

# Deconstruction Analysis for Children Literature: Investigating Patriarchy in Indonesian Folktales

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**Abstracts:** This study aims to investigate the dominant issues of patriarchy in Indonesian folktales by utilizing Derrida's deconstruction concept. Five folktales chosen as objects of the study, and data collection did by document analysis. The findings then analyzed qualitatively by applying Derrida' deconstruction concept as proposed by Barry that involves verbal, textual, and linguistic analysis to investigate the existence of patriarchy issues in the objects of the study. The results show that dominant patriarchal issues found in the folktales describe about labeling for women, violence against women, and male domination in cultural institutions and social life. Since the transcendental aspects considered problematic regarding the development of mental, moral, emotional, intellectual, and social skills in children, further deconstruction recommended to eliminate or to minimize the taboo issues, labeling, adult' issues, and violence against women found in the folktales. Hence, to keep the folktales interesting and meaningful for todays' children as the target audience of folktales, deconstruction in the form of a simple parody is highly recommended by enriching the texts with interesting pictures or illustrations, considering the use of simple yet communicative expressions, and focusing the themes about friendship, collaboration, and adventure relevant for children.

**Keywords:** Children's Literature, Folktales, Deconstruction, Patriarchy.

## 1. INTRODUCTION

Structuralism with the hierarchical dogma seem to strongly influence in children's literature in Indonesia. This seems to be closely related to the need of infusing 'moral lessons' in children texts. Regarding this, Stephens & McCallum (2011) insists that narratives normally inserted with ideology, since a narrative constructed in the aims of naturalizing, opposing, or even imposing certain system, belief, and culture issues for readers. Hence, even though literary work written with the aim of revealing the real-truth of life (Crystal, 2014), the reality shows that there is no neutrality in a literary work. To prove this, some studies explain that some of Indonesian folktales used to considered as good for children found to have many descriptions about power domination, stereotyping, physical and verbal violence against women irrelevant for children (Locher-Scholten, 2003; Setyowati, et al., 2017). In addition to that, Toha-Sarumpaet (2017) explains that even though folktales such as 'Jaka Tarub,' 'Sangkuriang,' and 'Timun Emas' claimed as useful for children to learn about courage and sacrifice, the transcendental issues investigated as problematic for children regarding many adult's issues explained in the texts. Thus, logocentrism such as patriarchy and paternalism 'exist' in many of Indonesian folktales.

Related this, patriarchy deals with the institutionalization of man domination over women and children in society (Walby, 2014). Since patriarchy explains about abnormal and immoral practices to preserve men domination by using traditions and religious norm (Purnomo, 2017), the doctrine claimed as sources of insecurity for women and children (Burke, 2002). For the reason, patriarchy found irrelevant for young readers especially because it usually describes about adult' issues as well as issues of violence against women and children. Thus, although folktales categorized relevant to make children learn how to behave better, and facilitates them to learn about life, history, and culture (Lukens, 2003; Johnson, 2014), the logocentrism exist in the texts seem not positive for children' mental and psychological development.

In relation to the above description, Purbani (2015) emphasizes the need of detecting the presence of irrelevant issues in Indonesian folktales, as a part of adult's responsibility in children education (Nasution et al., 2023). Efforts in investigating the existence of problematic issues in Indonesia traditional texts seems as an urgent since many studies show doctrines found irrelevant and not positive for children as the target readers of folktales. Censorship in

children's literature is necessary when the grand narrative of the texts detected to be irrelevant regarding children's preferences in reading (Pauls, 2009; Bartens, 2017; Ngongo et al., 2022). Some experts also claiming that a good literary work, however, should be something neutral, open for criticism, and show relevancy with the real-life situation (Rosenblatt, 1983; Schneider, 2016; Bartens, 2017). Regarding this, some studies suggest Derrida's theory of deconstruction to detect the presence of transcendental elements categorized as non-positive for children in texts (Lindell, 2011; Adawiyah & Hasanah, 2019; Rahwati, et al., 2020). Comparing with Barthes' rhetoric theory and de Man's dialogue' concept of deconstruction (Gadamer, 1990; Norris, 2002; Al-Fayyadl, 2006), as poststructural tool against structuralism, Derrida's theory about deconstruction considered as the most effective in investigating structural elements in text (Cilliers, 1986; Johnson, 1980; Brooks, 1997).

