

## **PATRIARCHAL RECONSTRUCTION IN *PEREMPUAN KEUMALA* BY ENDANG MOERDOPO: A STUDY OF HORNEY'S THEORY OF PSYCHO-FEMINISM**

**Bayu Aji Nugroho<sup>1,\*</sup>, Eka Pratiwi Sudirman<sup>2</sup>, Fatimah M.<sup>3</sup>, & Jonathan Irene  
Sartika Dewi Max<sup>4</sup>**

Faculty of cultural studies, University of Mulawarman, Indonesia

\* Pos-el korespondensi: [bayujinugroho@fib.unmul.ac.id](mailto:bayujinugroho@fib.unmul.ac.id)

### **ABSTRAK**

Penelitian ini merumuskan masalah sebagai berikut: (1). Bagaimana penggambaran patriarki dalam novel *Perempuan Keumala* karya Endang Moerdopo? (2). Bagaimana bentuk rekonstruksi patriarki dalam novel menurut teori psikofeminisme Karen Horney? Permasalahan penelitian tersebut bertujuan untuk mengetahui korelasi antara bentuk budaya patriarki yang dialami perempuan dengan bentuk patriarki yang muncul dalam novel. Penelitian ini menggunakan metode analisis Deskriptif Kualitatif, dimana peneliti berusaha menggambarkan apa yang telah dibaca menurut sumber data primer dan sekunder. Peneliti menggunakan teori psikofeminisme Karen Horney yang menyatakan bahwa resistensi perempuan dihasilkan dari pola asuh dan lingkungan sosial mereka. Perlawanan perempuan secara psikoanalitik dibagi menjadi tiga bentuk: bergerak menghadapi orang lain, melawan orang lain, dan menjauh dari orang lain. Gerakan-gerakan tersebut menyebabkan perempuan memiliki beberapa mekanisme pertahanan diri: perpindahan, sublimasi, identifikasi, dan represi.

**Kata kunci:** Konstruksi, Patriarki, Psikofeminis, Perempuan Keumala

### **ABSTRACT**

*This study formulated the following problems: (1). How is the depiction of patriarchy in "Perempuan Keumala" novel by Endang Moerdopo? (2). How is the form of patriarchal reconstruction in the novel according to Karen Horney's theory of psycho feminism? Those research problems aim to find out the correlation between patriarchal forms of culture experienced by women and the patriarchal forms that appear in the novel. This study uses Qualitative Descriptive analysis method. It is a method in which researchers attempt to describe what they have read according to the primary and secondary data sources. The researchers use Karen Horney's theory of psycho feminism which stated that women's resistance is generated from their parenting style and social environment. Women's resistance is psychoanalytically divided into three forms: moving towards people, against*

*people, and moving away from people. Those movements cause women to have several self-defense mechanisms: displacement, sublimation, identification, and repression.*

**Keywords:** *Construction, Patriarchal, Psychofeminist, Perempuan Keumala*

## A. INTRODUCTION

In daily life, men and women are often treated differently, both in the public and private spheres. Generally, women are considered lower and have fewer opportunities in participating in society. Since women only have responsibility in the domestic area which is being housewives, mothers or nurturing children, and serving men's need. The nature of femininity inherent in women often causes them to be considered more caring, gentle, weaker than men. Unlike men who can do the various activities and many options in the larger area in some societal institutions, such as in political or economical area, because culturally men are considered as more rational, more dominant than women. This problem is the consequence of patriarchal system or the product cultural tradition.

In the book entitled "The Gender Knot: Unraveling Our Patriarchal Legacy" Johnson states that the patriarchal culture believes that men are aggressive, rational, strong, independent, active, objective, and dominant while women in opposite terms, including unaggressive shy, weak, dependent, passive, subjective, and submissive (Johnson, 2014:80). Patriarchal systems create inequality between men and women in getting their right, then male privileges are constructed in the broader sphere of society.

The patriarchal system seemed to promote men as the holder of authority in society, while women are constantly marginalized from social sphere, politics, and even economics. As Johnson (2014:23). asserts that oppression is a system of social inequality through which one group is positioned to dominate and get benefit from the exploitation and subordination of another.

