

**American and Indonesian Values of Woman Identity and Their
influence on Woman's Pursuit of Happiness as reflected in Elizabeth
Gilbert's *Eat Pray Love* (2006) and Nh. Dini *Pada Sebuah Kapal* (1973)
A Comparative Study**

Edi Ardian
Universitas Islam Indragiri Riau
ediardian23@yahoo.com

Abstract

The differences in cultural backgrounds influence the content of literary works, despite the same theme addressed. The purpose of the research is to compare and contrast an American novel *Eat Pray Love* (EPL) and Indonesian *Pada Sebuah Kapal* (PSK) for differences and similarities in the sense of how different cultures influence the heroine in each novel in her pursuit of happiness. For that purpose, a thematic, descriptive, and comparative analysis is conducted to answer two research problems: 1) what constraint each heroine has to face in her attempts to achieve happiness; and 2) how the novel reflects the different ways in which American and Indonesian values concerning women influence the heroine of each novel. The analysis finds out that the heroine in each novel faces the same marital problem. Both are unhappy in their marriages, but they deal with their problem in different ways. In EPL, the heroine attempts individual redefinition of the self by undergoing material and spiritual search and fulfillment, and finally managed to achieve her true happiness. American individualism allows this. In PSK, the heroine undergoes an internal conflict, attempts for her happiness by committing extramarital relationship but fails to redefine herself and returns to her abusive husband and unhappy marriage. Traditional Javanese norms she strongly believes in do not allow her to strive for her happiness in an 'unlawful' way. Different cultures and different eras have their own articulation in literary work. American individualism gives greater priority to individuals, whereas Indonesian communality puts individual after social's interests.

Keywords: pursuit of happiness, ego, superego, American individualism, Javanese communality.

Intisari

Latar belakang budaya yang berbeda mempengaruhi dalam perkembangan karya sastra walaupun temanya sama. Tujuan dari penelitian ini adalah untuk membandingkan novel Amerika *Eat Pray Love (EPL)* dan novel Indonesia *Pada Sebuah Kapal (PSK)* untuk mencari persamaan dan perbedaan di antara keduanya dengan melihat bagaimana perbedaan budaya tersebut mempengaruhi kedua tokoh wanita di dalam masing-masing novel dalam upaya mereka mencapai kebahagiaan sejati. Analisis tematik dan deskriptif dalam kerangka studi perbandingan sastra digunakan untuk menjawab pertanyaan sebagai berikut: 1) hambatan apa yang dihadapi oleh kedua tokoh wanita tersebut untuk mencapai kebahagiaan; 2) bagaimana kedua novel tersebut menggambarkan perbedaan antara nilai-nilai budaya dan masyarakat Amerika dan Indonesia dalam kaitannya dengan perempuan mempengaruhi perilaku tokoh utama wanita di masing-masing novel tersebut dalam upaya mereka mencari kebahagiaan sejati. Penelitian menemukan bahwa tokoh wanita pada masing-masing novel menghadapi masalah yang sama dalam perkawinan mereka masing-masing. Kedua tokoh wanita ini tidak bahagia dalam perkawinannya. Pada EPL, tokoh wanita ini berusaha mendefinisikan kembali dirinya melalui sebuah proses pencarian jati diri secara material dan spiritual dan hingga akhirnya kebahagiaan sejati. Individualisme dalam masyarakat Amerika memungkinkan hal ini. Pada PSK, tokoh wanita ini menghadapi konflik bathin, berusaha mencapai kebahagiaan dengan melakukan hubungan di luar nikah tetapi gagal mendefinisikan kembali jati dirinya dan kembali kepada suaminya dan pernikahannya tidak bahagia. Norma tradisional budaya Jawa yang dipegangnya dengan teguh tidak membenarkannya mencapai kebahagiaan dengan cara yang 'tidak benar'. Individualism Amerika memberikan prioritas terbesar untuk setiap individu, komunalitas masyarakat dan budaya Indonesia menempatkan kepentingan individual setelah kepentingan sosial.

Kata Kunci: mencapai kebahagiaan, *ego*, *superego*, individualisme amerika, orang jawa

CHAPTER I INTRODUCTION

A. Background of Study.

The *Eat Pray Love* and *Pada Sebuah Kapal* are of the same theme, which is romance and the way women pursue their true happiness while also dealing with societal norms and the issue of self-identity. However, as each of the heroines comes from different cultural background, there certainly are differences between the realization of each heroine's efforts in pursuing happiness and redefining her own self-identity, which leads to the difference in the nature of the novel's ending. This research is purposefully intended to explore the differing ways the two women take in pursuing happiness and defining their self-identities.

In this research, the happiness focused on two women figure in two different cultures. All this time, there are many opinions as woman can't do anything to achieve what they dreams are. Woman's role that is reputed *the*

second sex citizen and their existences which are not significant. Woman's role is only in domestic sector meanwhile man's role in public sector. (Abdullah: 1-4). This ideology has been declared by social fact about woman identity in society. In this modern period woman identity can be change along with advancement period. So many women are not satisfied with predicate as a woman that role up in only domestic sector. Woman role in this modern period has been changed from domestic sector to non domestic sector. Woman's identity in social life is part of norms what they have, such as custom and certain tradition, in this matter woman's identity to pursue happiness is love and their marriage life.

With the same pattern and different context that is about comparative study of two novels, identity theme and happiness of woman as a universal (as Geertz's context mentioned above), and they

was realized by different cultural background. This pattern is as the same as Guillen called by (the local and the universal) which used in comparison of this research about two novels.

