

# Gender Representation in the Novel Raumanen by Marianne Katoppo

Anugrah Sari<sup>1</sup>, Ikhwan, M Said<sup>2</sup>, Inriati Lewa<sup>3</sup>

<sup>123</sup>Hasanuddin University, Makassar

<sup>1</sup>saria20f@students.unhas.ac.id

<sup>2</sup>ikhwan.said@unhas.ac.id

<sup>3</sup>inriati.lewa@unhas.ac.id

## ABSTRACT

In this study, the researcher focused on examining gender representation in the novel Raumanen. This study aims to find the forms of gender inequality contained in the novel Raumanen. The technique used in collecting the required data is the note-taking technique and refers to Mansour Fakih's gender theory which categorizes five forms of gender inequality, namely marginalization, subordination, stereotypes, violence, and workload. This study uses a qualitative descriptive method to reveal the problems this study by utilizing qualitative data that produces descriptive data. Data collection techniques in this study are divided into 4 namely (1) Identifying data, (2) Classifying data, (3) Analyzing data, and (4) Summarizing data. Based on the existing data, it was found that there are two categories of gender inequality contained in Raumanen's novel, namely Subordination and Stereotype.

**Keywords:** Gender Representation, Novel, Raumanen

## Introduction

Women are the creatures who are the centre of the attention of many people so their figure is widely discussed in the community. Women are one of the objects of conversation because women are considered weak creatures who always need a male figure in every step they take. Until now, many still think that women are social beings who always need men and are unable to be equal to a man. However, this assumption is not always accepted by women. Women can become independent beings and can be equal to men, especially in the field of work. The gender shock that also occurs in Indonesia and other countries is the result of the women's movement (Katubi, 2004:37). The presence of this perception makes the formation of a representation of the figure of women in society.

Representations are formed by and for society on social influences that aim to explore and reproduce a discourse. Today, each discourse will present a different representation, depending on how the local community reconstructs it. The discourse that is currently being widely discussed is gender representation.

In today's era, the word "gender" is often found. Gender issues become an important agenda for all parties, because the reality of gender differences that have implications for differences in status, roles, and responsibilities between men and women often creates what is called gender inequality (Mulyadi, 2016:151). Gender is a character that is pinned on men and women in terms of values and behavior.

Gender itself is formed because of social and cultural influences. Please note that gender and gender are different things. Gender is a biological element inherent in men and women that cannot be exchanged, while gender is a social and cultural trait that is not a provision of the Creator or human nature. Therefore, many speculations say that women are more emotional, while men are more rational. However, this is not always true. Fakih in Darma (2009:167) states that traits such as motherhood, gentleness, beauty, and emotionality are traits found in women, while strong, mighty, manly, and rational traits are traits found in men. The characteristics are not absolute, so they may be interchangeable. This means that men can be gentle, motherly, and emotional, while women can be strong, mighty, and rational. Gender can change at any time over time and is not natural, but is

shaped by a culture that places men and women into masculine and feminine.

Through the terms used daily, discrimination is often found between women and men. Pasaribu (2019:42) explains that there is gender inequality that occurs in BKKBN public service advertisements. The advertisement shows women as figures who have to take care of the household and take care of children, while men are not depicted as such figures.

Other studies also show the phenomenon of gender in literary works such as novels. In novel literature, it has been found that women are objects in the story. Ulfah (2020:43) has revealed the practice of trafficking in women in the novel by Remy Silado, entitled *Mimi lan Mintuna*. In the novel, various gender inequalities make women the object of violence, sexual objects, economic marginalization, and the formation of stereotypes of women as easily controlled creatures.

Women as objects of violence are also discussed in Hasanah's research (2016: 109) which says that violence and discrimination against women are still a hot issue to be discussed and discussed at the national level and even at the international level. Therefore, researchers are interested in analyzing gender issues, which so far have mostly been associated with women and ignored men, while gender applies to both. Yonata (2020:13-14) states that according to UNESCO (2015), equality is achieved when men and women enjoy the same status and have the same opportunities in exercising their rights as human beings and contributing to political, economic, and social and social developments. culture. This is believed to be able to show gender identity in society, both women and men.

