

Masculinity in Isinga by Dorothea Rosa Herliany

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Abstract

In various cultures on this earth, there are still many positions of women who have not been placed equal to men. Men still have dominance in everyday life. We can also read about this in many literary works in circulation. Isinga's novel, written by Dorothea Rosa Herliany, is one of the literary works that tells about the domination of men over women's lives. In this study, the researcher wanted to describe the dominance carried out by men in everyday life in this novel with a Papuan cultural background. This research use descriptive qualitative approach. The researcher based Piere Bourdieu's perspective, which in the big picture includes the social construction of the body, the incorporation of domination, symbolic violence, women in the economy of symbolic assets, and virility and violence. The results obtained in this study are that Papuan women cannot fight their men, in fact they have to tend to be silent in everything. A good woman is a woman who is silent. When they made contact with other immigrant tribes, they were surprised to see a wife who was fighting her husband. Irewa can continue to exist without fighting adat, and he becomes an example for the women around him, and plays a role in lifting them from ignorance.

Keyword: novel, masculinity, woman, violence, Isinga, Dorothea Rosa Herliany

1. Introduction

In almost all cultures, humans have consciously or unconsciously allowed women to be the ones who have to take care of the household. The assumption that domestic work is lighter than work in the public sector has influenced the mindset of the majority of society who have to place women in the domestic sector. Women who are considered weak and have a number of deficiencies compared to men, in the end allow men to move more freely than women.

In reality, the work of women in the domestic sector, which in this case is mostly taking care of the household, turns out to be no lighter than work outside the home. In some cases, the role of women is not only taking care of the household. In some customs in Indonesia it requires women to provide food for their families. The availability of food does not mean that women only cook and serve them, but they must get the raw materials by farming. Thus, he does not only work to care for children, a house, and a husband, but he has to do a series of jobs in the fields. The matter of planting planting until harvesting is the business of women.

The sexual division of labor is not a natural product, but is due to cultural influences. So far, religion is considered to contribute to the idea of women as second class beings, but even in a society that is not familiar with religions, this condition is very easy to

find. Discriminatory practices against women are often found in primitive societies, where they are not familiar with major religions. In some cases, these major religions have even contributed to the realization of women's emancipation.

Women's suffering for male domination is also a concern of writers. Many literary works, be it poetry, novels or drama scripts, talk about women's oppression. The exploitation of women by men is not only written by female writers, but also by male writers. The subordination of girls to the position of boys also decorates myths that have developed from generation to generation. Rodemeier (2014) found that the behavior of ancestors and gods is usually considered exemplary. Therefore, it is worth seeing the relationship between myth and the real situation in the relationship between men and women in everyday life. A father or husband can get his wife or daughter to do whatever he asks without being refused.

Dorothea Rosa Herliany in her novel, *Isinga*, tells about the case of women in Papua. The Papuan woman described by Herliany is a woman who has a dual role, as a mother who has to take care of all household needs and as a support for life, because she has to provide food for the family. The people in this novel are relatively new to the influence of the outside world, including Christianity. Religion has reformed the thinking of women who were only resigned to the situation, then rose to fight oppression.

Carson, (2010) argues that women's writing is like any other subculture, and that it develops through three phases of development: imitation of the ways prevailing in the dominant tradition, protest against these standards and values, and self-discovery. an identity search. According to (Clark 2012) gender studies in Indonesia are arguably a bit late to include the study of men and masculinity. Clark further states that there are a number of factors that influence the emergence of a greater concern for masculinity in today's gender discourse. These include responses that attack and denigrate the promotion of women's equality in the social and economic sphere; a feeling of masculine helplessness in the face of global economic trends. Nowadays gender is widely used as a euphemism for women's issues. The development of gender studies both among academics and activists in the West and in Indonesia has disproportionately focused attention on women.

This paper intends to describe masculine domination which is generally based on the perspective of Piere Bourdieu, which includes in the big picture dividing masculinity theory into empaths, namely: the social construction of the body, the incorporation of domination, symbolic violence, women in the economy of symbolic assets, and virility and violence.

