

Conflict of Forced Marriage in Novel *Katresnan*

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Abstract: This research aims to explain how the conflicts of forced marriage in novel *Katresnan*. This research uses a theory which submitted in the book of Panuti Sudjiman entitle *Memahami Cerita Rekaan* 1988 it presents an analysis of interrelationships of the structural elements of the story including plot, character-placement as well as the setting for a theme. This romance themed novel tells about conflict between children and parents. These conflicts occur because the thoughts of parents and children are not aligned with.

keywords : novel, *katresnan*, conflicts.

1. Introduction

Writing is in the form of fiction and nonfiction. According to Websters The New Collegiate Dictionary (1959:308), the word fiction is derived from the Latin *fictio*, *fictum* which means ‘to form, create, make, create’. Etymologically, the word fiction in Indonesian can be defined as ‘something made, something created, and something imagined’. In the book *The Basic Principles of Literature* in “The American Collage Dictionary”, readable information from fiction is a branch of literally works-imaginative narrative works, in the fom of prose; works of type, such as novels or fairy tales; something that is held, made up or imagined, a story composed.

This research, is to discuss about the forced marriage conflict contained in the novel *Katresnan*. Based on the readings of researchers on forced marriage, most of the stories about forced marriage conflicts that occur between the younger generation and the older generation are won by the older generation, while the younger generation always gets misery, as it does in the novel *Tresno Toh Pati* essay Any Asmara, a novel that tells forced marriages resulted in a pair of lovers tormented to death by suicide. I research was to find out whether the forced marriage conflict that took place in the *Katresnan* novel was also won by the parents or not.

2. Research Methods

The Method used in this research is descriptive method of analysis, research method is done by describing the facts that exist, then prepared in the analysis. This research used the theories contained in Panuti Sudjiman booklet entitled to ‘*Memahami Cerita Rekaan* 1988’ which presents a study of the relation of structural elements of story such as plot, figure and character, and background

3. Conflict of Forced Marriage in the novel *Katresnan*.

3.1 Definition of Forced Marriage Conflict

In Kamus Besar Bahasa Indonesia, marry means marriage between man and woman to become husband and wife, while force is action that requires someone to do something. If the two words are combined with forced marriage means a marriage that is carried out not on their own. Forced mariages have been rampant in Indonesian culture since ancient times and mostly happens to woman. The event



was also briefly mentioned in the novel *Katresnan*, in which a girl is forced to marry a person. Hearing the word forced marriage may already be predictable that a child would surely be submissive but it does not happen in the novel *Katresnan*.

3.2 *The Cause of The Conflict*

Katresnan novel contains a woman's main character, Mursiati, who has a conflict with her parents about marriage. Mursiati's character is told to be forcibly married to a man of his father's choice. The factors causing the conflict are due to the following :

3.2.1 *Parent Factor*

A conflict will not be possible if there is no cause. One of the factors causing the conflict in *Katresnan* novel is due to the parents of Mursiati, especially father. Mursiati less than modern looking parents became one of the triggers for the conflict in *Katresnan* novel. The conflict begins with the urging of both parents to ask Mursiati to get married. This can be proven from the following quotation text :

-Anuju sawijining dina ing wayah bengi sirep bocah, bareng Mur wis ana ing omahe wong tuwane dhewe, diajak menyang kamar dening Bapak lan Ibune. Ing kono Bapakne calathu mangkene, "Mulane kowe dakundang mulih banget – banget, sajatine mangkene. Kowe rak iya wis rumangsa dhewe, yen wis gedhe sarta wis wayahe ngladeni wong lanang. Saka panjalukku, kowe nyopota". <.....>

Translation :

-One a day when bedtime for children, as Mur was in his own parents house, he was invited to the room by his father and mother. The father talked like this," because you ask for home is actually like this. You'll definitely feel yourself if you've grown up and it's time to serve the men. My request, you let go. *-Ibune nyambungi, " iya ta Ndhuk, tekan samono rak wis tutug anggonmu nyambut gawe, awit satemene wis akeh sing nakokake marang awakmu". <.....>*

Translation :

-His mother added,"yes *Ndhuk*, until now is not it satisfied you work, in fact many have asked about you. *-Ibune celathu " Wong wolulas taun kok durung wayahe. Gek mestine yen wis umu pira ? Saka panimbangku, umur samono iku wis ketuwan, awit lumrahe umur limalas utama nembelas."*

Translation :

-Her mother spoke "people are already eighteen years yet. Than what if age ? According to my consideration, that age is too old, as it is usually at the age of fifteen sixteen.

