

CONTENT ANALYSIS OF INDONESIAN WOMEN'S RURAL NEWSPAPER:
WHOSE INTEREST ?

SUZY AZEHARIE
(INDONESIA)

A research paper submitted in partial fulfillment of the
requirements for obtaining the degree of Master
of Development Studies at the Institute of
Social Studies, The Hague

November, 1989

This document represents part of the author's study programme while at the Institute of Social Studies; the views stated therein are those of the author and not necessarily those of the Institute.

Research papers and theses are not made available for outside circulation by the Institute.

TABLE OF CONTENT

Acknowledgement

<u>Chapter 1.</u>	Introduction and Methodology
	I.1. Introduction
	I.2. Statement of the Problem
	I.3. Objectives of the Study
	I.4. Methodology
	I.5. Organization of the Paper
<u>Chapter 2.</u>	The Historical and Political Background of Indonesian Press
	2.1. Introduction
	2.2. Indonesia Political Situation at Present
	2.3. Press Life in Indonesia
	2.4. The Emergence of the Indonesian Rural Newspaper
<u>Chapter 3.</u>	Women and Development in Indonesia
	3.1. Introduction
	3.2. The Position of Women in Development : Education Sector
	3.3. Work Participation of Women
<u>Chapter 4.</u>	Theoretical Framework
<u>Chapter 5.</u>	Case Study
<u>Chapter 6.</u>	Content Analysis of the Sample and Interpretation of Data
	6.1 Tables
	6.2 Summaries
<u>Chapter 7</u>	Conclusions
	Bibliography
	Appendix

A C K N O W L E D G E M E N T

I would like to express my sincerest gratitude and appreciation to LIESBET VAN ZOONEN, my first supervisor, for all the guidance, support and patience she has shown to realize this research study. And to my second supervisor, Dr. INES SMYTH, for her insights and contribution to further improve this paper.

For my beloved parents, Ibu dan Bapak MOCHTAR AZEHARI, thank you so much for the encouragement, prayers and the inspiration.

And to my husband, BONODIKUN SOSRODININGRAT, and my son, RADITA HANINDYA ADHIATMA, for the understanding of my long absence.

CHAPTER I

I.1. INTRODUCTION

This study sets to examine the messages, images of women which form the content of articles published by the Indonesian Women's Rural Newspaper, called the "Dunia Wanita" or the "Women's World", which is especially designed for Indonesian women at the grassroots level. The study seeks to provide a more critical assessment on the contents of the rural women's newspaper with the end view of identifying how women's issues are defined. Content analysis as a method of analysis will be used in this study, utilizing five (5) editions of the "Dunia Wanita" as sample.

I.2. STATEMENT OF THE PROBLEM

In analyzing women's problem and women's subordinate status to men, several scholars have focused their particular interest on the mass-media and its influence. They believe that media is very effective as a powerful agent in the transmission of ideas and beliefs which are able to convince and affect men and women.

In a similar vein, mass-media not only contributes to the perpetuation of inequalities among classes, but between sexes as well. Men and women are portrayed in stereotype roles where men are portrayed as engaging in a variety of important tasks, in contrast to women who are confined to certain traditional roles, like housewives, mothers and so forth. By always glorifying motherhood and the subservient wifedom model, mass-media contributes in illustrating a distorted self-image among women.

It therefore contributes towards the creation of a sense of inferiority among women as they tend to accept the home and the kitchen as their rightful place in life and do not anymore aspire for high positions in the society. Along this line, the

sexual division of labour is very apparent as it locates women primarily in the home, responsible for household production called "housework".

The men, on the other hand, are situated outside the home, and are primarily responsible for wage labour to fulfill their role in the household as that of provider of income. The confining of men in the public sphere and of women in the private sphere, thus forms one of the oldest and strongest social phenomenon. It is no wonder, that many women assumed their role as a natural order of things and accept this given role as a glorious or sacred thing.

Since mass-media is an instrument of socialization which produces and transmits concepts, norms and aspirations concerning the position of men and women, it is assumed that Indonesian mass-media fulfills its function within Indonesian society. Since not much research have been done on this subject, it is therefore necessary to investigate the content of the Indonesian Women's Rural Newspaper.

I.3. OBJECTIVES OF THE STUDY

Ideally, the main purpose of forming a Women's Rural Newspaper is, ".....to intensify dissemination of information on women's issues and activities, to develop awareness among women, thereby encouraging their active participation in family and community affairs" (Petunjuk Pelaksanaan KMD, 1987). It is essential to undertake a systematic study of the content of the Indonesian Women's Rural Newspaper, to determine how the "Dunia Wanita" has shaped the lives of the rural Indonesian women. The study has the following for its objectives :

1. To provide a more critical assesement on the content of the Indonesian Women's Rural Newspaper.
2. To identify the strategies on how well issues of women in rural areas should be articulated.
3. To serve as a contribution to the dearth of material on the study of Indonesian women.

I.4. METHODOLOGY

Content analysis as a method of analysis was primarily used in this study, combining both quantitative and qualitative methods. Content analysis is defined by Osgood as, ".....a procedure, whereby one makes inferences about sources and receivers from evidence in the messages they exchange" (Holsti, 1969). Instead of the diversity of definitions of content analysis, broadly it reveals the requirements of a systematic and objective description. I have limited my focus to the use quantitative and qualitative methods, since Holsti strongly argues that, ".....the content analysis should use qualitative and quantitative methods to supplement each other" (ibid, p.11). He further describes qualitative content analysis as, ".....the drawing of inferences on the basis of appearance or non appearance of attributes in messages "(p.10), and, ".....the quantitative requirement has often been cited as essential to content analysis" (p.5).

I.5. ORGANIZATION OF THE PAPER

This paper is divided into seven chapters. Chapter I comprises five sections, and will introduce briefly the statement of the problem, objectives of the study and the methodology. Chapter 2 will describe and analyze the historical and political background of Indonesian Press. This entails a look at the current situation of Indonesia political situation and also look at the dynamism of Indonesian press. The emergence of the Indonesian Rural Newspaper will be dealt with in this chapter too. Chapter 3 ,will look at Indonesian women and some of their aspects. It will cover the position of Indonesian women in the education sector and their work participation. Chapter 4, deals with the theoretical framework. It will look at the different approaches by social scientists to the issue of male domination over women and how it is justified. Also socialization process will be dealt with in this chapter. Chapter 5 will briefly

discuss the case study, while Chapter 6 presents the findings of the content analysis of the sample and interpretation of the data. Finally, chapter 7 be will devoted to the conclusions.

CHAPTER II

HISTORICAL AND POLITICAL BACKGROUND OF INDONESIAN PRESS

II.1. INTRODUCTION

Indonesia proclaimed its independence on August 17 th, 1945, after having been colonized by various nations since the early 15 th century , with the predominant rule of the Dutch colonizers for over 350 years. The impact of the long colonial rule is strongly embedded in the various aspects of people's live as poverty and the very low level of education continue to prevail in Indonesia.

Indonesia is divided into 27 provinces, which consists of district ("kabupaten") and subdistrict ("kecamatan"). The smallest administrative units are the village ("desa") and the urban quarter ("kelurahan").

Pancasila is the Indonesia's national ideology, consisting of five principles, which are :

- First Principle : Belief in the one Supreme God
 - Second Principle : Just and Civilised Humanity
 - Third Principle : The Unity of Indonesia
 - Forth Principle : Democracy Led by the Wisdom of
Deliberations among Representatives
 - Fifth Principle : Social Justice for the whole of the
people in Indonesia
- (Dept.of Information, 1986, p.6)

The priority thrust of the present government is economic development with emphasis on the agricultural sector, considering the fact that the majority of the Indonesians depend on agriculture for their livelihood. Its policy is also to develop the industrial sector which is becoming the most attractive field for capital investments, followed by forestry, tourism, communications and estate sectors (Dept.of Information, 1988).

Indonesia consists of 13,667 islands and is inhabited by approximately 300 ethnic groups. Nearly 70% of more than 170 million Indonesians live in rural areas, scattered all over the

66,774 villages. There are five (5) major religions embraced by the Indonesians, which are, Islam (85%), Protestantism (8%), Catholicism (4%), Hinduism (1,5%) and Buddhism (1,5%). (ibid)

II.2. INDONESIA'S PRESENT POLITICAL SITUATION

In analysing the dynamism of the press in Indonesia, one should consider the historical background of Indonesia's political situation as it played a crucial role in the development of this particular form of media. It is for this reason that a brief account is made to better understand the current press situation.

Following the failed-bloody coup d'etat in October 1 st, 1965, by the PKI (Indonesian Communist Party) in which six (6) generals were brutally murdered, the former president Soekarno, capitulated and gave the Minister/Army Commander, Suharto, all powers to take whatever security steps he deemed necessary to save the situation and guarantee the president safety. This issuance of the "Eleventh of March Order" in 1966 (known as "Supersemar"), indicated the beginning of a new era in the social, economic, political and cultural life of the Indonesian nation. Eventually, only two years after the coup attempt, Suharto had been able to set up complete military control over the country successfully, and under what he called the "New Order" regime, he announced its policy. According to Latif (1985), the policy, ".....was a comprehensive statement concerning all fields-ideological, political, economic and cultural". Indeed, the new regime determined to correct the mistakes of the previous administration under the "Old Order" of the Soekarno's era.

Since the "New Order" regime took power in 1966, ".....the key of justification for the army's continued domination of the state were feelings of being threatened by the communist" (ibid). Though, it could not be denied that the regime had started well in improving economic growth, however according to Southwood and Flanagan, the feelings of being threatened by the communists is used not only as the justification for the total destruction of

the left, but also as the justification for suppression of all forms of political and social unrest and protest against the harmful consequences of economic policies imposed by the military ruler.

Having consolidated the power in the era of economic and political crisis in the country, the regime insisted that all organizations, without any exception, including religious as well as political organization domiciled in Indonesia, must adopt Pancasila as their ideological condition. The implications are, as Latif further argues, ".....to give the military regime more power to control, guide, freeze and dissolve any kind of ideology surviving in Indonesia". In the last few decades, however, there is evidence of the arrest of some politicians who were critical to the government's policy and close down of several newspapers which were reporting critically on the Indonesia's situation.

II.3. PRESS LIFE IN INDONESIA

As already mentioned, the military rule in Indonesia is very strong and in a well-constructed position, which therefore influences the molding of the present condition of Indonesian Press. In this regard, a brief historical background of the press will be discussed, in order to broaden our understanding on the emergence of the Indonesian Press.

During colonization, the national leaders in coordination with the journalists were using newspapers as a medium to fight colonialism. They formed the first newspaper in Indonesia, in 1910, called the "Medan Priaji", written in Malays, which has functioned for a long time as a lingua franca, and was lead by Tirtohadisoerjo (Mustoffa, 1978). The aim of this newspaper was to struggle against the Dutch. Eventually, Tirtohadisoerjo was sent by the Dutch to exile and died tragically in Bacan island.

Inspite of the threat and intimidation of the Dutch, Indonesian journalists had been successful in establishing several newspapers and saw the birth of the following papers thereafter, "Soeara Oemoem", "Pewartu Deli", "Pemandangan", "Antara". These emerged using their powerful pens along with other

Indonesian people, to fight for independence. And none of these newspapers were established for the sake of profit. Many of the journalists were even arrested and sent to the prison or to exile by the Dutch. While at the same time, the Dutch newspapers in Indonesia, "De Locomotief" was able to sell 25,000 copies a day, and the "Soerabaiaasch Handelsblad". sold 20,000 copies, whereas in 1938, the "Pemandangan" (Jakarta), the "Pewarta Deli" (Medan), and the "Soeara Oemoem" (Surabaya), were each able to sell only 6,000 copies a day.

