

**The Role of The Uterus in Poetry *Rumah Rahim*, Pada *Pemilik Rahim*, and *Upacara*
by Oka Rusmini**

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Abstract

Women play a crucial role in society because they have wombs that give birth to future generations of humans. However, the birth of children in Bali is still influenced by customs based on the father's line. This research was conducted to reveal the forms of feminism in the poems "Rumah Rahim", "On the Owner of the Womb", and "Ucearat" by Oka Rusmini, based on libertarian feminist studies which support Kate Mille's theory of sexual politics. The research uses descriptive qualitative methods. The data collection technique used was the technique of reading, listening and taking notes using documentation studies. The analyzed data is then presented descriptively. Research results: There are social norms that force women to play certain roles, giving rise to gender injustice, there is unfair treatment of women so that women's roles and rights are reduced, injustice towards women causes minimal appreciation.

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Introduction

Women play a crucial role in society because of the responsibilities they bear related to educating and developing generations of people. Women were created by God and given the ability to adapt continuously from generation to generation through the reproductive organ in the form of the uterus. The uterus, part of a woman's reproductive system, plays a role in the formation of future human generations, thereby causing pregnancy. The process of pregnancy in the womb occurs when women enter puberty. A woman's uterus that is ripe for fertilization will result in the formation of a much-awaited future child in a family.

Every family in Bali looks forward to the presence of children to complement household harmony and continue the lineage. The birth of children to families in Bali is still influenced by customs which view kinship relationships based on the father's line

(patrilineal). This also influences the desire of every family in Bali to have a son. The patrilineal system adopted by families in Bali gives a preference that it is very important to have descendants from the father's line and problems arise if families in Bali in traditional communities do not have sons (purusa) Fajar et al., (2021: 72-73).

Boys (purusa) have an important role than girls, especially in Balinese families. Balinese boys have the responsibility to take care of parents who are unable to work and carry out customary laws (Susanta, 2018: 507). Wanting a boy when the mother is 35 years old in Bali is caused by social factors so that they do not pay attention to the gestational age limit (Sandi, 2016). This is the reason why every Balinese family desires to have a son.

According to population projection data for the province of Bali based on age groups in thousands, the number of male citizen groups from 2021 to 2023 is 2209.7 and the female population is 2194.5 (Bali Province Central Statistics Agency, 2023). A comparison of the amount of data between men and women in Bali shows that Balinese customs are closely related to the desire to have sons.

Literary works, especially poetry, serve as an illustration in criticizing injustices that occur in society. According to Waluyo in (Despryanti, et al., 2018: 168) poetry is a form of literary work that can express the poet's thoughts and feelings imaginatively, composed using all the power of language and focusing on the physical structure and inner structure.

The research will focus on feminist literary studies in examining poetry by Oka Rusmini. The poetry in the book *Patiwangi* discusses women's issues, customs and Balinese culture. The poems that will be studied are entitled "Rumah Rahim", "Pada Pemilik Rahim", and "Upacara". The woman whose full name is Ida Ayu Oka Rusmini was active in writing literature in junior high school, wrote the poetry book *Patiwangi* which was published in 2003 in high school, and studied at Udayana University, majoring in Indonesian Literature. Literary works that have been written and published *Monolog Pohon* (1997), *Tarian Bumi* (2000), *Sagra* (2001), *Kenanga* (2003), *Patiwangi* (2003), *Warna Kita* (2007), and *Erdentanz* (language edition of the novel *Tarian Bumi* Germany 2007).

The poem "Rumah Rahim" describes the experience of a woman who is constrained by gender boundaries because her role has been determined by society. The poem "Pada Pemilik Rahim" describes the unfair treatment of women because they are forced to give birth to sons, thus causing hatred towards themselves. The poem "Upacara" describes a woman who is asked to continue giving birth to children but is less appreciated if she gives birth to a daughter.

There are several female poets who have written ideas about women's rights from a feminist perspective. Dorothea Rosa Herliany with her poetry book *Nikah Ilalang* (1995) describes the fate of married women who will forever be slaves to men's desires. Theoresia Rumthe has been publishing works collectively since (2010). His first book, entitled *The Wildest Place on Earth* (2015), is a collection of response poems between himself and his girlfriend. Theoresia Rumthe is known as a contemporary poet who is active in using the social media Instagram to express herself in writing poetry with feminist themes.