In an article entitled *Feminisms In Motion: Pushing The "Wild Zone" Thesis Into The Fourth Dimension*, Kanthac explains that the implications for feminist literary critics, as for all kinds of cultural analysts, have been profound. As he cited from Lorraine Code, feminism has become clear that issues of women's oppression cannot be isolated from other issues of differential positioning within and in relation to a range of social orders (2003). Because women are always marginalized under the dominance of patriarchal culture. Women are placed where various labeling is attached to construction as the lower position after men. This has triggered many forms of domination in both the public and private spheres. As a matter of fact, these circumstances lead women to experience mutual care for one another. With this in mind they begin a movement called feminism. Feminism is a form of objection of male domination. The movement began with the assumption that women are second-rate creatures who can be treated at the will of men. Therefore feminism is considered as a way to end domination (Tong, 2006).

Feminist studies deal with the analysis of women's experiences of gender subordination, the roots of women's oppression, how gender inequality is perpetuated, and offer different solutions to gender inequality (Jones and Michelle, 2008). Traditional values are the cause of inferiority and roles, which abolish women's rights and freedoms so that they are no longer dependent on women. As in society, women depend on men, fathers, brothers or husbands, especially in terms of financial, intellectual and intellectual dependence. In the social field, women do not get the same rights because traditional culture forces them to be housewives, wives, or mothers, spending time in the domestic environment alone, they are not entitled to education and professions. For this reason, the inequality of rights between men and women raises their thoughts to fight for equal rights, both in the economic, community, and education fields.

Therefore, Horney efficaciously demonstrates those cultural factors encourage women to depend upon men for love, wealth, care, and protection. This dependence emphasis ideology that a woman's life is given meaning through others, eg, husband, children, and family. Cultural factors have a powerful influence on women, because there may be some ideology about the "nature" of women. Woman are naturally weak and emotional, dependence, and have limited ability to think autonomously. It is clear that these ideologies not only harmonize the woman with her subordinate roles, but also help instill the belief that this represents the fulfillment that the woman desires, or the ideal that it is desirable to strive for (O'Connel, 2016:86).

In addition, religious aspects and ideological aspects also contribute to the teachings and dogmas, as a result women are hegemonized by the power of men over religious propositions that argues women inherit Original Sin or Derivative Sin causing mankind exiled in the world today (Bruce 2007). Ideology plays a significant role in the circle of socialists, a form of stratification in gender is a form of representation of the oppressed, specifically women. Labeling positions as bourgeois (men) and proletariat (women) increasingly dichotomizes the role of women who are deemed to have no economic value. Women are domestic subjects who are only allowed to take care of household matters.

This patriarchal cultural construction impacts on several areas of social life, politics, culture, and including literary works that undoubtedly are a form of culture. This is obvious because a literary work can be said as a media to respond to various events in life and social criticism from the author. Wellek and Warren (1973:109) stated that literature presents life, and the meaning of life consists largely of social reality even though literary works simulate the life and subjective human beings.

*Perempuan Keumala*, novel by Endang Moerdopo is a one of the Indonesian novels that focuses on women's struggle against a patriarchal culture that has become a stereotype in social life. Keumala's life was shaped by the patriarchal culture from her environment and changed her into a fearless woman. Keumala experienced lots of discrimination, and she has fought intelligently. Many forms of patriarchal cultural construction involved in *Perempuan Keumala* in dealing with the domination of male characters in the novel

inspired the researchers to examine “Reconstruction of Patriarchal Culture in *Perempuan Keumala* Novel by Endang Moerdopo in Karen Horney's Psychological Study.”

Karen Horney presents three basic attitudes called neurotic tendencies in dealing with basic conflicts namely: first, moving towards people. Approaching other people is one of the only human beings in overcoming conflicts that arise as a result of relationships with other people, in the form of an attitude of self-protection over the inability to protect oneself. According to Horney in Feist (2008:204), approaching other people is a process of approaching others which refers to a neurotic need to protect oneself from feelings of helplessness. The yielding personality type is characterized by a strong and persistent need for affection and acceptance (the need to be loved, sought, needed, and protected). Second, against people is a process against other people which refers to aggressive actions that tend to consider other people unfriendly (Horney in Feist, 2008: 204). Thus, instead of approaching others in a submissive and dependent manner, aggressive neurotics prefer to fight others by appearing strong and cruel. The form of action taken by aggressive people has a tendency to fight against others, including the need for power, taking advantage of others, gaining respect and prestige, being admired, and achieving something. Aggressive people are more inclined to play with the aim of winning than other people or opponents. The last, moving away from other people is an action taken in overcoming conflict by separating oneself from other people. This strategy is an expression of the need for solitude, freedom and independence (Horney in Feist, 2008: 205). Therefore, the form of action taken by people who move away from other people has a tendency to avoid problems that arise by being more narcissistic or concerned with personal ego and away from social life.