Understanding of gender as mentioned in previous studies is often identified with women. Women are exploited through more intellectual and well-packaged ways, such as in the discourses expressed in the mass media (Zamzuardi and Syahrul, 2019:38). Not only that, one of the reasons for the presence of an understanding of the position and role of women today is based on the proliferation of literary works which discuss gender issues (Sabakti, 2020:116). This gender role represents a person's personality, both male

and female, which is attached to each of them and is formed from the interaction and socialization process so that this gender can change along with a person's development process.

The representation of gender circulating in the community cannot be limited due to differences in mindset regarding the issue of gender itself. Even today, people who work as writers pour gender issues into the works they create, one of which is in literary novels. Suraiya (2016: 50) states that many literary works have depicted the position of women so that women began to rise to question and challenge the dominance and injustice that occurred in the patriarchal system. It is undeniable that the writings contained in literary works will influence the readers so that they can provide a representation of it. Not only that, there are quite a number of literary works that contain political messages or other propaganda which are no less valuable as quality literary works (Anwar, 1995:68). The public can also see the novel as a linguistic communication effort because the novel text communicates the story using language so that the novel text can be analyzed as an act of language (Hoed, 1992: 7). Therefore, the representation of gender in the novel which closely discusses the position between men and women is interesting to study.

Many researches on gender representation have been carried out, but specifically previous research such as the Pasaribu (2019:42) and Ulfah (2020:43) research did not analyze gender issues related to ethnicity and culture believed by the local community. Therefore, this research is different from previous research because it has different objects of study with different story genres. Through this research, by analyzing the gender discourse contained in the novel *Raumanen*, it will be known what special representations are contained in it.

This study analyzes the text in the novel that focuses on gender issues. The novel analyzed is entitled *Raumanen* by Marianne Katoppo. The novel *Raumanen* by Katoppo (2018) tells the story of female characters named *Raumanen* or who are called *Manen* and *Monang* who play male characters in the story. *Manen* is a beautiful, independent, Manado-blooded woman who is active in campus organizations. He then meets *Monang*, a Batak man who is also active in campus

organizations but likes to spread charm to all the beautiful women he meets. Manen is tempted by Monang's charm and believes in his promises that Monang will make Manen happy. However, Monang's words did not bear fruit. After what they did, namely having sex outside of marriage, they were even forbidden to continue their relationship to a more serious stage because of ethnic and cultural differences which were opposed by the Monang family.

The Monang family believes that Batak people can only have family relations with their descendants. Conflicts began to emerge and the discourse contained in the novel could not be separated from the issue of gender which highlighted the roles of men and women. One of the discourses that represent gender issues in the novel *Raumanen* is as follows.

You know, *Raumanen*, sometimes I get really jealous at how much freedom is given to you, to your brothers and sisters. Your parents are so broad-minded, so open-minded. Your brothers were given the freedom to marry girls from other tribes. I actually wanted to be a pilot. However, my parents asked me to become an architect, because they said the job was safer, and also that way it would be easier to help my parents and siblings." Monang took a deep breath. "And since I graduated as an architect two years ago, my mother has always offered me candidates. I was told to get married as soon as possible, so that Mother could pet her grandchildren.... I feel like I don't have a life of my own, but my existence is only for the fulfillment of my parents' dreams."

"Is *Loce* also one of your mother's candidates?" Manen asked.

Monang laughed, but his tone was not happy. "Ah, *Raumanen*! You are so stupid.... The candidates suggested by my mother were always Batak girls who were the most suitable according to custom..." He let go of Manen's hand, then he lit a cigarette. (Katoppo, 2019:39)

In the quote above, Monang as a male character in the novel makes it clear that his family does not approve of inter-ethnic relations, especially Monang's mother. The Batak tribe can only marry the Batak tribe itself, not with other tribes. Marrying a different ethnic group would be considered a

violation of applicable customs and could be ostracized from their own family. This shows the gender inequality that occurs in women who are not treated fairly in society in terms of inter-ethnic marriages. However, in the quote, gender inequality also occurs in male characters who do not get the freedom to do things they want because of the limitations of a mother for her son.