Regarding press life in Indonesia, Article 28 of the Indonesian Constitution stipulates, that, ".....The freedom to associate and to assemble, to express thoughts orally, in writing and so forth shall be determined by Law". This Article therefore remained respected as a law relative to the national press in Indonesia. To ensure the full observance of this law, the government launched the Basic Principles of the Press, known as Act no.11,1966, to guarantee the legal position of the press.

Although, Article 3 of Act no.11, states that, ".....The Press has the right of control, criticism and correction of a corrective and constructive nature", and Article 4 cites, ".....No censorship or bridling shall be applied to the National Press", unfortunately it does not always apply in practice. In fact, bridling and many different kinds of censorship still remain in Indonesia.

In recent years, for example, the so-called "telephone-culture" ("budaya tilpon") is widely known in Indonesia, where a government official only has to phone the journalists , to prevent them from writing on issues which are considered "sensitive" by the government and which therefore should not be read by the populace. The journalists therefore do not have much choice to decide but to follow the powerful "telephone-culture". Another form of censorship often practised by the government is the allocation of black/sticky ink to some magazines/newspaper (mainly foreign issues), so that the reader is not be able to read what the magazines/newspapers contain. Another "effective" way is the refusal of visa to foreign journalists who intend to enter Indonesian territory. It already happened to several

Australian journalists, and which in turn affected the diplomatic relationship between the two countries.

Even in the last few years, the practise of bridle and cases of the total close down of some non-governmental newspapers can be found. The newspaper that had been recently closed down by the government was "Sinar Harapan" (Jakarta). The government withdraw its Press Publication Operation Permit. This permit, known as SIUPP, is issued by the Minister of Information, in October 31, 1984, to the press companies and publishers, authorizing them to run publications. With the control of the government over the press operation, the publishers and the journalists have seemingly become apprehensive to criticize and challenge the government.

It is not surprising that though the Decree of the Provisional People's Consultative Assembly no. XXXII/MPRS/1966 on the development of the press states that the Indonesian press should be, ".....a press which is responsible", however to me it seems that the term "responsible" can be interpreted in different ways. It should be noted here, that it made available for the government, by all means, to strengthen, steer and control every aspect which is related to the press.

When in fact, it is necessary at this point in time, to "liberate" the press, in the sense that the government should trust and provide the press an atmosphere, where the journalists and the publishers are free to express themselves, play their role as a social control and do not feel afraid while doing their jobs. Moreover, it is also imperative that the government should give its people their right to accurate informations.

In closing, the function of the Indonesian press should therefore be emphasized, in the framework of enhancing its role in development, that the press shall function as the disseminator of the people's aspirations, as a means to widen communication and participation in the community and to exercise social control which is constructive (Act no.21 of 1982). The Act further stipulates, that in this respect it is necessary to develop positive interaction between the government, the press and the community. However, with regard to the press life in Indonesia,

press can be seen as an instrument of the government, trying to secure the political interest of the government.

II.4. THE EMERGENCE OF THE INDONESIAN RURAL NEWSPAPER

In Indonesia, the newspaper has been a city phenomenon, reaching exclusively 5-10% of total population. According to UNESCO, one indicator of "advanced" society in term of education quality can be seen from the ratio between newspaper and the population. UNESCO's report specifically states that only if one (1) newspaper is available for 10 person, then a society is able to develop (in Nurhadiantomo, 1980, p.15). In fact, an intensive study done by Inter Vista found that the total circulation of newspaper in Indonesia in the beginning of 1978 was approximately 1,740,000 of which 1,084,000 edition were printed in Jakarta. Nevertheless, the distribution was not adequate, since 43% of the total circulation was spread only in Jakarta, while the remaining 650,000 edition were produced and circulated in other provinces (ibid). The ratio between newspaper and population was to 80-85 person, thus it is far from the ideal ratio.

In an attempt to reach the rural population, in 1974 the government started to promote the Rural Newspaper, circulated in five (5) provinces. The main goals behind this attempt are :

1. To increase people's reading habits.
2. To eliminate illiteracy, to teach Indonesian language and basic education.
3. To improve participation of people in rural areas in development. (Laporan Pelaksanaan KMD, 1988).

It could be noted here, however, that the circulation of this newspaper in the five provinces lasted only 1979, for after this period the newspaper's circulation expanded to reach 26 provinces (excluding Jakarta, the capital city) and was renamed the "KMD" or the Rural Newspaper. According to the contract between the government and the KMD's publishers, the latter would publish a weekly newspaper, with a total of 3,200 copies in each week, with a total of 48 edition a year, with the government providing the subsidy of Rp.43,00 per copy.

The national circulation of the KMD has added a new objective to the paper namely to propagate the "National Development Orientation". The main principle behind this policy is to use the newspaper as a medium to propagate National Development policies for the people in the rural areas and to provide job opportunities for rural people through the production, management and circulation of the newspaper.

Representing half of the total population, the government sees the women as a potential force for development. The logic is based on the assumption that women are the pivot of the family and therefore women's knowledge, skills and attitudes need special attention. Besides, the government realizes the crucial role that the rural newspaper can play in influencing the political will of the people. Through subliminal conditioning, the message can influence or direct people to decide for or against a particular issue. For these reasons, a rural newspaper specially designed for women has been created as a wing of the KMD in 1987, in order to reach women at the grassroot levels. This newspaper is called the "Dunia Wanita" or the "Women's World".

It should be mentioned here, that though I have requested the "Dunia Wanita"'s publisher to provide some valuable data needed for this study, however until this writing, they have not responded to the said request.

CHAPTER III

WOMEN AND DEVELOPMENT IN INDONESIA

III.1. INTRODUCTION

About half of the total population in Indonesia are women, comprising 82,402,876, most of whom (60,808,979) live in rural areas (Pujiwati, 1987). And though the Indonesian Constitution specifically states in Article 27, that, ".....Without any exception, all citizens shall have equal positions in Law and Government and shall be obliged to uphold that Law and Government", however, to date there are still certain provisions which remain discriminatory to women.

Moreover, it is essential to stress that most of the Indonesians belong to the Malayan stock, which covers about 300 main ethnic groups with their own language. The "adat" which is an indigenous custom, has a strong influence on the interpretation of religion and law. Therefore, it would not be going too far to say, that when I mention the term of "Indonesian women" in this study, I do not intend to refer it to any particular ethnic group. Yet the complexity of the culture, the heterogeneous groups of Indonesian women, the plurality of religions, add to the complicity to draw one picture, which can claim to represent, for example, who Indonesian women are.

Though, the Indonesian women as a group are heterogeneous, however they have a common role as mothers and housewives. In a society like Indonesia, the women are glorified, praised and honored as a wife or mother. This creates the dilemma faced by the urban middle class women today. While on the one hand, they are encouraged to be career women, on the other hand, the tradition is such that they are expected to be ideal wives and mothers. A women's work, especially to look after the children is really highly valued.

III.2. THE POSITION OF WOMEN IN DEVELOPMENT :
EDUCATION SECTOR

When Indonesia claimed its independence in 1945, less than 6% of the population was literate in the Latin script (Halina, 1985). Roughly, only 337 people had passed the University, whereby one-third of teachers were not trained (ibid). It is also worth mentioning that, before Independence Bahasa Indonesia was unknown as a national language. However, the Indonesian government successfully carried out the heavy task of educating the illiterate people and in spreading the use of Bahasa Indonesia. Hence, today it has become a national language of its constituents. The three and half centuries under the Dutch supreme rule, contributed to the impoverishment and low level of education of the Indonesian.

As could be gleaned from the figures below, illiteracy rate remains high for women, even after the government conducted an intensive campaign against illiteracy. This will largely affect the role of women as lack of education has become a primary factor in pushing women to be in a disadvantageous position as they are unable to take up lead roles in the family and in the community as well.

Women		Men
4,333,968	(1985/1986)	3,548,380
3,541,160	(1986/1987)	3,138,328

(Laporan Pelaksanaan PKK Pusat, 1988)

This situation will be perpetuated so long as the adult population continues to adhere to the norms and values of the society that allows the sons to have priority to education over the daughters (Wigna, 1982). In the light of above situation, Mayling Oey found out that there is a link between the level of education and the level of unemployment among Indonesian women. Oey describes that the level of education of women's work force was low and therefore the majority of women's labour force was found to be concentrated in the sectors that require a low level

of education (ibid). According to Oey, only 3% of the women's work force are found at the professional and managerial levels. The succeeding discussion will therefore elaborate more on the participation of Indonesian women in the labour force.

III.3. WORK PARTICIPATION OF WOMEN

About 20% of the Indonesian households are headed by women. In most cases, husbands work elsewhere for long periods and do not always contribute substantially to household incomes. An intensive study done by Tanner (1974) and Siegel (1969) found out, that in Aceh, a stronghold of Muslims, married men spend much of their time away from the villages, earning cash to meet cash needs in the family. Thus, the women control and often own rice land as well as their houses. They undertake most subsistence agricultural labour and generally control the produce, and they are responsible for family affairs. Men, therefore play a peripheral role economically and residentially (Manderson, 1983).

As mentioned by Pujiwati (1987), in Indonesia, 16,9 million women are directly involved in non-domestic economic activities. Nine point one million (53,8%) are engaged in the agricultural sector, while the remaining 7,6 million (45,5%) are absorbed in non-agricultural sectors. 50,6 million (33,1%) in trade, service and transportation and 2,09 million (12,4%) in industry. In spite of this increasing participation of women in the different sectors of the labour force, women in Indonesia continue to suffer subjugation because of male supremacy. Socio-cultural obstacles and men-oriented development planning and orientation have banished women to a situation whereby their role in all sectors in the society are not fully acknowledge.

The Indonesian Minister of Labor had described that there is evident inequality in the treatment between man and woman in the job market, by saying that, ".....that it can not be denied, that working women are still handicapped in some respect, and that discrimination still exists" (Ihromi, 1973).

I would like here to emphasize, that women's position in Indonesia has its roots on the one hand in their role within the

family and on the other hand in their access to productive resources. These two combining factors, relegates Indonesian women in inferior status vis-a-vis the men.

Shaped by religious beliefs and traditional ideology, the majority of Indonesian women are confined to the domestic sphere, whereas the Indonesian men are regarded as the "breadwinners", who have the responsibility to earn the income needed for the family. Along this context, men have direct access to economic assets and resources, while women though they are involved in labour market, their economic activities are restricted to either unpaid or low-paid labour and easily dispensable too. This is part of the expectation of women's primary obligations to do household chores, thus in turn, their relation to the labour market is seen as earner only secondary income. Irine Tinker (1975,p.42) concludes by describing that in any opportunity,".....women would be the last to be called in, and in the event of dismissal they would be the first to go".

Since the "Dunia Wanita" especially designed to reach Indonesian women at the grassroot level, therefore it is important to draw briefly some aspects of Indonesian rural women's life.

As mentioned earlier, Indonesia's economy is largely based on agriculture, and Indonesian women too work as agricultural producers. They make a significant contribution to the household economy, in the work they do on the family holding, in the income they earn from employment - both agricultural and non-agricultural - and to date, in daily household chores that have to be done by them, in order to let other members of the family to undertake paid jobs. It could not be denied, that they work more hours and earn lower wages than men. And this fact, universally can be found throughout Asia, as Benjamin White has acknowledged, by saying that,".....women in general, work longer hours than men, and that poor rural women are the most overlooked category of all"(1983).

