



EKSISTENSI PEREMPUAN DALAM BIDANG PUBLIK PADA NOVEL "GADIS KRETEK" KARYA RATIH KUMALA (KAJIAN FEMINISME)

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ABSTRAK

Bidang Publik perempuan masih dianggap lemah, hal ini mencerminkan adanya pandangan deskriminasi di masyarakat. Pada umumnya masyarakat memandang perempuan kurang kompeten atau tidak cocok untuk peran pemimpin dan peran publik. Pada novel "Gadis Kretek" karya Ratih Kumala menunjukkan adanya peran perempuan dalam bidang publik. Penelitian ini terfokus pada eksistensi perempuan dalam bidang publik pada novel "Gadis Kretek" karya ratih Kumala. Penelitian kualitatif ini menggunakan teori feminisme. Data dikumpulkan melalui teknik simak dan teknik catat. Analisis data ke dalam kategori pengumpulan data, penyederhanaan data, penyajian data, dan penarikan kesimpulan. Hasil pembahasan menunjukkan adanya eksistensi perempuan yaitu; pemimpin pabrik kretek, peracik formula saus, pelinting, dan pengkretek. Penelitian ini menggugah kaum perempuan untuk dijadikan motivasi dan wacana mengembangkan diri khususnya dalam bidang publik.

Kata Kunci: *Eksistensi Perempuan, Feminisme, Novel Gadis Kretek.*

ABSTRACT

Women's public sector is still considered weak, this reflects the view of discrimination in society. In general, society views women as less competent or unsuitable for leadership and public roles. The novel "The Kretek Girl" by Ratih Kumala shows the role of women in the public sector. This research focuses on the existence of women in the public sector in the novel "Gadis Kretek" by Ratih Kumala. This qualitative research uses feminist theory. Data was collected through listening techniques and note-taking techniques. Data analysis into categories of data collection, data simplification, data presentation, and conclusion drawing. The results of the discussion show the existence of women, namely; leader of a kretek factory, sauce formula maker, roller, and kretek maker. This research inspires women to use it as motivation and discourse to develop themselves, especially in the public sector.

Keywords: *Women's Existence, Feminism, Novel Gadis Kretek*

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Pendahuluan

Literature is often said to be "beautiful writing", and is also associated with "forming character" (Muhammad Lutfi: 2023). This saying refers a lot to Horace, namely dulce et utile which emphasizes that literature is a beautiful and useful work for readers. According to Purba (2010), literature presents life and life mostly consists of social reality. According to Putera (2019) Literature is the result of an author's imagination or experience in dealing with social

problems. Literary works make humans and their lives as objects so that they can be used as references or guidelines in overcoming social problems in society.

Literary works are created by writers to be enjoyed, understood and used by people in their lives. Novels are a form of literary work that comes from other literary works such as poetry and drama (Nurgiyantoro: 2018). According to Ariska (2020), a novel is a long prose essay, which contains a series of stories about someone's life. According to Komaidi (2017), when writing a novel, the author expresses the various experiences he has through the writing. Wicaksono (2017) The characters in the novel consist of men and women who have their own characteristics, roles, problems, characteristics and images. Women are often of particular interest to talk about and serve as the main characters in imagery. Some men take this loophole to take advantage of women. So, because of the weaknesses that women have, it is not uncommon for men to exploit their beauty.

The public sector is more synonymous with a masculine character who is firm, brave, agile and quick in making decisions, so it is said that the public sector is the domain of men (Nofianti: 2016). Gender equality in aspects of life, women are often considered to occupy a lower strata than men, the assumption is that women will only do domestic work, men work in the public sphere.

Feminism holds the view that women have full and individual freedom. This school states that freedom and equality are rooted in rationality and the separation between the private and public worlds. According to Vida (2017), this movement provides freedom and equality regarding access to education, reform of discriminatory laws. Feminism theory (Rokhmansyah: 2016) aims to restructure a male-dominated society by breaking down the existing system, namely fighting for social class equality and gender equality simultaneously. According to Abdullah (2003), this view is rooted in the division of labor based on sex that occurs in society. This view eliminates the patriarchal system to liberate women from oppression in society.

