



Gender Injustice of Women's Figures on the Education Aspect: Feminist Literary Criticism Approach (In the novel "Kenanga" by Oka Rusmini)

Ari Minarni¹, Samudji² & Dina D. Kusumayanti³

¹Ari Minarni, ²Samudji & ³Dina D. Kusumayanti
Department of Linguistics Studies, Faculty of Culture Sciences, University of Jember
Jember, East Java, Indonesia

Abstract: *The studies in this research problem is the existence of gender inequality in education aspects experienced by female characters in the novel Kenanga Oka Rusmini work. This study aims to analyze and describe the form of gender inequality on the female characters in the novel aspects of education Kenanga Oka Rusmini novel. The theory used to examine forms of gender inequality on women figures is Systemic Functional Linguistics theory and feminist literary criticism. This study is a qualitative descriptive study. The data in this study intangible complex clauses that are focused on gender inequality shape female figures on the educational aspect. Data were analyzed using analysis of Functional Linguistics approach to feminist literary criticism. The results showed that there are three forms of gender discrimination against three female characters, namely violence against Kemuning character, subordinated to the character and Luh Kenanga Intan, stereotypes at Kenanga and Luh Intan. There is a logic of semantic relations and taxis in complex clauses, among others, extension and enhansi.. The process that occurs in the form of the material, mental and relational in every part.*

Keywords: *Gender inequality, parataxis, hipotaksis & process.*

1. Introduction

1.1 Background

Gender inequalities that affect women are often due to a perception or view of society that embraces the culture of patriarchy, thus placing the male as the ruling party and the woman as the second party that ignored its existence. The role of women is very limited especially when a woman wants to show his existence before the public. Women will be viewed negatively if successfully demonstrated the existence of himself in public because it is considered as a form of resistance by

patriarchal society. Patriarchal culture makes the female body as a barrier to actualize, to create, and to transcend self-Beauvoir 2012 (in Emzir, Saifur, & Rohman, 2015:150).

In a patriarchal society, men dominated the role of women in education, employment, political, and socio-cultural. The state of one of them available in the community in Bali. Balinese community has long been dominated by a very patriarchal culture. Men put themselves in a subordinate position in all aspects. The position of women Bali to make the role of women feel marginalized, because they are weak and not able to actualize in the public sphere (the Goddess, 2018).

Scope of society which still adheres to the traditional rules assume that women should not need to be educated. This is because in the end she will return to the domestic sphere. Unlike the men, the men are given opportunities to high school because at later he served for a living and as a leader. Men are more entitled to education with those reasons than women.

Dayugayatri (2011) in his article says that the reality of the family is Hindu Balinese, most families are expecting a boy. Boys can be used as purusa, heir, successor lineage or bloodline. More men have the right to take on the role of public decision-making, whereas women are more assigned as implementing the decision taken men.

Gender inequalities affecting women had occurred around the year 1266 in western Europe. Thomas Aquinas in 1266 (in Marzuki, 2007:70) writes in his book *Summa Theologica* that women are men who are disabled or have a deficiency. Women have a strong sense of beauty, elegance, but lacking in cognitive and can not decide moral action. Labeling negative against women still occur until the year 1560. According to McKay, Matthew, Martha Davis, and Patrick Fanning (2009) in (Marzuki, 2007:70) says that women are regarded as inferior beings, means that women are creatures of the low and do not have pride. Women are considered second-class beings.

Kenanga novel Oka work Rusmini raised about the lives of Balinese women in facing various problems which were never apart from the customs and cultural traditions of Bali and requiring them to live under the rule of men. Novel *Kenanga* give some picture of gender inequality and the struggle for gender equality between women leaders and men, especially in the aspects of education, marriage, and customs. Some female characters are presented as *Kenanga*, *Luh Intan*, and *Kemuning* received unfair treatment against their rights, especially in education.

Penulisan based library that has been done, the research approach of literary criticism have been conducted, but the researchers took the gaps from previous studies, so that there is a difference between this study with previous research. One study that discusses the feminist literary criticism that has been done is research Sri Yuniarti Tripungkasingtyas (2016) with the title *Struggle Equality, Values Character Education in Novel Kenanga Oka Rusmini work, and its Relevance in Learning Literature in High Perhuruan (Feminist Literary Criticism)*. Sri Yuniarti study discusses gender injustice and the struggle for gender equality in all the female characters in all aspects of life, whereas this study discusses gender inequality and the struggle for gender equality in the three female characters, namely *Kenanga*, *Luh Intan*, and *Kemuning* which focused on the educational aspect. In this study analyzes using Functional Linguistics approach feminist literary criticism to discuss forms of gender discrimination and the struggle for gender equality in education in the novel aspects of the work of Oka Rusmini *Kenanga*.

