

# Women Past Issues and A Prediction in The Future In “Layar Terkembang”

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## Abstract:

This article aims to explore two important things that are the condition of Indonesian women to acquire equal rights in education, employment and law in the past, and the prediction of Sutan Takdir Alisjahbana in “Layar Terkembang” about women equality in the future is reality or not. This research used qualitative method by using content analysis approach and library resources. Data is taken from novel, “Layar Terkembang and other Alisjahbana novels about women. It also used interviews for getting data of women condition in the future. To analyse the data for getting women in the past and the prediction in the future, the researcher used gender and feminist theory. The results of the research showed that in the past a woman did not have opportunity to get education if her age is puberty because she will be married by her parents. While the professional work for woman is a teacher who received less wage than man. And woman also faced problems with the law, especially marriage legislation because man has no reason to divorce his wives and marry as much as possible. The prediction of Alisjahbana showed that women in the future come true as reflected in the Tuti figure. Now women are required to work outside the home because of their expertise. Career women are smart, independent, hard-working and knowledgeable. In addition, career women can balance domestic and public well. The data showed that women as breadwinners are increasing or evenly distributed in Indonesia. This is supported by data that 60 % of female lecturers of Faculty of Teacher Training and Education, majoring in English education of Sultan Ageng Tirtayasa University are breadwinners in the family.

**Keywords:** Equal Gender, Literature, Career Women. Past and Future, Professional women

## INTRODUCTION

The issues of gender equality is an interesting topic to be discussed in society. In Alisjahbana’s novel, “Layar Terkembang” is obtained important information about Indonesian women’s struggle to obtain equal rights in the past and future. It is known that a woman from Java who fights for equal rights is Kartini. The struggle of Raden Ajeng Kartini had given an important contribution to the Javanese lives as shown in her letters compiled and published in 1912. The content of her letter demanded the colonial government to pay attention to Indonesian women who did not gain equality as men did (Murniati, 2004:58). Furthermore, she said that Indonesia, between 1913 and

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1935 various women's organization were established and they demanded equal rights, especially those in education.

Women have usually been left out history. Women, with a few exceptions, stayed at home or in any case remained anonymous and powerless in a society. In the early twentieth century, there were many women organizations and movements which focused on the role and status of women in society. In other words, women's movement demanded the equal rights for women. Related to the Indonesian women's movement in the early twentieth century, it also finds the same way that demanded American women that is the equal rights for women. Carter (2006:93) said that American women's movement demanded freedom for women from being distinguished on the basis of biology and rejected the whole notion of femininity, which it regarded as a male projection.

The struggle of Indonesian women to obtain equal rights is contained in the novel, "Layar Terkembang" where Alisjahbana tells the main character, Tuti is a woman who is in the modern world. This novel is written by Alisjahbana in 1932 or it called Pujangga Baru Period (periodization of Indonesian literature). This novel well known or it can be said a popular or modern novel because many literary persons regarded that it described a new way that was to break the old or conservative idea. Jennefir (2020) argued that woman in the "femine fatale" of Victorian age is vibrant and courageous, and she is different from her female. Alisjahbana rejected the conservative idea that regarded woman as the second class. According to Smitz (2007:187) during the earliest phases of political feminism, such analyses often sounded quite accusatory, and feminists demanded that literature depict strong, independent women as role models. Furthermore, Breene Keith (2016) said that achieving gender parity requires an understanding of a very complex interplay of factors that effects right opportunities for women.

Women figures began to introduce in the Pujangga Baru Period along with the emergence of the national figure of the female emancipation warrior, R.A. Kartini. The problems of gender, race, and colonialism are increasingly discussed in modern literature in Indonesia. Hatley in Foulcher and Tony (2006:122) said that literary works in 1920 -1930 began not to underestimate women as female characters are weak and not independent, but instead women emancipated and politicized. Furthermore it is explained that the novel of Layar Terkembang described women who are creative and ambitious to obtain European – styles education.

In "Layar Terkembang", Alisjahbana portrayed women also had the same right as men participated in all aspects of life. Therefore, they should give the equal right to acquire education because they had capability as he described in Tuti's personality. He showed that women in the future time will be smart, tenacity and ability. Therefore, in the end of the story is described that Maria (Tuti's sister) dies because Alisjahbana does not agree with society's view which regarded women are weak, dependent and it was easy desperation as it was found in Maria's personality. Alisjahbana's prediction

about women in the future will come true. This is supported by John and Patricia in their book which become populer all over the world which predicted in 1990 as a decade of women's leadership (Saparinah,2010:199). This prediction has aroused observers and researchers the problem of women abroad and Indonesia to examine the extent of its truth.