The existence of women has the meaning of "something that is able to get out of its situation" or "something that is able to transcend itself" (Sofiani: 2010). Existence as intended (Wakhid: 2011) fulfills the dimensions of space and time. According to Pramono (2021), existence can be interpreted as something that assumes human existence is not static, meaning that humans are always moving from possibility to reality. Existence means having the courage to make decisions that determine your life.

The existence of women in the novel "Gadis Kretek" raises the issue of women who work in the public sector. About the main female character who relates kretek to men but is presented from a woman's perspective. The researcher took the title of this research and aims to find out the existence of women in the public sector in this novel.

Metode

The type of research used in this research is a type of qualitative descriptive research aimed at describing the behavior or objects observed (Endraswara: 2013). In other words, this qualitative descriptive research aims to obtain information about the form of women's existence in the public sector. In this research, data was collected using listening techniques and note-taking techniques. Data analysis was carried out by (1) data collection, (2) data simplification, (3) data presentation, and (4) drawing conclusions.

Hasil dan Pembahasan

The existence of women is seen in their existence, role and contribution in various aspects of life, including social, economic, political and cultural. This covers the rights, roles and contributions of women in society, as well as the challenges faced in achieving gender equality. The existence of women in the public sector can cover various things, including the importance of their representation in decision making, their role in forming inclusive policies, and their contribution in fighting for equality. . This existence aims to find out what form of existence Yeng Yah fought for in fighting for gender equality rights. This novel contains the form of existence in the public sector carried out by Jeng Yah.

1. *Women in leadership*

The view that women are not worthy of being leaders or that women's leadership is a form of moral decline or a form of bias that hinders equality and progress. The existence of women who are leaders of kretek factories can be seen in quote (1) below.

"Ketika tiba waktunya menerima setoran uang hasil penjualan, Idroes Moeria yang kadang malas pun menyuruh orang-orang setor ke Dasiyah. Beransur-ansur, dari sekedar Cuma ditiptikan uang saja, sehingga akhirnya membuat pembukuan Merdeka!". (GK/PPK/2024:140)

The view that women are not worthy of being leaders or that women's leadership is a form of moral decline or a form of bias that hinders equality and progress. The existence of women who are leaders of kretek factories can be seen in quote (1) below.

"Gadis itu mendapatkan kecerdasan dari ibunya dan keuletan kerja dari ayahnya. Selain itu, sikap Idroes Moeria yang cenderung memberikan kebebasan bagi putrinya, menjadikan gadis yang mandiri, pemberani, berani berpendapat, sebuah kombinasi yang unik untuk perempuan di zaman ini". (GK/PPK/2024:140)

Quote (2) above also proves that Jeng Yah has the intelligence and work tenacity of his father. Apart from that, Jeng Yah also has an independent and brave attitude that grows within him. This makes Jeng Yah's brave attitude firm and wise in making decisions. This is proven in quote (3) below.

"Sekian kali percobaan dan sekian kali gagal cukup mengajarkan Dasiyah agar bijak pada keuangan mereka. Tetapi tidak halnya dengan Idroes Moeria. "tapi kali ini bapak yakin kita akan berhasil, Yah." "kalau bapak bikin kretek baru lagi, itu berarti mengambil modal dari Merdeka!. Kalau gagal, itu berarti Merdeka! Ndak akan bisa produksi lagi. Kita mau makan apa? Buruh-buruh kita untuk dibayar pakai apa?" Dasiyah tegas. Inilah sikap yang tak pernah disangka-sangka oleh Idroes Moeria bakal dipunyai putrinya". (GK/PPK/2024:141)

Quote (3) above proves that Jeng Yah's experience and failure in managing finances can be used as a lesson by conveying concerns about financial risks that can arise from high-risk business decisions, such as creating a new kretek. He reminded his father that failure in the business could have a major impact on the company's employees and production. Idroes Moeria and Roemaisa thought that their daughter would not have this attitude. It turns out that Jeng Yah has an unpredictable and intelligent attitude in facing financial and business challenges. This is proven in quote (4) below.