Gender is defined as an inherent nature of men and women who are socially and culturally (Fakih, 2013:8). Gender may occur in a society because it is supported by the gender belief system that occurs within the rules of society. Gender belief system in a society based on the beliefs and opinions about men who are masculine and feminine women.

Gender inequalities is a system and a structure in which men and women are victims of the system. To understand how gender differences lead to gender inequality, can be seen through the various manifestation of injustice. Gender inequalities are manifested in various manifestation of injustice, namely: marginalization or impoverishment, suobordinasi or assumption is not important, the formation of stereotypes or labeling negative, violence (violence), the workload of a longer and more (burden), and dissemination of the ideology of the value of gender roles. Manifestation of gender inequality can not be separated, as interrelated and connected and influence each other. So that no manifestation of gender inequality is more important, more essential, than others.

Feminist literary criticism approach is one way to assess literary works by exploiting the framework of feminist theory in interpreting and provide an evaluation. Feminist literary criticism is one of a variety of literary criticism that is based on the idea of feminism who want equality or justice in view of the existence of women (Wiyatmi, 2012:11). Interest feminist literary criticism one is analyzing gender relations, determine the relationship between women and men is socially constructed, where men are more dominant against women. Through feminist literary criticism will be described the oppression of women contained in the literary work.

Language of the authors have the meanings with intent to convey expressions writer through stylistic author. The use of the language of the author in obtaining the meaning did not escape from a context and has a specific purpose. This is in accordance with the opinion of Leech and Short (1984:10) who said that the author's style is a style which leads to the way we use language in a particular context, by a certain author, and for a specific purpose in a literary work.

Meanings are done either by watching clause contained in the literature, the use of Functional Linguistics can be used as a tool to reveal the meaning of a literary work. Functional Linguistics can prove how the relationship between the clauses can generate a specific meaning, which involves the context and authorship in a work of literature.

Halliday (1994:221) says the clause complex is divided into two types, ie parataxis complex clauses and complex clauses hipotaksis parataxis complex clauses are clauses that shape and can stand on its own and not depend on other clauses. Parataxis is the relation between two like elements of equal status, one initiating and the other continuing (Halliday, 1994:221). Halliday said that clause parataxis complex is the relationship between the two parallel clauses. Whereas clause hipotaksis complex function combines multiple independent clauses with several dependent clauses. In theory, Halliday (1994:223) states that the clauses are connected by several conjunctions are as nominal group, adverbial group or prepositional phrase, and verbal group.

Among the complex relationship clause contained logiko semantic relationships. Relationships that make the clause by clause others into a coherent and related to each other, marked by the conjunction (conjunction) as mentioned in the theory of Halliday (2004:540) that in relation logiko-semantic there are two types of relationship expansion and relations projection, Projection relationship is a relationship in the form of statements and quotes. While the expansion relationship is divided into three types, namely elaboration (elaboration), extension (extending), and enhansi (enhancing).

The process is the flow (flow) of an action, event, or circumstance which is realized by a verb or verb group (Halliday, 1994:109). The process is a function that shows activity, circumstances, and conditions. So that the process used in the analysis of this study was to demonstrate a series of circumstances, conditions and events that occur in the female figure gender inequality in education aspect. The process according to Halliday divided into six types, namely the process of material, mental processes, Relational Process, Behavioral Processes, Process Verbal and Sirkumstansial process.

In this study using Functional Linguistic theory which refers to the use clause of gender inequality on the educational aspect. In addition, the Functional Linguistic relevant to all areas related to the use of language, especially the language in literature, for the purpose of the use of language in any field or discipline will understand the meaning of the particular language.

1.2 Problem Formulation

Based on the above background exposure, the problem in this research is how forms of gender inequality in educational aspects as outlined in the novel Kenanga Rusmini Oka work?

1.3 Objectives

The purpose of this study is expected to provide empirical evidence that purport to literature can be demonstrated through the analysis of complex clauses and process analysis in the study of Functional Linguistics approach feminist literary criticism. The Making of proving that there are forms of gender inequality, especially in terms of education is happening in society as outlined in the form of fiction that is novel.

