

**WOMAN'S EMANCIPATION DESCRIBED IN PANE'S  
HABIS GELAP TERBITLAH TERANG AND WALKER'S THE COLOR  
PURPLE (A COMPARATIVE STUDY)**

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*The aim of this article is to find out how woman emancipation in Pane's Habis Gelap Terbitlah Terang and Walker's The Color Purple are described by the main characters and also to find out the comparison between them. The objects of this study are characterization, conflict and setting found in Pane's Habis Gelap Terbitlah Terang and Walker's The Color Purple. This study is a descriptive qualitative study with sociology in literature as the approach especially feminism. Sociological approach is aimed to reveal the woman's emancipation described in the novel with condition in the society by its setting. While, feminism is aimed to find how gender equality and the portrayals of women and men inequality in Habis Gelap Terbitlah Terang and Walker's The Color Purple causing the woman emancipation movement. The data of the study are in the form of words, phrases, sentences, and utterances. Those were gathered by reading the novel thoroughly, identifying, inventorying, classifying, translating and analyzing. The analysis was done by several techniques including exposing, explaining and interpreting. The result of the study shows that Pane's Habis Gelap Terbitlah Terang reflects behavior and manner of the main character Kartini as woman emancipator. The emancipation of Kartini means a revival of the women struggle through education. Woman emancipator described in Kartini is identified by five characteristics: going forward, educated and inspiring, persistent, self-disclosure, and independent. While, The Color Purple also reflects behavior and manner of the main character Celie as black woman emancipator. As black woman emancipator, Celie is identified by five characteristics: confident and hard worker, persistent, independent, self-disclosure, an uneducated woman. Although she is an uneducated woman, she can be the inspiration for black woman in America to get the same rights to white people. Both of literary works have the similar characteristics of the main characters. The same characteristic which can be the indicators of woman's emancipation are persistent, self-disclosure, and independent and the victim of woman subordination. The woman's emancipation between both literary works also has differences from education aspect, culture aspect, economic aspect and the cause of woman emancipation movement.*

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## INTRODUCTION

The word "Emancipation" could not be strange in our society. Generally, emancipation can be described as the act of the setting free from slavery, servitude, or restraint from bondage or controlling influence: Liberation as the emancipation of slaves by their proprietors (Webster, 1972:590). Furthermore, woman's emancipation always deals with "gender". According to Cherry, gender refers to the personal sexual identity of an individual, regardless of the person's biological and outward sex. How people define masculinity and femininity can vary based on the individual's background and surrounding culture. Differing societal expectations in different cultures establish the behavioral, psychological and physical attributes that are associated one gender or another. In addition 'Gender relations' are characterized by unequal power. 'Gender norms' assign specific entitlements and responsibilities to men and women - for example, women might be expected to take on caring or domestic duties and remain close to home, while men may be expected to be the main breadwinner, working outside the home, with greater freedom to move around in public places (see at [http://](http://psychology.about.com/od/gindex/g/gender.htm)

[psychology.about.com/od/gindex/g/gender.htm](http://psychology.about.com/od/gindex/g/gender.htm)). Woman's emancipation shows us that there are no differences between men and women in many fields and their social community. The equity between men and women is a central point of what we usually called Woman's Emancipation. Woman's emancipation is a process of liberation. In the process, women try to make their lives more useful in their community. They tend to have another duty beside as a mother or wife. They can be teacher, lawyer, nurse, doctor or entrepreneur. There is no wrong case about it. Women have the same rights, responsibility and duty.

In short, this research discusses about the Woman's Emancipation in Pane's *Habis Gelap Terbitlah Terang* and Walker's *The Color Purple* described by the condition in the society and how gender equality and the portrayals of women and men inequality in *Habis Gelap Terbitlah Terang* and

Walker's *The Color Purple* causing the woman emancipation movement. The analysis will be based on the data which found in the novel and the writer added some explanation and information to support the data.

## THEORY AND APPROACH

Literary study that uses sociology as an approach is a study to search and find the reflection of condition in society in Indonesia and America represented in its setting that can be noticed from both literary works.

Damono (1979:3) notes that sociological approach to literature as a kind of approach which considers social aspects and culture of society in literary work. The main aspect in the sociological approach to literature is by understanding literature as a social mirror. Levin as cited in Elizabeth and Burns (1973:31) further notes that literature is not only the effect of social causes, but also the causes of social effects. Thus, it could be also said that without society, an author will probably find difficulty in getting inspiration to write interesting literary works and without any literary work this stunning society may not be performed outside.