Related to the explanation above, the researchers are interested in analyzing Alisjahbana's prediction which explains that in the twentieth century, women can be said to be modern women who have broad and intelligent thinking as Tuti's personality. Some researcher conducted the research which analyzed the novel of *Layar Terkembang* by Sutan Takdir Alisjahbana which focused on woman emancipation and gender analysis. These researches for example; "Gender Analysis of Novel, *Layar Terkembang*" by Ritonga and Syahfitri in 2016, "Women Emancipation in *Layar Terkembang*" by Arafat Lagosi in 2011, and "Rational and Emotional Image of the Women in *Layar Terkembang*" by Didi Suhendi in 2014. However, this research discussed women Equality: Pass Issues and the Prediction in the Future as Reflected in "*Layar Terkembang*". Therefore, there are two important things discussed in this study; 1) the condition of women equality in the past as reflected in Alisjahbana's *Layar Terkembang*, 2) Alisjahbana's prediction of gender equality in the future whether in accordance with prediction or not.

#### LITERATURE REVIEW

To analyze the equality of women's rights in the past and future, a theoretical approach is needed to find out the truth. Therefore, the researchers used literary, gender and feminist approaches. Carter notes in general feminist criticism has also attempted to show that literary criticism and theory themselves have been dominated by male concerns (2006:91). Further, Endraswara said that the use of literary theory approaches to be able to know or uncover the dubious phenomena of literary objects as expressions of human life (2003:11).

#### *Concept of Literature*

The definition of literature usually includes additional adjectives such as "aesthetic" or "artistic" to distinguish literary works from texts of everyday use such as telephone books, newspapers, legal documents, and scholarly writings. Etymologically, the Latin words "litteratura" and can be translated as "fabric"; just as single threads form a fabric, so words and sentences form a meaningful and coherent text (Klarer,2005:1). It means that the origins of the two central terms are, therefore, not of great help in defining literature or text. It is more enlightening to look at literature or text as culture and historical phenomena and to investigate the conditions of their production and reception. Literature is referred to as the entirety of written expression, with the restriction that every written document can be categorized as literature in the more exact sense of the word. The definitions, therefore, usually include additional adjectives such as "aesthetic", or "artistic.

The main purpose of teaching literature is to communicate aesthetic values and stimulate a sense of personal involvement and reaction that will enrich

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the reader's life. Djojosuruto (2006:84) stated that language and literature learning can develop to make into a human being and culture so that it can produce society that is able to think critical, independent, able to express and to get achievement well. Literature work is one of materials that can present with other knowledges or it mentions integrated knowledge, for example education, moral, culture, history, gender etc. By learning a literature; novel, students can understand equal right between women and men.

According to P.L.Thomas (2011) novel or comic reinforce uncritically social norms is both a strength and weakness of medium since social norms may in fact be flawed ( consider the racial stereotypes too often present in comic or novel through the first half of the twentieth century or the objectifying of women still common in comic). Furthermore, Anthony Busgess \*2014) argued that novel is an invented prose narrative of considerable length and a certain complexity human experience, usually through a connected sequence of events involving a group of people in spesific setting. Related to the explanation, it can be said that novel is a literary work which formed in narrative story. Novel can be used also as a medium to express ideas, mind, feeling and criticize things that are not in accordance with the norms, rules in human life. It is epecially to criticize gender inequality in society.

### ***Gender Role***

Gender roles are cultural ideas that determine the expectations of men and women in interacting with one another in society (Nasarudin,1999:73) . In a cultural perspective everyone is born with a culture category; male or female. From birth, each person has their respective gender roles and attributes determined. If a person is born as a male, it is expected and conditioned to play a male role. Conversely, if a person is born as a female, it is expected and conditioned to play a female role.

Further Saporinah explained that gender roles consist of a number of behaviors expected of a person in filling a position or position which is also expected to be accompanied by gender characteristics, such as the role of a mother expected to be patient and wise in dealing with various events in the family (2010:71).

In everyday relationships in a society that embraces gender differences, there are values of etiquette and legal norms that distinguish the roles of men and women. Everyone seems to be required to have a feeling of gender in the association. If a person violates these values, norms, and feelings, he will face risks in society.

As it is explained earlier, gender roles do not stand alone, but are related to gender identity and various characteristics assumed by society to men and women. The cause of the imbalance in status between men and women is more than just physical-biological differences but all the socio-cultural values that live in society contribute.

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According to Siti Musda in Moser, the division of gender roles is one of the main factors that places women in a subordinate position. Community considers gender roles as standard and non-interchangeable. It is clear that gender roles are socio-cultural constructions that can still be questioned and changed when they result in injustice. As a result of this standardized gender role, the condition of women is subordinated and disadvantaged, both physically, psychologically, and economically.