2. Method

This study used a descriptive qualitative method application. The data in this study a clause parataxis and hipotaksis sourced from Kenanga novel published works Oka Rusmini year 2017.

Data collection method used in this research is the method of documentation. Documentation method is the method used to investigate objects in writing, in this study investigated the written text in the form of a novel Kenanga Oka Rusmini work. Techniques used in data collection, the technique refer to note, this technique is done in order to record and view the use of parataxis and hipotaksis in a clause closely related to gender inequality in three female characters, namely Kenanga, Luh Intan, yellow.

This research looks at the use of complex clauses relating to gender inequality in the educational aspect through three female characters in the novel Kenanga Oka Rusmini work with LFS study. Furthermore, the data were analyzed using the method of description, which is a technique that seeks describe or depict various existing data (Hilmiyatun, 2015:105). In addition, analyzing the data in this study was done by using qualitative descriptive and refers to the opinion of Miles and Huberman (in Emzir, 2012:129) says there are three kinds of phases in qualitative analysis, namely data reduction, data modeling, and verification phases.

Data that has been found to be described using the approach of feminist literary criticism to elaborate forms of gender inequality in education in the novel aspects of the work of Oka Rusmini Kenanga.

3. Results and Discussion

This section discusses the findings by focusing on features prominent findings and considered important to serve. The findings are in the form of complex clauses that contain any form of gender inequality of women leaders in the educational aspect.

Complex clauses are found in this data in the form of clauses that contain aspects of gender inequality in education are divided into three types, namely sobordinasi, violence and stereotypes.

a. Subordination

Attitudes put women at a disadvantage importance arises from the notion that women are emotional or irrational, so that women could not perform lead (Fakih, 2013:15-16). The powerlessness of women can be found in Boxwood figures, especially from the aspect of education. Subordinated aspect of education on female characters in the novel Kenanga work looks pada kutipan Oka Rusmini follows.

However, the man was never satisfied. As there is no iota of gratitude in her. For him, a boy is the most genuine Balinese royalty, while a worthless daughter. "I need a boy. The boy will make family life more prosperous!" Koarnya often. He wanted his wife gave birth again and again and again, until it managed to get a male heir. And if that does not work? "I was forced to marry," he said lightly (Rusmini, 2017:163-164).

The form of subordinated seen in the analysis of the following clauses.

□/// A boy is the most genuine Balinese royal^x□// while girls worthless ///

There are two clauses in the above data, the independent clauses and dependent clauses. The first clause A boy is the most genuine Balinese royal referred to as the independent clause and the second clause worthless daughters called the dependent clause. Due to the dependent and independent clauses are marked with conjunctive while, then the complex clause by clause complex called hipotaksis. In theory, Halliday (1994:254) states that the clauses are connected by several conjunctions are as nominal group, group or prepositional adverbial phrase, and verbal group.

In the analysis of the above clause independent clause is owned by clause A boy is the most genuine Balinese royal. It dimaknakan that boys in Bali as an independent person, or a man who can stand alone and free-spirited. Boys will have the freedom to live a life in the world, both in the family and society.

Whereas clause worthless daughter is positioned as a dependent clause which implies that the girl is someone who is dependent on others, do not stand alone, not independent. Women are considered as

people who are oppressed and unappreciated. Balinese women are often portrayed stereotypes, so that the heavy burden that carried the women Bali is not commensurate with the rights they get (Gayatri, 2011).

In the hipotaksis complex clauses, conjunctive while combining both clauses and bring meaning enhansi. So it can have significance compared between persons with clause 1 and clause 2. The functions of conjunctive while is to explain and expand the meaning, thus combining a conflict between persons with clause 1 and clause 2. Therefore, logiko semantic relationship that emerges is that enhansi characterized by the conjunction while, then the relationship is symbolized by "x" and for hipotaksis complex clauses marked.

Clauses A boy is the most genuine Balinese royal clause included in Relational Process Attributes. Relational process is a kind of process that serves to connect one entity to another entity (Halliday, 1994:123). The first entity in the data above is in terms of a boy and the second entity is the most genuine Balinese royal. Relationships are formed may be a relationship between the owners and termilik called property relations relationship. This property relations is a boy as the owner and most genuine Balinese royal as termilik. Relational process is a relationship between one entity to another entity called attributive relationship. Attribute relationship is a relationship descriptors between entities 1 with the entity 2. In the first clause A boy is the most genuine Balinese royal attribute relationships contained in a word that has a Relational Process. Use of the Relational Processes mean that men are positioned in the highest strata of society Bali. It is shown in the following table.