Cyntha Hariadi with her poetry collection entitled *Mother Mendulang Anak Ranlari* (2015) describes the struggle of a mother in raising, taking care of, and loving a child. Julaiha Sembiring with a collection of poetry entitled *First We Go, Then We Get*

Lost (2016) describes the struggle of women who want to be equal in their rights to individual freedom like men. Avianti Armand with her book of poetry entitled *Women Whose Names Are Erased* (2017) describes the oppression of women in the Old Testament but actually plays an important role in the stories of men.

Researchers analyze the radical-libertarian feminist theory of sexual politics proposed by Kate Millet (in Beauty, 2015). Kate Millet's theory of sexual politics shows the structured power of men who dominate over women in a patriarchal society (Sofranita, 2015: 3). Libertarian radical feminism views the oppressive treatment experienced by women as a result of their reproductive abilities and sexual responsibilities (Dhewy, 2022). Selden (in Ratna, 2012: 184) expressed the importance of differentiating between men and women both in biological, natural aspects, as well as psychological or cultural differences. This explanation implies that femininity and masculinity are unnatural forms of cultural construction.

According to the sexual politics theory of radical feminist Kate Millet (in Beauty, 2015) the position of men in a patriarchal society is more dominant than women, even though the word politics refers to the power structure of increasing dominance exercised by men over women in the family and community spheres. Therefore, social politics shows the superiority of one group over another group. The word sexual describes the process of politicization of power based on sex or gender. According to Millet (in Beauty, 2015) there is hegemony in masculinity and subordination in femininity which is explained by the inequality in personality, role and status between women and men. Based on characteristics, women are associated with passivity, stupidity, obedient, friendly, and unhelpful, while on the other hand, men are often associated with attributes such as aggression, intelligence, invulnerability, and creativity.

Millet (in Beauty, 2015) explains that in a patriarchal society, men are given ambition, respect and importance, while women receive household services (related to privacy and sexuality in general). Millet (in Beauty, 2015) believes that women are evaluated based on the two criteria mentioned above, namely personality and behavior. Pirsching (in Beauty, 2015) supports Millet's argument regarding the status of women, arguing that in Western culture it is associated with ideal standards of female beauty such as a slim and well-groomed body, breast size (neither large nor small), perfect shoulders and hips, white legs, thick hair, smooth skin without hair (except on the head), well-groomed nails, and identical clothing such as dresses, skirts, blouses, high-heeled shoes.

The foundation of Tong's social political studies (Beauty, 2015) explains that women need to have the courage to be both men and women in order to overcome gender limitations or gender systems that weaken them. If they want to be free, women are advised to display traits and behavior known as the concept of androgyny. Androgyny makes women brave enough to go beyond the limitations imposed by the gender system that imposes them.

Several previous studies that are relevant to the discussion regarding the study of feminism in poetry, namely, research by Aditya and Wardana (2022) entitled "Study of Feminism and the Image of Women in the Poetry of the Marsinah Fairy Tale by Sapardi Djoko Darmono" the results show that the poetry studied through feminist literature depicts the image of women as experience sexual, physical, mental violence and stereotypes in society. Indayani and Amelia's (2023) research entitled "Women's

Self-Image in the Magma Poetry Collection by Ratna Ayu Budhiarti" results show that the poetry studied through feminist literature has two aspects of image, namely the physical image in the form of the biological form of an adult woman and the psychological image. Research by Suliantini, et al., (2021) entitled "The Image of Women in the Poetry Book *Your Body is a Leaf* by Gede Artawan" shows that poetry studied through feminist literature sees women through two aspects of image, namely, the physical aspect women have (charming body, weak, and mature age) and women's social aspects (status, work, role in society, level of education, lifestyle, habits, beliefs and ethnicity).

Based on the results of this research, it can be seen that women always face pressure, stereotypes and various challenges in society. However, a striking difference from recent research is the emphasis on the condition of women in Bali, where gender norms, roles that are sometimes considered trivial, and the pressure to have sons play an important role in women's lives.