As regard, this study aims to find out how Derrida's concept of deconstruction capable to investigates patriarchy issues in five Indonesian folktales. The focus of the study is to detect dominant issues of the doctrine in the objects of this study and then explains how the issues categorized as relevant or irrelevant for children as the target readers. Five canon folktales which claimed as familiar for children chosen as the objects of the study (Mardiyanto, 2007; Haryanti, & Wati, 2020), and the folktales found used repeatedly as teaching materials for language education in primary and secondary levels (Wardiman, 2008; Ministry of National Education, 2017). Thus, adopting deconstruction' concept of Derrida as suggested by Barry (2017), the conducted analysis involves verbal, textual, and linguistic levels analysis to investigate the dominant patriarchy issues in the objects study. The findings then expected to be able to open an opportunity to create new version of the folktales in regard of children' needs and preferences for texts.

## **2. RESEARCH METHODS**

This study utilizes deconstruction' concept of Derrida to investigate the representation of patriarchy in five Indonesia folktales (Denzin & Lincoln, 2003; Creswell, 2014; Barry, 2017). Five folktales categorized as canon chosen as the objects of this study (Mardiyanto, 2007; Wardiman, et al., 2008), and the folktales also claimed as familiar for children and normally used as teaching material for language learning in schools (Haryanti, & Wati, 2020). The folktales are 'Loro Jongrang and Bandung Bandawasa' (LJBB in Mardiyanto, 2007: 36), 'Ande Ande Lumut and Kleting Kuning' (ALKK in Mardiyanto, 2007: 47), 'Timun Emas' (TIEM in Leny, 2008: 1), 'Sangkuriang' (SAKU in The Ministry of National Education, 2017: 266), and 'Purba Sari and Lutung Kasarung' (PSLK in Tim Optimus Picture, 2009: 40). Hence, as a descriptive qualitative analysis, data collection did by document analysis (Alwasilah, 2002; Niswa et al., 2023; Herman et al., 2022). In relation to data collection techniques in qualitative paradigm, the data collection conducted by careful reading and re-reading to find out and identify words, phrases, sentences, and paragraphs considered as the representation of patriarchy in the objects of the study (Heigham & Croker, 2009; Herman et al., 2022). The findings then analysis qualitatively by further analyze in verbal, textual, and linguistic level to detect, show, and discuss the relevancy and irrelevancy of the issues with children 'preferences (Denzin & Lincoln, 2003; Barry, 2017). To ensure validity, the findings validated semantically by two expert judgments, and previously, to obtain reliability, especially regarding doubtful issues, intrarater reliability was carried out by careful and repeated reading, and interrater reliability did by discussing (cross checking) the issues with two colleagues (Fleiss et al., 2003; Purba et al., 2022). Relevant with qualitative study paradigm and Barry's theory of deconstruction, the data analysis conducted in this study explained as follows.

1. Conducting verbal analysis by careful reading at verbal level to detect patriarchal issues in the objects of the study.
2. Conducting textual analysis by re-reading to investigate instability and incohesion issues in textual level raised by patriarchal doctrines.
3. Conducting linguistic level analysis by re-reading to find elements considered as ineffective and irrelevant in relation to the existence of patriarchy in texts at linguistic level.

The findings categorized and re-categorized appropriately in relevant verbal tabulations and verbal descriptions. The data then elaborated, discussed, and concluded to show relevancy and irrelevancy of the issues with children'

needs and preference for texts.

### **3. FINDING AND DISCUSSION**

The term 'patriarchy' derived from patriarkat, which means dominant role of men, men as the only rulers, and men as the main central who has the main power in society (Walby, 2014). Summarizing from some opinions, the core of patriarchy in text shown in the description of the relation of patriarchy with production in family, relations of patriarchy with production and wages, relations of patriarchy with production and state, violence against women, relations of patriarchy with cultural institutions, and relations of patriarchy with sexuality (Nasri, 2016; Sakinah & Hasanah, 2017; Ismail, et al., 2020). In regard, the following are the findings and the discussions about patriarchy issues found in this study.

