

THE ROLE OF WIVES IN MAPIA FAMIY



**Presented to the Faculty of Letters Bosowa University Makassar in Partial
Fulfillment of the Requirement for the Sarjana Degree at the English Department**

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BOSOWA UNIVERSITY
MAKASSAR
2020**

PAGE OF APPROVAL

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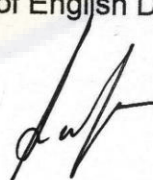
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PERNYATAAN

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Makassar Maret 2021

Penulis,

Yakobus

Yakobus Tagi

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ACKNOWLEDGEMENT

This Skripsi is devoted to my parents Philipus Tagi and Sesilia Dogomo Who have brought me to this world and take care of me with all their affectionate feelings, their time, and my deepest love poured to Ekegeitawi my late father who taught me about how to sacrifice and give affection to others.

Researcher would like to thank also to his supervisors Dr. Sudirman Maca, S.S., M. Hum. and second supervisor, Andi Tenri Abeng S.S, M.Hum for their affection which the researcher would not forget and the former Dean Herman Mustafa S.Pd, a patient father and like a real father to me, i do felt really grateful to have a father like my own father whos very supporting in any positive activities that i do. To my beloved brothers and sisters of Alfanita Gobai, Akulian Magai, Apedius Magai, sister/brother, whos heartily pray and give their support during the time. Learn and teaching whos also assist and guide me in studying, learning science, discussing, and jesting, till moment of the friend and friend of People who always give the, experience, strength, and big attention for the sake of finishing of this skripsi.

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ABSTRAK

Penelitian ini bertujuan untuk mendeskripsikan bentuk diskriminasi terhadap perempuan Mapia District Dogiyai Papua, faktor-faktor penyebab diskriminasi tokoh perempuan etnis Tionghoa, dan suara tokoh perempuan etnis Tionghoa dalam melawan diskriminasi dalam keluarga yang terjadi di Mapia.

Penelitian ini deskriptif kualitatif. Objek penelitian ini adalah responden wanita yang mengalami perlakuan diskriminatif di dalam keluarga mereka. Penelitian ini difokuskan mengenai permasalahan yang terkait dengan diskriminasi terhadap tokoh perempuan yang ditinjau secara kritik sastra feminis. Data diperoleh dengan teknik pembacaan dan pencatatan. Keabsahan data diperoleh melalui validitas semantis (expert judgement) dan reliabilitas (interater dan intrater).

Hasil penelitian menunjukkan bahwa: (1) Bentuk diskriminasi yang dialami perempuan Mapia terdapat dalam dua ranah, domestik dan publik. Bentuk diskriminasi dalam ranah domestik, yaitu sikap diskriminasi senioritas, sedangkan ranah publik yaitu ejekan dan hinaan karena , larangan, penolakan pertanggungjawaban kehamilan, pengharusan panggilan nama untuk keturunan, dan kekerasan fisik. Bentuk diskriminasi yang paling dominan yaitu bentuk ejekan dan hinaan yang ditujukan pada keempat wanita. (2) Faktor-faktor penyebab terjadinya diskriminasi perempuan ini dibedakan dalam dua bentuk, yaitu ranah domestik dan ranah publik. Diskriminasi domestik terjadi karena faktor jenis kelamin posisi atau urutan anak, sedangkan diskriminasi publik terjadi karena faktor , agama, dan politik. Faktor diskriminasi yang paling dominan, yaitu faktor politik yang mengekang pada masa kini. (3) Cara perempuan merespon tindak diskriminasi terlihat dalam dua bentuk, yaitu respon menolak dan menerima. Respon yang paling dominan adalah respon dalam menolak tindak diskriminasi. Bentuk dari sikap penolakan tersebut berupa tindakan verbal dan sikap mengkritisi tindak diskriminasi.

Kata kunci: Perempuan Mapia, diskriminasi, bentuk diskriminasi, faktor diskriminasi, respon diskriminasi.

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CHAPTER I

INTRODUCTION

A. Background

Woman discrimination could be in the form of they are not allowed to go to school and have education, have limited access to media and prohibiting some things in the name of culture and custom hence happened the discrimination of woman , various things of this discrimination had been done and are still remain to existt. This discrimination do not only go into effect for woman discrimination clan, but also go into effect for enhancing, that woman identity during the time have been formed and determined by various party. The oftentimes construction through passing relationship power which is lame, so that forming a various form of discrimination and inequitable to woman in West Papua.

Concerning the woman identity, Levy (through/ passing expressing that mechanism control the men to woman gender done/conducted by fastening woman foot/feet since age early. the Foot cordage recognized by foot binding Foot binding become the cultural prestige mirror and civilization. foot binding can hold out during 1000 year. this Foot/? Feet cordage represent the symbol and discrimination for woman of empire circle. The tradition later then become the symbol and status for rich family woman.

