

**THE RELATIONSHIP OF INTERTEXTUAL EMANCIPATION OF WOMEN IN  
THE “DYAH PITALOKA” NOVEL AND BOOK OF “HABIS GELAP  
TERBITLAH TERANG”**

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**ABSTRACT**

The purpose of this study is to compare and obtain the meaning of the relationship between the two texts about the value of emancipation so that conclusions can be obtained about the values of emancipation that can be used as an example for women to be used to get more for the state and state. The Emancipation Values examined in this study are: 1) Critical to the socio-cultural environment in society, 2) Women must have Attitudes and Wills 3) Refuse Treatment of Women 4) Love to learn and be educated, 5) Concern for community and nation research. The research method used is a descriptive qualitative method by examining the values of emancipation from the two texts, looking for similarities and differences then analyzed intertextually by the authors' meanings as instruments and literary publishers. The results of the study showed that the value of emancipation owned by Dyah Pitaloka in the DP and Kartini in HGTT had many similarities and found no differences. Dyah Pitaloka and Kartini both wanted women to be empowered, willing, and chosen in many ways. Women also need to be invited to the same gender, given the opportunity in education and public roles. Women also need to be educated so that they can benefit the children and the nation. Kartini and Dyah Pitaloka both want to work together with men and also with the community. From the point of feminism, they embrace moderate feminism. This research is useful as educational material for women

**Keywords:** Intertextual Studies, Women's Emancipation, Novel “*Dyah Pitaloka*”, Texts “*Habis Gelap Terbitlah Terang*”

**ABSTRAK**

Tujuan dari penelitian ini adalah untuk membandingkan dan memperoleh makna hubungan antara kedua teks tentang nilai emansipasi, sehingga dapat diperoleh kesimpulan tentang nilai-nilai emansipasi yang dapat dijadikan contoh bagi wanita untuk bisa mendapatkan lebih banyak untuk negara dan negara. Nilai Emansipasi yang diteliti dalam penelitian ini adalah: 1) Penting bagi lingkungan sosial-budaya di masyarakat, 2) Perempuan harus memiliki Sikap dan Keinginan 3) Menolak Perlakuan Wanita 4) Suka belajar dan dididik, 5) Kepedulian terhadap masyarakat dan penelitian bangsa. Metode penelitian yang digunakan adalah metode deskriptif kualitatif dengan meneliti nilai-nilai emansipasi dari kedua teks, mencari persamaan dan perbedaan kemudian dianalisis secara intertekstual dengan makna penulis sebagai instrumen dan penerbit sastra. Hasil penelitian menunjukkan bahwa nilai emansipasi yang dimiliki oleh Dyah Pitaloka di DP dan Kartini di HGTT, memiliki banyak kesamaan dan tidak menemukan perbedaan. Dyah Pitaloka dan Kartini ingin agar perempuan diberdayakan, bersedia, dan dipilih dengan berbagai cara. Perempuan juga perlu diundang dengan gender yang sama, diberi kesempatan dalam pendidikan dan peran publik. Perempuan juga perlu dididik agar mereka dapat bermanfaat bagi anak-anak dan bangsa. Kartini dan Dyah Pitaloka

ingin bekerja sama dengan laki-laki dan juga dengan masyarakat. Dari sudut feminisme, mereka merangkul feminisme moderat. Penelitian ini bermanfaat sebagai bahan pendidikan untuk wanita

**Kata kunci:** Studi Intertekstual, Emansipasi Wanita, Novel “Dyah Pitaloka”, Teks “Habis Gelap Terbitlah Terang”

## INTRODUCTION

Literature is a representation of the real world. Literature can also be inspired by other literature or from other knowledge such as sociology, anthropology, history, ideology, politics, and religion. Novels with a historical background or that contain historical reality are interesting to study. The historical reality conveyed in novels and history books certainly has a difference. This allows a comparative literary study. Comparison can also be in terms of literature with art or with other knowledge. In the theory of literary studies, this is called comparative literature. One study of comparative literature is the study of intertextual literature.

In the opinion of experts, the study of intertextual literature is a study of literature that was born because of other literary texts. Kristeva (through Pradopo, 2005: 132) revealed that the text includes a mosaic of literary quotations and is the absorption and transformation of other texts. The intertextual method is a method that compares, aligns, and contrasts a transformation text with its hipogram. Hipogram is a text that affects other texts. Text that absorbs and transforms the hipogram is called transformation text (Damono, 2005).

