

Moral Education Against Gender Injustice in The Short Story of *Perempuan Yang Terjerat Kursi Taman* By Suta Sartika

Chanaya Zakiya Ulhaq¹, Hanida Nurul Pajriah², Melanti Nur Awaliyah³, Mohamad Dzaka Ulfikri⁴, Salman Faris Mujahid⁵, Ulil Azmi⁶

Corresponding author. Email: zakiyachanaya@gmail.com

UIN Prof. K.H. Saifuddin Zuhri, Jl. Ahmad Yani No. 40-A, Purwokerto, Banyumas, Indonesia

Abstract

Short stories are prose fiction which tells about an event that is experienced by the main character. Not just a story, in a short story there are many moral values in it. This research aims to analyze and describe the depiction of moral education on gender inequality in the short story *Woman Trapped in Garden Chairs* by Suta Sartika. This study uses a qualitative descriptive method, with data collection techniques and listening. steps research conducted, among others, by collecting data, reducing data, and analyze the data to describe the moral values contained in the short stories studied. The results obtained from research on the short story *Women who are entangled in the garden chairs* by Suta Sartika, namely, morals are something related to what is good and what is bad, about moral rights and obligations (morals), values about right or wrong that are held by society. Moral is a teaching about good and bad that is generally accepted as an act, attitude, obligation and others.

Keywords: Moral values, Gender injustice,

1. Introduction

Humans is born into the world in a state of nature like white paper. In order to provide color, intervention from the environment such as family, society, and nature is needed. One of the most basic human needs is education because education is a very important pillar for every human being and occupies the first and strategic position in cultivating various potentials possessed by every human being that can be obtained from formal, non-formal and informal education (Machmud, 2014). Education is also one of the human needs in addition to the need for clothing, food and shelter. Education is an effort taken by humans in order to change behavior so that they become good individuals and are able to develop their knowledge.

Education undertaken by individuals has a learning process in it and the results will bring positive changes in human life both individually and the community around the individual (Khaironi, 2017). Therefore, the existence of educated people in the community is always taken into account. One of the education that every individual needs in life is moral education. In today's modern era, people's moral behavior and personality are very concerning because of various immoral and moral cases committed by adults, adolescents and even children such as murder, molestation, rape, theft, and so on. Looking at the existing conditions, moral education is the main key in shaping human life towards civilization and kepribadian yang lebih baik. Menurut Nawawi dalam (Khaironi, 2017) pendidikan moral sangat penting bagi generasi penerus bangsa agar martabat bangsa terangkat, kualitas hidup dapat better personality. According to Nawawi in (Khaironi, 2017) moral education is very important for the next generation of the nation so that the dignity of the nation is lifted, the quality of life can be Increasingly, life is getting better, safer, more comfortable, and more prosperous. Moral education is very

important for the establishment of a nation because without moral education it is likely that a nation can be destroyed. Morals become the basis for the life of society, nation, and state.

There are many global problems in the world that start from the culture of moral values that have not been fully taught and understood by all nations in the world because basically morals are a reflection of the implications of the behavior and attitude of citizens in carrying out their duties and responsibilities as good citizens. There are several factors that damage the morale of the younger generation including the development and advancement of technology, low faith, the influence of the surrounding environment, and so on. Therefore, moral education should be the main basic foundation for developing countries in order to produce professional quality human resources as an effort to build a better human civilization (Sutrisno 2020).

Moral education that aims to make individuals better is also in line with Islamic education itself. As a fundamental part in the formation of human personality, Islamic education is one of the supporting factors in moral education as the Prophet Muhammad SAW: The believer who is the most perfect in faith is the best moral (HR. Abu Dawud and Tirmidhi). Based on some of the descriptions discussed earlier, therefore the author needs to study further regarding moral education and its relevance to Islamic education.