The specific sociological approach that I used in this study is Feminism. Basically feminism was preceded by a perception of inequality towards women position compared to men's in society. Since hundreds years ago, culturally, women had been subordinated or inferior to men so that women did not get the same access in public. Regarding this matter, some experts did many efforts to find out the factors of those inequalities for eliminating and finding a kind of formulation of women's and men's rights equality in many aspects of life, relevant to their own potency as human beings (Sumiarmi, 2004: 58). By using feminism, I found how gender equality and the portrayals of women and men inequality in Pane's *Habis Gelap Terbitlah Terang* and Walker's *The Color Purple* causing the woman emancipation movement.

I also used comparative study method. Stallknecht (1961) states that comparative literature is the comparison of one literature with another or

others and the comparison of literature with other spheres of human expression. While, according to Basnett (1993:1), the simplest answer of what is comparative literature is that comparative literature involves the study of texts across culture, that it is interdisciplinary and that it is concerned with patterns of connection in literatures across both time and space. By using comparative study, I found the data comparison of both literary works and also find out the similarities or differences of woman's emancipation in Pane's *Habis Gelap Terbitlah Terang* and Walker's *The Color Purple*.

## FINDINGS AND RESULTS

### 4.1 Woman's Emancipation Described in Pane's *Habis Gelap Terbitlah Terang*

Emancipation tends to emphasize woman characteristics that can be viewed from their attitude, behaviour, and habit. In this part, the readers are introduced by general situation. It presents the characters, background description, conflicts and also settings as follows:

#### 4.1.1 General Description of Kartini

##### a) Going forward

Kartini is a princess of the Jepara Regents. The grandparents of Kartini is a going forward person, he doesn't mind with the people's censure, he kept doing something good and that is in his mind. He was a pioneering way. After he died, his name was still respected by people. The derivative Tjondronegoro is known as a family that likes to be progress. All his children inherited his father's properties

##### b) Educated and Inspiring

Educated means having an education, especially one above the average, characterized by full comprehension of the problem involved; "an educated guess"; "an enlightened electorate". Kartini's previous school in ELS (Europese Lagere School) when she was 12 years old make she thinks rationally so that it appears the desire to advance women through

emancipation, a struggle that she would strive to make the women get a decent education because at that time, only the noble and men who can be educated as well. The customs and the tradition of the society do not recommend women to get the education. The story later leads us to the introduction of how she started passion for developing education as a form of emancipation of women in fighting by Kartini.

##### c) Persistent

Persistent is someone or something that is stubborn or keeps on going. R.A Kartini is a woman who is very determined to fight her goal, from the beginning until she actually get what she aspired despite various objections and obstacles that confronted her, she remained strong and resilient and not easily discouraged.

##### d) Self-disclosure

Kartini showed her self-disclosure when she was talking through letters with, Stella Zeehandelaar, Mrs. Ovienk-Soer, Mr Van kol and Mrs. Nelli Van Kol and Mrs Abendanon, her pen friends. There were many letters which were sent by Kartini to express her nervousness to promote herself and society so that regardless of the custom of his country to her pen friends.

##### e) Independent

Kartini is a strong woman. A strong woman tends to be independent. It means women are free from the influence, control, or free from the rule of another; controlling or governing oneself. Independent in this novel, means Kartini is not bound by tradition or rules made by people. She can set up and do as they wish, meaning not want to be bound, but do as she wish. If a rules that apply in the heart and not in accordance with her will, then she will not do.

### 4.1.2 Conflicts Experienced by Kartini

#### a) Internal Conflict

Position of her mother as the second wife and the culture of polygamy practiced among the Javanese

aristocracy are the first inner conflicts experienced by Kartini. Kartini inner contradictions against her father's polygamy problem revealed in a letter sent to her friend Kartini, Estella Zeehandelaar. The respect for her father forced her to receive the culture. Like a dilemma, if she would oppose, it hurt him, but if she was going to support it, her mother and other women would be hurt.

#### **b) External conflict**

Kartini lived in an environment that prohibits the noble daughters to leave the house. However, Kartini allowed education in the Netherlands Lower School before she got the seclusion and then married. Only a few people that got education, Kartini had in seclusion at the age of 12 years. Seclusion period was the most severe period in her life. Still in a very early age, Kartini had felt tremendous depression. She growled against customs that harm women, including custom build a bulkhead or separation in the relationship between parents and children. Kartini undergo a period of seclusion from 1892 until 1892. The conflict continued when kartini intended to continue school and asked her father to the permission. Her father did not give her permission when Kartini revealed her desire to go back to school.