#### **3.1. Deconstruction finds relation of patriarchy with sexuality, detected in the form of words, phrases, sentences, or paragraphs in objects of the study as follows.**

"Princes Loro Jonggrang," said the minister. "The proposal should be accepted literally. However, you should ask for some conditions that make Bandung Bandawasa cannot fulfill them" (LJBB in Mardiyanto, 2007: 36).

"Let's see hermit in mount Gundul. Who knows, this is a sign from our gods," insists the husband. Hence, they went to mount Gundul (TIEM in Leny, 2008: 1).

"Uncle, we are going to Karang Kebagusan village. Do help us crossing the river," Kleting Ijo said in seducing tone (ALKK in Mardiyanto, 2007: 47).

Father and mother, I will do what you order me," said Chandra Kirana briefly (ALKK in Mardiyanto, 2007: 47).

"If you want to go to Karang Kebagusan then go by yourself," said Kleting Ijo angrily (ALKK in Mardiyanto, 2007: 47).

One day her loom fell down in to the ground and she felt so idle to pick it up (SAKU in The Ministry of National Education, 2017: 266).

Lutung Kasarung admires the beauty of Purba Sari, and with his power he built a beautiful palace for the princes in the jungle (PSLK in Tim Optimus Picture, 2009: 40).

The above findings show that the most dominant issue of patriarchy in the objects of this study describe about relation of patriarchy and sexuality which insists female as poor and powerless creatures, beautiful yet selfish, spoiled and irresponsible, unreliable and independent. Hence, as a powerless girl, Loro Jonggrang for example, assumed to obey the suggestions of minister for her since her father (the king of Prambanan) has died recently. However, by following the minister advices Loro Jonggrang ironically, cursed into stone by Bandung Bandawasa (LJBB in Mardiyanto, 2007: 36). Labeling woman as poor and powerless anyway, reflect gender discrimination and claimed superiority of men. Apart from steering Loro Jonggrang's opinion and depriving her rights as a noblewoman, the minister domination validates Loro Jonggrang' obligation to obey and follow all decisions made for her. Similar case regarding superiority of men also happened to Chandra Kirana who needs to obey and leave the palace as soon as possible as her father orders her (ALKK in Mardiyanto, 2007: 47). Parallel with the issues, Mbok Sirni also needs her husband's permission to decide ways in saving Timun Emas from the giant's demands to get her daughter (Timun Emas) prepared for him as a meal (TIEM in Leny, 2008: 1). Thus, even though gender bias happens both to men and women, it happens more for women due to norms and customs in the society (Isnania, et al., 2020). Moreover, patriarchy believes that injustice and social discrimination against female considered as privilege for them given by god (Anees, et al., 2021).

Still related, since patriarchy also labeling female as emotional (Anees, et al., 2021), women in the folktales of this study then described as 'grumpy' (ALKK in Mardiyanto, 2007: 47), 'spiteful' (PSLK in Tim Optimus Picture, 2009: 40), 'cunning' and 'selfish' (SAKU in The Ministry of National Education, 2017: 266), and 'an idler' (SAKU in

Depdiknas, 2017). Then, patriarchy also seems to give particular attention in the charm and beauty of woman, even though the beautiful women often described as a femme fatale who potentials to give negative effects over men and to create destruction. The issue explained in how Dayang Sumbi makes Sangkuriang did everything to get her love (SAKU in the Ministry of National Education, 2017: 266), and how Lutung Kasarung helped Purba Sari to win over her sister (PSLK in Tim Optimus Picture, 2009: 40). Moreover, since female traditionally considered as poor and powerless, they also claimed as depend on men physically and financially. For this case, women then often described as seducers who needs to take advantage of their sexuality aspect in gaining something they need or expect from men. The example illustrated in how Kleting Ijo seduces Kodok Ijo to make the man took them crossing Silungangga river with his boat in their way to Ande Ande Lumut's house (ALKK in Mardiyanto, 2007: 47). Thus, negative image given for women as often found in traditional texts seem to come from patriarch' efforts (the church) to liberate women's influences and interference in religious institutions (Burstein & Keijzer, 2008; Coleman, 2021).

