit. With that condition then the writer asked the prostitutes to get up and find the real degree, as well as being a woman who has a job and affluent.

G. Liberal Feminism

*Saudari-saudariku. Bersatulah
Ambillah galah
Kibarkan kutang-kutangmu
dihujungnya
Araklah keliling kota*

*Sebagai panji yang telah mereka
nodai
Kinilah giliranmu menuntut
Katakanlah kepada mereka
Menganjurkan mengganyang
pelacuran
Tanpa menganjurkan
Mengawini para bekas pelacur
Adalah omong kosong
Pelacur-pelacur kota Jakarta
Saudari-saudariku
Jangan melulur keder pada lelaki
Dengan mudah
Kalian bisa telanjangi kaum palsu
Naikkan tarifmu dua kali
Dan mereka akan klabakan
Mogoklah satu bulan
Dan mereka akan puyeng
Lalu mereka akan berzina
Dengan isteri saudaranya.*

From the above verse, it is explained that the author is officially hopes changes to the condition of women who were forced to become prostitutes. Because if it refers to the International Instrument of Fundamental Human Rights. Then there is no difference ania with men in terms of position and position.

All persons are born independent and have an unequal dignity and rights therefore everyone is entitled to equal protection of the law so that everyone is entitled to participate in the government of

his own country, either directly or through freely chosen representatives. Each appointed person shall be entitled to equal opportunity, to be appointed to the position of government in his country (International Instrument of Fundamental Human Rights, 1997).

Therefore, it can be understood that in WS poetry. Rendra under the title "*Bersatulah Pelacur-Pelacur Kota Jakarta*" is a form of women's rebellion to gain complete freedom and get the equivalent degree of men. The liberal feminism that is used as the basic benchmark in the poem wants to give women freedom from the oppression of male domination. Women are occupied by the patriarchal system of human rights so that no coercion is established in society, and applicable law, and there is no view of gender differences between peoples.

CONCLUSSION

Feminism as a believe or movement advocating the cause of women's rights and opportunities, particularly equal rights with men by challenging inequalities between the sexes in society. While, liberal feminism want to give freedom for women from the opresion of the man domination. Woman is occupied by man's rights patriarchy system.

The poem "*Bersatulah Pelacur-Pelacur Kota Jakarta*" which consistin a compilation of *Manuskrip Blues untuk Bonnie* tells how prostitution in Indonesia which is basically prohibited to change becomes legal. It is caused by the economic problems of his family. While society and also the government trapped into a world whose purpose is only to find the perfect end goal and seek pleasure in life and satisfaction of heart.

In this study, the poem is analyzed by the liberal feminism with seven finding of feminism problem; the most focus is about the feminism which showed by the writer as the rebellion of the woman or prostitute to the cruelty of the government.

REFERENCES

- Greer, Germaine. 1985. *The Female Eunuch*. London: Paladin Grafton Books.
- Rendra, WS. 1971. *Blues untuk Bonnie*. Cirebon: Basis Horison.
- Siswantoro. 2005. *Metode Penelitian Sastra: Analisis Psikologis*. Surakarta: Muhammadiyah University Press.
- Sugihastuti & Suharto. 2010. *Kritik Sastra Feminis Teori dan Aplikasinya*. Yogyakarta: PustakaPelajar Offset.
- Sumiarni, Endang. 2004. *Jender dan Feminisme*. Yogyakarta: Jalasutra.