It can be concluded that gender roles are various roles, activities, tasks or jobs that are intentionally attached or identified as the responsibility of women or men. Gender roles are socio-cultural constructions, so they can differ from one region to another.

#### ***Women in Culture and Equality***

Islamic teachings explicitly state that there is no discriminatory treatment for every individual on this earth based on differences in gender, social status, or race. All humans have the same position before God, both women and men, rulers and commoners, light and dark skinned, even from any tribe or race. Allah distinguishes human position on His side only based on the quality of piety (Siti Musda, 2008:43)

Gender equality is the condition and treatment that illustrates the equality of rights and obligations of women and men as individuals, family members, communities and citizens. Gender equality is the agenda of the feminist movement to establish equal relations between women and men, where in life it is necessary for the participation of women and men to achieve equal humanity.

Cultural factors affect women in the field of work, because women have been labeled (stereotyped) in the form of types of work that are women working in the domestic field so that the work given to them does not match the rewards as men. The research described by Wahid is a real picture in life. Related to the explanation of woman position in culture, it can be founded that role, the responsibility of woman is not the same as men because man is more powerful based on cultural understanding.

#### ***Feminist and Gender Theory***

Related to gender equality, the struggle of feminism is an inspiration for women to think more critically in obtaining the right to security (gender equality). Feminism is derived from the Latin word is Femina. Feminism is preceded by perceptions about the imbalance of women's position compared to men in society. As a result of this perception, raised numerous attempts to assess the causes of these imbalances to eliminate and found the equalization formula right of women and men in all fields, in accordance with the potential as a human being.

More broadly can be described feminism is an awareness of the systematic injustice of women throughout the world. The word feminism is given the meaning of "views and principles to broaden the recognition of women's rights". According to Murniati, the notion of feminism contains two very

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important meanings, namely "Awareness and Struggle", so that in the process it becomes an ideology or movement (2004: XXVIII).

The demands of feminism mentioned above, provide inspiration for women related to gender equality. To analyze women's problems, in the West several theories or perspectives have been developed which each try to describe the backwardness or oppression experienced by women and explain the causes, what are the consequences of backwardness or oppression, as well as expressing their strategies to free themselves from the backwardness. And it also found the demands of western feminist that is freedom for women from being distinguished on the basis of biology an rejected the whole nation of femiminity, which it is regarded as a male projection (Catrter, 2006:93).

Gender theory: gender is a concept that shows a system of roles and relationships between women and men that are not determined by biological differences but by the social, political, and economic environment are considered different (Scmitz,2007:176). The gender perspective is to distinguish everything that is normative and biological and everything that is a socio-cultural product in the form of a normative and social agreement process that can be transformed. Concepts developed in understanding gender include:

- a. Gender Differences, namely the set of differences from social attributes, characteristics, behavior, appearance, manner of dress, expectations, roles, etc. formulated for individuals according to birth conditions (sex). Misinterpretations that often occur mainly in the scope of scientific studies, the attributes of gender differences are seen more as categories that are natural and therefore biological explanations are more appropriate and necessary.
  - b. Gender Gap, shows the differences in political rights (voting) and attitude between men and women.
  - c. Genderization, which refers to the concept of efforts to place the type in the center of attention of self-identity and views of (from and towards others), for example the term she and he in English to distinguish him as a woman and her as a man.
  - d. Gender identity, which is the image of behavior that should be owned and displayed by someone according to the sex in question. As a result, if differences in behavior according to the sex in question are considered behavioral deviations.
  - e. Gender Role is the role of women or the role of men which is applied in a tangible form according to the local culture adopted and accepted. Thus, the appropriate gender roles for each gender will differ from society to other societies (Dadang el al, 1997:32-34) The description of some feminist theories or feminist movements above is an attempt to put an equal relationship between women and men. The flow is concerned with gender inequality through analysis in various fields of life. This movement aims to achieve equality and peace in the life of society at large.
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**RESEARCH METHODOLOGY**

This research conducted content analysis research that commonly associated with qualitative research. The subject of research is novel which the title is *Layar Terkembang* by Sutan Takdir Alisjahbana. The novel is written in 1932 or it called Pujangga Baru Period (periodization of Indonesian literature). This novel well known or it can be said a populer or modern novel because many literary person regarded that it described a new way that was to break the old or conservative idea.

***Research Instrument***

This study involved the researcher as a primary instrument, thus the instrument of this research is human instrument. The second instrument is the analysis document. In other words, the novel, “*Layar Terkembang*” and other literary works by Alisjahbana are the second instrument. They are analysed and become the primary source of this research. To analyze the novel which related to the women equality, the researchers used the gender and the feminist theory. The special expertise of the researchers understand literary works are needed. Sex differences will affect the meaning of literary works. And the researchers also used interview to the female lectures of Faculty of Teacher Training and Education, majoring in English Education of Sultan Ageng Tirtayasa University. The researchers interviewed female lecturers to find out how many people were responsible for family finances or breadwinners.