In the light of above situation, generally women in rural areas have little time to participate in any social organization. A report done by the Indonesian Rural Women's Work and Energy

Team in 1985, strongly argues that, poor women have very little free time because they are already heavily burdened with work in the domestic and subsistence tasks, hence they have little time to allocate to socio-political activities.

CHAPTER IV

THEORETICAL FRAMEWORK

Before I proceed to discuss the content of the Indonesian Women Rural Newspaper, for the purpose of my study, there is a need to have a look at the underlying basis of women's subordination and the various mechanism through which it is reproduced and sustained. In this chapter, I will therefore discuss in brief the concept of patriarchy, and sexual division of labour. While socialization, as a learning process, is also dealt in the last part of this chapter.

IV.1. PATRIARCHY

In order to understand women's position in the society, one needs to see how the concept of patriarchy has been used to analyze major principles which form the root cause of women's oppression and subordination. A hot debate on how different authors have used this concept, continues to progress. Kate Millet (1970) has used the concept of patriarchy to refer to the rule of father. Dahlerup also explicitly stated that patriarchy is used, to denote a society ruled by elderly men or more simply the feudal rule of father as head of the household over "his" woman, children, labourer and servant (1987). However, today patriarchy has been used and defined in various ways within contemporary feminist theory.

Many feminist groups have put forward their own analysis on patriarchy to understand better the deep roots of women's subordination. At the most general level, patriarchy has been used by the Radical Feminists, like Millet to refer to, ".....male domination and to power relations by which men dominate women" (in Beechey, 1981). Millet has focused upon power relations, a relationship of domination and subordination between men and women, and analyzed institution like family, through which it is sustained.

Shulamith Firestone analysis's of the causative factor

which influence relation between the sexes and the structure of the family, is the capacity of women to procreate. As she further argues, women's reproductive capacities, ".....led directly to the first division of labour at the origins of class that is discrimination based on biological characteristic" (1970,p.9). Conversely, Susan Brownmiller's likewise analysis that the problem lay in male biology, arising from the fact that only men had the physical capacity to rape women (Chhachhi,1986,p.8).

On the other hand, Marxist Feminists, like Heidi Hartman, Juliet Mitchell, Zillah Eisenstein, do not analyze patriarchy in isolation, but the relationship between male domination and the organization of various modes of production.

Here, I would like to sum up that, broadly patriarchy focus on power, authority and control of men over women, depending on particular socio-economic and historical context.

Whereby Dahlerup (1987,p.97) synthesized it by saying that, ".....the oppression of women is the result of an integration of a patriarchal and capitalist power system that leaves women at the bottom, in term of power, status and income".

IV.2. SEXUAL DIVISION OF LABOUR

Though patriarchy has different manifestation and implications for women in each culture and class context, however within the ideology of male control and power over women, the sexual division of labour is very evident in everyday life, where it assigns to women a disproportionate role, both in production and reproduction activities.

Sexual division of labour as defined by Young (1978) and Whitehead (1984) refers to a system of allocating men and women to specific positions within the labour force on the basis of sex.

In general, women are limited to the tasks of socialization of children and to providing their husbands with sexual and reproductive services, in exchange of women material needs being provided by men, who have direct access to the public sphere and means of production. Certainly, these tasks are different and vary from one society to another and change over

time. Besides, it is not limited within the household, but in the wage work too, when both men and women work for wages. As Mackintosh pointed out, the evidence of creating a financially profitable activities for men, and segregating women in the less productive activities (1984).

Feminist have focused their interest in the sexual division of labour, because they believe that it appears to express, embody and furthermore to perpetuate female subordination (ibid). The problem as Beneria observed, is not simply an allocation of separate tasks to sexes, but implies a devaluation of tasks performed by women, by saying that, ".....detailed studies of women's activities, and even from mere observation of everyday life has led to a general agreement about the obscurity and low valued generally attached to women's work in most societies" (1981).

This unrecognised, low status of work that women perform in the home which is duplicated in the labour force, put women into an extremely disadvantageous position. Since in Indonesia, domestic labour is considered a hard work, because it involves using a lot of energy physically in lifting heavy loads, carrying them on the head or walking long distance.

However, the function of women to bear their children and the related household tasks are assumed to be a part of women's nature, ".....though with the exception of pregnancy and child birth, domestic activities can not be explained in terms of biology " (Zeenatunnissa, 1988).

Since nearly 80% of Indonesians are muslim, seemingly religious ideologies have served as a critical instrument in maintaining the patriarchal system by supporting the structures of dominance. In terms of sexual division of labour, for example, a rigid demarcation territory has been created between man and woman, as one of the verse in the Holy Al Qur'an states,

The duties of the man is to manage all matters, outside the home, such as providing a living, going to war, etc.

The duties of woman is to perform all tasks in the home, and she is not allowed to venture out of this environment without her husband's approval (in Rochaini, 1986).

It is in fact that through the belief too that either man or woman believe that a husband's place is not in the home, but as the main-money earner. In the same way, ".....women who might like to participate less in domestic affairs have to face the pressures of the norm that women "belong" in the domain of housework and childcare" (Oakley, 1974).

What could be derived from the foregoing discussion is that the sexual division of labour embodies as well as strengthened women's subordination and oppression.

IV.3. MEDIA AS AN IDEOLOGICAL TOOL

In the recent years, efforts to analyze women's problem and their subordinate status vis-a-vis men, has led to an emergence of significant numbers of studies which focused on the ways women are portrayed in mass-media. The primary focus as a matter of fact, zoomed in on the powerful and insidious force which media plays in reshaping the society's values and norms, concerning the position of men and women in society. As described by Gallagher, ".....the mass media as a cultural force do not simply reflect, but subtly and indirectly help to shape social reality" (1981). While, a research conducted by Bhasin points out that, ".....media has therefore not only helped women and society to redefine their and men's role; it has also ignored, even trivialised whatever attempts women have made to redefine their roles, to create alternative behaviour patterns life-styles"(1986). And by doing so, as Bhasin further argues, obviously media has discouraged the emergence of a new woman, a new man and new relation between them.

In 1985, part of the action plan incorporated in the "Nairobi Forward Looking Strategies for the Advancement of Women", was to put all efforts in, ".....eliminating stereotyped images of women and providing women with easier access to information" (in Tinker and Jacqutte, 1985), since it was believed that mass media had been instrumental in perpetuating the status quo phenomenon which has brought profound effect on the attitudes towards women.

It is not surprising then to see that in general there is universality of certain aspects on how women are portrayed in mass-media. They and their concerns are very much under-represented. The roles which women play as workers or professional, have been ignored and left unrecognized by the media. Men workers, men farmers, or professional tend to dominate, whereas if women do appear, they are addressed in the so-called "feminine" reserved areas, like entertainment, mother-childcare, gardening or nutrition. Besides, media has perpetuated the sex stereotypes roles, by always glorifying motherhood and the subservient wifeness model. Women's portrayal take place within the house and any kind of activities which are not always referred to as work. Their character then hardly appears alone, but is always projected in relation to children and family, kept busy with service to the husband, cooking or cleaning, giving the readers the impression of women as domesticated housewives while the male as the heroes, the decision makers, responsible for wage work and the provider for family living.

Apart from propagating the sex stereotypes roles, mass-media is likewise responsible for projecting women as a sexual object. Woman is exploited in terms of her physical appearance and sexuality. The portrayal of woman as a sex object in media, nevertheless implies that women's sole concern is to show off their voluptuous body and they have nothing else to be proud of. This phenomenon conveys the message that the woman has only her body to be shown and no intelligence to boast of. It would not take more than a quick glance if one wants to realize that woman figure appears in most commercials. Every part of woman's body is able to be sold by the mass-media !.

The foregoing could be linked to the thought put forward by Gallagher, that media covers, ".....the under representation of women and women's concern, the use of women as commodity in advertising, an ambivalent attitude to women, evident in certain stereotyped images" (1980,p.71).

It is therefore worth emphasizing, that the expression of obscenity and vulgarism in media, regarding a woman's body as a cheap merchandise, eventually led women as a target of sexual

abuse. To enable us to seek alternatives, the following issues have been raised by Jones in 1984,

Individual rape and sexual violence against women are illegal, because they violate women's right or well-being directly. Why then we do not see pornography for what it is institutionalized rape and sexual violence against women which harms both women involved and women generally.
Why is it that it is sexually stimulating for men to see women being hurt, humiliated, tortured ?.

Considering that media in many ways influences society and thus it affects all aspects of the self image of both man and woman, I will therefore try to apply what Gallagher says, ".....social attitudes and behaviours are learnt through a complex process of imitation and comparison with the attitudes and behaviours presented by significant individuals and groups and by cultural forces, including mass-media".

That socialization process has begun since the early ages. Within the home, children view and observe the distinction of work adults do, where father goes out for work and mother stays home, doing household chores, like cooking, cleaning, ironing and a lot more of menial tasks. These sets of observations are further reinforced in our educational system when even young children learnt sexist stereotypes, believing that there are the acceptable norms. Hence, children begin to associate what they have been seen to themselves, where girls naturally will identify with their mother's roles, while the boys begin to identify themselves with the roles played by their fathers. They are socialized that women stand for the side of life, that is outside the public sphere and male will be the most significant and powerful figures in home and society. It is no surprising to know that, boys begin to build up their confidence, since the roles allocated to male eventually show elements of power and dominance, whereas housework per se is not considered as "work".

For Indonesian case, however the way children internalize this sex stereotypes attitudes in their future lives, need to be

observed through further research. Nevertheless, Gallagher has given the fact, that the more children watch the so-called most pervasive medium, television (Butler and Paisley, 1980), ".....the more traditional are their attitudes and aspiration" (1980). While, Zeenatunnisa (1988) who have done an intensive study on the content of the Pakistani text books, came to a conclusion that the content, ".....aims only at educating males, developing male personalities, maximally.....thus serves the interest of patriarchy by reproducing and reinforcing the ideologies which help to sustain patriarchal control over women".

The under - estimation of women's role as presented in several published articles means that the vital role women played in development still remains unrecognized. When in fact, women contribute significantly to national development process. The failure of the government to recognize the potential force of women as equally capable as the men, prevented the optimum participation of women in the labour force and development efforts.

These misconception on sexist stereotypes have seemingly created biases in development plans, thus efforts must be made to sensitize policy makers on prevailing issues affecting women.

As a concluding remark, mass-media reinforces patriarchal ideology among other things, as manifested in the sexual division of labour, which attributes certain tasks and responsibilities to men and women, which shows the superior role of male. Hence, this relationship is a very strong factor in maintaining and perpetuating women's subordination and oppression in the society.

CHAPTER V

C A S E S T U D Y

The sample contains the Indonesian Women's Rural Newspaper, called the "Dunia Wanita", published and circulated in North Sumatera province. I have chosen the "Dunia Wanita" for two reasons. Firstly, because the "Dunia Wanita" is among the fifty KMD's publishers who entered into a contract with the government and remain as the only Indonesian Rural Newspaper which address itself as a "newspaper for women". The second reason is that the content analysis of the Indonesian Women's Rural Newspaper has not been done so far. Since the "Dunia Wanita" publisher have not responded to the researcher's request for valuable data and interest, therefore the study made use primarily of secondary data.

