

Representation of Women's Abortion Experiences in *Jeritan Dalam Botol* Short Stories By Intan Paramaditha: A Critical Discourse Analysis of Sara Mills' Perspective

Dwi Lia Rakhmasari

Universitas Putra Bangsa, Kebumen, Indonesia

dwiliarakhmasari@gmail.com

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Abstract

Literary works have a big role in shaping and changing people's thoughts, feelings, attitudes, opinions, and behaviors about women. This is inseparable from the ideology of feminism of literary works, one of which is in the form of short stories (short stories) based on a gender perspective. This paper aims to describe Sara Mills feminist ideology using a procedure for simultaneous analysis of critical discourse. Based on this goal, the author encourages the author to study in a literature study entitled "Representation of Abortion Women in Short Stories *Jeritan dalam Botol* by Intan Paramaditha: A Critical Discourse Analysis of Sara Mills' Perspective". This type and approach of research is a qualitative-descriptive method with a method of critical discourse analysis developed by Sara Mills, which is also often referred to as critical discourse analysis with a 'feminist' perspective. The results of the writing show the perspective in which women are beings who have the right to their bodies absolutely because they are the ones who best understand and understand their own circumstances. The act of Abortion is also as a self-existence against patriarchy even though the act of abortion is considered by the wider community as an act of error, in this short story the author tries to narrate the acceptable reasons for the act of abortion both from the abortionist and those that help the abortion process (abortion shaman). The problem of abortion is not only death but a complexity in life choices.

Keywords: representation of women, feminism, critical discourse analysis, short stories

1. Introduction

Literary works have a large role in shaping as well as changing people's thoughts, feelings, attitudes, opinions, and behaviors about women. This is not separate from the ideology of feminism in a literary work, one of them in the form of short stories (short stories) based on a gender perspective. The woman and her body have the right of control over it. Reproduction, which is a characteristic feature of a woman according to feminists, is one of the actions that women themselves can control. The term of reproduction in this case is conceiving and giving birth. A pregnant woman then decides to have an abortion, an act of terminating a pregnancy,

according to feminists is a fundamental and inevitable right to restrict her reproduction. The act is a choice for the perpetrator by adhering to a pro-choice understanding meaning that all choices are the rights of the perpetrator because the offender understands and understands their body the most. Women are free to determine themselves and their bodies. They are no longer stuck with the patriarchy that governs female reproduction. Abortion has long been a concern of feminists. The phenomenon of abortion in public life in Indonesia is related to morality. Such acts are considered moral acts as opposed to moral good seeing the stigma inherent in society that those who perform abortions are unkind women who have committed sins such as adultery which is a great sin in religion. Most of the public does not want to know the real reason why they perform the act of abortion, they know abortion is an act resulting from mistakes that women have made. The only reason abortion is allowed according to this understanding is abortion with medical indications *abortus provocatus medicalis/ therapeutics* that is for the safety of the mother's life (Lopez, 2012).

Unlike feminism, for feminists' abortion is a central issue with regard to feminist theory and politics. The first reason is that abortion is seen as the most obvious manifestation of an 'anti-female' health maintenance system that restricts abortion, second the control is the ideology of sexuality of the capitalist patriarchy that determines the meaning of the family very much, the third is a political fight over women's freedom due to restrictions on rights. When viewed with a feminist legal perspective, feminist legal thinkers view in the context of feminist jurisprudence, women have a right to her body and reject her body being controlled by outsiders which in a feminist perspective is a male patriarchal world (Fuad, 2014).

