

The Relationship Between Javanese Women and Their Daughter in Indonesian Literature

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Abstract: This study aims to explain relationship of women and children in society. In the household, women are obliged to have a child. As the wife of defenseless women attempt getting the child. Actions taken is conceived, women ask for help to other people in order to bear a child and received a surrogate child. The child is very important presence in the household. However in existence is always preserved and protected by women. In addition to meaningful social economically, the presence of children also are religious. Children are mercies from God. It takes effort and patience to have children.

Key words: Blessing, children, wife and women, house hold, social

INTRODUCTION

Indonesia is one of the countries in Southeast Asia that has many ethnic groups with diverse languages and cultures. This diversity consist as follow, Indonesian Language is a language of Unity at a time of introduction relate tribes. Indonesian Language is the language that connects simultaneously interweaves relate regional language in Indonesia. Java in addition to referring to the name of the island also concerns the nation all at once. Java is a part of Indonesia that has regional language by the number of speakers is great. The Java language speakers typically include Central Java, Yogyakarta, East Java and.

Based on the population census in 2010 and projections of the population of Indonesia 2010-2035, the population in Central Java reaches 33, 522, 700; in district Yogyakarta reaches 3,637,100; and in East Java reaches 38, 610, 200. (Central Statistical Agencies, 2015). Thus, the number of Javanese native speakers is estimated about 75, 770, 000. This of course ignores the number of Javanese who lived outside the three regions mentioned, such as the residence in Jakarta or in outer Java.

In the present condition especially in urban areas, More Javanese speak a language mixture. That is, a mixture between Indonesian and Javanese. It is means that Javanese communities not only speak Javanese but also speak Indonesian too. At the school, they speak Indonesian as daily communication. On the other hand, they speak Javanese as informal communication. There is a difference application between Indonesian and Javanese as daily communication.

The Javanese is only used in the event that still relating in Javanese nuance communications, Javanese

communities and their own family. On the broader communication activities, they speak Indonesian and foreign languages (Nurhayati *et al.*, 2013). Indonesian applies in formal situations, in the work environment, such as services in function with the student, patient, or college student. Indonesian is also used by people who haven't known (Rahayu, 2010). In a society who come from high education background, Indonesian are more dominant language mastery, while mastery of Javanese tend to weaken and don't developing (Munandar, 2013).

There are three classic books relating to Javanese and there are very useful, that is, The History of Java written by Raffles (2008), the belief of Java classified into Santri, Abangan; Priyayi in Kebudayaan Java written by Geertz (2013) and Javanese culture written by Koentjaraningrat (1994). This study focuses on the relation of Javanese women and children. The data of research are taken from the text that writing into Indonesian contains of traditional folklore. The traditional story is a story that is originally delivered orally it is unknown when started and who was its creator are usually referred to as folklore and ready to be pressed or published (Harjito, 2014). The text is examined by the method of text analysis. Researchers are as part of the Javanese community and live around them, experiencing in problem fathom happening and anything around them. It is becoming a value added because of the things is still unspoiled or often advanced in the research whole disappear from the writings in the journal Science.

This study is about to uncover a deeper relationship between the women and children in society. The texts are examined, including: "the fairy tale entitled "Timun Mas"

(Dananjaya, 2001), "Fairy tale entitled Timun Mas" (Ikranegara, 2005), "Timun Mas", Daryatun. (2008a, b), Joko Kendil (Tinneke, 2006) and "Naga Baru Klinthing" (Riyadi, t. t). This study is not only researching on the text of the story, but also further hooking children and women that appear in the poem, children's songs as well as in the song of mars.

There are several reasons relating to authors and readers as well as why the texts are selected. One, the author as mentioned in the text including the age of adulthood. That is, intentional or not the researcher has brought the ideology that is about to be implanted to the reader. Two, the readers text in question are children. Kids this is what the future will bring for the future at the same time perpetuate the ideology that is contained in the text. Three, the ideology as mentioned in this study embedded not only to children but also to women and men as members of community. Four, the ideological spread, developed and perpetuate by way of hegemony as Gramsci delivered.

Marry and being to be parents are the fact condition and duties of living culture. Doesn't marry are considered as to be strange and aren't Javanese. The women who don't get marry considered as family stain. Perawan tua (Javanese substitute term) is the substitute name to women reach 25 year old or more but they haven't has spouse (Mulder, 1996).

