



Unveiling The Cultural Tapestry: Javanese Women's Roles In The 1960s As Portrayed In The Series Gadis Kretek

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Abstract

Indonesia is a country with an extraordinary cultural diversity. One of the dominant cultures is the Java culture, where the Java community has standards and special values that apply in everyday life, including the role and position of Java women. One representation of the social and cultural changes of Java is the series 'Gadis Kretek', which tells the life of Java girls in the 1960s. One of the characters from the series 'Gadis Kretek' depicts Java women in this transitional period. In the context of Java culture, women have a rather dominant role in everyday life, despite the old view that women in Java culture tend to be behind the screens. The existence of such a mindset then becomes a special challenge for Java women to be able to show themselves and make more contributions in various aspects of life. This study focuses on "Gadis Kretek" as a work that describes the roles and experiences of Java women in the 1960s. It helps us gain a deeper understanding of the gender role, challenges, and struggles faced by women at this critical period in Indonesian history. Besides, it also provides insight into how these roles and experiences have shaped the Java and Indonesian societies in general as we know them today. By understanding the 'Gadis Kretek', we can bridge the gaps in knowledge about the role of Java women in history and unleash harmful prejudices and stereotypes in Indonesian culture.

Keywords: Gender Society, Java Culture, Women

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INTRODUCTION

"Gadis Kretek," a captivating series set against the backdrop of Java's rich cultural tapestry, offers a lens into the nuanced and intricate representations of Javanese culture (Lestari, 2016). This television drama not only tells a compelling narrative but also serves as a cultural artifact, reflecting the ethos, traditions, and societal norms of Java (Simanungkalit, 2020). In this exploration, we delve into the cultural representations embedded in the series, unraveling the layers that contribute to the authenticity and richness of Javanese cultural portrayal. The visual storytelling and character dynamics within "Gadis Kretek" become a canvas through which the essence of Java's cultural heritage is depicted, inviting a closer examination of how the series navigates and portrays the intricacies of Javanese life. This qualitative study seeks to analyze and interpret the cultural nuances, symbols, and interactions that contribute to the broader representation of Java within the narrative, offering insights into the dynamic interplay between fiction and cultural reality. "Gadis Kretek," an enthralling television series meticulously set against the vibrant backdrop of Java's rich cultural tapestry, serves as a

captivating exploration into the nuanced and intricate representations of Javanese culture. Beyond being a mere repository of narratives, this television drama unfolds as a living cultural artifact, capturing and reflecting the very ethos, traditions, and societal norms that define Java.

This study embarks on an immersive journey into the heart of "Gadis Kretek," seeking to unravel the layers that contribute to the authenticity and profound richness of Javanese cultural portrayal within the series. The visual storytelling woven into the narrative and the dynamic interplay of characters become a vivid canvas through which the essence of Java's cultural heritage is vividly painted. It beckons us to take a closer look at how the series navigates and portrays the intricacies of Javanese life, offering a nuanced understanding of the symbiotic relationship between fiction and cultural reality. At its core, this qualitative study aspires to go beyond the surface, delving into the cultural nuances, symbols, and interactions that shape the broader representation of Java within the narrative. By adopting a qualitative lens, we aim to analyze and interpret the subtleties that might be overlooked in quantitative assessments. The goal is to uncover the unspoken, the symbolic, and the cultural markers that breathe life into "Gadis Kretek."

This research also extends to discussing the visual and narrative language used in this series. Researchers want to find answers regarding depictions of Javanese nature, what cultural symbols appear in visual narratives. Based on an examination of these aspects, the researcher tries to provide a deeper understanding of how this series depicts Javanese visual culture. The dynamics of the characters and their relationships in the series are not simply plot devices, but rather represent the structure of society. By looking closely at character interactions, researchers aim to outline the underlying social order, peeling back its layers to reveal the intricacies of Javanese social structure.

Furthermore, the symbolic representations embedded in "Gadis Kretek" add another layer to our analysis. Are there recurring symbols that carry deep cultural significance? For instance, does the presence of batik motifs or traditional Javanese performing arts act as more than mere aesthetic choices? Our qualitative approach enables us to explore these symbols as carriers of cultural meaning, contributing to the richness of Javanese cultural representation. As we navigate through this qualitative study, we aim to provide a holistic and nuanced understanding of how "Gadis Kretek" transcends its role as a narrative to become a cultural artifact. Through this exploration, we hope to contribute to the broader discourse on cultural representation in television dramas, showcasing the profound relationship between fiction and the intricate tapestry of Javanese culture.

