

Sasak Woman's Dignity: The Representation of Lombok in the Novel *Sri Rinjani*

Dharma Satrya HD

dharmasatryahd@gmail.com

Universitas Hamzanwadi

Abstract

This article discusses about the representation of Sasak woman in a contemporary novel entitled *Sri Rinjani*. This article explains how Sasak women are described in the novel *Sri Rinjani* and explains the production source of that description. This article used representation theory which combined two approaches: semiotic approach and discursive approach. Through those two approaches, representation theory can theorize the practice of meaning production and knowledge about Sasak woman. The analysis showed that Sasak women struggle their dignity as a woman. *Rinjani* and Malaysia was mobilized to construct the meaning of woman. *Rinjani* as a Sasak's cosmological centre was used to justify the action to struggle the dignity of Sasak woman. Dignity cannot be reached even by money. Malaysia only gave pain. Malaysia did not give happiness, but only gave pain. *Sri Rinjani's* effort in achieving dignity was helped by a rich Sasak man, who was in the same age of his father. For the dignity, she marry with Pak Kamil, so the kindness was give as husband and wife. Dignity cannot be achieved by the effort of Sasak woman herself, but also by the contribution of Sasak man. The effort in achieving dignity was the construction of Sasak woman in 2000's until now.

Keywords: Sasak woman, *Sri Rinjani*, dignity

Introduction

Contemporary Indonesian literature focuses in the things related to ethnicity which is represented in Indonesia literacy. Contemporary Indonesian literature becomes a space of ethnicity to be discussed. Subardini (2011) observes the stratification of Balinese people in the novel by Oka Rusmini. Suroso (2011) discusses the nobility of Java in seven Indonesian novels. Wildan (2013) and Suwignyo (2013) focus on the local wisdom contained in Indonesian novel and poetry. Hardiningtyas (2015) realizes that *Bumi Manusia* novel is related to javanese culture. A research towards *Bumi Manusia* novel previously interpreted in the context of post-colonialism, not in the context of ethnicity. Kurnia (2015) do the same thing, that is by reading Andrea Hirata's in the context of ethnicity. Andrea Hirata's work represents the local colour of Melayu (Kurnia, 2015).

Wijanarti proposes different thing compared to the ethnicity mentioned above. Wijanarti (2015) sees the problem of nyai in the Borneo folklore. Nevertheless, the folklore is articulated in the context of Indonesia's culture because it uses Indonesian. Nyai is represented as a beautiful and smart sasak woman, who can also be a leader (Wijanarti, 2015). Satrya (2018; 2019) describes Lombok in a contemporary indonesian literature. Lombok is described in Indonesian literature in the context to resist the feudalism and capitalism (Satrya HD, 2018). In those contexts, the alternative perspective is romanticism (Satrya HD, 2018). Romanticism in Lombok-Indonesian Literature is different with the romanticisms proposed by the literatures of Balai Pustaka Baru. Romanticism in the novel *Opto Ergo Sum* with the standard of refusing the unification (Satrya HD et al., 2019).

In this article, the Contemporary Indonesian literature in the context of ethnicity is explored by raising the issue of Sasak women in the novel *Sri Rinjani* by Eva Nourma. Sri Rinjani strives her dignity as a woman. Sri Rinjani's struggle for dignity was placed in the context of relations between the two countries, Indonesia and Malaysia. Sri Rinjani obtained the dignity through education by earning a bachelor's degree. To get a degree, Sri Rinjani's father became an Indonesian Worker in Malaysia. Malaysia is the only hope for solving their financial problem. Unfortunately, Malaysia is not giving happiness. Otherwise, it remains pain. Sri's father died in an accident. This condition complicates the situation of Sri Rinjani and his mother. His life then depended on Pak Kamil, his father's best friend. Feeling indebted, Sri Rinjani's mother questioned Pak Kamil's kindness, whether the kindness was sincere or not. For Pak Kamil, that kindness was an attempt to repay Sri Rinjani's father for being saved when he was stranded on Gili Kondo when he went fishing. However, because that kindness continues to be questioned, then Pak Kamil wants to marry Sri Rinjani so that Nur no longer feels indebted. Feeling indebted, finally she allowed Sri Rinjani's marriage to Pak Kamil. The marriage was perforce accepted by Sri Rinjani. She accepted the marriage as a way to reach her dream to become a dignified woman and then she can provide decent education for children in Selayar Village.