To this day, soon after marrying a common question rise in everyday conversation as follows, "Apa wis bathi?" The sentence if translated into Indonesian to be: "is it already has a child?" If answered already, then there is a sense of joyful and happy newness. If answered yet, then the next sentence contains advices that raising expectations. This condition often accompanied by information to try drinking certain traditional medicine or in Javanese known as jamu. Traditional herbal medicine or potions that are usually consist of certain leaves. Or, suggest for going to the "orang pintar" or shamans in order to rapidly getting pregnant and get children. Of course all of them accompanied by stories about the evidence of people who have ever been tried prescription medication or shamans as intended.

Bathi is generally meaningful as profit, especially with regard to economic activity. In the context of the above, more appropriate meaningfully Bathi. This illustrates that is not only benefit economically but also a fortune or glory of a family which will be explained later.

Another similar sentence also frequently presented in the discussions is "Wis bathi pira?" meaning how many have you already has? As the previous question, if the answer is yet, it can be proceed with the importance advice of patience. If the answer is already has with the

amount of one or two usually still peppered solicitation or encouragement to increase the number of children with the phrase, "Ditambah, tho". This words meaning as adding new one. The daily discussion is early evidence that the presence of women who are already married can't be removed from the child. The child is an important element in women.

CHILDREN, ROLE AND GOD

The women have already gotten their spouse obligated get the children soon. The children are trusted by Javanese as the main importance of marriage. The children consider as happiness thing, creating cheer up and helping parents. The marriage live will feel empty without children. Having children to be functioning as preserves our generations. These are aimed to protect family or preserve or family descent.

The obligation of having children tell into fairy tale entitled "Timun Mas". Timun Mas is one of famous story tell known by all children in their growing up progress, especially in the elementary school. The children learn how mother will protect their child or what strategy does Timun Mas take to escape from giant who want to marry her. The story telling is not only publishes into Vcd and cartoon edition uploaded into you tube channel. The main stories of Timun Mas tell about desire of women for getting children. By get helping from giant and certain requirement, finally the women get a child. The certain requirement state when the child was born, she or he has returned to the giant.

In the fairy tale entitled "Timun Mas" (Dananjaya, 2001) narrated about Mrs. Simin and Mr. Simin occupation is farmer. They live with amply condition. They fell so doubt because of haven't children. Mrs. Simin is praying for getting children. Their praying consented by giant who guard forest. The giant approve their petition but he states to them that their child has to transmit to the giant in the 15 year old as the ritual offering requirement. Mr. and Mrs. Samin agree with this arrangement.

Yet, they haven't gotten happiness. They are always getting sad. Mr. and Mrs. Simin haven't gotten child yet. Both are them are really want for getting child soon. They take a pray every day aimed for getting child while take a ritual offering. They do this activity after working in their rice field (Dananjaya, 2001).

Yearning child verbalized 'crave'. The child is a joy. Not have the same meaning with children not yet happy or sad. The child is a gift. Mrs. Simin craves gifts by way of praying. The Act of praying constantly indicates the consciousness of a woman as a wife in the life of preclude. At the time Mrs. Simin received the help of

gigantic, it's knowledge Mr. Simin who "didn't object" (Dananjaya, 2001). Meaning, Mr. Simin knowing that Mrs. Simin enlisted get helping of a giant. Whatever its shape and how else do I most major thing is able to have children. Other terms of the Giants are called as *denawa* or *buto* (Koentjaraningrat, 1994). *Buto* is also called as *ageng ingkang tiyang sanget* in Javanese, or a very large human shape. In other words (Harjawiyana, 2007), in a series of children's stories of the traditional fairy tale entitled "Timun Mas", Giants utilized to obtain the child.

In the "Timun Mas" fairy tale (Daryatun, 2008ab), mentioned that Mrs. Sirni is a widow. She wants a child. Mrs. Sirni always has hope of miracle that comes to him. A giant came and promised to give the child the condition when the six year old son has to be handed back to the Giants. Mrs. Sirni agrees with this arrangement.

In fact, she really wants a child but apparently God has yet to grant her wishes until her husband pass a way. Now, Mrs. Sirni remain hopeful the existence of miracle, someone gave her a child to care so that he or she can then help her doing work. Everyday Mrs. Sirni take a pray to realize her wish (Daryatun, 2008ab).