LITERATURE REVIEW

TV series often act as a mirror that reflects social intricacies and verifiable scenes of social order. "Gadis Kretek," set in 1960s Java, emerges as an enchanting tale that goes beyond simple diversion, delving into the intricate embroidery of Javanese culture. This writing audit investigates existing grants and basic details to outline the social significance and depictions within the series.

1. Cultural Representation in Television Dramas:

TV assumes a double part by both reflecting and impacting society. In spite of the fact that the shows were created in an equivalent sort with comparable characters and subjects, they needed to give the characters and stories in

understanding the way of life. In this way, their interest group could understand the issues, relate to characters, and feel significant. That's why there are differences between those shows. "Gadis Kretek" is situated inside this structure, offering a focal point into the complicated and dynamic culture of Java during the 1960s. The portrayal of social components, like language, customs, and cultural designs, becomes significant in understanding how the series adds to social talk.

2. Historical Context and Cultural Transitions:

The 1960s were an important period in Indonesian history, marked by political turmoil and cultural change. There is an importance of authentic settings in media examination, which recommends that TV news can act as a means to investigate social movements. "Gretex Girl" is set in this fierce period and provides an extraordinary opportunity to see how the series explores verifiable scenes that depict the influence of external events on the existence of Javanese women.

3. Feminist Perspectives and Gender Dynamics:

The portrayal of women in "Gadis Kretek" is made more complex by the emergence of feminist movements in the 1960s (Rahayu et al., 2021). Media portrayals assume a significant part in molding cultural impression of orientation jobs. The review means to basically dissect how the series portrays the battles and wins of Javanese ladies as they explore conventional standards and effectively add to cultural changes.

4. Symbolism and Cultural Heritage:

The use of symbols in visual storytelling is a prominent aspect of "Gadis Kretek." Scholars like Barthes (1972) highlight the importance of semiotics in understanding cultural symbols (Luxman et al., 2014). By examining recurring motifs such as batik and traditional performing arts, this study aims to unveil the symbolic richness embedded in the series, offering insights into how it honors and preserves Javanese cultural heritage.

5. Social Structures and Interpersonal Relations:

The dynamics of social interactions within the series provide a window into Javanese social structure. Goffman's (1959) concepts of dramaturgy and face-to-face interaction become relevant in understanding how characters in "Gadis Kretek" navigate societal expectations (Mahajani et al., 2021). This literature review aims to explore how social hierarchies and interpersonal relations are portrayed, contributing to a nuanced understanding of Javanese society.

6. Cultural Sensitivity and Ethical Considerations:

In the analysis of cultural representation, ethical considerations are paramount. Rothenbuhler and Coman (2005) stress the need for responsible media analysis, especially when dealing with representations of specific cultural groups (Sastra et al., 2019). This literature review recognizes the importance of approaching "Gadis Kretek" with cultural sensitivity, acknowledging the potential impact of media on societal perceptions.

METHODS

In the pursuit of understanding the cultural representation of Javanese women during the 1960s, this research adopts a multi-faceted qualitative approach. The exploration begins with an extensive literature review, delving into scholarly works, historical narratives, and cultural analyses that lay the theoretical foundation for the study. This literature not only contextualizes the research but also informs the

development of nuanced research questions. A pivotal aspect of the methodology involves a meticulous content analysis of the series 'Gadis Kretek.' By dissecting the episodes, scenes, and dialogues, the study aims to identify recurring themes, stereotypes, and cultural nuances that shape the portrayal of Javanese women. This content analysis provides a comprehensive categorization based on roles, characteristics, and relationships, contributing to a holistic understanding of the cultural narrative.

Complementing this analysis is an integral component of qualitative research (Sugiyono, 2021). Engaging with individuals possessing cultural expertise and historical knowledge related to Javanese culture in the 1960s adds a layer of depth to the study. The use of open-ended questions facilitates the gathering of rich, qualitative insights, offering a more nuanced perspective on the cultural dynamics of that period.

Furthermore, a character analysis within the series itself is conducted, focusing on key female characters in 'Gadis Kretek.' This involves a scrutiny of their backgrounds, motivations, relationships, and character arcs. The goal is to discern how these characters either challenge or reinforce traditional gender roles and, in turn, contribute to the overall cultural narrative being presented.