The text quotations above show that the Mursiati's father wanted his son to let go of his job and get married soon because there are many young men who ask and apply for Mursiati. The thought of Mrs. Mursiati who thinks that the age of 18 is too old to not get married also bothers and Mursiati. In addition, the selfish nature of mother Mursiati's father further sparked a conflict between parents and children in *Katresnan's* novel This can be seen from the following quotation text :

-Bapakne kang mangsuli, " sing kira – kira daktampani yaiku putrane Mas Mantri ing Tulungagung, kang saiki dadi klerk ing kantor pos Surabaya. Iku dhek biyen iya sekolah MULO kaya dene kowe. Bayare saiki wis satus seket rupiyah. <.....>

Translation :

-her father answered ," what i would expect to receive is the son of mas Mantri in Tulungagung, who is a clerk at the Surabaya post office. That was once a MULO school like you. The pay is now one hundred and fifty rupiah.

-Ibune celathu,” Lo, aja kaya mangkono. Awit bocah wadoniku weruhe mung kudu manut. Sing wajib milihake rak wong tuwa. Anggere wong tuwa wis padha dhemen, ya wis.”

Translation :

-her mother spoke,” look, do not be like that. The girl is only to be obeyed. The one must choose is the parent. If the parents already like, yes already.

-Bapakne nganti kepeksa marani manehkaro Ibune menyang Madiun. Satekane ing kono, anake uga disengeni akeh – akeh. Cekake gelem ora gelem, Mur bakal dikon nglakoni karepe wong tuwane, jalaran wirang banget upama mbalekake rembug kang saka Tulungagung.”

Translation :-her father was forced to come again with his mother to Madiun. Once there, his son was also scolded out. In short, inevitably Mur will still be told to run the wishes of his parents because it is very embarrassing to cancel the results of the discussion of Tulungagung.

The text quotations above shows the character of the Mursiati parents. It seems that Mursiati's parents are very selfish, deliberately decided to choose a husband candidate for their child without asking for an opinion or a prior response from the child. They simply accepted the application from Mr. Mantri's son in Tulungagung. The acceptance is based on the son of Mr. Mantri who is well established and the same alumni MULO as Mursiati. The mother thinks that if the marriage is canceled it is the same as he is embarrassing himself in front of the community. Because the application has been accepted and both sides of the family already have discussion about the wedding day, then like it or not Mursiati should agree with.

3.2.2 Child Factor

The second factor causing conflict in *Katresnan's* novel is from the main character, Mursiati. Mursiati whose background is a highly educated and intelligent woman with a modern mind does not pay attention to the arranged marriage for her so that the conflict arises. This can be seen from the following quotations:

-ng saiki Mursiati ngira, yen bakal ketutugan karepe, mulane bungah banget. Wiwit nalika iku banjur luwih mepeng sinaune, nganti kancane nunggal saklas ora ana sing nyandhak kapinterane. Cekake, dadi nomer siji. Gurune sangsaya banget trisnane, mulane iya digadhang – gadhang banget anggone arep nglebokake MULO.[.....]

Translation :

-Currently Mursiati thinks if she will fulfill his wishes, then very happy. Since then he is more eager to learn until his classmates no one exceeds his intelligence. In short Mursiati change number one. The teacher is getting more and more unfortunately. Than that will nominate entering Mursiati MULO/

-Anuju sawijining dina tanpa timbalan, yen dina esuke supaya mangkat. Mursiati wis ketampan mlebu MULO lan oleh tuntungan bayar saka Nagara.

Translation :

-one day without the need to procrastinate if the next day Mursiati must depart. She has been accepted into the MULO and received a payment from the state,

-Bapak utawi Ibu, manawi kula kadhawuhan enggal – enggal ngladosi tiyang jaler dereng kajeng, awit ing wekdal punika ukula saweg wolulas taun. Dados dereng wancinipun.”

Translation :

-father or mother, I have no desire to serve men, I am only eighteen now.