Woman discrimination in Papua factor that happened according to "Analyse the Data and Human Tragedy Case Fact 13-15 May" Sudarjanto (2013) that discrimination issue to woman non representing new event and have come to the public secret action of discrimination to woman have happened since old times. At least history note, that is governance era not yet there have been happened the mass abattoir. Since long time action discrimination progressively mount and later then expand to a broader spectrum.

In the article expressed that at a period of/to new order early, issue - discrimination related to sentiment discrimination activity fight against discrimination later then extend other dissimilar entrepreneur circle. Even emerge in the form of Papua decision like date of 6 December 1967, about cultural, Belief, and Mores also expressed also in the instruction contended that entire? all ritual, belief and mores only may be celebrated in family environment and in column closed. this President Instruction influence liquidation aim to entire/all culture of inclusive of belief, tradition, culture and its religion and push the happening of assimilation totally.

Others, each and every citizen and its childs nation and cultural through/ passing Decree With Minister of Legal Affairs and Ministry of Home Affairs of the Bill Of Evidence of Civic. At least there are 32 State decision kinds of level assessed to smell the discrimination made range of time 1969-1998.

The study of woman discrimination in Papua is one of the visible example from natural case Lie Tjun May, one of citizen Fortress area in Mapia

which book " Devious Road;Street Become the Papuan" masterpiece of Rebeka Harsono (2008) a activist LADI (Institute Anti Indonesia Discrimination). Tjun May experience of the discrimination in management which verbiage office of chief of village of area Papua. In the book, story that Tjun May have to await four day for the sake of getting number which have been specified by then. After getting the number he start to manage the whitening

Day wait result of awful whitening really. Yun Cent, husband of Tjun May, many times visit upon the chief of village office, perusing announcement patched blackboard. About three day, number of Tjun May go out pasteboard. He are easy even also. Later Then Tjun May go to the subdistrict office to take the. Over there he remain to be collected expense Rp 5 Thousand. " He/She said, for the expense of photocopy," word of Tjun May rather surprised.have been got, but business not yet complete. He still get the to to mapia. He have to to office of civil note to make K-1, as enclosure. " If people take, its form patched below/under that letter. if first will make the Photocopy of equal K-1. That surely expressed," word of Tjun May.

Feminist Woman for discrimination in Papua Pursuant to research which have been done/conducted Harsono (2008:5) about all Fortress mention that action of discrimination woman when they obliged to make the SKBRI after their letter of birth specified by district court. going into effect for all Fortress people which in fact have very old coming from impecunious family, SKBRI impecunious which is miserable very, because this letter expense very big.

Primary factor in the form of physical characteristic and cultural and still run the ritual tradition really exploited by organizer.

Harsono (2008:5) also enhance that there are effort of justice stipulating in managing act delay born for citizen done/conducted by Ministry of Home Affairs 2005 have been decanted to by pass the Instruction of Ministry of Home Affairs No. 25 year 2005. But, this decision also eye-tooth do not to discontinue the discrimination action to woman. During some month; moon of Fortress mother have to struggle to ossify conference utilize to get the justice stipulating act born which they accepted from office of civil note.

If perceived as a whole, this existence always placed in wrong all position. Hoon having a notion that problem concerning existence and identity represent a paradox. Paradox according to him "" and " identity" woman caused the existence of interpretation difference in defining the problem.

We reconciliation needn't be this paradox, because that identity (it) is true represent the continuous process become, non condition which there; This matter possible make the us frustasi, but need because this is single the way of which possible the us make the medium comprehend the complexity Though a lot of discrimination woman and natural oppressed woman, these days have a lot of public space which their suportyve existence. After from chair, problem concerning this discrimination start a few/little decreasing. Started from stipulating Feast Day Of as red letter day national, till apresiasi all actor and intellectuals looking his/its caring to woman diskriination.

All actor and sineas present various belleslettres in the form of lifting theme of about discrimination. seeing the existence of natural circumstance by woman nicely in population

B. Problem of the Research

In pursue to the problem background, hence can be identified some the following problems:

1. What will be discrimination form to woman mapia today ?
2. How are the response of woman mapia to discrimination
3. What will be the representation of mapia woman's action towards the discrimination happened in family
4. What will be the relation between woman and family
5. What is factors of discrimination cause presented in family victim?
6. What is symbol which is there are in discrimination?

C. Scope of Research

With many his/its existing problems, do not all problem which deal with the woman will be studied. Appearance of various problem require the demarcation of internal issue research so that more focused target studied. As for problems to be studied shall be as follows:

1. Why there discrimination to woman papua
2. What factor that cause the discrimination to Mapia women
3. Response of woman towards the discrimination happened in Mapia

D. Question of the Research

Pursuant to identifying and the problem definition, hence earn formulating some the following problem

1. what discrimination form to woman mapia just
2. what factors cause discrimination woman mapia.
3. whos respon of figure of woman of mapia fight against discrimination

E. Significance of the Research

After determining problem formula to be studied, hence this research target shall be as follows.