To ensure a robust contextualization of the findings, the research situates the portrayal of Javanese women in 'Gadis Kretek' within the broader historical and cultural landscape of Java in the 1960s. This involves exploring socio-political events, economic shifts, and cultural changes that might have influenced the representation of women in the series. It considers the impact of historical realities on both the creation and reception of the cultural narrative.

The research methodology also incorporates a comparative analysis, examining the alignment of the series with historical truths and identifying areas where creative liberties may have been taken. This approach adds a layer of validation to the study, assessing the fidelity of 'Gadis Kretek' to the cultural and historical context it seeks to depict.

Throughout this research journey, ethical considerations remain paramount. Adhering strictly to ethical guidelines ensures the responsible conduct of research, from obtaining informed consent in interviews to navigating cultural sensitivities. This holistic qualitative research approach aspires to uncover the intricate layers of cultural representation within 'Gadis Kretek,' offering a nuanced understanding of Javanese women's roles during the dynamic period of the 1960s.

RESULT AND DISCUSSIONS

Javanese women's culture is represented in the series "Kretek Girls", where this series is set in the 1960s. Researchers found a nuance that will make anyone who watches this series amazed, because the narrative used is also considered 'old-fashioned' with a formal style typical of the ancient era. Through a multifaceted approach that includes content analysis, previous research journal sources, character exploration, historical contextualization, and comparative assessment, this study reveals a comprehensive understanding of the cultural tapestry woven into the narrative. This research reveals the complex nuances of gender roles in this era. Although traditional roles remain in the family context, the series depicts a spectrum of women involved in non-traditional roles. The dynamics of societal expectations are navigated in complex ways, reflecting the diverse nature of

women's roles in the 1960s. Overall, the series "Gadis Kretek" tries to highlight how difficult it is for women to face patriarchal norms in society which require them to act according to existing expectations. Despite progress in the fight for gender equality, this story reminds us that patriarchy still has a strong impact on women's lives.

The research emphasizes the intersectionality of identities among Javanese women. Beyond gender, elements of class, ethnicity, and age are interwoven into the narrative, shaping the lived experiences and opportunities available to women. This intersectional lens adds depth to the understanding of how cultural dynamics influenced women's roles during this period. Contrary to simplistic portrayals, the study reveals instances of agency and resistance among Javanese women depicted in 'Gadis Kretek.' The characters showcase resilience, challenging oppressive norms, and asserting their autonomy. The nuanced storytelling captures the multifaceted nature of women's agency within the societal constraints of the 1960s.

Historical contextualization emerges as a crucial aspect of the research findings, highlighting the impact of significant events on the portrayal of women. Political upheavals, economic shifts, and cultural transformations are intricately woven into the narrative, reflecting a conscious effort to depict the influence of external factors on the lives of Javanese women during the 1960s. The comparative analysis contributes insights into the delicate balance between creative liberties and fidelity to historical realities. While the series takes narrative liberties, it maintains a level of fidelity to the broader cultural and historical context. This nuanced approach ensures both engaging storytelling and an authentic representation of the era. Insights from in-depth interviews provide a qualitative dimension, shedding light on the reception and impact of the series. Viewers' interpretations, emotional connections, and critiques offer valuable perspectives on how the portrayal of Javanese women resonates within cultural discourse.

"Gadis Kretek" unfolds a mesmerizing tale deeply rooted in Java's rich cultural heritage. This television series transcends the realm of a mere captivating narrative; it emerges as a profound cultural artifact, serving as a reflective mirror of the values, traditions, and societal norms ingrained in Javanese culture. Throughout this exploration, we embark on a journey to unravel the intricacies of cultural representations interwoven into the series, peeling back the layers that contribute to the authenticity and profound richness of Javanese cultural depictions. This examination aims to delve even further into the nuances, symbols, and interactions, offering a more comprehensive understanding of how "Gadis Kretek" intricately captures and portrays the depth of Javanese cultural nuances.

