

HOW GENDER INEQUALITY IN RURAL AREA: A MOVIE ANALYSIS THROUGH SOCIOLINGUISTIC PERSPECTIVE

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ABSTRACT

Gender discrimination is a serious issue throughout society, particularly in the local context. Unfair treatment of women is viewed as a natural existence, and this issue is hidden by well-ingrained cultural norms. This study examines the gender discrimination that occurs in the local Sasak film "OMJ" entitled "Kemaik Angen" because it was relevant to the current circumstances. This study aims to find out how gender discrimination occurs in local context based on "OMJ" in episode of "Kemaik Angen" film and to determine the effect of gender discrimination based on the sociolinguistic perspective. This movie was chosen to highlight the reality of rural women who face gender discrimination and to help fight for the issue. Gender discrimination is a form of unfair treatment based on gender differences and has an impact on the psychology of the object. This study uses the qualitative descriptive methodology by observing the film to analyse the social phenomena and conducting the interview with the director of the film as additional data. According to this study, gender prejudice is still pervasive and commonplace in the local setting. In terms of the economics, education, and culture, this casts women in the role of objects who are unable to be independent. As long as there is a culture of gender discrimination, women will always come in second, equality of rights and freedom of choice cannot be attained.

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INTRODUCTION

One of the focuses of international issues was the study of gender equality with the various approaches used. In the international context, its concentration on gender issues at least began 1979 when the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) laid out a blueprint for women's rights, including commitments to embody the principle of equality between men and women in law and practice. In 1995, the Beijing Declaration and Platform for Action was adopted at the Fourth World Conference on Women³ and endorsed by the United Nations General Assembly (Hilal & Duarte, 2021). It can be investigated

from commonly heard expressions; women empowerment, gender equality, gender discrimination, etc.

Issues on gender were increasingly being campaigned massively by international institutions such as the United Nations and making gender equality a flagship program in fifth place (*United Nations*, 2020). In addition, "International Women's Day" was an annual celebration that marks the day of the awakening of women. Trends about gender were quickly responded to by people from various countries and studied from diverse perspectives; economy, politics, and culture because they were lifted from the social reality of the community or people's daily lives. On

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contrary, study about gender inequality relating to the remote area, was a topic that rarely discussed.

The study (Linehagen, 2022) found that women's incomes were lower than men's, a small example of gender inequality. (Davila et al., 2021) observes the issue of women's poor involvement in Science, Technology, Engineering, and Mathematic (STEM). However, it was much different with the context of Lombok; the circumstances was backward, many people never accesses formal education and not familiar with the technology. Common belief of people in rural area, women status were claimed lower than man. A quote created by the local people and become their belief, says that "women no need to learn or get involved into the education institution because thay just was work at well, kitchen and bedroom". The quote, it represent the women status in general and how culture have discriminated the women. Their role were underestimated and consider as not good at doing something or working out of house.

Gender encompasses the psychological, behavioral, social, and cultural characteristics of being male or female, whereas sex usually refers to physical qualities of maleness or femaleness (Lindqvist et al., 2021; Psychologist, 2015). At the same time, gender discrimination in the circumstances of the one indifferent status. In most cases, the issues mainly happen to vulnerable women (Navarro & Santoveña-casal, 2021). Furthermore, the issue also received a response and enthusiasm from various community. It was can be seen from the production of organizations formed by the community both internationally and nationally. Several actions have been taken to tackle this issues. At the international level, the International Council of Women organization was a forum for women to voice the trials they face. In the national context, Indonesian women form various forums to unite their voices and views, such as Feminist Indonesia, Serikat Perempuan Indonesia/ Indonesian Women Community (SERUNI). The women's movement plays a critical role in the development of civilization (Dunstan, 2019). Those issues indicate that society

concentrates significantly on women's problems. However, in Indonesia, women in the economic sector's vulnerability to exploitation was universal. Individually or massively, women were exploited by companies customarily supported by the state (Puspa & Larasati, 2021). In the remote area, women have no opportunities to rise their voice, they were just subject to a system and culture that demeans them.

Social system; race, ethnicity, and social class were part of the patriarchal culture that still exist up to the modern world which discriminate women (Rosida and Rejeki, 2017; Delavande and Zafar, 2019). On the contrary, issues of gender discrimination have not received much attention in the study of the scientific literature. Departing from the results of these observations, the present researcher conducted research on the issue of gender discrimination in the local context through the media film entitled "Kemaik Angen".

