

Social Transformation: Isinga Novel: Roman Papua, by Dorothea Rosa Herliany

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Abstract

The title of the research, Social Transformation: Isinga Novel: Roman Papua, by Dorothea Rosa Herliany, aims to reveal a number of textual data that reflect the injustice of the system on women and men in Papua. In addition, this research also reveals the patriarchal image of women in Papua. This research uses descriptive qualitative method. The data analysis technique of this research uses the Milles and Huberman method with a flow model. This research is examined with a critique of feminism and a structural approach that is based on Selden's theory (1991 and 2005). The issue of feminism in this novel is studied by analyzing gender transformation towards social transformation which comes from the opinion of Fakhri (2013). Based on the results of the study in the novel Isinga: Roman Papua, it was found text data that reflected forms of system injustice for women and men in Papua. The injustice is described by the author in the form of pressure, terror, threats, punishment, deprivation, and violence. The results of this study can be used by lecturers and students in prose-fiction study courses, and can be used as reference material by other researchers.

Keywords: social transformation, gender, Isinga: Roman Papua novel.

INTRODUCTION

Kamus Besar Bahasa Indonesia (KBBI) Edisi Kelima (2017: 1770) defines transformation as a change of appearance (form, nature, function, and others). According to Salim (2002), "social change are two processes of change that include the process of reproduction and the process of transformation". The reproduction process is a process of reproducing ancestral heritage culture, while the transformation process is a process of creating science and technology (Muslih, 2012). Social transformation is a process of social change caused by the development of science and technology that occurs in society. This process of social change led to a change from an agrarian society to an industrial society (Septiarti, 1994).

Social transformation is present in various fields and triggers various problems, one of which is the issue of gender. The feminist movement which aims to liberate women from the injustice of their struggle system has begun to shift to gender transformation. This is because of the debate from men who are also victims of the system. This phenomenon is responded positively by the feminist movement. Therefore, the struggle for gender transformation at this time is to free women and men from the injustice of the system (Fakhri, 2013). The birth of democracy in the era of globalization often causes social problems. The application of the development system sometimes does not take into account the negative impacts that result in a multidimensional social crisis. For example, giving birth to injustice and oppression of a group of people (Djoeffan, 2001).

According to Heley (2006) the issue of gender in the perspective of feminism is due to the subordination of women. This is a basic form of social injustice (Williams, 2016: 248). Gender in KBBI Edisi Kelima (2017: 522), is gender which in English refers to the meaning of sex. Gender and sex have different understandings. Sex is related to biological characteristics, while gender is related to the exchange of roles between women and men. Sex is absolutely natural and settled in humans through differences in physical characteristics. For example, women with traits have a uterus, vagina, and breasts, while men with traits have Adam's apple and penis. Therefore, sex is something that cannot be changed and questioned because of God's provisions, while gender is the result of social construction that can be questioned by society (Ratna, 2010). According to Chodorow, "every person's characteristic abilities, both women and men, are no longer determined through gender roles, but outside of gender issues" (Gamble, 2006: 94).

Social transformation with gender issues is found in the novel *Isinga: Roman Papua* (2015) by Dorothea Rosa Herliany published by PT. Gramedia Pustaka Utama. The strength of this novel lies in the issue of gender inequality among women in Papua. However, if you look closely, this novel describes the injustice and oppression of men in Papua. This issue is part of gender transformation. The author not only tells about the violence committed by Malom Wos to his wife named Irewa Onge, but also tells about the violence perpetrated by the security forces against Meage Aromba and other men in Papua (Herliany, 2015).

Isinga: Roman Papua is a novel by Dorothea Rosa Herliany who won the Kusala Sastra Khatulistiwa award in 2015 (<https://id.m.wikipedia.org/wiki.org>). Herliany is a writer from Angkatan 2000 who is very productive in producing literary works for various genres. Apart from being a novelist and short story writer, Herliany is also a poet (<http://encyclopedia.kemdikbud.go.id>).