"Hanya saja, kali ini sikap Dasiyah berbeda dengan Roemaisa muda, Dasiyah muncul dengan senyum mengembang, dan tak takut menatap mata lawan bicaranya, wajahnya menyimpang segala pengetahuan, semua tahu ia perempuan cerdas. Ia memesonakan seisi ruangan dengan cara berbeda namun menimbulkan kekaguman yang sama". (GK/PPK/2024:142)

Quote (4) above proves the difference in attitude between Dasiyah and young Roemaisa, where Dasiyah appears with full confidence and radiating self-confidence. With a wide smile and firm eyes, Dasiyah shows that she is not only intelligent, but also has charming charisma. This shows that Dasiyah has a uniqueness in her personality and approach that makes her stand out among others. This is proven in quote (5) below.

"Pak Joko dan iparnya pergi setelah beramah tamah dengan Dasiyah. Gadis itu adalah rekan diskusi yang seimbang dalam hal kretek. Dan itu sebenarnya cukup menakutkan pak Joko dan iparnya untuk memberi modal". (GK/PPK/2024:143)

Quote (5) above illustrates that Jeng Yah succeeded in impressing Pak Joko and his brother-

in-law during their discussion about kretek. Dasiyah proved to be a balanced discussion partner and was able to convey arguments well regarding the kretek business. His ability to provide clear and balanced thoughts in discussions regarding kretek succeeded in convincing Pak Joko and his brother-in-law to provide capital. His intelligence in presenting ideas and arguments has given him the opportunity to obtain important capital support for their kretek business. This is proven in quote (6) below.

“Tak disangkah-sangkah, pak Joko dan iparnya datang kembali ke rumah itu, tentu saja, pertama-tama mereka juga menyicipi tingwe Dasiyah. Setelah itu, keduanya mengungkapkan telah memutuskan akan memberi modal untuk nama dagang baru Idroes Moeris dengan syarat mereka mendapat suplain tingwe itu setiap hari dua batang”. (GK/PPK/2024:144)

Quote (6) above is an unexpected moment where Pak Joko and his brother-in-law return to Dasiyah's house. They not only made friends, but also expressed their decision to provide capital to Idroes Moeris for a new trading name. This shows that it is not only Dasiyah's ability to discuss and convince other people about the kretek business but also her ability to make tingwe products that she likes. This is proven in quote (7) below.

“Sebab kali ini yang terlibat adalah uang orang lain yang meminjamkan modal. Hal ini benar-benar telah membuka mata Idroes Moeria. Lelaki itu telah melihat putrinya benar-benar berubah menjadi gadis dewasa”. (GK/PPK/2024:150)

Quote (7) above shows that the involvement of money from other parties who lend capital has had a significant impact on Idroes Moeria. The presence of capital from outside parties is not only financial support, but also an opportunity for Dasiyah to demonstrate her capabilities professionally. Developing in a professional and financial context, shows Dasiyah's transformation from a child to a reliable adult in the world of family business. This is proven in quote (8) below.

“Dasiyah punya ide, dari pada mempekerjakan penjaga laki-laki, ia mempekerjakan para gadis teman-teman Rukayah. Dasiyah memberikan mereka upah layaknnya penjaga laki-laki untuk menawarkan Kretek Gadis. Sesuai namanya, Kretek Gadis ditawarkan oleh gadis-gadis pula. Setelah itu, beberapa perusahaan kretek lain yang juga ikut buka stan di pasar malam pun beralih mempekerjakan para gadis untuk menawarkan kreteknya”. (GK/PPK/2024:153)

Quote (8) above reveals that Jeng Yah had an innovative idea by employing Rukayah's girl friends as guards to offer girls' kretek. This decision not only creates new job opportunities for girls, but also reflects an inclusive attitude and gender equality in the management of its business. This is proven in quote (9) below.

“Semua tahu, jika ada satu-satunya perempuan yang mengelola sebuah stan kretek dengan serius, maka dia adalah Dasiyah, atau Jeng Yah, demikian semua orang biasa memanggilnya kini”. (GK/PPK/2024:154)

Quote (9) above Dasiyah or who is usually called Jeng Yah has achieved a reputation as a woman who is serious about managing a kretek stand. By taking a leading role in the management and operations of these kretek stands, he has set standards in the industry. Her success in managing a kretek stand also shows that gender does not limit a person's ability to become a main actor in a particular industry or business. This is proven in quote (10) below.

