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RIZKAN¹, ETRIYANTO ARMAN²

^{1,2} University of Andalas

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THE MECHANISM OF MASCULINIZATION: MALES IN PAPUA OUTBACK IN NOVEL "ISINGA" WORK OF DOROTHEA ROSA HERLIANY (REVIEW BY ANTHROPOLOGY OF LETTER)

RIZKAN ^{1*}, ETRIYANTO ARMAN ²

^{1,2}University of Andalas

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Abstract. Novel "Isinga" is a novel that tells about the life of Papua Meage and Irewa, who live in rural areas. One of the cultural elements in this novel is the mechanism of masculinity in Papua inland areas, precisely in the Village Aitubu placed amidst Mountains Megafu. To develop as men in Papua, they must undergo several stages or processions. Among other things, Wit ceremony, the ceremony for the boys when they were aged nine or ten years, is a must to be performed. The ceremony is carried out with the aim stating that a child has entered the stage of maturity. After undergoing Wit ceremony, boys in Aitubu Muruwal will perform the ceremony. After implementation of this ceremony, a person is declared male in Aitubu. After the completion of these ceremonies, the Papuan men should get married and start doing the job as men, including hunting, fighting, and harvesting the open land. Based on the study of literary anthropology, we found that in Papua or rather in the village of Aitubu, man is central to people's lives, because they serve as a hunter and warrior, because in rural areas of Papua, the wars between villages are still very frequent. Meanwhile, women spend their time caring for children, serving their husbands and catering to all kitchen needs. Mechanism of masculinity in this study will be directed to anything that has to do with the process of becoming a man, including the work and daily tasks performed by Papuan men. Novel "Isinga" is actually the novel that gives instruction to women of Papua who are not constantly constrained by the will of man. That is, there is the concept of feminism in this novel. However, this article is directed towards studies on the mechanism of masculinity in Papua. It aims to explain why the author teaches the concept feminism to the readers. In addition, through this study, we will reveal the reasons and factors that lead to Papuan women being subservient to men. Through the analysis, it was found that the people of Papua have very strong beliefs against things that are unusual, odorless ancestors and the supernatural. Because in ancient times, the ancestors of Papua had inherited the concept of subordination of women to men and that the importance of men in public life makes the faith or culture to continue. At first glance, through this novel we also can see that, the law of the jungle and sexual concepts regarding animals sufficiently developed among the people of Papua. On the other hand, we can also learn the concept of unity and the importance of maintaining the unity between the Papuan people as narrated in the novel "Isinga".

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INTRODUCTION

According to Riant (2011, p. 6), anthropological literature is an analysis of the literature that contains elements of anthropology. In this connection, clear literary works occupy a dominant position, contrary to the elements of anthropology as a complement. Although the discipline of anthropology is very broad, there is limited literature on the relation with the cultural elements that exist in the literature. Literary anthropology is a branch of literature that examines the culture contained in the literary works. That is, there are certain specifications to choose a novel that will be studied using anthropological literature. The

novel must contain certain cultural elements that exist in a society.

Novel that will be studied in this paper is titled as "Isinga" Work of Dorothea Rosa Herliany. Isinga comes from Papua, which means mother. Opponent of the mother is the father, who is a man among men who have married. Through reading about total liability, it was found that the novel explains the concept of feminism, which aims to encourage the readers to be free from the restraints of men.

Based on the problems above, this paper will examine the

*Corresponding author: Rizkan
E-mail: rizkanhz945@gmail.com

mechanism of the male masculinity in Papua narrated in the novel, and found among men in the village of Aitubu. This is done on the basis of addressing the reasons why the author would like to evoke the spirit of feminism among Mothers in Papua. That is, there are indications that the women of Papua are under pressure in various facets of life with her people. Thus, this paper will discuss what things make Papuan men to be in the upper strata in the lives of the people of Papua. In order to study more perfectly and without any overlap, this paper will use the concept of Thesis-antithesis-SYNTHESIS, i.e., from the things that are general conclusions are drawn that are more specialized or specific. Study will be conducted around more general points and the masculinity mechanism followed by the people of Papua alias stage at which a person is said to be a man in Papua will be discussed. Later, descriptions will be made for the matters relating to the status, occupation, task functions, powers and daily routine of Papuan men, in order to strengthen data and analytical results.

Based on the problems that will be studied in this novel, we will find a variety of benefits. Among other things, knowing the culture that is developed in Papua, the status of men and women in Papua, Papua community lifestyle and livelihood adopted by various people of Papua will be highlighted. As we know, Papua is a region that is lacking in the exposure by the media. Through this study we will discover interesting things contained in Papua culture, especially the background contained in the novel about the Village of Megafu Aitubu Mountains.