Method

This research applies descriptive qualitative methods which aim to describe events as they are. Moleong (2012: 11) explains the descriptive qualitative method, a research approach that collects data in the form of words, images and non-numerical data. The data obtained is explained in detail to understand aspects of feminism contained in the poem *Patiwangi* by Oka Rusmini. The data source that is the focus of this research is a poetry book entitled *Patiwangi* written by Oka Rusmini, published in 2003 with a total of 230 pages by PT Gramedia Widiasarana Indonesia. The data analyzed in this research consists of three poems, namely "Rumah Rahim", "Pada Pemilik Rahim", and "Upacara". The data collection method used was the technique of reading, observing and taking notes using documentation studies. Documentation studies are a way to obtain data and information from various sources such as books, notes, documents, writings and images in the form of reports and other information that can support the research process. After the data is analyzed, the results are presented descriptively.

Discussion

Applying social political theory to the analysis of the poems "House of the Womb", "On the Owner of the Womb", and "Ceremony". These poems are poems that tell the stories of women's lives in society with various oppressions, struggles and efforts for women's liberation in Balinese society.

Gender Injustice towards Women in Balinese Society

The poem "Rumah Rahim" describes a woman's journey from the process of giving birth to the courage to challenge the norms and roles set by society. Women have the desire to find identity and freedom despite social pressure. A line of poetry that refers to inequality, namely /aku tidak ingin jadi perempuan itu //dinding tempatku berlindung/. This line depicts the resistance of women who reject the roles and norms imposed by society. In other words, women do not want to follow society's orders and become a wall or shelter. Next, the line /membuatkan lubang besar/ /membuangku kasar ke bumi/ describes social norms in society forcing women to take on unwanted roles, thus causing gender inequality and making women fall into the trap of injustice.

The poem "Pada Pemilik Rahim" in the line /telah kau buat dunia penuh nanah/. It depicts a woman being treated unfairly by men, women are required to be able to do all the work so that it makes women very stressed by the treatment of men which makes women suffer. The poem "Upacara" in the line /para dewa tetap merajut sejarah kebesaran laki-laki/describes the injustice felt by women in society. Women have had an influence, but their existence is often marginalized by the role of men who are considered more powerful. Thus, the role of women is neglected or forgotten even though they have done many things in society. The role of women is still considered less important and society can only judge the role of men as having more power in society.

Social construction of gender among women in Balinese society

The poem "Rumah Rahim" shows that society attributes women's abilities to only one thing, namely giving birth to a child. Women feel themselves constrained by society's views. In the veins /dari darah aku terbentuk/ /ari-ari yang membungkus tubuh/. This array illustrates that women are often limited by biological factors, especially their ability to bear children. This shows that the people around her judge a woman only based on her biological characteristics. The poem "Pada Pemilik Rahim" in the line /Kumiliki lelaki dan anak-anak baru/Injustice experienced by women in society. Like highlighting that a married woman is required to have a son. So that women no longer have confidence in themselves and always hate themselves if the child they are carrying is not a boy.

The poem "Upacara" describes the pressure that women must accept to continue giving birth to children, but is often less appreciated if they give birth to a daughter. In the line /karena ku hanya punya liang penampung daging-daging baru / The line shows that the biological role of women is as a place where new life will grow and develop. In society, there is an emphasis on women's existence, most of which is focused on their biological ability to conceive, give birth and take care of children. Women's success is often judged by the extent to which they are able to carry out their role as a mother, thereby limiting other roles in society.

Conclusion

Balinese society still maintains gender norms and freedom for women. So it can be concluded that this policy will still be maintained. There are differences in unfair treatment between men and women which are clearly visible in the social pressure given to women regarding their roles and society's views on women's abilities.

The poem "Rumah Rahim" shows the existence of injustice between men and women in the norms and roles that have been determined in society, resulting in women feeling limited in their decision making. The poem "Pada Pemilik Rahim" shows the unfair treatment of men towards women by giving them different roles and women are forced to meet the standards set in society. The poem "Upacara" shows the injustice towards women who have roles but receive minimal appreciation. in society, so that women in Bali often do not receive appreciation even though they have an important role.

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