Intan Paramaditha is an author and academic. Her work has earned Kompas Best Short Stories 2013 and Kusala Sastra Khatulisator awards. *Sihir Perempuan* is a collection of short stories that won the top 5 awards of the Equator Literary Award. The book contains 11 short stories written by the author with a feminist perspective with roles that should be comfortable precisely filled with terror by dark landscapes. The story of *Jeritan dalam Botol* is the one that is in it. *Jeritan dalam Botol* tells of a woman who goes to an abortion shaman. Upon arrival at the shaman's home, the woman is welcomed by the abortion shaman, Sumarni. The woman, Gita, according to Sumarni, was a journalist who asked questions about her abortion practice, as well as a woman who kept her "screams in a bottle" or a guest who wanted to use her services. Intan conveys the ideology of feminism through the dialogue of the two figures. One woman who is the perpetrator of the act of abortion and another who helps with the abortion process and the reasons for it.

2. Method

This study is a critical discourse analysis using a qualitative descriptive research design. Research that describes results in the form of words, sentences or images and not in the form of numbers is a feature of qualitative descriptive research (Sugiyono, 2010). The object of this study is a short story entitled *Jeritan dalam Botol* by Intan Paramaditha. The research instrument is the researcher himself who has the ability to analyze the object under study with sufficient knowledge and literature. Validity on critical discourse analysis research is by making an appropriate selection of the applied theory of discourse analysis, then observation of the objective of discourse analysis and the theory of discourse analysis used. In this study the theory used is Sara Mills'

discourse analysis theory with the aim of peeling how women position themselves in the short story *Jeritan dalam Botol* are imprisoned from the point of view of subject-object relations. Data collection is done by recording parts of the short story describing subject-object positions based on Sara Mills' critical discourse analysis method. The data analysis technique used is a content analysis technique that is a technique that can explain the forms of communication spoken by the author whether in the form of short stories, newspapers, books, magazines, novels and others.

Sara Mills's critical discourse analysis approach focuses on what women are like to be brought up in discourse. During this time women were always excluded and were in a bad situation and they were not given the opportunity to defend themselves. This critical discourse approach is often referred to as the feminist perspective/feminist stylistics discourse analysis approach. Sara Mills developed an analysis to see how the positions of actors were displayed in the text. In the sense of who is the subject of the narrative and who is the object of the narrative. Thus, it will be obtained how the text is structured and how the meaning is treated in the text as a whole. Sara Mills also looks at how readers and writers are treated in texts. How the reader identifies and places himself in the storytelling of the text. This kind of positioning will put the reader in one of the positions and affect how the text is displayed. Ultimately, the manner of narration and the positions placed and displayed in this text make one party legitimized and the other party illegitimate (Fauzan, 2014).

Discourse analysis (critical discourse analysis) is the study of message structure in communication. More specifically, discourse analysis is the study of various functions of language (Tarigan, 1993).

Many discourse analysis models that have developed over time, the Sara Mills model is a discourse analysis model that focuses on feminist discourse. Like other discourse analysts, Sara Mills considers expression to be the most important part of her analysis. How a party, group, person, idea, or event is presented in discourse in a certain way that influences its meaning when received by the audience.

a. Sara Mills Discourse Analysis (Feminist Perspective Discourse Analysis)

In her analysis model, Sara Mills takes a closer look at how the actor's position is represented in the text. The position regarding who is the subject of the story and who is the object of the story determines how the structure and meaning of the text applies to the entire text (Eriyanto, 2001:200). Additionally, Sara Mills pays attention to how readers and writers are represented in texts.

1. Subject-Object Position

Analyzing how the actor's position is widely presented in the text (program) reveals how the dominant ideology and beliefs work in the text. The subject or objective position in the expression carries a certain ideological responsibility.

First, from a storytelling perspective, this position has certain limitations. This means that the event or discourse is explained in terms of the subject as the narrator of the event. Therefore, the importance of the audience depends on the narrator as the true interpreter.

Second, the narrator as a representational subject not only has the freedom to narrate events, but also interprets various plots that form events, and the results of the interpretation of events build their meaning.

Third, because the definition process is subjective, the perspective and perspectives used also influence how events are defined.

In feminist discourse, the position of the discourse (subject) also places the position of women when presented in the discourse.