1. description discrimination form to woman mapia
2. description factors of discrimination cause to woman mapia
3. description respon of woman mapia in fight against discrimination

CHAPTER II

REVIEW OF LITERATURE

A. Previous Study

"Discrimination is each;every demarcation, worthless, or direct excommunication andorindirectly based by difference human being on the basis of religion, tribe, race, ethnic, group, faction, social are, economic and, gender, language, and politics confidence, causing unemployment, deviation or confession abolition, execution or use of human right elementary freedom and in life, good individually and also collective in the field of politics, economic,low,sosial, cultural, and other life aspect

The congeniality basically do not far differ from the existing congeniality in Big Dictionary of Indonesian that discrimination is form of treatment differentiation to citizen humanity pursuant to husk colour, faction, tribe, economic, religion,

expressing that discrimination representing social phenomenon befalling society in world cleft so also in Papua. This discrimination woman can be done/conducted by state, ethnical group,.

certain culture and ideology. Distinguishable discrimination become two, having the character of direct and also indirectly. Direct discrimination that is treatment differentiation done/conducted outspokenly, indirect discrimination is by law and statement or regulation having the character of neutral, but in practice persist discrimination.

B . Discrimination

To comprehend the concept discrimination, hence beforehand have to be differentiated by word of gender and gender. Gender represent the nature of or division of gender of human being determined human being of have r men is human being measuring up to of like owning throat, owning, and while human being of have woman that is human being owning appliance

inConception the that is nature of coherent at menfolk and also woman which construction socially and cultural. For example, that woman is recognized gentle, beautiful,emotion for mother, men assumed by a strength, masculine, strong and heroic, braveman and rational. history of Difference among/between human being of type of men and woman happened by through/ passing very long process. Therefore forming of difference of because of by a lot of matter, is among other things formed, socialized, strengthened, even construction socially or cultural through/ passing religious teaching and also state

Gender is not described as by something that " real", but as a definition arranged politically. seen by as a comand obliged to for body to become a cultural sign, and this have to define the x'self in such a manner Hereinafter

formulated by that idea of about a maskulinitas and femininitas which in fact have been replaced with the idea that any form gender presented and formed by a recycle of marking and ambition

enhancing the difference discrimination in the reality earn also cause the nie regverdig ,woan also. the nie regverdig visible in everyday life, is especially became of by the woman clan. There are discrimination in so many matter, either in workplace and or in domestic. Can gender resulting burden in workplace is of tentimes strenghte ned by existence of society view that work assumed by population as " woman work", like assumed domestic work and assessed compared to lower work classified by as work", is and also categorized by as " non productive" in statistical eyeglasses of state

1. Woman Discrimination.

Discrimination represent one of factor of the happening of discrimination, especially if the woman stay in the minority level in a state. Dislike usher the race also can trigger the happening of discrimination. The mentioned can be seen at case causing dispute in a area.

Dislike Antarras, tribe and tribe and, what majority have had the separate history. That dislike have culminated with the desire cut loose. This matter can be overcome by Mao Zedong by delivering Xinjiang. But, grow on that dislike have never .

Nowadays, booming economics accompanied by the make-up of difference more and more the cultural dislike among that two tribe group. Its proof, one year then intertribal problem in mapia defeating 84 people."

citizen Mapia and you frown upon the . woman public road always experience of the discrimination and placed in the background," word lead the tribe (28) from mapia, mother of town bomomani.

: " Most of all livestock lead the tribe do not like to use the woman and, if we earn the work, they less esteem the us," word lead the tribe, labour in a pigsty own the property lead tribe.

He/She tell the, labour Only accept to work four young fellow which per month for the work of come distriminasi from a number of region in mee pagoo, predominated by the people of tribe mee paniai , also add the problem. At 1949, portion only about six percentage of totalizing resident mee, a region have mountain. Nowadays cultural percentage and tribe become 40 percentage of 2,1 million soul of resident of area mapia.

: " Do not pelak again this matter make worse the stress, what more and more to mount latterly," word lead the tribe of Amandus Iyai, a cultural expert from mapia.

arrival of Group of tribe mee by group of tribe mee is always considered to be by a intention to occupy the properties lead the ,enta of pig and missy , and work lead tribe.

Annoyance hidden by this made worse again with the ill treatment of at among/between tribe, man of outside, incoming, telling, some place lituar closed, although for the activity of to tread a measure, after problem happened by among/between last tribe.