## **B. THEORETICAL FRAMEWORK**

### **1. Horney's Psycho-Feminism Theory**

Karen Clementine Danielsen Horney is a neo-Freudian, a pioneer of female psychology, with her thought; a social psychological theorist for her emphasis on cultural and social influences, Horney (1967) noted that *Feminine Psychology* is an area of psychological study that focuses on the political, economic and social problems that are pervasively confronted by women. This may be interpreted as a counteraction to the theory of male domination, as Sigmund Freud's idea of woman sexuality.

Karen Horney, asserted that male realities can not describe female psychology or define women's gender by virtue of the lack of experiences of voices. Thus, theorists contend that it is critical to understand women's psychology that their voices and experiences be heard. Since they declare that traits of female psychology emerge to stick to the social order described by using men in preference to because of the character of their gender defined by means of themselves (Berger 1994).

Horney had ever compared the shorcoming of psychoanalysis with that of the masculinity civilization, in 1926, as in Horney's writing entitled, *The Flight from*

*Womanhood*, Horney accused psychoanalysis and people who developed its tenets of being androcentric and overly involved with men's sexual apparatus and the insufficiently appreciative of women's capacity for "pregnancy, childbirth, and motherhood." (O'Connell: 2016:85).

Thus, discussions related to issues become quite interesting topics for the community as a topic of discussion and the legitimacy of gender roles prevailing in Indonesian society today. Social change raises a couple of political and moral arguments against numerous forms of domination that arise in society, which leads to the elimination of traditional ties and norms that live in society. In politics, women feel that they are not involved by the prevailing system in society, including in formulating policy and the right to express opinions are always dominated by men in a system that applies in society.

Karen Horney concludes three basic attitudes called neurotic tendencies in dealing with basic conflicts namely:

- a. **Moving towards people.** Approaching other people is one of the only human beings in overcoming conflicts that arise as a result of relationships with other people, in the form of an attitude of self-protection over the inability to protect oneself. According to Horney in Feist (2008:204), approaching other people is a process of approaching others which refers to a neurotic need to protect oneself from feelings of helplessness. The yielding personality type is characterized by a strong and persistent need for affection and acceptance (the need to be loved, sought, needed, and protected).
- b. **Against people.** It is a process against other people which refers to aggressive actions that tend to consider other people unfriendly (Horney in Feist, 2008: 204). Thus, instead of approaching others in a submissive and dependent manner, aggressive neurotics prefer to fight others by appearing strong and cruel. The form of action taken by aggressive people has a tendency to fight against others, including the need for power, taking advantage of others, gaining respect and prestige, being admired, and achieving something. Aggressive people are more inclined to play with the aim of winning than other people or opponents.
- c. **Moving away from other people.** It is an action taken in overcoming conflict by separating oneself from other people. This strategy is an expression of the need for solitude, freedom and independence (Horney in Feist, 2008: 205). Therefore, the form of action taken by people who move away from other people has a tendency to avoid problems that arise by being more narcissistic or concerned with personal ego and away from social life.

### C. RESEARCH METHOD

This study aims to reveal various qualitative information with a detailed description, to describe the characteristics of individual or group in detail, the state of phenomena, and not limited to data collection but covers the analysis and interpretation. Qualitative method

is applied due to the need of quality explanation of such social phenomenon. Because a descriptive study suggests that the assessment is based on facts or phenomena that empirically live on the author (Kothari 2004).

The research aims to unravel the tangled threads of patriarchal cultural construction problems in women who have lived and rise specifically in society, then followed by evidence that shows the form of patriarchal culture as a cause for women to carry out forms of reconstruction *Perempuan Keumala* by Endang Moerdopo. In analyzing the novel *Perempuan Keumala* by Endang Moerdopo, descriptive analysis techniques were used to reveal the form of patriarchal cultural reconstruction in the text, then analyzed the data using the theory of psychoanalytic feminism.