Based on the description, it can be said that the novel *Raumanen* has features and is different from other novels. This novel does not only discuss the social life of the community but also discusses the differences in ethnicity and culture of the characters. This novel provides many lessons to the reader who is absorbed in the discourse of social messages and values. The quote also clearly describes gender roles, so it is very interesting to study. The novel *Raumanen* was chosen as a study of gender analysis because this novel does not only discuss the love story between characters but closely discusses gender issues that intersect with differences in ethnicity and culture so that many gender issues are presented in the novel. Not only that, but gender issues are also packaged in dialogues between figures related to the social life of the community.

The novel entitled *Raumanen* is analyzed to reveal how the forms of gender inequality contained in the novel *Raumanen* will certainly contribute to the readers regarding the representation of gender contained in the text, especially in the novel *Raumanen*.

The form of gender inequality is analyzed to see which side is the victim in the story. Forms of gender inequality can be manifested in various forms, namely marginalization or the process of economic impoverishment, the subordination or subordination of someone or the assumption of being unimportant in political decisions and so on, the formation of stereotypes or negative labelling, violence, to excessive workloads (Fakih, 1996:12). Knowing the form of gender inequality will provide an overview of where the injustices that occur in a society that places men and women in certain positions come from. It can be seen that the initial knowledge and the results of the initial review, that there are several reasons for the emergence of gender inequality in *Raumanen*'s novel. However, all of these things have not been confirmed, so this research needs to be done.

## Research method

### Types of research

This research is a qualitative type of research using a descriptive method (Sumarni et al., 2019; Iswary et al., 2022). Qualitative research aims to interpret the object under study using various methods and carried out in a scientific setting. The role of the researcher becomes very important, namely to make a description of the phenomenon according to the context (Muhammad, 2011).

This study uses descriptive methods to describe the qualitative data obtained and to produce descriptive data. This type of qualitative research aims to describe how the forms of gender inequality contained in the novel Raumanen were analyzed using Mansour Fakhri's gender theory.

### Data Sources and Types

The data source used in this research is the novel Raumanen. The novel Raumanen consists of 10 chapters with a total of 160 pages. This novel was published by the publisher Grasindo in 2018. In the novel, there are gender texts that are used as primary data. The novel Raumanen was chosen because in the novel there is a discourse that shows the social and cultural practices of the local community that present gender discourse in the text. The secondary data comes from several books, journals, articles, and so on. The type of data in this study is data in the form of text quoted in the novel Raumanen.

### Data collection technique

Data collection in the field is certainly related to data mining techniques and is also related to sources and types of data, at least the data sources in qualitative research are words and actions (Rijali, 2018). The technique used in the data collection process is note-taking. The listening method with the note-taking technique is important to collect the data needed in research such as data in the form of words, clauses, and sentences (Djunuhi, 2020:177). The term listens in this case is not only about the use of spoken language, but also the use of written language, including the note-taking technique (Mahsun 2017:91). The listening method is a method used in providing data by listening to the use of language, then

the qualitative data found are presented in the form of descriptions or descriptions of what has been listened to, and this evidence is presented in the research report (Mahsun, 2014: 242). -245). The text that is listened to is a text that contains gender issues for both women and men contained in the novel, then a note-taking technique is used which has been used as data material in this study. In the data source, namely the novel Raumanen, discourses containing gender issues have been collected, so that many and varied data are found.