2. Discrimination Factor

Pursuant to section 1 the article 3 expressed by that one of cause of is existence of discrimination is factor, that is gender, religion, and race or ethnical. Under consideration of discrimination factor which is there are in developed to Last Dimsum become two scope that is domestic and public. Domestic factor that is factor of gender and factor of child sequence, while public factor that is factor of race or descrimination, and political factor.

is First,. Woman , is basically differentiated with the men . If/When talking about woman, hence will a lot of things to with the men of because in this case they people the'discrimination' and ' marginal' and woman. Told that way, because existing reality in everyday life a lot of news or news which about number woman. One of its cause is culture embraced by most society Mapia.

Mentioning that hegemony non-stoped non-stoping socialized from generation to generation, even also through/ passing code/law and state power. Among Other Things Marriage Code/Law Number 1 Year 1974 section 31 article 3 sounding " Husband is family head and wife of mother of house."power also with the section 34 article 2 " Wife is obliged to arrange the housewifery as well as possible." Inferential in this case that pursuant to state law even also, woman have been arranged in ' cage' which will only manage the domestic business house of eye doorstep, so that space move the woman in career minute and develop its ability become two number.

Second factor is factor sequence or child position in family. factor of child Sequence also make the somebody ' feel the' discrimination can or ' feel the' discrimination. A sister will be more predominate in governing or asking for an matter to its sister/brother, while its sister/brother will feel is only made by a object which can be governed by its sister is older.

Third factor that is factor factor or age . Eresen mentioning that to go out from muzziness of about the identity and discrimination, there is a theory explaining that woman somebody determined by 4 factor, namely, cultural, self identification ceptability.

is First, factor discrimination that is one of factor (and prima facie determining at somebody is from people family / what is he/she is borne. Second, such factor cultura is culture categorized by into a people group is " How a lot of cultural heritage of ancestor which internation into soul".is have to be differentiated with those who -Mapia of but passing to learn able to master the culture and fluent havelanguage to of Mapia,bad not yet of course soul and execute the heritage of ancestor tradition. Third, self identification represent the hand in glove factorits bearing with the cultural factor previously, that is more and more cultural heritage of absorbent ancestor mapia in strong own pawner, of its will;desire to identify the x'self as a mapia representing a loyalitas social united by pass the collective memory about culture, tradition, social pattern of them. Fourth, acceptability is high how akseptabilitas (ethnical tank you) group to it somebody identify the x'self also represent one of determinant .

Fourth factor that is religion. Concerning this matter, in the reality a lot of party trying and its finger show on the part of other; dissimilar as perpetrator discrimination. Eresen expressing in miling-list culture-Mapia. expressing that in fact a lot of religion discrimination of around us, just only we do not realize or do not want to confess it and kick aside or hide it at the opposite of karpet. this Religion discrimination is dangerous and more is difficult vanished to be compared to by a other type discrimination because a lot of discrimination action to other; dissimilar religion use the basis for holy book or also belief which might possibly be turned, either through intending and also involuntary for the shake of its own group advantage militantly and fanaticism which jell and intoleran. There are also many when criticized by a things having the character of discrimination will generate the distortion and resistance or also the effort closing or turning tail problem.

last factor that is political factor. this Political factor go together various government ordinance which cultural discrimination of mapia, so that its impact is they get the treatment diskriminatif. One of political order action to citizen mapia is when they is obliged to make the after their letter of birth is specified by district court. Its section, this people State importance is considered to be by a free citizen chosen the previous Research politics is which have been done/conducted by Harsono (2008) about life of people of mapia Fortress mention the year 2005 there are about ten thousand and fourty four child manage the act delay born. They

Deliver the bundles which disyaratkan to office of Note of Civil nabire. But, is such as those which happened previously almost is half the than their bundles is refused by worker by immeasurable reason of. Various order given, but process get it even also meet the difficulties. So that happened at one of regional resident of mapia.

C. Woman in Mapia

Mentioning that this stream as multikultural. Kontruksi Woman of depend on various cultural aspect tendency, age, religion, education attainment, work, marriage status, etcetera. of third world of according to Gandhi that is representing alliance of and feminism trying to strike back the,

With the existence election or difference woman construction, hence the mentioned become one of factor of the happening of discrimination to woman. Especially in this case is woman mapia. woman of Mapia Fortress in area mapia represent one of evidence of is existence of discrimination to woman mapia in papua.

woman papua August 2004 claiming the existence amenity get the letter document of populatin and civic

They also claim woman papua to mapia obtain;get the same treatment and rights with the other;dissimilar citizen in obtaining that letter. During two year, started the year 2004, about 200 from thousands of citizen struggle to ossify to manage the act delay born the them. the people Mapia Fortress come

from impecunious family, so that they chosen the band which have been provided government for family circle unable to, that is band prodeo

also enhance, though have through/ passing band prodeo, but they were all still be complicated. Prodeo which they assume the free band expense in the reality nothing;there is no its meaning. They remain to have to release the expense which by dozens. For them, come repeatedly to justice mean to release the transportation fare. band Prodeo do not lighten any

Other;Dissimilar story experienced of by tineka rumajabu, a woman shop which is in its family very respect the values

hold an interview with to express that cultural cultivation value of of family of permanent people mapia tribe variously. One of them is by using hardness in educating daughter. experiencing of hardness because he very bandel and do not want to hence frock. He dragged to warehouse eat and disekap there till weep. If/When its mans sister/brother allowed to play at the liver will its, hence Nani girlish cannot his/its is permission play at the house exit. Come home the school Nani have to be direct return home and make the homework. Play at for woman this means playing at within doors. Go to play at, and surely staying with friend assumed by mother as other;dissimilar family intruder.