## D. ANALYSIS

### 1. Patriarchal Culture in *Perempuan Keumala* Novel by Endang Moerdopo

Keumala is a woman who has a critical thought about the image of women in society. Her enthusiasm for showing the existence of women to be equal to men lead her to experience psychological conflict with her surroundings. The conflict made her experiences internal conflict within herself. This is implied in the quote below:

*“Keumala tersadar, ia telah banyak tertinggal, sejak kematian suami belahan jiwanya, sejak kehilangan Cut Dek Putri tercintanya. Semua yang bertubi-tubi mendera dirinya telah menyita segala waktu dan pikirannya. Pikiran dan hati hanya tertuju pada mereka, sementara lupa dirilah ia Nanggroe berteriak pula menderita. Waktunya hanya digunakan untuk berpangku tangan meratapi kesedihan, seakan bahagia tak berpihak padanya. Itu semua telah melemahkan hati dan keimanannya.”* (Merdopo, 2008:149)

"Keumala realized, she had been left far behind, since the death of her husband, since losing her beloved daughter Cut Dek. All those who insistentlly whack her have taken up all of her time and mind. Her mind and heart were only focused on them while forgetting that Nanggroe was screaming suffering too. Her time is only used to stand idly lamenting sadness, as if happy not on her side. That all has weakened her heart and faith." (Merdopo, 2008:149)

Keumala starts questioning herself, thinks over about her fate, and puts herself into a deep sorrow. She leans on a deep emotional in facing some problems, for example her mind and heart were only focused on her sadness in the past, her death of her husband, the losing of her beloved daughter. She mourned for a long time and cried over her fate. This thought was filling her head before she questioned her position in the structure of her society. The ideology that women are naturally weak, have limited ability to think autonomously and emotional is vividly displayed. Furthermore, the quote above shows confusion in herself about the existence of women. It seems like that the ideology that the existence of women in society was actually depent on men, because society is not insufficiently appreciative of women's capacity for "pregnancy, childbirth, and

motherhood.". Therefore, the anxiety in Keumala is caused by psychological conflict she is experiencing. In dealing with these conflicts, Keumala fought by repressing all her memories of the misery she experienced. It weakens herself, her faith, and her spirit.

The theory of social psychoanalysis from Karen Horney was formed based on the assumption that social and cultural conditions, especially childhood experiences, profoundly shaped one's personality. People who do not have sufficient love and affection during childhood evolve basic hostility towards their parents, and as a result, their children will experience basic anxiety. Early childhood experiences have an important role in shaping human personality into a healthy personality (Horney in Feist, 2008:192).

Keumala's psychological conflicts due to the different views of women in patriarchal culture arise from stereotypes or labeling of women who are considered weak, emotional, and domestic workers only in the wrong society. The stereotypes that appear in Keumala's life regarding women are derived from Keumala's life and her interaction with her social surroundings. Conflicts arising either from inside Keumala or from other people who are asking about Keumala who committed acts of protest in the reconstruction of patriarchal culture.

## **2. The Reconstruction of Patriarchal Cultures in the Form of Women's Resistance in the Novel of *Perempuan Keumala*.**

Patriarchy is a system of men's domination and superiority over women. In patriarchy inheres the ideology that state men are superior to women, that women are under the control of men. Thus, social construction is created to control men and women, where men have full authority over it. The phenomenon of women's struggle mentioned in the novel *Perempuan Keumala* by Endang Moerdopo in the fight for gender equality that can be analyzed through feminism. The theory of social psychoanalysis from Karen Horney was formed based on the assumption that social and cultural conditions, especially childhood experiences, profoundly shaped one's personality. People who do not have sufficient love and affection during childhood can develop basic hostility towards their parents and, as a result, experience basic anxiety. Early childhood experiences have an important role in forming a human personality into a better personality (Horney in Feist, 2008:192).

The representation of feminist values is carried out by Keumala, who stands for gender equality by resisting gender construction in the form of refusal to gender injustice. The following represents the feminist values of female characters in the novel *Perempuan Keumala* by Endang Moerdopo, which includes moving towards people, against people, and moving away from people.

