**Women Sexual Marginalization in Wenda Koiman’s Curahan Hati Sang SPG**

**(Islam Perspective)**

**Fiqih Aisyatul Farokhah,1 Sri Kusumo Habsari,2 Mugijatna3**

1 Kajian Budaya, Program Pascasarjana, Universitas Sebelas Maret, Surakarta. echa.elfaro@student.uns.ac.id

2 Faculty of Cultural Science, Universitas Sebelas Maret, Surakarta

3 Faculty of Cultural Science, Universitas Sebelas Maret, Surakarta

**Abstract**

In the world of Indonesian literature, today women and sex are two very important issues: many male writers often use sex as a trendy theme of literary work. Many male authors who do not leave sex as their central theme from year to year. Therefore, this paper tries to expose (1) how is the form of sexual oppression of SPG’s body in this pop novel? (2) How is the author's perspective on female sexuality raised through the SPG’s story reflected in this pop novel (3) how to do Islam perspective of sexuality discourse faced by SPG in this pop novel?. It uses descriptive qualitative. Data are taken from all descriptive concerning SPG body appearance to understand the narrative meaning of the body. Data are taken from all descriptive concerning SPG body appearance to understand the narrative meaning of the body. In Islam, it also becomes the important topic which is discussed in Al-Qur’an. But now the phenomenon of sex exploitation spreads through the oppression of women body which will bring women to choose instant success where they believe that the body beauty possessed by them will be able to bring them to the gates of success without having to do various difficult ways to get that success. Women now want instant success. They don't have to work hard, don't need to work, it's not important to study diligently. The most important thing is only a beautiful decorated face, attractive appearance and graceful attitude. So that women like this are the same as electronic devices that quickly experience the ups and downs of their models and slowly disappear in circulation.

Keywords: Sexual oppression, Sales Promotion Girl (SPG), Discourse, Islam Perspective.

Abstrak

*Dalam dunia sastra Indonesia saat ini perempuan dan seks merupakan dua isu yang sangat penting: banyak para penulis laki-laki yang sering menggunakan seks sebagai tema karya sastra yang sedang ngetren. Banyak pengarang laki-laki yang dari tahun ke tahun tidak meninggalkan seks sebagai tema sentral mereka. Oleh karena itu, tulisan ini mencoba memaparkan (1) bagaimana bentuk penindasan seksualitas tubuh SPG dalam novel pop ini? (2) bagaimana perspektif penulis tentang seksualitas perempuan yang diangkat melalui cerita SPG yang tercermin dalam novel pop ini (3) bagaimana kutukan dari diskursus seksualitas yang dihadapi oleh SPG dalam novel pop ini ?. Tulisan ini menggunakan deskriptif kualitatif. Data diambil dari semua deskriptif mengenai penampilan tubuh SPG untuk memahami makna naratif dari tubuh. Perempuan akan tergerak untuk memilih kesuksesan instant dimana mereka meyakini bahwa kecantikan tubuh yang dimiliki oleh mereka akan mampu membawa mereka pada gerbang kesuksesan tanpa harus melakoni berbagai cara yang sulit untuk mendapatkan kesuksesan tersebut. Perempuan kini jadinya ingin instant success. Mereka tidak usah bekerja keras, tidak perlu suntuk berkarya, tidak penting belajar tekun. Yang terpenting hanyalah wajah didekor indah, penampilan menarik, dan sikap anggun. Sehingga perempua-perempuan seperti ini sama halnya dengan perangkat elektronik yang cepat sekali mengalami pasang surut modelnya dan pelan-pelan menghilang dalam peredaran.*

Kata Kunci: Oppressi Seksual, Sales Promotion Girl (SPG), Wacana, Persepsi Islam.

Introduction

In the world of Indonesian literature, today women and sex are two very important issues: many male writers often use sex as a trendy theme of literary work. Many male authors who do not leave sex as their central theme from year to year. Nevertheless, not a few of them tell women as sexual objects that are worth talking about. Most of the themes contain images of sexual oppression experienced by women. This is because literary works in the form of novels have a function to break the way of talking about sexuality which is no longer considered a taboo. In addition, symptoms like this are considered as a step to mature the community to talk about moral or precisely sexual ethics. Discussions about sex and sexuality are very open and become a special attraction because of who defines and controls sexuality in this era.[[1]](#footnote-1)

Thus sexual problems always become a problem. In the name of sexual ethics, moral guards can prohibit anything that is considered to be lustful. In Indonesia, what is known as a petty novel where sex problems are also discussed as is. This is because sex problems have a broad discussion. Sex is not only in the genital sense but in life passion, libido, Eros. Hence, talk about sex that has been the object of regulation and limitation, but also talks about the passion of life which is always the appropriate forms. Talking about sex is talking about lack, about human encouragement that is always a partner, a challenging partner. Therefore, the sex talk depicted in the novel is also a special attraction to be studied.

The problem of women oppression is often experienced by most of them in the world not except for Muslim women. Although, Islam has obligated them to cover all of their parts of the body except face and forehand, sexual abusing still approach them. This obligation is clearly stated in Al-Qur’an.[[2]](#footnote-2) In Ayat-ayat Al-Qur’an and some hadits stated that Islam urges its people not to look down on women, respect their rights, and act well and honestly in their relationship. This is because both men and women still have the rights and obligations of each as individuals and there is no difference between the two but the faith and devotion of them.[[3]](#footnote-3) Even so, there are still many men who use women's sexuality for their own sake.

Among the number of novel writers who choose sex as the theme in his novel is Wenda Koiman with the title *Curahan Hati Sang SPG*. This novel tells the story of SPG's life that is close to the sensuality that is wrapped with beauty and the ability to offer products with sexy looks, and a seductive style of speech that can conquer the hearts of consumers. SPG is also arguably a profession that is quite close to her glamor although, in addition, they also experience the exploitation of a lifestyle body as well as a negative assessment based on SPG where during the day selling products while selling her body at night becomes very interesting to explore further.

Nonetheless, the present century of modern capitalism has had a tremendous influence on shifting the concept of traditional sexuality. Women's sexuality is no longer something that should be taken care of only for their husbands but is something that can be a tool for making money. The sex industry provides an opportunity for them to earn money instantly through the practice of sexual exploitation of women traded to become commercial sex workers (PSK), and among those women who are 18 years old.[[4]](#footnote-4) Therefore, according to Weeks, the community should need to control the erotic life of their people so as not to cause major problems in the process of social interaction. This is because what is defined as "sexuality" in essence and its implications differ in each individual as well even though the desires of sexuality come from the same individual but in different historical periods.[[5]](#footnote-5) The sex industry is growing rapidly in metropolitan areas which influences the construct of sexuality in society.