The novel puts Sasak women in the hands of men. Sasak women's struggle for dignity is not a struggle against male domination, but a struggle against poverty. Education is assumed to be the only way to get out of poverty. By becoming Pak Kamil's wife, the path to realize her dreams is clearly visible. The dignity of Sasak women is not dignity that can be achieved alone. Sasak women need help from Sasak men, not help from Malaysia. Ringgit is not a solution, but a source of grief as said by Haris (2002) hunting ringgit, sharing poverty.

Theory and Method

To explain the representation of Sasak women in Sri Rinjani's novel, this article uses the representation method in the perspective of cultural studies. Conceptualization is conceptualized into two approaches, namely semiotic approach and discursive approach (Hall, 1997). The first approach assumes that the language used in Sri Rinjani novel consists of open-ended markers and markers, which in Barthes's term is called as mythology. Representation is defined as the production of meaning through the language (Hall, 1997). The second approach assumes that Sri Rinjani's novel is a discourse. The first approach requires the classification of data in the form of sentences and paragraphs in the novel that provide information about Sasak women. The second approach requires discourse data. Discourse data in the form of articles or books obtained by literature study. The data are related in their analysis. Because the first approach tries to find meaning, the second approach tries to find the source of meaning. In connecting the two, the researcher's position as a Lombok person plays a minor role in explaining the relationship between the results of the analysis. The results of the analysis are explained based on a hierarchy of data, from novel analysis to discourse analysis, from meaning to discourse.

Findings and Discussion

Meaning Mobilization of Rinjani

Rinjani is the name of a mountain in Lombok. Gunung Rinjani is known as the cosmologic centre of Sasak people (Fathurrahman, 2017). Mount Rinjani is located in northern side of Lombok Island. Nevertheless, north in the perspective of Sasak people is a representation of civilization. North in Sasak language is *daya*. The opposite of north is south. *Daya* is opposite to *lauq*. Lombok civilization lies on those directions. In *daya* is

found the oldest mosque and in *lauq* is found the oldest tomb. *Daya* means mount and *lauq* means sea. If *daya* is equivalent with mount, so *lauq* is equivalent with sea. The movement from *daya* to *lauq* is the movement from live to dead, because *daya* symbolizes the civilization while *lauq* symbolizes death. The initial phase of life is mount, so mount is a representation of life, representation of a mother. Sasak people often say *Gumi Sasak*, *Gumi Nine* (woman). Because the representation of origin and the representation of place are the woman, so the origin of Sasak people is woman. Therefore, Dewi Anjani who becomes the queen of genie in Mount Rinjani becomes the origin of the life in Lombok.

The meaning of Rinjani is mobilized in the novel *Sri Rinjani*. Rinjani becomes the name of the poor Sasak woman who tries to achieve the dignity as a woman.

If you really proud of Mount Rinjani. O father, you always give me a secret which I should find the answer by myself. Ehm. Maybe you are confused to decide the best name for the beautiful child who was born. At least, beautiful considered by herself, then father takes the word *Sri Rinjani* to express all beauties around him (Nourma, 2011)

Sri Rinjani (Sriri) interprets that the name given by her father is the name which represents the beauty, a prideful name. The beauty of Mount Rinjani is a beauty in natural definition. People of Selayar village, the hometown of *Sri Rinjani*, still exist naturally. As a woman, as the origin of Dewi Anjani starts a living in Lombok, Sriri initiates a civilization in that village. Yet, the beauty expected is a beauty in the natural definition, not in a cultural definition.

Hunting Ringgit, Chasing Dreams

The novel tells the condition of society in East Lombok, specifically in Selayar village. The novel describes that the condition of people in that village is really poor. The citation below shows the poverty of people in the village.