B. Statements of Problems

This research is meant to elaborate more about how the heroines of the novels redefine their identities in dealing with their problems and in pursuing their happiness. In doing so, the following more specific questions are put forward as the elements of analysis

1. What constraint the two heroines have to face in their attempts to achieve happiness?
2. How the novel reflects the different ways in which American and Indonesian values concerning women influence the heroine of each novel?

C. Theoretical Framework

This research is conducted in the context of American Studies. Therefore, to achieve the objectives of this study, as Robert F. Berkhofer, JR stated in *New Context for new American studies* : dehierarchalization and

dereferentialization so evident in so much humanistic today scholarship today. The new American studies now more inclusive with the erosion of the boundaries between popular and elite culture. This quotation related with the American culture in which compare with Indonesian culture especially with Javanese culture in matter of identity and happiness. Novel *Eat Pray Love* by Elizabeth Gilbert, the character of Liz (American woman) and *Pada Sebuah Kapal* by Nh. Dini, the character of Sri (Indonesian woman), these both woman characters has same life purpose that is: Pursue truly happiness. So, both of characters describe American and Indonesian culture values in matter of identity and happiness to achieve truly happiness, both novels are popular and the cannon literature.

This is so because American Studies is a dynamic multidiscipline that develops in active interactions with the world development, geared by the American spirit of frontier, to answer the challenges the great nation faced from time to time and to born of new intellectual frontier as Ron Clifton stated in his article “The

Outer Limits of American Studies". He also believes in the comparative culture studies as the necessary future of American Studies.

One form of comparative American Studies is comparative literature, the study combined study of similar literary works written in different languages, which stresses the points of connection between literary products of two or more cultures. As Susan Bassnet in *Comparative Literature* stated that comparative literature involves the study of texts across cultures, that it is interdisciplinary and that it is concerned with patterns of connection in literature across both time and space (2). This means that a comparative study of literature is comparing more than one of national literatures, their similarities and differences of the story, their treatment of similar and differences themes, etc. Comparing texts needs much attention for linguistic, cultural, national group. We can compare of two culture both novels as below:

The *Eat Pray Love* novel describes the woman uncertainty and irregularity condition in 21st century and tries to find a truly happiness.

The 21st century in America even in the world is information technology which influences social world and pattern of human life. The uncertainty conditions also influence the pattern of human life in daily life. The rapid growth of technology and economy has been changed the values in society.

Pada Sebuah Kapal novel is in central Java, Semarang. Javanese society is people who resides, socializes and evolves in Java islands and then they develop of the Java characterization tradition. After the post-war, it is significance which happened in Javanese society that influenced of Javanese culture because of the transition from traditional agrarian society and feudal to the democratic and modern industry society. (Roqib 33-36). The culture essence consist of tradition, goal and concept especially the attachment with values. Indonesian woman in this era especially java woman live in transition between traditional and modern, it is not pure traditional but it is not full

modern. This novel is modern story that describes a Java woman who lives in middle class and also the novel describes of woman to achieve true happiness in modern era.

The *Eat Pray Love* and *Pada Sebuah Kapal* are of the same theme, which is romance and the way women pursue their happiness while also dealing with societal norms and the issue of self-identity. However, as each of the heroines comes from different cultural background, there certainly are differences between the realization of each heroine's efforts in pursuing happiness and redefining her own self-identity, which leads to the difference in the nature of the novel's ending. This research is purposefully intended to explore the differing ways the two women take in pursuing happiness and defining their self-identities.

It is appropriated with Guillen mentions in *The Challenges of Comparative Literature*, the local and the universal have a significant role in literature. A literary work reflects universality. Universal means that some values in a society are the same

as those in other societies around the world. Universal themes and contents which are common in literature are love, happiness, frustration, sadness, etc. The spirit of age is also one of universal aspects experienced by people in different parts of the world in approximately the same time. Beside the universal aspects the difference in location inevitably leads to locality which depend on the society's social and cultural condition (13-15). One of universal value which defined in those two of novels between *Eat Pray Love* and *Pada Sebuah Kapal* is about happiness as mention above.

Thus, to be able to achieve comprehensive this comparative study the writer also use of Freudian theory of personality as elaborated in Guerin's et.al *A Handbook of Critical Approaches to Literature* (129-130). It is observed that, according to Freud, there are three psychic zones in every human's personality: *id*, *ego* and *superego*. The *id* is the reservoir of Libido, the primary source of all psychic energy. It functions as the primordial life principle, which Freud considers to be the pleasure principle. The *id* is characterized by tremendous

and amorphous vitality. The *id* in this case is two women who want to pursue happiness in their life. The character of Liz in *The Eat Pray Love* describes an established and well-educated American woman but she doesn't have balance of life then tries to find balancing of life in herself, this matter is her personal right which must be fulfilled. Because, *id* is the only one personality component which presents since we born and it done by conscious, if it is not fulfilled, it will be unbalancing in life. In this matter, the demand achieves a balance of life in order to get composure in life. It also seen in character of Sri in novel *Pada Sebuah Kapal* , *id* concept seen when Sri is really unhappy with Charles who is her husband who has bad temper and rude to his wife, Sri. She tries to out from that problem in order to get composure and happiness in her life. Happiness is a demand that needed to be fulfilled by Sri.