2. Reader Position

The model introduced by Sara Mills assumes that the text is the result of negotiations between the writer and the reader. Therefore, Sara Mills believes that the position of the reader is very important in the text, and that in the text, that is, in this research, we need to consider how the reader is positioned. How the media penetrates the text. It helps you place and position the reader on a particular topic throughout the structure of the text. The placement of the reader's position is generally related to the way of greeting that is made programmatically. According to Sara Mills, this is done indirectly (indirect address) in two ways. First, mediation, namely giving the actual position to a certain party/character so that the reader matches the character presented in the text. Second, through cultural norms or cultural values in the form of generally agreed values that readers use when interpreting texts.

3. Media Position

Media is not only a free channel, but also a topic that constructs reality with its views, prejudices and directions. As Tony Bennett said, the media is considered an agent of social development and defines reality according to its interests (Eriyanto, 2001). Media is not a neutral tool, but has a direction towards something specific. In the media, the ideology adopted determines what is good and what is bad to convey to the public. Therefore, ideology is one of the key factors in determining the direction of media intent.

b. Representation

In discourse analysis, an individual or group can support themselves or marginalize other groups. At this point, it is important to consider representation. The term representation itself refers to how a particular individual, group, idea or opinion is presented in information/text (Eriyanto, 2001). There are two important things in this representation. First, are individuals, groups, or ideas presented correctly? For example, bad explanations tend to marginalize certain people or groups and exclude good aspects or images. Second, how the representation is displayed. This can be seen by words, sentences, accentuation and visual aids whether a person, a group or an idea is displayed in the text.

c. Feminism Movement

Women and men, a dualism that is at the same time contradictory. Civilization records both as being contested as well as two sides of an inseparable coin. Various efforts were made, as is known as cultural development, to create new genders other than these two. However, humans are still born into this dualism which is still contradictory.

History mentions various movements so that the contradictory dualism will only become a dualism - which is equal. Intellectual currents that developed as time progressed recorded waves of movement, giving birth to ideologies with efforts to equalize women, feminism.

Literary works contributed to recording this movement. Women writers started sporadically, gambling on their fate in voicing their rights with imaginative presentations. Painters and designers influenced the visual universe, breaking down the conventions of fashion and color, so that they were no longer distant from, even beyond, the image of women's equal presence.

Of all that, ideologies fight in the air of life. Women are no longer just a marginalized part, alienated from life. They choose their ideology, create new things, provide new foundations to build a new order. However, does this movement really have a soul, which is not only sincere, but also not just ambition?

This one-eyed view and various bad assumptions (stereotypes) attached to women are at least one of the main causes of the emergence of the feminist movement. The definition of feminism itself if seen in KBBI V is a women's movement that demands complete equality of rights between women and men. Feminism exists to criticize popular culture and mass media regarding women's issues and their unfair, unbalanced and exploratory constructions in the context of a framework of gender inequality and oppression. This movement demands a more realistic, balanced image of women and calls for women to be more equal to men, where women can make decisions or get jobs according to what they want.

d. Short Story

Edgar Allan Poe in (Nurgiyantoro, 2010) explains that a short story is a story that can be read in one sitting, approximately between half and two hours. Meanwhile, Hidayati (2015: 124) explains that short stories are often shortened to short stories, which are short fictional stories, in the form of prose with the impression of fiction. There are even literary experts who define it as "a story that can be read in one sitting". In short, short stories, we usually don't find any development in the story.

Based on the explanation above, short stories are usually abbreviated as short stories. A short story is a narrative text in the form of a short fictional story that can be read in one sitting. In short, the story usually does not find any development in the story. By reading a lot of short stories, students can find ideas, ideas and imagination to create short stories, even if they are simple. Literary works have a big role in shaping and changing people's thoughts, feelings, attitudes, opinions and behavior regarding women. This cannot be separated from the feminist ideology of literary works, one of which is in the form of short stories (short stories) which are based on a gender perspective.

e. Critical Discourse Analysis in Literary Works (Ideological Practices)

In literary works we find expressions of images of society and times that present human efforts to answer the challenges of life in the context of a particular time and society. This is in line with Eagleton's opinion (1983: 5-10), theoretically literary works cannot be separated from the sociological aspects of the birth of literary works as a reflection of society which is influenced by historical conditions.

