



Exploring Patriarchal Violence: A Feminist Analysis of 'Perawan Remaja dalam Cengkeraman Militer' by Pramoedya Ananta Toer

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Abstract: This study investigates the representation of violence against women in Pramoedya Ananta Toer's novel "Perawan Remaja dalam Cengkeraman Militer (PRdCM)," reflecting societal conditions during the Japanese occupation. The purpose of this research is to analyze the depiction of physical and sexual violence against women through radical and socialist feminist lenses, emphasizing the impact of military dominance and patriarchal norms. Utilizing a descriptive qualitative approach, the research identifies significant psychological effects on victims, such as chronic illnesses and societal alienation. The findings reveal two main forms of violence in the novel: physical violence, including beatings, and sexual violence, such as forced sex and rape. These forms of violence are shown to be consequences of the unchecked power of the Japanese military and the pervasive patriarchal culture. The analysis highlights severe psychological trauma experienced by the victims, resulting in a loss of self-confidence and societal alienation. Additionally, chronic illnesses among women are depicted as stemming from their forced subservience to men's sexual demands. The study underscores the enduring relevance of these themes and the necessity for ongoing feminist advocacy to combat systemic gender-based violence. By examining the historical roots and contemporary manifestations of patriarchal oppression, the research calls for societal and cultural reforms to dismantle structures perpetuating such violence. The study emphasizes literature's critical role in advocating for gender equality and social justice, urging continued feminist intervention and advocacy for lasting change.

Keywords: Patriarchy, feminist literary criticism, gender-based violence, Pramoedya Ananta Toer Indonesian literature

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1. Introduction

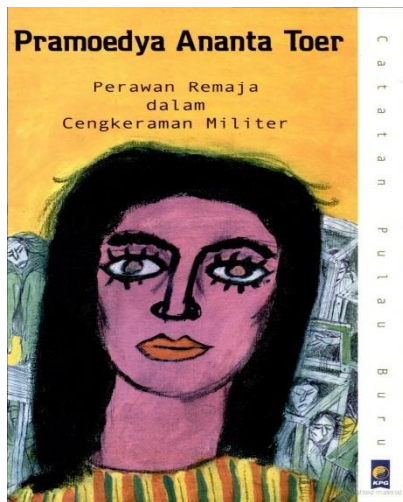
Indonesian literature from the 1920s to the 2000s has prominently depicted women's issues, reflecting real-life situations and addressing societal issues like gender dynamics and inequalities. These works highlight the socio-political challenges faced by women within patriarchal systems, such as involuntary singleness due to cultural obligations (Himawan, 2020). Studies on gender representation in Indonesian novels and textbooks show how these materials influence perceptions of gender roles and perpetuate biases (Tyarakanita et al., 2021; Emaliana & Tusita, 2020). The intersection of gender dynamics with economic and cultural factors further exacerbates gender disparities, evident in income inequality studies and the educational experiences of Muslim women in pesantren (Chongvilaivan & Kim, 2015; Srimulyani, 2007). Additionally, examining gender issues in folktales and the art world underscores the importance of historical and cultural narratives in shaping gender perceptions and promoting equality (Sugiarti et al., 2022; Wirajati, 2024). Scholars have highlighted the intersection of cultural norms, gender oppression, and historical contexts within these narratives (Hd, 2018; Riski & Bahar, 2023).

Indonesian literature's novels effectively portray societal realities, highlighting the struggles and triumphs of women in various aspects of life, often highlighting their underpaid, undervalued roles within families (Hein et al., 2016). Feminism advocates for gender equality in politics, decision-making, employment, and child-rearing, but women's issues persist in Indonesia, highlighting the connection between literary works and societal realities (Sugiarti et al., 2022). Feminism advocates for gender equality in politics, decision-making, employment, and child-rearing, but women's issues persist in Indonesia, highlighting the connection between literary works and societal realities (Mollica et al., 2013). These literary representations shed light on the challenges faced by women within patriarchal structures, reflecting the broader societal struggles for gender equality and social justice (Tay et al., 2015). The depiction of women in Indonesian literature not only serves as a mirror to societal norms and inequalities but also acts as a catalyst for critical discourse and advocacy for gender equity and empowerment (Bettany et al., 2010).

Indonesian literary works play a crucial role in exploring gender dynamics and advocating for a just and equitable society. Authors use nuanced depictions to highlight women's challenges and promote gender equality, societal norms, and empowerment (Handoko, 2023). These works engage with cultural, ideological, and historical themes to challenge existing norms (Sugiarti et al., 2022). Analyzing gender in folktales, textbooks, and other mediums reveals underlying societal constructs and stereotypes (Mabrurroh et al., 2022; Emaliana & Tusita, 2020). Additionally, literature enriches discussions on family structures, demographic behavior, and evolving gender roles (Goldscheider et al., 2015). Research on women's leadership, higher education, and the struggle for gender equality underscores the importance of integrating gender perspectives in social analysis and decision-making to foster a fairer society (Munira et al., 2018; Muhammad et al., 2022; Dari & Liliani, 2023; Bhandari, 2023).