**RESULT AND DISCUSSION**

The novel of *Layar Terkembang* by Sutan Takdir Alisjahbana described women struggle to gain equal right in the past and he predicted that women in the future were called Modern Women that is found in Tuti’s character, and women in the past was found in the Maria’s character. There are two women as main characters in the story; Tuti and Maria are sisters. Tuti is a talented, a smart, a strong, an independent, work hard, an assertive besides, she was the head of women organization of “Puteri Sedar: which the first women organization at the time and it was established in 1918. Whereas Maria is a weak, a sensitive, depend on other people, a conservative woman.

***The condition of gender equality in the past in Layar Terkembang***

Indonesian women in the early twentieth century are very unlucky because they did not have the same right as men that explained by Sutan Takdir Alisjahbana in the novel, “*Layar Terkembang*”. In this novel he explained two women as the main character, Tuti is a modern women that his prediction in future while Maria is a woman in the past. Woman condition is explained in the novel as follows;

... women’s life in the past time were black or it was described like pitch-dark. It was regarded that they did not have the same right, thought or ideas as men. They were regarded slave who worked and gave birth for men (Alisjahbana,2004:34).

Related to explanation above, Alisjahbana protested the condition of women who were very concerned through his works. It is known that although

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Indonesian women's right were proclaimed in 1912 by Boedi Oetomo, they still faced discrimination in society. Based on the proclamation of the women's rights, some women organizations emerged to fight for the equal right. The first formal women's organization was "Poetri Mardhika" that consisted of one hundred and twenty-three members of whom there were one hundred men and twenty-three women. It advocated education for women and encouraged women to appear in public, to remove the feeling of 'faint-heartedness' and to 'uplift' women to the position of men (Wieringa, 1999:104).

Education for women are very poor condition in the past so that Indonesian women's organization and heroine, Raden Ajeng Kartini fight for women's right in education (Yukesti, 2015:189). They did not have freedom as men to get opportunity to formal education. As soon as girls reached their puberty, they had to leave school. The objections of parents against keeping their daughters for many years in school were based on the fear that too much education might lessen their chances of getting married and there was the general opinion of older generation in society that is "men did not like clever wives" (Murniati: 2004:13).

In *Layar Terkembang*, Sutan Takdir Alisjahbana portrayed the development of women organization which fought for women's right, especially education factor; he personified the struggle in Tuti's personality. Tuti is a head of woman organization which called "Isteri Sedar" in Jakarta or at that time is Batavia. This organization fought for women in getting the equal right of law and education. In her speech in the meeting of congress, she explained that the condition Indonesian women, especially Javanese women were still poor. Their activities were these of housewives at home. They were not allowed to work outside the home. The condition is portrayed in Tuti's speech as follows:

..... women were not allowed to continue their education. They followed the course at school until the age of puberty because the puberty was regarded as a stage woman should find a partner of life and get married. After they got married and became a housewife, they were not free. All of conditions of women showed that women are in low position. She was isolated from outside world. She does not have much experience about the world. Tradition opinion regarded that it was appropriate for women to stay at home and did the household tasks (Alisjahbana, 2004:38).

Sutan Takdir Alisjahbana wished the spirit of Indonesian women had been dynamic. He admired a talented and active women who fought for her nation. Before that of course, she had fought to gain the same right as men. This description was portrayed in Tuti's personality. And he said also that women's freedom is regarded perfect if they are irrespective of the old custom and conservative views.

Furthermore Sutan Takdir Alisjahbana explained that women should form an organization's container to fight for its right to get education, law especially marriage laws, and employment opportunities. The statements is described



in Tuti speech at the congress of women, “Puteri Sedar” which explained as follows;

..... my sister is Tuti as member of women organization which is called “Putri Sedar” and this organization would be held in Bandung as the first congress. Tuti is the chair person of Putri Sedar (2004:15)

In the first congress of Putri Sedar she delivered her ideas to strengthen the demands of women to obtain equal rights and encourage their people to work together in this regard so that women can jointly build their nation and country. The main point of her speech as follows;

Women must dare to fight in getting respect and proper standing. We must pave the way for the birth of new women who are free to face the world and smart ideas, it also can stand alone without depending on others. They must believe that they have the ability and can be held accountable for vtheir ideas, and do things according to their conscience ( Alisjahbana, 2004:40)

The above explanations are found also in the content of Indonesian Women formal organizations. Murniati (2004:15) explained The Puri Mardika organization was established 1912 in Jakarta which it struggled for equality in education, pushed women in order to appear in public, and placed women as men. Another women organization is “Isteri Sedar” (liberation of women’s organization) and then is called “Gerwani” (Indonesian Women Movement). Murwati said in Wieringa research (200:26) Gerwani organization was one of women organization which had strongest demand, and there were three basic objectives demanded by “Gerwani” as follows:

- a. To reform a marriage legislation
- b. To acquire wider opportunities in all levels of education for all women
- c. To give employment opportunities in various field of work and the same right in dividing of property.