This paper is very unique and important to be done, since a similar analysis has never been done by anyone (Kastana, 2014). ISINGA novel is fairly new, so the information contained in it is very important to know. It is emphasized that the culture of Papua are very rare and little information is known about the area or culture.

DATA ANALYSIS

The method used in assessing novel "Isinga" is a descriptive qualitative method. Moleong (2013, p. 11) states that the data obtained in the method of qualitative description is in the form of words, pictures, and not numbers. In this study, researchers are also using triangulation methods, discussion of the supervisor that aims to help check validity of the data to be assessed (Arikunto, 2010). The strategy of this research is to study literature.

A literature study is a research technique that collects the data and good information from books, magazines, and other written sources. There was also the problem that was analyzed using analytical theory used in the theory of socialist feminism. The data in this study are texts that contain aspects of masculinity (male gender aspect) in the novel "Isinga" (Herliany, 2015). The data collected mainly in the form of words and sentences have more meaning than just the number or frequency. In this case, the

data will be disclosed in the form of descriptions and conversations in the novel "Isinga" by Dorothea Rosa Herliany.

DISCUSSION

Novel Isinga was adapted directly from the language of Papua, the mother. Novel written by Dorothea Rosa Herliany (DRH) tells about the life of the rural population of Papua, who live in the Valley Piriom Mountains Megafu (DRH, 2014, p. 2). Megafu mountains is a hilly area that has many valleys, because in the valleys or on the hills, the public can make colonies in the form of a village or township. In this novel, the village that became the main background is Aitubu village. Whereas, for supporting a dominant background is Hobone village.

People who underwent masculinization narrated in the form of a series of cultural activities in this novel that are as follows:

Meage

Meage is a child who is told to undergo stages of maturity in the novel "Isinga". Meage appears in the novel when she was nine and was involved in the ceremony of "Wit", in the beginning of the ceremony for the men of Papua who can be said to be adults. Furthermore, narrated Meage follows the ceremony "Murawal" as the introduction ceremony with the ancestors or predecessors in Papua (Papuan community based beliefs).

In this novel, narrated Meage establishes love with Irewa (female main character in the novel). They love each other and their relationship continues until the procession application. However, Irewa was not menstruating (in indigenous Papua, non-menstruating women were not allowed to marry or have sexual intercourse), then their marriage should be postponed until Irewa menstruates. In the end, Irewa finds herself in a state of menstruation. Her family gets aware and immediately holds a ceremony of menstruation for Irewa (DRH, 2014, p. 45).

After a ceremony was held for Irewa's menstruation, suddenly one night Irewa was kidnapped by Malom, who came from the village Hobone. Hobone and Aitubu village are two villages that were often at war. Not long of the other day of Irewa's kidnapping incident, there was a battle between the two villages. Many young people from Hobone died during the war. On the other hand, many youngsters from Aitubu died at the same time, because the police came to know about the two warring villages. Youth and men in Aitubu who were outside the house were all shot by the police.

In the village of Hobone, people talked and came to settle terms with the village of Aitubu, provided Irewa (derived from Aitubu) will serve as YONIME, the conciliator of village fight (DRH: 2014, p. 123). As yonime, Irewa must marry Malom², finally, shipwrecking Meage-Irewa relationship.

Malom

Malom is a man of Hobone who married Irewa forcibly, because Irewa had become yonime (Malom is a young man who had

previously been rejected by Irewa. As a revenge of being refused, he finally stole Irewa, so he could marry her. (DRH, 2014, p. 25)).

Analysis

Based on the information submitted through Meage figures and Malom and things that happened to Irewa, the authors concluded the details about the mechanism of masculinization that Meage's character followed in the novel. That is, masculinization in traditional rituals (in the form of ceremony) was delivered through Meage figures. Meanwhile, masculinization as a real man, getting married, having children and living a life as a man was delivered through Malom figures.

Here culture shows the mechanisms referred to as masculinization as explained below:

Ritual

Papua is one of the ethnic groups in Indonesia, which has many traditional ceremonies. In traditional ceremonies, the course has specification and specific objectives that are implemented with different methods.

Wit Ceremony

Wit is the beginning of the ceremony leading Papua males into manhood. Wit is not a ritual ceremony as we know it today, for example the ceremony conducted every Monday. Wit is a traditional ritual ceremony, which involves the role of the shaman to cast a spell on Papuan men in order to grow healthy and more mature. The participants involved in this ceremony are boys aged nine to ten years.