Women's sexuality is a field of profit. Female nudity is used as a means of satisfying desire, erotic fantasy, and sexual exploitation. This can be seen with the number of night entertainment industries built along the streets of metropolitan cities. The large number of discos, nightclubs, massage parlors, karaoke and pubs/bars that nest in metropolitan cities become promising business fields. The construction of the public mindset on the conception of sexuality also contributed to the discourse on the sexuality of the night entertainment industry and its workers. The related news appears one by one. This is because sexuality has always been the cornerstone of truth which is covered in certain interests. Sexuality is also an important concern for the state to maintain economic and political stability.[[6]](#footnote-6)

Whereas in fact, the arguments of *Syara’* have never taught to look down on women by considering them as nothing more than movable property. This is tantamount to just describing the woman only biologically (physically).[[7]](#footnote-7) Women should also be in the same position with the provision of high education equal to men. Therefore, the position of women in society and in the world of work is not underestimated so they must accept a job that is not feasible for women with various kinds of adultery that they must receive.

This is what Foucault said that sexuality always has a connection with the power system. This can happen because sexuality is a core aspect of gender, identity, sexuality orientation, eroticism, pleasure, intimacy, and reproduction. From this power system, sexuality discourse was formed. Before this system operates, sex stands alone and lives on a subject. When the power relationship moves through a discourse strategy, the discourse about sex that is incorporated into the power matrix becomes sexuality. This process is referred to by Foucault as *the way in which sex is put into discourse.*[[8]](#footnote-8)

Various constructs of sexuality that develop in social society are utilized by capitalism to reap as much profit as possible. capitalism and politics have the role of being actors of cultural transformation. The paradox behind the taboo of sexuality is the culture medium used to gain a lot of financial benefits. Sexuality is increasingly being displayed to the public. Passion for sexuality can boost the popularity of the products they create. From the process of producing this sexual desire, women are always objects. Their bodies are considered capable of increasing product sales. And this happens because their bodies are built by a cultural construction that makes women a tool to attract desire.

Capitalism has also made the female body an important tool in every social and economic process, to provide erotic appeal for products through mass media imaging. The body with its parts has been filled with cultural symbolism, public and personal, positive and negative, political and economic, sexual, moral and controversial[[9]](#footnote-9). They have their bodies but do not have the power to control them. The female body is seen only in the role of biological reproduction of species and close to nature. Identification of women with the body is evidence that women are not thinking enough and as a consequence women are considered inferior to men socially and politically.

Through the problematic oppression of Indonesian women's sexuality, which has actually been confirmed by the existence of pornography laws and protection related to women's violence (UU No. 44 Tahun 2008)[[10]](#footnote-10) accompanied by the demands of patriarchal and religious ideology as an effort to curb women's sexuality indirectly gave birth to the ideology of sexuality and then socialized to the public through a discourse of developing sexuality that made a novelist *Curhatan Hati Sang SPG*, Wenda Koiman participate in conveying their point of view towards the developing discourse of sexuality which primarily positions women as oppressed parties. So that through this work, the author also helped create its own discourse in response to the State's discourse and existing media.

This is because as the author of a text that has a literary political role on the concept of power and with the assumptions that refer to a culture that ultimately forms the existence of these texts so that the authors infiltrate discursive reality through the work of the text. In this case, Greenblatt argued sees a text as an independent entity and is a repositioning of a text in an original discursive reality when a text is created.[[11]](#footnote-11)

Stephen Greenblatt began the assumption regarding this theory through their exploration of the political role of literature in the concept of power. Assumptions refer to a culture that ultimately shapes the existence of these texts which have a literary political role in the concept of power. Not only that, there are literary author assumptions that refer to a culture that ultimately forms the existence of these texts.[[12]](#footnote-12)

Thus an analysis of women's sexuality formed by exploitation of their bodies while undergoing their profession as SPG becomes interesting to do. Nurfaidah (2017) entitled *Dampak Disfungsi Keluarga Terhadap Mitos Kecantikan Dalam Novel* *The Curse Of Beauty: Metrolifestyle Sales Promotion Girl* has analyzed the change of the character in the novel to the beauty concept because there is a family dysfunction[[13]](#footnote-13). Her research focuses on SPG’s beauty as the effect of family dysfunction in a different novel. Therefore, there are some research problems that are needed to be answered; (1) how is the form of sexual oppression of SPG’s body in this pop novel *Curahan Hai Sag SPG* by Wenda Koiman? (2) how is the author's perspective on female sexuality raised through the SPG’s story reflected in this pop novel *Curahan Hai Sag SPG* by Wenda Koiman (3) how do the Islam perspective of sexuality discourse faced by SPG in this pop novel *Curahan Hai Sag SPG* by Wenda Koiman?

Method

The research is focused on analyzing the representation of the sexuality of SPG in the novel “*Curhatang Hati Sang SPG*”. The design of the research is descriptive qualitative. Data are taken from all descriptive concerning SPG body appearance to understand the narrative meaning of the sexual body. It applies Foucault’s the politics of the body theory while it also uses Foucault’s perspective to take a stance on women sexuality problem. It also uses Islam perspective to see the sexual problem faced by women. In fact, sexuality also becomes the serious problem which is faced by Islam now. Although, in the fundamental of Islam low (Al-Qur’an and Hadist) has explained.

 According to Foucault “Sex is not only covering feeling and pleasure, low or prohibition but also the truthfulness and falseness. The truth about sex should become the essential thing, useful or dangerous, precious or frightened. In short, it is built as the truth bet”. He also argues “sex depends on various body disciplines”. It also becomes the instigator of the appearance of every experiment and wisdom. It is a part of sexuality that creates economic-political from the desire to know.[[14]](#footnote-14)

 The body does not have freedom. It is like a machine controlled by a power. This phenomenon is called bio-power. In the development of capitalism, biopower is an essential element to growth reinforcement and obedience. Hence, politic of the body is a way to discipline and control the body according to the interests of the ruler, who in this case are the capitalists. This theory is used to reveal the power of the capitalist to control the SPG’s body as like in “*Curhatang Hati Sang SPG*”.