Regarding children' preferences for reading, labeling and discriminating for women considered as irrelevant, especially when the issues seem to dominate and granted as grand narrative. Psychology concerns with humans and their reactions, miseries, and desires (Aras, 2015), and stereotyping portraying genders labeling in negative tone (Fakih, 1996; Ahmad & Khan, 2020). Hence, apart for claiming as adult issues inconsistent with children needs as readers, description about discrimination and negative images for women seems not positive for children due to their moral and psychological development. The negative image claimed to be potential to make children feel uncomfortable in reading and in enjoying their texts. Discomfort regarding moral and value in texts, often creates negative perspective about humans and humanity in children (Aras, 2015).

### **3.2. Deconstruction finds relation of patriarchy with production in family in the form of words, phrases, sentences, or paragraphs as follows.**

The four girls crossing the river with some kissing as the payment, and then they headed on to Ande Ande Lumut's house in the hope of being married by Ande Ande Lumut (ALKK in Mardiyanto, 2007: 47).

To comfort Sangkuriang, Dayang Sumbi accepted his proposal in condition Sangkuriang should be able to make a boat and a lake just in a day (SAKU in Depdiknas, 2017: 266).

The empress said as she stroked her daughter's hair gently, "I will pray for you with your father. May you always be in the protection of our God" (ALKK in Mardiyanto, 2007: 47).

The second issue of patriarchy in this study deals with social and cultural aspects that validates marital life as the ideal and higher achievement for women. Confirming the claim, women territory in folktales usually limited in domestic areas as doing household, giving birth for children, and showing obedient for her spouse or her husband. The findings of this study explain that the folktales seem to give so many attention in explaining weather the woman held as the main character in the story is 'married or unmarried', and 'if she is unmarried, she then 'strongly recommended to get marry soon' or encouraged to find ways in 'finding a respectable husband', or 'as least her father obliged to find husband for her.' Women in patriarchy world considered as a powerless especially in public space, and their duties explained as an obedient wife and as a mother who nurtures children in how social norm' expected from her (Alwedinani, 2017).

As regard, the need to get marry for women as explained in the folktales then leads to the descriptions of 'forced marriage' for women. The description of how Dayang Sumbi accepted Sangkuriang's proposal just because she felt 'uncomfortable' to make rejection (SAKU in the Ministry of National Education, 2017: 266), categorized as indirect force to a marital agreement. The similar issue also happened to Loro Jongrang who was forced to consider Bandung Bandawasa's proposal. Loro Jongrang needs to accept the proposal for her safety, since Bandung Bandawasa is the man who killed her late father (LJBB in Mardiyanto, 2007: 36). The explanation about how Kelana Sewanggana threaten to attack Kediri kingdom if his proposal to marry princess Chandra Kirana rejected, then categorized as direct force for marriage (ALKK in Mardiyanto, 2007: 47). Moreover, apart from being forced for a marital life, woman in the folktales also explained to get 'domestication' after got married, as explained in how

Chandra Kirana' mother (the empress) seems powerless and has no right to oppose her husband decision to get Chandra Kirana left the palace to avoid confrontation with the powerful Kelana Sewanggana (ALKK in Mardiyanto, 2007: 47). Patriarchy prioritizes man in all aspect of life and preserves in conquering women by utilizing social norm and cultural traditions (Purnomo, 2017).