The condition of women are very concerned in the past related to the marriage problem. They are not allowed to continue school if they reached puberty. Public understanding that women do not need to go to school until they reach the bachelor degree because they will become housewives. In Layar Terkembang, Sutan Takdir Alisjahbana portrated the developmen of women organization which fight for women;s right, he personified the struggle of Tuti’s personality. Tuti is chairperson of women organization as mention in the story.

Sutan Takdir Alisjahbana wished the spirit of Indonesia women had been dynamic. He admired a talented and an active woman who fought for her nation. Before that of course, she has fought to gain the same rights as men. This description was portrayed in Tuti personali. Related to the Sutan Takdir Alisjahbana’s statement also is found in the explanation of Sukarno (first Indonesia president) when he visited his friend’s house,. He saw how the wife of his friend was not allowed to meet their guest and discussed together (Wieringa, 1999: 58). This situation described that women did not get

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freedom from the husbands. His wife was treated like pearls kept in a box. This situation also presented in Layar Terkembang as it was found in Tuti's explanation. She asked to her women folk to rise up and to struggle acquired the same opportunity in all aspect of live. The description of the condition of women at that time as follows:

..... a woman was not allowed to do the activities at outside house until she got married. She could do anythings what she wanted because it was regarded a disgrace. She was isolated fro outside world, less experience and she did not understand the outside activities (Alisjahbana, 2004:39).

Sukarno said that women were the main pillars of the nation and it developed if the woman is smart (Murniati,2004:108). Therefore she should be given attention. And if there was aproblem, a man not self-deciding but he should invite women to work together or solve problems. According to Alisjahbana, woman's position is very important in the state life because she is a mother who interduces good moral to her children are candidates of leaders who will lead the state in the future. Therefore women should have the same right and the position as men. Women should be invited to discuss and solve problem (2004:41).

Organization of Isteri Sedar was established in 1932 and held congress chaired by Suwarni Pringgodigdo. This organization had a good mission that demanded equal right in education. and "Isteri Sedar" also proglaimed to Indonesian women to participate in struggle for the national Independence. The mission of Isteri Sedar was the same with Sukarno's view that Indonesian women had to work together to reach independence. And then there was a little differrent between Sukarno's view of women and that of Isteri Sedar in which organization emphasized the independence could be reached if women and men had the same right. Sukarno emphasized on men responsibility to fight for independence, whereas women help them so that independence would more be success (Weringa,1999:131).

Idonesian women in the early twentieth century stiiil faced discrimination in education and the greatest problem is law which did not favor women, especially marriage law. It is known that throughout the colonial period women had inferior status in virtually all walks of life. while law from severe verbal and physical assaults "protected" them, and although they were generally loved and respected by their husbands, colonial wives found themselves in a subordinate position-socially, legally, economically. This condition still continued well into the twentieth century.

It is known that the demands of the woman's organization, 'Gerwani' has three important things as mention before, namely education, law (marriage legilation), and employment. Releted to the manded, it is found the interview is done by Gerwani organization toward women who faced the difficult problem of marriage. Marriage is increasingly making women worse off, not only women who experience it but children also feel depressed and unhappy. The data is taken by Weirnga to know women's experience of marriage problem as follows:

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..... My father was an important figure in my village. He had many wives, and when he got bored of them he divorced them. The divorce and marriage were habitual of my father so that he married twelve times. I was the older daughter of his second wife. I was so sad to see my mother's condition because whenever my father got married again, he asked my mother to say nothing. I promised that I would not experience events like what my mother had. Therefore I ran away from my house and tried to stand on my own two feet. My life is very difficult but I had to try hard to do it (Weiringa, 1999:288).

..... I should not talk to you. It very hard to me. I believe from my deep heart that I should do it because this my conviction. Now you should know that I am not happy, too contemptible, too ashamed because I must accepted an arranged marriage. My family had arranged my marriage with a man, he was a regent of Rembang who already had three wives and asked me to become his new "garwa padmi" or "first wife", and he also had six children. I should not much talk about it. For some reasons, I must accept what my family had arranged because I respected him. This is fate which placed me beside him (source from Kartini's sister in Weiringa, 1999:84).