“Anak gadisnya itu juga dinilai punya naluri dan kebijaksanaan yang bagus jika dikaitkan dengan usaha dagang kretek keluarga mereka”. (GK/PPK/2024:176)

Quote (10) above shows that the girls are considered to have good instincts and wisdom,

especially in the context of their family's kretek trading business. This may indicate that he has natural ability and insight that would be useful in running a family business.

Jeng Yah's efforts to prove the existence of women in breaking patriarchal views and demonstrating their abilities are an important step in encouraging gender equality and motivating other women to take a bigger role in various fields, including public leadership. How women can play a significant and empowering role in society, despite existing obstacles.

Jeng Yah (or Dasiyah) is showing women can have responsibilities, knowledge, and skills equal to men, and in doing so, challenging patriarchal views that doubt women's abilities in the public sector and leadership.

2. Women as formula makers for kretek sauce

Women's jobs as kretek sauce formula makers must be specific and require expertise and a deep understanding of the ingredients and techniques used. However, there is no reason why women cannot become experts in this field. Success in concocting kretek sauce formulas, as in many other fields, depends on an individual's knowledge, skills and experience, not gender. This is proven in quote (1) below.

"Dan soal kretek tingwe bikinannya, ia tahu kretek itu enak. Bagaimana tidak, isinya sari-sari kretek. Tetapi baginya sama saja dengan tingwe yang dilinting oleh ayahnya. Mungkin-suatu hari Dasiyah pernah berteori sendiri- itu karena terlalu familiar dengan rasa ludahnya sendiri, sehingga ia tak menganggap tingwe bikinannya lebih manis". (GK/PFS/2024:139)

Quote (1) above is an explanation that Dasiyah expressed her views on the tingwe kretek she made herself, compared to Merdeka Kretek! For him, although Merdeka kretek is known to be delicious with its rich and varied contents, the kretek that Jeng Yah makes himself and his father also has the same special qualities, the tingwe he makes is sweeter, perhaps because he is too familiar with the taste of his own saliva. This statement includes personal experiences and habits that can influence how a person evaluates the taste and enjoyment of a kretek cigarette product. Until finally Jeng Yah wanted to get involved in making kretek sauce. This is proven in quote (2) below.

"Dasiyah kali ini ingin dilibatkan dalam pembuatan saus. Menurutnya saus- saus untuk macam-macam kretek percobaan yang tepat di pasaran itu jauh di bawah rasa Kretek Merdeka!". (GK/PFS/2024:149)

Quote (2) above explains that Jeng Yah is someone who relies on instinct and a deep understanding of kretek to improve product quality. Jeng Yah, as a woman also shows that this ability does not depend on gender, but on skill and intuition. Jeng Yah's involvement in the factory also emphasizes the important role of women in an industry that might be considered male-dominated, and shows that skills and sharp intuition can come from anyone, regardless of gender. This is proven in quote (3) below.

"Dasiyah ternyata diam-diam sudah mencampur-campur sendiri berbagai bahan saus. Dia mengambil saus Kretek Merdeka! Sebagai dasar, dan menambahkan beberapa bahan campuran yang menurutnya bisa membuat rasanya lebih sempurna. Dasiyah begitu memikirkan rasa suka para pemodal akan kretek lintingnya, yang dibilang lebih manis, lebih gurih, lebih harum. Juga campuran sari kretek yang membuat tingwe itu jelas lebih enak. Dasiyah telah mencampurkan beberapa bahan saus sedemikian rupa, dan berusaha mendekati rasa tingwe bikinannya". (GK/PFS/2024:150)

Quote (3) Jeng Yah is a woman who has very sharp instincts and feelings regarding what is desired in making kretek sauce. Her courage to make decisions without hesitation, especially in matters of taste, shows her ability to judge and determine quality with confidence, but also plays a role in breaking down assumptions that often limit women's roles. Society often has stereotypes that assume that women lack firm decision making or do not have equally strong

instincts in certain areas. However, Jeng Yah proved that this assumption was not true. This is proven in quote (4) below.