Disability	Process:Relational Attributes	Value
A boy	constitute	The most genuine Balinese royal

While in the second clause worthless daughter is Relational Identification Process clause. Relational Identification Process according to Halliday (1994:119) is an element that is used to identify the elements of the other or give the nature of the noun, either a phrase or a noun phrase.

Disability	Process:Relational Identification	Attribute
Girl	(is)	worthless

Another characteristic of the process is the identification Relational if the nature that gives the noun can be inverted position as in the following sentence.

Tom is the leader
The leader is Tom

In the example above clause in a process known as an exchange or reversibility. Relational identification process has two pastisipan and can be exchanged so as to change from active to passive clauses clause.

In the above data worthless phrases identifying the girl. Signification seen that girl at Bali identified as women who do not have a price. Women who do not have value and denigrated in society. In connotation can dimaknakan only men who have self-esteem and value. In accordance with the opinion of Adam Jones, 1996 (Randydiansyah, 2015) in his work entitled Does 'Gender' Makes the World Go Round? That women historically have always despised, are not taken into account, and even considered absent existence.

Based on these data, forms of gender injustice experienced by a female character on the educational aspects seem that men in Bali is prioritized over women. Men are considered to have the status and self-esteem is high, while women become secondary. Obtaining education for men take precedence over women. Men may be educated, while women only intended for use in the domestic sphere alone.

Boy in Balinese culture will inherit parental ideals and reliable. Megawati (2015:47) said that in view of the Balinese, the boy has important value in running life, both in family life and society. The boy has a responsibility as the successor generation, nurture and provide for if the parents are not able to, as well as the place of the father in family life.

The clause citation describes the life of a female character who regard women as the second sex. Women experience gender discrimination and women are considered no role in family life. It can be seen from the figures that are not dominant Kenanga in decisions for the right to education. Only men alone should have an education. That said, for the people of Bali, women do not have to have a degree of higher education to be respected. Most of the Balinese see the degree of women based on social strata owned (Megawati, 2015:48). Women were stratified Brahmins are considered to have the degree, if married to a man who sederat anyway. Kenanga leaders want to break it. Kenanga want women respected not only for the position of caste,

Pada kutipan such a clause, in a family of boys mengiginkan became heir keturunan. According Utari (2006) in the culture of Bali boy is very necessary and preferably in a family, because the only boy who could continue the family line. Boys will be favored in all of life including education acquisition. Those rules so as to make women is considered low because the girls are not expected in the birth. On the acquisition of girls education was not a priority.

Based on this phenomenon, gender injustice experienced by the Boxwood figures including gender inequality shapes the form of subordination, which put women in positions that are not important and men are placed in the primary position (Isna, 2014). Gender inequality at Kenanga figure is experienced as a classy woman brahmin. Although already classy brahmin, it is possible when women still experience gender inequality to education. Brahmin class women do not have to study up high, let alone to decide not to marry. Kenanga leaders choose not to get married and he decided to study the highest. If women brahmin determine such decisions, it is considered to break the tradition of Bali and the corresponding customs confidence will get the curse.

Intan griya never seen a woman who is not married to the man Ida Bagus title. His family threw it away, ashamed to admit it as a child. He is considered to have made a disgrace. Lowering the degree of nobility, does not know himself, defiles ancestors. Women's TVC damned if it violates the customary stamped as such. As if in rank as a human being only calculated based on who he married (Rusmini, 2017:187-188).

Analysis of complex clauses against gender inequality shapes shown in the following clauses.

□/// *Women's TVC branded damned* + □// *if indigenous violate such* ///

There are two clauses in the above data, the independent clauses and dependent clauses. Women's TVC branded cursed clause referred to as the independent clause and clauses break the tradition as it is referred to as a dependent clause. Due to the dependent and independent clauses are marked with conjunctions if, then the complex clause by clause complex called hipotaksis. Conjunctive if it has a function that states the terms. Said terms have the meaning according to KBBI demands or requests to be met. So that at such a clause, women griya or brahmin woman sued and must be damned if he break the tradition.