-Inggih sapinten dukanipun Bapak tuwin Ibu, kula matur, bilih saking pangaraosipun manah, kula mboten saged dherek kersanipun Bapak.

Translation :

-How angry you and mother are, I receive, if from the feelings of the heat, I can not follow my father's wishes.

-Awit manawi kula yektos dipunroda peksa, kaangsalaken lare ingkang kula mboten remen, punika pasasat dipunpurih boten rukunipun.

Translation :

-can be proved if I am forced to marry the one I do not like, it will not bring harmony.

The above quotations are a reflection of Mursiati's character. It can be seen that Mursiati is a smart and modern minded woman. He does not want to rush into marriage at the age that is not mature to become a wife. Mursiati, who disliked her matchmaking with a stranger against the wishes of the tuaya. Despite having to deal with his own parents, Mursiati still does not want to marryage will not make the gamily get along.

Having seen the discussion of the nature of Mursiatis's parents and the Mursiati characte above, it can be concluded that the casual factor of the forced marriage conflict in *Katersnan's* novel is about thought between parent and child that is not aligned. Mursiati's ancient thought and modern. Mursiati ancient thought provoked a conflict. A well educated and intelligent Mursiati does not necessarily take for granted the arranged marriage for him. In addition to not love the prospective husband of her parents choice, the age 18 years which she thought immature to marry also become one of the reasons why she refused matchmaking. Mursiati remained steadfast with her stance despite being constantly coerced by her father. While Mursiati's father who has received the application of a child Mantri continues to persuade he son to follow his orders because she will bear the embarrassment if the planned wedding is canceled out of hand. Because of both equally hard and no one wants to budge, there is a growing conflict.

3.3 Strategy and Solution

There is no problem that can not be solved, as well as the poblems that occur in the novel *Katresnan*. The problemsthat occur in this novel *Katresnan* concerns parents and children. During the face of the problem, both parties who experienced initial conflicts no one wants to budge. Mursiati insisted on rejecting the marriage she had planned for and the old man, Mursiati's father, wantto budge the problem still happens and does not finish. However, once one has succumbed, the problem is over. The solution of the above mentioned problem of forced marital conflict is the willingness of the Mursiati's father to cancel the forced marriage planned for his daughter. It can happen after the arrival of Sutrisna who was full of struggle until almost passed away to meet Mursiati who then took her to her old home. Hard work and sincere intentions of Sutrisna are able to change the minds of parents Mursiati. Mursiati's father who saw his daughter looking happy with her loved one, broke loose and canceled a match without thinking about the social risk s she would endure.

From the side of parents, strategies and solutions problems of the above events in accordance with the expression of *anak polah bapa kepradah* that means *nemahi sangsara marga saka kalakuaning anake*, if interpreted in the Indonesia language is getting distress resulting from the behavior of children. As a

result of the desire Mursiati who want to marry a loved one finally parents bear the shame of the cancellation of marriage. The issue of forced marriage can also be attributed to the phrase *wani ngalah luhur wekasane*. In *Baoesastra Djawawani* means *purun*, *nduwe kekendelan*, *ngalah* means *ngalah*, *luhur* mean *utama*, *dhuwur*, and *wekasan* is *wasana*, *pungkasan*. If translated in Indonesian phrase *wani ngalah luhurwekasane* is dare to give in, will get the gloy later. This can be said to be appropriate because in this story figures Mursiati's father would succumb to the happiness of his child.

4. Conclusion

The forced marriage conflict that took place in *Katresnan's* novel was not like the forced marriage novel in general which resulted in the children as the victims of forced marriage suffering misery. The forced marriage conflict in the novel *Katresnan* initially hurt the inner, but with perseverance and struggle of the child finally resulted in happy ending for the child. In his case in the conflict between the younger generation and the older generation.

The father who is the older generation thought that everything good according to the parents is good for the child. No matter the child likes it or not, as long as it is good according to the parents then forever will remain good and the child must follow orders. While the child who highly educated and modern have a different mindset with father. Children do not want to follow the parents orders because he does not like what he's ordered. According to the child, getting married with an unloved will bring no happiness. Both sides of the conflict (Dad and Mursiati) were initially equally hard and nobody wanted to budge. In the end, the conflict can be resolved because one of those who experienced the conflict succumbed, that is Dad. Mursiati's father succumbed to the happiness of child.

5. References

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