### Data analysis technique

The technique used in analyzing the data in this study is divided into four, (1) Identifying the data, at this stage the identification of data that has been previously recorded at the time of data collection is carried out. The data are many and varied, then categorized according to the purpose of this study, (2) Classifying the data, at this stage sorting, simplification, and summarizing the data are carried out. Then the data collected is categorized into studies that are relevant to the research. In this case, the data are arranged systematically in tables before being analyzed using Mansour Fakhri's gender theory. Therefore, the data that has been classified provides regularity and is more systematic by providing a code for the division of categories of gender discourse presented, (3) Analyzing the data, at this stage the presentation of the data that has been found in the data classification stage is carried out systematically so that it is easy to conclude. from existing data. The gender discourse that has been presented in tabular form is then explained in the form of narrative text by applying Mansour Fakhri's theory to find forms of gender inequality in Raumanen's novel. Mansour Fakhri's theory analyzes the data by paying attention to how men and women are presented in the text which ultimately reveals the form of gender inequality in the text, whether it includes marginalization, subordination, stereotyping, violence, or excessive workload, and (4) Concluding the data, in this stage is the final process carried out, namely interpreting the results of data identification, data classification, and data analysis, to produce conclusions from all the data obtained. Thus, the formulation of the problem in this research is fully answered,

namely knowing the forms of gender inequality contained in the novel *Raumanen*.

## Results

The forms of gender inequality in the novel *Raumanen* have been analyzed using Mansour Fakih's gender theory. There are five gender categories proposed by Mansour Fakih, but from the research that has been done, it is found that there are two forms of gender inequality in *Raumanen's* novel, namely subordination and stereotypes, which are detailed in the following table.

Table: Forms of gender inequality in the novel *Raumanen*

Forms of Gender Inequality	Quote
Marginalization	-
Subordination	2
Stereotypes	3
Violence	-
Workload	-

In table 4.2 it can be concluded that of the five gender categories proposed by Mansour Fakih, there are two gender categories found in *Raumanen's* novel, namely subordination and stereotypes. There is no marginalization, violence, and excessive workload in *Raumanen's* novel, so it can be said that the female novelist, Marianne Katoppo, does not highlight the side of economic poverty, violence on one side, and the excessive workload that must be borne by one of the sexes. sex. Instead, it emphasizes more on negative labelling that occurs in society as evidenced by the number of stereotypical quotes that are present in *Raumanen's* novel, which is more than subordinated quotes.

## Discussion

### a. Subordination

#### Quote (1)

"You know Laung and I had known each other for years before we got married. And after getting married, they had to wait five years before Priscilla was born. At that time I was 36 years old, and according to the doctor's opinion I should never give birth again. In fact,

a Batak man really expects a son. Without a son, he will disappear from the family tree."

The quote above is included in the form of subordination that occurs to men. This subordination occurs to men who do not produce male offspring in the family tree. Quote "In fact, a Batak man expects a son. Without a son, he will be lost from the family tree" indicating that a husband who does not provide a male offspring in the family will be marginalized from his own family.

The prevailing values in the Batak tribe have separated gender roles between men and women. From this quote, men are expected to be more present than women. Determining gender is not the will of man but from his creator, so that the male side is not naturally subordinated to his own family for what is not his will.

#### Quotes (2)

"For Laung himself, this is not a problem. If he was too concerned with custom, of course he would not have taken me, a foreign woman, as his wife. Child or not, our love is still precious. But from his family... I've heard several times about the suggestion that a Caucasian woman should be divorced who can't have any more sons after all." Sadness shrouded his big green eyes for a moment. His voice trembled. "If Laung wasn't so strong in character... I really don't know what would have happened, Manen."

The quote above shows the form of subordination that occurs to a woman. This subordination occurs to women who marry Batak men, then do not give birth to men. The quote "But from her family... I have heard several times about the suggestion that Caucasian women should be divorced who can't have any more sons" indicates that women who do not give birth to men will have a lower view of others on things that are not male. his will. Pregnant and giving birth to children of a certain gender is the will of the creator that cannot be regulated by humans.

In addition, the Batak people oblige every family to marry a tribe similar to them, this is indicated by the quote "If he is too concerned with customs, of course he will not take me, a foreign woman, as his wife". The quote shows that for a man who holds fast to his custom,

then the man will not marry another woman other than from the same tribe.