The film "OMJ (Ooo Menu Jarin)" in Episode of "Kemaik Angen" was a short film using the local Sasak language, which was divided into two episodes. It was initiated by the local media "Lombok Post TV Official". It discusses the extended family. A father who adheres to a patriarchal culture heads the family. The father gives different behavior between boys and girls because they see that the class of men was higher than women. Meanwhile, a mother who sees her husband's treatment cannot do anything to defend her daughter. She was forbidden from accessing formal education, while the son was wholly facilitated. The problems faced, and the system that runs in the family traumatized the mother deeply with her fear of having another daughter.

The present researcher focuses on the movie of "Kemaik Agen" because it was relevant to the current circumstances. Many cases of early marriage in remote areas; women do not allow to access the formal or higher education; common belief and culture have dwarfed the position of women who should be appointed as people with dignity, getting positions and opportunities with other humans. Early marriage is accepted as the norm since it is ingrained in the culture of the community. For instance, in Sade Village, the

average lady marries when she is 14 or 15 years old (Riski, 2019). However, the early married cases is fluctuate, in Lombok Tengah, the overall rate of child marriage reached 42 in 2021 and decreased by 1 point in 2022 (Rosidi, 2022). Meanwhile in Lombok Timur, there were 42 instances of early marriage in 2020. This number is significantly higher than the 19 cases that were reported in 2019 (Zarwandi, 2021).

The present researcher uses sociolinguistic as an approach in this study; (Herk, 2015) to understand between language and society. In particular, the researcher analysed the subject or the speaker, the language variety, and context in term of what and when it happen. Through this study, a description of gender discrimination was described based on the information conveyed from the films studied. Gender discrimination in this study refers to the subordination (role in domestic and production affair), stereotype, violence, double burden, and marginalisation.

This Study concerns on gender discrimination in the "Kemaik Agen" film. The present researcher intends to find out how gender discrimination in "Kemaik Agen" film which refers to subordination (role in domestic and production affair), stereotype, violence, double burden, and marginalisation. The information obtained in the film was analysed from the action of the actors both women and men; using a sociolinguistic approach by considering the subject, speaker, writes what language or what language variety to whom and when and to what. So it can provide concrete information and can be a reference for further discussions of gender discrimination.

LITERATURE REVIEW

Gender Equality

"Women peace and security, eliminating the violence against women, and sexual orientation discrimination" - the quote has been introduced and used to campaign against the discrimination and subordination of women's equal rights globally (Prihartiningtyastuti, 2018). Gender equality has long been discussed by many people and was defined in different ways. (Harahap, 2014) mention that gender equality refers to

the conditions that allow men and women to have equal access to opportunities and rights as human beings in areas such as politics, law, economics, socio-cultural activities, education, and national defense and security. However, in some cases, not all people also agree with that the definition because the universalists approach define gender based on the general indicator, which focuses on the women's priority and experience, while women around the world do not necessarily share the concept of gender equality that these indices promote (Kurzman et al., 2019).

What has been mentioned by the previous research (Kurzman et al., 2019) was in the same line with (Coron, 2020), where they argue that there was nothing to fix the definition of gender. However, European Union (EU) introduced a new concept: gender mainstreaming refers to the incorporation of a gender equality perspective into all stages of policy making (Scala & Paterson, 2017).

Gender Discrimination

Gender discrimination refers to unequal treatment of men and women that impacts their daily lives. Sexual discrimination occurs when someone was mistreated because of their gender, most commonly when women were treated worse than men. We must be conscious of the current situation, which was that gender discrimination was a big problem, even though it primarily affects women. It can be familiar to the society that violence against women, including sexual assault, human trafficking (Mou et al., 2021; Ślęzak & Sinha, 2021), and domestic violence, the objectification of women in pornography, television, movies, and music constitutes a form of discrimination against women (Michelman, 2017).

(UNICEF, 2017; Fabián *et al.*, 2021) demonstrates that gender discrimination was a broad topic that requires not just improving social-economic human rights and fundamental freedoms in the political, economic, social, cultural, civil, or any other field - mitigating distractions in women's commitment careers, closing the wage gap between men and women, improving the balance between work and personal life, and raising the employment rate of women, among other goals.