“Matamu boleh buta. Tatapi, hidung dan indra perabamu harus bekerja sama,” ucap Jeng Yah ketika itu. Soeraja ingat bagaimana Jeng Yah menutup matanya ketika tangannya yang menarik segenggam tembakau dan membawahnya kepucuk hidungnya, ia menghirup tembakau itu.” (GK/PFS/2024:233)

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“Dia langsung menemui Mas Raja di Kudus, dan kembali membawa cerita mengejutkan yang diceritakannya dengan berapi-api: “aku sudah memukul jidat Soeraja dengan semprong pertomaks di hari pernikahannya.” Lalu ia tertawa sejadi-jadinya, tatapi air matanya terus keluar. Ia merasa menang, sekaligus malang. “pas dia nikah pasti tampangnya jelek sekala. Jidatnya dijahit dan diperban.” Keesokannya, dengan semangat Yu Yah mulai memproduksi Kretek Gadis lagi. Ia memanggil sejuta buruh giling dan buruh bathil untuk kembali bekerja.” (GK/PFS/2024: 260-261)

Quote (5) above Jeng Yah is someone who is able to maintain his sensitivity and sharp instincts in concocting the kretek sauce formula, even though he is facing an uncertain emotional state. Society often assumes that women's emotions, which may be influenced by hormonal changes, can have a negative impact on their passion and taste of food. However, Jeng Yah points out that sensitivity to taste and instinct is not always influenced by emotional states. He was able to maintain the quality standards and integrity of the kretek sauce formula he designed, even when facing emotional personal challenges.

Jeng Yah's courage can also be seen in his unconventional actions to defend his work. In a tense situation, Jeng Yah chose to act decisively, such as hitting Soeraja on the forehead with a spray. This action reflects her determination and resolve, which goes against the stereotype that women tend to be fearless or give up easily. With her attitude and actions, Jeng Yah dispels views that undermine women's ability to face challenges and make difficult decisions. She shows that women can have the same determination and courage as men, and are able to remain focused on the quality and results of their work even when facing various emotional pressures. Jeng Yah not only proved his ability to mix kretek sauce, but also contributed to changing society's perception of the role of women. Her courage to act decisively and stand up for her work challenges stereotypes that often limit women and shows that quality and integrity can be achieved by anyone, regardless of gender or emotional state.

3. Women as Rollers

Kretek rolling activity, namely the process of making kretek cigarettes manually. Rolling is an activity that is generally considered a man's job. In the past, women tended to be involved in the domestic sphere, namely activities related to the household, and were rarely involved in activities that were considered industrial or production work. Jeng Yah, as one of the female kretek rollers. Through her involvement, Jeng Yah shows that women can and often do engage in this work with skills equal to those of men. In this way, Jeng Yah not only contributes to the kretek production process but also challenges gender norms which assume that work such as rolling is the exclusive domain of men. This can be proven through quote (1) below.

“Dasiyah kerap memerhatikan ritual ayahnya ini. Lalu, ia mengumpulkan sari-sari kretek di sore harinya. Tak segan-segan, ia pun meminta Rukayah juga mengumpulkan sari kretek

yang menempel di telapak tangannya. Ia serahkan semua itu pada ayahnya". (GK/PG/2024:130)

Quote (1) above is evidence that previously Jeng Yah had studied by paying attention to the activities carried out by his father in the afternoon. It can be explained that every time Jeng Yah was asked to accompany his father he secretly observed what his father was doing. Until finally he often went into the factory to get juice from helping the workers in the factory. This is proven in quote (2) below.

"Ia jadi sering membantu melinting di pabrik, sebab ia tahu, semakin kerap ia melinting, semakin ia akan mendapatkan banyak sari kretek". (GK/PG/2024:132)

Quote (2) above is a kretek rolling activity carried out by Jeng Yah which is proof of his skill and in-depth knowledge of the process. In the end, Jeng Yah not only understood how to roll kretek but was also able to produce it well. The results of Jeng Yah's work are then used to make tingwe, namely kretek sheets that are ready to be used. In the process of making tingwe, Jeng Yah applies the kretek juice and then glues it together with his own saliva, a traditional technique that shows his expertise and personal involvement in the process. This is proven in quote (3) below.