Finding and Discussion

SPG World through the Fiction

*Curahan Hati Sang SPG*, when we hear the word SPG automatically the brain immediately concludes and imagines a sales promotion girl cigarette that we usually see with clothes that can be said to be quite mini. For some reason, every time we hear the word SPG, our minds are uncontrollably thinking about things that have a negative connotation, for example, naughty SPG, flirtatious, can be booked. But, no heart feeling. Honestly, some SPG is like that. And there lies the fault, they are too easy to be judged and judged until forgetting they are also human beings who have weaknesses. They have all been caught in the situation and the economy, so with them, no one wants to be mistaken or neglected by others so are the SPG. I am sure they already know the risk of being SPG that they will be underestimated by others, not even that they are often abused because of their profession but they still choose the job, because of their difficult position.

But however SPG is human, they also want to be appreciated and respected. Want that other person to respect their work. Apart from that, I personally admit to selling SPG, I mean selling a product is not easy, we must be able to promote a product. You definitely think if it's hard to just sell this, everyone can. Wrong, in my opinion, being SPG is easy, it's not easy to just be able to sell and promote a product, but you also have to be able to work under pressure. They have sales targets every week. Just imagine if you are the SPG, a gadget product with one unit worth 5-8 million and targeted in a week must sell 5 units, of course, that is not easy. But well, in fact, many buyers are hypnotized and want to buy their products, how they are and what tricks they use.

Well, in the SPG novel Curahan Hati, the readers will be invited to look at the other side of SPG, I mean we have always known that SPG stands for Sales Promotion Girl but through this novel, the reader will be guided to know another SPG abbreviation, Smart Passionate Gorgeous.

At first, this book tells about Rere who has a tuition fee of 1 million on his campus and really have to pay the next morning, with the insistence of having to pay tuition fees on his own in a night that really makes his life difficult. then he was offered a job as a dancer in a club with his girlfriend but instead of being a dancer he ended up being told to be a striptease, yes a stripper. Rere is then unwilling and prefers to escape at the last moment. However, he instead had to pay compensation of 10 million because he had broken the contract he signed hastily and without reading.
Rere starts looking for a solution with work hard because he already works as an SPG he just has to receive more job events more often. Then came the figure of Rendy, who was driving a cellphone unit from Rere, the Rere he already had a girlfriend named Sammy who worked as a personal trainer in a Gym place, with his profession he was blessed with a form that was fantastic for women. In the middle of Rere's journey near Rendi, and then working together to build an online sales blog. But Rere's dream was not only there, Rere was then offered to be a model, from a nude model, a bikini model, but in the end, Rere became a model and brand ambassador a Muslim outfit where Rere was required to use hijab. At the same time, Rere also got offers from his former boss at a cellular company to become a Project Trainer by providing conduct training for the beginner of SPG.

Sexual Oppression of SPG’s Body

 Giddens, quoting Foucault, defines sexuality as a social construction that operates within the domain of power. It is not just a biological impulse that finds or does not find its release.[[15]](#footnote-15) Previously in the sexology tradition, sexologists treated sexuality as a psychological and biological phenomenon, often drawn on a medical model that considers all differences in heterosexual norms that are narrowly defined as pathological.[[16]](#footnote-16) But then Foucault shows that sexuality is not an inner or biological drive, but is a form of behavior and thoughts that are subdued or forged by power relations, which are carried out for other purposes outside the interests of sexuality itself.[[17]](#footnote-17)

 Therefore, the idea developed later is how to narrow the entire sex to the extent of its reproductive function (heterosexual) in a legal marriage and only for adults. For this reason, a variety of planning strategies are used, which often do not take into account the diversity of impacts. Instead of regulating citizen sexuality, it is precisely the intensification and spread of various discourses and practices of sexuality. In this case, the female body is qualified as a comprehensive body full of sexuality. Thus, it is not biological sex that produces discourse, but it is precisely the discourse that produces sexuality. It is the discourse of knowledge-power that constructs the reality of sexuality. In essence, sexuality is the result of the construction of social knowledge or power.[[18]](#footnote-18)

Likewise, what is described in some of the *dalil* *syara’* which indirectly mentions that sex is a construction of a society that interprets the verses of the Qur'an and Hadith so that a domestic division of labor arises for women while the public duty is a responsibility of a man?[[19]](#footnote-19) Nevertheless, there are also groups who interpret that women and men have equal opportunities so that both have equal rights.[[20]](#footnote-20) Conditions show how understanding and interpretation of the verses of the Qur'an and Hadith indicate the dominance of a group in building discourse on the construction of sex, sexuality, and gender.

 This condition also appears in Wenda Koiman’s *Curahan Hati Sang SPG* novel. The female body here is seen as central to the role of biological reproduction so that the identification of women emerges that women are less able to think and are socially and politically inferior to men. Therefore, jobs that are suitable for women are jobs that rely solely on their physical abilities such as the Sales Promotion Girl (SPG) profession which is very suitable for SPG because it only relies on women's sensual abilities in attracting customers' days.

“Sebagai SPG sebagian besar seragam yang pernah gue pakai lumayan seksi, tapi masih ada pantse-pantesnya bahkan ketika harus mobile di tempat umum”.[[21]](#footnote-21)

"As an SPG, most of the uniforms I've used are pretty sexy, but there is still a decent fit even when I have to be mobile in a public place.

The above fragment of the dialogue shows the author's point of view that how women's bodies have been used as an arena of power to control their sexuality with the use of an open-minded when they have to do SPG work, which sometimes we know that there is no connection between the sexy clothes they have to wear and the products they sell. Instead, there is that they must feel uncomfortable with all the seduction they receive as long as they peddle their goods with such indecent clothes.

Not to mention the many sexual harassments they have to receive due to their clothes that are too sexy that can invite the lust of bad guys. Then, sexual harassment was reversed as a form of oppression against women, so here women are no longer victims but as perpetrators of crime. Men view sex as an instrument that is physically oriented to sex itself.[[22]](#footnote-22)

The conditions experienced by women above can be said to be an act that violates the Islamic lines of understanding the doctrine of closing the body for women so that women will be free from various sexual abuse problems against them.[[23]](#footnote-23) So it should be for people around women to help women to stay polite even in the world of work. And not the other way around by exposing a woman's body shape to be sold to many customers so that they are able to get huge profits through the suffering received by women.