The *ego* is psychic agency which protects the individual and society. Though the *ego* lacks the strong vitality of the *id*, it regulates the instinctual drives of the *id* so that they may be released in non-

destructive patterns. the *ego* is governed by the reality principle. Sri is unhappy with her husband who has bad temper and rude, and Liz is also unhappy because the conflict with her husband and she feels her failing marriage. Both of woman characters try to fulfill the demand from *id* because the role of *ego* is to ensure that encouragement from *id* can be fulfilled or can be realized, in this matter is the demand to achieve happiness. *Ego* tries to satisfy the desirability of *id* certainly be based on principle that exists in its society. And the other regulating agent who regulates primarily functions to protect society is *superego*. *superego* is the moral censoring agency, the repository of conscience and pride.

In this case, Sri is processing to achieve truly happiness. *superego* really influences in process of her life journey, whereas in character Liz, it describes an American modern woman character that is *superego* role in this matter which is norms or rules in society is not too significant to influence her in processing to achievement truly happiness.

The concepts of *id*, *ego*, and *superego* are considered necessary in analyzing how the two heroines deal with their problems and pursue their true happiness, because every human conduct there always involves the agent and the norms or values (especially moral ones) that govern the agent's conduct.

CHAPTER II DISCUSSION

Indonesia and American woman identities values as reflected in both novels.

The focus of this thesis is about the woman's identity concept. The women identity concept in this research context is defined as woman's identity reputed as a subject and a commodity object or marginalization woman's identity. To get deeper understanding about identity, Peter J. Burke and Jan E Stets said in *Identity Theory*: that the identity is meaning unit describing a person who has certain role in society such as student identity, worker, parent and so on. the more important

thing is how far this identity influences their behavior, mind, feeling, and emotion binding up them to the whole society. Individual and society are closely related (3). From the above statement, it means that there are varieties of identity behaving in society. Some people identity is related to their occupation or proppesion. This occupation influences them when they do social intercourse in daily activity. So, in this study the research is had great focus on the woman's identity. In *Potensi Perempuan Amerika* the woman's identity here is aspects in her inwardness forming the concept of who she is and of how she drives herself into her life. In this framework, the woman is looked upon as an individual in relation to herself and to the society and the norms held or in which she lives (Juliasih, 364-367). There are many aspects that may be included in the concept of identity but this thesis will only focus on those aspects of prominent identity in the heroines of both novels, i.e. those which have either direct or less direct impact on the way of the two heroines pursuing

their happiness and how they achieve their happiness.

In the above definition, the women identity elements are religiosity or spirituality, intellectual, emotion, physique, sociality, individualism, independence, and creativity. Yet, in accordance with this thesis, the research will be limited to the spirituality or religiosity, independence, domesticity, emotion, sexuality, and resistance because the elements become the strongest in the both work which the writer discuss. Then, the elements are defined as though:

1. American woman Identity values as reflected in *Eat Pray Love*.

a. Spirituality/religiosity.

Spirituality values of a women are really seemed what Liz does. It is proven when Liz has some troubles in her household and she has quarrel with her husband frequently. Then, she tries to communicate with God as seen in below quotation:

I need a proper name, in order to fully sense a personal attendance. For this same reason, when I pray, I do not address my prayers to the universe.....even the most poetic manifestation of God's name, taken, I believe, from the Gnostic gospels : "The Shadow of the Turning." (Gilbert, *EPL* 14).

Above quotation explains that Liz is having conflict in her life and she tries to get rid of from this all.

b. Independence.

The Liz's character describes a figure which is independent in deciding something determining her life existing in her own inwardness. This thing certainly relates to individualism as an American basic character. It is come true through the freedom in doing something to solve problems without the existence of the tradition norms managing to do something in achieving the true happiness. What determines the success is in one's own hand or destiny. The role of the environment does not influence someone in the achievement. The individualism and independence

characters are obvious of what Liz does. We can see below quotation:

I Just wanted to slip quietly out the back door, without causing any fuss or consequences, and then not stop running until reached Greenland (Gilbert, *EPL* 13).

c. Domesticity.

The Liz's character describes a different female figure to non-domestic figure as well as the character puts on the woman that the woman only move to the domestic sector which her activity is only as a housewife, taking care of children and completing the household activities. The Liz's character breaks all because she is able to do something out of her home. Here, she proves it by having journey to the third countries in the world to pursue the true happiness. This is obvious that the domestic character puts on the woman's inwardness for that long. Liz shows up in the post-modernism era with the female character which is free to go somewhere. This is proven to which she says to the below quotation:

I don't want to be married anymore. I don't want to live in this big house. I

don't want to have a baby (Gilbert, *EPL*10).

d. Emotion.

The character of Liz as a woman in the world in general having the universal values like the right to love and to be loved and fond of beauty, has great concern for and is had great concern for other persons and bears baby from a household. We can see it from below quotation:

...instead, as my twenties had come to a close, that deadline of thirty had loomed over me like a death sentence and I discovered that I did not want to be pregnant.... "having a baby is like getting a tattoo on your face. You really need to be certain it's what you want before you commit." (Gilbert, *EPL* 11)

From above quotation, Liz expects to have a child and she waits for him or her even her age is about thirty but it seems that she does not have any sign showing that she is pregnant. In addition, she is very disappointed when she gazes at her relative's son which is suckling on the breast. Liz dreams like her relative. She also wants to be like her relative

to have a child being able to color her household. Nevertheless, Liz cannot be pregnant and cannot have a child like her relative. She is disappointed and somewhat desperate with that condition. Yet, as a woman, she tries to hold out and not to drag over the sadness. Finally, she is able to pass it and able to solve it.

e. Sexuality.

