

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Beauty is a Wound (2002) is a novel written by Indonesian author, Eka Kurniawan. *Beauty is a Wound* is published by arrangement with the author. It is first published as *Cantik Itu Luka* in 2002 by Yogyakarta Cultural Academy) and Jendela Publisher, Yogyakarta, and from 2004 by PT Gramedia Pustaka Utama, Jakarta. It is first published in English in the United States by New Directions in 2015. The edition first published by Pushkin Press in 2016.

Beauty is a Wound is set in the historical fiction genre novel, which is inserted realism stories about history. One of the literary works whose story contains injustice is the novel *Beauty is a Wound* by Eka Kurniawan.

This novel tells about the story of during the Dutch colonial period, a women was forced to become a prostitute. When they being prisoners of the Japanese army they were treated harshly for release their lust to Indonesian girls. They treated unfairly when at the time they became prostitutes, they unpaid but instead they are forced to serve many men in at once. That life continued to be lived so that he had three daughters all of which are beautiful. When she was pregnant with her fourth child, she hoping that the child will be born ugly face, that's what happened even though physically ironically he gave the name Cantik. In this case, the problem to be studied focused on the injustice that occurs in the characters, they are Dewi Ayu and her four daughters especially Cantik.

Dewi Ayu is the main character in this novel who is mixed descent between natives and Dutch who were forced to become prostitutes during the colonial period. Then she became a prisoner of war during the Japanese colonial period, who then along with other girls were turned into prostitutes and forced to satisfy the desires of the Japanese soldiers. Then after not being a prisoner of war Dewi Ayu remained a prostitute because of economic pressure, where she had to support her children. Women are underestimated because women positioned as satisfying male lust, women are depicted as oppressed spiritually and physically. They became prisoners of war and forced into prostitution to satisfy the lust of the soldiers.

The injustice is experienced by Dewi Ayu is forced her to become a prostitute. This study is concerned with three points, namely the discrimination, subordination, and violence. Discrimination is treatment differently because of membership in a particular ethnic group (Brigham, 1991). Subordination has the meaning of being placed under or in an inferior position before others, or being submissive against the control or authority of others (Bhasin, 2001). Violence is a deliberate act that results in physical injury or mental stress (Carpenito, 2009).

There are many reasons why the writer is interested to study this topic. The writer feels interested in analyzing one of the dominant themes in this story, the injustice, which experienced by some women such as, Dewi Ayu and her four daughters. In addition, the writer feels interested to analyzing this novel because the story displays or conveys very interesting life issues, and there are many moral messages that are very useful for readers. By reading this novel, the writer would like to analyze the injustice entitled "Injustice in Eka Kurniawan's novel *Beauty is a Wound*."

1.2 Statement of the Problem

The statement of the problem is needed so that the problem under the study is not widespread and remains focused. Based on the background of the problem, there are three problems formulations in the study. The problems are :

1. How is the discrimination occurred in the novel?
2. How is the subordination occurred in the novel?
3. How is the violence occurred in the novel?

1.3 Objective of the Study

Based on the statement of the study, this research has objects to be achieved, namely as follows :

1. To explain the discrimination occurred in the novel.
2. To explain the subordination occurred in the novel.
3. To explain the violence occurred in the novel.

1.4 Scope of the Study

In this study, the writer focused on the injustice in Eka Kurniawan's novel *Beauty is a Wound*. The discussion is about the injustice in the type of, discrimination, subordination, and violence which are analyzed and explained in chapter IV.

1.5 Significance of the Study

This research has two significances, namely theoretical and practical benefits. Theoretically, the results of this study can be useful to increase knowledge in literary research, especially novels. Practically, this research is expected to increase the ability to understand and appreciate literary works and to help readers express the meaning contained in the novel. In addition, the writer also hopes this study can give significance to those who are interested in literary work about injustice.

CHAPTER II

LITERATURE REVIEW

2.1 Injustice

Levy and Sidel (2013), they define that injustice is differentiated in two ways. First, they define that injustice as the denial or violation of economic, sociocultural, political, civil, or human rights of specific populations or groups in the society based on the perception of their inferiority by those with more power or influence. Second, they define that injustice is based on the institute of medicine definition of public health: what we collectively do to assure the conditions in which people can be healthy. This second definition of injustice refers to policies or actions that adversely affect the societal conditions in which people can be healthy.

Injustice is a condition when a group or individual is treated differently and marginalized in society (Zaki, 2020). Injustice in treatment also creates a social inequality in society which will have an impact on the continuous inheritance of such treatment. Usually injustice arises because of things that are not in accordance with reality. For example, the difference between the applicable law and the regulations that apply in society.

Injustice generally does not connote law enforcement. It is unfair to only place justice on one side and eliminate it on the other, nor is it fair to only place justice on a group of people while others do not. Injustice is the advantage to some to pursue the vices of others. Injustice is not only done intentionally and consciously but also often done without being fully realized because it runs structurally (Faturrochman, 2008). Injustice is more dominant than justice. Many writers have

written that, while it is hard to directly define or even perceive justice, it is easy to demonstrate that injustice can be perceived by all.