As woman character, Keumala figures to fight by approaching others against one kind of gender injustice that she experienced for instance the fight against gender injustice in the system of women marginalization represented by Keumala. Keumala is a fearless woman who tries to against various forms of women degrading. This form of degrading is seen in the novel *Perempuan Keumala* through stories, where women are restricted in their rights

in public affairs. One form of representation of feminist values against the form of marginalization is seen in the following quote.

*"Baginda Yang Mulia, tuan rasa mustahilah semua yang disampaikan Keumala. Manalah mungkin inong bale mampu mengangkat senjata. Hei Keumala sadarkah kau telah menghina dirimu sendiri. Berapa lama kau menghabiskan waktumu untuk mendapatkan keterampilan bertempur di tempat belajar Ma'had Baitul Maqdis?"* (Merdopo, 2008:171-172)

"Your Majesty, sir, I think everything that Keumala said is impossible. How could Inong Bale raise their guns. Hey, Keumala, do you realize you have humiliated yourself. How long did you spend to master your combat skills at Ma'had Baitul Maqdis?" (Merdopo, 2008:171-172)

Marginalization positioned women in domestic area. The differential positioning within and in relation to a range of social life because Keumala has lower position than man. Woman is considered as weak creature that do not have enough power to have right in society or in public area. The quotation shows the patriarchal tradition which placed woman in the limited space, because of the stereotype view the woman are unable to give contribution to the society. As in one example according to the narration that Keumala is impossible to rise the gun to against the invaders, because she is a woman. In fact, she is considered to have humiliated herself if she continues forcing herself because she is considered not to have the ability to do and just spending much time to have ability in it. This may be the form of male domination in society, where women are not involved in fighting the invaders even though they have the ability to do so. Keumala is considered as a woman who lack of experience and skill of fighting. Thus, this form of marginalization, Keumala tried to show her Majesty that the Inong Bale fleet could fight the Dutch invaders and the men's war fleet.

Relieved from all the spreading pain, Keumala pulled out the kris (Indonesian dagger with a wavy edge) with her right hand with a very subtle movement. With all her strength left, Keumala turned her body, ducked, and stab the man's stomach with her kris. ?" (Merdopo, 2008: 341)

*"Aaah..." Lengking suara Cornelis de Houtman terdengar sangat keras dari atas haluan kapal. Nyawa terlepas dari tubuhnya yang fana. ?"* (Merdopo, 2008:342)

"Aaah ..." Cornelis de Houtman's shrill voice was very loud from the bow of the ship. The soul separated from his mortal body. (Merdopo, 2008:342)

As has been mentioned before, Keumala is an Indonesian woman from Nangroe Aceh Darussalam, she has become the first female Admiral in Indonesia. Admiral Keumala had succeeded in fighting against this form of marginalization by approaching His Majesty and showing that the army of war widows, named Inong Balee, was able to win the battle against Dutch colonialists led by Cornelis de Houtman. Keumala represents a female



character who not only fights against the invaders but also demands justice, against the patriarchal system that places women below men. To contend against other people, the main character Keumala in the novel *Perempuan Keumala* stands up against various forms of placing women as a marginalized group in society that is very obvious in Keumala's life. Keumala can symbolize the figure of a tough woman who never gives up, even though she is humiliated as a woman who cannot take up arms against the invaders. Keumala pulling a keris (Indonesian dagger with a wavy tip) can be meant that Keumala is unable to use weapons to fight the invaders, in fact he can use traditional Indonesian weapons with his right hand with very smooth movements. This indicates that women who are always identified with a weak, helpless and refined soul can finally mobilize all their strength in the struggle against the invaders, even though all the remaining power is. Keumala fights oppression and injustice by others against one kind of gender injustice or unjust people. Keumala as a female Admiral, is always placed as marginal compared to male characters in novels. This is seen in the following quote.