Therefore, the view as in the quote above will continue as long as people still choose one gender which is better. This is what causes subordination in society to certain genders that do not happen against their will.

#### b. Stereotypes

##### Quote (3)

....

Tagor, Manen's neighbor who had taught him the Toba Batak language, joked, "If you still want to be our man, just marry me! I was born and raised in Jakarta, so I'm not as old-fashioned as the village people... Besides, I've loved you since you were nine years old, Manen."

The quote above refers to the stereotypes that occur in people living in rural areas. People who live in villages will be given a negative label, namely "kolot" which means ancient or not modern. The old-fashioned stereotype exists because of the quote from Tagor, "... I was born and raised in Jakarta, so I am not as old-fashioned as the village people...". The quote represents that the people who live in the village have old-fashioned thoughts. The adjective phrase "not as old-fashioned" indicates that Tagor gives a negative label to people who live in the village and still maintain their ancestral values. In contrast to Tagor, who was born and raised in Jakarta, of course, he has come into contact with various cultures, so he has different views in dealing with matters related to culture.

Therefore, Tagor considers himself to be more modern because he can accept existing cultural differences, while people who do not accept traditional differences are considered old-fashioned. This is what creates stereotypes in society that should not happen just because of cultural differences that are embraced by each individual.

##### Quote (4)

"For Laung himself, this is not a problem. If he was too concerned with custom, of course he would not have taken me, a foreign woman, as his wife. Child or not, our love is still precious. But from his family... I've heard several times about the suggestion that a Caucasian woman should be divorced who can't have any more sons after all."

The quote above is included in the form of stereotypes that occur to women outside the Batak tribe. Women who do not adhere to Batak culture and will marry Batak men will be considered foreign by Batak customs. This stereotype is evidenced by Norah's quote, "For Laung himself, this is not a problem. If he is too concerned with customs, of course he will not take me, a foreign woman, as his wife". The noun phrase "a foreign woman" will get a negative label from society because it is not able to meet the standards of that society. This quote was broken by Norah's husband, who accepts Norah as she is, but is different from her family.

The quote above shows a form of stereotype that occurs to women who do not give birth to men in the Batak tribe. For a wife who marries the Batak tribe, it is obligatory to give male offspring, so as not to get the wrong opinion from other people, especially the male family. This stereotype is evidenced by the quote "But from her family... I have heard several times that I have heard the suggestion that Caucasian women should be divorced who can't have any more sons." The quote shows that women get negative views from others because they do not provide male offspring in their families.

Therefore, Norah is considered a stranger because she cannot fulfill the wishes of a group of people. This is what creates stereotypes in society that should not happen just because the needs of one particular group are not fulfilled.

##### Quotes (5)

....

"In America, it doesn't matter," Norah said, taking a deep breath. "Here, I always get the impression that I am a cougar in the judgment of others!"

The quote above shows the stereotype that occurs to women who go out at night without being accompanied by a man. For women who go out at night will get a negative label from society as evidenced by the quote "Here, I always get the impression that I am a cougar in the judgment of others!". The adjective phrase "cougar" shows how society will give this label to women who are still active at night without being accompanied by a man. A cougar according to the KBBI is a middle-aged woman who likes to have fun with young people.

## Conclusion

Based on the results and discussion, it can be concluded that there is a gender representation in the novel *Raumanen*. There is a form of gender inequality in the novel *Raumanen*. Four data are included in the representation of gender contained in the novel *Raumanen*. Of the five gender categories proposed by Mansour Fakhri, two forms of gender inequality have been found in *Raumanen's* novel, namely subordination and stereotypes. Subordination with two quotes and stereotypes with three quotes, so it can be said that the author of the novel *Raumanen* emphasizes the form of negative labelling that occurs due to the socio-cultural influence of the local community.

It can be seen that the gender relations that occur in the novel *Raumanen* are still found to be inequitable between men and women. The existence of this inequality cannot be separated from the socio-cultural influence which is still very strongly embraced by one party, so gender equality has not been created in this *Raumanen* novel.

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