This research uses feminist theory as an analytical tool. Feminism is a movement that demands full equality of rights between men and women. Feminism according to Goefe (Sugihastuti, 2002: 18) is a theory of equality between men and women in the political, economic and social fields. Feminism is an organized movement that fights for the rights and interests of women. Understanding existential feminism requires prior knowledge of feminism's principles and theories. Feminism is a familiar term in society. Feminism is commonly associated with Gender equality for women. Some view the phrase as referring to gender inequality in a patriarchal society that denies women equal chances (Qibtiyah, 2019). Feminists continue to advocate for women's rights, such as the right to hold political office, vote, work, earn fair salaries, own property, close the gender pay gap, obtain education, marry with equal rights, and take pregnancy leave and enter into any business agreement. Feminist programmed aim to safeguard women against social integration violence, including sexual harassment, rape, and domestic abuse. Its campaign played a significant role in shaping social history, particularly in terms of women's rights (O'Reilly, 2019). Feminism initially departs from the assumption that women are basically oppressed and exploited. Feminism is a movement that seeks to end this oppression and exploitation (Fakih, 2012:99). One of the reasons supporting this is the fact that feminism does not only fight for gender issues, but issues about humanity.

Feminist perspectives aim to dismantle patriarchal sex ideology in texts, addressing women's issues through liberal, radical, socialist, Marxist, and psychoanalytic perspectives. These perspectives explain underdevelopment and oppression experienced by women, their causes, and strategies to escape it. The novel *PRdCM* reflects radical and socialist feminism (Iannelo, 2010; Rutven, 1990). Feminist literary criticism focuses on the awareness of gender in literature, culture, and life, challenging androcentric or patriarchal ideologies, rather than critiquing women or their authors, and promoting gender equality (Sugihastuti and Suharto, 2010). Feminist literary criticism challenges traditional literary analysis by focusing on gender disparities and the marginalization of women in literature (Bell, 2016). It examines how literature reflects patriarchal norms and highlights the historical exclusion of women from discourse and spaces (Bell, 2016). Scholars use feminist theories to interpret literary works, emphasizing male dominance and the societal, psychological, political, and economic forces within texts (Guerin, et al, 1992; Rizky, 2024; Reguig-Mouro, 2020). This approach has broadened the scope of women's writing and fostered its development (Guo, 2019). By examining texts from a feminist perspective, it addresses gender



inequality and the representation of women in literature (Abraham, 2015). It also unveils oppressive structures and power dynamics, paving the way for a more inclusive literary landscape (Rizky, 2024).

This study examines the portrayal of violence against women in Pramoedya Ananta Toer's novel "Perawan Remaja dalam Cengkeraman Militer" (PRdCM) through radical and socialist feminist lenses. It aims to fill a gap in literature by exploring the origins and psychological impacts of violence on women. The first research question investigates the depiction of violence against women in PRdCM, seeking to understand the narrative strategies and thematic elements used by the author. Additionally, the study delves into the socio-cultural and historical contexts of the violence, examining its profound effects on the female characters' mental and emotional well-being.

The study also explores how radical and socialist feminist theories aid in understanding the representation of gender-based violence in the novel. These frameworks help uncover the power dynamics and structural inequalities that perpetuate violence against women, providing critical insights into the novel's feminist implications. Lastly, the research considers the broader implications of the depiction of violence in PRdCM for gender equality and social justice in historical and contemporary contexts. This involves analyzing the novel's relevance to ongoing feminist struggles and its potential to inspire societal and cultural reforms aimed at dismantling patriarchal structures.

PRdCM explores the traumatic experiences of Indonesian teenage virgins during the Japanese occupation, highlighting their sexual exploitation, physical and psychological trauma, and marginalization from their communities and spouses, particularly when exiled to Buru Island (Kalra & Bhugra, 2013). The depiction of gender-based violence in PRdCM serves as a poignant reflection of the societal realities and power dynamics during the Japanese occupation. Through critical analysis informed by radical and socialist feminist perspectives, this study aims to highlight the enduring relevance of feminist struggles and the urgent need to address systemic violence against women. The study underscores the systemic nature of gender-based violence and calls for feminist advocacy and intervention to achieve gender equality, emphasizing the need for societal and cultural reforms to dismantle patriarchal structures.

2. Literature Review

This literature review critically examines the representation of violence against women in Indonesian literature, centering on Pramoedya Ananta Toer's novel "Perawan Remaja dalam Cengkeraman Militer" (PRdCM). The objectives are to analyze how literature mirrors the social realities of violence against women, highlight ongoing challenges to gender equality, and emphasize the significance of feminist advocacy. By utilizing thematic analysis, this review explores the themes of hegemonic patriarchy, anti-feminist movements, radical feminist perspectives, multicultural feminist resistance, and contemporary patterns of violence against women in Indonesia.

Depiction of Hegemonic Patriarchy and Anti-Feminist Movements

The intertwining of political Islam, patriarchal values, and anti-feminist movements in Indonesia presents a complex challenge to gender equality efforts. Alfirdaus, Divina, and Fitriyah (2020) emphasize how the rise of anti-feminist sentiment is closely linked to contemporary Islamization, posing significant obstacles to feminist movements and framing women's rights as Western impositions. Connell and Messerschmidt (2005) propose a reformulation of hegemonic masculinity, advocating for a more intricate model of gender hierarchy that recognizes women's agency. They stress the importance of understanding the geography of masculinities and the dynamics of hegemonic masculinity to progress towards gender democracy.

Muttaqin (2023) discusses the utilization of sexuality and gender by Islamic fundamentalist groups in

contemporary political contexts, highlighting how these groups leverage these aspects to advance their agendas. This aligns with the discussion on the influence of political Islam and patriarchal values on anti-feminist sentiments in Indonesia. White (2023) explores the cultural and ideological barriers to gender equality in Indonesia, particularly in politics. The study reveals a gradual increase in women's political representation post-democratization, alongside a decline in support for women's political leadership, reflecting the challenges posed by patriarchal and anti-feminist sentiments.