It is called a "miracle" because in reason Mrs. Sirni, she already doesn't have a husband anymore so that small possibility for her to have a child. Only the desired miracle making Mrs. Sirni is able to persuade someone who is willing to give to his son. Child functions to help her doing work activity or improve the economy. Praying is one of effort that is based on the consciousness Which Mrs. Sirni get.

In fairy tale entitled "Timun Mas" (Ikranegara, 2005), this story mentioned Mbok Rondo or known as an old widow is a poor widow. Her job is looking for wood in the forest. As the name implies, Mbok Rondo is already widowed or haven't husband. She lives in Central Java. She is very wanted a child. The Giants heard the desire and can grant it with certain conditions. The requested term of Giants is if her child is already in 16 year old. She should be handed back to the Giants (Moedjanto, 2002). Mbok Rondo is approved. Mbok Rondo planted cucumbers which are given by the Giants. Of a large cucumber fruit appeared a baby named Timun Mas. Mbok Rondo taking cares Timun mas.

Awareness and action which is Mbok Rondo delivered with complaining. In Javanese complain can be aligned with *sambat*. *Sambat* is lamented over their fate, addressed to ourselves and to God. Rondo is a fate befall him complain to God.

One day, after collecting wood in the forest which is a Rondo sat resting while complaining. "I wish I have a child, the burden of my life somewhat lightly because anyone wants to help me finishing work" (Ikranegara, 2005).

If Mrs. Sirni gets a praying, while Mrs. Rondo with *sambat*. Both of them describe as human connectedness with God's actions reflecting the religiosity. As Mrs. Sirni, views Which Mrs. Rondo point of view state a child as part of a family that can lighten the load on or off can help work. In a State haven't children yet while Mrs. Rondo would still like to have a child and encouraged awareness in order to improve the economy.

This subject is also appeared in the myth entitled "Legenda Rawa Pening" (Daryatun, 2008a,b). It is told about that Nyai Hajar Selakanta and Ki Hajar Selakanta lived in Banarata village which lies between Merbabu and Telomoyo Mountain. Although it has long been married they haven't gotten a child. They prayed every day and night. Finally, Mrs Hajar get her pregnancies and born a child in the form of Dragon namely "Naga Baru Klinthing".

Nyai Hajar determines a child as the source of the crowd which means happiness for them. Nyai Hajar expressed the desire to have children to her husband as follows:

Although it has been long married, they haven't gotten children yet. Kyai, I feel our live is very quite. Especially when you are go away. There isn't sound of crying babies, no spoiled whining of a child. Kyai, I really would love to have kids, "said Nyai Hajar in one afternoon (Daryatun, 2008a,b).

Although the words although and no ("walaupun" and "belum") indicate that a marriage is always identical to the duty of having children. That is, having children is an obligation in the life of female and male couples who are already married. About the child is not only between the wife with the husband but also involves the Lord doesn't give it yet. It takes patience to have children.

"Be Patient, Nyai. May we haven't been the right time for God gives us children. It is important we keep trying and praying, "said Kyai wisely. Day and night, Kyai and Nyai Hajar are always take a pray in order to be blessed with a child (Daryatun, 2008a,b).

An important reason why Javanese are maintaining a marriage despite receiving heavy pressure is a lot of concern against children. The child is a fastener between husband and wife. It will be the happiness for the wife to be able handle kids despite difference of opinion or views with the husband (Geertz, 1985).

Human task in gaining child is trying and praying. Before communicating with the husband, apparently Mrs. Hajar has already prayed every day. For Mrs Hajar, the child is a gift from God. Thus, the liabilities if you haven't children are on a woman or God. Mrs Hajar asked for more "patient" by Kyai Hajar known as "wise". This means that as a woman Nyai Hajar can meant less patient and less

wise compared to Kyai Hajar the patient and wise. In this topic, the man hasn't load error if you don't have children.

The relation between women and children are not direct relationship but both of them there is also God. Of course it takes man as a husband. That is no less important and thus becomes the main element is the Lord. The Lord has a very large role and this was realized by either wife or husband. Children are not only as a source of hustle in loneliness or labor but also contain a payload religiosity. The child is given by the Almighty Ruler to women. Prayer and patience are indispensable in the process of having a child in a family.