Pursuant to the example have been seen clearly that there are relation/link among/between construction gender becoming factor the happening of discrimination to woman mapia

1. Understading Woman Discrimination in Mapia

Feminism known as a movement which tread on concept thinking of equivalence among/between men and woman. According to Weedon about that direct politics alter the relation/link of life strength among/between woman and men. This strength include;cover all life structure, family, education, culture, and power

Criticize the art represent one of discipline of belleslettres science which born as respon for expanding feminism broadness various world angle. movement wide, not merely at woman clan, but extending to all people. Various circle give the strong support effort the make-up of dimiciling woman, both for whith family, , and work, and also which deal with education or training.

different the existence of two art criticism that is criticize the art which see woman as reader (the woman of ace reader) and criticize the art which see woman as writer (the woman of ace writer Showalter also affirm the woman of ace reader focussed the study padacitra and stereotype woman in art, neglecting and misunderstanding about woman in previous art criticism, and gaps in art history formed by men, while art criticism which see woman as writer more press at history of woman belleslettres, stylistic, theme, genre, structure woman article, creativity of woman writer, profession of woman writer as a(n) bevy, and also growth and regulation of tradition of woman writer .

CHAPTER III.

RESEARCH METHODOLOGY

A. Type of the Research

The type of the research is Descriptive qualitative research

B. Location of the Research

This research in executing Mapia regency dogiyai province Papua election this Papua mapia as research area because to easier collecting others mapia is inclusive of one of town in West Papua that happened discrimination.

B. Method of Collecting Data

Technique file collecting used by that is interview to hear and note the. fale which is its interview in this research file verbal which is in the form of description about way of comprehending in presenting discrimination form to woman mapia in papua, factors of cause woman discrimination, and respon woman in fight against discrimination. interview conducted by repeatedly to get the understanding by totally later;then conducted record-keeping to file which is in the form of description about way of author in presenting discrimination form to woman mapia papua, factors cause discrimination woman papua , and respon woman discrimination.

Having taken steps Keeping, later;then conducted a file code. The file in the form of word, sentence, paragraph, or other;dissimilar boldness. However,

do not all file which is there are in the interview corps taken, only enough taken a file supporting research which can deputize what checked the. The file entered/included into file card used to note the file. file which do not support the research not.documented gathered to be file to be used as information source in this research job.

The real data used in this research intrarater, that is interview and check the research object by repeatedly to obtain the consistent data. Others researcher also use the reliabilities interpreter, that is discuss the result whereas obtained in the form of discussion with the friend , that is Akulian Magai Marten Bedopa , and Nella Nawipa, student of Sospol University of Bosowa Makassar

C. Method of Analyzing Data

Technique analysis the file used in this research descriptive technique qualitative through/ passing activity category, tabulation, and inferensi. category used to group the file pursuant to category which have been specified. used to embrace the overall of file in the form of tables. Interferensi used to make the recapitulating to pregnant aspect accurate problems pursuant to description from file using analysis criticize the discrimination art.

CHAPTER IV FINDING AND DISCUSSION

The data obtained are analyzed in accordance with the theory used in this research. Then the results of the analysis presented in tables and descriptions.

A. Research Finding

The results of this study include: (1) Forms of discrimination against women mapia in the Last by Clara Ng, (2) Factors the cause of discrimination of woman female figures shown in Last Clara Ng, (3) Responses female figures in fighting internal discrimination Last Ng. Following research results are presented in the form of tabell and description. Un for data required in research, complete in the attachment.

1. Forms of Women Discrimination in Mapia District in Dogiyai Papua

Discrimination against women in the Last one differentiated by two realms, yes it is in the domestic realm and the realm public. Forms of discrimination in the realm domestic namely attitude of discrimination seniority, while the public sphere namely taunts and insults because it's papua the prohibition New Year holidays Chinese descent, refusal responsibility pregnancy, name nickname for papua and men. This form of discrimination can described in the following table.