The researcher was only able to get five (5) edition of the "Dunia Wanita", one August 1988 edition, and four from January 1989. The samples were written in Bahasa Indonesia, which has been mastered by half of the population. There are an average of 47 articles in each edition of which 14 articles address it self on women, which can be classified further into 7 subjects : cover story, women and health, women, music/film/short story, youth, life aand society and household. The remaining articles are about government policies and activities, animal-husbandry, agriculture, children and others.

The sample will be analyzed according to the following criteria :

1. There are five (5) duties ascribed by the government to women at the grassroot level, through the so-called women organization in Indonesia, which is called the Pembinaan Kesejahteraan Keluarga or family Welfare Movement (known as the PKK). These duties are : 1) to be a loyal companion to her husband, 2) to procreate for the nation, 3) to educate and guide her children, 4) to regulate the household, and 5) to be a useful member of society (Wieringa, 1985, p.31). As Wieringa further argues, all these tasks

preferably have to be carried out in accordance with the "kodrat wanita" (women's nature).She states that these "kodrat" entails that women are soft and weak ("lemah lembut") and do not push their own interest against those of their husbands and fathers. However, how far those five duties are present in the content of messages, as propogated by the "Dunia Wanita", will be dealt within this study.

2. The women's interest

As the "Dunia Wanita" is designed for Indonesian women at rural areas, the following issues will be explored in this study: What kind of space does the newspaper allow for women's concern?. How are women's articles taken up and by whom ?. To what extent those articles reinforces the five duties propogated by the government ?. How far does the newspaper concede to the government?. And, does it provide space for women's critiques to their own interest ?.

Ideally, I would have liked to make a comparison between the "Dunia Wanita" and other Rural Newspapers which are not designed for women, in order to see how the latter takes up women's issues and how they portray women in its edition. However, due to time constraint as well as non availability of materials, this comparative study could not be made possible.

CHAPTER VI

CONTENT ANALYSIS OF THE SAMPLE AND INTERPRETATION OF DATA

This chapter is going to present the finding of the study and its interpretation, by combining both quantitative and qualitative techniques of content analysis. This discussion is divided into two (2) parts. The first part is devoted to present 7 tables, while the second part includes 8 summaries of marriage articles and its interpretation. The total samples of the "Dunia Wanita" were five (5) and each edition can be categorized into 8 subjects. To begin with, I am going to present the first table and for this table, the category has been made by the newspaper:

TABLE 6.1. ARTICLE CATEGORY

	!	1	!	2	!	3	!	4	!	5	!	Total
Women	!	17	!	11	!	11	!	8	!	11	!	58
Government	!	5	!	23	!	22	!	15	!	17	!	82
Agriculture	!	5	!	3	!	3	!	4	!	2	!	17
Animal-Husbandry	!	5	!	5	!	3	!	3	!	4	!	20
Children	!	9	!	9	!	9	!	9	!	9	!	45
Health	!	-	!	3	!	3	!	3	!	3	!	12
Music/Film/Story	!	5	!	5	!	7	!	8	!	8	!	33
Others	!	4	!	4	!	6	!	3	!	1	!	18
N	!	50	!	63	!	64	!	53	!	55	!	285

(CLASSIFIED BY THE NEWSPAPER)

Data from Table 6.1 on the category of article reveals that women's articles which appeared in the five samples constitute 58 articles only, from the total 285 articles published. The finding is a bit surprising, since the "Dunia Wanita" is particularly designed to cater to rural women's issues. However, the data above shows the contrary, as relatively

less articles on women were featured.

Articles about the government came out dominant in each sample which has bearing to the stimulating book, "Women and Politics", where Vicky Randall states three "state needs". That is, firstly, the promotion of economic prosperity or growth and the two other main state needs are, a secure international position and internal public order and stability, result in policies with great impact on women's position (in Dahlerup,1987,p.115). It is for this reason, why articles about government's desire to orient its readers particularly the women, on policies that would likely affect them and eventually bring the government closer to the people.

Since the "Dunia Wanita" remain as the only newspaper which addresses herself as a "women's world", it is therefore of great interest to find out the proportion of journalists involved in writing, since journalists have their particular interest and inclinations on the kind of news items they disclose. As shown in Table 6.2, there are 139 male journalists in contrast to only 31 female journalists, which is quite ironical considering the fact that the "Dunia Wanita" is supposed to be a woman's newspaper.

TABLE 6.2 JOURNALIST

	!	1	!	2	!	3	!	4	!	5	!	Total
Female	!	9	!	5	!	2	!	9	!	6	!	31
Male	!	28	!	27	!	30	!	27	!	27	!	139
News Agency	!	10	!	20	!	25	!	13	!	16	!	84
Unknown	!	3	!	11	!	7	!	4	!	6	!	31
N	!	50	!	63	!	64	!	53	!	55	!	

The earlier findings in Table 6.1 which showed that only 58 articles touches on women's issues maybe attributed to the under representation of women in this particular category of work. We can therefore speculate that had more women journalists been involved in the "Dunia Wanita", more articles on women would

most likely be published.

The government has also incorporated in their policy that publishers are allowed only to print 16 pages in the newspaper, with 30% for advertising and 70% for news in each edition. From among the various items published in the women's newspaper, the proportion of articles with pictures and articles without pictures will also be determined as these are factors in stimulating the interest of the readers. It seems that people would rather prefer to read the newspaper with some illustration/pictures than without pictures. In addition, it is also worth to find out whether this newspaper gives an impression of entertainment or sort of "prestigious" newspaper, like "The Times", "The Telegraaf" and so forth.

TABLE 6.3. ARTICLE + PICTURE

	!	1	!	2	!	3	!	4	!	5	!	Total			
Article + Picture			!	23	!	26	!	27	!	24	!	28	!	128	!
Article - Picture			!	27	!	37	!	37	!	29	!	27	!	101	!
N			!	50		!	63	!	64	!	53	!	55	!	!

As shown in Table 6.3, 128 of the articles are illustrated with pictures, while 101 articles do not carry any pictures. The word "picture" refers to mean any photograph, image, representation or drawing pictures which can best depict and reinforce the news items. In going over the "Dunia Wanita", it was that a large number of drawing pictures appears in the paper to illustrate its articles.

Surprisingly, I found out that there were 18 photographs which illustrate government articles, and 28 photographs illustrating women's articles. Of the total 28 women's photographs, 10 were categorized as artist photographs and 6 were reproduced from foreign issues. It is very obvious that the newspaper contained less photographs of an ordinary Indonesian woman and photographs which are taken by its own journalists.

It is worth noting also that of the total 5 rubrics of fashion, there were 3 photographs taken from foreign edition, with the models showing very western fashion, included blazer, which is not appropriate for Indonesian climate.

Furthermore, to find out whether those pictures were colourful or not, Table 6.4 would show that out of 128 articles, 50 pictures can be categorized as colorful and the remaining 78 articles were in black and white colours. There were only two (2) coloured photographs depicted on the government's article and nine (9) coloured photographs for woman's articles. The classification of the pictures into coloured or uncoloured was considered since these form part of the reason in drawing and holding back the attention of the readers on the news articles. The more colourful the pictures, are the larger the interest is maintained.

TABLE 6.4. COLOUR AND UNCOLOUR PICTURES

	!	1	!	2	!	3	!	4	!	5	!	Total	
Colour	!	7	!	7	!	12	!	12	!	12	!	50	!
Uncolour	!	16	!	19	!	15	!	12	!	16	!	78	!
N	!	23	!	26	!	27	!	24	!	28	!		!

As already mentioned in the previous chapter, mass-media contributes to the perpetuation of gender ideology, by always glorifying motherhood and subservient wifhood model. It further spearheads the distortion of the images of women. In this regard, the themes of the articles published in Table 6.5 as they constitute as medium for reproducing and reinforcing traditional belief on women. The total number was classified according to theme in order to investigate the predominance of the particular themes

TABLE 6.5 THEME

	!	1	!	2	!	3	!	4	!	5	!	Total
Artist	!	2	!	2	!	2	!	1	!	2	!	9
Health	!	2	!		!	1	!		!	1	!	4
Fashion	!	1	!	1	!	2	!	1	!	1	!	6
Make Up	!		!	1	!		!		!		!	1
Food/Food Recipe	!	2	!	1	!	1	!	1	!	1	!	6
Juvenile Delinquency	!	1	!		!		!	1	!		!	2
Arrange Flower	!		!		!		!		!	1	!	
Marriage	!	2	!	1	!	2	!	1	!	2	!	8
Beauty	!	4	!	1	!		!	1	!	1	!	7
Athlete	!		!		!	1	!		!		!	1
Others	!	3	!	4	!	2	!	2	!	2	!	11
N	!	17	!	11	!	11	!	8	!	11	!	

(MY CLASSIFICATION)

The findings above disclosed, artist and marriage themes together constitute a substantial portion (18 times). Marriage article published centers on the issues about the relationship between a husband and a wife and the way that Indonesian woman is expected to behave.

Beauty theme appear 7 times, whereas fashion and food/food recipe themes altogether appear 12 times.

The restricted range of interest assigned to Indonesian women in the "Dunia Wanita" articles, clearly reinforces the existing sexual division of labour. Since from the beginning of the chapter, we come to know, that the mass-media have portrayed women and men in stereotype roles. In general, women are portrayed as housewives, in contrast to men whose engaged in variety of important tasks. These observations on the stereotype portrayals of men and women are confirmed in Table 6.6, which shows that in 26 articles, women were seen either as mother or housewife, engaged in reproductive tasks and associated more in their social roles as mothers. On the other hand, since

Indonesian women are beginning to enter into paid labour force as a consequence of capitalist development, only 4 articles contain illustrations of working women.

TABLE 6.6 PORTRAYAL OF WOMEN

	!	1	!	2	!	3	!	4	!	5	!	Total	
Mother/Wife	!	10	!	4	!	4	!	3	!	5	!	26	!
Beauty Queen	!	3	!	2	!	3	!	3	!	2	!	13	!
Artist	!	2	!	2	!	1	!		!	2	!	7	!
Athlete	!		!		!	1	!		!		!	1	!
Working Women	!		!	2	!		!	1	!	1	!	4	!
Others	!	2	!	1	!	2	!	1	!	1	!	7	!
N	!	17	!	11	!	11	!	8	!	11	!		!

(MY CLASSIFICATION)

To go in depth, classification of male and female journalists with focus on the following subjects were also accounted for as presented in Table 6.7.

TABLE 6.7. FEMALE AND MALE JOURNALIST IN ARTICLE CATEGORY

	!	1	!	2	!	3	!	4	!	5	!										
	!	F	!	M	!	F	!	M	!	F	!	M									
Women	!	6	!	9	!	9	!	8	!	5	!	1	!	5	!						
Government	!		!		!		!	3	!	1	!	4	!	1	!	3	!				
Agriculture	!		!	4	!	1	!	2	!		!	2	!		!	2	!				
Anim-Husbandry	!		!	4	!		!	3	!		!	2	!		!	3	!	4	!		
Children	!	2	!	6	!	1	!	8	!	2	!	7	!	3	!	6	!	1	!	8	!
Health	!		!		!		!		!	2	!		!	2	!		!		!		!
Music/Film/Str	!		!	4	!	2	!	2	!		!	6	!	2	!	5	!	2	!	4	!
Others	!		!	2	!		!	3	!		!	2	!		!	1	!		!	1	!
Total	!	8	!	29	!	4	!	27	!	2	!	32	!	8	!	28	!	5	!	27	!