Women's relationship is not only found in traditional folklore. In the text of the poem "Anak" written by Jatman (1994), mentioned that Child makes the existence of family tree. The child of a human being makes every effort doesn't feel hopeless. The absence of the child is within the family thus making it useless.

Without children, people are like Sysiphus;
Needlessly pushing the rock to the top of the Hill;
Then taken aback and mouth full of complaints;
Look! And the stone rolled back down to the valley floor.
Yes right; The child is the Foundation and the reason for Drudge;
Is that make legitimate all kinds of ways of struggle;
Shoots that fosters family tree

Darmanto Jatman and Linus Suryadi AG is the Modern Indonesian poet that their poem more raises Javanese culture (Nurgiyantoro, 2014). The presence of child which makes a family happy while making the lives of women becomes meaningless as a wife.

ESSENCE AND RELATIONSHIP

In such a sense of the importance of children in the household makes the lives of women increasingly cornered. The responsibility of having a child switches from pairs of husband and wife to a woman as a wife. Hegemony is implanted to Javanese are women can't be said as woman when they hasn't children. The sense of having a child later narrowed into a child born from the womb. That is to say, Javanese women are required to have children born from her womb. When the women don't be able to give a child, husband or man can divorce her or find a wife anymore. The husband can be married to more than one in order to get the child or offspring.

Javanese are very fond of children. A family who doesn't have children often lifts children from among their own family. Usually nephew or nieces are both family of the wife or husband family (Koentjaraningrat, 1994). Women do all the effort to be able to have children

ranging from contains, ask someone for help, to accept a surrogate child. In the fairy tale entitled "Timun Mas "as referred to above, the women enlisted the help of other parties in this giant to get older. In the fairy tale entitled "Joko Kendil", women receive a child deposit.

Woman in fairy tale entitled "Joko Kendil" (Tinneke, 2006) is Nyi Randa. She lives on the river great located in Central Java. Nyi Randa lives alone. Her husband has been passes a way. She's actually already has a child but her child is unknown because of the overflow of the water dragged down the river. The life of Nyi Randa is very poor. She laid down her life from selling teak tree leaves and twigs. Nyi Randa wants the presence of children. During the day she ever gets dream of the Moon fell on her lap. The soldiers come to a neighbor who entrusts a child named Joko Kendil for treated and raised by Nyi Randa. The life of the baby will be borne by soldiers.

Not all children born or intangible is deposited. Sometimes, a child that is deposited or born is in the strange condition intangibles such as, for example having shape like a dwarf or snake. Nyi Randa received surrogate children that intangibles like dwarf; Nyai Hajar gives birth to the child the Dragon form; and Ki Demang Taliwangsa daughter gives birth to a disembodied snake.

The following fairy tale tells about women who had children takes the form of snake or Dragon, for example: "Naga Baru Klinthing" (Riyadi, t.t.). The woman in the "Naga Baru Klinthing" fairy tale is the daughter of Ki Demang Taliwangsa.

Ki Demang Taliwangsa daughter houses in Demang Mangiran, around the Progo River. She hasn't already gotten marry. It is very reasonable when she doesn't desire to become pregnant yet. Her pregnancy occurs due to negligence lapping of Keris (Javanese Traditional Weapon). In the simple meaning states as a pregnancy that occurs in the Ki Demang Taliwangsa daughter is an actual pregnancy desirable yet. It all began at a time when the daughter of Ki Demang Taliwangsa asks to her father Ki Demang Taliwangsa meets Ki Wanabaya to borrow an heirloom that will be used to the ceremony namely "Bersih Desa". Ki Demang Taliwangsa is neglect to Ki Wanabaya message against in treating the keris heirlooms. Ki Demang Taliwangsa daughter becomes pregnant though still a virgin and haven't a husband. To close the shame, Ki Demang Taliwangsa daughter as if married to Ki Wanabaya. Ki Demang Taliwangsa daughter gives birth to a disembodied snake and Dragon namely "Naga Baru Klinthing". She doesn't approve of his father's intention to dispose of the "Naga Baru Klinthing" due to feel ashamed. She asking for permission to keep caring for and nurturing her son.