Thus, intertextual studies compare one text with another to find the relationship between the two. Relationships can be in the form of similarities or differences, can support, or even oppose. Intertextual studies can also examine new literary texts that were born because other works have similar characteristics both intrinsically and extrinsically.

Dyah Pitaloka's novel by Hermawan Aksan is a historical novel set in the kingdom during Majapahit and Pajajaran involving war. The conflict stems from the desire of Hayam Wuruk to marry Dyah Pitaloka. But all love is hampered by Gajah Mada. The differences in the ideals of Gajah Mada with the oath of their palapas and the will of the Sunda Kingdom who want to become an independent kingdom are not conquered by other kingdoms.

Novels that revolve around the Bubad War have been widely written. Apart from those written by Hermawan Ahsan (Diah Pitaloka), there were also those published by Langit Kresnahadi (in the book Gajah Mada); Eddy D. Iskandar (in the book Citraresmi); Tasaro (in

the book *Pitaloka. Light*), and there are also Sundanese languages. The title is *Bubat War* written by Yosep Iskandar. This indicates the story of the bubat war is very interesting to the public, especially lovers of literature and culture.

The number of stories written in different versions that can be accessed is studied intertextually. However, studying intertextual in this article does not compare Dyah Pitaloka's novel with other novels. According to (Amertawengrum, 2010: 2) Furthermore, in semiotics, the term intertextual is used by a broader meaning. Everything that surrounds us (culture, politics, etc.) can be considered as 'text'. Text placed in the middle of these other texts. Process text that is likened to the woven process. Each meaning is woven into a pattern of other meanings (Hartoko & B. Rahmanto, 1986: 67).

The intertextual relationship in this study is looking for the relationship of the ideology of female emancipation in the novel *Dyah Pitaloka (DP)* with Kartini's thought in the book *After Darkness Comes Light (HGTT)*. Kartini is often referred to as a female emancipation warrior. Many opinions expressed by Kartini regarding gender equality in obtaining education and public office. The author sees a common thread between Kartini's thoughts and Dyah Pitaloka's thoughts in women's emancipation.

The emancipation of women in Indonesia is related to R.A Kartini who lived around the late 19th century. Emancipation of women helped him with a review of feminism, some even say that emancipation is different from feminism. However, in principle both want to fight for women from injustice to trust the culture of society at that time. The values of the emancipation of women included in HGTT can be formulated as follows: 1) Critical to the socio-cultural environment in society, 2) Women must have attitudes and desires 3) Refuse treatment for women 4) Enjoy learning and educated 5) Concern for Issues society and nation.

Emancipation values in HGTT as hypograms and DP novels as transformation texts. The problems in this study include both texts, which are looking for an intertextual relationship between HGTT texts and DP novels. In the period, Dyah Pitaloka lived first compared to Kartini. Dyah Pitaloka grew up in the Middle Ages around the 14th Century. While Kartini lived in the 19th or 20th century. However, in the birth of the text, HGTT was present earlier than the DP text.

## METHOD

This research method uses descriptive qualitative research methods. Descriptive research. This study seeks to describe events or describe the value of emancipation in the novel Dyah Pitaloka and the book After the Dark Emerging Light with an intertextual approach. The subject of this research is the text of the novel Dyah Pitaloka and the book After Dark Dark Emerging Light. The object of research is the emancipation value of Dyah Pitaloka and Kartini.

Data was collected by looking for the value of emancipation in the text of the novel Dyah Pilatoloka and the text After the Light of the Brightest Tells. After the data has been accompanied by the accompanying evidence, a correlation or comparison of both is sought. The data that the chores have searched for are then analyzed for meaning. The analysis was carried out by interpreting the correlation data in depth based on the intertextual theory.

## RESULT AND DISCUSSION

### Critical to the Socio-Cultural Environment in the Community

Kartini and Dyah Pitaloka are described as women who share a critical, intelligent, and restless character towards the condition of women in their day. Adat and culture overly constrain their space as women, limit their abilities, and restrain women's will in obtaining an education, and their position in society. Kartini and Dyah Pitalola saw that women in their country at that time did not yet have equal rights with men. Women are considered powerless to determine their desires. Kartini conveyed her anxiety through letters that were addressed to her friends in the Netherlands. While Dyah Pitaloka is listed in an inner monologue in the novel. Their thoughts can be seen in table 1.