“Ya yaaaaa yaaaa, harus ada komposisi karbo sehat, protein dan sayuran sehat…. Gak boleh berminyak…. Blaaa blaaa. Siaaaaap deh, Pak Trainer”.[[24]](#footnote-24)

"Yes yaaaaa yaaaa, there must be a healthy composition of carbo, protein, and healthy vegetables ... It can't be oily ... Blaaa, bro. Siaaaaap, sir Trainer ”

 As the author has described in the dialog snippet above, it can be seen that wearing SPG clothes must be based on a beautiful body shape. And of course, to get a good body, it takes care that is not easy. Among them is that they have to maintain their meal portions and of course not a few of those who have to go on a strict and torture diet to get satisfying results. Although satisfaction is actually satisfaction for men who look at them. The application of these strict rules of self must be routinely done. And not only that they are also required to judge and criticize their own bodies. According to Wolf, the hatred of women in certain parts of the body actually arises not because their body parts are less beautiful, but because of deep sexual shame.[[25]](#footnote-25)

This condition shows the importance of beauty to the women. Here, Islam never forbids them to care about their beauty because also ask them to give attention to their body. This invitation has described the beauty of women in Al-Qur’an based on Arabians’ criteria. In the past, people in Arab do not like women with blue eyes, therefore, in Surat Thoha tells the resident of the hell is the blue eyes women.[[26]](#footnote-26) It is because the blue eyes are the depiction of the eyes that feel sick, pain, and suffer. On the contrary, it is mentioned that the resident of heaven is people with white eyes and black pupil. The shape of the eyes is wide, round or slant eyes. Those are the portrayed of the beautiful eyes. Another ayat describe the beautiful eyes is told with dazzling and sparkling as like a pearl.[[27]](#footnote-27) But to notice their beauty body, they should not do much pain to their body because Islam never allows people to do something more than needed.[[28]](#footnote-28)

“Dua SPG itu, dua-duanya Cuma jago dandan. Sama sekali lemah di *Selling*. Mana pernah mereka baca panduan tentang produk? Mana ngerti mereka fitur yang dijual? Kalau ada pelanggan yang diandalin Cuma rayuan aja, genit-genitan doing. Tapi yaaaaah, bagus mulu rezekinya, achieve target mulu”.[[29]](#footnote-29)

“The two SPGs, both are only good at grooming. Very weak at Selling. Where have they read the product guide? Do you understand what features are being sold? If there is a customer they rely on, just flirt, flirt. But yeah, well, good luck, achieving the target continuously”

 Based on the dialogue above, it can be seen how the author's perspective in describing the weak position of women in the economic field. Where with the labeling of the weak power that is attached to them so that they have first been seen as weak beings who can only rely on their physical superiority in working not with their skill abilities. This condition makes them only busy dressing up, thinking about the appearance of constantly criticizing their body parts that are not good. They must judge and criticize their own bodies from the outside just as men see their bodies, and at the same time must deny their own bodies from within.[[30]](#footnote-30)

Based on the dialogue above, it also can be seen Islam never forbid women to work but Islam does not encourage women to dress excessively before the public because it will have an adverse effect and will invite many crimes to themselves.[[31]](#footnote-31)

“Kata Vita sih, dongkrak dulu badan sampai seratusdelapan puluh centimeter dan luluran tiap hari kalau mau dapet job kayak begituan. Ya yay a mimpi. Beda ama dia yang cacing mengkilap, semampai dan gampang banget dapetin job di pameran mobil”.[[32]](#footnote-32)

"Vita said, the first jack is up to one hundred and eighty centimeters and scraps every day if you want to get a job like that. Yes, yay a dream. It's different from the one who is shiny, slender and easy to get a job at a car show ”

Based on the dialogue fragments above the author shows his views on a form of female body oppression on a standardized beauty image that requires women to inevitably change their body shape like standardized beauty standards to boost their popularity and success. Beautiful and sexy body, beautiful face, brilliant skin, plump breasts are packages that are pursued almost every woman so that her beauty equals the goddesses who live in fairy tales.[[33]](#footnote-33)

Thus, body image that is formed and deliberately imposed by them by capitalism through the formation of body images that are spread with the help of mass media and advertisements of a number of beauty products has been successful. They do not know at all or maybe they have been blinded by the conditions they experienced where they have become subjects who adhere to all forms of oppression and attributes that surround their bodies ranging from clothing, makeup and hair, accessories to support appearance, high heel etc. Absolutely, they do this to support their career as SPG but in addition to supporting their careers this they also do to show how fashionable they are among their peers so that they have unwittingly been in a battle arena that was started by themselves. the clothes we use make statements in which there is a statement.[[34]](#footnote-34)

**Negative Image of SPG’s World**

 Negative images never seem to be separated from women. Since the beginning, the social construction of gender has experienced a stereotype that men are always above women. This can be seen clearly by a number of stereotypes that begin to appear in the smallest institutions in the community, namely the family. The number of parents who believe that the abilities of boys and girls are different.[[35]](#footnote-35) This has an impact on everything that women do include the social and economic environment. In many cultures, men are crowned as the main breadwinners while women are positioned as additional income earners, no matter how much men and women earn.[[36]](#footnote-36)

 Likewise with the negative image that is always attached to women who work as SPG who work only by relying on body beauty to negative images where they have a double profession as entertaining women, savings or even commercial sex workers.