Fairclough (1995: 25) reveals that ideology is located in both structures (discourse conventions) and events. On the one hand, conventions drawn from actual discursive events, structured together in discursive orders linked to institutions, are ideologically invested in particular ways. On the other hand, ideology is produced and transformed in actual discursive events.

The definition of ideology according to Raymond William is a belief system held by a certain group or class (Eriyanto, 2001:87).

In the view of critical discourse analysis, discourse is seen as ideological practice, or a reflection of a certain ideology (Santoso, 2006). The ideology behind the text producer will always color certain forms of discourse. According to Santoso (2006: 62) there are two important notes regarding ideology in discourse. First, ideology is inherently social, not personal or individual. Ideology always requires members of a group, community or society who adhere to and fight for that ideology. Second, ideology is used internally among members of a group or community. Ideology always provides answers about group identity.

2. Female Body

Beauvior (2016) actually believed that the body is not a thing, the body is a situation, the body is our grip on the world and the sketch of our projects. The body is always in a process that connects the body with the 'world'. Constructed by culture, the body also undergoes a hierarchy of meaning; beautiful bodies, somewhat beautiful, not so beautiful, not beautiful, not beautiful at all. Desirable and undesirable bodies. Normal and abnormal bodies. The ideal body and what is not. (Priyatna, 2006)

A woman's body is not a woman herself, a woman is not just a body, but the body is an important part of a woman's self. Women are in bodies that have breasts, or even in bodies that have to lose breasts, in bodies that can multiply into two but one, and then into one again, then two more or even three and four, and then into one again. The female body is so creative that it can produce other life from and within its body. And a vagina is not a penis, but that doesn't mean it's not a penis because the penis is only one of at least three markers of gender in the body. (Priyatna, 2006)

The issue of the body and its relationship to societal constructions is also seen in what is called sex/gender distinction proposed by Gayle Rubin. In this concept, sex is interpreted as something natural. The body becomes nature and the fact that a person is a woman. Gender is a societal construction that places, positions subjects with women's bodies with the "requirement" to have the same gender as their body. Gender for female subjects is feminine. This femininity is not natural and therefore can vary from one culture to another. (Aqarini, 2006).

The explanation of several theories above explains that the female body is not just a physical meaning but a tool for social and psychological things related to the construction of society within it. The meaning of women's rights to their bodies and reproductive rights is discoursed in this theory.

3. Freedom and responsibility

According to Sartre, man is freedom. Humans in the sense of human existence precede their free essence and are not bound by a particular nature. This makes it human freedom to create

its own nature. This is where the origins of humans give meaning to their existence (Udasmoro, 2017)

Beauvoir also explains what is meant by women's freedom. Citing French law, obedience is no longer the obligation of a wife and every female citizen has the right to own. However, such a situation is only theoretical when many facts on the ground are still linked to economic freedom (Beauvoir, 2014).

The practice of slavery for women still continues, such as the fact that they are not allowed to do anything. In the end, what women have done if they pursue their selfhood through narcissism, love, or religion will be in vain. If a woman is productive, active then she regains her transcendence as a subject in relation to the goals she obtains with the money and things she obtains (Beauvoir, 2014)

4. Abortion and Women's Rights

According to PP no. 61/2014, the legalization of abortion is only permitted if there is an indication of a medical emergency and in cases of rape, this is also based on choice, whether the woman experiencing a medical emergency or rape can carry out or refuse an abortion.