In the evening, many mothers and her daughters usually collect black rocks on the coastline. It is the main livelihood of the majority of people in Selayar village. Selayar village is a small village but elongated following the direction of the sea. Selayar is located in the eastern edge of south Lombok. From Selayar, the face of the western Sumbawa looks like *sepenggalah dari daratan*. It is normal when shirtless children in Selayar village always dream of crossing the sea, then perching in the foot of mountain in Sumbawa Island which looks like a wall in the edge of the sea. Then, boasting Lombok Island from there. Only can boast. Many villagers of Selayar work as pumice miners and black rock miners. It is a routine which should be done to survive (Nourma, 2011).

The poverty of people in Selayar village is caused by the kind of job they do. People commonly collect and break the rocks as the main occupation there. That job is done by women and children. The job is the only way to survive. Whereas, the profession of the men is not clearly described in the text. The narration only focuses on the occupation of women. The citation below overviews Kutipan berikut ini menyoroti perempuan dengan fokus pada cerita si ibu.

A piece of mother's story from the past. She is a beautiful woman who grows in poverty. After all, everything is left only pain. Although in her face was described only a fortitude of a woman. A village woman who was taught the obedience by her beloved tribe. The obedience to the nature and everyone who accompanies her to draw the life.

Then, she grows as a woman for her nation, and as a mother for her children who silently really admire her. O mother and Selayar (Nourma, 2011).

The poverty of society is connected to the pain and fortitude in life. Every poor person feels the pain and everyone who feels the pain should be able to have fortitude in living. The fortitude and pain are experienced by a mother in growing up their children. The fate of the mother, ibu Sri Rinjani, describes the fate of Selayar village.

In that village, mother grows as a village woman. Really as a villager. The rock breaker woman. Should be a rock breaker. As if only rock exist in front of her face, which can give income to decrease hunger. Very bitter fate. Extremely bitter. Which is like or not should be done to survive (Nourma, 2011).

Living in poverty is a reality that should be faced by ibu Sri Rinjani. The villagers should live a poor and pitiful life. Whereas, there are other kinds of job which can possibly selected, but the problem is about the structure. Poverty is a problem of social structure. Social condition of society in Selayar village is divided into two classes, capital owner and labour. All rocks collected by women in Selayar village is bought by capital owners. People with no capital only have choice to be rock labour. What about men in Selayar village if the women become the rock breaker?

In the meshes of poverty which shackles her whole life, mother marries father who comes from Perigi village. Such a beautiful moment when they first met in *bau nyale* tradition at Kaliantan Beach. The tradition which becomes a humble party who can attracts a thousand people in Lombok especially Sasak people who are very identical with this tradition (Nourma, 2011).

Sri Rinjani's father, who comes from Perigi village, meets Sri Rinjani's mother on the tradition of *bau nyale*. The tradition of *bau nyale* is functioned as the love seeking tradition. Kaliantan Beach is always crowd of visitors, especially in the celebration. The beach is identical with the tradition of *bau nyale*, because on that beach, the ritual of *bau nyale* is conducted. This ritual is held through the activity of sending rhyme and catch the worm in the sea (Ecklund, 1977). The way to escape from poverty is by hunting ringgit to Malaysia.

It cannot be denied that I start new hope from Ringgit since her father's leaving, only to chase a dream to the beautiful places. So that I can find the civilization of human in other advanced countries (Nourma, 2011).

Sri Rinjani's father went to work to Malaysia to fund pergi ke Sri Rinjani's education. The better hope and dream seem to be provided in Malaysia. His father's departure to Malaysia by high expectation to gain much money to fund Sri Rinjani's education.

"Father, this is Sriri." My voice is flat and cold. Mother definitely disagree with my attitude. "Sriri, father will be home soon. Forgive father if I had sent news to you. I cannot go anywhere freely here, because i am worried about my legality. So I have to be aware. Many friends of mine had been arrested because have no legal document. Becoming an illegal worker here feels like a hell, Sriri. Almost every night, polices arrest the illegal workers. For the safety reason, I choose to stay at forest. But, I am not alone. Many workers from Lombok, Java and Sumatera also stay here. Even, there are workers from Burma and India. My boss is kind hearted. He is a Chinese (Nourma, 2011).

Between the hope and reality is inversely proportional. Malaysia cannot solve the problems. Otherwise, his father got the new problems. In Malaysia, Sriri's father (Sri

Rinjani) got the problem because his contract was expired so his status turned into illegal worker. That condition forced him to live miserably in the forest. The worst thing is, he failed to bring his first mission for going there, to fund Sriri's education.