“Yang gue sebut perubahan berarti adalah bahwa: di empat tahun terakhir ini, gue tetap harus jadi Sales Promotion Girls. Just SPG, tanpa embel-embel lain”[[37]](#footnote-37)

"What I call meaningful change is that: in the past four years, I still have to be a Sales Promotion Girls. Just SPG, no other frills"

Based on the excerpts of the above dialog quotations through the author's perspective, it can be seen that many think negatively about women working as SPG. Therefore, even in the novel, the author seems to want to emphasize that the negative view is not entirely true. There are also some of them who actually become SPG without what kind of side work they are accused of. These negative accusations that have not been fully correct have indirectly made them in positions that are disadvantaged because of the labeling of negative images that are attached to them. Generally, women who come from stereotypes attached to them. For example, marking that starts from the assumption that women are preening is in order to provoke the attention of the opposite sex.[[38]](#footnote-38)

Based on the excerpts of the above dialog quotations based on the Islam seeing is not wrong if women want to have a job or build their career but they should choose a job that is better and more appropriate for women to do without sacrificing a woman's degree, dignity and self-esteem because as many people know about their profession as SPG it is only a negative image that always looms over them. Even though in reality they only intend to work by peddling products that have been charged to them, however, people's perceptions are never in line with someone's good intentions where people must assume that the SPG profession is only a shield to cover the real profession of women calls, savings women or commercial sex workers. Likewise with Islam which through its naïve propositions has appealed to people to have a job or earn a living in a more halal way.[[39]](#footnote-39)

“Catat aja nomer gue”, gue gak ngerti kenapa bisa langsung nyebutin nomer gue. Hal yang jarang terjadi mengingat gue paling pelit dengan yang beginian. Nomor utama pula, bukan nomor di handphone ecek-ecek yang gue bawa buat cadangan kalo-kalo dengan sangaat terpaksa ada customer yang minta nomor dan harus gue kasih”.[[40]](#footnote-40)

"Just write down my number", I don't understand why I can directly mention my number. Things that rarely happen remember me being stingy with this. The main number is also, it's not a number on the cell phone that I just made a spare for when I was forced to have a customer who asked for a number and I have to give it”.

Based on the author's point of view, the description of the dialogue above states that the negative image attached to women who work as SPG is not entirely from themselves. However, many of their male customers use their role as sellers of a product to initiate their mode of action by asking for their number on the pretext of contacting them instead if they are interested in their product. But in fact, this is only one of the ways they approach the SPG then, they are entangled by their seduction. Nevertheless, SPG is the one who is always blamed for inconvenient events that will befall them. So every case of violence or sexual harassment will always be associated with the stereotype of women as temptations.[[41]](#footnote-41)

Through the dialog above when it is seen from the Islam perspective, the two parties who exchanged contacts were an act that was not bad regardless of just a professional work. And plus no one intended to be bad and both only tried to help in kindness as well as what Islam had advocated.[[42]](#footnote-42) Considering that many of their customers have betrayed the trust by misusing their personal contact to disturb and tempt them, this is clearly not in accordance with the teachings of Islam which invites truth and honesty.[[43]](#footnote-43)

“Waduh, jatuh”. Trik lama, bandot! Biar gue nunduk! Beneran mau ngintip dada gue nih orang. Dengan kesal dan hati-hati gue menjemput flyer tadi. Bisa sih gue ganti dengan ganti flyer lain, tapi tata contact standar yang gue pelajari kita harus membantu pelanggan, termasuk untuk case ini”.[[44]](#footnote-44)

"Wow, fall". Old trick, bandit! Let me bow! Really want to peek at my chest, guys. Annoyed and cautious I picked up the flyer. I can replace it with another flyer, but the contact standard that I learned we have to help customers, including for this case. ”

Based on the views of the authors described in the dialog above, it can be seen that how many problems that are often faced by SPG when doing their work, among them are they often have to deal with masher customers who deliberately seek opportunities in the narrowness to do indecent acts against the SPG. And of course as an SPG they are not allowed to be rude to their customers but they must remain relaxed and polite to them. This unpleasant incident stems from the assumption of women's biological functions in which women are only recognized in their biological roles and functions. Therefore, it is natural that they always get treatments which are a form of sexual harassment of themselves. Naturally, every inch of a woman's body contains a sex appeal magnet, and that depends on who the man looks at.[[45]](#footnote-45)

 “Apa enaknya kalo lebih lebar? Kan enakan yang sempit. Oooo… enak dunk ngusap-ngusapnya. Masa di sini nyobanya”.[[46]](#footnote-46)

"What's better if it's wider? Narrow effort. Oooo ... it's nice to wipe it. The time here is trying it”

In other parts of the manuscript according to the author's perspective, it can be seen that the negative image of women inherent in themselves actually always leads to violence against women. One form of examples from the above expressions is that they are always harassed by men by giving nasty comments or insults. Of course this could be categorized as a mild level of sexual violence against women, among others, men making whistles with a cheeky tone, giving nasty/insulting comments, poking around a woman's body with their hands, poking around a woman's body with a tool under the pretext of joking, and teasing or terrorizing that leads to the invitation to have sex.[[47]](#footnote-47)

The conditions above reflect how a man who has committed indecency and harasses a woman while the good and bad deeds done by someone will return to himself as well as what Islam affirms through Firman Allah which states that whoever does well will return to himself and whoever commits a crime will return to himself. [[48]](#footnote-48)

Although sexual violence against women actually comes from several factors, it can be triggered by unequal gender relations, which are colored by injustice in relations between sexes, which are closely related to power. Gender inequality is the difference between the roles and rights of women and men in a society which puts women in a lower status than men. Privileges owned by men as if making women as property of men who have the right to be treated arbitrarily, including by means of violence. Besides that, gender-related violence or power inequality in the community can also be a cause of sexual violence against women. In addition, a patriarchal culture which is a system of male domination and superiority and the control system of women where women are controlled can also be a cause of sexual violence against women.[[49]](#footnote-49)

“Oke, permisi, gue langsung beresin dan ninggalin dua pasangan aneh itu. Mala ... Mala.. kan gak boleh nyerobot pembeli rekan satu tim begitu. Dan, tingkahnya itulah yang bikin SPG suka dinilai negative”.[[50]](#footnote-50)

"Okay, excuse me, I immediately fix and leave the two strange pairs. Mala ... Mala ... can't just grab a teammate buyer like that. And, that is what makes SPG like being rated negatively.