Radical Feminist Perspectives on Patriarchal Structures

Panggabean (2022) provides a feminist analysis of a novel, focusing on the depiction of women as victims of sexual and physical violence within patriarchal systems. This study emphasizes the role of literature in illuminating historical events and systemic oppression, advocating for sustained feminist efforts to address gender-based violence. Mackay et al. (2010) support this perspective by discussing how gender operates at both individual and institutional levels, highlighting the interconnectedness of gender with power dynamics and societal norms. Goodman et al. (2018) further outline the stages of feminist advocacy models, stressing the synthesis and active commitment necessary for feminist social change, which aligns with Panggabean's emphasis on ongoing feminist advocacy.

Moreover, Hesová (2019) explores the complexities of integrating religious and secular discourses in feminism within Islam, shedding light on the diverse strategies employed by Muslim women activists to navigate gender equality within religious contexts. Stewart (2017) discusses how profeminist beliefs drive collective action to address gender discrimination, including violence against women, underscoring the significance of solidarity in tackling gender inequalities. This collective action resonates with Panggabean's call for feminist advocacy against patriarchal norms. Additionally, Siegel et al. (2022) examine how men adapt masculine norms to align with feminist principles, illustrating the evolving nature of feminist identities among men.

Multicultural Feminist Resistance

Rahmawati (2019) explores multicultural feminist resistance within Indonesian literature, particularly focusing on PRdCM, and highlights women's suffering within colonial and patriarchal frameworks. The study advocates for a comprehensive feminist resistance approach that considers cultural and historical contexts, aligning with McCall's (2005) emphasis on understanding the interplay between gender, race, and class in analyzing oppression. Choo and Ferree (2010) further stress the interconnectedness of these forms of stratification, supporting Rahmawati's call for a broader understanding of feminist resistance encompassing multiple dimensions of oppression.

Racine (2003) discusses the significance of integrating postcolonial feminist perspectives in research concerning non-Western populations, emphasizing the importance of contextualizing feminist frameworks within diverse cultural settings. Additionally, Bardwell-Jones and McLaren (2020) delve into the nuances between Indigenizing and decolonizing feminist philosophy, highlighting the importance of navigating and understanding the intersections and distinctions between these terms. This nuanced approach aligns with Rahmawati's intersectional analysis of feminist resistance within Indonesian literature. Collectively, these references underscore the significance of adopting an intersectional and multicultural lens in feminist scholarship to address complex systems of oppression and advocate for inclusive feminist frameworks.

Contemporary Patterns of Violence Against Women

Prabawaningrum (2024) examines violence against women in Indonesia, noting a rise in sexual and psychological violence, especially within families. Contributing factors include low legal awareness, entrenched patriarchal culture, economic instability, infidelity allegations, and early marriage. The study calls for comprehensive interventions to address violence, protect women's rights, and empower them in society (Babu & Kar, 2009). This aligns with Sikweyiya et al. (2020), who highlight how patriarchal norms and gender-inequitable attitudes fuel intimate partner violence.

Noer et al. (2021) highlights the challenges in obtaining reliable data on violence against women in Indonesia, complicating efforts to address the issue. Boyle (2018) discusses the normalization of violence in cultural contexts where traditional values and religious beliefs may endorse such behaviors, leading to underreporting and societal acceptance. Hearn et al. (2016) emphasize the gendered nature of violence and the importance of addressing women's distinct experiences and vulnerabilities. Collectively, these studies underscore the urgent need for multifaceted approaches to combat violence against women in Indonesia.

Feminist Framework and Theoretical Model

This study adopts an intersectional feminist framework, drawing on the works of scholars such as Kimberlé Crenshaw and Chandra Talpade Mohanty, to examine the multifaceted experiences of Indonesian women. Intersectionality, as defined by Crenshaw, allows for the exploration of how various forms of oppression—such as patriarchy, colonialism, and political Islam—interact and impact women's lives differently based on their unique cultural and social positions.

The model chosen for this study integrates intersectional feminist theory with a postcolonial feminist perspective, emphasizing the importance of historical and cultural contexts in understanding gender-based violence. By combining these theoretical lenses, the study aims to provide a more nuanced and comprehensive analysis of the challenges and resistance faced by women in Indonesia.

The reviewed literature collectively underscores the persistent challenges to gender equality in Indonesia and the crucial role of feminist advocacy. The integration of historical narratives with contemporary issues through both multicultural and feminist perspectives offers a comprehensive understanding of gender-based violence. Addressing the identified research gaps through an intersectional feminist framework can lead to more effective strategies for combating violence and promoting gender equality in Indonesia.

Despite these comprehensive studies, there remains a significant gap in the literature regarding the intersection of feminist theory with indigenous cultural practices and beliefs in Indonesia. Previous research has largely focused on the impact of political Islam and colonial legacies on gender-based violence, but there is a lack of detailed analysis on how indigenous cultures and local feminist movements intersect with these broader themes.

3. Methodology

This study employs a descriptive qualitative design to explore the depiction of violence against women in Pramoedya Ananta Toer's novel "Perawan Remaja dalam Cengkeraman Militer" (PRdCM). A phenomenological approach, complemented by thematic analysis, is utilized to provide a comprehensive understanding of the phenomena under study. This qualitative method is ideal for investigating the research problem as it allows for in-depth analysis and interpretation of textual data, aligning with the study's objectives.

The primary data source for this study is the novel "PRdCM" by Pramoedya Ananta Toer. To enhance the analysis, secondary sources such as academic articles and historical documents are used. This multi-source approach enriches the analysis by providing diverse insights and contextual information, ensuring a comprehensive understanding of the themes and narratives within the novel. Data collection involves textual analysis. The novel will be read multiple times to extract relevant data on violence against women, with key themes and characters noted. This process allows for a detailed and nuanced analysis of the text, supported by interpretations derived from relevant literature and historical context.