Talking about abortion is also related to women's rights. Women's rights are still limited personally, socially and politically through a number of norms and regulations, so that many of their rights are not fulfilled, including the right to the body, reproductive rights and the right to make choices. As Beauvoir said regarding offspring, there is no way to directly force women to produce offspring, but what can be done is to place them in a state of maternity which is the sole solution - law or custom mandates marriage, pregnancy control and abortion are prohibited, divorce is hated (in Udasmoro, 2017).

In fulfilling the bodily rights of women, there is a negation of the rights of the fetus, which is a separate creature from its mother. This statement is a dilemma when the fetus may be a separate individual from its mother, even though it is completely dependent on its mother until it is born, but this also does not mean that the mother loses the right to determine whether she wants to carry out the pregnancy or not. In order to realize the fulfillment of their bodily rights, women choose to have an abortion for the sake of their own existence. Women do not want to bear the burden of the results of their actions. For example, as a sex worker or as a result of trauma resulting from rape.

The conditions that still exist in society today are actually patriarchal social relations where men can do as they please and women are limited by a number of socio-cultural rules made by men, for example: raising and caring for children is a woman's responsibility. Related to this, the prohibition on abortion can actually also be translated as men's domination over women's bodies, so that the legalization of abortion can be interpreted as the loss of men's dominance over women's bodies (<https://lakilakibaru.or.id/aborsi-hak-women-over-the-body-and-social-protection/>).

The presentation of several theories regarding women and the body explains the complexity of women's ownership of the body itself. The female body which is not a woman herself or a woman is not just a body, but the body is an important part of a woman's self are statements that have been constructed by the environment around her. The rights of women or

their bodies and the rights of aborted fetuses are dilemmatic issues. This situation cannot be blamed or justified simply because there is a strong historical influence on the act of abortion carried out by women.

3. Finding and Discussion

Jeritan dalam Botol tells the story of abortion perpetrators and those who assist in the abortion process, in this case the 'abortion shaman', a figure who is described as a scary woman named Sumarni. Sumarni's house is a symbol of darkness and fear. The house has never been empty of visitors during its 30 years of shamanic practice. Uniquely, in one room at the abortion center in the house, there were many bottles which according to Sumarni contained the screams of women who had had abortions. Whether it's a scream of pain, regret, or fear. The women who were Sumarni's 'guests' had various backgrounds. Gita is a woman with a beautiful face and good looks. A woman who looks strange is in the shaman's house. At the beginning of the story, Sumarni concludes that Gita is a reporter. Questions and answers intertwined between them regarding the world of abortion and abortion shamans. The Gita asks a lot of questions which are actually a representation of the questions that often arise in society regarding the existence of abortion shamans. Gita's conscious mind feels anxiety and fear about the abortion. Suddenly he was transported into his subconscious, meeting a scary creature in an empty space that had no way out. It's like being squeezed. At the end of the story it is discovered that Gita also visited Sumarni to abort her pregnancy. The reasons and preparations asked by Gita can be assumed to mean that Gita is preparing and convincing herself to have an abortion.

3.1 Women over Body Rights

The story of Screams in a Bottle begins with a question from Sumarni, an abortion shaman, to Gita who visits her gloomy house which is located at the end of the Kadas Pangeran cliff. The location of the house alone can show that the house is in an unusual and remote area, as if the author wanted to convey darkness and life on the edge if you were a guest of the house. The question asked by Sumarni is in the opening sentence and also becomes a puzzle about who 'Gita' really is and what she wants to do. "What is a nice girl like you doing in this place?" (Paramaditha, 2017:96). This quote assumes a picture of Gita as beautiful and having a good appearance. A figure whose presence is doubtful could be a 'guest' of the shaman. Sumarni's assessment of the Gita is the result of the cultural construction around him. During his 30 years of shamanic practice, many women have come to be his 'guests' with various backgrounds and appearances. Sumarni concluded that Gita was a beautiful and well-dressed guest. He compared Gita's appearance with that of his frequent guest Sundal. Even though they are both beautiful, they have different appearances. Sumarni is culturally constructed, with the statement that the body also undergoes a hierarchy of meaning; beautiful bodies, somewhat beautiful, not so beautiful, not beautiful, not beautiful at all.