Sex is a biological need which has to be fulfilled. As a woman Liz needs things relating to lust which has to be fulfilled as a God creature in this world. Liz who before indeed having sexual problem, remains to have sexual desire which she has to fulfill. Here we can see below quotation:

Of course sometimes I really do become overcome with lust. I walk past an average of about a dozen Italian men a day whom I could easily imagine in my bed. Or in theirs. Or wherever. To my taste, the men in Rome are ridiculously, hurtfully, stupidity beautiful. More beautiful even than Roman women, to be honest. Italian men are beautiful in the same way as French women... (Gilbert, *EPL* 70).

The above quotation describes Liz as she is. The cities in Italy represent to pursue contentment cling to the mundane. Liz when she is in Italy cites that she has had sexual intercourse with a dozen of Italian men from one to another.

2. Indonesian woman identity as reflected in *Pada Sebuah Kapal*.

a. Spirituality/religiosity.

Sri's character in *Pada Sebuah Kapal*, its spirituality value does not seek its character in the form of utterance from mouth only and does not take action the character of which is ritual only through certain religions. The spirituality values to where Sri Society stands, has been there from generation to generation even though there is no society which mention the spirituality. Yet, the values rooted like to serve a husband well and to be submissive to parents represents something pricked in minds of Sri Society. We can see it from below quotation:

Miliku yang terakhir itu hanya aku berikan kepada orang yang kucintai atau kepada laki-laki yang mengawiniku. Meskipun ada dorongan-dorongan jahat yang

mengajakku untuk meninggalkan Charles, untuk melukai hatinya, untuk mengkhianatinya, dengan menghela napas yang sesak aku masih bisa meneguhkan imanku, kalau tidak sebagai seorang istri, sebagai penari bangsaku (Nh.Dini, *PSK* 146).

I give someone whom I love my last belong or a man who marries me. Despite there is evil propulsion inviting me to leave Charles, to hurt him, to cheat him by taking a deep tight breath, I can still confirm my faith if not as a wife, as my country dancer (Nh.Dini, *PSK* 146).

The above quotation explains that Sri tries to stay to holding out toward her house hold with her husband Charles. Charles is a |French guy whom she does not love but he becomes her husband. Even though there are many obstacles one of them cheating she remains to have part of her faith without separation with her husband. Her faith in her chest just makes her hold out toward her household even though Sri does not love her husband. Furthermore, the spiritual value does not seem to Sri but it seems to her own husband Charles who loves her. Sri also ever

refuses Charles' proposal when she does not get married yet.

b. Independence.

The Sri independent character seems when Sri is having conversation with Carl and Sri says to Carl that Sri wants to go to abroad and she wants to go to Europe. She has a will to have a job as a broadcaster in a foreign country. This thing tells us that Sri as a Javanese woman is an autonomous and free woman. Sri has a freedom to decide something autonomously in he life. We can see it from the other quotation below: "... aku juga ingin ke luar negeri, memang. Terutama ke negeri-negeri Eropah. Ke London dulu, karena disana aku akan bisa bekerja di Radio" (Nh.Dini, *PSK* 88).

"...I want to go to abroad indeed. Especially to Europe. To London first, because I will be able to work in a Radio station" (Nh.Dini, *PSK* 88).

The main character Sri in *Pada Sebuah Kapal* also describes a resolute individual so that she can and dare refuse the Carl's proposal. Even though he is a rich man and has

exuberated treasure, Sri is not plagued with those things. This character shows that Sri is as a woman who has an autonomous individual in making any decision. She is not afraid of her decision which she makes, she does not care of the wealth and if her boyfriend is not from the rich. This case is described below:

Carl menawarkan kekayaannya untuk Sri tapi Sri tidak mau karena dia tidak mencinati Carl karena Sri sudah Punya Si saputro. Sri menganggap Carl orang yang kaya yang berbeda dengan saya, Carl ditumbuhkan dengan asuhan yang mengutamakan harta dan aku tidak biasa menghadapi orang-orang seperti itu dan aku tidak berani mencobanya. (Nh.Dini, *PSK* 114).

Carl offers Sri his wealth but Sri does not want to because she does not love him. The other reason is because Sri belongs to Saputro as her boyfriend. Sri regards Carl as a rich man who is different from me, Carl was brought up with upbringing which gives priority to wealth and I am not common with facing people like that and I do not have a nerve to try it (Nh.Dini, *PSK* 114).

b. Domesticity.

Sri circumstance lives in the valid tradition and norm rules in the society, meaning that it is no wonder a woman standing by at home whereas a man working outside of it. The most parents are afraid of their children if their female children do their job as men do and gather with the men too. The parents all feel worried. They always have the negative thinking that there will be bad things occurring because getting along with many men and the job is dangerous. Sri's friend has it. Narti wants to be a flight attendant but her parent does not agree with because her parent worries about what will be happened to their children. This below quotation explains the female character as a domestic sector:

“mengapa?” tanyaku kepada Narti.”
Ibumu berkeberatan”? “Hampir semua menantang. Kecuali, tentu saja adik-adiku.” Aku tidak mengerti mengapa mereka tidak menyetujui pekerjaan itu. Itu adalah pekerjaan berbahaya, kata ibuku,” Narti menerangkan.” Apalagi awak pesawat terdiri dari laki-laki semuanya. Mereka membayangkan dari hal yang buruk-buruk saja (Nh.Dini, *PSK* 24).

“Why?” I ask Narti.” Is your mother objection?” “Almost all of them are against. Except, of course my brothers.” I did not understand why they did not agree with the job. That is a dangerous job, my mother says, “Narty explains.” Moreover, the plane crews consisted of all the men. They imagined the worse things only (Nh.Dini, *PSK* 24).