Then, the descriptions of marital life also found irrelevant in reading material for children. Aside from adult issues, the explanation about proposal for marriage and marital life situations, morally and psychologically considered as disturbing issues for children in postmodernist phenomenon. Some studies explain that activities of children in 20th and 21st centuries focusing on learning to develop intellectual, emotional, and physical skills in them (Nimon, 1993; Oktarina, et al., 2022). The studies say in learning about life, children at early age need to do relevant activities and practices at school and do relevant playing and explorations in their environment to give them chances to learn how to think, to create, to experiences, to evaluate problem, and to explore the world. As conclusion, dominant explanations about marital issues and domestic problems including descriptions about how to get married soon, how to become an ideal wife, and what to do to become a qualified wife, categorized as not positive found in the objects of this study. The issues claimed as irrelevant since millennial children would found them as out of date for its incoherent with the real life situations. Thus, material readings for children in modern and global context seem to emphasis more in explain issues that significant to improve cognitive and psychological skills in children (Bradford, 2011).

### **3.3. Deconstruction finds explanations about violence against women in the form of words, phrases, sentences, or paragraphs as follows.**

"O, Prambanan girls, I cursed all of your descendants to become spinsters," said Bandung Bandawasa angrily (LJBB in Mardiyanto, 2007: 36).

Ande Ande Lumut rejected the four girls since they have been kissed by Kodok Ijo (ALKK in Mardiyanto, 2007: 47).

To comfort Sangkuriang, Dayang Sumbi accepted his proposal in condition Sangkuriang should be able to make a boat and a lake just in a day (SAKU in Depdiknas, 2017: 266).

Purba Rarang smeared Purba Sari in black soot so that the girl looked like a monkey and then ordered her to stay in the jungle (PSLK in Tim Optimus Picture, 2009: 40).

The above findings explain about violence in the form of gender harassment over women, forced marriage for women, and direct violence against women. The issues also seem to validate men in committing domestic violence for woman and children. Thus, men uphold traditional beliefs about gender roles that are more likely to approve by using violence over women and children to show and perpetuate the power (Tonsing & Tonsing, 2017). Regarding this, violence is defined as forcing someone to do something against his wills by using coercions or pressure (Aslan & Avci, 1994). Ridwan (2006) further explain that violence divided into direct violence (such as murder, brutal acts, and kidnapping), indirect violence (such as injustice acts, the absence of protection from social violence/natural disasters, and violence by mediation), repressive violence (such as violence against social/gender equality), and alienate violence (such as deprivation of higher rights and exile of individuals). Related this, sexual harassment as a form of repressive violence, then defined as unwanted sexual attention or inappropriate sexual behavior including verbal, physical, and visual acts (Hogas, 2021).

In relation to the above explanations, the words ' spinsters' cursed by Bandung Bandawasa over descendants of Prambanan' girls who help Loro Jongrong (LJBB in Mardiyanto, 2007: 36), and Ande Ande Lumut claiming for Mbok Rondo Dadapan' daughters as 'in vestal girls' (since they have been kissed by Kodok Ijo) (ALKK in Mardiyanto, 2007: 47), claiming as repressive violence in the form of verbal violence (sexual/gender harassment) over women. Loro Jongrang's hesitation in accepting Bandung Bandawasa's proposal categorized as a form of indirect violence since Bandung Bandawasa's was an individual she hates for killing her late father (LJBB in Mardiyanto, 2007: 36). The issue also similar with how in thinking a way to reject Sangkuriang' proposal for her, Dayang Sumbi powerlessly accepting the proposal by asking random conditions (in this case Sangkuriang should be able to make a boat and

build a lake for her in one day) (SAKU in the Ministry of National Education, 2017: 266). Regarding direct violence for women, Chandra Kirana as explained before forcing to flee in avoiding marriage proposal from Kelana Sewanggana (ALKK in Mardiyanto, 2007: 47), and Purba Sari exiled to the jungle and forcing to gave off her throne to her sister (PSLK in the Optimus Picture Team, 2009: 40). Patriarchy means not only in subordinating women, but also men's power over women and over children (Anees, et al., 2021). Hence, patriarchy has committed to ensuring women's and children obedience. For the reason, women and children in traditional stories often explained to get punished and face various forms of violence to ensure their obedience for men (Purnomo, 2017).