Table 1. Forms of Women Discrimination In Mapia District in Dogiyai Papua

NO	Room scope	Shape discrimination	Figure	Data Number	Information
1	Domestic	Discrimination famly	women	1, 6, 8	Siska as an older brother requires

					that Indah responsible for Father's health because Beautiful be in one city with their father.
2	Public	Taunts and insults because of women	Siska	5	There are rules for the Soeharto government prohibits holidays in the year new lunar.
			Indah	5	
			Rossi	5	
			Novela	5, 17, 18, 19	
	Denial accountability pregnancy	Indah	9, 10, 11, 12		Antonius, the pastor refused to take responsibility for Beautiful pregnancy because dsriminaton differences.
	Requirement nickname Ci-na for offspring				Those who are the mapia derivative, diha-continue to be called de-with a mapia name pinned.
		Siska	13, 14, 15, 16		
		Indah	13, 14, 15, 16		
		Rosi	13, 14, 15, 16		
		Novera	3, 14, 15, 16		
	Physical abuse	Siska	24		Ber efforts to defend themselves over insults
		Rosi	24		

				aimed at them, but instead rhymes with physical violence culminating in marriage.
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Table 1 presents the most dominant form of discrimination namely a form of public discrimination in the form of mockery and insults for Domestic discrimination can be seen in Siska's attitude of seniority to Indah. As the eldest, he asked a Indah to pay more attention to Papa who is sick because Indah is in the same area as her father they. He has more hope sar to Indah, so that Indah can take responsibility for their father's health.

Discrimination in the public sphere can occur look at their moment You're outside House. The treatment they often do namely in the form of insinuation, mockery, or insults that corner and create Don't they get upset rena treated thereby. Siska and Rosi have to accept punishment for hitting their friends during the flag ceremony. They actually do it as an effort self-defense when their sister, Novera, mocked with -words "amoy" and "Not Indonesian". Besides, te there can also be teasing neighbors about unnamed descent by their name, he assume that Chinese descent must be called by a name they. There are also perl differences admission to ethics must always celebrate Chinese New Year without holidays, da the attitude of a pastor's refusal to responsibility towards the baby who was conceived by Indah under the pretext of race different

2. Factors Causing Discrimination to Women in Mapia District Dogiyai Papua.

Factors causing the occurrence discrimination women in two forms, namely the domestic sphere and the public sphere. The factors causing discrimination in the domestic sphere are gender factor and the position factor or the order of the children, at the very least n in the public sphere, namely feminism

factors, religious factors, and political factors. Some these factors can be described in the following table.

Table 2. Discrimination Factors from family of Women in Mapia

No	Room Scope	Factor Discrimination	tokoh	Number Data	Information
1.	domestic	Gender	siska	29, 30	The female figure must submit and obey parental orders, no may fight or argue.
			indah	34	
			rosi	4, 5, 6, 24	
			novela	31	
		Position or sequence of children	siska	2,3	The order of the oldest child usually dominate in set all activities on House. That too done by Siska as eldest towards Indah.
			indah	2, 11, 14	
2	pubic	Factor ethnic	Siska	13	Because they are discrimination Chinese, female character in

		Indah	16	this experienced discrimination in variety Thing. The discrimination in the form of taunts or actions unfair so corner them.
		Rosi	7,8,9	
		Novela	28	
	religious factor	Indah	15, 17,18, 19	An attitude of rejection is obtained Indah and Novera are related with religion. Antonius refused Indah's request to be responsible towards the baby, is- Novera is opposed family when it wants to be Catholic.
		Novera	12	
	Political Factors	Siska	10, 25	Fact or politics in the form of rules who curb against, peng- SBK ownership must be RI, and written law others also go wrong one cause of attitude discriminatory society towards
		Indah	10, 15, 32, 33,	
		Rosi	10,25	
		Novela	10, 25, 26, 27	

From table 2 the factors that cause discrimination in the domestic realm, namely types gender and position or sequence factors child. As a figure of a girl, they are asked to obey and obey like a girl. Must want wear a skirt, be polite, not young overflows with emotion, and so on. Form of discrimination due to positional factors or the sequence of children experienced by Indah required Siska to pay more attention right his father with Al Asan is one city with their

father. Beautiful as Siska's sister feels discriminated against with that attitude. He felt the responsibility of caring for the father should be them bear together.

In the public sphere, there are , religious and political factors. discrimination factors be a fundamental factor in the existence of the discrimination. as a people minorities in family are oftentimes you're a scapegoat of mistakes. Factor religion is also used as an excuse for some people to be discriminatory. One of them is seen in Ant's attitude onius who refused to take responsibility for pregnancy Indah under the pretext of her profession like a priest. In addition there are also political factors related to law written law stating in Mapia must have a Proof of Indonesian Citizenship, as well binding rules about lunar celebrations on the New Order era. Factor the politics that take the most of me the dominance of shop discrimination women papua

3. Womens Response Against Discrimination in Mapia

In to describes the response women will described in two forms, namely the response to reject and response to accept. Response refuse manifested in the form of action verbal and criticize a thing or certain opinion. The response is yes is meant to be for that action can only surrender and accept can argue or deny discrimination that occurs. To more me clarify, it is presented in the form the table as follows.