Based on the data citation above, it can be seen from the author's point of view that SPG negative perception sometimes arises from their own behavior. Slim body shape, beautiful face complete with clothes and accessories that clad their bodies so that it looks more stunning and spoiled seduction coming out of each mouth they are used as their weapons to intentionally approach their consumers, most of whom are johns. This incident is as an impact on the consumption era where people are very deified of consumption. And this century is very hard for women because in an identical century by manipulating everything related to women. The temptation of brands, imaging, and labels has become so intensive and extensive that it attacks women and the role of sophisticated technology has imprisoned women not to rebel and take it for granted voluntarily.[[51]](#footnote-51)

The condition above has shown how the behavior of an SPG itself raises a prejudice against himself and other SPG women. He was not aware that the action would provoke the people around him to make fun and berate and insult him while, as is well known, Islam forbids harassment and of course the most common sin and conscious are chanting.[[52]](#footnote-52)

“Oke, fee… selalu jadi kartu As yang gak bisa gue bantah dengan prinsip-prinsip gombal yang memang kenytaanya selalu nyerah kalo udah berhadapan dengan duit”.[[53]](#footnote-53)

"Okay, the fee ... always becomes an ace card which I can't argue with the principles of rag that is actually always giving up when I've been dealing with money"

Based on the excerpt data above through the author's view it is clear that all forms of sexual oppression experienced by women to the negative image that is always attached to them to the rise of the perception of the female body as a commodity that is worth buying or selling are nothing but a factor of money. Money becomes a real reason that cannot be denied by its existence so that everyone wants to do anything with any effort including selling their bodies. Women are still regarded as sex objects. It is considered a commodity that can be sold, rented and purchased. This seems to be a general assumption reinforced by the mass media. And the women accepted it.[[54]](#footnote-54)

Here, women have experienced violence. Violence can be said as a form of action taken against another party, the individual or more, which can cause suffering to other parties.[[55]](#footnote-55) The conditions experienced by women as described by the author of this novel show that violence actually originated from gender discrimination. Violence experienced by them can be categorized as sexual violence where, in the sexual violence women experience sexual abuse from mild to moderate levels such as mischievous whistling, blinking of the eyes, jokes, and banter that lead to sex as experienced by Rere figures while serving half-hearted male visitors who deliberately teased him. Things like this happen not only once, except for several times Rere must face the same sexual problems. Among them is when he has to offer his products from person to person while the prospective buyers prefer to tease him and not even ignore the explanation of the product. Some of these conditions can be seen in several scenes described by the following author:

“Waduh, jatuh. Trik lama, bandot! Biar gue nunduk! Beneran mau ngintip dada gue nih orang. Dengan kesal dan hati-hati gue menjemput flyer tadi. Bisa sih gue ganti dengan ganti flyer lain, tapi tata contact standar yang gue pelajari kita harus membantu pelanggan, termasuk untuk case ini”.[[56]](#footnote-56)

“Wow, fall down. Old trick, bandit! Let me bow! Really want to peek at my chest, guys. Annoyed and cautious I picked up the flyer. I can replace it with another flyer, but the standard contact system that I learned we have to help customers, including this case”.

“Apa enaknya kalo lebih lebar? Kan enakan yang sempit. Oooo… enak dunk ngusap-ngusapnya. Masa di sini nyobanya”.[[57]](#footnote-57)

"What's better if it's wider? Narrow effort. Oooo ... it's delicious to wipe it. The time here is trying it ”

“Apanya yang dilihat?, dih Bapak ini, matanya langsung ngelirik dada gue. Padahal seragamnya gak terlalu rendah belahan dadanya”.[[58]](#footnote-58)

"What is seen? at this father, his eyes immediately glanced at my chest. Even though his uniform isn't too low in his cleavage ”

"Then what can you do? Yes, ask for the product but just look at me, don't see what I pointed at ”.[[59]](#footnote-59)

“Minta PIN BB Kamu, nanti kalau berminat saya BBM”.[[60]](#footnote-60)

"Request your BB PIN, later if I'm interested in BBM"

Although the dialog snippets above are just what the author describes in his novel, events like that are often experienced by some women in real life. It is undeniable that women have always been a magnetic force by men who only see women from their sexuality. Its existence is always adored by every eye who admires the beauty and beauty of its body.

The data above also shows what forms of sexual, psychological and physical violence they experienced when they undertook the profession as SPG. It seems very clear that women are only seen as beautiful creatures who adorn the world so they are very worthy to be displayed, seen, exhibited and enjoyed by the general public. Plus, with a dress, accessories and make up will be able to increase their sexual appeal so that many evil eyes are able to take the opportunity to do things that are actually unjustifiable or even categorized as obscene acts such as deliberately doing tricks dirty to peek at the private parts of women or do all forms of mode action so that the women are entangled with death's seduction to satisfy their lust.

Thus, without realizing that their dirty deeds have plunged these women into dark life and given false consciousness that through their beauty and beauty and beauty, they will be able to get the money easily. However, when they have succeeded in getting it there is nothing left of the woman. They only live as a used item that is more suitable to be thrown away and placed far away from the owner. Thus, women will be moved to choose instant success where they believe that the body beauty possessed by them will be able to bring them to the gates of success without having to do various difficult ways to get that success. Women now want instant success. They don't have to work hard, don't need to work, it's not important to study diligently. The most important thing is only a beautiful decorated face, attractive appearance and graceful attitude. So that women like this are the same as electronic devices that quickly experience the ups and downs of their models and slowly disappear in circulation.[[61]](#footnote-61)

**Conclusion**

Women seem to have never been separated from sexuality problems. Since time immemorial women have never escaped the shackles of gender formed in sexual oppression. Likewise with the literary world that has never abandoned the female sex theme in its storyteller. Both female authors and male authors always choose sex as a staple for their stories. This is because the author through the creation process is always influenced by the conditions of the surrounding environment. Likewise with the author of the SPG Hearted Outpouring novel by Wenda Koiman, which was inspired by the world of SPG, which was filled with sexual oppression that was formed by their body communities that were easy to sell, trade for reasons of a number of insignificant amounts of self-esteem. Those who were taken away and pawned by their trapped in the world of prostitution.

So that it can be said that the pop novel by Wenda Koiman is an embodiment of discourse built by the author in opposing the discourse of sexuality that develops in a society where people always assume that women become weak beings who only have second sex positions in the society so that the work suitable for them is only domestic work. However, through the character Rere raised by the author in his novel, he was able to boost the shackles of such patriarchal culture. Now, women are no longer weak creatures who only struggle with domestic work, but they can also do public work despite the various forms of obstacles they have to go through.

Through this analysis, it can be seen also how Islam cares to a sexual problem which happens to women especially for their sexual problem. Islam also wants to build the equality between men and women then they can live peacefully without any disruption among them. Islam also tries to educate women to get the proper education to decrease the disparity between them and men in social environment Moreover, in economic.

**References**

Bandel Katrin. 2006. *Sastra, Perempuan, Seks*. Yogyakarta: Jalasutra.