Meaning Mobilization of Malaysia

Malaysia is mobilized in the context of modernity. Mobilisasi makna Malaysia represents the condition of the thought of Sasak people. The fact that the migration of people to Malaysia has become the system of knowledge of Sasak people which assume that ringgit can help to realize their dreams and solve the problems. That knowledge system is only exists in the poor people's knowledge system. Poverty forces people to be workers in Malaysia. Haris states the migration factors of Sasak people to Malaysia. The main factor is the lack of job opportunity and low wage (Haris, 2002; Tamtiari, 2016). The illegal workers from Indonesia until 1980 were 350.000 people (Haris, 2002). Meanwhile, the legal workers in were 313.312 people (Yuniarto, 2015). The percentage of illegal workers from Indonesia is 13,2 percent (Triantoro, 2016). Malaysia is described as a country which provides the job opportunity with high salary. Many sasak people can achieve their dream because they successfully work there.

The Effort to Achieve Dignity

Achieving high education is Sriri's dream. To be a scholar, become a teacher is Sriri's dream. Nevertheless, can she really achieve her dream after all things happened to her father?

Father only remains silence. The voice of wind once comes making my ears uncomfortable with that really strange thing. "Sriri, I had promised you that you will have high education and become a teacher as your dream. I need you to be patient. Save the money that I will send to next month you. I think it is enough to enrol in a university. It is ok if you enrol at second period. I want to see when I back home later, you had already graduated" (Nourma, 2011).

Citation above shows that Sriri starts to save the money from her father in order to collect the fund for education. Her father promises her that she will be able to continue her study.

"Sriri, ask your father to sell those goats. Focus on achieving your dream to be a dignified woman even you live in poverty. I do everything for you, before Yamran needs more than you. Trust me. Have I ever lied to you?" father makes me comfort with his tender voice. He persuades me to be brave and never surrender in achieving all my dreams as we frequently talked in the middle of rice field in Perigi village (Nourma, 2011).

Having an education in university aims to achieve self-dignity as woman. To gain high education is related to the effort in gaining dignity among humans. The higher the education that some achieves, the higher the self-dignity that someone has. The dignity of woman in the novel Sri Rinjani is a dignity in achieving degree and become a teacher. Dignity of human as explained by Faruk (2018) is become an independent subject, a subject which can change the environment. The dignity of human is assumed as a quality to be formed, to be developed, and continuously maintained (Faruk, 2018). Sri Rinjani tries to change her fate and become a woman with dignity through higher education.

Feeling Indebted

Lukman, Sriri's father, feels indebted to Pak Kamil, his best friend. The cost to go to Malaysia is given by Pak Kamil.

My heart is pounding when hearing the news from the richest man in the village. Pak Kamil is really respected by villagers. Besides he often help villagers, pak Kamil is also father's best friend since they were in elementary school. Without pak Kamil's help, father will never touch overseas. yet, in order to keep the honour of family, father guarantee the field that we have. Actually, pak Kamil disagree with the idea, but father dislike to just borrow the money. Pak Kamil understand what father think. He agrees with one condition, the harvest will be divided in half. Moreover, mother can plant anything in the field. Until now, mother is still unable to completely repay the money. Because the money sent by father was allocated to renovate the ugly hut we have. Meanwhile, pak Kamil always refuses to receive our instalment. He always refuses politely to us. Unfortunately, that thing precisely trap us into the never ending kindnesses which are really huge. Pak Kamil suggest us to use the money sent by father to other more important necessities. Then, mother, I , and of course father really feel indebted to him (Nourma, 2011).

The citation shows that Sriri's father has a standpoint. Although they are poor, the honour of family is the main priority. Securing his field to Pak Kamil as collateral for his debt is a form he is protecting his honor. Honored guardianship ultimately pawns for delaying payment of debt. Sriri questioned why Pak Kamil was so kind to his family.