When we concentrate on this subject, we may see a lot of gender prejudice around us. Many people do not have an identity due to the society that was fading away – acting on one's right more than another's was something that people profess to do on the spur of the moment. However, few people know that acting or speaking up in defense of our rights constitutes discrimination. Gender discrimination was becoming increasingly common due to placing one or more women in a lower position than another.

Effects of Gender Discrimination

Gender discrimination was one of the significant problems faced by women all around the world. Those issues worsen when we discuss women's issues in remote areas (Prihartiningtyastuti, 2018). The discourse about gender has a broad scope, so gender inequality comes in various forms; it was dependent on the circumstances. To make clear, the present research adopts general indicators of gender equality such as health, education, political representation, and paid labor. Situation and condition have a significant role in gender inequality. Determining the gender inequality factor requires a comprehensive study. The present researcher examines some of the previous literature reviews to provide factors and reasons for a patriarchal culture still lasting in modern society.

Countries with a female-to-male enrolment ratio of less than 0.75 in primary and secondary school can expect GNP to be about 25% lower than countries with a lower gender disparity in education; reducing gender discrimination in occupation and pay could increase not only women's income but also a gross domestic product (Chanphengxay, 2014). In a different statement, in the economic aspect, gender discrimination has resulted in losses in both women's and the government's earnings. State income rised in tandem with the advancement of gender equality, in addition to being able to assist the family economy. At the same time, the role of women in education and the workforce increase people's well-being while women's exclusion from the work labor market reduces productivity (Belingeri et al., 2021).

In social and cultural contexts, present research finds that this aspect contributes significantly to gender discrimination. Norms, structure, and social culture both facilitate and obscure violence against those who lead to the trauma; who do not conform to normative strictures of gender and/or sexuality were deployed to analyze the distinct repertoires of gender violence in society (Bates, 2022; Reeder LCSW, 2022).

Violence against gender leads to various impacts. Various studies have stated that this issue affects not only the personal victims of violence but broadly has an impact on the economic imbalance in the income of women and men and also affects the state's income. In addition, what cannot be avoided was the socio-cultural trend that does not have a good impression.

Synopsis of "OMJ (Ooo Menu Jarin)" in Episode of "Kemaik Agen" Film

The film with the title "Kemaik Angen" was initiated by local media Lomok Post TV Official. This film was published on April 7, 2014, through the Pratama Pictures youtube channel. The film's scriptwriter was Beni Pratama and was played by five core players. Rizki Pratama was the leading actor who plays the role of Amak Rot, Ita Rosita as Inak Rot as well as was the wife of Amak Rot, Ahyar Rosidi plays the role of Min or the son of Amak Rot and Inak rot, Nirmala as a daughter of Inak Rot and Amak Rot, Dwi Winarti who served as a midwife in the film, Zulkipli, Nurul Hikmah, Lahiri and eventually Abdan Syakur. By choosing the right film genre, the film attracted the attention of many people, with a total audience of 185,328.

Although this film uses the comedy genre and with local language and characteristics, the message conveyed was very close to the culture of the Sasak people. Patriarchy and mystical culture were shown clearly to lead the audience's opinion to study more about patriarchal culture and the powerlessness of women in the context of the cultural system. Gender inequality, marginalization, and discrimination against women positions them as objects that were powerless over men's power.

At the beginning of the film, the audience showed a conversation between a daughter and a father and witness the character of a father with an authoritarian leadership style. He gets his daughter to mop the floor, wash the kitchen stuff and clothes, then clean the house without caring about her condition, whether she was tired or not. He assumes that all the housework belongs to the girl. On the other hand, a good division of labor was carried out between mothers and daughters; the mother prepares the kitchen necessities while the daughter cleans the house.

Further, the Benny Fadilah Pratama also shows how boys get special treatment from their fathers. At this moment, boys were given the privilege to access education and all their needs, including school accommodation; the motorbike was prepared by the father to support the continuity of his son's school. On the other hand, as a girl, Lia was not allowed to continue her education, only receiving education up to the first grade of Elementary School, even though Lia had a strong desire. The decision to stop Lia from studying was due to her father's opinion that sending her daughters to school had no clear benefits. This assumption was born from general knowledge, which concluded that women unilaterally said that women only had a role and function to be domestic workers or only deserved to work at home.