Bennett, Rae Linda, Davies, Graham Sharyn & Hidayana, Martua Irwan. 2018. *Seksualitas di Indonesia*. Jakarta: Yayasan Pustaka Obor Indonesia.

Fakih, Mansour. 2013. *Analisis Gender dan Transformasi Sosial*. Yogyakarta: Pustaka Pelajar

Handoko, Aan Mei dkk. 2013. *Identitas Perempuan dalam Majalah*. Yogyakarta: Lingkar Media.

Herdiansyah, Haris. 2016. *Gender dalam Perspektif Psikologi*. Jakarta: Salemba Humanika.

Hidayat, S Rahayu. 1997. *Seks dan Kekuasaan Sejarah Seksualitas Michael Foucault*. Jakarta: Gramedia.

Ibrahim, Idi Subandy. 1997. *Life Ectasy Kebudayaan Pop dalam Masyarakat Komoditas* Indonesia. Yogyakarta: Jalasutra.

Kali, Ampi. 2013. *Diskursus Seksualitas Michael Foucault*. Yogyakarta: Solusi Offset

Koiman, Wenda. 2013. *Curahan Hati Sang SPG*. Jakarta: Story House.

Kusuma, Julia Surya. 2012. *Agama, Seks dan Keskuasaan*. Depok: Komunitas Bambu.

Melliana, S. Anastasia. 2006. *Menjelajah Tubuh Perempuan dan Mitos Kecatikan*. Yogyakarta: LKIS

Mills, Sara. 2003. *Critical Discourse Analysis Michael Foucault*. New York, Routledge.

Munti, Batara Ratna. 2005. *Demokrasi Keintiman, Seksualitas di Era Global*. Yogyakarta: LKIS.

Nurfaidah, Resti. (2007). Dampak Disfungsi Keluarga Terhadap Mitos Kecantikan dalam Novel *The Curse Of Beauty: Metrolifestyle Sales Promotion Girl*. Bandung: Balai Bahasa Jawa Barat.

Pranoto, Naning. 2010. *Her Story Sejarah perjalanan Payudara, Mengungkap Sisi Terang- Sisi Gelap Permata Perempuan*. Yogyakarta: Kanisius.

Ritzer, George. (2003). *Masyarakat Konsumsi*. Yogyakarta: Kreasi Wacana.

Rueda, Marisa dkk. 2007. *Feminisme untuk Pemula*. Yogyakarta: Resist Book

Sugihastuti & Saptiawan, Itsna hadi. 2010. *Gender dan inferioritas Perempuan.* Yogyakarta: Pustaka Pelajar.

Subhan, Arif, Nasuhi, Hamid, Burhanudin, Jajat dkk. 2003. *Citra Perempuan dalam Islam*. Jakarta: Gramedia.

Santoso, Anang. 2011. *Bahasa Perempuan Sebuah Potret Ideologi Perjuangan* (Jakarta: Bumi Aksara.

Umar, hasanuddin, Syukur Suparman, Sukri, Suhandjati Sri dkk. 2002. *Bias Gender dalam Pemhaman Islam*. Yogyakarta: Gama Media.

<http://hukumpidana.bphn.go.id/kuhpoutuu/undang-undang-nomor-44-tahun-2008-tentang-pornografi/> accessed on 12 june 2018

1. Linday Rae Bennett, Sharyn Graham Davies, Irwan Martua Hidayana, *Seksualitas di Indonesia* (Jakarta: Yayasan Pustaka Obor Indonesia, 2018), hal 2. [↑](#footnote-ref-1)
2. See Q.S. An-Nur:31 [↑](#footnote-ref-2)
3. Q.S. Al- Hujurot ayat 13 see Nasaruddin Umar, Suparman Syukur, Sri Suhandjati Sukri dkk, *Bias Gender dalam Pemahaman Islam* (Yogyakarta: Gama Media, 2002) hal. 202. [↑](#footnote-ref-3)
4. Linday Rae Bennett, Sharyn Graham Davies, Irwan Martua Hidayana, *Seksualitas di Indonesia* (Jakarta: Yayasan Pustaka Obor Indonesia, 2018), hal 225. [↑](#footnote-ref-4)
5. Julia Surya Kusuma, *Agama, Seks dan Keskuasaan* (Depok: Komunitas Bambu, 2012) hal. 161. [↑](#footnote-ref-5)
6. Ampy Kali, *Diskursus Seksualitas Michael Foucault* (Yogyakarta: Solusi Offset, 2013) hal. 70. [↑](#footnote-ref-6)
7. Q.S An-Nisa’ ayat 32. *Ibid* [↑](#footnote-ref-7)
8. Ampy Kali, *Diskursus Seksualitas Michael Foucault* (Yogyakarta: Solusi Offset, 2013) hal. 60. [↑](#footnote-ref-8)
9. Synnot dalam George Ritzer, *Masyarakat Konsumsi* (Yogyakarta: Kreasi Wacana, 2003). Hal. 11-12. [↑](#footnote-ref-9)
10. (UU No. 44 tahun 2008)

Bahwa negara Indonesia adalah negara hukum yang berdasarkan Pancasila dengan menjunjung tinggi nilai-nilai moral, etika, akhlak mulia, dan kepribadian luhur bangsa, beriman dan bertakwa kepada Tuhan Yang Maha Esa, menghormati kebinekaan dalam kehidupan bermasyarakat, berbangsa, dan bernegara, serta melindungi harkat dan martabat setiap warga negara;

Whereas the state of Indonesia is a state of law based on Pancasila by upholding moral values, ethics, noble character, and noble personality of the nation, having faith and fearing God Almighty, respecting diversity in the life of society, nation and state, and protecting dignity and the dignity of every citizen;