Women will lose potential time and potential power to pursue a career in the public sphere when they become pregnant. According to feminists, women have the right to their own bodies because they are the ones who best understand and understand their situation and conditions. The next question asked by Gita was about the women who were guests of Sumarni, the abortion shaman. The following is what the Gita asks or represents common questions about abortion

shamans. The author tries to answer these questions through a feminist perspective represented by the character Sumarni, an abortion shaman.

Mengapa mereka melakukannya?

Tidak ingin, Nak, tapi alam memberi hukuman bagi para sundal. Mereka tidak berkuasa mengatur diri mereka sendiri: mata, jemari, nafas, dan Rahim. Daun-daun yang tak bisa berhenti menguning, mengering, lantas terpaksa jatuh ke tanah. (Paramaditha, 2017:98).

From the conversation above, it is clear that Sumarni is talking about the irresistible power of God (nature). The womb of a woman carrying a baby is one of God's powers that cannot be avoided by prostitutes (sex workers) due to the sexual relations they engage in as a consequence of their work. A prostitute cannot escape God's power, but she has the right to her body and the right not to conceive. The woman chose abortion for her own existence in order to maintain the power of her job as an entertainer. Therefore, prostitutes go to abortion shamans to abort their pregnancies. Their arrival can be assumed to be women who have the right to their bodies because they understand and comprehend the conditions and situations so they decide not to conceive and as a form of self-existence from patriarchy.

In the next question, Gita asked about Sumarni who helped with the abortion process, as in the following quote.

Mengapa Ibu melakukannya...

Nak, demi sebuah kehidupan kau harus mematikan yang lain. Ada burung yang harus membakar diri untuk melahirkan generasi baru. Kita menganggap sudah kodratnya terlahir untuk berkorban, untuk menjadi mulia. Seperti Sinta, begitu. Dan hanya di situ nilaimu. Kau tidak pernah tahu, Nak, bahwa ada banyak bangkai burung di sekelilingmu, berbagi udara denganmu. Mereka kelihatan hidup, tapi ada belatung-belatung tak terlihat yang menggerogoti daging busuk mereka. Mereka hanya hadir sebagai pemberi kehidupan; air yang tak henti-hentinya mengucur, kadang terpolusi, tak punya bentuk. Hanya bisa mengikuti wadah. Dan aku, Nak, aku memang bersekutu dengan setan. Karena aku tahu ada burung-burung yang tak ingin membakar diri. Karena aku tahu ada air yang ingin membeku, tak menjadi pemberi demi sedikit hening yang tak pernah ia kecap. (Paramaditha, 2017:98).

Sumarni said that to keep something alive, something must be sacrificed. He is in a position to help someone who has to turn something on without turning it off or sacrificing something even though in reality a figure like Sumarni is the one who removes the baby from its mother's womb. Here the author wants to narrate that the act of abortion is not only about eliminating a life which does not give the fetus the right to live but there is a complexity in it. Regarding choices about life and sacrifice. The term 'birds have to burn themselves and there are birds that don't want to burn themselves' shows a choice that women like Sumarni have the freedom to make. He knows there are always two sides and he has understood both sides. The women who are his guests are women who have power over their bodies, they have determined the choices they make and Sumarni becomes their helper in achieving this effort. The author tries to tell a story that Sumarni's 'guests' create bodies they want and don't want freely. They will get pregnant if they want to or abort when they don't want to because they are the owners of their bodies who have the right to anything.

3.2 Abortion and Women's Rights

The quote shows the figure of an abortion shaman who cares about his 'guests'. The woman used the jam bottles in the 'execution' room to store her mother's screams. As in the following quote.

Mengapa jeritan harus ditampung?