The Benny Fadilah Pratama also shows a mother's concern about the existence of patriarchal culture in her mother's monologue or Inak Rot. She prays that the child in her womb was not a woman because she doesn't want to see her child being treated like what Amak Rosa or Lia's Father have treated Lia. Even though she disagrees with Amak Ros's leadership method in carrying out family life, Inak Ros can't do much. She has to follow whatever Amak Rot order or family role was in man's control.

Not much different from the first episode, the Benny Fadilah Pratama shows a patriarchal culture at the beginning of the film that places women as lower than men. This can be seen clearly when a husband asks for coffee in an impolite way (by yelling at his wife while hitting the gazebo he sits on) even

though the need for coffee has been prepared in the house.

Amak Rot also experienced the case of a husband who was not prepared a cup of coffee because the wives had to participate in training with a midwife, Dwi Winarti. She invites the wives to join the series of discussions because she knows that parents play a massive role in the sustainability of children's education. The case of a husband whose wife did not make coffee turned out to be a serious problem. Husbands claim that their wife no longer respects them and it motivates them to get a divorce. The series of discussions held for mothers were considered futile by husbands even though they had been explained well.

Even though the film of "OMJ (Ooo Menu Jarin)" in Episode of "Kemaik Angen" was local with a distinctive regional language, but if we look at the moral values that were trying to be conveyed, it provides life lessons on the impacts brought about by patriarchal culture and gender discrimination.

METHODS

This research was descriptive qualitative. Since this study was conducted by looking at facts in the film and examined by looking at the theory that has been employed in the specific field of study, it was classified as descriptive qualitative research (Nassaji, 2015). In brief, descriptive qualitative data collection was reporting or telling what has been discovered in the field without any modification. As a result, the authors of the study's future conclusion was a descriptive opinion based on the results of the object's examination and methodical sorting. The sociolinguistic technique was also used in this study to examine gender prejudice in the film "OMJ (Ooo Menu Jarin)" in an episode of "Kemaik Angen" film.

The data on gender discrimination was taken from the conversation in the film "OMJ (Ooo Menu Jarin)" in an episode of "Kemaik Angen" film. The movie consists of two episodes. The first episode takes 24:57 minutes, and the second consists of 26:59 minutes. To collect the data, the present researcher watched the movie, identified language and action, feeling, and message,

and analysing the data. The present researcher conducted the interview to get the additional data and the validity of data. Interview conducted with the director (Benny Fadilah Pratama) of the movie and done face by face.

RESULTS AND DISCUSSION

Observation Result

1. How does gender discrimination happen in the local context based on "OMJ (Ooo Menu Jarin)" in the episode of "Kemaik Angen?"

The movie of "OMJ (Ooo Menu Jarin)" in the "Kemaik Angen" consisted of two episodes. This film also employs two languages; Sasak and Indonesian. However Sasak was the major language used. The current researcher discovered gender inequality in the first episode, with moms and daughters (Nirmala) being assigned domestic tasks including cleaning, cooking, and taking care of kitchen necessities, meanwhile accessing others part of facilities was limited (education and transportation), while men was accessible of their primary necessities. It meant that women had no freedom for their careers and politics, the aspect controlled by the men. Inak Rot had to reduce her expenditures as well. Meanwhile, Amak Rot, the family's father, has economic power, and he was able to manage family funds without interference from other family members. The comment made by Nirmala's father, Amak Rot, further emphasizes gender discrimination as it relates to social status:

Amak Rot: "kan wah ngepel baruk, nane pel Open lek mudi to karing, angkak ye gunem jari nine" - in Bahasa (kamu sudah mengepel lantai rumah, sekarang kamu harus mengepel lantai Open yang ada di sana; itu gunanya kamu jadi perempuan.) In English mean, (You had mopped the floor, now you had to mop the Open (a place for heating tobacco) right there; it was the main duties of women.)

Amak Rot did the same to his wife, who had just arrived from the store after purchasing veggies for her requirements in the kitchen. However, Amak Rot refused to take it since his wife had only purchased the veggies that he said were goat food.

Amak Rot: "mbe wah me laik?" - (kamu sudah kemana?) - (Where had you been?)

Inak Rot: "kan wah belian kandok" - (saya sudah membeli sayur.) - (I had bought vegetable.)