Aku memberitahu ibuku, bahwa ada kemungkinan aku akan pindah ke ibu kota. Kalau tidak sebagai penyiar, mungkin sebagai pramugari. Dia tidak menahanku. Dia hanya berkata: “kalau bisa tetap saja di radio. Kalau bekerja di pesawat terbang aku khawatir kalau jatuh.” (Nh.Dini, *PSK* 25).

I let my mother know that there was a possibility that I would move to the capital. If not as a broadcaster, I would be perhaps as a flight attendant. She did not hold me out. She just said: “if you can, keep staying on the radio. If you worked as a flight attendant I would be worried of falling down” (Nh.Dini, *PSK* 25).

c. Emotion.

Sri as a woman has emotion to love and to be loved by the opposite of her sex. The emotion here certainly

relates to her tenderness, beauty and feeling. As quoted below:

Dari Saputro aku memiliki sesuatu yang lebih berharga, ialah cintanya dari kelembutannya. Aku kembali bekerja seminggu, kemudian aku mengajukan permintaan cuti tidak dibayar. Aku kehilangan kegiatan dan kehendak buat bergerak. Pekerjaanku kukerjakan tanpa selera. Dirumah aku mengurung diri sampai waktu makan, mandi atau keperluan lain. Orang-orang yang datang jarang kutemui. Aku lebih suka bersendiri. Kubacai kembali surat-surat Saputro yang dikirimnya dari luar negeri (Nh.Dini, *PSK* 103).

I have something more precious from Saputro. That is his love of his tenderness. I come back to work for a week. Then, I make request for furlough not to be paid. I lose some activities and willing to move. I do my job without desire. I coop myself up until meal time, taking a shower or other interests. I seldom go to meet any guests coming. I prefer to be alone. I reread the Saputro’s letters which he sent from abroad (Nh.Dini, *PSK* 103).

Moreover, Sri runs her inharmoniously household with Charles. They often quarrel. Charles is a angry and slapping around man. Sri as a woman ought to need the sense of the affection and need to be loved by her husband. To love and to be loved are the word logo only. What Sri has is frequently angered by her husband. Sri as a woman feels not to be happy in running her household because the things clinging to the beauty and the tenderness are not fulfilled.

d. Sexuality.

As a woman Sri has right which she has to receive as a human being in this case sex. The sex in Sri's character is openly explained so that readers are able to understand directly what Sri has in the sexual case. Sri is described as the character which often does sexual intercourse with a man whom she loves. And there is no any push. She finds the happiness out not from her husband but from her boyfriend Saputro before she gets married and she also has a affair with a sailor Michael after she gets married. This thing can be seen from below quotation:

Malam itu kami habiskan tandas. Aku tidak menunggu saat perkawinan kami lagi seperti kebanyakan gadis-gadis dari keluarga baik-baik. Saputro telah kembali. Dan Aku mencintainya. Apakah lagi yang mesti kami tunggu untuk saling melumat satu dengan lainnya. Memasak bodohkan hukum yang hanya dibikin oleh manusia abad-abad terakhir. Dalam bercintaan aku sadar bahwa saputro memang untukku. Gerakannya halus, rabaannya pasti dan membelai dengan kemesraan yang meluap. Dunia yang asyik keketuk perlahan. Aku berpegang erat ke bahunya ketika rasa nyeri merobek nyala keduaan kami (Nh.Dini, *PSK* 96).

We were absolutely wiped out in that night. I do not wait for our wedding anymore like most women from good families. Saputro has already been back. And I love him. What else we should wait for to have sexual intercourse each other. I ignore the law which human just made the last centuries. In having sexual intercourse, I realize that Saputro is indeed for me. His motion is smooth, his groping is certain and his caress with overflowing loves. The absorbed

world is slowly knocked. I hold his shoulders tightly when the painful sensation tears our vitality (Nh.Dini, *PSK* 96).

From the above quotation, we can see here when Sri is still gone out with Saputro who is going home from Europe and Sri fetches him. They meet in air port and they continue in Saputro's uncle house. In addition, they enjoy their love and have sexual intercourse like husband and wife even though they have not got married yet. Sri does it with full of love without any push from Saputro. Furthermore, from this below quotation, it can also be seen that Sri has sexual intercourse with Michael in a ship; Sri does not care of her husband who is separated with her from Indonesia to Saigon. Sri also does it without any push from Michael. She really enjoys it and she finds the true happiness out with Michael. Otherwise, she cannot find it out from her husband.

e. Resistance.

Sri as a woman who lives in the transitional era from traditional to modern, she tries to break the Javanese traditional norms which rule

her in her social intercourse and her household every day. In addition, since Sri worked in outside, Sri has already seemed trying to fight back and to break the traditional norms, as quoted below:

Aku memberitahu ibuku, bahwa ada kemungkinan aku akan pindah ke ibu kota. Kalau tidak sebagai penyiar, mungkin sebagai pramugari. Dia tidak menahanku. Dia hanya berkata: "kalau bisa tetap saja di radio. Kalau bekerja di pesawat terbang aku khawatir kalau jatuh." (Nh.Dini, *PSK* 25).

I let my mother know that there is a possibility for me to move to the capital. If not as a broadcaster, perhaps as a flight attendant. She does not hold me up. She just says: "If you can, keep working on a radio. If you work as a flight attendant, I am worried of falling down." (Nh.Dini, *PSK* 25).