Jeritan Ibu mati bersama bayi mereka. Mereka tak mampu lagi bersuara karena tidak aka nada yang mau mendengar. Mereka adalah orang-orang berpenyakit lepra yang meresahkan. Yang kulakukan, Nak, adalah menampung semua jeritan itu. Sebab jika tidak jeritan itu hanya akan menguap di udara dan meninggalkan perempuan bisa untuk selama-lamanya. (Paramaditha, 2017:102).

The author wants to narrate about the figure of an abortion shaman, the majority of women who have been stigmatized, that women, whatever their job, still have feminine characteristics, namely caring for each other. Through Sumarni, the author succeeds in showing another figure of an abortion shaman. The meaning of 'otherwise the scream will evaporate in the air and leave the woman forever' is the condition of a woman who has had an abortion, whether it is a scream of pain or emptiness after the fetus comes out of the womb. Sumarni kept it as a symbol that the baby's memories were still there.

At the end of the story there is information that Gita, who is said to be a female reporter, went to Sumarni's place to abort her pregnancy. This is contained in the following quote.

Nak, kau lupa sesuatu.

Perempuan itu bersandar di pintu dan menggenggam sebuah botol. Gita tertegun keheranan.

Ini milikmu.

Gita menggeleng

Ibu salah, ia menggeleng lebih keras dan mempercepat langkahnya. Tak mau lagi menengok ke belakang.

Sumarni tersenyum sedih.

Aku akan tetap menyimpannya, kata si perempuan tua. Ia begitu yakin tamunya mendengarnya.

Pintu selalu terbuka untukmu. (Paramaditha, 2017:98).

The author assumes that this quote explains that Gita went to Sumarni's house, conducted an interview, then felt comfortable and was invited to a room as part of the process where each guest would be invited to the place of execution. The bottles containing the screams were then a phase where he entered the subconscious which was full of fear and darkness. This assumes that Gita as a reporter is required by her environment to appear perfect. His choice to come to Sumarni's house was to revive his career. For this reason, he sacrifices or kills the fetus in the womb. Moreover, Gita is a woman who has escaped the constraints of patriarchy and can freely have an abortion.

3.3 Freedom and Responsibility

Women's freedom is that obedience is no longer a wife's obligation, but in the short story a wife is depicted who has an abortion for the sake of a better life with her husband. As in the following quote.

Jadi para sundal menjadi pelanggan di sini.

Jari-jarimu yang bagus itu, Nak, tidak tercipta untuk menuding. Tidak hanya mereka, seorang ibu rumah tangga beranak empat juga mendatangi. Perempuan yang tak kau duga, perempuan baik-baik sepertimu. Ia bukan turis pantai, tapi pengelana di gurun yang bungkuk karena terlalu banyak membawa beban berat. Ia harus melakukannya agar tetap kuat mendampingi tuannya, yang harus mencari mata air penyambung hidup sampai tujuan. (Paramaditha, 2017: 99).

This quote explains that abortion perpetrators are not women who are only stigmatized but are housewives who have many children but have a difficult economic life. This case explains that abortion is an alternative solution that women choose by using their bodily freedom. Behind the mother's freedom to choose, the character actually tries to be responsible for other rights even though her husband's patriarchal hegemony still shows freedom and responsibility. It is as if the wife made a sacrifice by aborting the pregnancy so that the burden on the family would be reduced and she could live happily with her husband.

4. Conclusion

The short story *Jeritan dalam Botol* written by Intan Paramaditha narrates the phenomenon of abortion from a feminist perspective. A perspective where women are creatures who have absolute rights over their bodies because they are the ones who best understand and understand their own situation. The act of abortion is also a form of self-existence against patriarchy. So, even though the act of abortion is considered by the wider community to be an act resulting from a mistake, in this short story the author tries to narrate the acceptable reasons for the act of abortion both from the person carrying out the abortion and those assisting the abortion process (abortion shaman). The problem of abortion is not just the loss of life but a complexity in life choices.

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