**Table 1. The value of women's emancipation: critical of the socio-cultural environment**

<b>Intertextual Analysis</b>	<b>Kartini (HGTT)</b>	<b>Dyah Pitaloka (DP)</b>
Kartini and Dyah Pitaloka are equally critical of patriarchal customs and culture that want women to be "silent" as if they have no will.	<i>"Customs at that time did not allow</i>	<i>.... whether how many thousands of years have passed,</i>
Kartini lives in modern times. In this era of feminine ideology, gender equality has begun	<i>women to study and may not work</i>	<i>Sundanese women remain</i>

to develop, especially in western societies, automatically Kartini who likes to read could be affected by episteme at that time. While Dyah Pitaloka lived in the Middle Ages, the episteme that ruled in the land of Java and Sundanese was the Hindu kingdom system the feminine ideology had not yet developed at that time.

Although Dyah Pitaloka lived first, because the DP novel was born after HGTT, it is likely that HGTT became a hypogram and influenced the thinking of DP in the novel.

*outside the home, occupying positions in the community. That woman must be surrendered solely, must not have the will "*

*helpless even just to determine their life cycle. They only become part of a large storyline that has been determined by a kind of standard of life (Aksan, 2005)*

### Women Must Be Principled and Willing

Kartini was concerned that the women had no choice, even about their married. Women must accept a married life with someone she doesn't like and often must be willing to become a fourth wife without being asked about her will. Kartini wants women not just following the paths that have been determined by others and the community towards it.

In line with Kartini, Dyah Pitaloka wants the woman to have the will not just surrender to fate. However, in reality, he is often faced with a difficult choice, between maintaining the principle of following the storyline that has been determined by life. Dyah Pitaloka wants Sundanese women to have principles and show their will, express their thoughts, and express them in principles. The intertextual relationship of the two can be described in table.2

**Table 2. The value of women's emancipation: Women Must Be Principled and Willing**

<b>Intertextual Analysis</b>	<b>Kartini (HGTT)</b>	<b>Dyah Pitaloka (DP)</b>
Kartini and Dyah Pitaloka's thoughts have similarities from the point of the ideology of feminism, they demand gender equality. Women have a nature that is different from men such as	<i>In my childhood, when the emancipation had not sounded, ... had lived in me a desire, which</i>	<i>He had wanted to compose his own story for a long time. Unlike a handmaid, the slacker is even reluctant to pick up his weaver</i>

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menstruation, childbirth, and breastfeeding. However, they are gender-equal to men, have desires, opinions, attitudes that need to be respected, heard, and also have the choice to determine the direction and purpose of their lives independently without being intimidated by other people or their communities.	<i>was longer, the greater, the desire to be free, independent (p. 18)</i>	<i>binoculars. (p. 6)</i>  <i>I don't want to be like Purbasari. Purbasari is just an example of a woman who is so resigned to her fate. He accepts whatever his elder brother's bad treatment. Even though the throne of Pasir Batang kingdom was officially handed over by their father, Prabu Tapa Ageung. ((Aksan, 2005)</i>
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### Refuse Women's Discrimination

Kartini does not want to "fight" men. He only wants to be critical of the different treatment of men and women. Kartini sees men in her immediate surroundings as arbitrary, free to hurt women, regardless of women's feelings, free to choose to marry anyone, while women must be willing to be with anyone, to be any wife. The opportunity to obtain an education is wide open for men, while women are not. Dyah Pitaloka also has the same thoughts as Kartini, even the discrimination of women of her age was already stored in her unconscious. This makes Dyah Pitaloka cynical about discrimination against women.

Dyah Pitaloka also strongly opposed the concept of women's stereotypes at the time. Things that are not commonly done by women are done by Dyah Pitaloka, such as studying kanuragan or martial arts. Dyah Pitaloka also showed an attitude of not wanting to bow, when a messenger from Majapahit arrived. Dyah Pitaloka looked at the faces of the envoys and even asked several issues, especially regarding equality between men and women. Dyah Pitaloka is worried that women in her country cannot read and write. There is a desire in Dyah Pitaloka to promote women in her country, unfortunately, she must die before she can think of ways to advance women in her country.