Injustice is the most ordinary of our ordinary vices (Yack, 1991). The absence of justice, the failure to receive what we believe to be our due. Most moral, legal, and political philosophers have accepted this obvious definition of injustice. Judith Shklar (1990), challenges this general belief about the nature and sources of injustice. Her provocative and wonderfully original essay argues that philosophy and common sense alike generally have failed to give injustice its due. Treating injustice as the mere negation of justice, Shklar suggests, obscures “the full, complex, and enduring character of injustice as a social phenomenon”. In particular, it encourages the false and arrogant belief that some systematic body of rules and principles can capture the full range of actions that inspire reasonable complaints about injustice. Moreover, treating injustice as a mere negation of justice ignores or silences a large portion of the complaints made by individuals who think themselves victims of injustice. For victims of injustice frequently allege slights that cannot be describe as mere departures from recognized standards and principles. Shklar argues that moral, legal, and political philosophers have much to learn from the victim’s perspective on injustice.

2.2 Types of Injustice

According to Zaki (2020), types of injustice is divided into three i.e. discrimination, subordination and violence. These types will be explained further below.

2.2.1 Discrimination

Based on theory of Zaki (2020), discrimination is a form of injustice and is an act of violation of human rights, concubines are part of society that often experience discrimination both legally and socially. Watson (1984), states that discrimination is negative treatment of certain groups. While Brigham (1991), states that discrimination is treatment differently because of membership in a particular ethnic group. Discrimination is a form of injustice and is an act of violation of human rights, concubines are part of society that often experience discrimination both legally and socially. Concubines are also individuals and citizens who have human rights. Therefore, for whatever reason, concubines should not be discriminated against because the act violates human rights (Ubed, 2002: 75-76).

Many people who are mistreated because of their race or ethnicity have bad pasts (for example, having colonized another country) but a person can not choose the place where he will be born and who his parents are. It is very unfair if humans are treated because of the past mistakes of their race or ethnicity. Discrimination can attack any race and ethnicity because it is very difficult groups. Therefore, as a human being it is very important to understand and accept differences. Whether it's differences in skin color, social status, religion, and others. Denny (2014: 6), the meaning of discrimination is unfair and unbalanced treatment that is carried out to distinguish individuals, or groups, or distinctive attributes, based on race, ethnicity, religion, or social class membership.

Based on some definitions above, discrimination against women means any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of reducing or nullifying the recognition, enjoyment or exercise of human

rights and fundamental freedoms in the political, economic, social, cultural and civil fields for women.

2.2.2 Subordination

Based on theory of Zaki (2020), subordination or putting woman second, everyone has the right to equal opportunities in politics, economy, social, education, position and career. Prioritizing the submissions of positions to a man over a woman who also has the same capability is one example of injustice. Not only secondary, the view of superiority towards men for a certain position must be changed.

According to Bhasin (2001), Subordination has the meaning of being placed under or in an inferior position before others, or being submissive against the control or authority of others. That power actually comes from of the feeling of superiority of men over women. Men feel themselves they are the main ones. The assumption that women are irrational or emotional so that women cannot appear to lead, resulting in the emergence of an attitude that placing women in an unimportant position. So, it can be said that subordination is an attitude or action a society that places women in a lower position than men.

According to the directorate of community education development (2010), women's subordination is defined as "the assumption" that women are weak. Unable to lead, whiny and so on, resulting in women being the number two after men. Subordination of women is defined as 'subordination' women, that women are weaker/lower than men so that the position, function and role of women seem to be lower than men. This term refers to the roles and positions of women which are lower than the roles and positions of men. The subordination of women begins with the division of labor based on gender and is associated with the function of women as mothers. Liberal feminists view that "women's subordination is rooted in a set of

constraints and cultural habits that hinder women's access to opportunity to compete fairly with men" (Saptari, 1997).

Based on some definitions above, subordination is an assessment or assumption that a role performed by one sex is inferior to the other.

2.2.3 Violence

Based on theory of Zaki (2020), someone who is treated rudely is not considered a subject, but an object that is natural to be used as an outlet. There have been many recorded cases that women are often used as objects of violence by irresponsible men. This action occurs because there is still an assumption of power and superiority of men over women. Even so, victims of violence when they fight are even considered to be lying, defaming and just looking for sensations. If you do not obey the orders of a man or husband, you are said to be disobedient and violate religious orders. Of course the irony that is still widely found in the environment around us.

Violence is a deliberate act that results in physical injury or mental stress (Carpenito, 2009: 22-29). Violence is a deliberate act that results in physical injury or mental stress (Carpenito, 2009: 22-29). According to Black (1951), violence is unfair use of force and can not be allowed. The term "violence against women" refers to many types of harmful behavior directed at women and girls because of their sex. According to Gandhi (1869), the roots of violence are a wealth without work, pleasure without conscience, knowledge without character, commerce without morality, science without humanity, worship without sacrifice, politics without principles. The characteristics of violence are criminal, unlawful act, brings up

integration, causes damage, occur physical clashes between people/destruction of public facilities.

Gelles and Straus (1979), defined violence as any act carried out with the intention of, or perceived intention of, causing physical pain or injury to another person. The term violence against women has been used to describe a wide range of acts, including murder, rape and sexual assault, physical assault, emotional abuse, battering, stalking, prostitution, genital mutilation, sexual harassment, and pornography (Crowell, Nancy and Ann, 1996).

Based on some definitions above, violence is any act of abuse of physical strength with or without the use of facilities and cause a danger to the body, life, and independence of people, including making people faint or helpless.