2. Research Method

This study uses a qualitative descriptive approach. The author tries to describe how the dominance of men is in the lives of women as depicted in the novel *Dorothea Rosa Herliany* (Herliany 2015). The data source of this research is the text in the novel. The technique of collecting data is by classifying words, sentences, or paragraphs that are suspected of having masculinity content. Sentences that are not directly related to it are also considered as analysis, because the social context of masculinity may arise from supporting sentences which, when separated, seem to have no connection.

Data grouping is based on research questions as stated in the introduction, so that the data is divided into five parts, each of which is related to the social construction of the

body, the incorporation of domination, symbolic violence, women in the economy of symbolic assets, and virility and violence. Descriptions are carried out by combining data and theory, both the main theory that comes from the views of Pierre Bourdieu and the supporting opinions that are relevant to this research.

3. Results and Discussion

The description of the results of this study is based on Pierre Bourdieu's perspective on masculinity. Bourdieu, (2010) conducted a study of the gender-based division of labor that prevailed in Qubail society which represented the cultural traditions of the Mediterranean. In many ways, the results of his study which he later theorized had a meeting point with this research. Bourdieu found that the big picture of masculinity includes the social construction of the body, the incorporation of domination, symbolic violence, women in the economy of symbolic property, and virility and violence. These five things will become a pattern in the study of the novel *Isinga* by Dorothea Rosa Haeliany.

3.1 *Social Construction of the Body.*

The female body does have a set of tools that allow the development of children, the next generation of humans. In the absence of some of these organs, men put more hope in women. Men tend to entrust women completely with the safety and care of their children at all times, even though there are many things that men could have done. In the first part of the novel, Dorothea describes the woman's body as a full support for the hopes of her children. In Aitu society, which is the object of writing this novel, women cannot be separated from children. The child's affairs are one hundred percent the responsibility of the mother.

“Seorang ibu datang dengan anaknya. Tali tas rajut noken menyelempang di dahinya, sementara kantong ta situ terjurai menggantung di punggung. Anaknya tampak meringkuk dalam kantong noken yang menyerupai jala itu. Ia lalu duduk di tanah. Anaknya dikeluarkan dan diletakkan di atas paha. Noken disangkutk lagi di kepala. Lalu dengan santai ia menyusui anaknya sambil matanya mengamati suasana sekeliling”. (A mother comes with her child. The rope of the noken knit bag slung across his forehead, while the bag dangled over his back. His son was seen curled up in a noken bag that resembled a net. Then he sat on the ground. The cub is removed and placed on the thigh. Noken was tied again to the head. Then casually she breastfeeds her child while her eyes observe the surrounding atmosphere.)

Apart from taking care of children, the female body completely belongs to the man. In line with the definition of sexual organs which according to Bourdieu is the product of a construction, Aitu society views that men can do many things for their men. That construction, says Bourdieu, is built on a set of pre-directed options.

Using money, certain masculine eroticism associates the search for pleasure with the brutal exercise of power over the body which is reduced to goods. In the case of *Isinga's* novel, a man in such an act is represented by Malom, who, in his power as a man, can

have sex with anyone. Malom in this novel also has this relationship with prostitutes, both in Papua and in Surabaya when he represents his region in a sports competition.

The sexual act is likened to milling grain, with its top moving, and its underside stuck in the ground, or it is likened to the relationship between a broom pacing and a house being swept up. Sexual domination is the same as dominating, that is, putting the victim under power.

Power, said Foucault, (2002) is not something that is gained, confiscated or shared, something that is grasped or allowed to escape; power functions on the basis of countless elements, and in the game of unequal relationships and moves. The relationship between Irewa, women who were victimized in inter-ethnic conflicts, and men is indeed unbalanced. Irewa was unable to resist the custom that required her to marry Malom for the sake of peace between the two tribes in Papua.

3.2 Incorporation of Domination

Men are creatures that are prepared to face many things in life, while the world of women is the opposite. In Isinga, men are taught to be tough humans: gardening, hunting, and war.