Dyah Pitaloka and Kartini's thoughts have something in common. Kartini's thoughts can be an influence on Dyah Pitaloka's thoughts in the Novel because the character of Dyah Pitaloka cannot be explained in detail in any texts except signs that look like Dyah Pitaloka commits suicide in warfare, such behavior may be marked as the resistance of colonialism



and novel characters are certainly in the imagination of the author. The figure of Dyah Pitaloka was also described as Kartini in her day who had the character of "rebellion" in her. The intertextual relationship of the two can be described in table.3

**Table 3. The value of women's emancipation: Refuse Women's Discrimination**

<b>Intertextual Analysis</b>	<b>Kartini (HGTT)</b>	<b>Dyah Pitaloka (DP)</b>
From feminism, Kartini and Dyah Pitaloka have something in common, namely rejecting discrimination against women. God created men and women alike, there is nothing nobler than the two except distinguishing virtues. But, both of them were given the same mind. In those days the patriarchal culture placed women in positions that had to be submissive and men took precedence, and women were wrong if they violated customs.	<i>"All rights are for the needs of men only and not a little for women"</i>	<i>"Is it because he's a man?" added Dyah Pitaloka suddenly</i>
However, the way Kartini and Dyah Pitaloka demanded that there are similarities indifference. From an anthropological point of view, Sundanese women's character is more open and expressive, it can be seen from the style of Dyah Pitaloka bravely looking at the faces of Majapahit messengers and asking about women's equality. In contrast to Kartini, who tends to churn inside and calm outside. Kartini only dared to express all her anxiety through a letter. While Dyah Pitaloka is more spontaneous.	<i>"The woman can only have aspirations she is on the side of men "</i>	<i>In this country women are just an anonymous figure</i>  <i>"Are women in your country able to enjoy their rights?" Dyah Pitaloka asked the Majapahit envoy (Aksan, 2005)</i>

### **The Spirit of Learning and Educated**

Kartini "escaped" from the constraints by reading books, thus forming her mindset. Kartini's thought spread widely through the thick walls of her house. She became a global-minded girl behind the customs of her community. He wants to change the position of

women. The way to realize it is through education. Knowledge, thoughts of Kartini, and Dyah Pitaloka were formed by reading. The two women like to drown their anxiety in the book.

Kartini fights for women's rights in the context of wanting to educate women. Educated women will advance their nation. Women as the main source of education for their children. Therefore, Kartini wants educated women to produce an educated generation as well. Kartini and Dyah Pitaloka are women who fight for emancipation. However, they are obedient children. Although his thoughts were protesting, his attitude remained polite in respecting the customs of his people and holding fast to the norms of decency in his community.

Kartini and Dyah Pitaloka appreciate the position of women as mothers who become educators for their children. It's just that Kartini's ideas in education are clearer than Dyah Pitaloka's. That is because they live differently from time to time. The literacy tradition at the time of Kartini was more developed coupled with more diverse books. While Dyah Pitaloka is said to only read a lot of books written by Hindu religious leaders in old books.

However, Kartini's ideas seemed to have exceeded the limits of her time in the field of education. Dyah Pitaloka wants educated women to be seen as an effort to equal rights between men and women so that women can occupy the same positions as men in leading. The intertextual relationship of the two can be described in table.4

**Table 4. The value of women's emancipation: The Spirit of Learning and Educated**

<b>Intertextual Analysis</b>	<b>Kartini (HGTT)</b>	<b>Dyah Pitaloka (DP)</b>
Kartini and Dyah Pitaloka have a hobby of reading. This is exactly what creates their mindset, so that it is different from other women of that time.	<i>"... because of that, he sought that solace of his heart which bore it, in the book, his friend who was silent, did not like those words."</i>	<i>"Dyah Pitaloka prefers to be alone in her uncle's library."</i>
Kartini and Dyah Pitaloka from the standpoint of feminism, including moderate feminists. They do not want to be happy for fun or want to attack	<i>"If the woman is educated, the more capable she is in educating her child and the more capable she is in taking care of the</i>	<i>The girl was determined, one day she would devour all the books. When he faces a book, he always forgets time</i>  <i>Because, isn't my country woman famous as a woman who is refined in character, friendly, and obedient to</i>



men. However, they want women to accept. In medieval and modern times on this archipelago, adult education became difficult.