- The procession: When people are gathered in a field, then they conduct burn stone. Fuel stone is one way of cooking in Papua. At first the stone is burnt, later after the heat is set, the stones are arranged in a pit. Later all the desired foods are added in the hole to get cooked. Some of the cooked foods include sweet potatoes (purple sweet potato), vegetables, red fruits, and pork. To separate the types of food, they use the banana leaves and wood barrier. While waiting for the food to cook, children perform dances in the middle of the circle of onlookers while beating drums. Tifa is a musical instrument made from lizard skin which is played by beating.

- Clothing ceremony: Clothes worn by men of Aitubu society only serve for covering the lower body, and are still not perfect. Apparel is named as penis sheath. Koteka is clothing made from the skin of the pumpkin covered with bark; then as a binder they use the roots wrapped up into the abdomen. For Wit ceremony, there are several other accessories that they should wear, namely bird of paradise feathers strung together like mounted on the head. In addition, they also use necklace made of shells. Male's body that follows this ceremony is also smeared with lard.

Muruwal Ceremony

Muruwal ceremony is the final stage of the mechanism of male masculinity in Papua to regard someone as a man. This ceremony is confidential. The ceremony is not known by children or women. People who follow this ceremony first have to set up sweet potatoes, taro, vegetable wax, beans, cucumbers, bananas, pumpkins, pig, possum, wood worms, snakes, birds, frogs, grasshoppers, insects, and also timber, then all of these requirements are submitted to the executor or shaman ceremony. Muruwal ceremony is a ceremony of early introduction to the natural creation of man, animals and vegetation in days of yore. So, this ceremony is a strap between the people of today's society and those of past (DRH, 2014, p.19). Muruwal ceremony is held for three weeks at the top of the mountain.

After the ceremony is completed, then when returning to the village, the welcoming ceremony for the men who have completed Muruwal, will be conducted.

Analysis

Note the quote which states that the ceremony Muruwal is an imperfect parameter to declare someone as a man.

"The night before bed, he remembered the beautiful girl Irewa. It became difficult for him to sleep. He felt his chest pounding. Meage tried hard to sleep. He was asleep when he recalled that he was complete as a man. He had undergone Muruwal thought (DRH, 2014, p. 26)."

Rumah Yowi is home devoted to Papuan man who has followed the ceremonies of Wit and Muruwal. Although they lived in the house yowi, but to eat and drink they still had to take it in their family home respectively (Afandi, 2015).

Wit and Muruwal ceremonies were held specifically for men. Through both these ceremonies, men in Papua are introduced to the way of life as a man in Papua. Hence, this ceremony involves a shaman, who casts a spell on men who followed the ceremony, to be healthy and mature.

After following this Papuan ceremony the men are no longer allowed to live in their family home. They live with other men in the house Yowi² (house for special men). At home Yowi, they are taught about an older way of life of a man. On the other hand, because they have completed the ceremonies of Muruwal and Wit, the Papuan men must perform their functions well in society and family life. Their families must help meet the needs of a new family life in a way to clear land for farming and hunt pigs and other animals in the forest.

While being a part of the society, their duty is to safeguard the security of the village as the warriors, if at any time there was war. In addition, the ceremonies of Wit and Muruwal is a requirement that must be met by Papuan men, if you want to get married. So, after the masculinization as the first mechanism that

is ceremonial (Wit and Muruwal), the men are declared male in Papua. So, they must carry out their work as hunters, warriors and farmers on the open farmland.

Marriage

Like men in general, the next phase in masculinization mechanism that must be followed by Papuan men is to get married. Marriage is a bond (contract) that is performed in accordance with the provisions of law and religion (KBBI Offline). Based on the above definition of marriage, that for the people of Papua would be called as mate it is to form a family with the opposite sex (KBBI Offline). Because their marriage is not based on religion and there is no agreement for it, marriage in Papua is only done with a series of ceremonies of burn stone and hand over the woman's dowry. Thus, the appropriate term to use for a wedding in Papua is marriage.

Mechanism of marriage in Papua is as follows:

Application

Prior to application, the first thing to be ascertained is whether the girl who wants to marry loves the boy. In indigenous Papuans, men and women stay separate usually. For example, when men and women pass on the street, there is nothing that justifies their greetings to each other and to do a conversation. Usually they will accelerate on their own ways.

"In Aitubu, men and women do not exchange greetings. If passed, female usually looked down and waited until the man was passing. Rarely seen men and women conversing in the garden ". (DRH, 2014, p. 27).