In the marriage issue, Sri also tries to fight back against the traditional norms. Sri gets married with Charles without asking for her family agreement and even Sri does not care of what people say surrounding her. Sri keeps continuing her marriage

with Charles. This below quotation will prove it:

Sepuluh bulan kemudian aku kawin dengan Charles Vincent. Persetujuan keluarga tidak kuminta. Meskipun kudengar beberapa pendapat yang tidak menyenangkan hatiku, aku tidak menghiraukannya. Aku telah menunaikan kewajibanku ialah memberitahu mereka bahwa aku akan kawin (Nh.Dini, *PSK* 116).

The next ten months, I will get married with Charles Vincent. I do not ask for the family agreement. Despite I hear some uncomfortable opinions, I do not care of. I have already fulfilled my obligation. That is that I will get married (Nh.Dini, *PSK* 116).

Sri has a nerve to fight back against her husband. Sri as a Javanese female which is regarded as a refined woman has already had a nerve to fight against her husband because due to the development of the norms, Sri has to follow and to obey her husband. It does not mean that the traditional norms are not good for the women but when someone whom she has to obey, does as what he wants, this person is not suitable to be obeyed.

D. The Impact of identity on Women's pursuit of Happiness in Postmodern American *Eat Pray Love* and Post war Indonesia Pada *Sebuah Kapal*.

The American Post-modern society in *Eat Pray Love* is either plural society or variety. The politic and social situation shows the full atmosphere of irregularity by what was explained in chapter II. The American Post-modern condition in *Eat Pray Love* forms *superego* which only enables to have infirm relationship with individual becoming its members or in other word, as Freud says that *superego* too influences *ego* (129-130).

Woman as representation of *ego* in this case Liz is an American woman facing problem in her life whereas the society in which Liz lives, that is America is the representation of *superego* forming values which arrange the society. In this context, the American society as *superego* is too unfirm to regulate and to limit Liz's actions as individual or *ego*. Therefore, when Liz decides to do something as what she wants to go to the three countries and to demand

divorce with her husband without any response or norm regulating her freedom. This action of Liz is in accordance with American character indeed holding in high esteem of individualism. The individual freedom in doing something does not cling to the norm existing in the society, so Liz's freedom does not depend on her society.

Liz's spirituality describes individual spirituality. Despite there is an indication that Liz holds Protestant (seen from her divorce with her husband) her spirituality is not narrow spirituality. It means that it does not cling to the certain religion. Her spirituality refers to divine values believed existing to somewhere especially in her own heart. Her spiritual journey covers whole story building in this novel. It is also journey which is identical with her journey to pursue her happiness. Furthermore, the steps represented in the above title will be deciphered more to describe Liz's pursuit of herself and her happiness as below:

Eat, as the first step, she goes to Italy. In this country she tries to pursue her happiness by eating meaning that she eats the delicious

food. She tries to enjoy her life and to obtain her joy for four months. In fact, she does not pursue true happiness and balances in her life yet because she feels that there is something lack of herself. Liz has this atmosphere so that she orders all Italian food and she enjoys eating it. She really tastes and enjoys her food but the enjoyment is only in her mouth because Liz is having identity crisis, depression, and divorce. What she does is just temporary. Liz wants the true enjoyment not only up to her taste but also up to the whole of her body. Thus, Liz needs the next activity to fulfill the complete happiness so called the true happiness.

The second step she goes to India to find a spiritual teacher and she learns devotion with a help of a teacher from Texas. She endeavors to deepen the spiritual value seriously in India. She passes her days by devoting herself in the temple, praying, meditating and trying to control herself without speaking. Yet, praying is not enough for her: Liz still feels having not found the true happiness. she has not pursued divinity value by praying yet.

The third step represents the highest one in pursuing her true happiness. This step is signed with her going to Bali after she realizes that she does not find what she wants in India. She finds a teacher Wayan in Bali whom she has ever met ten months before. Wayan teaches her about the importance of balance in oneself. Human being consists of soul and physical elements which each have its own need and it has to be fulfilled in accordance with its need characteristic. The soul relates to physique. The soul need can only be fulfilled by praying, meditating and closing oneself to divinity whereas the physical need is fulfilled by eating and enjoying something. Liz as a woman needs love from a man. After she passes the three steps she finds her love with a man whom she loves. Here she finds her true happiness out and finds her complete life goal by fulfilling physical need or happiness or physical prosperity and by fulfilling inner need or happiness or inner prosperity.

In the novel *Pada Sebuah Kapal*, there is no indication showing Sri's figure affiliating with certain religion. Yet, spiritual signs in facing

her problem we can see it here. Sri's spirituality is clung closely to the values in which she believes what she calls faith (146). Nevertheless, her journey in searching for her identity and searching for happiness is only an effort to find the solution out for her household problem which she and her husband face and it does not relate to her personal spirituality as an individual. Yet, it is different from Liz's character. The spiritual value is not seen obviously in Sri's character.

In this case of independence can be seen through two aspects covering independence sexually, independently and in economic which is seen in both characters. The independence in the case of sexuality is discussed on itself in the next discussion. In the economic independence, how far Liz depends on her husband and her environment. It is described that *superego* has an infirm relation to *ego*. It means that the society norm in which Liz lives does not monitor Liz in doing something in the case of her decision making. In economic, Liz does not depend on her husband. She is autonomous and is able to earn her life without depending upon her

husband. Liz has freedom to do something without clinging to rule and norm prevailing in her society. The freedom which Liz has represents an individual freedom.