"Then why is your father too kind to my family?" Sailan doesn't seem to support my question. "I don't know, Sriri. My father is kind to anyone." "I have also heard that your father was very close to my father." Sailan paused for a moment with my question. He knows more or less, apparently. Maybe someone has told him about the relationship of my father and his father. Then, Sailan turn the music down in his car. "Your father saved my father's life. While they were fishing in Labuhan Lombok, suddenly the boat that they were riding on was crashing against the waves. Luckily, they were stranded in Gili Kondo. They were stranded for days without any food preparation. "Because my father's body is weak, he has malaria. It is your father who has dispensed medicine for my father. With the drug, my father can finally be saved. In the there, my father promised to do anything to repay your father's kindness." (Nourma, 2011)

Pak Kamil's kindness to Siri's is a indebted feeling because Pak Kamil had been saved by Sriri's father when they were stranded in Gili Kondo. When stranded, Pak Kamil was infected by malaria and Sriri's father saved him. To give him pay back, Pak Kamil frequently help financial problems of Sriri's father, one of them is the cost to go to Malaysia. For Sriri, Pak Kamil already repayed Sriri's father. Pak Kamil and Sriri's father become a best friend. For Pak Kamil, the helps that he gave to Sriri's family is cannot be compared with Sriri's kindness. Yet, is Pak Kamil sincere to help without expect anything?

"Don't hesitate, Nur. I really hope to you. Lukman is a noble hearted person. I know him very well. I would feel very guilty if I had to leave you in distress. Come if you need help. Once again I ask you, never feel sorry for me. I always remember the hard times with Lukman. Without the concoction that he made for me, maybe I could not live until now. God saved me through Lukman's hands. And I always want to repay all that kindness to his wife and children. This is my chance to help you. Once again I remind you, don't let Sriri drop out of college. I know what Lukman aspires to be about Sriri's future. We have talked for a long time about Lukman's wishes for his daughter."(Nourma, 2011).

Pak Kamil wants to return Lukman's kindness, Sriri's father, to his wife and children. Pak Kamil wants to realize Lukman's dream in seeing his daughter accomplish college and become a teacher. For Pak Kamil, he would be a sinner if he did not help Nur and Sriri get out of their financial problems and help embody Lukman's dream. Pak Kamil felt guilty because through the hands of Sriri's father, God saved his life. The kindness of Pak Kamil is interpreted differently by Nur, Sriri's mother. That kindness was understood as an effort by Pak Kamil to get Sriri.

Self-mortgaging: A Strategy of Sasak Woman in Achieving Dignity

Pak Kamil wants to marry Sriri so that all of Sriri's debts are no longer thought to be returned. The citation below shows Pak Kamil's desire to marry Sriri.

Pak Kamil looks at mother. Mother's breathing sound can be heard clearly. She suddenly cursed himself in his heart. Why did he become low because of poverty. "Nur, I want to marry Sriri. Let me be her husband. So you don't need to think about returning what I have given or what I will give to your family." Mother blurted out. She did not expect what Pak Kamil just said. Mother immediately sat up straight. She was not afraid to look at Pak Kamil. ...

"I will not touch Sriri. Do you no longer trust me? Let me help him become what she and her father hope for." (Nourma, 2011).

Pak Kamil wants to marry Sriri so that her mother no longer thinks about returning the favor. By becoming Pak Kamil's wife, Sriri's family's debt of gratitude was considered to be paid off. Pak Kamil married Sriri to help him achieve her goals, becoming what her father had hoped for. Is Pak Kamil's desire sincerely to help realize her dreams?

Luckily, Pak Kamil was in his office, he immediately entered. Mother seemed unwilling to beat around the bush and made small talk. Pak Kamil is watching mom with questions. "Nur, you come one day earlier than the time you promise." Pak Kamil tried to trace. "Yes, Pak Kamil. A day is enough for me to make a decision. I want the wedding to be held as soon as possible. Because I don't want Sriri to leave college for too long." Pak Kamil was stunned for a moment. He tried to believe what he had just heard. "What about Sriri, Nur?" "Make Sriri sure, all this for her future. For her pride. For the honor of his family." (Nourma, 2011)

The citation above shows that the Sriri's decision to marry Pak Kamil was not decided by Sriri herself, but it was also decided by Sriri's mother, Nur. The decision was made because Nur did not want to see her daughter leave college. That decision certainly made Sriri rebel, because it did not involve Sriri in making decision concerning his life.