Table 3. Womens Response Against Discrimination in Mapia

no	Character response mapia women	Figure	total Data	Information
1	Reject	Siska	12	Attitude that the character shows women in the form of verbal action or criticize follow discrimination rights, and gender.
		Indah	2	
		Rosi	9	
		Novella	2	
2	Receive	Siska	4	Form of character response women in the form of acceptance
		Indah	6	

	Rosi	5	or consent to discrimination rights, and gender.
	Novera	3	
Total data		43	

Based on table 3, see at that the response of female figures Chinese tend to reject discrimination. The rejection response can be in the form of verbal or action upon in the form of words and thoughts criticize discriminatory acts.

The response rejects discrimination of rights and looks at the beating attitude Siska towards her younger sibling friends who are with the derision "amoy", and attitude Rosi's self-defense with words t he was insulted with the designation ". The response to reject gender discrimination is seen at Rosi's indifferent to the rules has been established by the community regarding gender and Siska's current defense attitude received slander from his business relations.

Acceptance of response to discrimination seen in the attitude of the Nung family who remain obedient to the Peme rules the New Order government that requires to go to school on da lunar day nobedient attitude when and Rosi must accept the punishment that actually discriminates against them. other than that Siska's nonchalant attitude when he found out that there was ridicule regarding himself who couldn't speak Chinese. Siska did not deny or argue because it is true.

B. Discussion

Based on the descriptions and research tables in above, then the next will be done discussion to get information which is clearer than the data it has obtained it. Discussions were carried out n consecutive se according to the formula which has been described in the previous chapter his. This research will look at the form discrimination against women causal factors discrimination of Ti family figures onghoa, and responses factor family. against discrimination which is studied using assessment feminist literary criticism in literary works.

1. Forms of Discrimination Against Women in Mapia District.

Discrimination against Mapia women can be divided into two forms, namely in the domestic realm and the public sphere. The domestic sphere is discrimination Siska's seniority towards Indah by imposing the obligation to guard they are on indah because of him in the same city with their father. In the public sphere, ridicule and insults because of women mapia prohibition New Year holidays for descendants, denial of responsibility for pregnancy name call mandatory for descent, and violence physical experience of the four characters.

In the domestic realm, it is at discrimination against seniority Siska as a brother to his younger brother, indah, that is only because it is in one city with his father, he was "forced a "to treat his papa compared with three other siblings, see in the following quote.

"Second, you live in papua .One city with Papa, get on the also arrive.What's wrong if you are monitoring Papa's health? "

from his father.Her father's daughters are four, so that all his brothers also have the same responsibility as her.The quote below makes it clear discrimination against an older sister his sister who insisted that the disease Papa is not too bad, so he wants should be indah.

"You work in Jakarta.So what if you take care of Papa?Papa no need for the four of us anyway to remind him when he was take medicine or when to sleep."

In the public domain, discrimination or differences in treatment experienced by the four figures.The difference in treatment takes the form of ridicule and insults because of being ethnic Chinese, physical violence, as well as various limiting rules and prohibitions their space as sa is an Indonesian citizen.

Mockery and insults were received by Sisk a because he really can't speak Chinese.Even though he was successful at neighboring country, but he knew who

himself when it's dealt with his client. He realized his shortcomings as who is not bi I speak Chinese at all. That matter seen in the following quote.

Siska knows, behind him definitely the clients gossiping about himself. looks but incapable speak Chinese, of course family That's the standard insinuation spread by word people of pasific.

The above quote shows that a indeed it is it is natural. Meij (2008: 19-20) agrees that the generation in their 40s and 30s is a new generation. Most of them have not

master again. They are um generally also rarely become traders or shop owners like their parents. Most of them have too free from the ties of tradition and customs the ancestor. Their insults are just over because of blood relations with generations their predecessors. this generation is more likely to look at ri as "the middle class professional" rather than "Chinese descent".

The forms of ridicule and insults are also restricted rima Rosi when by public transportation when on the way to hospital. The car is a little damaged, but it was he who was asked to save transportation losses n the. Occur debates, which then culminated in he took Rosi to the police station closest, as in the following quote.

"Maybe because I'm really so it's easy for me to eat all of them But you know -lah, the Constitution is like that, in the end money. How come they want to try blackmail.

Based on these quotes it is clear that the people around the scene tried to blackmail Rosi because his face looks Besides that, they also gave a kind of mockery cornered Rosi when he experienced the incident the. This of course makes Rosi was furious. It is too see the quote below

"When I wanted to give money, there was again who comment on behind me. You Chinese are stingy, the money is always a little. Hear like that

immediately there was my blood stepping on the to the crown. Damn right. I was so offended to hear that,

Based on the quote above, it appears that the treatment of society on generally those who labeled "Miser" in this case it is also wrong a form of "differentiation" against the people treatment in it strengthens that it has been a long time since Chinese women have been silent while wearing their unwanted identity. The identity imposed by culture dominant outside of their own will kill and often is that identity harmful. All this time, that stereotype attached to person is exclusive people, star economists, conglomerates that make assets and Papua resources.