Of course, it is different from Sri. In economic, Sri's freedom in making decision depends on her husband because her husband earns her daily life. Even though, just for a while Sri indeed works autonomously. What has role more in running her household is her husband. It relates to the traditional norm that woman only exists at home to take care of her child or children whereas what makes earn living is her husband. The *superego* role in the case of arranging *ego* relating to domesticity is seen infirmly in Liz's character, so Liz's *ego* is more seen than her superego. In the case of domesticity, her environment, and her society do not also influence Liz. domestic role clinging to woman does not influence Liz in making decision. Woman who is regarded as only at home only taking care of children and household is not seen in Liz's character. Reversly, Liz is described as a woman moving out house and non domestic. The domestic factor

influencing Sri in making decision is always influenced by her environment and society. Sri tries to break role clinging to her developing in her society. Sri wants to break that a woman as *konco wingking*, the environment around her, does not support that a woman working in the public sector. The public sector is only for man whereas woman is only at home taking care of children and household. In addition, Sri's parents especially her mother forbids Sri to have profession out of a house. Yet, Sri comes out to break and criticize the domestic role. Even though, what Sri doesn't beyond her reach, it means that the superego or the society norm is much stronger and Sri can only receive it. The point is Sri has already tried to break them. Sri's character tries to criticize or break it in which she exists together with her society in the condition. It does not mean that she holds on tight to the tradition norm. Sri represents the critic Javanese female symbol. Along with the globalization era there are many traditional value having not been relevant anymore. Thus, the superego has strict controlling role toward ego. Superego as her society and ego as Sri

can be seen from writer's perspective in the case of domesticity that the author really wants woman autonomy in the whole life aspect, not only in the domestic sector but also woman's role in out of a house. Woman has constituted another character nowaadays. Therefore, study and new definition of a woman and understanding of the social context, culture, economy and politics which have produced a new identity for a woman.

In the state of emotion, Liz as a representation of a modern American woman wants to love and to be loved by a man. In Liz's journey to get her love, she gets her love without any norm arranging her to gain and to make her love come true. In the state of emotion, *superego* plays an infirm role toward *ego*. Liz has full freedom to obtain her love after she has her journey to the three countries. The emotion that Liz reaches also clings to the spiritual value which she has had through some phases. The emotional value having been reached in the form of love is true love. Liz has her emotion without any relation to the tradition and norm monitoring. It can be said

that Liz's *ego* is bigger in this case than *superego* in which Liz lives. On the other hand, Sri in the case of reaching her emotion is temporary, only. When she does not find her happiness with her husband, Sri gets it from the other man. Sri does cheating with the man and Sri finds and feels her love with a man.

In the case of sexuality, Liz has independent sexuality. Liz is free to have sexual intercourse with every man whom she likes and there is no one inhibiting to do it. The society in which she lives does not play an important role toward what Lize has already done. *Ego* represents Liz's character. *Ego* has higher role than *superego* or *ego* tends to be infirm in Liz's circumstance. The society regards that the sexuality constitutes one's personal right. There is no any negative response to have sexual intercourse in the society in which Liz lives. Therefore, the sexual matter becomes accustomed to Liz's society. There are no people criticizing what Liz has done. The people do not care of it. The *superego* role tends to be infirm to *ego* in the case of the sexuality.

On the other hand, it is different from Sri's character. The sexuality case constitutes is not independent toward her. When Sri has sexual intercourse with a man in a ship and with her boyfriend before he died, the sexuality which Sri does constitutes get-away or tends to be temporary only. The sexuality which she does is the implementation of her love to both men. Yet, the sexuality which Sri does gains many critics to a traditional norm which has not been relevant to the social interaction boundaries. Sri feels sinned because she has had sexual intercourse out of her marriage. The *superego* role seems to have great relation to rule *ego* for sure. On the contrary, Liz has different experience. The difference can be seen through the superego the character of which tends to be infirm in controlling *ego*.

CHAPTER III CONCLUSION

The novels *Eat Pray Love* and *Pada Sebuah Kapal* talk about woman's identity in pursuing her own true happiness in different cultures

and different eras, i.e. 1970s' Indonesia and post-modern America. Elements of woman identity (i.e. spirituality, religiosity, emotion, independence and resistance) as represented in the novels are examined as internal aspects of woman's self, the *ego*, that form her self-concept and that determine the ways in which each woman conducts her life. In this sense, each woman is seen as individual being in relation to herself and to her society and all of its norms as internalized by her as her self-beliefs and way of life. Both women in the novels face the same constraint in their pursuit of happiness, i.e. societal and cultural norms, the *superego*, despite the different intensity. With the difference in cultural backgrounds, the societal and cultural norms operate internally differently behind the development of each woman's identity, and result in different *egos*.

In *Eat Pray Love*, the heroine basically lives in post-modern America, even if she undergoes her process of self-development and self-redefinition as she travels around to Rome (Italy), India, and Bali (Indonesia). In such an individualistic

society as America, everybody is considered as individual being with every individual right to decide on what is best for one's life. The society and its norms, the *superego*, has a quite loose control over individual in dealing with individual, the *ego*'s, personal life. That is why the heroine of *Eat Pray Love* can freely choose her best ways in dealing with her marital problems. By means of questioning the basic of her identity and attempting to redefine it through material and spiritual search and fulfillment in a particularly personal process, she finally managed to redefine herself in her pursuit of true happiness, without any intervention from her society. The *ego* wins over the *superego*, and a new identity comes out of an internal conflict and an intense spiritual process.