(CLASSIFIED BY THE NEWSPAPER)

As could be gleaned from the figures above, articles which were written by female journalists only appear in very limited subjects, like : women (7 times), agriculture (3 times), children (9 times), music/film/short story (4 times) and government (2 times = the same woman journalist). In contrast, men dominate every subject including write-ups on women. This exclusion of women is a subtly manifestation of male control over knowledge and also serves to maintain patriarchal control.

The different findings can therefore be summarized as follow :

1. Women's articles appear less, constituting only 58 articles from the total 285 articles, published in the five samples, with the government articles as the dominant in each sample.
2. Agriculture and animal-husbandry articles appear relatively in same amount with music/film/short story articles.
3. In a women's newspaper like the "Dunia Wanita", there are only 31 female journalists involved, in contrast to a total

number of 139 male journalists.

4. The "Dunia Wanita" contained more article with pictures and interestingly, of the total 28 photographs depicting women's articles, 10 were artistic photographs and 6 could be categorized as copied from foreign issues. On the other hand, 18 photographs illustrated government articles, all of which showed the development of local region, activities of local/national government's staff and the success of local development programs.

5. Table 6.5 showed that there was an extremely restricted range of interest assigned to Indonesian rural women. Artistic and marriage themes constituted a substantial portion, followed by beauty, fashion and food themes. And by highlighting women's interest in such narrow themes, it affects the process of socializing the girls for home activities related to daily chores and caring merely of her appearance.

6. Furthermore, the findings show that the portrait associated to women were limited as they focused more in the social role of women as mothers and housewives, ignoring the fact that in recent years there has been an increase in female participation into the paid labour force. In this way, the content serves as the site of the production of gender ideology.

7. Along this line, it shows that articles which were written by female journalists only appear in limited subjects, whereas male journalists predominantly cover almost every subject. This phenomenon reinforces the traditional attitude towards female aspiration (i.e : newspaper is the territory of male only, hence the girl only have in mind male journalist).

In the following part, I am going to present eight summarized articles about marriage, by using qualitative methods, to answer a kind of specific question, like, how the newspaper defines the role of women and how Indonesian women should behave in their status as wives. Marriage article was earlier said to talk about the relationship between a husband and a wife and the way that an Indonesian woman should behave.

1st summary
1st sample, August 1988
Journalist : F

TIPS FOR WIVES

Generally, every married woman must feel worried if her husband leaves her. In the event your husband runaway from you without saying or giving anything, then who is going to take the responsibility of providing the needs and guiding the family ?.

Children will grow up without the father's warm love.

Therefore, the following are some tips on how to hold your husband so that he will not leave you "

Firstly, as a woman, cleanliness and tidiness are very crucial. Thus you should put on some make up two times a day, to make sure that you will always look fresh and beautiful.

Secondly, whenever your husband reaches home from work, give him a lovely smile and help him to carry his bag. Then be ready with a glass of water or any other kind of his favourite snacks. If he brings something for the family, do not forget to thank him and God.

Thirdly, never explore your husband's pocket, otherwise he might be irritated.

Fourth, do not say anything bad to him. If you want to ask something, wait until he finishes his meal and look for his good mood.

Fifth, wake up before your husband does and then do the household chores happily.

Sixth, talk always to him in a very polite way, you would do that better in bed.

Seventh, if your husband like pets or gardening, you should show him that you also like his hobby. Never expresss your dislike.

As is evident from the summary, women are defined as subservient and dependent people, who could not survive on their own , without the protection of their husbands. Women here were literally confined to the private sphere, playing

the role of a domesticated housewives. The women are expected to be always sensitive to the needs of their husbands, which can be linked to the statement of Oakley, that, ".....most housewives are married women and tie the status of the "wife" to the role of unpaid domestic worker. The husband is legally entitled to unpaid domestic service from the wife" (1974, p.135).

2nd summary
1st sample, August 1988
Journalist : M

THE IMPACT OF MARRIAGE DISPUTE

TO THE CHILDREN

Children will be the ones most likely affected if their parents are always arguing. They worry whether they will lose their parents. Besides, they might feel that they were the cause of their parents dispute.

The disadvantage of marriage dispute have adverse impact on the children. When these young minds grow up, they might be afraid of getting married with somebody else, since they had seen their parents quarelling. As a result, there is a tendency that the children who come from such a broken family, might not have a happy and successful marriage in the future.

Do not blame the children, if they do not like to stay at home or even detest their parents. Since, all they want is to have such a wonderful family within a harmonious household, when either father or mother love and respect each other. Of course, it is true, that there is no marriage without conflict, but to what extent it does not influence the children. So, no matter how angry you are with your spouse, try to find the solution. Be cool !.

As indicated in the summary, this article implied that children will be affected most if the relationship of their parents remains unhealthy. However, it does not really strike the women and put them on a "hot chair", in the sense that the women were not the ones who was directly blamed for any kind of conflict within the marriage. It seems that this article addresses both the husband and wife.

3rd summary
2nd sample, January 1989
Journalist : M

MARRIAGE. A PROCESS OF MATURITY

Marriage, is an absolutely perfect form of living together. Through marriage, automatically there was a change on the status of each person. Besides, marriage is the best way to satisfy human sexual desire.

People might think that love is solely the only consideration for entering marriage. And only after the couple experience the reality within their marriage, where they come to conflicts and problems. It therefore requires physical, mental and emotional maturity and stability to manage responsibility of a married life.

To build a harmonious household, some factors must also be taken into consideration. Firstly, is religion, since it carries with the person beliefs and principle, hence it would serve best if couple embrace the same religion.

Secondly, early marriage is strongly discouraged. The couple must be in a ripe age, prepare to assume a great task of family life. But it is also suggested that woman not to marry when she is too old (30 up to 35), for she might face serious difficulty in delivering the first baby.

Education should be taken into account. It would be better if woman's educational background is neither too low nor too high, so that she can be an ideal spouse for her husband. Moreover, the couple should have their health checked to ensure good and healthy offspring. And since in Indonesia there are more than 300 ethnic groups, it is not so much a problem if ones decide to marry somebody who come from a different ethnic group.

In this article, the writer has put across the various ingredients of a happy marriage, placing religion as a primary factor for as discussed earlier in the previous chapter. In Indonesia, religion plays an important roles in shaping the family an community life. In addition, it also subtly implied that the ideal woman is the one who is able to give a baby to the husband. Generally, in Indonesia, the capacity of the woman to bear children is very crucial (particularly, a baby-boy) for her inability to bear ones becomes a strong ground for her husband to file a divorce or may influence the man to enter into a polygamous marriage.

At the same time, some areas in Indonesia, especially in North Sumatera, where a very rigid patriarchal system still prevails, woman is expected by her husband and in laws to have as many sons as possible. An old saying in the wedding day of the tribe says that, ".....hoping you will have 17 sons and 13 daughters". Since the son will bear the name of "marga" (clan) continuously. Moreover, it will also increase the status of the woman in the household, instead of being regarded as domestic worker.

The above summary further indicates the writer's inclination to disagree with the phenomenon that a wife should have a higher education than the husband. The underlying assumption in this argument, in my view, is that the male should be intelligent and prominent one within the household and there is no need for female to achieve and aspire a higher education. With this line of thinking, it does not inspire girls to pursue educational goals and this discriminatory treatment, if pursued, may put the girls in a disadvantageous position. In such a way, it will push them into low-hierarchy.

However, I got an impression that this was written by a good writer in the sense that the writer used a good Bahasa Indonesia structure for his concept was clear. While the remaining 7 articles, used poor Bahasa Indonesia, and were narrow and repetitive articles.

4th summary
3rd sample, January, 1989
Journalist : M

GOOD LOOKING, IF YOU DRESS PROPERLY

There is a saying, "eat as much as you like, but dressed up only in the way people like". In fact, it is true, in the sense that what ever you eat, as long as it is nutritive and not forbidden by the religion, then people will not be laughing at you. However, if you appear in a "funny and ugly" dress, then you might looked down by the people.

Women particularly want to attract people's attention by wearing such glamorous dress, no matter how bizarre and unfit the dress is for their body. And there is also a tendency at present for some women who are too proud to show the sensitive part of their bodies in front of the public, to fascinate the men.

A woman with a good educational background is apt to wear a very simple dress. Since she is really confident that no matter how she dresses-up, men will still prefer her than anybody else. In fact, men are likely to select a woman, wearing a simple attire. The way you dress-up, can make people appreciate you. Fix your dress at every stage of your age. Do not wear T-shirt or tight pants, for example, if you are already 40 years old.

As shown from the summary, the writer has the good intention of teaching women how they should dress-up. He was acting as a wise, intelligent and well known in woman's fashion. On the other hand, there are women who when dressing up, have the sole concern to show off their voluptuous bodies, to catch the attention of men. In turn, it will create a negative effect on female self perceptions and behaviours. In an investigative report which the Christian Conference of Asia Urban Rural Mission did, they found that in 1982, for example, female industry workers in Phillipines, spent more than 30% of their small wages for clothes only (1982,p.23).

Though this article does not really concern itself on the marriage issues, however, in very modest way it does tell us, how woman should dress and behave as expected by the man and the society in general.

5th summary
3rd sample, January, 1989
Journalist : M

SOFT SPOKEN. IMPORTANT FOR MARRIAGE

Your wife is not your slave. She is weak, sensitive and very soft. If a husband gets angry at his wife, do not beat her, but forgive her, if he can, for she is a mother to the children.

Through marriage, a man and a woman should be able to manage their marital life. When a woman was still single, the parents took the responsibility of providing her needs. However, after her marriage, the husband should take the responsibility to support her. And this kind of protection should be given throughout her life. Thus, do not treat your wife, like, "you are the master and she is the slave". Because, a wife is a like a dress. Good or wrong about her appearance is reflective of the husband's reputation. And remember, her never ending jobs, doing all household tasks, so treat her nicely.

On the other hand, a wife should obey her husband. If

the husband could not provide adequately your needs, then be patient, for the religion implied that a wife should follow and respect her husband. And do not put the financial burden on the husband's shoulder.

As a conclusion, both side should behave correctly. They should keep and tie their marriage. No room for divorce !.

As could be gleaned from the summary, women were portrayed as weak, soft and dependent on men economically, physically and mentally. Despite defined roles of man that she should play, the article also prescribes the precise role for Indonesian man. As housework has been defined as "women's work", generation after generation, females find themselves responsible for the task of child care and household maintenance activities.

And though sometimes they are assisted by males, this help is invariably voluntary and not obligatory.

Whereas Indonesian males have long been active as breadwinners at all levels of the wage labour spectrum. They are always treated as the protector, meanwhile on the other hand, women have been regarded as the delicate and soft creatures that need to be protected.

This finding does not, however, take into consideration the changing roles of Indonesian women, brought about by socio-economic changes. And by constantly portraying women mainly as a dependent person, it strongly reinforces the existing sexual division of labour.

6th summary
4th sample, January, 1989
Journalist : M

THE IDEAL SPOUSE

Before getting married, one should not play around with different type of persons and it is also imperative that you should know better the personality of your partner prior to the wedding day.

Avoid engaging in any sexual relationship before marriage, for it might cause problems. And a man, should bear in mind that his partner, one day might become his wife, so woman should protect her virginity. So does the woman, she should realize that her boy friend would become her husband,

who will be the one to defend her.

Hence, both must stop going together if they do not have intentions of getting married. And they should keep in mind, that the happiness of the marriage is not dependent on having a beautiful woman or a handsome man, but rather the compatibility of each side.