"What is your purpose in delivering my life to the man whom I should call my father? Where is your compassion, Mother? Oh! I don't want to look into your eyes because I'm afraid to oppose you. Because really Mother, I don't want Mother to be hurt seeing my soul which is due to wanting you to me. "

"Never mind Sriri. Don't argue with mother. You know what you have to do to make your life happy. "" I know you won't mislead my life. But please, mom. Don't make a pit of destruction in my life by choosing the wrong way to make your daughter happy." (Nourma, 2011).

Sriri sued her mother. Sriri did not agree to be married to someone of the same age as her father, especially her father's friend. However, Sriri did not fully oppose her mother's

wishes. For Sriri, marrying a man who deserves to be his father is a ruin. But that does not mean without profit. Sriri in the end accepted and took advantage.

The company which is named PT. Erza Restu also initiates the elite residence in Selong, the place where Sailan lives. Pak Kamil intentionally asks a professional architect to design the house, so it looks classic and luxurious. Besides that, mother also tells me that pak Kamil also already prepared a sufficient land area. Who knows, in the future, I plan to build a place of education for underprivileged children in Perigi village. It has indeed occurred in my desire to build a good place of education for the villagers and residents of surrounding mountain (Nourma, 2011).

Sriri was given a luxurious residence and large land to later realize her dreams. Being a teacher and having an educational institution, where she can educate underprivileged children from her village as her dream after graduating from college.

Now, pak Kamil is officially your husband. If you cannot accept him by your whole heart. At least, you should show some respects to him. That is the thing you should do as an educated woman. And you should know, he has good intention to marry you, my daughter. Even an uneducated Sasak woman can do that easily. There are many Sasak woman who marry without loving their husband because being forced by the condition. Yet, they still become a good sasak woman because they can think logically. They can differentiate the reality and desire. That is a special thing of Sasak woman, Sriri." My mother stares at me deeply. I notice every single word from her, and my hungry disappears (Nourma, 2011).

As an educated woman, Sriri must respect her husband. Her education is not to rebel as a woman but to be a good wife, who glorifies her husband, not wanting equality. A good sasak woman according to her mother's perception is a logical Sasak woman who can distinguish between desire and reality. Sriri wanted the other things, such as to like Sailan, Pak Kamil's son. Yet, the reality that had to be faced was to marry Sailan's father in order to realize her dreams.

"Wait. May I know your reason to marry me? I need an explanation, because my mother does not tell me anything which is logical about this. I want to know so I can accustom myself." My husband was stunned with my question. Tidak lama. He gives me a warm smile. "You deserve to get better life, Sriri. If God allows, I will accompany you to get your dreams. Until you achieve your highest dream. Your father is here watching us, do not cheat on me, Sriri. It is the only thing I ask you. Sailan will cast away anyone if his mother tidak mengizinkan. ...

"I want to marry you and no one can prevent. This is about the promise I made to your father to take care of you, your mother, and Yamran. Trust me, Sriri. There is bad intention in my mind to hurt you. Although you are officially my wife, I do not obligate you to serve me. Because a marriage is more than that. To make you happy and achieve all of your dreams is my priority as your husband now." (Nourma, 2011)

Sriri directly asks the reason why Pak Kamil marry her. Pak Kamil tells that there is a promise to be fulfilled. Pak Kamil promises that he will take care Sriri's family. The way to realize that is by realizing Sriri's dreams. Pak Kamil tries to hide Sriri's status in her colleague, STKIP Hamzanwadi.

"Everything is fine, Sriri. Lecturers and your friends in colleague do not know your marital status. So you can behave appropriately and your secret will be safe." His statement indicates that our conversation has ended (Nourma, 2011).

Her identity as a second wife is classified by Pak Kamil. In the colleague, Sriri is considered as a single woman. Sriri realizes the presence and the sincerity given by Pak Kamil towards her.

A white Toyota Fortuner takes him away from me. A man who is sent by God to me. A man who always makes me perfect as a woman (Nourma, 2011).

Sriri feels that she is truly woman after being Pak Kamil's wife. All needs as woman and student are fulfilled. Sriri tastes a luxurious life and all dreams she has will come true. Live in the sufficiency is a perfect life as a woman. As stated by her mother, Sriri becomes a reasonable sasak woman who can logically differentiate the reality and desire. Sri had obtained the reality that she wanted. The reality that she can continue her education and realize all of her dreams.

