

CHAPTER 5

CONCLUSION AND SUGGESTIONS

5.1 Conclusion

Analyzing Sinta's traits would be a useful way to discover why she is a good woman. Sinta demonstrates the physical and non-physical traits of a good woman based on Mukherjee's (1983) idea on the image of woman in Hinduism and the Asian woman theory. Sinta's character is presented in a rather stereotyped light. The physical attributes of Sinta are beautiful, fertile, and chaste.

Beauty is the first physical characteristic. The main female character is typically described as possessing the physical beauty of goddesses. Sinta's attractiveness is highlighted several times in the text. Her spouse, Rama, and even the other female characters recognize her beauty. Beauty is surely one of the qualities of a good woman because a beautiful wife may also pleasure her husband.

The second physical characteristic is fertile. Fertility refers to a woman's capacity to become pregnant. Being a decent Hindu woman includes the ability to become pregnant. Because the novel focuses solely on Sinta's position as a wife, the narrative does not explicitly address the topic of Sinta's fertility. However, Rahwana's imagination is being used to describe Sinta's body. She appears to have a sensual body, which is normally associated with fertility.

In addition to being fertile, chastity is one of the physical characteristics of a good woman. Sinta's virginity is one of the novel's highlights. Despite being kidnapped by Rahwana and kept in Alengka with Rahwana for many years, she manages to remain chaste. Her passion for Rama becomes one of the primary

reasons she refuses to let anyone touch her body. Chasteness, for a Hindu lady, is tied not only to her body, but also to her husband's pride. If a wife can save her body only for her husband, it is a source of pride for him.

On the non-physical characteristics, various qualities can be identified. They are honest, faithful, forgiving, comforting, patient, submissive, sacrificial, and spiritual. Honesty becomes the trait to decide whether Sinta is a good woman or not. The rings Rama presents to Sinta that light brilliantly demonstrate Sinta's honesty in admitting that she always loves Rama despite their distance. When Sinta enters the flames to test her purity, it becomes the final incident that demonstrates her loyalty to Rama. In Hinduism, honesty is one of the feminine attributes that a good wife must possess.

The next characteristic is faithful. The narrative focused primarily on Sinta's devotion to her husband. She is the reason her husband was outcast to live in the jungle. Sinta can withstand the pain because she embraces it as part of her personal path to maintain her devotion to her spouse. A nice Hindu wife constantly stays by her husband no matter what happens or what stage of life he is in.

To be regarded as a good Hindu woman, a woman must possess forgiving characteristics. There is not a single instance in the story where Sinta feels resentment towards her husband. Rama continuously doubts Sinta's love and loyalty to him. However, Sinta can always clearly display her true love and forgive Rama for doubting her every time he asks her.

The fourth non-physical trait is comforting. Even though they live in the woods, a wonderful wife may make her husband feel as if he is in a palace. Sinta

possesses this characteristic. She makes Rama's ordeal more bearable. She can soothe Rama with her beautiful words.

In the story, Sinta barely complains about her existence. In other words, Sinta is patient. A woman should never start a fight. This is because women must be uninterested in their own lives. As a woman, their primary attention is on their spouse and family. As a result, even if her husband is rude, a wife must remain courteous, as Sinta does.

The trait that comes next is being submissive. To be a decent woman, one must be submissive. Sinta understands her role as Rama's wife. She continues to respect Rama since he is the head. She believes that as a woman, she lacks identity. Her life is dedicated to serving Rama until he achieves glory, because the husband's glory is also her glory.

In addition to her submissive nature, Sinta also has characteristics of a sacrifice. Sinta gives up her life by deciding to follow her husband. Sinta understands her role as someone's wife. She appears to comprehend that she is no longer a separate entity, as she now marries Rama. As a result, if she has to leave Rama alone in his pain, she will feel guilty and broken. Without a woman, men are naturally immobile in Hinduism. Thus, Sinta plays the role of her husband's power despite living a sad life. Rama remains strong and powerful as a result of her sacrifice.

The last trait is spirituality. Sinta's spirituality permits her to preserve her own voice despite her husband's many submissive tendencies. Sinta, for example,

chooses to accompany Rama in his affliction on her own will. Sinta's treatment of and affection for her husband illustrates that a husband is vital to a Hindu lady.

Almost all of a good woman's characteristics are related to her husband. These characteristics are required for a woman to meet her husband's needs. Rama, for example, admires Sinta's attractiveness and commitment. Sinta maintains her virginity to show her love and dedication to her husband and to protect his honor. Women appear to be significant only in relation to men. Therefore, a good wife is a good woman. To summarize, Sinta's traits are consistent with Mukherjee's idea of Hindu women, which suggests she is a stereotypical good Hindu woman.

5.2 Suggestions

More research may be done to determine Rama's opinion of Sinta as a good woman since this study just looks at Sinta's characteristics. To acquire a more in-depth insight, future studies may examine some Hindu literature with women as prominent characters. Furthermore, this Sinta study is completely stereotyped. To balance Sinta's qualities, it is best to try to find more literature from Sinta's point of view for further investigation.