However, even though in general adults claimed as individuals who play significant role in providing, writing, illustrating, controlling content, and publishing literature works for children (Clark, 2011), limiting children's domain in children's texts by enriching adults' issues in texts for children, seem to connote with discrimination over children's need and preferences for texts. In other words, the role of adults in manipulating and even in conveying their own messages in literature they write on behalf of children, as thickly found in the objects of this study, categorized as adult' intentions in eliminating children's voices in children texts. Moreover, in modern ideology, steering and depriving children voice and rights investigating against children' right for autonomy (Birks, 2018). Hence, aside being irrelevant to the development of mental, moral and psychological in children, descriptions about violence against women and children in children's literature concluded significant in contributing gender sensitive for children. Gender sensitive in children, however, potential to create inability for children to understand justice and equality in gender that often makes them find some difficulties in appreciating gender different from her/him (La Pona, et al, 2002; Hasriani, 2018 ).

Moreover, a study proves that 67 percent of children do reading activities in the aim of having pleasure (Gilmore & Burnett, 2014). As regard, description about harassing and violence such as tortures, coercive, threatening's, and arbitrary treatments over women and children, claimed to give negative effects for children' psychology such as interfering children's enjoyment in reading, and contributing in make children feel restless and uncomfortable regarding the issues (Williams, 2018). As conclusion, literature for children should relevant with children's world, relevant with the development of their mental, emotion, feelings, thoughts, and significant to improve their imaginations and their need for practice and explorations. In other world, texts for children should be relevant with children' preferences as readers and potential in supporting the improvement of their emotional, mental and conceptual skills (Nimon, 1993; Nodelman, 2002).

#### **3.4. Deconstruction finds relations of patriarchy with cultural institutions, integrated in the form of words, phrases, sentences, or paragraphs in objects of study as follows.**

Bandung Bandawasa adored Loro Jonggrang. Loro Jonggrang was confused to accept or reject Bandung Bandawasa' proposal for her (LJBB in Mardiyanto, 2007: 36).

Kelana Sewanggana wanted to propose Chandra Kirana (ALKK in Mardiyanto, 2007: 47).

Lutung Kasarung admires the beauty of Purba Sari and with his power he built a palace for the princess in the jungle (PSLK in Tim Optimus Picture, 2009: 40).

The above depictions indicate patriarchy relations with cultural institutions which validate cultural concept that gives privilege for man to 'give proposal' and 'show sexual interest.' Gender is the name of behavior and manners, rights and obligations, duties and responsibilities determined to be socially correct for women and men, and in patriarchy, man given special preference over woman as applicants (Anees, et al., 2021). For this case, Bandung Bandawasa explained to show interested for Loro Jonggrang (LJBB in Mardiyanto, 2007: 36), as well as Lutung Kasarung to Purba Sari (PSLK in Optimus Picture Team, 2009: 40). Kelana Sewanggana described to propose Chandra Kirana (ALKK in Mardiyanto, 2007: 47), as well as Sangkuriang to Dayang Sumbi (SAKU in the Ministry of National Education, 2017: 266). Domination right for men in family and society considered as something sacred, and patriarchy maintains the consensus over generations (Tonsing & Tonsing, 2017). Thus, discrimination and harassment manifested by limiting spaces for women in expressing opinions and making choices as described

above, categorized as social harassment in modern ideology. Gender discrimination and harassment explained as social harassment because they explain about injustice and difference treatment for certain gender which usually manifested in marginalization, subordination in political decisions, negative stereotyping, violence, ideological socialization, and sexual harassment (Fakih, 1996; Prasetyo & Suryaman, 2022).

Therefore, the existence of doctrines that do not accept equal roles between men and women in texts for children considered irrelevant, especially for children who lives in modern and globalization era. Rhetoric trend in globalization aims to make this world into a global village where children in all over the world presumed to have a same access to enjoy universal form of texts that serve privilege for them as the target readers (Bradford, 2011; Yakar, 2018). Therefore, the explanation about male domination and parent' interference in cultural and social life as explained above, categorized against children' preference as readers and reflect discrimination for children since the issues found not parallel with stereotype of children's literature in global term. Hence, texts for children in modern society need to be suitable with modern issues where the children live today, and reflects current life phenomenon children find in their daily life. Domination and interferences of men (parents) over women (children), however, seem to be a kind of paternalist' rationalism in manipulating, persuading, and influencing how people behave as they determined (Tsai, 2014).