Data Collection

The data collection process consists primarily of textual analysis. The textual analysis involves multiple readings of the novel "PRdCM" to identify and extract relevant data on the depiction of violence against women. Key themes, characters, and significant events are noted and categorized. Academic articles and historical documents are reviewed to provide a deeper understanding of the historical context, cultural significance, and thematic elements of the novel. These sources are analyzed to gain a comprehensive

understanding of the narrative strategies employed by the author

Data Analysis

The data analysis involves a detailed thematic analysis of the novel, focusing on the depiction of violence against women. Key themes and characters are identified and annotated. The insights from academic articles and historical documents are integrated to provide a deeper understanding of the historical and cultural contexts. This analysis is conducted iteratively, with themes being refined and validated through multiple readings and cross-referencing with secondary sources. To ensure the validity and reliability of the study, the following measures are implemented:

- **Reflexive Journal:** The researcher maintains a reflexive journal throughout the study to document personal reflections, potential biases, and the decision-making process during data collection and analysis. This practice ensures transparency and helps mitigate the influence of the researcher's subjectivity on the findings.
- **Triangulation:** Data is triangulated from multiple sources, including the novel, academic articles, and historical documents. This approach enhances the credibility and reliability of the findings by cross-verifying information from different perspectives.
- **Iterative Analysis:** The data analysis is conducted iteratively, with themes being refined and validated through multiple readings and cross-referencing with secondary sources.

Feminist theory serves as the analytical framework for this study. Feminism is a movement that advocates for the full equality of rights between men and women, addressing political, economic, and social inequalities. According to Goefe (Sugihastuti, 2002), feminism seeks to dismantle patriarchal structures that perpetuate gender inequality. It involves various perspectives, including liberal, radical, socialist, Marxist, and psychoanalytic, each offering different explanations for women's oppression and strategies for achieving gender equality.

This study adopts an intersectional feminist framework, drawing on the works of scholars such as Kimberlé Crenshaw and Chandra Talpade Mohanty, to examine the multifaceted experiences of Indonesian women. Intersectionality, as defined by Crenshaw, allows for the exploration of how various forms of oppression—such as patriarchy, colonialism, and political Islam—interact and impact women's lives differently based on their unique cultural and social positions.

The model chosen for this study integrates intersectional feminist theory with a postcolonial feminist perspective, emphasizing the importance of historical and cultural contexts in understanding gender-based violence. By combining these theoretical lenses, the study aims to provide a more nuanced and comprehensive analysis of the challenges and resistance faced by women in Indonesia.

4. Finding

A. Forms of Violence against Women in PRdCM novel

Violence is a form of action taken against another party, whose perpetrator is an individual or more, which can result in suffering for the other party. Violence can be divided into two forms, namely physical violence that can cause physical injury to death, and psychological violence that results in prolonged trauma to victims of certain things they have experienced (Saraswati in Sugihastuti and Saptiawan, 2010: 171). The results of this study describe the form of physical violence and its impact both physically and psychologically on female characters in the novel *PRdCM*.

In the novel *PRdCM*, female characters are depicted as experiencing physical violence both from their husbands and from other men. There are two forms of physical violence that occur in this novel, namely sexual violence in this case forced sex or rape and physical violence in the form of beatings. Physical violence through rape is very clear in *PRdCM*. Women are just used as an outlet for sexual lust. This was

done by Japanese soldiers against young indigenous girls and by husbands (indigenous men) against their wives because they considered themselves as rulers. This event was responded to by the female characters who became victims with helpless resignation. This can be seen in the following description.

Sumiyati is one of the female characters in the novel *PRdCM* among dozens of other women who are told as victims of sexual violence. She experienced sexual violence without limits.

"Sumiyati's tears began to flow when the story of her life came to a point when her romance, with 50 girls from Java, was visited by a large number of Japanese soldiers and rotated them wave by wave. Each girl was assigned a cubicle. Nippon soldiers who wanted sex came to the room designated on the ticket with the room number. Those who had not gotten their turn had to wait until those inside came out" (Toer, 2011:41).

The data above describes the life of a female character, Sumiyati, along with 50 other girls in the face of sexual violence from Japanese soldiers. The female characters were deliberately brought in to serve the sexual appetites of men. They had to serve a queue of men until all the men had their turn. One can imagine the fate of the girls who had to serve not only one man but a number of men based on the number who got tickets according to the booth number they occupied. This incident shows how low women's position is with men and how women are seen as beings who have no rights, including no rights over themselves. They are placed in such a low position that even when they speak out, their voices are meaningless. This can be seen in the experience of another woman, Kartini, as shown in the following description.

"There were already many friends from other places on board. Sahaya didn't get to meet them, because as soon as she boarded, she was greeted by the Japanese from Kendal. He laughed and brazenly groped Sahaya's body. His mouth was mumbling 'beautiful lady' and so on. Then he picked Sahaya up and kissed her. Sahaya screamed in terror. The bald Japanese was not stunned by Sahaya's screams" (Toer, 2011:68-69).

"There was no one to help me. Sahaya was brought into the ship's room. The rainbow also covered Sahaya's face. He laid Sahaya down... and when he woke up his whole body was weak; his clothes were all broken... his body hurt. Well, son, just be open, mom is old now, nothing to be ashamed of. Sipe na (this penis) is swollen. Sahaya cried. But every time Sahaya cried he came again and repeated his actions... and Sahaya fainted again. And so on until Sahaya could cry no more" (Toer, 2011:69).