Women accept all realization. It doesn't matter whether a child humanoid or snake or another. Women nurture, raise and protect the children. Having children is a major problem for women and men. Therefore, women take a role in the reproductive process of obtaining an interesting perspective in literature of Indonesia. Hellwig added that women as parties containing children have control and power over the body and itself. The man has limitations in controlling women's bodies (Hellwig, 1994). Although, it has some control over her body, the hegemony in the Javanese community is much more powerful. The presence of children is not only appears in traditional folklore, but also in the song the kids are implanted since women grow and develop. The child is an important element in the family. It is implied in the Mars family planning. Error! Invalid object hyperlinks:

- Family planning is the right time
- Do not be doubt
- Great family planning meaning
- For fortune in the next day
- Sons and daughters are healthy, smart and strong
- It will be became the nation's expectations
- Father and mother are live happily harmonious
- Our live will be secure peacefully

Family planning is a program initiated by Indonesia government. This program is substantially limiting the number of children in a family. Restrictions on the number of children are important because it is associated not only with a future and a family, but also the future of the nation. Phrases that are important in this temple are "nan jaya", meaning a lasting victory or glory which applies in a long time. Note the word "expectations of the nation". The program also does not need to be debated with the term "don't doubt". This means that the program is certainly good and useful for the family, nation and State.

As already is explained in the early writings, a child in a family creating happiness peacefully. Children also make the wives and husbands get along well, far from bickering within the family. The absence of a child is a profound sorrow on married couples. The presence of children appears in the word "sons and daughters". Thus, at the very least there is child-gender man who referred to the son, so does for daughter-gender. This text implies the children in families amounted to two, with the male and female gender.

In addition, the form has also meaning the amount as mentioned earlier in this study. Javanese women are obliged to have many children (Widyastuti, 2014). Widyastuti doing research over the personality of Javanese women Fiber based on book entitled Serat Suluk

Residriya and Serat Wulang work by Paku Buwono IX. In addition, women serve only to getting pregnant and born a child descendants for men.

In Javanese culture, there is the naming of number children in a family. For example: Ontang-Anting refers to the amount of one son. Unting-Unting, refers to one daughter. Two boys are called Uger-Uger Lawang. Two daughters are called Kembar Sepasang. Kendhana-Kendhini or Kendhini-Kendhana refers to the number of two children make up females and males. Three sons are called as cukil dilit. Three girls are called Gotong Mayit. The number of three children with a female composition among men called Sendhang Kaapit Pancuran. The number of three children with the composition of man among women called Pancuran Kaapit Sendhang. The number children are comprises four men and women called keblat papat. The number children four males are known saramba. The number children four women are called sarimpi. The number children five men are called pandhawa. The number children the five women are called pancagati. The number children consist of five women and a man called sepasar. The number children consist of five with four daughters and one son called ipil-ipil. The number children consist of five with four men and one daughter called Padangan. For twins child consist of man all or women all called kembar dampit (<http://wulanmukti.blogspot.co.id/2009/01/penyebutan-jumlah-anak-dalam-keluarga.html>).

This Naming gives an overview of how many children in the community. Therefore, at least in one family have five children. About the number of children is also appears in the children's songs which are very popular in Indonesia. A song created by Sandiyah Soerjono, better known as Bu Kasur (<http://www.pelita.or.id/cetakartikel.php?id=2841>).

First, I love my mom; (Satu satu, aku sayang ibu); Second, I also love my dad; (Dua dua, juga sayang ayah); Third, I love my brother and sister; (Tiga tiga, sayang adik kakak); The last is I love all my family; (Satu dua tiga, sayang semuanya)

The song is not only very popular among kids but also parents. Sung in schools especially kindergartens with the goal of keeping the children dote on the family. If the Mars family planning, child amounts to two, in the song implied at least the number of children in one family there are three. Besides me there is also a younger brother and sister. The text implied also teaches a family intact and a full consisting of parents, for example: wife, husband and son. A wife cannot be called while the mother has not had children. A husband can't be called a

father if had no children. The child element is very important in a family. Relates to child, bases on Liliani. (2010) research mentioned that the role of women in the field of domestic work associated with home ladders, namely cooking, cleaning the house, washing, serving her husband, including caring for the child.

In Javanese, a wife is obliged to take care of the household. When it comes to relationships with society and politics, usually the wife sends the son as Deputy (Koentjaraningrat, 1994; Geertz, 1985). This means that women have a liability set up households. The accepted norm in society is Indonesia form a family of heterosexual parents, meaning couples with men, women and children. Women have a role not just taking care of the kids, the husband and family but also raise a family (Blackburn, 2009).