In the hipotaksis complex clauses, conjunctive if you combine both clauses and bring meaning extension. Extension of meaning is the meaning which serves to add or expand the meaning of the primary clause (Halliday, 1994:223). The second clause serves a meaningful break the tradition of adding information to the second clause meaningful griya women. Therefore, logiko semantic relationships that emerge are extensions characterized by the conjunction if symbolized by the "+" and for hipotaksis complex clauses marked.

Women's TVC branded cursed clause included in clause Relational Process Attributes. Relational Process Attributes by Halliday (1994) is a relational process that serves to affirm the role of an attribute of the participants. In the Attribute Relational Process there are two components that can not be exchanged position. The component that is the subject of the so-called carrier and atributte as an object

or information. Carrier in Relational Process Attributes are someone who has character or attributes. This is shown in the following table.

Disability	Process:Relational Attributes	Attribute
women's TVC	be stamped	accused

In the words of the clause being labeled a form of process attributes against something. While the attributes of a form of adjectives that describe nouns. The shape of the adjective clause is damned word. Thus, the curse word is an attribute of a woman who violates an indigenous TVC.

In the second clause, the clause violated customary as it was included in the active Material Process clause. Verb used in this process in the form of a verb clause action, so that the translation of the concept of actor and goal that the actor is someone or something that acts, that a woman TVC, while the goal is something that is subjected to the process, namely customs. The process in this clause is violated. In such a clause, actor positions held by women griya phrase, but its existence or occur ellipsis omitted. Based on the translation, Process Materials is a form of active verb. The verb in the clause above which the word abuse. The verb violate serve as a process of active material that is an act against or break a rule that has been set, which focuses on Boxwood figures. Thus, in the clause can dimaknakan griya woman against a rule that customs Bali. This is evidenced in the following clauses.

Actor	Process:Material	Goal
(Female TVC)	violate	Such customs

Under the clause above quote proves that in Balinese culture when a woman or a female aristocrat griya violate a customary decision that was made that his life would be considered bad luck. Women are required to adhere to the caste system, which makes the position of women was almost ignored in the family. Boxwood figures regarded as griya against indigenous women due to decide actively and take the initiative to not get married and chose to continue their education in Yogyakarta S2.

According Swarsi in Isna (2014) griya women or women brahmin limited in the choice hidupannya. Although he has the highest status in Balinese culture, women are still ignored in his rights. This is in contrast to the male Brahmins. Griya male or male-caste Brahmin free in choosing life. They are not bound customs rules in arranging his life, especially in terms of getting an education. So it can be said of women as leaders Kenanga griya get subordinasi gender inequalities in the education field. Women's TVC gain important position than men TVC.

Male griya more flexibility to take decisions of life. Men are free to choose chosen decision without any binding customary rules. Bhuana figure is one of the figures Brahmin caste men who have higher education as a specialist. Bhuana also freely choose a spouse chooses. For the people of Bali, men are preferred. Men still hold a more dominant role than women and put women as less important positions.

The above quote illustrates clause to female characters that women who have not fully Brahmin caste have the freedom to education. Balinese in brahmin woman should marry a man caste Brahmin anyway. Because according to the most important custom for women Brahmins are married to men the same caste, so that the honor of the woman's family will remain intact. Moreover, when the brahmin woman married to a male Brahmin then the woman's family will have the pride of the family and respected by the community.

b. Violence

violence or violence is an attack on the physical and mental integrity of a person's psychology conducted on gender, women generally as a result of gender differences (Nugroho, 2008:13). Violence occurs because of the inequality of the relationship between men with the women, causing women become victims of violence due to the imbalance. The violence that could occur in the family and in society generally. But experienced by female characters in the novel Kenanga Oka Rusmini works

much violence going on in the family environment. Violence occurring in the public domain only in the form of ridicule and negative labeling of society. The violence that occurred in female characters includes physical violence, psychological violence, even violence caused by the cultures within the community. This is evidenced in the quotation and the following clauses.

Hammered disgust approaching despair, in their secret meetings, often Bhuana intentionally being rude, ruthless even towards Kenanga. He often arbitrarily pull out words that do not deserve a hearing presented to a lady. What she wanted to see Kenanga cry. And he would touch her, grabbed the woman's body into his arms, and devotes his life's sadness. Bhuana wants Kenanga want a little, just a little, leaving a feeling of tenderness for her *keperempuannya*. However, getting it hard, she just looks even more firmly. He never shed a tear. Sunken eyes even more brightly lit, challenge him in silence (Rusmini, 2017:43).

A clause in the form of gender inequality seen in the following analysis.