Based on the quotation, it is important to ascertain whether a woman likes a man who proposed to her by performing the activity called "test sweet potatoes". In this activity, the man sent a friend to give sweet potatoes (purple sweet potato) to the woman. When the sweet potatoes were accepted, that means that the woman loves the man who proposed to her.

"Meage saw him from where he was sitting on the ground. And his hand was empty! That is sweet potatoes and vegetables from Meage received by Irewa (DRH, 2014, p. 28)."

Once it is certain that a woman loves a man who likes her too, then the application can be done. Application in Papua is done by the family sent by the boy to the girl's home, without inviting the men and women involved in the negotiations.

Analysis

By considering the masculinization mechanism which can be determined from applying the culture in the novel "Isinga", men in Papua must dare to make struggles in achieving their dream to woo women. In addition, according to the various views of life, both in terms of social and religious aspects, men are better (recommended) for being married.

Dowry

Dowry is a gift from the groom (eg gold, goods, scripture) to the bride during the ceremony, can be given in cash or in debt (KBBI Offline).

In indigenous Papuans, dowry should be given as a dalah number of pigs by the men to women who want to marry. This can be seen in the quote: "There is exchange of pigs. Each provide twenty pigs. Hobone still gives twenty ten pigs again as dowry (DRH, 2014, p. 55)."

Analysis

Based on the above phenomenon, it is known that one of the mechanisms that must be passed by Papuan men (in terms of masculinity) is to provide a dowry for the woman who will marry them.

Jobs and Tasks

Jobs that were revealed to the Papuan men through the novel "Isinga" are named as hunting, fighting and farming on open land. If viewed from the aspect of social or Indonesian society in general, we can conclude that the work mentioned above is the work that deserves to be done by men, because of manpower which can or do the job as it is.

Hunt

"In the forest, Meage looked for hunting possum. He remembered that it was a special animal that only men were allowed to eat. However, if it was in the forest or if there was a wild pig, Jack always ran to chase. Meage followed jack himself too. Finally, Meage often managed to get a wild boar (DRH, 2014, p. 15)."

Based on the above quote, we can know that of the job duties performed by the Papuan men, one of them is hunting. Hunting is one of the stages which will make a man of Papua to stay active and intact.

Open land

After the ceremony of Muruwal really ends and the man becomes a muruwal later can open a large new land for gardening (DRH, 2014, p. 25).

Fight and Protect Village

This novel narrated that Irewa was kidnapped, pigs of Aitubu were stolen by the youth of the village and the youth of Aitubu was killed by the youth from the village Hobone. This angered the youth of Aitubu, so they decided to go to war.

"Once inside the hamlet Eryas, they immediately attacked with fire arrows. Nobody missed. They shot with chest angrily. The young men who came without weapons to Hobone were all lying dead. Dead bodies were carried, burnt and eaten. Livestock, pigs, sheep, chickens, rabbits; all burnt and eaten. The people who seem Hobone were all burnt (DRH, 2014, p. 37)."

Based on the above facts, we can know that the mechanism of masculinization of a male in Papua continues until all stages of the work. That is, the job of a Papuan man does have its own specifications, in accordance with its power. Furthermore, a person is not called a man in Papua, when he has not worked enough. This is in accordance with the following quote:

"The world of men and women are separated clearly. Man plays a very important role determined by society. Together they do some things, such as designing a new home construction, the opening of lading or the garden, the procurement party or ceremony, hunting, strategize against the enemy, set peace "(DRH, 2014, p. 29).

Analysis

Based on the phenomenon described above, we know that men in Papua must undergo masculinization mechanism in terms of employment. They have a very important role for the village. That is, someone recently said one can deserve to be called a man in Papua, if he was involved in the affairs of men, worked as men and functioned as men in society.

MANAGE A FAMILY

Papuan society is a society that believes that: Many Kids, Many fortune. Thus, the birth rate in Papua is very high. However, this is inversely proportional to the environmental conditions of Papua and facilities to raise babies. Thus, although the number of births in Papua is high, but the mortality rate is also quite high.

To Get Land Area

Before marriage, a man in Papua is responsible to take vengeance against his family. While still living with the family that gave him birth, men in Papua are invited by her parents (father) to open farmland. Thus, the family with many sons will have a large land anyway.

Planting Seeds (Increase Descendants)

After marriage, Papuan man is responsible for his wife and children. Papuan community thinks that "Many Kids, Many fortune". Hence, this novel narrated Malom and Irewa who were married and had many children. Irewa had four children, namely Ansel, Nella, Kinawa, and Mery. In addition to the four, Irewa previously had four miscarriages.