*"Duli Baginda Sultan yang tuan junjung tinggi. Sampai saat ini segala sesuatunya berjalan dengan sangat baik dan tidak kurang dengan sesuatu apapun. Pula dengan wilayah selat malaka yang sedianya adalah tugas Keumala, saat ini sudah tuan ambil alih".* (Merdopo, 2008:160)

*"Yang Mulia seperti yang telah tuan sampaikan sebelumnya bahwa saat ini tuan telah mengambil alih tugas Keumala. Ia telah melalaikan tugas dan tanggung jawabnya sebagai Laksamana Armada Selat Malaka. Baginda harus segera menindak tegas perwira tinggi yang mengabaikan tugas-tugasnya. Mughal menghela napas panjang berusaha membelokan cerita memojokan Keumala agar Baginda dapat segera menggantikan kedudukannya".* (Merdopo, 2008:160)

"Your Highness, Sultan, whom I respect. Until now, things have been going very well and not lacking in anything. Also, with the Malacca Strait, which was originally the task of Keumala, you have now taken over". (Merdopo, 2008:160)

"Your Majesty, as you said earlier, at this time, you have taken over Keumala's work. She has neglected her duties and responsibilities as Admiral of the Malacca Strait Fleet. You must act firmly on high-ranking officers who neglect their duties. The Mughal took a deep breath trying to distort the story cornering Keumala so that His Majesty could immediately replace her position ". (Merdopo, 2008:161-162)

Gender inequality as the cultural product displays the existence of the placement of women as the marginals that made Keumala stood up. This is the form of marginalization where some works of woman in public area are not joined because men have taken over their work. Male dominated the roles in the public area. In fact, being a woman, Keumala is viewed as the one who neglected her duties and responsibilities because she is a widow. This case shows that there is a form of placing women as a second class that makes Keumala take direct resistance. This direct opposition was shown by refuting the Mughals' remarks

regarding the placement of women in the second class in society. Men have more power over them.

The resistance is demonstrated by the refutation of Mughal's words about the placement of women as the marginals and addressing a form of self-defense mechanism in the form of repression by suppressing and hiding their wounds and hurt by trying to hold Keumala's tears in the novel, ... "I just want to heal their wounds," (Merdopo, 2008:166-172) Keumala stared sharply at Banta, who had been showering with mean words. As mentioned before, that the area of psychology is great importance that women's voices and experiences are important to understand their psychology. This displays the psychological view when she is suppressing and hiding their wounds and hurt by trying to hold Keumala's tears, by showing that she is a strong one. So she did not shed a tear, and her lips trembled.

However, the existence of stereotypes that labeled women such as, unaggressive shy, weak, dependent, passive in general, did not make Keumala silent and accepting at all. The quote also shows resistance against others (against people) in which Keumala figures to put up a direct fight against Mughal and Banta characters by opposing their arguments about the level of gender, and gender inequality. She rises to fight for the equal rights in her social surrounding. This demonstrates how important woman's voices, and how important their right to give their argument and idea independently and actively, without coercion and pressure from others.

*"They can barely walk, how could those who are only able to cook must raise a gun," Mughal shouted as he then stood up, raised his hand, and swung right at Keumala's face. Keumala deftly dodged to avoid the sudden attack. She caught Mughal's hand, which almost hit her face. The admirals' hands gripped against each other. Their eyes clashed as if they were emitting an aura of hatred that broke out, then let out anger and hatred that collided on the ceiling of the room. (Merdopo, 2008: 172-173)*

From the above narration, we note that actually it shows the struggle of woman against the inequality in society. The consequence of this patriarchal system as the product cultural tradition placed women are in the very limited space, while men are in the wider public space. As the representation of, Kamala as woman character is always marginalized in society which is stereotyped their role as a housewife who only capable in serving food for the her family member, certainly incapable in taking the role in society as men have. Therefore, from this narration we know that the woman character rise to against the injustice. She stood up against physical violence committed by the Mughals as the representation of man character in the novel, against him by taking physical resistance, then Keumala could escape from Mughal's efforts to hurt her. All this shows that not always submissive and silent women are hurt by men. All that was done to fight for gender equality in society.

Women are not weak human beings that can be treated according to men's sexual desires. Women can fight if their self-esteem is threatened. Kamala is a woman that shows

resistance to gender construction that is stereotyping that afflict her. The resistance shows that women can get out of the unfair form of gender construction that has developed in society. In terms of diction, women are formed from the word "Wanita" (wani ditata), which means that women can be controlled and treated under the wishes of men.