On the other hand, Javanese woman of 1970s' Indonesia as represented in *Pada Sebuah Kapal* is much more socially-bound, as the society has strong control over individuals. The societal norms as internalized in the heroine's self-concept as inseparable part of society preside over her ways of thinking and conduct in dealing with her problems

and shape her identity. This constitutes the biggest constraint as the Javanese woman struggles for her happiness, even if she has the aspiration of becoming a happier woman by having an affair with other man. As her society expects, her conscience as a typical Javanese woman will not let her have extramarital relationship for whatever possible reason, not even her unhappy marriage and abusive husband. Individual happiness is not relevant, let alone important, as long as it is against the societal norms. What best for woman are her husband, children, and family. This is what the 1970s' Javanese woman believes, and it is principally this belief that drives the woman not to justify herself for having an extramarital relationship. The story of woman's pursuit of happiness in the context of *Pada Sebuah Kapal* is thus a story of how an *ego* strives vainly against the *superego*. No new identity is born out of the long internal conflict.

All in all, for the same theme of woman's pursuit of happiness, post-modern American culture has a very different articulation from that of Javanese

Indonesian. Americans, a highly individualistic society, gives a greater priority to individuality, whereas as a communal society Javanese regard the community and the communal as the most important thing in its members' life. From the study of comparative literature, people can better understand the diversity among cultures in the world.

BIBLIOGRAPHY

- Bassnett, Susan. *Comparative Literature*, Cambridge: Blackwell, 1993.
- Elizabeth, (et al.). *Sociology Literature & Drama*, Penguin: Australia, 1973.
- Forshee, Jill. *Culture and Customs of Indonesia*, London: Greenwood Press, 2006.
- Foucault, Michael. *The History of Sexuality*, New York: Pantheon Books, 1978.
- Gilbert, Elizabeth. *Eat Pray Love*. New York: Bloomsbury, 2006.
- Guerrin, Wilfred L (et al.). *Handbook of Critical Approaches to Literature*, New York: Oxford University Press, 1999.
- Guillen, Claudio. *The Challenges of Comparative Literature*, Cambridge: Harvard University Press, 1993.
- Geertz, Clifford. *Islam Observed Religious Development in Marocco and Indonesia*, London: The University of Chicago Press, 1968.
- Gibaldi, Joseph. *MLA Handbook for Writers of Research Papers*. 5thed. New York: The Modern Language Association of America, 1999.
- ImanMuhni, Djuhertati, *Method and Theory: Old and New Direction in American Studies*, Yogyakarta: GadjahMada Press.
- Irwan, Abdullah, (ed). *Sangkan Paran Gender*. Yogyakarta: Pustaka Pelajar, 1997.
- Ismawati, Esti. *Transformasi Perempuan Jawa*. Surakarta: Pustaka Cakra, 2005.
- J. Burke, Peter (et al.). *Identity Theory*. New York: Oxford University Press, 2009.
- Kusharyanto, Juliasih. *Potensi Perempuan Amerika*. Yogyakarta: GadjahMada University Press, 2009.
- Lodge, David (ed). *Modern Criticism and Theory*. New York: Longman, 1988.

- Moody, H.L.B. *Literary Appreciation*. Harlow: Longman, 1968.
- Mulders, Niels . *Agama, Hidup Sehari-haridan Perubahan Budaya Thai, Javanese dan Filipino*. Jakarta :PT.GramediaPustakaUtama, 1999.
- _____, *Inside Indonesian Society (Cultural Change in Java)*. Yogyakarta: Kanisius, 2005.
- Roqib, Moh. *Harmoni dalam Budaya Jawa*. Yogyakarta: Pustaka Pelajar, 2007.
- Edi Pramono, R.B. *Hegemony and Silent Resistance in Hawthorne's Scarlet Letter and Ahmad Thohari's Bekisar Merah and Belantik : A Comparative Study. (Thesis-S2)*, Yogyakarta :GadjahMada University, 2009.
- S. Turner, Bryan (et al). *The New Blackwell Companion to Social Theory*. Wiley-Blackwell: Blackwell Publishing, 2009.
- Smart, Barry. *Postmodernity*. London: Rutledge, 1993.
- Soemanto, Bakdi. *Sri Sumarah Pariyem dan Bu Bei*. Yogyakarta : Kepel Press, 2008.
- _____. *Godot di Amerika dan Indonesia*. Jakarta : P.T Grasindo, 2002.
- Siswanto, Wahyudi. *Pengantar Teori Sastra*. Jakarta : PT.Grasindo, 2008.
- Siti Nukatin, Sri Hardini, (N.H. Dini). *Pada Sebuah Kapal*. Jakarta: Gramedia, 1973.
- Trisman, B., (et al). *Antologi Esai Sastra Bandingan Dalam Sastra Indonesia Modern*. Jakarta: YayasanObor Indonesia, 2003.
- Wellek, Rene, and Austin Warren. *Theory of Literature*. London: Harvest/HBJ Book, 1942.
- Woodford, Kate (et.al), *Cambridge Advanced Learner's Dictionary*. Cambridge: University Press, 2003.
- White, Nicholas. *A Brief History of Happiness*. Oxford: Blackwell Publishing, 2006.
- Widyastuti, Dewi. *The Struggle of Afro-American Women: A Cultural Study of Their Eyes Were Watching God and The Color Purple. (Thesis-S2)*, Yogyakarta: GadjahMada University, 2002.
- Websites.**
- http://www.npr.org/911hearings/security_measures.html. March, 5, 2011.

-
<http://freakingothic/2011/02/17/wanita-amerika.htm>. March, 5, 2011.

-JosetteS.Shinner, article: Role of woman in the 21st century in [www.unification.net.misc](http://www.unification.net/misc).21, September, 2011.