These two data describe the senseless sexual violence experienced by women. Women are raped openly, not in a hidden place where no one sees and knows about it. They were raped in the presence of their fellow women where other women also suffered the same fate. This shows how low the position of women is. Women have no value at all and so the abuse of them need not be hidden.

The woman who narrates her experience is Kartini. She is the character who narrates her life experiences and the lives of teenage virgins in the *PRdCM* novel. The male characters, soldiers or Japanese soldiers, freely roamed her body. Although she cried, the Japanese soldiers ignored her and vented their lust on Kartini and other women. The Japanese soldiers vented their sexual appetite without paying attention to the women's physical condition. They even fucked women until they were unconscious.

The violence of men against women in *PRdCM* is not only committed by Japanese soldiers as rulers against the indigenous population, but also by indigenous men, in this case husbands, against their wives. A man's violence against his wife is carried out both in the form of sexual violence and beatings. This was experienced by the female characters in exile, on the island of Buru. The description of this event can be seen in the following data.

The woman who was forced to grow up quickly has been serving her husband since she was no more than 10 years old. Now she was chronically ill. Her liver had swollen, which made her belly bulge. Symptoms of jaundice were evident. Her illness was one that demanded many deaths" (Toer, 2011:126).

This description illustrates that sexual violence is committed against women at a young age. The age of 10

is the growth period of a child both physically and mentally, physically and spiritually. In the novel *PRdCM*, women are forced to have sexual intercourse at an age when they are not yet able to do so both physically and psychologically. This is an act of violence, namely sexual violence against minors. Sexual violence against children who are still in their growth and development period. Children of this age are not yet able to accept and perform sexual intercourse both physically and mentally.

In addition to sexual violence, female characters in the *PRdCM* novel also experience physical violence in the form of beatings. This can be seen in the description, "You beat her to death, you beat her like a pig, what did she do wrong? Isn't she your own wife?" (Toer, 2011:230). She, referred to in the description above is a woman named Fina who was beaten by her husband. She was beaten by her husband until she experienced swelling next to her solar plexus (Toer, 2011: 230). This shows that the violence committed by a husband against his wife is completely without considering the effects on the victim, namely the woman. She was beaten to the point of swelling. This symbolizes how men treat women according to their heart's desire without any concern or consideration of humanity. In addition, the data also shows that the husband's treatment of his wife in the *PRdCM* novel is likened to the treatment of animals. This means that women, as human beings, are treated like animals. The husband beats his wife mercilessly as he beats animals. The treatment of women in this case is likened to the treat.

The domestic violence experienced by the female characters in *PRdCM* is caused by the customs prevailing in the Alfuru tribe on Buru island. The supreme power on Buru Island is in the hands of men. The people on the island are very obedient to traditions and rules that confine women and give the highest power and position to men. In the novel *PRdCM*, it is explained that a wife is a treasure for the husband, the same as other treasures that can be exchanged, sold, inherited to younger siblings or fathers, and even worse, the wife becomes the source of the husband's energy and livelihood (Toer, 2011: 65). This is the reason why women are often devalued, akin to the treatment of animals. This comparison underscores the perceived worthlessness of women in such positions. In this context, wives are expected to submit to and obey their husbands, creating a significant opportunity for violence against women.

The violence against women depicted in the *PRdCM* novel is a description of women's lives at a time in Indonesia, namely the Japanese occupation. This is emphasized in the results of research by Rahma, et al (2020) that one of the periods when women were silenced and victimized was during the Japanese occupation of Indonesia in 1942-1945. There was massive exploitation of women. Women were used as slaves, and also prostitutes for the soldiers. Women were reduced to the bodies and sexual objects of men. They were treated as goods. Women were often treated with violence. They were only considered as lowly women for men. This is what was experienced by the women who were banished to Buru Island as depicted in the novel.

The actions taken by the husband towards his wife in the novel are actions that are opposed by feminists. Feminists see the relationship between men and women in marriage as a relationship of power, domination and control. It is the rules that bind husband and wife relationships that cause women to experience injustice (Stanton in Madsen, 2000: 38-40). This feminist idea reveals that in marriage, a husband often treats his wife unfairly. The rules that apply in household relationships often make women get unfair treatment. One of the rules is that a woman must obey and submit to her husband because the husband as a man is the source of strength and power. This is the essence of patriarchal culture, which views men as the source of strength, power and truth as advocated by radical feminism. It is these patriarchal cultural values that provide opportunities for men's arbitrariness towards women, including the arbitrariness of a husband towards his wife.

The same concept is emphasized by Dien (2012:2) that the problem of violence is basically closely related to power, and generally acts of violence committed by men against women show the power of men to do as they please to women. This is also supported by the prevailing gender belief system in society. The gender belief system refers to a set of beliefs and opinions about men and women. In general, men are considered

stronger, more active, have dominance and autonomy. In contrast, women are seen as weak, submissive and passive. This is patriarchal culture, a culture that prioritizes men and views men as the source of all strength and power. The events experienced by women in this novel are also in line with the feminist view that the injustices experienced by women are caused by cultural values, laws, rules, or legislation. All of these are responsible for the oppression of women (Madsen, 2000).

B. The Impact of Violence on Women in *PRdCM* Novels

Physical violence as depicted in the *PRdCM* has a negative impact on women both physically and psychologically. This can be seen in several events experienced by the female characters in the novel. The physical damage done to women by chronic illnesses is clear evidence of women's physical inability to accept the sexual violence they experience. This shows that the female characters in the novel, both the young virgins and the wives, experienced very inhumane treatment.