Herliany has produced 24 books in the form of novels, short stories, folk tales, and poetry collections. Herliany received many awards at home and abroad; Best Poetry Book (1997), Best Author (2003), Khatulistiwa Literary Award (2006), Grant from Asialink and La

Trobe University (2000), Heinrich Boll Stiftung (2009), Deutscher Akademischer Austausch Dients (2013), and Poets of All Nations (2014) (2015, p. 210). Herliany was a journalist for *Sinar Harapan* daily and *Prospect* magazine. Herliany's activities are not only writing novels, short stories, folk tales and poetry, but also writing about social and cultural issues in print media. This has made Herliany able to raise various social issues into the literary works he produces. One of them is a novel with the title *Isinga: Roman Papua* (<http://encyclopedia.kemdikbud.go.id>)

The injustice of the system against women for several centuries gave birth to a women's movement in the 18th century. This women's movement is called feminism (Djayanegara, 2003). According to the KBBI Edisi Kelima (2017: 463) "feminism is a women's movement that demands full equality of rights between women and men." In line with Walters, "feminism according to the dictionary is someone who fights for women's rights" (2015: 2). Looking at the current situation, the process of women's awareness of their position and rights is that they can advance in various fields and social change (Anwar, 2009). Feminism is also a women's movement to end sexism, exploitation and oppression (Sharma, 2019). Many parties call for education about gender equality. The goal is to create justice for women and men in creating a just, safe, and free society from violence (Hurst, 2019).

Gender issues can be a forum for theoretical innovation, knowledge, methods, studies, and empirical research (Pearsea, 2018). Feminist theories are increasingly developing in society, so that in practice they can overcome various problems of gender inequality. The implementation of research and assessment of gender issues, the results can provide knowledge and insight for women who want to avoid gender oppression and subordination (Arivia and Subono, 2017).

Gender analysis can be used in novels that are full of gender issues. Texts that reflect gender inequality can be characterized by forms of gender marginalization, gender subordination, gender stereotypes (labeling), gender violence, and workload on gender (Fakih, 2013). Gender labeling on women often occurs in our society. This is detrimental to women as the subordinated sex, and gives birth to the term

gender stereotype (Mufidah, Basri and Solihah, 2021).

The forms of gender injustice in novels can be studied with feminist critique of gender analysis. This theory has the ability to examine and uncover various forms of system injustice (McFadden, 1997). Feminist theory is also used as an effort for everyone to avoid unfair system treatment (Hahna, 2013). At least we can know the forms of gender inequality that have occurred so far that have a bad impact on people's lives (Werner & friends, 2017). As women are always constrained by the patriarchal system and social environment that does not support their progress (Ucar, 2016).

Many people have researched *Isinga: Roman Papua* as a novel with the theme of gender issues in Papua. However, this novel also raises the issue of social transformation that causes suffering to the Papuan people. Researchers who have examined gender issues in this novel include: 1) Sunarsih and Triana (2020) who examine acts of violence against Papuan women through a feminist perspective, 2) Chaerannisa, Sastromiharjo, and Yulianeta (2019) who examine gender inequality through theoretical parameters. Moser about the inequality between the position of women and men in Papuan society. 3) Munster (2017) who examines women's problems with a feminist perspective, 4) Kasi (2017) who examines the image of Papuan women with feminist literary criticism, 5) Wardingsih (2017) who examines the existence of gender construction in Papuan society and families using a structural approach and analysis of gender construction, 6) Hardiningtyas (2016) which examines the resistance of Papuan women in fighting environmental injustice and ecological problems with a humanistic approach and ecofeminism theory, and 7) Wungo (2016) which examines the dual role of women in the novel *Isinga: Roman Papua* with using feminist literary criticism. Meanwhile, Kurniasari (2016) who examines local color forms in the novel *Isinga: Roman Papua* using local color analysis and novel intrinsic elements, and Arismaningtyas (2016) who examines the symptoms of code-mixed language in the novel *Isinga: Roman Papua* with a sociolinguistic approach.