The writer in this article shares some insights on the need for man and woman who intend to get married to really know each other better, to ensure a wholesome married life. Some precautions prior to marriage was likewise handed down, particularly that of engaging into sexual relationship as everything remains uncertain until the wedding day. More importantly, it was stressed that the physical looks alone is not guarantee to obtain a happy marriage, but compatibility, sharing common interest is what count most.

However, as I understand, seemingly there is a double-standard in the argument which the writer was trying to make. According to the article, a woman is expected to protect her virginity until one day (if she lucky), she get married with a man that she loved. Conversely, this article implies rather than explicitly state that male chastity is not important or to be honored.

7th summary
5th sample, January, 1989
Journalist : M

FLATTERING WITHIN YOUR MARRIAGE

Anybody will feel warm and happy if she/he is being flattered. No wonder that males like to tease females, since woman is a creature who likes to be praised. However, within the marriage, this kind of blandishment is important to strengthen the marriage bond.

One should not limit himself to only flattering, but more so to always speak nicely to his partner is also needed for marriage. An example of this, is when a husband got home and tried to make a surprise to his wife, by bringing her a very new dress, but then the wife thought that the colour of that new dress did not really suit her taste and she does not like it. Bear in mind, that it is hard to displeased the husband by telling frankly, that you did not like his present. Instead, the wife should express appreciation and gratitude for the thoughtfulness of her husband.

Talking about flattering, we come a cross a kind of

foreplay, in order to make a great time with your spouse in bed.

Try to attract the wife's sexual desire by flattering her, touch her softly and even though at first she rejects to accept the husband, but with constant flattering and doing such intimate things to her, she may eventually give in.

Even for the newly married-couple. Most brides are always nervous and feel panic to face their wedding night. Therefore, the grooms must treat their brides softly and try to be very patient in persuading her, until they finally feel ready.

Just do not do such an intimacy contact in front of the children. It will penetrate through the mind of the youngsters and might influence them later on.

As is evident from the summary above, woman is portrayed as the one who is passive and wait for her husband, to take the initiative of starting their sexual activity. It is worth while at this point to reintroduce Cosmopolitan survey, that of the total 500 men being questioned, 26% thought in traditional belief, that only men have the prerogative to initiate sexual activity (Cosmopolitan, 1988, p.259).

This in a way holds true in Indonesian culture, where males and females observe this kind of sexual behaviour, where it is consider inappropriate for the woman to make the first move to sleep with her husband. She should wait until the husband decides to have her. Despite being passive, she also consider not to say "no" to the husband, whenever he want her, whether she is in "good-times" or not.

It is quite surprisingly, to find this kind of article in a rural newspaper, because a society like Indonesia adheres to the practise of regarding sex as something sacred and sensitive, and therefore must not be discussed openly, specially in a published newspaper.

8th summary
5th sample, January, 1989
Journalist " M

GOING THROUGH THE MARRIAGE

Around us, we can see the reality that many couples could not achieve the happiness within their marriage. There are vast number of different problems, faced by husband and

wife. Therefore, use religion as the basic fundament of the marriage, since Islam has already pointed out the rules of human being to behave.

So that, to manage a household is the responsibility of both the husband and wife. For example, a husband should protect the wife who was naturally created by God as physically weak.

On the other hand, a wife should win the husband love by pouring him with love and affection.

The article shows that the personality attributes assigned to male include qualities of being strong and independent. In contrast, there is no indicative character like strength and independence associated to female images. It seems that this presentation created a perception that woman is not capable of achievements outside domestic sphere on her own feet. The implicit assumption is she will always need a man to support her financially, to protect her physically and to secure her mentally.

To recapitulate, the findings have disclosed the following:

1. Only one female journalist article was shown from among the eight articles, that was the first summary. All the rest were written by male journalist.
2. Most of the writers attribute helplessness and dependency for women.
3. Women are associated as soft, weak, delicate creature. And generally, in a position of continued dependency on men economically, physically and mentally.
4. They are also literally confined to the domestic sphere and were not counted as directly involved in non-domestic activities.
5. We come across vis-a-vis women's household tasks is invariably in relation with men : to serve, satisfy, please, and keep the men happy.
6. Women's work are portrayed, as a means, to achieve an end, to win the men's love.

7. There were three articles which considered the importance of religion (3rd, 5th and 8th summaries) as a medium of upholding a strong relationship between man and woman.,but emphasizing more on the wife characters of showing obedience, respect and loyalty to the husband.

8. The natural role of women to give a baby after marriage was emphasized.

9. They should not also be too smart compared to the husband.

10. Women's sole concern was to show off their sensuous bodies and their dependency on their appearance, thus the author put a cross the values, which implies that women should be more modest and decent, to earn respect for herself.

11. They also have to maintain their virginity, until one day they get married. However, male dose not have to be "innocent" and untouched as it is implied in the 7th summary.

12. In relation to sexual activity, women were portrayed as a mere sexual objects. Women here are seen as passive and acceptable for the husband's libido. While male was defined as the ones who should initiate the sexual activity.

13. There is no indication from the above summaries, to promote intelligent character for female, whereas male character predominantly was associated as always superior over woman.

CHAPTER VI

C O N C L U S I O N S

In this study an attempt has been made to analyze the content of the Indonesian Women's Rural Newspaper, the "Dunia Wanita", with the aim of providing a more critical assessment of its content. Such an analysis is crucial, considering that mass-media plays a critical role in molding people's values, norms and aspiration.

The "Dunia Wanita" was specifically chosen for this study, because it is the only rural newspaper in Indonesia which focuses particularly on Indonesian rural women's issues. The theoretical framework within which the entire study was analysed revealed that patriarchy is engrained not just in our economic structure but also pervades the whole cultural personality of the country.

As discussed earlier, the focus of men's work is situated outside of the home. They are assumed to be responsible for providing for the needs of the family, while women are confined to the domestic sphere. Their tasks mainly include childcare and household maintenance activities.

This traditional ideology which portrays males as breadwinners and females as housewives is strongly reinforced by the "Dunia Wanita". As could be gleaned from the summaries and findings, the articles reinforce the image of males so-called superiority, power and dominance.

In a similar vein, a significant finding in this study was that the "Dunia Wanita" is also encouraging stereotyped images of females and at the same time, acting as a vehicle for the dissemination of information on the government's policies, activities and related issues, which has the effect of subtly conditioning the mind of Indonesian rural women.

Though much is made of the fact that the government's articles dominated the content articles in the "Dunia Wanita", as shown in Table 6.1, constituting 82 articles, the study did

not however focus its analysis on those issues, since the researcher feels the importance of stressing more to the articles that directly address itself to women's issues. One can easily speculate that within the content of those articles, there is a possibility of another ideology of Indonesian women remaining. For this case, however, the content of the government articles in the "Dunia Wanita" need to be observed through further research.

Moreover, the findings show that the "Dunia Wanita" assigned to Indonesian rural women an extremely restricted range of interest, by highlighting women's interest in such narrow themes, like artistic or beauty themes (Table 6.5). While Table 6.6 does not reflect the changing socio-economic role of Indonesian women. They give very little knowledge of an Indonesian women's role which is no more of housewife alone doing unpaid domestic work but a role which is expanding in to the range of wage work. Indeed, it does not reproduce the real situation that besides being mothers and housewives, an ever increasing number of Indonesian women are getting involved in to paid economic activities. And by giving the low representation of women in the articles published to rural women, means that the vital role Indonesian women play in development is not acknowledged yet.

It is also crucial to stress the personality attributes assigned to female images. Women are seen mainly as weak, soft, delicate and dependent on men. This is indeed to women internalised through the process of socialization. The effect of this portrayal is that in terms of what women do and what do women think of themselves. The articulate devaluation of women and non-awareness of their significant contribution in society, which clearly shown in the "Dunia Wanita", generates a lower self-esteem in females. Seemingly, it discourages women in becoming competent human beings, which in turn affects and support women's inferior status.

It is worth emphasizing that as observed, the content of the "Dunia Wanita" does not really respond to the needs of rural women, because the articles published have a pronounced

bias in favor of urban women.

In respect to the mass-media, I think it is crucial while at this point that the "Dunia Wanita" takes into consideration what is the kind of information that is needed by the Indonesian rural women and what are the real interest of Indonesian women at the present ?. I would suggest that the "Dunia Wanita" should not socialize women towards any of the traditional spheres of work. Since women are considered as potent force for the national development, hence they should be conscious of the present situation, the social, economic and political issues affecting them.

The limitations of the "Dunia Wanita" in respect of addressing issues of particular relevance to rural women in Indonesia are clear. Its main success to date in this direction has been the sensitization of grass-roots women about general issues ; its fulfillment of its main imperative remains a responsibility for the future.

B I B L I O G R A P H Y

- Abdul Latif, MT Problems of Demilitarisation in Indonesia, ISS, The Hague, 1985.
- Beechey, Veronica On Patriarchy, in Feminist Review, no.3, 1981.
- Beneria, Lourdes Conceptualizing The Labour Force: The Underestimation of Women's Economic Activities, Frank Cass & Co Ltd, London, 1981.
- Women and Development : The Sexual Division of Labour, Praeger, New York, 1985.
- Bhasin, Kamla
Agarwal, Bina Women and Media: Analysis, Alternatives and Action, ISIS, no.2, India, 1986.
- Brownmiller, Susan Against Our Will: Men, Women and Rape, Bantam, New York, 1976.
- Budiman, Arief Pembagian Kerja Secara Seksual, PT. Gramedia, Jakarta, 1981.
- Butler, M
Paisley, W Women and the Mass Media, Human Science Press, USA, 1980.
- Central Beureau
of Statistic Indonesian Statistic, Jakarta, 1985.
- Chhachhi, Amrita Concepts in Feminist Theory. Consenses and Controversy, paper presented at the Inaugurial seminar, 1986.
- The State, Religious Fundamentalism, and Women in South Asia, Conceptual Issues and Trends, paper for XII IUAES Congress, 1988.
- Collins, Richard
et al Media Culture and Society. A Critical reader, SAGE Publications, California, 1986.
- Cosmopolitan Magazine, November edition, London, 1988.
- Dahlerup, Drude Women and the State: The Shifting boundaries of public and private, Hutchinson, London, 1987.
- Firestone, Shulamith The Dialectic of Sex, Bantam Book, New York, 1970.
- Gallagher, Margaret Unequal Opportunities: The Case of Women and The Media, UNESCO, 1981.
- The Image Reflected by Mass Media: Stereotypes (Images of Women in the

- Mass Media), document prepared for the International Commission for the study of Communication Problems, General Conference of UNESCO, 19th session.
- Halina Dialog, PRISMA 38, Jakarta, 1985.
- Hartman, Betsy Reproductive Rights and Wrong, Harper and Row Publishers, New York, 1987.
- Holsti, Ole Content Analysis for the Social Sciences and Humanities, Addison-Wesley Publishing Company, 1969.
- Holzner, Brigitte The Impact of Agrarian Change on Rural Women: A Case Study from Indonesia, The Hague, 1983.
- Hull, Valerie Women in Java's Rural Middle Class: Progress or Regress?, in Women of South East Asia, ed Penny van Esterik, Northern Illinois University, 1982.
- Ithromi, OT Social and Cultural Background of Concepts of Roles of Women: Reflection on the Indonesian Scene, The Reumenical Review, vol.27, no.4, 1975.
- The Indonesian Rural Women's Work and Energy Project Team, Rural Women and Social Structures in A Case Study of Women's Work and Energy in West Java Indonesia, 1985.
- Mackintosh, Maureen Of Marriage and the Market: Women's Subordination internationally and its lessons, Kate Young et al, Routledge and Kegan Paul, London, 1984.
- Manderson, Lenore Women's Work and Women's Role, The Australian National University, Australia, 1983.
- Mies, Maria Social Origins of the Sexual Division of Labour in Patriarchy and Accumulation on a World Scale, Third World Books, Zed Press, 1986.
- Ministry of Home Affairs The Indonesian Government, Percetakan Negara, Jakarta, 1987.
- Ministry of Information Press Act of Indonesia, Percetakan Negara, Jakarta, 1982.
- The Women of Indonesia, Percetakan Negara, Jakarta, 1985.