Men in Papua do not want to know about the health and safety of their wife, when constantly giving birth. In the novel "Isinga", Malom always forced Irewa to continue to bear children (DRH, 2014, p. 136). Women of Papua in general never refuse their husband's wishes, in any case. This is evident from the songs sung by women of Papua, especially in rural Hobone. Almost all the songs contain Papua command that women obey all orders of their husbands.

Papuan women in life know the term guardian walielaewakeyae, live to work. Thus, whatever the men are doing to them, they will

work. This makes aspects of masculinity of Papuan men very prominent in women (women in Papua are subject to men).

The Important Position of Male

In the social life of the people of Papua, precisely in the work-related positions, there are two important positions that will make the people of Papua more honorable than the community at large. This position can only be held by men of Papua. This is precisely what makes aspects of masculinity to be at the top of the social strata of the people of Papua as for the work in question, namely shamans and those who have trading partners.

Shaman

Profession shaman is considered important in people's lives because people of Papua New Guinea have many traditional rituals. For example, traditional ceremonies and rituals of burn stone. In addition, the animalistic belief system that is followed by the Papuan people makes a lot of things in their lives to be in touch with the shaman. For example, medical treatment, to go hunting, playing musical instruments, gardening, all this involves the role of shaman. As a result, the profession of shaman became very important and highly respected in Papua. In fact, the family of shaman, too, may benefit. It is described by the following quote:

"Mama Kame was sent as woman. And he is the eldest son of a shaman. The oldest child of a shaman humiliation of women is considered an important person having the right to be a messenger in peace. Women's position was deemed to know many things related to the system of rules that existed since time immemorial for people under mountains Megafu "(DRH, 2014, p. 51).

People with Trade Partners

Professions which make a Papuan have more respectable position than the public at large and his traders.. That is, more and more trading partners a person has, the more honored he is anyway. Having many trading partners will make a man of Papua have many goods of wide variety from other societies too. In Papua, they do not know the term money to get the goods. They embrace the system of "swap" or exchange of goods. If someone has that many trading partners, it is certain that the person has explored Papua region wider than the others. It allows them to bring new goods, which are not possessed by Papuans. In addition, the Papuan people will often ask for the help of someone who has that many trading partners to help the exchange of goods- stuff with other objects.

Such dependence will make a man in Papua become more respected and his position becomes more important.

Analysis

Based on the important professions owned by the Papuan men so that position is higher than the general population, it will

reinforce the strength of male masculinity in Papua, for the important work may only be held by Papuan men. In the case of mechanism of masculinization, this phenomenon serves as the "brand" that is published to everyone in Papua whose masculinity is very strong. Even if the real work can be done by all genders, in Papua it should only be held by men.

Clothes

Papua male masculinity is not only limited to work and function, but also looks at the clothes he wears and attributes. As men in Papua, they were dressed in a variety of attributes that indicated masculine side as follows:

- Ears: Papua male has ears pierced with post bamboo whose size has been adjusted. Bamboo is mounted alternately in the earlobe of Papuan men.
- Koteka: a penis sheath covering the Papuan male penis. This object is made of pumpkin skin that has been cleaned, then fitted to the chest. Armpits yarn is wrapped in pairs, so that the penis sheath can be firmly attached. (DRH, 2014, p. 6). It was used by a Papuan man to cover his penis, while the back and his body were left open. This shows the masculine side of the body that is left open for display to the opposite sex. The body that is not covered

also shows that the Papuan men have a stocky and strong body that is resistant to heat, cold and mosquito bites.

- Nose: nose of a man in Papua is pierced as middle perforate (such as buffalo nose). At the center of the perforated nose, boar tusks are mounted. This shows that the Papuan men showed a masculine side with the attributes they use and are symbolized by their ability to hunt boar tusks mounted in the nose.

CONCLUSION

"Isinga" is a novel that takes remote areas of Papua, the village Aitubu and Megafu Mountains. Indeed, the novel has the theme of feminism, but the author examines this novel from the perspective of masculinity, because of the feminism, movement must be caused by the masculinity (opposed to feminism is masculinity). In the social strata, men have a very important position in the lives of the people of Papua. However, to be regarded as men in Papua, they must pass masculinization mechanism prevailing in the environment. In that, they follow a series of ceremonies, get married, start functioning as a male, hunting, fighting, farming on open land and getting dressed and using attributes like a man in Papua. After passing through all these mechanisms a man becomes worthy of being called a man in Papua.

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