“Falimo mengajarkan pada Meage cara menjadi seorang anak laki-laki yang baik. Ia juga diberitahu, setelah menjalani upacara wit ia harus lebih banyak tinggal di rumah yowi, rumah khusus laki-laki”. (Falimo taught Meage how to be a good boy. He was also told that after undergoing the wit ceremony he had to stay more at Yowi's house, the house for men only)

Meanwhile, women are confined in a world that is limited, between villages, houses, language and equipment. In Bourdieu's study, the limited world contains warnings demanding that people submit to this silent order. Therefore, women do not become anything except to be what they are based on mystical reasons which emphasize that they must be like that. Women are indeed conditioned to always step aside and remain silent. Therefore they cannot use any force except by returning to the strong, the strength of that strong, or willingly step aside.

The case in Bourdieu's study is also found in Isinga's novel. Irewa's struggle to escape the shackles of male domination has faced many challenges. Customary challenges are the main thing. The family also cannot do anything, either male or female, because they are more obedient to adat. Only those who had received a good enough education could understand Irewa's plight.

It is very true, as said by Clifford, (2002) that the illusion of male superiority is created because of the low education and representation of women. If you are educated as well as men, they will master various skills and knowledge, just like those of men. Irewa was inspired by her emancipation to fight male domination because she learned a lot and got moral encouragement from her twin sister. He can break free from these shackles, but at the same time does not hurt his indigenous people.

3.3 Symbolic Violence.

Acts of knowledge, namely actions to know by women, are acts of recognition of practice, approval of prayer and belief. Actions of practice recognition, consent to prayer and belief are not to be thought of as being affirmed as they are. These acts in a certain sense constitute symbolic violence experienced by women. Symbolic power, according to (Bourdieu 2010) is a force that is applied to the body directly and like magic.

Women in a position lower than men are not a completely natural phenomenon, but they are a kind of myth that has been formed over a very long time, and is then believed to be true. In the simplest example, which rule actually requires in many of our cultures that women bow when talking to men, but in the opposite event do not. Men won't do that. In Aitubu society as told in this novel, women experience this.

“Di Aitubu laki-laki dan perempuan tidak saling memberi salam. Bila berpapasan, perempuan biasanya menunduk lalu menunggu sampai laki-laki itu lewat. Jarang laki-laki dan perempuan terlihat bercakap-cakap di kebun.” (In Aitubu, men and women do not greet each other. When they pass by, the woman usually looks down and then waits for the man to pass. Rarely are men and women seen chatting in the garden.)

That power is exercised over the body without the use of any physical restraint. Feminist thinkers (Carson 2010) argue that in theorizing the body, action has a special relation to women, because conventionally gender attaches to the body. While men are claimed with something that is considered superior in terms of thinking. Biological processes, menstruation, pregnancy are written in large letters on the surface of the female body, so that they become a means of defining women.

Symbolic violence also occurs in many sectors, including in this case the issue of marriage. As a woman, Irewa cannot make the choice to marry the person she loves, namely Meage. Meanwhile, men have the freedom to marry anyone.

3.4 Women in the Symbolic Treasure Economy,

In Papuan society as told by Dorothea Rosa Herliany, men are a symbol of land tenure, while women are a means of obtaining a dowry. It is very much in accordance with what was conveyed by (Bourdieu 2010) that in the matrimonial market, women cannot appear except as goods or rather as symbols whose meaning lies outside of themselves, and their function is to support the preservation or increase of symbolic capital held by men. -Male. Denial is done by reducing women to resemble things or, more precisely, reducing women to become a kind of symbolic instrument of masculine politics. The sexual division of labor is implied first of all in the division exercised over the productive activities with which we associate ideas of labor.