1Often /// Bhuana intentionally being rude +2// even cruel to Kenanga ///

There are two clauses in complex clauses above. Head to the first clause is often Bhuana intentionally being rude referred to as the independent clause and the second clause ruthless against Kenanga where the clause also serves as the head, because it is the same actor in both these clauses. This indicates Bhuana figure as the main perpetrator and may act according to his desire. Therefore, the authors Bhuana position as head and occupied the second position in the clause actor. Because both of them belong to the independent clause, then the complex clause by clause complex called parataxis.

Author placing the two clauses as an independent clause Bhuana interpret that character is the only man in power and free-spirited, this also means that men can perform any action against women with their own way. Therefore, in the complex *kluasa* including gender inequality against women in the field of physical and psychological violence.

Oka Bhuana Rusmini put in the position of the actor in the second clause implies that Bhuana the main players who can freely outright hostile to women more than once. Men like Bhuana can be rude at will. The use of harsh words and cruel is an act which is not feasible for women. According KBBI heinous word is a hard act without mercy to humans or animals that cause suffering or misery.

Bhuana figures being rude and cruel to Kenanga Kenanga because always more concerned with education in life, regardless of the presence of Bhuana. In that position Bhuana are in love with Kenanga. So Bhuana have the feeling annoyed and angry, because of the presence of Bhuana less noticed by Kenanga. Kenanga more concerned with education, since her only with the education of Kenanga can survive and get goals.

Logiko semantic relationships that arise in complex clauses often Bhuana intentionally being rude and even cruel to Kenanga is *ekstending* add information that serves as the first clause of the second clause which is marked by the conjunction *even*. The second clause has to be ruthless information that serves to add information Bhuana being rude in the first clause. Conjunctive *even* serves to provide information to the second strengthening clause. Therefore, the clause *ekstending* relationship is marked by the symbol "+" and parataxis complex clauses marked with the symbol "1 and 2".

The process clause included in Material Process clause. Elaboration actor concept, namely Bhuana or someone who acts, while the goal is something that is subjected to the process, namely Kenanga. Process Materials in this clause is often struck. The use of the word intentionally being rude meaningful done consciously override happened due to his opponent. The word deliberately by KBBI is done with intention and planned. So the process is done Bhuana form of being rude and often done with intention, consciously, and the psychological and physical effects of the figure Kenanga. The description is evidenced in the following clauses.

Bhuana often intentionally being rude

Sirkumstan	Actor	Process:Material	Goal
Often	Bhuana	intentionally being rude	(Against Kenanga)

While the clause ruthless against Kenanga included in the Mental Process clause Affection. In the clause Affection Mental Processes occurring form of cruel taste or liking for doing injustice. Actors who have a cruel sense is Bhuana figure called senser. Although senser that the clause contained in the first clause the hidden lies. While Phenomenon occurred at Kenanga figures. The explanation is evidenced in the following clauses.

ruthless against Kenanga.

Actor	Process:Mental Affection	Phenomenon
(Bhuana)	ruthless	against Kenanga

According Purwita and Kusumayanti (2015:3) physical and psychological violence experienced by the female characters in violation of the Law of the Republic of Indonesia Number 23 of 2004 Article 1 Paragraph 1, which says that

Domestic violence is any act against someone, especially women, misery or suffering physical, sexual, psychological, and / or negligence of household including threat to commit acts, coercion, or perampsan liberty unlawfully within the domestic sphere.

Based on the clause citation shows that the relationship between the characters Kemuning with her husband was not harmonious. Men become more dominant and women become the underdog. So as to obtain the desired education, Kemuning not been able to realize. Despite the fact Kemuning is a smart female figure. So that the clause included in the figure gender inequality Kemuning field of physical violence.

Women, according to Çloka 58 in Ref holiest Hindu manu Dharma-çstra / furnishe Dharmaçastra in Isna (2014) concerning the status of women Hindu says that if women are not respected appropriately and utter curse words, the family will break down completely as if crushed by supernatural powers. Women were not feasible given the invective or harsh words of men. Women should be respected, especially in the case of speech, even though women are from nobility or not.

