Ideology of Liberal Feminism in “Habis Gelap Terbitlah Terang” and “A Doll’s House”

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BACKGROUND of the STUDY

Liberal feminism is one of many feminism flows that can be solve the problem of differentiation between men and women and as also as a power for women to eliminate it and get their justice and also to be equal.

The dream of liberal feminism is to get same right as the same as like men can joy for women, such as: education and opportunity (John Stuart Mill and Harriet Taylor, 19th century).
PROBLEM of the STUDY

1. What are the SIMILARITIES and DIFFERENCES of ideology of liberal feminism in struggles of R.A. Kartini and Nora to get their rights?

2. What are the PURPOSES that R.A. Kartini and Nora want to realize through her ideology of liberal feminism?
AIMS of the STUDY

1. To find out the similarities and differences of ideology of liberal feminism in struggles of R.A. Kartini and Nora to get their rights.

2. To find out the purposes that Kartini and Nora want to realize through her ideology of liberal feminism.
METHODS of the STUDY

The first is a book entitled “Habis Gelap Terbitlah Terang.” This book is the collection of Kartini’s letters that written by her at the teenager age to her friends in Netherlands at her seclusion time. The letters today can be enjoyed by readers with a more convenient because Kartini’s letters are already booked. The first time the letters were booked by Mr. Abendanon, friends of Kartini in Netherlands in 1911. At the beginning the book used Netherlands language until finally the book translated into Bahasa Indonesia by Armijn Pane, and published by Balai Pustaka in 1938. The book has 267 pages containing of the story of Kartini’s life, Kartini’s family stories ancestry, Kartini’s struggle to reach her dreams by her ideology of feminism, and also the illustration and description of Kartini’s family and hometown.

The second data is a play entitled “A Doll’s House.” This play script is the translated play script from the origin language that is Denmark language. The play uses second language that is English. The translator named Henrik Ibsen and given title in his play with “A Doll’s House” that it is from the origin title “Et Dukkehjem” in the 19th century. The play is significant for its critical attitude toward 19th century marriage norms. It aroused great controversy at the time, as it concludes with the protagonist, Nora, leaving her husband and children because she wants to discover herself. Ibsen was inspired by the belief that “a woman cannot be herself in modern society”, since it is “an exclusively male society, with laws made by men and with prosecutors and judges who assess feminine conduct from a masculine standpoint” (Women Rights, 18th century).
METHODS of the STUDY
Data Collection Procedures

1. Reading the whole book of collections of Kartini’s letters that she wrote to her friends in Netherlands and reading the whole dialogues from a play script. Reading overall the letters and the whole dialogues written by Kartini in the translation of the book by Armijn Pane titled “Habis Gelap Terbitlah Terang” and in a translation play script by Hendrik Ibsen titled “A Doll’s House” then understand the purpose the contents of the letters and the dialogues.

2. Finding some evidence that show the ideology of liberal feminism conveyed by Kartini and Hendrik Ibsen as he transferred to the characters from the sentences that can be found in the letters and in the dialogues.

3. Classifying the data into the kind of ideology as mentioned in the theory that is liberal feminism.
METHODS of the STUDY

Data Analysis Procedures

1. Understanding the sentences or statement and the dialogues from both of objects data that are from the letters of R.A Kartini and dialogues of characters in the play to get the ideology of feminism based on the theories about feminism.

2. Analyzing the data by using the theories of liberal feminism based on the theories about liberal feminism.
The old tradition that is applying by people during a long time ago is always made bad perception between men and women. Then it is to be a bad culture. It was described by Kartini in her letter.

“Bukankah acapkali kudengar seorang Ibu berkata kepada anaknya laki-laki, bila dia jatuh, lalu menangis, “cis anak laki-laki menangis tiada malu, seperti anak perempuan!” Anakku, laki-laki maupun perempuan, akan aku ajar, supaya menghargai dan pandang-memandang sama-rata, makhluk yang sama, dan didikannya akan kusamakan benar; yakni tentu saja masing-masing menurut kodrat kecakapannya…” (p.75).
The sentences above describe the wrong tradition in learning children from the mother at the time. It gives the bad effect, and the result is the differences between girl and boy at the earlier. It is also the exploitation and violences to women.

Kartini realized the condition that is wrong from her culture where the girls always look out as the weak people. Kartini who has a dream to be a mother too, she will give solution for that problem. In her letter Kartini was maid something.