Amak Rot: "Lasingan ape tie, kakenan bembek dowang mum beli, ndek ne ye kandok." - (makanan apa itu, kamu selalu membeli makanan kambing, itu bukan lauk) - (What food was that? You always bought goat's food; that was not a dish.)

Inak Rot: "kan arak due setenge sik me beng kepeng." - (kamu hanya kasih saya uang 2.500 rupiah) - (You just gave me 2.500 rupiah.)

Amak Rot: "nah kan ye gunem jadi senine, biar bisa mengatur keuangan keluarga adem ndek boros-boros. Mun mentie jak, bembek dowang ndek kangok." - (itu pungsi mu jadi, biar bisa mengatur keuangan keluarga, biar kamu tidak boros. Kalo seperti itu kambing aja tidak suka) - (That was your function, so you could manage your family's finances, so you did not waste money.)

The way a father treats his daughters (Lia) and son (Mi'un) differs, which was evidence of gender discrimination, was becoming more and more obvious. Amak Rot, the father's Mi'un, granted the boy's request when he asked to buy a motorcycle. Girls ask to buy bicycles in the meanwhile, but the request was turned down for financial reasons, forcing the girl to work as a housekeeper instead.

In the second episode, gender prejudice persists in the form of giving women more responsibility for household duties. Amak Kip's treatment of his wife was an example of this. While his wife was about to follow the plan of socializing the value of education, he had her prepare coffee. Suddenly, despite the fact that warm water, coffee powder, and sugar have been prepared, Amak Kip becomes upset about this because he feels ignored by his wife. Due to his perception that his wife was disobedient, this even caused Amak Kip to lash out and declare his intention to divorce her.

Amak Kip: "Sampi jari nine, meleng jagur otak ne. Meleng seang ne mene entan ne." - (sapi jadi perempuan, saya mahu memukul

kepalanya. Saya ingin menceraikannya) – (Cow she was, I wanted to hit her head. I want to divorce her.)

2. How was the effect of gender discrimination in social life based on the film "OMJ (Ooo Menu Jarin)?"

Gender inequality manifests itself in the way that women were denied access to amenities. It was much different with the treatment for the boy. He has full support from his father and has access to all the facilities he needs, which sets his situation apart from that of other boys. In contrast, it appears that education was not beneficial to women's life. Amak Rot believed that only males would make up the core of the family. It was evident from his conversations with his younger sister throughout the family gathering;

Son: "Kamu malik belek-belek ambon, beroas to, pel open nu juluk to. Lulus SD bae ndek". – (kamu hanya besar bandan aja, cucing pering sana, pel Open sana. Lulus SD (Sekolah Dasar) aja tidak) – (You were just a big band, wash the dish and mop the Open. You even did not graduate from elementary school)

Daughter: "amak suruk engkah sekolah." – (Ayah menyuruh saya berhenti sekolah) – (Our father got me stop schooling)

Son: "Nah itu, itu adalah pilihan yang tepat. Lamun kamu jak sekolah, ndek arak gune, paling-paling jarin isin pawon, paling-paling tesuruk ngepel. Kita ini sedang menghemat, jarin ndek perlu kamu sekolah tinggi". – (nah itu, itu adalah pilihan yang tepat. Kalo kamu sekolah, tidak ada gunanya, hanya akan kerja di dapur, hanya akan disuruh membersihkan lantai. Kita ini sedang menghemat, jadi kamu tidak perlu sekolah.) – (It was the right choice. If you go to school, there was no point; you would only work in the kitchen, only to be told to clean the floor. We were saving, so you did not have to go to school)

Gender inequality affected the object's psychology. This was evident through the trauma of Inak Rot. Because of the way her husband treats her and her kid, Inak Rot was extremely concerned about becoming a mother. She genuinely wanted to send her

daughter (Lia) to school, but she also could not argue with her husband's wish to prevent Lia from attending. A monologue was used to communicate Inak Rot's worries;

Inak Rot: "Mudah-mudahan kamu laki-laki ya nak, biar nasib mu tidak sama seperti ibu dan juga saudara mu. Kasihan si Lia, dia pasti ingin sekolah seperti si Mi'un. Kalo dia (Lia) sekolah, pasti dia menjadi seperti bu Odah, udah baik, pinter pula." – (I hope you are a man, son, so that your fate is not the same as your mother and your brother. Poor Lia, she definitely wants to go to school like Mi'un. If she (Lia) goes to school, she will definitely be like Mrs. Odah, already good, smart too)

The current researcher discovered the impact of gender discrimination in the second episode. Without taking into account Inak Rot's own remarks, Amak Rot offers a subjective evaluation of Inak Rot. Amak Rot also prohibited Inak Rot from moving to conduct educational activities without first resorting to physical force. This affects Inak Rot's psyche, causing him to take on new tasks in line with Amak Rot's intellectual capability. This may be determined from Amak Rot's statement:

Amak Rot: "mbe wah me laik?" – (sudah kemana kamu?) – (Where have you been?)