The diseases suffered by the female characters were due to the young age of the women who were used as sex slaves. The female characters also experienced chronic pain (Toer, 2011; 126) and even led to death.

"Another friend of mine passed away. Unable to suffer all that, starting with a hot-heat illness. Now it was left to me to serve the Japanese master's day and night (Toer, 2011:70).

"They become prisoners of their own environment. The harsh conditions of life cause them to grow old quickly. Predictably, most of them have died, mainly because of the absence of treatment and the frequent outbreaks and parasitic diseases, which characterize every alienated and backward society" (Toer, 2011:73).

The condition of the female character as described in this data shows how the woman could no longer endure the situation, she was in. She feels tormented and unable to get out of the torment she has suffered for so long. The torment made them physically old before their time and die in their inability to bear the pain. Their deaths were not only due to their inability to bear the physical burden but because they experienced prolonged illness.

In addition to the negative physical impact experienced by the women in the novel due to the violence they experienced, there is also a psychological impact, in the form of women's loss of confidence and prolonged trauma. The women in the novel feel that they have lost everything, and they never think of returning to their families because they feel ashamed. The following description clarifies this condition.

No one could help them. Here too they lost everything: honor, ideals, self-respect, connections with the outside world, civilization and culture—a total deprivation (Toer, 2011: 57)

But many, even though they wanted to return home, felt a heavy moral burden, felt they had been tainted, and could not bear to tarnish their family name (Toer, 2011: 42).

The data clarifies the psychological burden experienced by the women victims of sexual violence in the novel. Not only do they feel that they have lost their self-esteem and honor, but they also feel that they have lost contact with the outside world, with their civilization and culture, and even with their families. They think that her presence will damage the dignity and honor of her family. This shows that these women victims of violence are not only alienated from their world but have also lost all hope for their lives and future. Everything has been taken away from them.

In addition, the women victims of violence were traumatized for a long time. They were shackled by the cruel treatment they suffered, even into their old age when they were already in an advanced age (Toer, 2011: 53). The description of the trauma experienced by female characters can be seen in Kartini's statements in the novel as previously described. In one of the quotations, Kartini once said 'so on until I can't cry anymore'. Her inability to cry is a form of trauma experienced by Kartini's character.

The trauma experienced by female victims of sexual violence by Japanese soldiers became stronger after they

became exiles on Buru Island. The Alfuru tribe, which is still primitive with its customs and traditions, adds to their suffering, making the female characters resigned to the life they live. The Alfuru men described in the novel treat women as goods. Women are silenced by all means, isolated from the outside world.

Feminists have warned against this kind of violence, as Mills in Andersen (1987: 7) points out that a woman beaten by her husband can cause her deep personal distress. The situation appears to be a private matter between a wife and her husband. However, if other people in the community are not aware of the problem, then it can be seen as a private matter. If this beating is experienced by other wives, then this recurring pattern suggests that wife-beating is not just a personal problem. Mills asserts that the problem stems from complex social institutions, from a cultural value system that places women at a lower level than their husbands, and as dependent on men.

The violence experienced by the women in *PRdCM*, both in their status as wives and as young, teenage girls, was a reality in Indonesian society during the Japanese occupation of 1942-1945. Jugun ianfu was the term given to female sex slaves during the Japanese occupation. They had to fulfill the depraved desires of Japanese soldiers who treated them very harshly, violently and inhumanely. This is in accordance with what Rahmah et al (2020) said that during the Japanese occupation in Indonesia, the position of women was silenced and became victims. At that time there was massive exploitation of women. Women were used as slaves, and also prostitutes for the soldiers. Women were reduced to the bodies and objects of men's sexuality. They were treated as goods, and women often received violent treatment. They were only considered as lowly women for men.

This objective fact is also reinforced by Adhidarta (2011) that based on the nation's historical records, in Indonesia from 1942 to 1945, a large number of indigenous women were used as jugun ianfu. There are about 1500 former jugun ianfu in Indonesia. Most of them came from Java, such as Mardiyem, Sumirah, Emah Kastimah, and Sri Sukanti. They are only a small number of identifiable Indonesian Jugun Ianfu. There are still many livings and deceased Indonesian Jugun Ianfu whose whereabouts have not been traced. These women (jugun ianfu) were cruelly raped and tortured. They were forced to serve the sexual needs of 10 to 20 Japanese soldiers' day and night and left to starve. If they became pregnant, they were forcibly aborted. Many women died in lanjo due to illness, suicide or being tortured to death.

In addition, the psychological impact experienced by women in the *PRdCM* novel in the form of prolonged trauma is also found in the lives of former jugun ianfu in reality. This can be seen in the narrative of Mardiyem, one of the former jugun ianfu that as a former jugun ianfu, although it has been a long time ago, those who are still alive have not completely escaped from the shadows of the past. Mardiyem revealed her life story of what it was like to be a sex slave to fight the bad stigma of society against her, which she experienced until her life after that (Rasyid, 2021). Many of the women who suffered the fate described in *PRdCM* were political prisoners in the 1970s on Buru Island. They were there as exiles after working as sexual favors for Japanese soldiers. They had no desire to return to their hometowns because they felt they had become a disgrace to their families. Most of them came from Java (Suliyati, 2018).

In addition, violence experienced by women both in the world of reality as described in some of these articles and in novels is not only experienced by women, but also jugun ianfu. In the life of Indonesian society, this is a phenomenon that colors the lives of women in several ethnic groups in Indonesia. For example, women of the Asmat tribe. Violence against women in the Asmat tribe is a phenomenon that occurs in this society. In Asmat culture, women often experience various forms of violence, both physical and psychological. This violence can occur in various contexts, such as in marital relationships, daily life, and also in traditional traditions (Silitonga, 2018; Supriyanto, 2017).