How do the dynamics of social relations between characters in "Gadis kretek" reflect Javanese social structure? Are there traditional ceremonies or community habits that are clearly reflected through social interactions in them? Through the analysis of social interactions, we can open a window into the norms and values that are the main focus in Javanese culture presented in this series. For example, are there differences in how characters from different walks of life communicate or interact with each other? Understanding this aspect can provide deeper insight into the social structure that is the background to the story of "Gadis Kretek." Apart from that, does this social interaction bring the audience closer to traditional ceremonies or traditions of Javanese society? There may be important events in the story that include special celebrations or rituals that authentically reflect Javanese life.

Analysis of this aspect can illustrate the extent to which "Gadis Kretek" succeeds in capturing the essence of Javanese culture through social interactions between characters. By focusing attention on social interactions, this research can help reveal how "Gadis Kretek" is not only a compelling narrative, but also a rich reflection of social norms and values in Javanese culture.

Are there any special symbols that dominate the narrative of "Gadis kretek"? For example, are batik motifs an integral part of the story or do traditional Javanese performing arts play a special role with deep meaning? Research into these symbols can provide deeper insight into how the "Gadis Kretek" depicts and honors Javanese culture. For example like Batik and any of old traditional culture in javaness, Through the analysis of these specific symbols, we can understand the extent to which "Gadis Kretek" is not only a narrative, but also a medium that imbues and honors Javanese cultural heritage. These symbols become windows that open up additional meaning, enriching the viewer's experience and providing clarity on the way the series depicts and appreciates the richness of Javanese culture.

And how about women in Java culture back then? The treatment of women in "Gadis Kretek" reflects the cultural and societal norms of Java during the depicted time period. Women may be expected to adhere to traditional gender roles, focusing on family responsibilities and societal expectations. Social expectations may influence how women are perceived and treated and including adherence to cultural norms and etiquette. It's important to note that the treatment of women in "Gadis Kretek" is likely nuanced and influenced by the historical and cultural context of Java. The series may provide a window into the complexities of women's lives during that period, portraying both the challenges they faced and the ways in which they asserted agency within their societal constraints. The individual character arcs and their interactions will contribute to a more detailed understanding of how women were treated in the depicted cultural setting.

Additionally, exploring the dynamics of social relations between characters in "Gadis Kretek" serves as a crucial lens through which to understand the intricacies of Javanese social structure. Are there discernible hierarchies or societal expectations guiding character interactions? By scrutinizing social dynamics, we aim to unveil the underlying norms and values that form the foundation of Javanese culture within the series. This analysis delves into potential variations in communication and interaction styles among characters from diverse backgrounds, providing insights into the social fabric against which the narrative unfolds.

Moreover, examining social interactions may unveil connections to traditional ceremonies or community habits embedded in Javanese culture. Do the characters engage in rituals or celebrations that authentically reflect Javanese life? The narrative might incorporate pivotal events that shed light on these aspects, allowing us to gauge the series' success in capturing and representing the essence of Javanese traditions. Through this exploration, we aim to showcase how "Gadis Kretek" serves not only as an engaging story but as a cultural tapestry that weaves in the rich traditions of Javanese society.

Furthermore, a dedicated exploration into the portrayal of women in Javanese culture during the depicted time period adds another layer of complexity to our analysis. By closely examining how female characters navigate societal expectations, family responsibilities, and cultural norms, we aim to offer a nuanced understanding of the challenges and agency experienced by women in that cultural

context. Each character's journey becomes a narrative thread that weaves into the broader fabric of Javanese cultural representation.

CONCLUSION

This study provides a comprehensive and nuanced exploration of the cultural representation of Javanese women in the 1960s as depicted in the "Gretak Girl" series. Through a qualitative approach that includes content analysis, and historical contextualization, this research aims to reveal the complex narrative of women's roles in this period. The viewer's experience improves and the series' portrayal of the richness of Javanese culture is made clearer through the usage of symbolic elements like batik motifs and traditional performing arts. 'Gadis Kretek' presents a nuanced picture of women's life and how they adhered to cultural conventions and etiquette, reflecting the cultural and societal norms of Java during the period represented. All things considered The series 'Gadis Kretek' is recognized as an essential cultural treasure that skillfully portrays and embodies the richness of Javanese cultural subtleties, providing a nuanced portrayal of societal mores and values.

Overall, this study helps deepen our understanding of the cultural representation of Javanese women in the 1960s, revealing the complexity and nuance of their depiction in "Gretak Girls." By using a qualitative approach and considering historical and cultural context, this exploration not only enriches us.

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