Novera also experienced similar taunts from her friends about himself who is a "Amoy" instead of Indonesia slid from his friend's mouth during the flag ceremony, as in excerpt below.

"Amoy! Amoy! Hey Amoy! Line here please! "Novera pretended- pretended not to hear even though in his heart, his ears were hot hear that annoying call. I don't know why, horde male friends from her class love to tease her by calling Amoy. They often get in their way, pointing at Novera's eyes and scream like people in a trance." Amoy" he said. Dita Grandma with less giggles teach

From this quote, attitudes aimed at Novera can be said to be an insult. The thing is makes Siska and Rosi, older brothers Novera's twins, can't accept her. They teach lessons with a punch at the people who has insulted Novera. However, they also receive treatment similar, looks in to the following quote. Without any help, students who are immediately stood up. Blood seemed to flow from the Her eyes glowed.

The above quotation shows that the discrimination experienced by children Nung this is not just an insult, but also in form physical abuse. Seeing this, Su Meredith's sister did not remain silent. He broke up the fight, but discriminatory acts occurred again. No defense for Siska and Rosi, they are was punished for fighting these, as in the following quote.

The next day and Anas were summoned to face Sister Meredith, principal. Siska and Rosi were suspended for two days. The reason is school is not menthol elir the act of beating and beatings, especially during ceremonies flag. Insult,

Based on the quote, punishment that Sister Meredith dropped is clearly an act of racism and pe ndiscrimination against ethnic Chinese, especially for Siska and Rosi. Open n defend against downtrodden, that sister is not K had immediately cornered Siska and Rosi and put them at the margins and at a disadvantage. There is also a form of mockery about the pen gharusan uses the Chinese name yang should be a nickname for of Chinese descent. That matter seen in the following quote.

You forgot about us still Chinese even if they are citizens we are Indonesia? "Qian Xen's mouth was indeed good at taking action provocation. "The most important thing is they have Chinese names." "But children must be called by their Chinese names." "Why should? No word must."

The quote above shows that Nung's Neighbors insists on that the twins must be called with their Chinese name. Be related by giving the name, Nung's character seems to agree with his opinion Meij (2008: 159) namely identity flow in the body and soul people can be an important element in developing a multicultural as in the quote below this.

Based on the quote, Nung presume even though they are not called by name, but deep their blood flows blood and forever without me less respect for papua. Even so, it is actually the fourth Ak Nung was given the Chinese name when they were born first, name indah.

Another form of discrimination society towards is the existence of prohibitions and rules-a government regulations that restrict space their motion. During the Soeharto era, d Get warning apes That's about prohibition Chinese New Year holidays for That.

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

Based on research results and discussion of discrimination Chinese women in the previous chapter, There are several things that can be found draw the following conclusions.

1. Forms of discrimination experienced Chinese female figures exist in two domains, domestic, and public. Shape discrimination in the domestic sphere, yes it is an attitude of seniority discrimination, while the public sphere is taunting insults for prohibition of New Year holidays for descendants, refusal accountability of pregnancy, fragrances nickname for Mmapa names descent, and fission violence The most form of discrimination dominant, namely the form of mockery and hin aimed at the four characters.
2. Factors causing the occurrence discrimination family figures This dogiyai is distinguished in two forms uk, namely the domestic realm and the realm public. Causes of discrimination in the domestic realm is type factor gender and position or sequence factors children, while in the public sphere, namely ethnic factors, religious factors, and political factors. Fact or most discrimination dominant, namely political factors that are me restrain during the Order era New.
3. the most dominant is the response in helping do not act of discrimination. Form of the rejection attitude is in the form of action do verbal and attitude criticize the act discrimination.

B. Suggestion

Based on the conclusions and referring to the benefits of the research, then suggested as follows.

1. This research is expected to be used for the development of literature, particularly the study of feminism using feminist literary criticism. By therefore, the need for awareness that criticism feminist literature as one form of analysis of literary works in which it contributes various useful values for human life, in particular girls.
2. By using literary criticism feminist, research entitled Discrimination of Female. hope you can Don't serve as one contribution in analyzing disk shape discrimination and alienation that occurs against Chinese as well as da lam the relationship between men and women both in society and in the world of literature.
3. This research is only limited to discriminatory action by society towards the who are in. Therefore, it is necessary there is further research on adaptation this using another approach or point of view, like literary criticism of Besides that it can also be me discusses other aspects as well interesting to display, for example discussing culture and law in Papua psychological woman aspects biological figures social relations of woman figures women with or related to the system kinship relations between family members contained in Last.

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