Sasak Woman Discourse

In Sasak tradition, women are positioned as marginal group. Sasak women cannot determine their own destiny. In the tradition of nobility, Sasak women must be prepared for an arranged marriage. In the tradition of the people (ordinary people), women are not very valued. Therefore, divorcement in the tradition of Sasak people is very common. Yasin (2008) observes the tradition of divorcement of Sasak people.

The position of women was changing in the 2000s. Women are discouraged as independent individuals. Alfarisi (2004) has seen a movement of women's groups. Dania (2005) tries to dismantle patriarchal domination. Women's voices are trying to be showed in the politics to get legislative seats (Humas Adv, 2008; Wartiah, 2008).

Literature is also the part of that discourse. Zuhairini (2013) discusses the struggle of Sasak women to achieve freedom. Hidayatullah (2016) sees the representation of Sasak women who conduct a rebellion. Sukmawati (2017) shows Sasak women who are open-minded, educated, independent, and responsible. Whereas, Sasak women in Sri Rinjani's novel are not independent. Sri Rinjani married his father's best friend was not decided by herself, but it was decided by his mother. Economically, Sri Rinjani is not independent, because the family's economic needs are fulfilled because of the debt from Pak Kamil. Sukmawati constructed independent Sasak women through her research. Mahyudi (2018) constructs romantic Sasak female poets on a diction basis.

Sasak women's discourse changed from tradition to humanist. Women's discourse in the media as shown by Alfarisi, Dania, and Wartiah is a feminist discourse. Women's rights must be equal to those of men. That similarity is brought into the area of politics. Disocurse literature is the part of that discourse. Hidayatullah, Zuhairini and Sukmawati constructed independent women. Hidayatullah interpreted the rebel Sasak woman when analyzing the novel *Perempuan Rusuk Dua*. Sukmawati interpreted Sasak women as an independent individual when analyzing Sri Rinjani, whereas Sri Rinjani was not an independent woman.

Humanism discourse dominated the meaning of Sasak women in the 2000s to 2010s. That era was the fig of native sasak person's leadership. Sasak person who became the first governor was Lalu Serinata (the period of 2003-2008) and the second was Zainul Majdi (the period of 2008-2018). The leadership of native discouraged Sasak women in development, while Javanese leadership ranked Sasak women as the most marginalized group. Java represents Sasak as male, while Sasak represents Sasak as female. The discourse reached the climax in the election of the governor of West Nusa Tenggara in 2019. Where 2019 is considered as a moment of revival of Sumbawa ethnic and woman.

Conclusion

Novel Sri Rinjani mobilizes the meaning of Mount Rinjani and Malaysia in constructing the meaning of Sasak women. Rinjani as the origin of civilization is used to justify the action taken by Sasak women. Sri Rinjani acts on behalf of the better civilization of Sasak people. She desires to be educated woman and give decent education for the society in Selayar village. In achieving her dream, Malaysia is mobilized as the means. Sri Rinjani's father become a worker in Malaysia. The effort to achieve her goal through ringgit is unsuccessful. In fact, hunting ringgit leaves pain. Sri Rinjani's father passed away because of an accident in Malaysia. The dream to be dignified woman can be realized by becoming Pak Kamil's wife, his father's friend. Pak Kamil repay Sri Rinjani's father by fulfilling the needs of his family, including funding Sri Rinjani's education. Marriage is the only way to make Sri Rinjani's mother comfortable with Pak Kamil without feels having any debts. The predicate of a dignified sasak woman can be achieved by marrying a wealthy sasak man. Sasak women struggle not to fight male domination, but to fight poverty. In that context, women are described as independent. Modern discourse dominated the meaning of Sasak women in the 2000s and 2010s. Discourse was produced by the regime of nobles and tuan guru. The regimes of the aristocrats and tuan guru marked the revival of the Sasak ethnicity. Women's discourse reached its peak in the 2019 governor election with the elected governor was from Sumbawa and woman can act as the vice regional leader of West Nusa Tenggara. 2019 is the year of the awakening of Sumbawa and women.

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