Although Bhuana violence against Kenanga, but not the slightest Kenanga cry or get angry, but Kenanga be brave, strong and opposing Bhuana. Kennaga even more persistent and strong to face it. Kenanga against Bhuana to get more education than Bhuana, as Kenanga want to reply that she could be higher than Bhuana. Kenanga wanted to prove that women are respected not only by his position in the family and are culturally menurit Balinese Hindu custom at that time, but rather by the higher education he had. The clause so that the educational aspects of gender inequality experienced by Kenanga figures included in this kind of physical violence.

c. Stereotype (Labeling Negative)

Stereotype or negative labeling by Nugroho (2008:12) in general is negative marking or labeling of any group or gender because of something that does not correspond with other individuals, groups, resulting in gender inequality and discrimination, especially against women. Stereotype on the women of the importance of education in the work of Oka Rusmini Kenanga novel looks

In addition to gender discrimination in the form of public scorn griya the unlucky life for women who are not married, the scorn of the discarded family and ancestors also experienced Boxwood figures, the following clauses form.

That said, a Brahmin woman who marries a man not a brahmin his life will be full of misfortune. He will be disposed of family and ancestors. But if God so simple? So

what if she was not married, became a perpetual virgin? Hyang Jagat! What is that name if not bad luck? Goddamn own body betrayed! (Rusmini, 2017:221).

Forms of gender injustice stereotype field proven in the following clauses and analysis.

1// He will be disposed of family +2// and disposed of ancestral ///

There are two clauses in complex clauses above. He will be disposed clause included in the family of independent clause and the second clause is disposed ancestors where clause is also included independent clause. Because both of them belong to the independent clause, then the complex clause by clause complex called parataxis. In the first clause, the position of actor is after the verb. This is largely attributable, the clause included in the form of passive clauses. Said disposed a passive form of the verb. So that the pattern of actor-clauses should be a process-goal-goal-actor process.

Based on the novel's plot Kenanga work Rusmini Oka, clause above shows that Balinese women who are not married and decided to celibacy will be regarded as a misfortune, and ultimately be discarded by family and ancestors. The woman was taken for granted by most people. Unmarried women can not inherit the descendants of the family, especially if it does not marry for reasons to go to college, then it will get the gossip from the local community.

Meaning to the word meaning is discarded a connotation, which is not considered to be in a family's or separated from the structure of a family, in other words removed from the family. If it is already happening on a single woman, then it is a disgrace to the family. It is for the people of Bali is an assertion that is hereditary and are regarded as a threat. Celibacy does have freedom, but various problems to depression are also common, especially in women (Utari, 2006). Depression problem in question is the pressures of family and society to get a curse in certain cultures, such as the culture of Bali.

In addition to family banished words, Oka Rusmini also use the discarded ancestors. Meaning of words ancestral according to KBBI are ancestors or those who degrade our first. So that all the rules of social life is based on the traditions of our ancestors. In the philosophy of life (Word, 2010), devoted to parents and ancestors are lowered is a teaching that is respected and honored. That is, the rules of life that comes from ancestors or parents is a trust that must be implemented and should not be ignored. So that the inner and outer success will not be achieved if a child of disobedience to parents and ancestors. Based on these opinions when Oka Rusmini using phrases disposed ancestors, this can dimaknakan that there will be no success and success in life.

Based on the above analysis, the events experienced Kenanga figure is a form of gender discrimination educational aspects field of negative labeling or stereotyping. Boxwood figures boldly decided celibacy for the sake of education and family despite the scorn of the community or society griya Brahmins.

4. Conclusion

Based on data analysis, it can be concluded that the analysis of complex clauses and processes in Functional Linguistics can be used to see the shape of gender inequality in education in the novel aspects of the work of Oka Rusmini Kenanga. Forms of gender injustice that the educational aspects found to be caused by several things, such as forms of violence experienced Kemuning figures, which gets rough treatment in the form of physical and psychic of the husband. Subordinated experienced leaders and Kenanga Luh Intan, which puts Luh Intan in a position that is not so important because it is considered Shudra woman, while Kenanga regarded as a woman who is not important because it has a lower level than the figures Bhuana. Shape stereotype shared by Kenanga figures and Luh Intan, which got negative labeling when women dare to get a higher education than men, even women like Shudra Luh Intan. Women are considered inappropriate high school and performed the lead before the public.

This research scope is limited to the function of ideational in analyzing gender inequality, therefore recommendations made for further research: first, researchers can then analyze the form of gender discrimination and the struggle for gender equality through function ideational, interpersonal and function textual novel Kenanga Oka Rusmini work. Second, researchers can then direct the

research analysis to see the relevance of gender equality developments that occurred during Kenanga novel was made, namely 1983 with modern developments in this year.

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