Of the many types of literary works, such as prose, drama, poetry, short stories are one of the nonfiction stories. Short story or short story is prose fiction that tells about an event experienced by the main character. As the name suggests, short stories are simpler than novels. Short stories belong to popular literature. As the name implies, short stories contain life that is told in a short and short way. So, the content of short stories is usually dense and straight to the core of the story. Short stories usually raise various types of stories, both true stories and fictional stories. The function of short stories is 1. Recreative function, as an entertainer for readers, 2. Aesthetic function, has aesthetic value or beauty so as to give a sense of satisfaction in aesthetic terms for readers, 3. Didactive function, providing learning or education for the readers. Morals are teachings about good life practices based on a particular view of life or religion.

Moral as the behavior of human life, which is based on the awareness, that he is bound by the necessity to achieve good, in accordance with the values and norms prevailing in his environment. Examples of common moral values are honesty, justice, tolerance, kindness, and responsibility. In addition, moral values are also often associated with one's religion or belief system, although moral values can also come from other sources such as philosophy or societal norms. Moral values are usually reflected in the behavior or character of characters contained in short stories either delivered directly or indirectly. The goals are The reader can take moral values and apply them to life everyday. One of the collection books an interesting short story to be studied meaningfully with the Moral Values contained in it is *Women Entangled in Garden Chairs* by Suta Sartika (2021). The choice of this book is because the short story in the woman who is entangled in a park chair has an interesting story telling about the life of adult women, has many interpretations and good points of view.

2. Research Methods

Based on the description above, the study seeks to examine and analyze the moral value of the meaning contained in the short story of women entangled in a garden chair by Suta Sartika. This research focuses on the study of the interpretation of poetry using the study of the meaning of morality. This study focuses on the moral behavior of human behavior, about the relationship that should be humanism, humanizing humans. the relationship between humans and other humans with the meaning of morality in short stories with analysis of the content of the short story.

This research uses qualitative research methods with the type of research carried out, namely descriptive qualitative methods. The descriptive qualitative method carried out in this study carried out analytical techniques by analyzing and examining the morality contained in the short story of women entangled in garden chairs by Suta Sartika. This qualitative descriptive is applied to answer problems and break down problems presented in complex and actual ways using steps in the form of collecting, initiating preparation, clarifying objects, analyzing, and interpreting predetermined research objects (Ratna, 2007).

Descriptive is a type of research or method that is carried out on the basis of phenomena and facts carried out by observing from predetermined research data sources, so as to get results in the form of a series of words and sentences, notes or narratives that are explanatory or explanatory (Sugiyono, 2011). In this study, the object that became a research resource was a short story of a woman entangled in a garden chair by Suta Sartika. The data collection process applied in this research is by applying literature studies as a reference in the process of finding and collecting information and materials needed based on library sources that are related to the object or data of the research conducted (Faruk, 2012).

Then, the researcher runs the listening technique, the process of data collection activities that have been determined and obtained, then carried out from writing based on the classification of the selected research object. The last step in data collection is to explain recording techniques or making conclusions from literature studies and listening results from the data studied.

The steps in carrying out the research analysis process are carried out in three stages, namely (1) data collection, (2) data reduction, and (3) data presentation. The data used in this study was obtained from the process of listening and recording techniques that produce data in the form of sentences in short stories containing morality which are used as data and used in research. The next stage implemented is reducing data. The data that has been obtained is then reduced based on the type and classification of data that has been predetermined. The last step, after The data has been collected and reduced, so an analysis of each data is carried out, resulting in a description, description, and also interpretation of morality contained in the short story of women entangled in a garden chair by Suta Sartika which is used as material or source of research data.

3. Results and Discussion

3.1. Moral Values

Morals is the science of what is good and what is bad, about moral rights and obligations (ahlak), values about right or wrong that society adheres to in life. Morals are good and bad teachings that are generally accepted as actions, attitudes, obligations, and others. Morals are behaviors that describe honesty, justice, tolerance, kindness, and responsibility.