Based on the women's experience above, it showed that marriage legislation favor men at that time so that women become victims. According to Saparinah (2010:396) women are victim in the marriage because various factor contribute to the condition, such as customs or belief systems, which teach members of society that what happens in the home is a family matter. Or, that it is for women to be disciplined by their spouses. Wives often come to believe that an abusive husband is part of married life, while family members in general are ashamed or afraid to tell outsiders about abuses and violence within the house environment. Often, a wife may even defend her abusive husband because as wives they still have hopes that one day their husband will again become the caring and loving person they fell-in love with.

A woman movement in 1928 demanded government prohibit arbitrary polygamy due to its potencial disturbance to the prosperity and the happiness of a family. Polygamy was also considered thereatening women's place in a marriage. It is known that the moslem law had determined the regulation of marriage. If a man had more than one wives or committing polygamy, he must treat his wives equally. But in reality, it is difficult to uphold just and fair treatment to all of his wives, and the effect of injustice treatment could bring suffering for the women and their children as it is described by Weiringa before about women's experience of marriage.

The improvement of marriage legislation was one of the basic demands of women movements every time they held a congress. In the late 1937 in Jakarta the government established the Committee of protection for Indonesian women and children in marriage, and it learned the improvement of marriage rules, and it also learned women place in each law of marriage (Saparinah,2010:32). There had been some formal marriage laws prevailing Indonesian before the independence. The committee of protection for

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Indonesian women and children worked to protect women who faced difficult problems in their marriage and conducted researches on divorce problem. Early twentieth century until the 1940s the legislation of marriage still could give large opportunity to men to commit polygamy resulting in victimizing women (Saparinah,2010:32).

The presidential regulation no 19, 1952 caused many cases of polygamy because the government supported it by giving double salary for civil servant who had many wives. It can be inferred that polygamy was permitted many cases of polygamy was found in the mid-twentieth century. This was found in the case of Sukarno (Indonesia president) who had several wives at that time. He married Hartini and the marriage hit Indonesia women's movements/ the women organizations asked Sukarno to abrogate the marriage. If he still defended the marriage, he had to acquire a consent from his first wife (Fatmawati). Sukarno had denied his promises asserting in his speech of "independent for women" as men. The result of this was that, Fatmawati left the Merdeka palace because she did not agree in the polygamy system (Wieringa, 1999:230-42).

In every congress women always debated the improvement of the marriage law and finally in 1974. The marriage law promulgated in the 1974 (law no 1,1974) aims of providing general principles of matrimony for the whole population of Indonesia. According to this law the adherents of the various religion and faith continue to contract their marriages according to the regulations prescribed by their distinctive religions and faiths (Article 2 paragraph 1), but they are subject to a set of cohesive rules which are applicable to all citizens, such as: each marriage shall be recorded according to the law in force.

As it is explained earlier, the three aspects of women's demands that are education, law, work as described by Alisjahbana in Tuti's figure. And it also is supported the labor law that is in article 27 paragraph 2 of the Indonesian constitution stipulates that "every citizen has the right to employment commensurate with human dignity". Act no 14 of 1969 concerning workers provides principal provisions. Article 2 stipulates; "in the enforcement of this act and the regulation to carry out this act, there shall be no discrimination". Article 4 stipulates: "every worker shall have the freedom to choose or change employment pursuant to his or her ability and skill".

Related to article 27 paragraph 2 of the Indonesian constitution, it provides opportunities for women to acquire equal rights as men in the field of work. But in reality women still face discrimination or subordinate to get a job. According to Suriani (2011:58) socially women are more emphasized to carry out the domestic role of caring for and educating children, whereas men work outside as breadwinners. His understanding provides limited scope for women in getting work in public. Domestic stigma for women and the public for men is the difference in behaviour that is constructed socially and culturally. This view was criticized Alisjahbana. He mentioned that women's professions were restricted. The leader of town and profession

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were males, and women desiring employment confined themselves to the serving roles traditionally assigned to them such as teaching, nurses, dressmaker, receptionist, maid. The description can be seen in Tuti dialog together with her friend, Ratna as follows;

.... women were placed and worked for their family at house, whereas men's jobs were leaders outside home. They worked as judge, journalist, scientist, and even pilot. Therefore women had to struggled to acquire the equal right as men get (2004:148).

In Layar Terkembang, Alisjahbana explained how society view placed women in low position in the work field. Women were only given opportunity on the service work. He described the high profession of women at that time were teachers as it can be seen in Tuti's and Maria's profprofession, and besides that women earn less as teachers than men. It means that their earning were not enough for cost of living. It is described the condition as follows:

.... Yusuf said that it was better you and Tuti become member of any organization, "Fellowship Group". You become donor to support students who were not enough their financial continue their education. you can pay one hundred rupiahs per month. Maria anweres, our salries were not enough to pay one hundred rupiahs per month. If twenty-five rupiah per month, I think it is enough (2004:109).