“Hobone masih memberikan tambahan sepuluh ekor babi lagi sebagai mas kawin. Ada banyak prosesi Panjang lainnya. Dan pasti, pesta bakar batu babi. Babi memang binatang penting di masyarakat bawah pegunungan Megafu. Istri dibeli dengan babi. Hubungan dagang dibuat lebih erat dengan babi.” (Hobone still gives an additional ten more pigs as a dowry. There are many other Long processions. And sure enough, the

pork rock-grilled party Pigs are an important animal in the community below the Megafu mountains. Wife bought with pork. Trade relations are made closer to pigs)

Apart from that the sexual division of labor is also more broadly written in the division of labor of ownership of social capital and symbolic capital which gives men all monopoly over all exchanges of honor, exchanges of words (in daily meetings and especially in assemblies), exchange of gifts, exchange of women, exchange of challenges of resistance and assassination (by definition war). Women are excluded from all public places, gatherings, markets.

Women's domestic work is considered free, even though their work is essential for the process of capitalist accumulation. Men are only free to sell labor as a result of the independence of the housewives. So the proletarianization of men is actually based on the comfort of the household of women (Suryakusuma 2011). Walby, (2014) stated that in the traditional view that the position of work is determined by cultural and ideological factors as opposed to material factors. This view is related to the idea that the sexual division of labor is consensual rather than based on conflict.

3.5 Virility and Violence

For certain people, perhaps something that has become a habit from generation to generation is something that is considered strange. It becomes questionable, when clashes with other cultures occur. The suffering experienced by Irewa as a woman is perhaps a common thing, which is also experienced by other women. However, when a stream of thought came from a foreign culture, immediately there was a resurrection for the tradition that he had long believed in. As experienced by Irewa, he was surprised when he saw a married couple arguing. The wife dared to fight her husband. Meanwhile in the community where Irewa lived, this would not have happened.

Virtus is enforced on the basis that it is itself, without question. A kind of aristocracy, honor governs respectable men without the use of external restraint. That honor is imprinted on the body in the form of a set of seemingly natural dispositions, which can often be seen in certain ways of carrying oneself, of organizing the body, moving the head, managing the hands, the way of walking. Unconsciously in our society we have been regulated in unwritten laws how women act, including how women walk.

“Perempuan yang baik itu mesti pendiam. Tidak pernah mengeluh. Tidak pernah protes. Tidak pernah membantah. Tidak pernah bersedih. Tidak pernah berbicara kasar. Tidak pernah menyakiti orang lain. Tidak suka bertengkar. Tidak pernah marah. Tidak pernah mendendam. Tidak pernah punya perasaan dengki pada orang lain. Suka membantu orang lain. Tidak mengeluh kalau ada kesulitan. (A good woman must be quiet. Never complained. Never complained. Never argued. Never sad. Never speak harshly. Never hurt other people. Does not like to fight. Never angry. Never held a grudge. Never had feelings of envy towards other people. Loves to help others. Don't complain when there are difficulties)

Tong, (2010) argues that contemporary women need to find meaningful jobs in full-time jobs in the public sector. The absence of the wife and mother from home will allow the husband and children to become more independent, be able to cook their own food,

and be able to wash their own clothes. In this case, Irewa appeared to the public as a figure who had made it through the dark ages. Because she is studious in learning to know more about the outside world, she eventually becomes an inspiration to other women in Papua.

4. Conclusion

The root cause of male domination in Dorothea Rosa Herliany's novel *Isinga* is that it relies on adat. Whereas some researchers have assumed that the source of masculinity is from major religions, it turns out that this opinion is not always correct. What happens to the case in this novel is the opposite. The Papuan people who are the object of *Isinga's* novel are basically people who have just experienced cultural and religious influences from outside. From generation to generation the power of men who control life, including controlling women's lives, is derived from the custom which Pierre Bourdieu calls the legacy of symbolic violence.

The habit has been felt no longer as something strange, but because it has been going on for a very long time, it has become flesh and blood. Even though there is a woman's desire to carry out a rebellion, there is no other way because society has required that what they experience must be lived. Foreign culture has influenced the Movement to break that masculinity. Irewa became a figure and at the same time an example in fighting male domination without having to fight local customs..

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