"Kamu ngelem ini pakai idhu-mu ya?" "iya." Dasiyah mengangguk kecil. "kamu seperti Rara Mendut, idhu-mu legi." Mudah yang manis. (GK/PG/2024:143)

Quote (3) explains the activities carried out by Jeng Yah in rolling kretek and the use of saliva as adhesive for tingwe, resulting in a comparison with the figure of Rara Mendut. Rara Mendut is a character in Javanese literature known for her beauty and special qualities, including the description of her sweet spit as having a special appeal. Like the Jeng Yah spit used to glue the tingwe, it is not only part of the technique of making kretek but also reflects the involvement and personalization in handicrafts. His spit is a symbol of commitment and quality of the products he produces. also mentioned in quote (4) below.

"Bukan itu, ada yang istimewa dari tingwe ini. Kamu pakai ludahmu sebagai perekat, ya?" "iya." "ya, aku yakin aku sudah ketemu titisan Rara Mendut. Gadis cantik yang hidupnya untuk kretek, berludah manis. Siapa lagi kalau bukan Rara Mendut, kan." (GK/PG/2024:178)

Excerpt (4) Jeng Yah's kretek rolling activity is not just a job, but also a form of personal expression and dedication. This enthusiasm encourages Jeng Yah to produce hand-rolled kretek that is tastier and better quality. With a combination of increasingly honed skills, a desire to satisfy the people he loves, and a drive for recognition and personal satisfaction. This is proven in quote (5) below.

"Maksud kamu...gadis kretekku! ujar Soeraja sambil menghisap tingwe special yang biasanya Dasiyah linting khusus untuk ayahnya. Alasan sederhana, Soeraja menyukai tingwe buatan Dasiyah." (GK/PG/2024:181)

Quote (5) Soeraja's statement above while enjoying the tingwe made by Dasiyah, this not only expresses personal satisfaction and pride but also confirms his emotional connection and appreciation for Dasiyah's skills. how important quality, skill and family relationships are in producing a highly regarded product.

The results of making special tingwe also do not escape the support of parents. Jeng Yah being allowed to be involved in rolling kretek from an early age not only provides valuable skills, but is also an important step in challenging and changing existing gender stereotypes. This shows that women have the capacity to play a role in a variety of fields, including those traditionally dominated by men, and supports the idea that women's skills and contributions are as important as men's in the public realm.

4. *Women as Kretek Makers*

This Jeng Yah reflects how negative views towards women and kretek can strengthen stereotypes and restrictions. This is proven in quote (1) below.

“Dasiyah tersenyum mendengar ucapan ayahnya. Sejak tujuh tahun lalu ia iseng membuatkan tingwe dengan sari kretek, kini hal itu menjadi semacam kewajiban. Ia ikut melepasnkan sebatang kretek. Curangnya, jika Dasiyah ingin merokok tingwe bikinannya, Idroes Moeria kerap tak memperbolehkan. Jadi, Dasiyah merokok Kretek Merdeka! Atau kretek-kretek lain yang bermerek gagal yang dibuat ayahnya.” (GK/PK/2024:138)

Quote (1) above Jeng Yah kretek is not only about the consumption of kretek itself, but is also a way for Jeng Yah to explore and evaluate the taste of the kretek sauce made by his father. This shows that this activity has a deeper meaning than just a habit or hobby. By using kretek as a way to understand or improve the product created by his father. This could be a form of support for his father's business, as well as an effort to provide constructive feedback regarding products that are experiencing difficulties in the market. This action can be seen as a way for Jeng Yah to be involved in the innovation and product development process, as well as showing concern and involvement in the family business.

Starting from the view of society which considers patriarchal culture to judge and limit women based on stereotypes. This is proven by Jeng Yah's view, that a woman can kretek the same as a man. especially respecting individual freedom and creativity in solving problems, without being trapped in limiting norms. This is proven in quote (2) below.