The explanation above showed that the wage or salaries received by women did not match their professionals because they earn less than men. It seems that the salary or wage for women at that times showed discrimination for them. The condition of women in the field of work not only as teaching staff but also in the field of industry and agriculture experiences gender inequality, thisis eeplained by Alisjahbana in the character of Tuti and Ratna. Although women labor force showed increasing in various fields of work, wage is still low, and there are many cases of discrimination of low paying wage for women, especially in both small and middle industries. Many studied showed that the wages and the working condition received by women workers are worse compared to the wages and working condition of male workers. Besides the lower wage, women also worked longer hours than men. The research of Berminghansen et al showed that accumulatively average women's working hours are 5-7 hours longer than that men, and same phonemenon is also found in Batik Industry in Pekalongan Weiringa, 1999: 78).

Some researches about women labor force in specially Java described that many changes during the New Orde Period had taken place. Since 1967 working outside the house in professional and white-collared jobs has become common in Java and female participation rates have been higher than in most other regions of the country. And in many studies of urban Indonesia showed that it mostly have been engaged in stereotypically regarded as female such as teaching, nursing, and secretarial and clerical occupations (manning,1996:36-40).

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*The prediction of Women Equality in the future*

Alisjahbana prediction of Indonesian women in the future or modern woman is found in Tuti's figure. He explained the characteristics of women in the future in the "Layar Terkembang" that are smart, independent, assertive, hard-working and broad minded people who fight for equal rights in all aspects of life. According to Gusdur et al (1999:36) Tuti in "Layar Terkembang" is regarded as a modern woman who is different at that time or it can be said that it is over period at that time. Furthermore he argued the reason that Alisjahbana removed or killed Maria's character at the end of story because he predicted that women in the future would not be like Maria's weak, emotional, depend on other people, and a conservative character. In connection with these characteristics, women are called career women as reflected in the character of Tuti as follows:

..... it seems that Tuti is thinking many difficult problems because she is a chairperson women organization, "Puteri Sedar" who ideas for the advancement of her people, and has responsibility on the organization congress. The congress will be held on the next two weeks in Jakarta. So she is very busy to prepare the speech for presenting in the congress. She has read many books to prepare her speech. In her speech she mentioned that Indonesia women have to work hard to acquire the equal right because she knows that women folk in Indonesian are still bad to get the equality in all aspects of life (Alisjahbana,2004:8)

The characteristic women in the future as mention above, it is called a career woman. It means that a woman has a task outside the house because of her profession. A career woman should be educated to have much knowledge because she is demanded to improve her ability in outside home as reflected in Tuti's figure. According to Parker Kim (2015) analysis of government economic data suggests that most young female workers start their careers at near parity with men in wages, however, the analysis found, woman struggle to keep peace with men on this measure as they begin to juggle work and family. This fact is related to the Alisjahbana's prediction about women in the future as reflected in Tuti's figure.

Now the profession women participate in many field of works, for example, they become member of Indonesian legislative assembly or people's consultative council, legislative, executive, cabinet minister or even president. According to Suryani (2011:61) women's participation in politic has also increased because it has had to be a priority scale in national development programs. Furthermore, Saparinah said that there was an increase in the female workforce both abroad and in Indonesia, especially in the types of business and other occupations in the twentieth century (2010:200-202). Therefore, when a woman decides to become a career woman, she is required to work professionally. This is also found in Tuti's character who carries out her duties as a chairperson of the organization professionally.



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The next aspect is the characteristic of modern women in the future or women who the position as breadwinners which it explained by Alisjahbana in Tuti's figure. It can be seen as follows;

.....Raden Wiriaatmaja is a regent in Banten during the Dutch colonial era. He has two daughters named Tuti and Maria. After retiring, he was moved to Jakarta because she was appointed as a teacher there and she was also the chairperson of women organization called "Puteri Sedar". Raden Wiriaatmaja described Tuti who is very busy with her work that could bring them to life (2004:1).

The explanation of Alisjahbana above described indirectly that Tuti is the backbone of the family or breadwinner for her family because her father has retired. Socially women are more emphasized to carry out the domestic role of caring for the family, managing the household, cooking, washing, caring for and educating children, whereas men are physically stronger and make a living for the family or it can be said that man as a breadwinner and woman as a household (Suriani,2011:58). Men do more activities in the public. The domestic stigma of women and the public for men is a difference in behaviour that is socially and culturally constructed.