Inak Rot: "wah ku jok kantor dese." – (saya sudah pergi ke kantor desa) – (I have been local office.)

Amak Rot: "jari kenak dugaan ku, wah me te kembek sik Ibu Odah? Pasti wah me te macem-macem!" – (jadi benar dugaan ku, kamu sudah di apakan sama Ibu Odah? Pasti kamu sudah di apa-apakan) – (So my feeling was right, what have you done with Mrs. Odah? Surely you've been in trouble!)

Inak Rot: "apa salahnya Pak. Kita menuntut ilmu di Ibu Odah." – (What's wrong sir. We study with Mrs. Odah)

Amak Rot: "owh, Jari nane wah ngelawan lek semamak me." – (jadi, sekarang kamu sudah berani membantah suami mu) – (So, now you have the courage to argue with your husband)

Inak Rot: "tapi Ibu odah tidak seperti itu Pak." - (But Mrs. Odah was not the way you think.)

*Amak Rot: *menampar Inak Rot* - "jangan pernah pernah melawan, inget sai kamu. Inget endah, kamu nu dengan nine, seninak ku endah, ngkah bani bani ngelawan lek semamak. Sai ajah me?" - (ingat siapa kamu, inget juga kamu itu perempuan, istri saya juga, jangan berani melawan suami. Siapa yang ajarin kamu?) - (Remember who you were, remember you were just a woman, my wife too, do not you dare go against your husband. Who taught you?)*

This discovery can serve as a starting point for an in-depth exploration of how gender prejudice persists in the local setting. This discovery can also help us understand the effect that gender discrimination has on the mental harm that objects sustain.

Interview Result

Production on the "Kemaik Angen" episode's movie "OMJ (Ooo Menu Jarin)" started in 2014. The non-governmental organizations (NGO) efforts to spread awareness of "anti-early marriage and gender equality" served as the inspiration for the movie. After engaging in these activities, the director of this film was Benny Fadilah Pratama has a growing understanding that studying gender discrimination in depth is necessary and that socialization alone is insufficient. Benny Fadilah Pratama is focused more and more on the topic of gender equality in rural regions, as well as on rural gender violence and hearing inequality that are frequently accepted as normal, as a result of these actions.

Even in the modern period of today, the issue of gender equality persists. Discrimination in certain families who do not grasp the traditional notion of Sasak culture respecting women's prizes is an intriguing subject to include in the movie, both for the writer and the filmmaker. However, gender discrimination is a delicate subject; therefore, a comedy film is made about it. The filmmaker understands that many individuals in the community support gender discrimination, thus a documentary film may face harsh criticism and may not be well received by the

public because many people perceive this type of prejudice against women as normal.

The Benny Fadilah Pratama positioned Lia in "OMJ Kemaik Angen" as a young girl who has an older brother, her father's behavior looks very different due to gender differences, according to Miun's father, who is a boy as well as the eldest child who deserves proper education and attention. more, and on the other hand, Lia as a girl has not attended school since she graduated from elementary school, in terms of attention, Lia's needs are often not met by her father. In addition to Lia's character who gets a lot of unfair treatment from her father, Jintut (Amak Rod's wife) is also very socially restricted, it can be seen when she attended counseling from Odah's mother, who is a health care, her husband actually thought it was not important, and had a bad impact on Jintut.

That the misunderstanding of some people about the primacy of men over women often leads to unfair treatment, as did Mr. Rod in "OMJ Kemaik Angen". Gender discrimination has a negative impact on women's development; the potential for women to develop themselves in the fields they like cannot be channeled, their education is cut off, and opportunities to participate in positive activities in the village cannot be obtained and the right to express opinions within the family cannot be exercised. At least that is what is depicted in the film. On the contrary, Lia is a victim of a family who does not understand the culture and customs of the Sasak tribe, but of course as a girl who grew up in a family that is very proud of her son, Lia is required to be versatile, which actually makes her independence more quickly awakened.