#### **4.1.3 Setting Lead to Woman Emancipation in Pane's Habis Gelap Terbitlah Terang**

##### **a) Indonesia and the Colonial System**

Before the colonial rule, Indonesian girls were of course educated informally, supervised by their parents who wanted them to be properly prepare for their role in the workforce and or married life. Girls were after all married early. Although school existed, they were intended for boys, and it was rare indeed for girls to attend them. Most were managed by by religious group, to train boys in reading of sacred texts, since religions were leads by men. This was to change with the establishment of Dutch colonial rule in the Indies. Kartini was aware at that the Dutch colonial era the Javanese especially woman, forbidden to get the education. It was because they did not want to educate people. If the Javanese especially

woman were well-educated, surely, The Dutch could not controlled them because educated people would know what was right for them and what was wrong. They would be skeptic.

##### **b) Subordination of women**

The subordination of women because women always appears in an object, there is a distinction between rights and obligations and how of society that justifies differences between women and men. The subordination of women from women's existence by means of restraint internalize women from themselves and from the stereotype that society and culture. Here Kartini and other women at that time should be inside home and they forbid to go outside such as get the education. The society thought that woman should take household and man work outside.

##### **c) Customs/Tradition and Seclusion**

Customs understood as a set of local tradition of community interaction. In The Encyclopedia of Islam (1991:21) stated that the customs of "custom" or "tradition" society has done repeatedly for generations. In this case, the people in the days of Kartini was also strongly tied to the local customs were very strong. So it was very difficult to leave. Although the era had changed, one of the traditions that were hold tightly in the community in Java at the moment was seclude 12-year old girl before they got married. In other words seclusion was in the tradition of Java.

#### **4.2 Woman's Emancipation Described in Walker's *The Color Purple***

The emancipation of women is not only fighting for the right to be equal with men in terms of education and position in society as in stand by Kartini. As revealed in The Dutch Van Dale about the core of feminism, it indicates a more extended meaning of the word by explaining 'emancipation' as' an endeavor of equal rights, independence, and social fair relations. In this case, Walker tells Celie, as a black woman who fought for the emancipation of woman to free themselves from the discrimination against blacks women at that time. By raising the character of Celie who is confident and hard worker,

persistent, independent, self-disclosure, even as uneducated woman, she can be the inspiration for black woman community in America.

#### 4.2.1 General Description of Celie

##### a) Confident and hard worker

Confidence is generally described as a state of being certain either that a hypothesis or prediction is correct or that a chosen course of action is the best or most effective. Confidence can be a self-fulfilling prophecy as those without it may fail or not try because they lack it and those with it may succeed because they have it rather than because of an innate ability. In other words having strong belief or full assurance. While, hard worker is one who is industrious and diligent in carrying out tasks or duties. Physically, Celie is described as a black woman who is physically not beautiful, cannot have a line again, not good at but capable of working hard.

##### b) Persistent

The persistence of Celie is manifested in people's very attitude against all acts of oppression committed against her. For Celie, whatever happened to her, she only had to survive. Persist is a way for Celie to continue living. Some of the women around her encouraged her to fight and not just survive, but Celie remains at its founding that endure to stay alive.

##### c) Self-disclosure

The *Color Purple* novel was written in epistolary form by a black woman named Celie in the form of letters addressed to God (even in the middle of the novel, Celie's letters addressed to the Lord, and to Nettie, his sister). As befits a daily journal, *Journal of Celie* is written in a first person perspective that Celie's own, marked by the use of the pronoun "I". In her journal, Celie told the story of her life and the people around her. Hence the character Celie is very dominant and painted very complex. Walker emphasizes throughout the novel that the ability to express one's thoughts and feelings is crucial to developing a sense of self. Initially, Celie is completely unable to resist those who abuse her. Celie feels that

the only way to persevere is to remain silent and invisible. Celie is essentially an object, an entirely passive party who has no power to assert herself through action or words. Her letters to God, in which she begins to pour out her story, become her only outlet. However, because she is so unaccustomed to articulating her experience, her narrative is initially muddled despite her best efforts at transparency. Personal and intimate letters which Celie writes to both God as well as to her sister Nettie, the reader is in a fortunate position to experience how her growing independence affects the style and depth of her writing and thinking.

##### d) Independent

Celie's Friendship with Sofia and Shug Avery make her realize that women could fight. Sofia represents the character of the masculine in women; physically strong, able to fight, preferring to work in the fields instead of taking care of the house, and did not want to be regulated. By looking at Sofia, Celie slowly began to have a desire to fight as well as Sofia. Of Shug Avery, she learned that every person is entitled to be happy. Celie also learned that women should stand on their own two feet and not depend on other people.

#### 4.2.2 Conflicts Experienced by Celie

##### a) Internal conflict

Celie is the main character in this book although there are a lot of other characters that play a big part. The internal conflicts in Celie's life are when she struggles with her inner anger towards the men in her life who have abused her. She has mentally been hurt by people telling her that she was dumb, ugly, and black who would never go anywhere in life. Celie is also not sure if she believes in God anymore. It was because when she felt that the only way to persevere was to remain silent and she just wrote a letter to God to express her feelings and she believed that the only one who can help her was God. By the time, Celie feels that God did not exist because He could not help her anymore. Celie felt that she lost everything. And God only answered the prayers from the white people.