In marital relationships, women are often victims of violence from their husbands. This can be physical violence, such as beatings, abuse, or the use of sexual violence. In addition, women may also experience psychological violence, such as humiliation, threats, or neglect from their husbands. Violence in this marital relationship often

occurs due to an imbalance of power between husband and wife, where husbands have full control over their wives. The women in *PRdCM* not only suffer and are tormented by the Japanese soldiers' treatment of them, but they also suffer from the customary treatment on Buru Island. The alfuru tribe on Buru Island at that time viewed women as interchangeable objects. This is characterized by customary rules that ultimately lead to violence against women.

The imaginary facts contained in the novel and the social facts from society as presented earlier have relevance. The author of the *PRdCM* novel in presenting female characters directly enlightens readers that violence during the Japanese colonial period and during the 1970s under the grip of adat is a very real form of gender injustice. This is in line with Nussbaund's (1999) view that cultural values and social values are triggers for gender injustice in the form of violence and discrimination against women. The female characters depicted in the novel do not seem to have tried to combat the various forms of violence they experienced. This is due to the mental distress of the female characters so that they still allow the violence to happen to them. In addition, the patriarchal culture that places power and strength in men has indirectly legalized the violence and oppression. Likewise, in the reality of community life, women still experience various acts of violence. From traditional times to modern times, cases of violence have increased. The occurrence of violence against women stems from the general view that men are the masters of women, while women are servants of men. Men are considered to be always right, while women are always to blame so that men can do whatever they want to women. Women were tortured, beaten, and deprived of adequate food and a good home. In addition, they are not given the opportunity to see beauty, play, and listen to sounds that are pleasant and relieve distress (Sugihastuti and Suharto, 2010:308).

The idea that men are always right and women are always to blame is a common gender stereotype in society. This stereotype illustrates gender injustice and the power gap between men and women. Basically, these stereotypes stem from the patriarchal culture that is still widespread in many societies around the world. A patriarchal culture is a social system that gives advantages and dominance to men in various aspects of life, including decision-making, power and authority. In a patriarchal culture, men are often given greater freedom and rights than women. As a result of male dominance in patriarchal culture, women often experience discrimination and oppression. They are often considered less valuable, less competent and less empowered than men. When conflicts or problems occur, women are often the target of criticism and justification, while men tend to be considered not responsible or not to blame (Connell, 2005: Gavey, 2005).

5. Discussion

The novel "Perawan Remaja dalam Cengkeraman Militer" (*PRdCM*) offers a compelling exploration of violence against women during the Japanese occupation of Indonesia, providing a critical lens on both historical and contemporary issues of gender-based violence. This discussion delves into the manifestations of physical and psychological violence depicted in the novel, examining the deep-seated patriarchal norms that perpetuate such abuse. By analyzing the impact of this violence on women's physical and psychological well-being and situating these findings within a broader cultural and historical context, the study aims to highlight the systemic nature of gender-based oppression. The objective is to underscore the urgent need for comprehensive interventions and reforms to combat violence against women, informed by feminist perspectives that advocate for gender equality and social justice. Through this analysis, the study seeks to contribute to the ongoing discourse on violence against women, emphasizing the novel's relevance in understanding and addressing the pervasive issue of gender-based violence.

Forms of Violence against Women in (*PRdCM*)

The novel "Perawan Remaja dalam Cengkeraman Militer" (*PRdCM*) illustrates two primary forms of violence against women: physical and psychological. Physical violence, including rape and beatings, serves as mechanisms of dominance and control by both Japanese soldiers and indigenous men. Characters like Sumiyati and Kartini experience brutal sexual violence, highlighting the dehumanization and objectification

of women for male gratification. These depictions underscore extreme gender power differentials where women's voices and rights are systematically suppressed (Guedes et al., 2016).

The narrative also exposes entrenched patriarchal norms that enable such violence. Indigenous men, including husbands, perpetuate physical abuse to reinforce their authority over women. For instance, the character Fina endures severe beatings from her husband, reflecting the normalization of violence within patriarchal structures. This acceptance is rooted in beliefs that position women as subordinate and inferior. The customs of the Alfuru tribe on Buru Island, where women are treated as commodities for exchange or sale, further exemplify deep-seated misogyny (Adjah & Agbemafle, 2016). These findings resonate with broader discussions on violence against women, emphasizing the urgent need for comprehensive approaches to combat domestic violence and stressing multi-stakeholder involvement and stricter penalties for perpetrators (Guedes et al., 2016). Additionally, the prevalence of domestic violence against women in various contexts highlights the significance of addressing this issue as a public health priority (Yari et al., 2021).

Impact of Violence on Women in PRdCM

The impact of violence in PRdCM profoundly affects the physical and psychological well-being of the characters. Physically, the women endure chronic illnesses and injuries from sustained abuse, with sexual violence leading to severe consequences, including death. The novel vividly portrays deteriorating health, with symptoms like swollen livers and jaundice serving as poignant reminders of their inhumane treatment (Uvelli, 2023). Psychologically, the violence inflicts deep emotional scars, resulting in a loss of self-esteem, prolonged trauma, and social alienation. The victims grapple with profound feelings of shame and dishonor, leading to a sense of disconnection from their families and communities. Many women in the narrative hesitate to return home due to fear of stigma and disgrace associated with their experiences. The psychological burden is exacerbated by the Alfuru tribe's primitive customs, which further isolate and silence women, intensifying their suffering (Setiawati et al., 2023).