Two other researchers studied the novel *Isinga: Roman Papua* with a sociological approach to literature. For example, Gusto (2016) examines

the social actions of the main character in the novel *Isinga: Roman Papua* using a sociological approach to literature, and Saputra (2016) examines the social values contained in the novel *Isinga: Roman Papua* using a literary sociology approach. Unlike the previous two researchers, the researcher conducted a study the novel *Isinga: Roman Papua* with feminist critique of gender analysis of social transformation. The background of the research problem is the novel *Isinga: Roman Papua* has text data that reflects the injustice by the system on women and men, and the image of patriarchy on women in Papua. The results of this study can be used by lecturers and students in prose-fiction studies courses, and can be used

METHODOLOGY

The data source for this research is a novel with the title *Isinga: Roman Papua* (2015) by Dorothea Rosa Herliany. This novel was the winner of the Kusala Sastra Khatulistiwa award in 2015. Herliany is a writer from the Class of 2000 who has written many novels, short stories, folklore, and poetry (<https://id.m.wikipedia.org/wiki>). The data of this research is the text of the novel in the form of oral and written. The data collection technique of this research used a documentation study. Documentation study conducted by researchers is to collect documents or written data from data sources that are related to this research. Documentation study data is basically in the form of writing, pictures, or works of a monumental nature (Sugiyono, 2014).

This study uses a qualitative descriptive design method. The data used in this research is the text of the novel. The characteristics of qualitative research are detailed data forms and in-depth, brief, concise, and clear data descriptions (Maleong, 2007). Descriptive qualitative research aims to describe accurate research data from spoken or written text data. (Fraenkel and Wallen, 2009). The purpose of the descriptive method in this research data source is to examine text data containing feminism that reflects gender inequality in social transformation. This study uses a qualitative data analysis technique from Miles and Huberman with a flow model (2014, p. 1). The process of data analysis technique activities with flow models has the aim of analyzing data with the work steps of

three simultaneous activity flows, namely data reduction activities, data presentation, and drawing conclusions/data verification.

Feminist literary criticism is a feminist theory that has its own footing in the field of literature. As a contemporary theory, feminist theory is present in several main literary approaches such as romantic, Marxist, formalistic, structuralist, and phenomenological (reader orientation). In practice, feminist criticism shows its own perspective in the main approaches to literature (Selden: 1998). Long before, there had never been any discussion and examples of feminist criticism associated with the theoretical framework of the aforementioned literary approach (Selden, Widdowson & Brooker, 2005, pp. 5-6).

The novel *Isinga: Roman Papua* should be introduced to the reader by using a structural study. The structural approach is the most appropriate literary approach to describe the intrinsic elements in a literary work. This approach is needed especially to determine the elements of the characters and characters (characterization) of the story before using another approach (Sumiyadi, 2021). Structural approach to examine the intrinsic elements in this study using the fictional theory of Robert Stanton. In this structural study, Stanton grouped the intrinsic elements into story facts, themes, and literary tools. The facts of the story (the factual structure of the story) consist of plot elements, characters (characters), and story settings. Literary tools consist of elements of title, point of view, symbolism, style, and irony (Stanton, 2012). The next step, the researcher examines this novel with the feminist theory of gender analysis of social transformation.

Studying novels with gender analysis, must first determine the characteristics of the practice of gender injustice. According to Fakhri (2003: 72) the characteristics of the practice of gender injustice can be manifested by 1) the occurrence of marginalization (economic impoverishment) against women, 2) the occurrence of subordination to one gender, generally to women, 3) negative labeling (stereotypes) against certain genders, 4) violence against certain genders 5) the existence of women's gender roles, namely managing the household, so many women bear more and longer domestic workloads.

The feminist critique of gender analysis of the novel *Isinga: Roman Papua* can use the following steps from Djajaneegara (2003: 51-53).

- a. The first step; after identifying one or several female characters in the novel, the researcher looks for the position of these female characters in society.
- b. Second step; examines other characters, especially male characters who are related to the female characters being studied.
- c. The last step; observe the attitude of the author of the novel we are studying.