The Process and Progress of Pancasila Democracy, Percetakan Negara, Jakarta, 1982.

The 1945 Constitution of the Republic of Indonesia, Percetakan Negara, Jakarta, 1987.

Indonesia's Fundamental Efforts in Building Abiding Peace and Social Justice, Percetakan Negara, Jakarta, 1987.

Laporan Pelaksanaan Koran Masuk Desa 1988/1989, Jakarta, 1988.

- Mustoffa, Sumono Kebebasan Pers Fungsional Sebagai Salah Satu Sarana Perjuangan Kemerdekaan di Indonesia, Yayasan Idayu, Jakarta, 1978.
- Nurhadiantomo, Strategi Koran Masuk Desa, PRISMA, no.3, Jakarta, 1980.
- Oakley, Ann The Sociology of Housework, The Pitman Press, 1974.
- Oepen, Manfred Development Suport Communication in Indonesia, P3M, Jakarta, 1988.
- Pembinaan Kesejahteraan Keluarga, Laporan Pelaksanaan PKK Pusat, Jakarta, 1988.
- Pujiwati, Sayogyo Pengembangan Peranan Wanita Khususnya di Pedesaan Yang Sedang Berubah dari Masyarakat Pertanian ke Industri di Indonesia 1981-1987, paper presented for National Seminar Indonesian Women of Socio-Economic Function, 1987.
- Raqiya, Haji Dualeh Abdalla Sister in Affliction: Circumcision and Infabulation of Women in Africa, Zed Press, 1982.
- Rochaini Islam and Women's Value, PRISMA no.24, Jakarta, 1982.
- Rogers, Barbara The Domestication of Women, Anchor Press, Great Britain, 1980.

- Tembele, Rustica Mass Media in Tanzania and the Images of Women, ISS, The Hague, 1984.
- Tinker, Irine Pengaruh Pembangunan Yang Merugikan Kaum Wanita, paper presented in Comparative Area Studies Group Duke University, April, 1972, in PRISMA, no.5, Jakarta, 1975
- Tinker, Irine
Jacquette The Nairobi Forward Looking Looking Strategies for the Advancement of Women, United Nations, New York, 1986.
- Vanek, Joann Time Spent in Housework, in A. Amsden (ed), The Economics of Women on Work, Penguin, 1980.
- Ward, Kathryn Women in The World System. Its Impact on Status and Fertility, Praeger, New York, 1984.
- White, Benjamin, Women and the Modernization of Rice Agriculture: Some general issues: a Javanese case study, IRRI, Philippines, 1983.
- Whitehead, Ann I'm Hungry, Mum: The Politics of Domestic Budgeting in Kate Young et al (eds), Of Marriage and The Market, CSE Books, London, 1981.
- Wieringa, Saskia The Perfumed Nightmare, Working Paper, ISS, The Hague, 1985.
- Wigna, Winati Women's Subordination and Emancipation The case of Indonesia, ISS, The Hague, 1982.
- Zeenatunnisa Sexual Discrimination in Education: Content Analysis of Pakistani Textbooks, ISS, The Hague, 1988.
- Jacquette

Koran masuk desa

MENUJU PEMBANGUNAN BANGSA SEUTUHNYA

Minggu Keempat Januari 1989

NOMOR : 43/KMD/THN IX/1988

NO: 15 TAHUN KE 40

Edisi — 15 - 31 Januari 1988

Peraturan Menteri Tuntutan Konsumen Karet

MENTERI Muda Perdagangan J. Soedradjad Djiwandono mengingatkan, karet alam yang kini makin cenderung menjadi bahan baku pemasok industri ketimbang sebagai mata dagang pasar bebas, harus senantiasa memperhatikan tuntutan konsumen agar dapat dipertahankan kesinambungan pemakaiannya dalam industri.

Dalam pengarahannya pada Temu Karya Karet dua hari di Jakarta, Jum'at pekan lalu

Menmud mengatakan, konsumen karet, khususnya industri ban, menuntut mutu yang lebih konsisten dan karet yang bebas kontaminasi yang membahayakan bila terbawa dalam ban.

Sehubungan dengan itu Departemen Perdagangan mulai 1 Januari 1989 memberlakukan Skema SIR 89 yang merupakan penyempurnaan dari skema SIR yang ada. "Penyempurnaan ini diharapkan

Petani Jaga Mutu

akan menimbulkan reaksi berantai ke arah perbaikan kondisi bahan olah karet rakyat guna mencapai mutu SIR yang lebih konsisten dan bebas kontaminasi," kata menteri menambahkan.

Dalam kaitan itu Dirjen Perdagangan Luar Negeri, Drs. Paian Nainggolan mengharapkan agar para pengusaha karet dalam menerapkan Skema SIR 89 itu cenderung berdasarkan motivasi ingin meningkatkan taraf hidup para petani.

Kecenderungan yang demikian seyogyanya tercermin dalam bentuk pemberian harga yang lebih layak terhadap bahan olah karet rakyat yang di-

saha karet sendiri, sesuai dengan semangat deregulasi," kata Paian Nainggolan.

Direktur Esekutif Gabung

Bersambung ke hal. XV kol. 3

SAR Temukan Lima Mahasiswa USU

LIMA mahasiswa USU yang tersesat selama tujuh hari di Gunung Kemiri, Aceh Tenggara, Jum'at (20/1) pagi sekitar pukul 10.00 wib berhasil ditemukan tim SAR gabungan dalam kondisi yang sangat lemah.

Koordinator Posko Kompas (Korps Mahasiswa Pecinta Alam dan Studi Lingkungan) USU, Wahidin Yasin dan Ilhamsyah Owinle kepada pers hari Jum'at mengatakan, tim SAR Kompas USU pimpinan Biring dan Eddy, yang merupakan ujung tombak SAR darat bersama tim SAR gabungan Brimob dan masyarakat setempat, mulai pukul 06.00 wib bergerak cepat menuju arah sasaran selama empat jam perjalanan mendaki, sebelum akhirnya menemukan para korban.

Para korban yaitu Samidi,

Bersambung ke hal. XV kol.

Merangkai Bunga

MERANGKAI bunga memiliki seni tersendiri, yang tidak luput besar manfaatnya bagi rumah tangga. Di mana, ruang tamu rumah yang baik, akan lebih indah bila ada bunga dalam jambangan yang dirangkai penuh keindahan. Dan bunga di atas ini dirangkai oleh Emma M. dkk.





Ida Ingin Berdikari

Dengan memakai kaca mata hitam dan blus putih, Ida Damanik nampak lebih manis dan nyentrik. Ida yang sehari-harinya sebagai guru kecantikan di RIMA Beauty Saloon, merupakan putri ke 6 dari 8 saudara anak dari bapak K. Damanik Le Arifonang pensiunan TNI AD.

Ida kelahiran 7 April 1964 di bawah naungan bintang Aries, selain pandai merias dia juga pandai menari. Pada tahun 1984 dia pernah mengikuti kegiatan tari di lingkungan sekolah. Tari Tradisional Tapa-

nuli Utara, merupakan tarian yang disenangi.

Walaupun Ida sudah bekerja sebagai guru kecantikan, tapi menurutnya ini bukan berarti saya sudah tenang. Saya ingin berdikari mengembangkan usaha yang saya kelola sendiri, katanya. Tanpa mengharapkan bantuan dari orang tua lagi.

Ida yang jebolan SMPS (Sekolah Menengah Pelajar Sosial) Negeri Medan tahun 1985, di lingkungan tempat tinggalnya dia juga merupakan remaja yang aktif dalam mengikuti kegiatan muda-mudi. Misalnya

kegiatan olah raga volly.

Ida tidak pernah mengenal lelah, karena menurut dia waktu yang sedikit sajapun bisa bermanfaat jika kita benar-benar dapat mengisinya dengan hal-hal yang positif. Apabila dewasa ini, kita sebagai remaja tidak boleh menyia-nyaiakan waktu, kalau memang ingin maju. Janganlah kita bertindak sebagai generasi santai dan berhura-hura, pesannya kepada teman-teman remaja melalui KMD.

Yuni/Puly

ang ideologi dan politik, tingkah laku dan budaya politik lama telah diganti dengan yang baru, yang bersuasana kekeluargaan dan lebih bermartabat.

Menurut Presiden, tingkah laku dan budaya politik lama, yang didasarkan kepada anggapan bahwa politik merupakan pembentukan dan penerahan kekuatan untuk memenangkan diri dalam adu kekuatan, terbukti mengandung benih yang dapat memecah belah serta menimbulkan ketegangan, pertentangan dan pergolakan bangsa.

Sebaliknya, dalam tingkah laku dan budaya politik baru, penerahan kekuatan sosial politik dapat dipusatkan untuk bersama-sama memberi sumbangan sebesar-besarnya kepada pelaksanaan pembangunan nasional, demi persatuan dan

nya mekanisme kepemimpinan nasional itu. Kepala Negara mengatakan bahwa proses regenerasi terus berlangsung secara wajar dan alamiah dalam suasana kekeluargaan secara tertib, teratur lancar dan penuh pengertian.

Generasi Pembebas dan Generasi Penerus, menurut dia, selama ini juga telah bekerjasama bahu membahu untuk melangsungkan regenerasi sebaik-baiknya karena mereka memiliki konsepsi, persepsi dan pegangan serta tolok ukur yang sama mengenai pembangunan nasional.

"Kesemuanya itu berhasil kita capai berkat kekokohan bangun politik yang kita susun, kemantapan ketahanan nasional yang kita kembangkan dan keberhasilan pembangunan di

lihat ke hal. XV

Depsos Aceh Siap Pindahkan Makan Cut Mutia

MENTERI Sosial Haryati Soebadio menyetujui pemindahan kerangka jenazah pahlawan nasional Cut Mutia dari hutan belantara perbukitan Keureuto, ke daerah lahirannya desa Pirek, kecamatan Matang Kuli, Aceh Utara, 305 km timur Banda Aceh.

Bukit Keureuto, terletak 25 km dari kota Lhokseumawe-Kabupaten Aceh Utara, dapat ditempuh selama dua hari berjalan kaki, melewati sejumlah bukit dan hutan terjel yang penuh resiko.

Kepala Kanwil Departemen Sosial Provinsi Aceh Drs.H. Ismail, yang dihubungi Antara Selasa menyebutkan, Mensos Haryati menyetujui pemindahan makam Cut Mutia setelah mendapat surat persetujuan dari ahli waris Cut Mutia dan pemerintah daerah Tk-II/Aceh Utara.

Untuk pemindahan kerangka jenazah pahlawan nasional itu, pihak Depsos Aceh meminta bantuan pemerintah daerah tingkat-I/Aceh, untuk mendapatkan armada angkutan udara seperti helikopter, karena jalan darat tidak bisa dilalui kendaraan roda dua, katanya.