Before in 1960s, prevalent in one family have eight to twelve children. During the reign of Suharto, around 1968 proclaimed by family planning programs through the establishment of the national family planning agency (http://www.bkkbn.go.id/_layouts/mobile/dispsform.aspx?List=0ba67556-fb82-4d41-96e5-09f090df65c5&id=21).

Family planning is the motto "two is enough". This became the motto of "two children". With regard to human rights issues, the motto back to "two is enough" (<http://www.metrojambi.com/v1/metro/14878-bkkbn-minta-motto-dua-anak-lebih-baik-diganti-dua-anak-cukup.html>). In addition, the program is encouraged also returns the motto "two children are enough, men women just the same" (<http://gemari.or.id/detail.php?id=2476>).

A family consisting of a mother, father and two children are called "catur warga" who are part of the concept of family values are happy and prosperous small which is stated during the reign of Suharto (Liliani, 2010) Note the phrase "happy and prosperous" with regard to the focus of this study. In addition to the element of welfare, child is a shaper of happiness in the family.

The campaign "two kids enough, men women just the same" seems to depart from reality in society. The family wants the completeness of child-sex males and females. In fact, it is often born as men or women. Both women as a wife or a man as the husband still want additional children in different gender. This continued until in one family that have sons and daughters.

Any number of children does not make concerns for the family. This is because it is based on the existence of a belief that every child has their own fortune or in Javanese states as "saben bocah nggowo rejeki dewe-dewe". That is, each child brings good fortune and glory. The economic disadvantages in keeping the child need

not be feared because the Affairs of a child is God's affair. As the presence of children, life and continuance then also has to do with God. The Lord will not abandon trusted man. The child is a treasure of the Lord.

Another phrase that is no less important with survival that concerns children is there is a rice in each day or in Javanese state *ana dina ana upa*. On each day there is surely rice. Rice is the staple food of the Javanese community. Thus, it is believed that children born in a family will be able to eat for daily life.

Children are very acceptable and desired by those who have families. Women who have many children make other women feel jealous, while women who are infertile pitied. It is very important the value of children to a family of Java make infertile couples would travel long to find tip shaman (Geertz, 1985). Within the family, the child is something that is highly coveted. The absence of children in the family of Java can be cause for a husband to divorce his wife. Infertility lies in a wife, not a husband. The marriage produced no children is often the reason for a man to marry again (Koentjaraningrat, 1994). As it turns out, in the Indonesia novel also found that in women, polygamy or married more than one was considered as something commonplace (Purbani, 2013).

People who are already precludes not only have a duty to have children, but should also take care of the matter of welfare, educate and prepare them in the course of the anticipated life of being Javanese (Mulder, 1996). The oldest feature of the Javanese community is fear of a shortage. True wealth for the people of Java is not land or money but labor. Child labor is to agricultural societies, including Java man at the time against the jungle and make fields (Lombard, 2005).

In poor communities, became a mother without a husband makes more sense than being a wife but without having a child. Widowed divorced, but having children is common. Having a child is more important than having a husband, because kids can help the family income (Blackburn, 2009). In fact, women choose independently as a single parent for the maintenance of her children without a husband (Harjito, 2014).

Based on previous discussion, in a society with lower social class or poor, children are seen as something that can help to work. In the community of the upper social class or wealthy, children are seen as the next generation. Women describe having a child to four actions as follows. One, contain or pregnant. This means that a woman wanted a child with ways to contain by using her uterus. If the husband has limitations, the women sought help or aid that allows women to contain or pregnant. When asked for the help of others, women accepted all the terms required by the other party. Two, when asking for

assistance to other parties, women don't care if social class or age is lower or higher. In fact, women are willing to ask for help. Although the Giants considered evil and low, but remain of his untapped because of the ability taken place in realizing her awareness of having children. Three, whatever the form of the child, women are still observing them. Whether the child takes the form of a Serpent, the Dragon, or Dwarf, women nourish and protect children. Four, it is at once indicates that children are very important presence for women and families.

CONCLUSION

Based on things that have delivered above it can be concluded that women as a wife cannot be released from the presence of the child. Children are happiness for a family in Java. The absence of children is unfortunately in life. In addition to meaningful social economically, the child also means religious. The child is a gift from God. It takes effort and patience to have children.

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