	1. bahwa pembuatan, penyebarluasan, dan penggunaan pornografi semakin berkembang luas di tengah masyarakat yang mengancam kehidupan dan tatanan sosial masyarakat Indonesia;
	2. bahwa peraturan perundang-undangan yang berkaitan dengan pornografi yang ada saat ini belum dapat memenuhi kebutuhan hukum serta perkembangan masyarakat;a. that the creation, dissemination and use of pornography is increasingly widespread in the community that threatens the life and social order of the Indonesian people;

b. that the existing legislation relating to pornography has not been able to meet the legal needs and community development

that based on considerations as referred to in letter a, letter b, and letter c, a Law on Pornography has been established; (<http://hukumpidana.bphn.go.id/kuhpoutuu/undang-undang-nomor-44-tahun-2008-tentang-pornografi/> accessed on 12 june 2018). [↑](#footnote-ref-10)
11. *Ibid*. [↑](#footnote-ref-11)
12. *Ibid* [↑](#footnote-ref-12)
13. Nurfaidah, Resti, *Dampak Disfungsi Keluarga Terhadap Mitos Kecantikan dalam Novel The Curse Of Beauty: Metrolifestyle Sales Promotion Girl*. (Bandung: Balai Bahasa Jawa Barat , 2007). Hal. 2. [↑](#footnote-ref-13)
14. Rahayu S Hidayat, *Seks dan Kekuasaan Sejarah Seksualitas Michael Foucault* (Jakarta: Gramedia, 1997) hal, 168. [↑](#footnote-ref-14)
15. Ratna Batara Munti, *Demokrasi Keintiman, Seksualitas di Era Global* (Yogyakarta: LKIS, 2005). Hal 26. [↑](#footnote-ref-15)
16. *Ibid*  [↑](#footnote-ref-16)
17. *Ibid*  [↑](#footnote-ref-17)
18. Sara Mills, *Critical Discourse Analysis Michael Foucault* (New York, Routledge, 2003) hal. 30. [↑](#footnote-ref-18)
19. Q.S An-Nisa’ ayat 34, Q.S. Al-Baqarah ayat 228 see Arif Subhan, Fuad Jabali, Hamid Nasuhi dkk, *Citra Perempuan dalam Islam* (Jakarta: Gramedia, 2003) hal. 99 [↑](#footnote-ref-19)
20. Q.S. An-Nisa’ ayat 32, Q.S. At-taubah ayat 71, Q.S. Al-An’am 165 see *Ibid.* [↑](#footnote-ref-20)
21. Wenda Koiman, *Curahan Hati Sang SPG* (Jakarta: Story House, 2013) hal. 6 [↑](#footnote-ref-21)
22. Annastasia Melliana S, *Menjelajah Tubuh Perempuan dan Mitos Kecatikan* (Yogyakarta: LKIS, 2006) hal. 134. [↑](#footnote-ref-22)
23. Q.S. Al-Nur ayat 31 see *Ibid*. [↑](#footnote-ref-23)
24. *Ibid* hal. 23. [↑](#footnote-ref-24)
25. *Ibid* hal. 142. [↑](#footnote-ref-25)
26. Surat Thoha ayat 102 [↑](#footnote-ref-26)
27. QS. Al-Waqi’ah: 22 [↑](#footnote-ref-27)
28. Q.S. Al-Maaida ayat 77 see *Ibid.* [↑](#footnote-ref-28)
29. *Ibid* hal 28. [↑](#footnote-ref-29)
30. Marisa Rueda, Marta Rodriguez, Susan Alice Watkins, *Feminisme untuk Pemula* (Yogyakarta: Resist Book, 2007) hal. 138) [↑](#footnote-ref-30)
31. Q.S. Al-A’raaf ayat 31 see *Ibid* [↑](#footnote-ref-31)
32. *Ibid*. hal. 40 [↑](#footnote-ref-32)
33. Naning Pranoto, *Her Story Sejarah perjalanan Payudara, Mengungkap Sisi Terang- Sisi Gelap Permata Perempuan* (Yogyakarta: Kanisius, 2010) hal. 1. [↑](#footnote-ref-33)
34. Aan Mei Handoko, Fina Nurjannah Umbala, Zulfahmie Resky Suganda dkk, *Identitas Perempuan dalam Majalah* (Yogyakarta: Lingkar Media, 2013) hal. XIV. [↑](#footnote-ref-34)
35. Haris Herdiansyah, *Gender dalam Perspektif Psikologi* (Jakart: Salemba Humanika) hal. 100. [↑](#footnote-ref-35)
36. *Ibid*. [↑](#footnote-ref-36)
37. *Ibid*. hal 19. [↑](#footnote-ref-37)
38. Mansour Fakih, *Analisis Gender dan Transformasi Sosial* (Yogyakarta: Pustaka Pelajar, 2013) hal. 16. [↑](#footnote-ref-38)
39. Q.S. At-Taubah ayat 105 consists of the command to get a job, Q.S. Al-Baqarah consists of getting allowed thing (*halal*) [↑](#footnote-ref-39)
40. *Ibid*. hal 35. [↑](#footnote-ref-40)
41. *Ibid* [↑](#footnote-ref-41)
42. Q.S. Al-Maidah ayat 2. [↑](#footnote-ref-42)
43. Q.S. Al-Ahzab ayat 70-71 [↑](#footnote-ref-43)
44. *Ibid*. hal. 29 [↑](#footnote-ref-44)
45. *Ibid* [↑](#footnote-ref-45)
46. *Ibid* hal. 30 [↑](#footnote-ref-46)
47. *Ibid* [↑](#footnote-ref-47)
48. Q.S Al-Isra’ ayat 7. [↑](#footnote-ref-48)
49. Sugihastuti, Itsna Hadi Saptiawan, *Gender dan inferioritas Perempuan* (Yogyakarta: Pustaka Pelajar, 2010) hal. 177. [↑](#footnote-ref-49)
50. *Ibid* hal. 72. [↑](#footnote-ref-50)
51. Anang Santoso, *Bahasa Perempuan Sebuah Potret Ideologi Perjuangan* (Jakarta: Bumi Aksara, 2011) hal. 157. [↑](#footnote-ref-51)
52. Q.S. Al-Hujurat ayat 12. [↑](#footnote-ref-52)
53. *Ibid* hal. 100 [↑](#footnote-ref-53)
54. Idi Subandy Ibrahim, Life Ectasy Kebudayaan Pop dalam Masyarakat Komoditas Indonesia (Yogyakarta: Jalasutra, 1997) hal. 105. [↑](#footnote-ref-54)
55. *Ibid*  [↑](#footnote-ref-55)
56. *Ibid*. hal. 29 [↑](#footnote-ref-56)
57. *Ibid* hal. 30 [↑](#footnote-ref-57)
58. *Ibid* [↑](#footnote-ref-58)
59. *Ibid.* [↑](#footnote-ref-59)
60. *Ibid* [↑](#footnote-ref-60)
61. *Ibid*. [↑](#footnote-ref-61)