In the modern era, women are no stranger to the head of the household. It means that she is a breadwinner for her children and her husband. Conditions and developments change the position of women who work outside the home to increase due to the profession and economic demands. The result of research showed that it was precisely women who could directly take the initiative and look for opportunities to save their households, whereas men as family heads become confused about financial problems that befall his family (Saparinah,2010:204). This problem can be related to the experience of the economic crisis In Indonesia in 1998-1999 where there was a reduction in employment or a break in employment. And Now in the Covid 19, woman also solved the financial problem in her family.

The crisis economic in this period caused financial difficulties so that women who appeared as breadwinners to overcome financial problem. Women try hard to support household finances by entrepreneurship or open a business related to the home industry and their business is successful so they are said to be a savior of family life or as a family breadwinner. Related to this condition, it is found some facts that Paras Magazine interviews several women as breadwinners as follows;

Nowadays women have the potential to drive the family economy. Related to the number of companies being collapsed, more and more men are jobless. To solved out this problem, women take a role in the economic sector, especially in the Small and Medium Enterprises and other informal sectors. Many women work in the public sector but they are still considered as supporting or additional income earners. In fact, nowadays women are no longer just additional breadwinners but their roles are no different from men (Euis Amalia:2008)

The above explanation, it is supported by Program Coordinator for the empowerment of female headed of households, the phenomenon of female heads of households or breadwinners is found throughout Indonesia. In connection with this phenomenon, the results of researchers's interviews with female lecturers of Faculty of Teacher Training and Education majoring in English, Sultan Ageng Tirtayasa University were found in one-half of the lecturers as the breadwinners in their family. Further Vanita and Prachi (2016:85) said that women should work to get financial independence and her income helps the family because expenses are increasing day by day and this extra income definitely helps the family to overcome the expenses.

Alisjahbana also predicted that women who struggled to gain equal rights in the field of work. Traditionally the work of a woman as a housewife or domestic but now she is a career woman. It can be seen Alisjahbana's prediction as follows:

..... He does not understand the attitude and the hobby of his daughter, he realizes one of the excellent of her. She can manage the home well than her mother although she is very busy in the outside home. Although She is a teacher and a chairperson of Women organization, "Putri Sedar" but she can balance career and home work. Her father can not understand the thought way of his daughter but he believes that she could do the best way (2004:12).

The above explanation described that Tuti is very busy. As it mention before that although she is a career woman, a teacher, a chairperson of Puteri Sedar, she does not forget her tasks at home, she realizes the responsibility to the family. The description of Tuti's character explained that she was not only success as a career woman but could also do the domestic gender well. Vanita and Prachi (2016:89) said that the role of women in the family and in the community has changed significantly in the past two decades, and they have to balance between their professional and personal time. The prediction of Alisjahbana become the fact that women of the future are great women because they are not only successful career women but also become successful mothers or women in managing the house or household.

### CONCLUSION AND SUGGESTION

In the novel of *Layar Terkembang*, Alisyahbana explained Indonesian women condition as reflected in Tuti and Maria character, Tuti as a modern woman or a woman in the future because of smart, independent, hard worker, broad insight, whereas Maria is a woman in the past because of dependent, emotional, and traditional thinking. Therefore, at the end of story, Alisjahban removed Maria figure because the character could not be found again in the future. The condition of women in the past is very concerned or like pitch-dark even though the right of women is proclaimed by Budi Oetomo in 1912. Women still faced the discrimination in education, employment and law. Therefore there are three demands from women's organizations; to reform a marriage legislation, to acquire wider opportunities in all levels of education for all women, and to give employment opportunities in various field of work.

Women organization in the past demanded equal rights in education. It related to the content of Tuti's speech. The condition of women in the acquisition of education is very concerned. They did not have freedom as men to get opportunity to formal education. As soon as girls reached their puberty, they had to leave school. The objections of parents against keeping their daughters for many years in school were based on the fear that too much education might lessen their chances of getting married. It is not only education but it is also work field. Suitable employment for women is only in the form of serving or becoming a teacher profession and salaries are lower than men. Besides that the marriage law is very detrimental to women because men have several wives. This problem can cause suffering for children and wives because they can not live peacefully in families. The wife is divorced on the grounds of remarriage and the child becomes displaced.

The prediction of Alisjahbana is becoming evident at this time as he portrayed it in the character of Tuti, where she was a modern woman of her day. Modern women are women working outside the home in a professional manner. the data showed that now career women who work outside the home can balance their duties as housewives and public. And the result of data also showed that in modern era many women become breadwinners because of the high cost of living, and when Indonesia experienced economic crisis in 1989, women were able to cope with family finances. Women successfully run a business, especially small and medium businesses. In addition, the data showed that 60 % of female lecturers majoring in English at the Faculty of Teacher Training and Education at Sultan Ageng Tirtayasa University are breadwinners for their families.

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