However, the application of the attitude of certain individuals who misinterpret norms and culture may be seen in "OMJ Kemaik Angen," which does not generally explain the fault of a culture. When ladies (Odah's moms) assisted his wife in giving birth, along with the birth of a daughter for the second time, Amaq Rod's realization of the equality of boys and girls in OMJ Kemaik Angen truly manifested. This changed his perspective on and treatment of his children, especially Lia.

Discussion

The issue of gender discrimination was still present in the local context. It was an accepted practice to treat men and women unequally. A brief example of gender discrimination and the effects of patriarchal society in the local setting was given in the episode of "Kemaik Angen"OMJ "'s (Ooo Menu Jarin)" movie. The patriarchal culture that the family's father has embraced has an effect on the imbalance of power between the family's head and other family members. Boys and girls were treated unfairly, and Amak Rot, the family patriarch, imposes an unreasonable system. Family members, however, could not deny what Amak Rot had done.

Boys (Mi'un) received special treatment, but females (Lia) do not receive treatment on a par with boys. Boys received assistance from their father and accessed to opulent facilities while they pursued higher education. There was a lot of parental support for boys going through the procedure. In contrast, dads of girls were treated differently. Even though Lia genuinely wanted to pursue her education, Amak Rot urged her to stop attending to school when she was still in primary school. Gender discrimination induce women and men to engage in different activities and to experience different environments in their daily lives (D'Acunto et al., 2021). This was founded on patriarchal cultural assumptions that girls did not need an education since, in the end, they would work from home, and domestic employment did not require expertise. Of course, this viewpoint was incorrect, out of date, and diminishes the position of women in society. Because caring for a family, educating children, and raising a family all required education, which was also a requirement of being a housewife.

Additionally, discrimination based on gender had a deleterious effect on mental objects. After seeing how Amak Rot treated Lia, Inak Rot was devastated and never recovered. Inak Rot was terrified to have a daughter because she would be treated improperly in the future and lost her rights to play, learn, and socialize as a result of pressure from dads. The condition put the women at risk and vulnerable (Navarro & Santoveña-casal, 2021). While Inak Rot would like to see her daughter obtain the same education as a

boy, she was powerless to override the family patriarch's wishes. Amak Rot made all family decisions without consulting or taking into account the opinions of the other family members.

Lia was a tangible representation of patriarchal cultural artefacts. She lacked the authority to express her aspirations since she was raised in patriarchal culture as an outsider woman. Gender discrimination was not only caused by the gender, but also social class or social segregation (Rosida & Rejeki, 2017). Lia's everyday activities were dictated by her parents' desires. He was not given the chance to pursue his interest and was not entitled to the same amenities as his sibling. Lia was governed by a father who does not value women more than laziness. The existing social system puts pressure on a woman's daily existence, which was bad for women's status. In the middle of a patriarchal culture, performing chores was advised for girls. Since females were viewed as youngsters who cannot elevate the status of the family, work was thought to be the best fit for them.

Women were treated unequally or as second-class citizens due to the patriarchal society that promotes gender inequality. Women have been disadvantaged by gender discrimination because it denies them fundamental rights as free, independent human beings.

CONCLUSION

Lia and her mother (Inak Rot) cannot escape the patriarchal culture because they reside in rural areas. They have lost their dignity as women who must be respected and have their dignity protected due to gender discrimination, which takes many different forms. The issue is not random; inadequate access to quality education is a significant contributing element. In this view, males are inferior and women are superior. The higher class in society is created by this knowledge, which through time evolved into a culture and is still present on a social level.

Although it creates women as objects, the patriarchal society that gave rise to the superior and superior classes has an influence on many facets of life. The pressure and will of males must ultimately be endured by women.

Consequences of limiting women's access to education, speech, and opinion include making them dependent on men's judgments and rendering them unable of making their own decisions

Gender discrimination is a common problem in society as a whole, and the study's findings can help increase our understanding of the problem of gender discrimination. This research is insufficient, nevertheless. The current researcher therefore encourage the next researcher to analysis the gender issue deeper to fine more issues of gender discrimination and the its factor. Those can contribute to draw better conclusion and solution to deal with the issues.

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