### **b) External Conflict**

There is a "man vs. man" conflict that begins the novel as Celie is abused at home and again in her marriage to Mr. \_\_\_\_\_. Her external conflicts are when her husband and father beat her and she never once fought back. Celie is consistently abused verbally, physically, and sexually. It can describe by the introduction that Celie is fourteen years old when she writes her first letter to God. While her sick mother goes to see the doctor, her father, Fonso, rapes her saying.

### **4.2.3. Setting Lead to Woman Emancipation in Walker's *The Color Purple***

#### **a) America and Patriarchy culture**

In the black family life, woman is more subordinated than man. "It is called as patriarchy structure. It describes the structuring of society on the basis of family units, in which fathers have primary official responsibility and ruler ship for the welfare of these units. Patriarchy puts women in the "cage" since its priority is men. It creates the different role for both men and women, and it buries all women's abilities to grow up as human being (Noerhadi, 19896: 98-99). The differences in roles between men and women are not supposed to occur because of the different biological anatomy. Furthermore, in some cultures slaves were included as part of such households.

#### **b) Subordination of Women**

Woman associated to children, organize family meals, wash clothes, clean house, chop wood, and carry water. It means that women are only the subordination to men. They had no authority to decide anything not even for themselves. They always had to be submissive to men as men had the control and power. Men were considered to have the dominant position while women's position was under the domination of men or the subordinate of men. African-American women faced the heavy life although they are in their own home. Even, they often bore children every year, leaving them weaker and more vulnerable to illness. In another hand, men take

the superiority among their women. They often abused their women by giving them the responsibility for assisting the household running such as cooking, washing, etc. The miserable condition of Afro-American women has been depicted by Afro-American women writers such as Alice Walker's *The Color Purple* to portray the condition of Afro-American women in American society. The novel has obtained many comments concerning with its interwoven theme; feminism, religion, racial issues, and also the African experiences.

#### **c) Racial Discrimination**

The norms of America, and indeed in most Western thought and historical Christianity, have been set by the White, Western, and male thinking. The historical struggle which both women and racial minorities have suffered in America is predominately the history of those hang-ups. Black women have been suffered from the years spent doing white women's housework and child-raising from being constantly demeaned because of white standards of beauty and gracefulness. While, black woman always considered as labor and black people forbade entering the school. They always separated with white community even in a church.

### **4.3 The Similarities between Woman's Emancipation in Pane's *Habis Gelap Terbitlah Terang* and Walker's *The Color Purple***

After analyzing woman's emancipation of the two different cultures, the writer made a comparison. Some similarities and differences between them were found. The similarities between those two will be discussed first. If we do paying close attention to the characteristic of Woman's Emancipation describe in both of literary works, we would get some points in woman's emancipation that are similar. The same characteristic and indicators about woman's emancipation. There are many indicators should be owned by woman emancipator. They should be a strong woman. Both of emancipators have this character: Persistent, Self –Disclosure, Independent, and The Victim of Woman Subordination.

**4.4 The Differences between Woman’s Emancipation in Pane’s *Habis Gelap Terbitlah Terang* and Walker’s *The Color Purple*.**

Apart from the similarities mentioned above, the woman’s emancipation between both also shows numbers of differences. After doing a comparative study to the indicators and characteristic of Woman’s emancipation, the writer found some differences as mentioned in the table below:

**4.1 Table of the Differences Aspect of Woman Emancipation in Pane’s *Habis Gelap Terbitlah Terang* and Walker’s *The Color Purple***

No	The Differences Aspect	Pane’s <i>Habis Gelap Terbitlah Terang</i>	Walker’s <i>The Color Purple</i>
1.	Education	Kartini as a teacher	Celie as an entrepreneur
2.	Culture	Indonesian Colonial System	American Patriarchy System
3.	Economy (Family Background)	Kartini as a member of an Aristocracy	Celie as a member of a lower class
4.	The Cause of Emancipation Movement	Emancipation to fight against custom and tradition.	Emancipation to fight against racial discrimination

**CONCLUSION**

Emancipation described as an endeavor of equal rights, independence, and fair social relations. The emancipation of Kartini means a revival of the women struggle through education. The characteristics can also support women to make a change in their environment to get a better education and also same perception from society towards women. While, Celie as black woman emancipator, Celie wants to fight against racial discrimination to raise society view towards black woman, and also to be the inspiration for black woman community in America to get the same rights with white people. The characteristics can also give and raise black woman to gain their independence to live their life through entrepreneurship.

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