RESULTS AND DISCUSSION

In the first step, the novel *Isinga: Roman Papua* is studied with a structural approach through the fictional theory of Robert Stanton (2012). In the next step, this novel is studied using feminism theory of social transformation gender analysis (Fakhri, 2013).

RESULTS

1. The Study of *Isinga* Novel: Romance of Papua with a Structural Approach

1.1 Story Facts/ Factual Structure of the Story

The story in the novel *Isinga: Roman Papua* has an advanced plot technique from the beginning to the end. Although in other parts the author uses the back-highlighting technique (backward). For example, Sister Wawuntu's story explains that Irewa actually has a twin brother named Jinggi Pigay. Irewa's mother, Mama Kame, gave birth to twin girls. One of them must be killed according to belief. Otherwise, it could cause big problems for the Megafu community. Sister Karolin, who helped with Mama Kame's delivery, took Jinggi as her son. The climax of this novel is when Irewa rejects yonim and must submit to customary provisions. Another climax, Meage chooses to go to the forest to forget Irewa and to calm the war between the Aitubu and Hobone tribes. The anticlimactic story of this novel is when Irewa continues to live her life as Malom's wife and Meage goes to the Netherlands to live with her adoptive parents, doctors Leon and Mama Lea.

The story of this novel has the strength of a female character named Irewa Ongge and a male character named Meage Aromba. In addition,

there is an antagonist named Malom Woss who becomes Irewa's husband. Malom's temperamental, selfish, and rude character has strengthened Irewa's character as a very good woman. Irewa is forced by Malom to be his wife. At first Irewa refuses, but finally submits to Malom's wishes who had kidnapped Irewa from his family. The customary rules requested by Malom forced Irewa to become a yonim (peacemaker) in the war between the Hobone tribe and the Aitubu tribe. Malom's bad temper as a husband has made Irewa an independent and steadfast person. Malom's act of abandoning Irewa and her children, made Irewa rise to become a forward-thinking woman. Since then, Irewa has been busy in social activities as a public health educator in Papua.

The novel *Isinga: Roman Papua* is set in the Megafu valley of Papua, Surabaya, Germany, and the Netherlands. This novel is set between 1971 and the 2000s. The social setting of this novel is in the form of a traditional society that has begun to be touched by modern culture. The entry of modern culture into Papua was brought by migrants who traded and developed infrastructure in Papua.

1.2 Theme

Based on the storyline, the novel *Isinga: Roman Papua* has a theme about gender issues and social transformation in Papua. The first theme with the background of the condition of Papuan women is imaged by a patriarchal culture that is detrimental to their position. For example, girls who are considered to provide financial benefits to their parents in the form of a customary property (pig) dowry. Irewa's position as a woman is also disadvantaged by being a yonim, so she does not marry the person she loves. As a wife, Irewa has to do gardening, find food in the forest, do household chores, give birth, breastfeed, raise children, provide clothes, buy kitchen utensils, and pay for the children's school fees with her sweat. The second theme is with the background of acts of violence perpetrated by security forces against Meage and a number of men in Papua because they are accused of being a movement against the government.

1.3 Literature Facilities

The novel under study is entitled *Isinga: Roman Papua*. This novel gives the word *isinga* from the Papuan language which means mother or

women (Herliany, 2015). Meanwhile, the roman Papua clause is the author's expression to describe the fate of women in Papua. They experience a fate that is subordinated to a patriarchal culture, so that Papuan women experience gender injustice.

The author of the novel *Isinga: Roman Papua* tells the story using a third person point of view. Herliany as the author of this novel, calls all the characters in the story by their names. This proves that Herliany does not act as the first or second character in this novel.

Herliany as the author of the novel *Isinga: Roman Papua* uses a lot of metaphors and hyperbole in this novel. Herliany uses a lot of metaphors to compare an object in nature as a human being. Meanwhile, hyperbole is widely used by Herliany to describe situations or events that are very tragic, sadistic, sad, or touching.