These findings align with existing research on the consequences of violence against women. Reyes and Salazar highlight the prevalence of mental and physical assaults, emphasizing alarming rates of global violence against women (Safitri, 2024). Additionally, Makara-Studzińska et al. underscore the vulnerability of young, unmarried women with low levels of education, suggesting the need for specialized care for this demographic (Rahimi, 2023).

Cultural and Historical Context

The portrayal of violence against women in PRdCM accurately reflects historical and cultural realities, resonating with documented instances of exploitation during the Japanese occupation of Indonesia. The depiction of women forced into sexual slavery as "jugun ianfu" aligns with historical accounts, emphasizing the systemic nature of their abuse and highlighting the persistent influence of patriarchal values during and after the occupation (Devries et al., 2013). The cultural acceptance of violence within the Alfuru tribe's customs mirrors ongoing societal challenges in Indonesia. The perpetuation of patriarchal norms and gender stereotypes contributes to cycles of abuse and discrimination.

This narrative aligns with feminist critiques that connect violence against women to broader power dynamics and cultural values prioritizing male dominance (Chirwa et al., 2020). Observations are supported by research on intimate partner violence (IPV) and gender-based oppression, emphasizing the global prevalence of IPV and its public health and human rights implications (Mallory, 2024). The depiction of violence in PRdCM reflects historical realities and cultural norms perpetuating gender-based oppression, underscoring the urgent need for comprehensive interventions to address violence and promote gender equality.

Feminist Perspectives

The study's findings on violence in PRdCM align with feminist theories emphasizing power dynamics, domination, and cultural norms as drivers of gender-based violence. The novel's depiction of male authority and control over women's bodies reflects radical feminism's focus on systemic patriarchy. This portrayal illustrates the enduring impact of historical exploitation and contemporary patriarchal practices, highlighting pervasive gender-based violence (Waltermaurer, 2012).

The intersection of historical exploitation and present-day patriarchal norms in PRdCM mirrors broader societal issues. The cultural acceptance of violence, evidenced by the Alfuru tribe's customs, reflects ongoing challenges in Indonesia. The perpetuation of patriarchal values and gender stereotypes contributes to abuse and discrimination, consistent with feminist critiques linking violence to broader power dynamics (Şen & Bolsoy, 2017). These observations are supported by research on IPV and gender-based oppression, emphasizing the association between women's economic and social empowerment and IPV, and highlighting the role of gender inequality in perpetuating violence (Ranganathan et al., 2019).

The study's findings also emphasize the interconnectedness of economic and social structures in perpetuating women's oppression. The novel illustrates women's economic dependence on men, highlighting the intersection of gender and class in sustaining violence (Sediri et al., 2020). The depiction of violence in PRdCM critiques patriarchal structures that enable and normalize abuse, emphasizing the need for feminist advocacy and social reform. Addressing cultural values and power dynamics that perpetuate violence is crucial for achieving gender equality and social justice in Indonesia. The study underscores literature's role in raising awareness and advocating for change, emphasizing the enduring relevance of feminist perspectives in addressing gender-based violence (Sullivan & Bybee, 1999).

Existing research supports these insights. Azzopardi and Smith stress the importance of addressing sexual violence's root causes through an intersectional feminist lens to bring about systemic change (Mittal & Singh, 2020). Thelma explores cultural factors contributing to gender-based violence in Zambian societies, highlighting the need for sustainable solutions to promote gender equality and create safer environments (Javdani et al., 2011).

In conclusion, the study's alignment with feminist perspectives and critique of patriarchal structures in PRdCM underscore the importance of addressing systemic inequalities and cultural norms to effectively combat gender-based violence. By integrating feminist theories and advocating for social reform, there is potential to advance gender equality and promote social justice in Indonesia.

6. Conclusions

Based on the previous description, it can be concluded that the novel *PRdCM* kaya Pramoedya Ananta Toer presents a form of violence against women in the form of physical violence in the form of beatings and sexual violence (coercion in sexual relations). This violence is experienced by both women who are wives and teenage girls who are still young. The violence in this novel was committed by Japanese soldiers and by indigenous men who were husbands. The novel depicts the treatment of men towards women in an area during the Japanese occupation. Violence against women in this novel *PRdCM* is caused by two things, first, the unlimited power of the Japanese colonizers where the indigenous people chose to accept all their treatment in order to survive, and patriarchal cultural values that give power to men and restrict women's lives. These two things are very strong reasons for men to commit inhumane acts against women without feeling guilty. The violence against women in *Perawan Remaja dalam Cengkaman Militer* has a very tragic impact. The wives lose their self-confidence and live without being able to enjoy their surroundings, even feeling like they don't belong to themselves. In addition, women experience chronic illnesses as a result of their physical inability to fulfill the unlimited sexual needs of different people. They are physically and mentally weak because of the violence they experience. The female characters lose their confidence and

have no future. The violence was not only perpetrated by colonizers but also by indigenous men because of the cultural values that supported it. The events experienced by women in this novel are in accordance with the liberal feminist view that the injustice experienced by women is caused by rules, values, laws, and social institutions that place women in a marginalized position and to whom violence is applied. Feminists consider that patriarchal cultural values are the main basis for women's oppression. The events that occur in the novel *Perawan Remaja dalam Cengkeraman Militer* is a description of the events experienced by the Indonesian people, especially women during the Japanese occupation and is also a phenomenon that is still rampant in this era of independence in different forms and causes. The results of this research show the need to make corrections to the rules and values that apply in society. This is intended to create a balance of life between men and women so as to create a harmonious life in society.

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