### **3.5. Deconstruction finds relation of patriarchy with production in work and wages in the form of words, phrases, sentences, sections, or paragraphs as follow.**

"I will take you crossing this river if you kiss me," said Kodok Ijo (ALKK in Mardiyanto, 2007: 47).

The above description explains women as unskilled worker compared with men. By viewing women as unskilled workers, women in traditional stories usually positioned in domestic affairs. When women described to get a work outside, they described to do trivial work such as 'collecting firewood' or 'helping people in pounding rice,' and the wages they get normally different if the work given for men. Thus, patriarchy has all power including power in marital life and in society, while women considered as inferior, and their rights restricted in all aspects of life (Anees, et al., 2021). In relevance, the restriction then makes women directed to have physical and financial depending over men. The situation then seems to tolerates men to make women as the object of their exploitation. Exploitation as part of patriarchy deals with destruction of interests and personal power of the exploited objects (Gutmann, 2021). The example of the issue as explained before shown in how Mbok Rondo Dadapan' daughters need to seduce Kodok Ijo to make him taking them crossing Silunganga river, since they described as powerless and have no skills regarding sailing a boat in a river. As a result, Kodok Ijo exploited them sexually by demanding some 'kissing' as the payment for the sailing (ALKK in Mardiyanto, 2007: 47).

As regard, explanation about marginalization and subordination as mentioned before claimed as irrelevant in children texts. The issues considered as disturbing in moral and psychology aspects for children because tell about adult issues, explain about harassment over women, and irrelevant with modern life situation. The reality shows modern culture and social life phenomenon provide equal opportunities for men and women to earn living and receive relevant wages for their respective work. Moreover, 19th century starting with resentencing over male domination in all aspects of life (Schneider, 2016; Samalanathan, et al., 2020), and global ideology in general, rejects marginality and supporting gender equality. In conclusion, even though Indonesia embraces the legality of equal rights between men and women, patriarchal culture still has strong power over Indonesia government and supported by society (Lauder, 2008; Larasati, 2021). Therefore, it seems that the time has come to make more serious efforts in liberating patriarchal ideology and doctrine for young generation in the future. One of the significant efforts can be made by reducing or at least minimalizing the existence of patriarchy in reading materials for children in Indonesia.

## **4. CONCLUSION**

Based on the findings and discussion, this study concludes that the forms patriarchy in the objects of this study explain about the relation of patriarchy with sexuality, relations of patriarchy with production in the family, violence

against women, relation of patriarchy with cultural institutions, and relations of patriarchy with production and wage. Furthermore, the most dominant patriarchal issues relate to the relation of patriarchy with sexuality explains about labeling and stereotyping for women, and the significant issues explain about woman as poor and powerless creatures, beautiful yet selfish, spoiled and irresponsible, unreliable and independent. The most dominant patriarchal issues relate to the relation of patriarchy with with production in family claims marital life as the ideal and higher achievement for women. Then, dominant patriarchal issues relate to violence against women show many explanations about harassing and violence such as tortures, coercive, threatening, and arbitrary treatments over women and children. Then since the existence of the transcendental elements in children literature in general claimed as irrelevant and potential to give negative impacts in the development of mental, moral, emotional, psychological, intellectual and social skills in children, further deconstruction regarding the objects of this study strongly suggested. The deconstruction suggested with the aim of eliminating or at least reducing the existence of issues about labeling, violence, gender discrimination, and non-positive and customary rules of women to make the folktales remind meaningful and interesting for the target readers. Apart from concerning the existence of moral lesson and entertainment aspects, the new versions need also considering the existence of cognitive and psychological aspects relevant to contribute pleasure, fantasy, imagination, and interest in exploration for children. Thus, this study suggests for creating new versions of the objects of this study in narrative parodies by adjusting the theme, title, setting, content, moral issues, and the use of expressions which considered as relevant for children and with modern life phenomenon.

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