To fight, which is to move away from others, Keumala takes the fight against the violence she experienced in the form of physical, psychological, and sexual violence. Kamala also shows that women are not weak human beings who can only cry and accept the fate that happens to them. Moving away from others does not mean not fighting or being silent. Kamala shows a different point of view of women. Kamala is a woman who is not weak and takes for granted the injustice she experienced from the male characters in the novel.

*Kamala became frantic, and she immediately pushed Mughal, which made him staggered and splashed into the sea. (Merdopo, 2008: 127)*

The quote above shows a form of distancing from others where Keumala prefers to avoid or stay away by replying to avoiding physical resistance with Mughals to devise a better plan because Keumala is aware of her current condition which makes it impossible to win against Mughals. Keumala in this case "immediately pushed Mughal" demonstrates the feminist ideology that women should rise up against the oppression of men. As what Keumala did to Mughal, as the unjust man. The action was carried out by Keumala when her self-esteem was threatened so she fights gender constructs that stereotype her as a weak woman.

The relationship between Keumala and Cornelis in *Perempuan Keumala* novel shows a reconstruction of labeling between men and women. The main character, Kamala, shows the helplessness of men figures before her, consequently Cornelis yields under Keumala's power.

## **E. CONCLUSION**

To sum up about the analysis, the Patriarchal Reconstruction under the Karen Horney's Theory of Psycho-Feminism, there are several forms of struggles were carried out by Keumala as the main character against the injustice that befell her by reconstructing the resistance of the main female character in the novel *Perempuan Keumala* by Endang Moerdopo in the fight against gender injustice she experienced, which are; moving forward, against people, and moving away from people. The consequence that arises is various forms of self-defense mechanisms, among others, identification, repression, and displacement.

The author seems like to declare the conflicts that appear in the novel *Perempuan Keumala* related to various forms of gender injustice. The main character experiences various forms of stereotypes which are at the root of the patriarchal culture, causing conflicts from within themselves in the form of Keumala's desire to show the existence of a woman's ego in

her life. In contrast, extrinsic conflict is shown by the male characters in the novel. The various forms of conflict include women's violence, women as a marginalized group in society, and patriarchal culture. The depiction woman in the novel is not only placed in the domestic sphere but also involved in the public sphere. Thus, this novel is breaking the old tradition that women in the past were only symbolized as weak figures who did not have the ability to take part in the social environment of society.

## REFERENCES

- Berger, M. (1994). *Women beyond Freud: New concepts of feminine psychology*. New York: Brunner/Mazel Publishers.
- Berg, Bruce. (2007). *Qualitative Research Methods For The Social Science's*. Boston: Allyn and Bacon.
- Castle, Gregory. (2007). *The Blackwell Guide to Literary Theory*, USA: Blackwell Publishing.
- Feist, Jess, and Gregory J. Feist. (2008). *Theories of Personality*. 7<sup>th</sup> ed., United States of America: McGraw-Hill.
- Horney, Karen. M. D. (1967). *Feminine Psychology*. New York: W.W. Norton & Company, Inc.
- Johnson, Allan G. (2014). *The Gender Knot: Unraveling Our Patriarchal Legacy 3<sup>rd</sup> edition*. Philadelphia, Pennsylvania: Temple University Press.
- Jones and Michelle. (2008). *Feminine Theory*. University of Massachusetts Publications.
- Kanthak, John F. (2003) "Feminisms in Motion: Pushing The "Wild Zone" Thesis Into The Fourth Dimension. *Literature Interpretation Theory*", 14: 149-163, 2003 Copyright © 2003 Taylor & Francis Group.
- Kothari, C.R. (2004). *Research Methodology: Methods and Techniques*, New Delhi: New Age International (P) Ltd. Publishers.
- Moerdopo, Endang. (2008). *Laksamana Malahayati : Sang Perempuan Keumala*. Jakarta: Grasindo.
- O'Connel, Jack. (2016). *Bullying at School*. California : California Departement of Education.

Tong, Rosemary Putnan. (2006). *Feminist Thought: A More Comprehensive Introduction*.  
Bandung: Jalasutra.

Welleck, R. and Warren, A. (1973) *Theory of Literature*. Penguin Books, Harmondsworth.