In the short story of women who are entangled in a park chair there are a lot of moral values that pay attention, they violate the signs of life, many violations of norm values are committed. In the short story, moral values can be described in the form of injustice, with the actions committed by Romi in the form of having illicit relations in a boarding house even though the incident was only done by one party because at that time Mira was unconscious after drinking a glass of water provided by Romi. An incident that Mira never imagined that her lover would do this. The incident was a social offense and also an injustice against women.

Moral values that show a form of injustice in short stories of *Perempuan Yang Terjerat Kursi Taman* also occur. In the short story plot of the moral value of injustice against Wira in the form of violence committed by Romi, there is no defense against Mira, and the accusations given to Mira.

The kindness depicted in Mira's figure is a form of moral value which is basically a form of responsibility of a woman who has become Romi's wife. The kindness shown in the short story is a lot for the attitude towards moral values. Kindness based on the responsibility of women who become wives and housewives. In the short story, women are entangled in garden chairs, moral attitudes that show a form of responsibility are not depicted in Romi's figure. This attitude is actually illustrated by Romi's arrogant attitude who is reluctant to take responsibility for what he has done and done to Mira.

3.2. Gender Injustice

According to H.T. Wilson, gender is a basis for determining the influence of cultural factors and collective life in distinguishing men and women. Likewise, Lindsey considers that the concept of gender is a societal determination regarding the determination of a person as male or female. So thus the concept of gender is used to identify differences between men and women seen from socio-cultural influences, namely forms of community engineering (social construction) not in natural form (Umar, 1999).

Gender differences are not a problem as long as they do not give birth to gender injustice. Gender injustice is a system and structure, both men and women are victims of the system. Gender injustice is manifested in various forms of injustice, including economic marginalization or impoverishment, subordination or unimportance in political decisions, the formation of stereotypes or through negative labeling, violence, longer and more workloads, and socialization of gender role value ideologies. This analysis will look at the forms of gender injustice experienced by women in short stories of *Perempuan Yang Terjerat Kursi Taman*.

Gender injustice is still closely related to social status related to ethics and morals, as Mira, an innocent girl who is overseas, helps her uncle take care of a restaurant in the city. But his life becomes angry after getting to know Romi, a loyal customer of his uncle's food stall who turns out they both have the same feeling, namely loving each other. After learning of her pregnancy, Uncle Mira kicked her out and told her family back to the village. Eventually Mira lives with Romi in a small house, but as if this is the beginning of her suffering.

"kalau saja kamu tidak hamil, aku pasti tidak akan menjadi seperti ini"

"If only you weren't pregnant, I wouldn't have been like this"

In the quotation in the short story text, gender injustice occurs where only women feel disadvantaged. Mira as a woman who should be guarded and respected, Mira who takes good care of herself would never have thought that something would happen to him. Mira was the one who became the victim of Romi's behavior that night, Romi did this when Mira was unconscious. Until Mira's pregnancy happened. But all that cannot be denied that Romi always blames for her pregnancy. Romi turns on Mira because of Mira's pregnancy which causes Romi's life to become poor. Until something happened.

"Aku akan menjualnya!"

"I'll sell it!"

Romi's hatred for his son grew with the intention of selling his son. In his opinion, the child Mira had born was the source of the trouble he got. Until violence ensued when Romi asked Mira forcibly to give her child, but because Mira gave resistance to Romi. With this, it actually makes Romi have the heart to commit violence against women, namely Mira. Unmitigated, even Romi had the heart to slap and kick Mira unconscious. Not only that, even Romi had the heart to leave Mira and take her child away when Mira was unconscious due to the violence thrown by Romi against Mira. It was sad when Mira realized she found out that her husband Romi had taken her child away. Day after day she went through looking for her son who had been burned by her husband Romi.

The grief continued to pass because she could not find her husband and where her infant son was. In fact, not only that, when she tried to find the whereabouts of her husband who took her child away, Oang Tua Romi even blamed Mira for her son's failure.

"Perempuan miskin tak tahu diri!"

"Gara-gara kamu Romi jadi seperti itu!"

"The poor woman doesn't know herself!"

"Because you're Romi being like that!"