They see educated women as the key to national civilization. The idea was worthy of a new thing now. However, at that time there would be questions Kartini and Dyah Pitaloka were visionaries. This shows that the brand of educated women with a lot of reading while not in high school.

*household, and the more advanced the nation will be."*

*"A woman who sacrifices herself for others, with all the love in her heart, with all the fun she has, she is" mother "in her heart*

*her husband. Is not in my country women always have the nature of motherhood as often described in the pantun verses?*

*Because of these characteristics, in this country, women are placed as protectors and caregivers who guide their children. Therefore also, in this country, women are not only called 'mothers', but more than that they are called "indung" (Aksan, 2005)*

### Concern for Community and Nation Issues

Dyah Pitaloka and Kartini are both priyayi women. Dyah Pitaloka was a princess and Kartini was the son of a regent. This might influence their thinking, because they see their nation and country from the "home" of the ruler, seeing their parents work for their people.

Kartini and Dyah Pitaloka's thoughts on the people were almost the same. They have a love and concern for the nation's self-esteem. They are sometimes interested in the thoughts of other nations, especially the attitudes of other nations in respecting women and giving equal rights to women. However, they still want to maintain the dignity of their nation and state and want to be of benefit to their people.

Kartini and Dyah Pitaloka also died at a young age. Kartini died at the age of 24 after giving birth to her first son. Dyah Pitaloka chose to commit suicide on the battlefield at the age of 19 to maintain the nation's self-esteem. Intertextual values Concern for women can be seen in table 5.

**Table 5. The value of women's emancipation: Concern for Community and Nation Issues**

Intertextual Analysis	Kartini (HGTT)	Dyah Pitaloka (DP)
<p>Kartini wants her people to be educated and advanced. Kartini understood that if the colonizing nation did not want their nation to be educated, if it had been educated it would certainly not be easy to master.</p> <p>Dyah Pitaloka also has the same thought. He thought his nation's pride was more valuable than his marriage as a sign of submission to the Majapahit side. However, it is said that Dyah Pitaloka was willing to get married on several conditions. Unfortunately, Gajah Mada betrayed the agreed terms. Dyah Pitaloka also chose to end her life for the sake of national pride rather than bowing into tribute.</p> <p>Kartini and Dyah Pitaloka both have a concern for the progress of society and their people. They aspire to advance their nation. Unfortunately they both died at a young age before all goals were realized. But, their thoughts have not been discussed until now. This can be a lesson for women today.</p>	<p><i>Now I know why the Dutch don't like us Javanese. If the Javanese is knowledgeable he does not want to just agree again, will something that is said be borne to him by the person above him</i></p>	<p><i>Although the Sundanese country is nothing compared to Majapahit, is he willing to give up his country for a marriage even if it will happen later? of course too expensive.</i></p> <p><i>But I have not done anything for our people in the Land of Sunda. Before such wishes can be fulfilled, I have left our beloved country</i></p> <p><i>One drop of my blood might only mean to me, but the flow of my blood in Palagan Bubad will continue to be remembered as a sign of the strong Sundanese people maintain their honor. Maybe I failed to fulfill my goals. However, I am happy because my small steps will be very meaningful for our country. (Aksan, 2005)</i></p>

The five values of women's emancipation above can be a lesson for women. Women are by nature irreversible but in gender, they are similar to men in contributing to their

family, nation, and society. The form of women's contribution is certainly determined by women according to their wishes and choices. The most important thing, the value of education that can be taken is that women must be educated so whatever their role. Educated women become the foundation of the nation's civilization.

## CONCLUSION

The value of Dyah Pitaloka's emancipation in the DP and Kartini in the HGTT has many similarities and no differences were found. Dyah Pitaloka and Kartini both want women to be empowered, willing, and behave. Women should also be treated equally, given education and roles in the public. Women also need to be educated so that they can benefit their children and the nation. Kartini and Dyah Pitaloka both want to work together with men and also with the community. From the point of feminism, they embrace moderate feminism. This research is useful as educational material for women.

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