2. The Study of Isinga Novel: Romance of Papua with Gender Analysis of Social Transformation

This research focuses on issues of gender inequality and social transformation, as Fakihi (2003, pp. 165-167) argues which states "the gender transformation movement is more of a movement for the liberation of women and men from an unfair system, as well as a patriarchal image that women are passive, dependent and inferior."

The researcher reduced the text data in the novel *Isinga: Roman Papua*. The selected text data are then reviewed by gender analysis of social transformation. Some text data that reflect the injustice of the system on women and men, and the patriarchal image of Papuan women include the following.

1. "Police, who are they? They are not Hobonese or Aitubu people. They are not our enemy," Malom chimed in (p. 41).
2. The conversation turns to the Police. The police are considered not to have done anything. So the Hobonese didn't understand why the police shot the Aitubu people. The people of Aitubu also did not understand why the police killed the Hobones. Hobone and Aitubu both think, as Iko people, strong people, war must be fought with war, that's what has to happen. It has been done for hundreds of years from generation to generation. By the ancestors. Enemies and

opponents face each other. Arrow with arrow. They do not know rifles (p. 42).

3. Irewa had been informed beforehand by Mama Fos that she would be married off to Malom. Now, Irewa told mamaya herself about it more clearly. She cries and asks about Meage. Mama Kame couldn't answer because Meage was missing after the Great War. ... (p. 51).

4. The people who wore the green clothes set the houses on fire. Pigs and chickens are all shot. The people they met on the street, men, women and children, were all shot. ... (p. 104).

5. ... Please ask what caused the war. Urem tells again it is a matter of clothes. Koteka. Then there is the second problem, land. The army demanded forcibly the lands belonging to the residents in the Doken village. This is because the government has a transmigration program. Residents from outside the island of Papua were moved to Papua. After that the election problem. ... (pp. 106-107).

6. ... The cloth covering her face was removed by the woman. Meage was really shocked. Father Romanus! His face was very pale. He has become a corpse. Meage's chest looks like it's about to burst! His heart was crushed. Meage's body shook. The woman pointed out that there were traces of tight ties on Father Rumanus' right hand. There was a hit on his head. There was a bullet hole in his chest. And there is a knife stab mark in his stomach (p. 124).

7. Agarwood. Many people from outside the island come to Papua looking for agarwood. Among them they also came to the "town" of the Yar District. No one in the Hobone area knows that in their area there are trees that are expensive. ... (p. 145).

8. In the past, women were burdened with gardening, looking for food, doing various household chores, giving birth, breastfeeding and raising children. Now added more. Provide clothes, buy kitchen utensils, and pay school fees. Irewa saved the little money well. He must be good at managing money (p. 149).

9. Agarwood. Boat. Market. The three of them caused the Yar District to become even busier. ... (p. 150).

10. Farandus is still moving from one place to another. Meage actually sensed that there were

people with somewhat odd behavior watching him. Meage is alert. ... (p. 162).

11. "Son, listen to Mama pu (has) a story. Mama's life is hard right now. Sago trees are cut down for oil palm. Tarada (taka da) groceries again. Mama tara (cannot) make sago balls for the family. Mama tara can make another traditional party. Tarada is a material for making clothes for traditional dances, making noken, and weaving. We people (us + people) don't eat palm oil, don't we? (p. 163).

12. In those years there was an unsafe situation in Indonesia. The government is too active to build and build. Many of them harm farmers and workers. ... (pp. 165-166).

13. Another security guard is angry with Meage because he clearly stands up for the interests of mothers who have experienced injustice. Finally, when put together, there are many kinds of bad actions that have been experienced by Meage. Dragged. Slapped. Beaten. Kick. Not fed for days. At gunpoint. Soaked. Burned. He clamped his fingers, using some of the tools that were available at the time. ... (p. 169).