“Dasiyahlah yang benar-benar mencicipi kretek-kretek itu terutama pada sore- sore saat minum teh seperti sekarang. Ini membuat lidah dan indra penciumannya terlatih akan baik-tidaknya rasa sebatang kretek”. (GK/PK/2024:139)

Quote (2) The kretek activity carried out by Jeng Yah can be seen as an exploratory effort in understanding and evaluating various kretek flavors. In "kretek" does not only refer to the activity of smoking, but as a process of identifying and testing various flavor combinations of different kretek. but also trying to create more successful and satisfying products, and make a positive contribution to the kretek market. This is proven in quote (3) below.

“Dasiyah memang akrab dengan kretek, dia mengenal kretek dengan baik. Aroma, rasa, tekstur di tangan, tekstur di bibir, lembutnya asap, sensasi ketika asap keluar dari mulut dan hidungnya, dan ketiba-tibaan yang datang membawah ketenangan seusai isapan pertama.” (GK/PK/2024:180)

Quote (3) Jeng Yah's kretek activity can also be understood as a way to calm the mind and gain peace. In many cultures, activities such as smoking including kretek often have a ritual or psychological function that goes beyond simply consuming the substance. By understanding that kretek for Jeng Yah can have various functions, we can see it not just as a habit, but as part of a personal strategy to maintain emotional and mental balance. This can be seen in quote (4) below.

“Soeraja menemukan kekasihnya di gudang, tempat tembakau yang baru dibeli disimpan masih berbentuk gelondongan. Perempuan itu bersembunyi sambal merokok. Gedung yang beratap tinggi seolah menjadi tempat yang bebas bagi aroma tembakau untuk menguar di udara, merayap atap-atap. Soeraja selalu tahu, kecintaan Jeng Yah pada kretek. Entah mengapa, begitu saja dia tahu kalau Jeng Yah pasti bersembunyi di situ.” (GK/PK/2024:217)

Quote (4) above, Jeng Yah carried out kretek activities as a way to release his confused thoughts and accompany his solitude when thinking about the problems he was facing. This activity helps Jeng Yah to distract himself from the burden of disturbing thoughts and give himself time, making him feel better emotionally. Soon the kretek cigarettes started appearing

and he was happy to hear the news that his lover had also started developing his new business, but he received news that his lover was going to marry the owner of the capital. Anxious, Rukayah offered a stick of kretek to Dasiyah. This is proven in quote (5) below.

“Aku membuka Kretek Djagad Raja, menawarinya sebatang. Aku tahu betul merokok bisa sedikit menenangkannya. Yu Yah mengambil sebatang, dan kunyalakan geretan, menyulut sebatang kretek itu, sambil kubilang tak apa jika memang ia ingin marah”. (GK/PK/2024:260)

Quote (5) above reiterates Rukaiyah's giving of kretek to calm Yu Yah, even though she was angry or in a bad mood. Smoking is sometimes thought to have a calming effect for some people, although it is not always recommended because of the health risks.

This allows women to engage in smoking as a legitimate personal choice. By smoking, a person can release them from physical and mental tension. Apart from that, smoking depicts the image of women and masculinity, and can influence society's view of women who smoke.

Simpulan

Faktor ketidakadilan gender yang ditemukan dalam penelitian ini yakni faktor budaya, faktor legal, dan faktor ekonomi. Faktor budaya yakni pentingnya perempuan menghindari zina dan menjaga kesucian sebelum menikah. Perempuan memiliki peran utama sebagai pendukung keluarga dan menjalankan tugas domestik, khususnya di dapur. Pada faktor ini ditemukan empat data. Faktor legal dengan adanya ketidaksetaraan dalam akses perempuan terhadap sistem peradilan, termasuk kesulitan untuk mengakses proses pengadilan atau sistem hukum. Pada faktor ini ditemukan dua data. Faktor ekonomi yang mana perempuan sering menghadapi hambatan dalam mengambil keputusan ekonomi, terutama dalam hal kepemilikan dan kontrol atas aset dan harta, termasuk tanah dan properti. Serta faktor ekonomi dapat menjadi penghalang bagi banyak orang dalam mengejar pendidikan tinggi. Pada faktor ini ditemukan tiga data.

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