Usaha memindahkan kerangka jenazah Cut Mutia sudah lama dilakukan Depsos, guna memudahkan warga masyarakat atau wisatawan untuk mengunjungi makam yang paling bersejarah itu dalam mempertahankan tanah air.

(Ant)

banyak ibu rumah tangga memakal pembantu. Akan tetapi dengan kemajuan

punyal pembantu rumah tangga, tak perlu khawatir ambillah sepotong daging dari

Salah satu kekurangan peralatan modern itu adalah tidak memberikan rasa yang sedap dibanding dengan peralatan dapur yang sumpek yang terdiri dari kayu bakar dan tungku. Dengan kata lain, lebih nikmat masakan yang dimasak dari kayu atau cara dengan masak tradisional. Sate misalnya, rasanya lebih sedap dan gurih jika dibakar diatas arang daripada diatas oven modern. Demikian pula ikan pepes, tentu lebih nikmat yang dibungkus daun pisang daripada di bungkus aluminium foil.

Di negara-negara maju, oven digunakan untuk memasak apa saja, di Indonesia umumnya hanya untuk masak kue. Masyarakat kita ternyata masih lebih menghargai kelezatan hidangan daripada praktis dan ekonomisnya waktu mempersiapkan hidangan.

Panci bertekanan (biasanya untuk memresto bandeng agar durinya melunak dan dapat dimakan dengan enak dan mudah) jika ditanakkan, maka tutupnya tidak dapat dibuka (disetel waktunya). Setelah beberapa menit panci diangkat, barulah bisa tutup panci dibuka, dengan sendrinya kita tidak bisa mencicipi atau membubuhkan garam jika memang kurang garam. Sedangkan panci yang bentuknya tradisional sangat mudah kita membubuhkan bumbu atau garam sebab dia tidak ditentukan oleh waktu, karena apinya menggunakan kayu bakar, jadi setiap saat kita dapat membuka pancinya.

mesti merugikan pinak ketiga. Sebab bila pertengkaran itu berakhir dengan kedamaian

mencoba....! Kiriman : "Mbak Imal"

Resep Masakan

Ibu-ibu dan remaja putri. Untuk mengisi waktu luang dan mengurangi pengeluaran uang yang berlebihan, disamping itu agar anak-anak tidak dibiasakan berbelanja jajanan disembarang tempat, lebih baik kita membuat makanan ngemiln itu sendiri. Dimana kebersihannya terjamin dan juga dapat dinikmati seluruh keluarga.

Untuk itu kami akan menyajikan dua buah resep kue, yang bahannya terbuat dari ubi yang kemungkinan dapat diperoleh dari hasil kebun kita sendiri ataupun kita beli.

Semoga nantinya resep ini dapat bermanfaat bagi ibu-ibu khususnya remaja putri selamat mencoba.

KROKET SINGKONG

- Bahan-bahannya:**
- 1 kg singkong
 - 1 ons daging cincang
 - 1 ons buncis
 - 2 buah wortel
 - 1 ons kentang
 - 1 bungkus Royco
 - 1 sendok Margarine
 - 3 siung bawang merah
 - 1 siung bawang putih
 - 2 butir telur
 - lada, garam, minyak goreng secukupnya.
 - 1 bungkus tepung panir

Cara membuatnya:
Kupas singkong, kukus setelah itu ditumbuk halus masukkan mentega dan garam

lalu dikukus kembali selama 2 menit. Setelah itu bumbu-bumbu dihaluskan dan potong-potong (buncis, wortel, kentang) lalu ditumis dengan royco. Bentuk bulatan, dan diisi dengan tumisan sayuran tadi, celupkan kedalam kocokan telur, gulingkan di atas tepung panir dan digoreng kedalam minyak panas. Siap dihidangkan.

Jejongkong Singkong

Bahan-bahannya:

- 1 kg singkong dikupas dan diparut.
- 1 sendok teh garam halus.
- 1 sendok vanili
- 300 gram gula jawa di potong persegi.
- 300 cc air panas mendidih.
- 1 butir kelapa yang agak muda, diparut agak memanjang, di kukus dan diberi garam secukupnya.

Cara membuatnya :

Singkong parut, garam halus, vanili dan air panas diaduk menjadi adonan yang rata. Daun pisang di potong menjadi lembaran tapak tangan orang dewasa. Isi dengan adonan dan tengahnya diberi gula merah. Bungkus setelah itu dikukus selama 40-60 menit. Siap disajikan dengan kelapa parut.

• Yun

Tip Bagi Ibu-ibu

Umumnya setiap wanita yang sudah menikah pasti merasa takut ditinggal suami. Kalau ditinggal secara baik-baik masih mending, nah, bagaimana kalau ditinggalkan secara diam-diam tanpa satu pesan apapun, betapa sakit dan pilunya hati anda sebagai wanita. Siapa yang mau bertanggung jawab terhadap kelangsungan hidup anda kelak dikemudian hari, serta bagaimana nasib anak-anak tanpa kasih sayang seorang ayah? rumit bukan?

Tapi bagi ibu-ibu yang mengerti seluk beluk rumah tangga, semua persoalan akan mudah diatasi, termasuk soal ekonomi yang banyak menyebabkan hancurnya rumah tangga.

Untuk itu ada beberapa resep atau cara bagaimana agar tidak ditinggal oleh suami.

Pertama : Sebagai wanita kerapian dan kebersihan itu amatlah penting, untuk itu berdandanlah selalu tiap pagi, siang dan sore hari. Dengan demikian anda akan tampak selalu cerah, cantik, tapi punya kesan sederhana.

Kedua : Sambutlah suami dengan senyuman, ketika dia baru saja pulang dari pekerjaan. Ambillah tas atau bawannya dengan segera. Setelah itu, sediakan air minum atau makanannya. Apabila suami anda membawa sesuatu yang bisa dimanfaatkan untuk seluruh keluarga,

ucapkanlah Alhamdulillah.

Ketiga : Jangan meraba-raba atau merogoh kantong baju atau celananya ketika dia baru saja pulang. Hal ini bisa membuat suami anda tersinggung.

Keempat : Jangan berkata yang bukan-bukan atau menuduh kalau kebetulan dia terlambat pulang ke rumah. Tunggulah sampai dia selesai makan dan sebagainya. Setelah itu baru anda tanya, apa yang menyebabkan sampai dia terlambat.

Kelima : Bangunlah pagi-pagi mendahului suami. Segeralah mengerjakan segala pekerjaan rumah tangga dengan senang hati. Kalau ingin menyampaikan sesuatu hal yang penting usahakan suami selesai makan atau sedang istirahat.

Keenam : Kalau ada sesuatu hal yang kurang setuju, misalnya membeli satu barang, maka sampaikanlah keluhan itu, menjelang tidur. Berbicaralah dengan sopan. Karena menjelang tidur atau istirahat malam, waktu itulah yang paling baik untuk bertukar pikiran.

Ketujuh : Jika suami anda mempunyai hobi memelihara hewan atau tumbuhan maupun olahraga, tunjukkan bahwa anda pun menyukainya. Jangan sekali-kali membenci apa yang menjadi kesenangannya kalau yang bersifat positif.

• Evie

MS

penderita jerawat adalah orang usia muda, yaitu antara 15-10 tahun. Penyebab umum timbulnya jerawat tak diundang ini ialah gangguan pada kelenjar sebum di bawah kulit. Setiap rambut tubuh mempunyai kelenjar sebum (kelenjar minyak) tepat di atas akarnya. Pengeluaran kelenjar ini terka-

Peradangan ini sering menyebar kelapisan dalam kulit. Lalu terjadi kerusakan di sana yang akhirnya memberi bekas luka parut. Jerawat, kalau sering di korek-korek, sehingga terpecah, akan menimbulkan bekas-bekas yang buruk kelihatannya. Dalam kasus produksi sebum yang berlebihan dan ek-

Pasangan Hidup Ideal

BERJUMPA bisa menjadi penyebab utama saling kenal kemudian jatuh cinta. Bila hati sudah terpaut setiap saat selalu terbayang wajah kekasih hati. Siang jadi khayalan dan malam jadi impian. Semuanya menjadi serba indah. Tetapi harus diingat, bercinta bukan hanya sekedar melepas panah asmara. Dan bukan pula suatu permainan yang merupakan sandiwara. Bercinta adalah jembatan menuju perkawinan yang baik dan bahagia.

Percintaan yang tidak diiringi oleh tujuan mendirikan mahligai rumah tangga, sebaiknya dihindarkan. Bahwa hubungan seks di luar pernikahan akan menimbulkan masalah. Kitapun harus menyadari wanita yang kita cintai sekarang ini kelak menjadi istri kita ibu dari anak-anak yang akan menjadi teman suka dan duka mengaruhi kehidupan.

Sebaliknya remaja putri dan pemuda yang dicintai kelak menjadi suami, bapak dari anak-anak, dan menjadi pelindung di rumah tangga. Jika dua sejoli tidak memandang percintaannya akan berakhir ke sana. Maka cinta mereka sifatnya hanya berpura-pura. Akhir sebuah perjalanan cinta adalah perkawinan. Masa-masa pacaran merupakan sarana untuk menyesuaikan watak masing-masing. Sehingga setelah rumah tangga tidak terjadi kontradiksi lagi.

Mencari pasangan hidup untuk menjadi pendamping dalam suka maupun duka bukan seperti memilih buah di kebun. Kita harus melihat diri kita, kemampuan kita, dan melihat keadaan bakal pasangan kita. Karena hal seperti ini hendaknya menjadi bahan pertimbangan sebelum menjatuhkan pilihan.

sama. Sebab rumah tangga yang bahagia selalu kompak. Suami dan istri adalah kelompok kecil masyarakat di mana mereka hidup dua badan satu jiwa. Mendirikan rumah tangga tempat kita menjalani hidup selama hayat dikandung badan. Bukan untuk satu hari, dua hari melainkan untuk selamanya.

Bercinta dahulu baru kemudian melangsungkan perkawinan merupakan perjodohan yang baik. Karena sebelumnya sudah mempunyai cita-cita yang sama. Selain itu keduanya telah mengenal pribadi masing-masing. Itu merupakan kenangan indah setelah keduanya disatukan oleh ikatan perkawinan. Banyak pasangan suami istri yang bahagia menikah tanpa dasar cinta sebelumnya. Sebab dalam rumah tang-

ga pasangan suami istri dapat saling cinta mencintai. Cinta yang timbul lebih suci sifatnya karena di dalamnya terdapat pengabdian dan ketulusan.

Kebahagiaan rumah tangga tidak tergantung kepada harta yang melimpah ruah dan istri yang cantik atau suami yang tampan. Bahkan keadaan seperti ini sering menjadi sebaliknya. Tetapi lebih banyak ditentukan oleh terciptanya hubungan yang harmonis antara suami dan istri. Adanya toleransi di dalam rumah tangga begitu penting untuk mencapai kebahagiaan. Kehidupan yang baik di rumah tangga akan melahirkan putra putri yang kelak berguna bagi bangsa dan negara.

● Rusdi

MODE



ROK DAN BLOUSE GANTUNG: Disain rok yang diserasikan dengan blouse gantung ini terdiri dari bahan yang sama. Hanya bagian dalam yang sengaja dikombinasikan dengan warna muda. Rok didisain dengan bentuk sirkel dan terdiri dari bahan tanpa corak. Blouse dalam didisain