DISCUSSION

On page 41 there is a text data read: "Police, who they are? They are not Hobone people or Aitubu people. They are not our enemies, "Malom replied. ... This text was held by Malon at the Hobone Community Meeting of the actions of police intervention that they did not understand. In addition, the police acted arbitrarily and sadistic to the community in the Megafu Valley. This text shows a system injustice in the form of oppression on the Hobone and Aitubu communities. Meanwhile, they don't understand state law.

On page 42 there is text data read:

... So, Hobone people don't understand why the police shot the Aitubu people. Oran-Aitubu people also don't understand why the police killed Hobone people. Hobone and Aitubu both argue, as Iko, strong people, war must be resisted with war, that's what must happen. Hundreds of years have been carried out by generation. By the ancestors. Enemies and opponents face each other. Arrow with an arrow. They don't know the rifle.

The text above explains that for centuries the megafu valley community, it does not recognize

the law wrong or correct when facing the tribal issue. If there is no agreement between Kedu tribes, then the exit is fighting. The war tools that they are known are only arrows and arcs. However, the police in anticipation of security in Papua acted sporadically using rifles. This text shows an unfair treatment in the form of oppression by the system in the Honone and Aitubu communities.

On page 52 there is text data read:

"Mama said women could reject the man he didn't love?"

"That is right?"

"Why do I now have to marry Malom?"

"Because this decision from all Yowi houses in Aitubu and Hobone. Those who decide so. So this decision everyone in Megafu, "he said.

Dialogue above shows an injustice of customary law on women. The injustice experienced by the Irewa because he could not refuse a match with a man he did not love. The Irewa must be Yonim for a peaceful interpreter of the war between tribes.

On 104 there is text data read: People who wear green clothes burn houses. Pigs and chickens are all shot. People who were found on the road, male, female and children, were all shot. ... The text above shows a system injustice in the form of oppression in the community in the Megafu Valley.

On page 106-107 there is text data read:

... Silak asks what causes the war. Urem told the original story of clothing. Koteka. Then there is a second problem, land. The army asked for a forced land owned by residents at Dokukungan Doken. That is because the government has a transmigration program. Residents from outside the island of Papua are moved to Papua. After that the election problem. ...

The text above shows injustice in the form of oppression by security forces to the Doken community. In addition, a large loss was also felt by the document society from the impact of sago forest land acquisition for the transmigration program. They began to lose the sago forest which became a source of staple food. At present, the land is replaced with oil palm by transmigrants.

On page 124 there is text data that read:

The cloth covering her face was removed by the woman. Meage was really shocked. Father Romanus! His face was very pale. He has become a corpse. Meage's chest looks like it's about to burst! His heart was crushed. Meage's body shook. The woman pointed out that there were traces of tight ties on Father Rumanus' right hand. There was a hit on his head. There was a bullet hole in his chest. And there was a knife stab in his stomach.

The text data above shows an oppression in the form of violence by the police which caused Father Rumanus to die.

On page 145 there is text data that read:

Agarwood. Many people from outside the island come to Papua looking for agarwood. Among them they also came to the "town" of the Yar District. No one in the Hobone area knows that in their area there are trees that are expensive.

This text data shows a form of exploitation of natural resources in Papua by the system. Gaharu trees are targeted by entrepreneurs outside Papua because of their economic value. Gaharu logging is often done illegally. This text data shows injustice in the form of deprivation of natural wealth and the weakening of the Papuan people's economy.

On page 149 there is text data that read:

In the past, women were burdened with gardening, looking for food, doing various household chores, giving birth, breastfeeding and raising children. Now added more. Provide clothes, buy kitchen utensils, and pay school fees. ...

The text data above shows a gender inequality in the form of gender roles by patriarchal culture. Women in Papua are socially constructed that Papuan women are obliged to do work according to adat.

On page 150 there is text data that reads: Agarwood. Boat. Market. The three of them caused the Yar District to become even busier. ... The data of this text reflects the roots of injustice in the Papuan people. Gaharu is Papua's natural wealth which has high economic value. Many Papuans do not know. Then the immigrants competed for profit. The migrants gave birth to a new social order in Papua by

establishing markets. However, their efforts to enrich themselves have damaged the social and cultural aspects of Papua which should be respected and protected.