Mira's gender injustice is because the man who has the status of her husband left her and took her child away. The justice Mira should get is actually reciprocal. Mira, who became a victim because of the man, Mira did not get that justice. Not only that, it turns out that the gender injustice felt by Mira in the short story "entangled in a park chair" continues to accelerate when she is trying to find a job because there are no more items in her house that can be exchanged for food, Mira also took the initiative to find a job by becoming one of the workers at a beauty salon, but all that disappeared. He was trapped in a job that plunged him into the Black valley.

"Bapak engga nyangka kamu bisa seperti ini."

"Mbak..."

"Kita memang miskin nak, tapi jangan sampai kita melakukan hal yang nista itu."

"Bapak kecewa."

"I didn't expect you to be like this."

"Mbak..."

"We're poor, but let's not do that thing."

"Father is disappointed."

The above quote shows that there is disappointment with Mira because she was accused of doing something that according to the father has degraded the dignity and honor of her family. According to him, the deeds that His actions reflect a foolishness that Mira has committed. But precisely the disappointment given to Mira is a gender injustice in which a woman who should have protection, position and have honor and dignity.

She should have received protection when she worked at a beauty salon. But everything disappeared because she was framed so that she fell into the Black valley. Even the justice Mira should get, instead of being an accepted accusation. Until everything Mira had disappeared, from a fairly comfortable residence, family, work, and honor as a woman. Everything was gone in an instant. Even injustice he obtained where justice should be what he got but it was not on his side.

4. Conclusion

A collection of short stories in Suta Sartika's book entitled *Perempuan Yang Terjerat Kursi Taman* depicts injustice against women. Public perception positions women in home-related jobs, such as kitchens. Women are also considered weak which causes them not to have wide access to decent work or get their rights as human beings. The author seems to voice women's complaints about gender injustice. From this book, we can learn in the form of forms of values such as kinship, practicing love for humans, as well as inner dialogue and regret for their mistakes to fellow humans. Morality in the short story *Women Entangled in a Garden Chair* by Suta Sartika is described with two moral relationships. First, morality between man and man is described by attitude Mutual love, cherish. Second, morality between man and his own heart is illustrated by the existence of inner conflict.

References

- Afandi, A. (2019). *Bentuk-Bentuk Perilaku Bias Gender*.
- Dewi, R. (2020). *Kedudukan perempuan dalam islam dan problem ketidakadilan gender*. NOURA: Jurnal Kajian Gender, 4(1).
- Faruk. (2012). *Mertode Penelitian Sastra*. Pustaka Pelajar
- Hasan, B. (2019). *Gender Dan Ketidak Adilan*. Journal Signal, 7(1)
- Khaironi, M. (2017). *Pendidikan karakter anak usia dini*. Jurnal Golden Age, 1(02),
- Machmud, H. (2014). *Urgensi Pendidikan Moral Dalam Membentuk Kepribadian Anak*. Al-TA'DIB: Jurnal Kajian Ilmu Kependidikan, 7(2), 75-84.
- Paramita, I. B. G. (2020). *Pendidikan Etika Dan Gender Dalam Teks Satua I Tuung Kuning*. Jurnal Inovasi Penelitian, 1(2), 91-98
- Ratna, N. K. (2007). *Teori, Metode dan Teknik Penelitian Sastra: dari Strukturalisme hingga Postrukturalisme*. Yogyakarta: Pustaka Pelajar.
- Sartika, Suta. (2021). *Perempuan yang Terjerat Kursi Taman*. Banyumas: Wadas Kelir Publisher.
- Sugihastuti dan Siti Hariti Sastryani. 2007. *Glosarium Seks dan Gender*. Yogyakarta: çarasvatiBooks.
- Sutrisno, S. (2020). *Internalisasi pendidikan moral pada perguruan tinggi di Jepang*. Jurnal Civics: Media Kajian Kewarganegaraan, 17(1), 50-59.
- Umar, N. (1999). *Argumen Kesetaraan Gender Perspektif al-Qur'an*. Jakarta: Paramadina.