On page 162, there is text data that reads: Farandus is still moving from one place to another. Meage actually sensed that there were people with somewhat odd behavior watching him. Meage is alert. This text data shows that Meage's life is often at stake, including while playing music.

On page 163, there is text data that reads:

"Son, listen to Mama pu (has) a story. Mama's life is hard right now. Sago trees are cut down for oil palm. Tarada (taka da) groceries again. Mama tara (cannot) make sago balls for the family. Mama tara can make another traditional party. Tarada is a material for making clothes for traditional dances, making noken, and weaving. We people (us + people) don't eat palm oil, don't we?"

The text data above is a sad expression of a mother in the current condition of Papua. The nature is very worrying, since the government implemented a policy of oil palm as a substitute for sago palms. Meanwhile, sago is the staple food of the Papuan people that cannot be replaced with other foodstuffs.

On page 166, there is text data that reads:

In those years, there was an unsafe situation in Indonesia. The government is too active to build and build. Many of them harm farmers and workers. Then came groups of volunteers who defended the interests of the small people. ...

The text data above shows the unsafe situation in Papua since massive infrastructure development was implemented in Papua. The impact of this development has caused misery to the people of Papua.

On page 169, there is text data that reads:

Another security guard is angry with Meage because he clearly stands up for the interests of mothers who have experienced injustice. Finally, when put together, there are many kinds of bad actions that have been experienced by Meage. Dragged. Slapped. Beaten. Kick. Not fed for days. At gunpoint. Soaked. Burned. He clamped his fingers, using some of the tools that were available at the time. ...

Meage was always suspected of being the Iron Ax group by the security forces. He often gets rough treatment from them. The text data above shows an injustice towards Meage by the security forces in Papua.

The text data above clearly shows a picture of the injustice of the system on women and men in Papua. The implementation of the system and development which on the one hand supports government programs, but on the other hand harms the Papuan people. For example, arbitrary actions by security forces against the Papuan people and social changes that erode the cultural values of the Papuan people. The image of patriarchy is also still attached to Papuan women. The feminist perspective calls this a gender bias that is detrimental to women. For example, a woman who is determined to be a yonim (peacemaker), is then forced to marry a man she does not love. Women in Papua are burdened with quite heavy domestic obligations such as having to do gardening, looking for food for children and husbands, doing various housework, breastfeeding, raising children, and having to give birth to many baby boys for war capital. Meanwhile, the obligation of men in Papua is only to hunt and fight.

The solution to the gender problem in Papua is to fight with the feminist movement for gender transformation towards social transformation. Like the current feminist movement, the direction of its struggle has shifted. Gender transformation towards social transformation has the aim of liberating women and men from the injustice of the system (Fakih, 2013). The increasingly complex social problems in Papua are also part of the struggle for the feminist movement for gender transformation, one of which is the novel *Isinga: Roman Papua* as done by Dorothea Rosa Herliany.

CONCLUSION

Based on the results of a feminist study on gender analysis of social transformation in the novel *Isinga: Roman Papua* by Dorothea Rosa Herliany, it was found that text data reflected the condition of gender inequality by the system. This unfair treatment is reflected in the form of pressure, terror, threats, punishment, deprivation, and violence against women and men in Papua. The injustice referred to in this novel is gender inequality caused by social

transformation (Fakih, 2013), in addition to the patriarchal image attached to Papuan women. Voicing the conditions that occur in Papua as in a novel is considered a form of feminist struggle. Therefore, the author of the novel *Isinga: Roman Papua*, namely Dorothea Rosa Herliany, is considered a feminist. This novel is a testament to the struggle of the feminist movement in Indonesia. Observing the problems above, the researcher gives suggestions for the direction of the struggle for feminism in Indonesia is to begin to reveal the broad problems of feminism. In a sense, the struggle of feminism is not only to liberate women, but to liberate women and men from the injustice of the system. The results of this study can be used by lecturers and students in prose-fiction study courses, and can be used as reference material by other researchers.

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