ABSTRACT

Women's lives are generally in the domestic, where women do to raising children, taking care of their families, and husbands. Women are under the rule of men who always dominate their lives. Male domination applies among patriarchal. Many women are unable to resist this situation and surrender to accepting their situation. Novel Gadis Pesisir written by Ninuk Y Kusmiana in 2014 raised the story of women's lives and their problems. It tell the lives of fishermen on the island of Irian in 1970. They live poorly, and are very dependent on nature and the sea to feed them. The main character in this novel is Halijah, a young girl who lives as a poor fisherman child. She must work hard to help her parents do homework. She wants to rebel against the poor life she lived during her life. The problem in this article is the way of women motivate themselves to be better positioned in fishermen village on the island of Irian. While the purpose of this research is to find out the position of women among fishermen village. The research method used in this article is descriptive analysis and it uses literature study as the technique to collect the data. Gender role theory, symbolic capital, and sociology of literature are used to examine the existing problems, besides the theory of character in this novel. The description of existing data is done so that this article can run as expected. The findings data are described in such a way that they are analyzed.

KEYWORDS: fishermen; nature; poverty; rebel; women

INTRODUCTION

A literary work is the authors's expression of the life around them. Literature according to Mursal Esten (1978: 9) is an expression of artistic and imaginative facts as a manifestation of human life and society through language as a medium and has a positive impact on society. The presence of literary works provides entertainment and knowledge for its readers.

Nowadays modern Indonesian literature gives a new nuance. The authors present their work with a variety of themes. Therefore, young authors come up with works favored by young people. One of them is Nunuk Y. Kusmiana, a female author who writes with themes around women and their lives, with all the problems faced by women.

As a new author, Nunuk Y. Kusmiana has received several awards. Her work titled Lengking Burung Kasuari won two awards at once; The 2016 Jakarta Arts Council Novel Writing Contest, and the 2017 Equivalent Literature Award. The latest novel of her is Gadis Pesisir published in 2019. Nunuk Y. Kusmiana has exceptional writing skills, the themes of her work attract readers to enjoy her work.

This research will analyze the novel Gadis Pesisir which tells the lives of women in a
fishing village on the island of Irian Jaya in the 1970s. Women has problems with the environment and society where they live, and this situation cause women to be marginalized. Poverty is a cause of suffering for women, and makes them oppressed.

Based on the background discused above, the research problem focuses on how women motivate themselves to get a better life in the fishing village on the island of Irian Jaya. And the objective is to know the motivation of women in fishing villages to have a better life. Based on the problem, the method used in this research is descriptive method of analysis, and using literature studies as data collection techniques. And also it uses intrinsic (character), and extrinsic (gender role theory, symbolic capital and literary sociology) approaches to solve research problems. Descriptions of existing data are analyzed so that research can be done to the maximum.

The major character and minor character are always present in the novel. Characterizations are created through discourse that forms the image of a character in a literary work, and also in a literary work, a character can change its function (Ratna, 2004: 252).

In the development of literature, issues regarding gender and gender roles develop rapidly. Gender is the result of a long socio-cultural process. Gender refers to the roles and responsibilities of women and men determined by the society. Expectations for attitudes prevailing in society carried out by women and men. Gender is formed because of the influence of culture, and the society in which a person lives. Therefore, gender can be concluded as a division of the role and position of a person in society based on norms, and customs that apply. Gender roles include femininity and masculinity. Furthermore, it also covers the domestic and public spheres. Gender is different from sex, where the two often overlap in their understanding. Sex is permanent, and is obtained naturally, while gender is through a process in society (Sumiarni, 2004: 1).

Gender roles are formed through systems including, among others, culture, norms, values, religion, and etc. As a result of social formation, gender roles can change according to the conditions and society, so that the exchange of roles can occur.

A dynamic society experiences unstable of life, and follows situations and conditions that arise. The emergence of classes in society create a model of domination that is not merely economic, but cultural, political, gender, artistic and so forth in various spheres. Pierre Bourdieu (1930-2002), a French sosiocologist expressed his theory of symbolic domination by developing the concepts of symbolic capital, cultural capital, social capital, and economic capital.

To understand people's lives, this research uses the theory of sociology of literature. The existence of literary works must be understood in relation to special aspects, and as one of the socio-cultural phenomena (Wiyatmi, 2008:2). Also Damono (1979) declared, that a literary work has a relationship between authors, and society. Therefore, understanding a literary work must always place it in an inseparable part with variables, among others; the author as a member of the community, socio-cultural, political, economic conditions that play a role in the birth of literary works, as well as readers who will read, enjoy, and utilize these literary works.

The researcher identified the similar problems on marginalized women through the literature review process. Those theses are: (1) The Reality of Women's Construction in Lombok Society. Halimatussakdiyah. (2016). According to the author, the social construction of women in Bengken village was seen in the division of roles of women and men in the household. The division of roles created problems because there is no justice for women in the household; (2) Marginalization of Female Characters in Novel Peri Kecil di Sungai Nipah by Dyah Merta.
Afisatul Latifah. (2016). The author concluded that women were marginalized even though they received a balanced part in the novel that was revealed in the character's existence through sequences, and through the narratives expressed by the narrator who attached certain stereotypes to female characters.

RESULT AND DISCUSSION

Novel *Gadis Pesisir* by Nunuk Y. Kusmiana presents a story about the life of a fishing society on the coast of Irian Jaya Island in the era 1970an. The problems faced by the people of the fishing village which are very poor, especially women.

Character are consist of major and minor character. The major character is the main character in a story that is contained in the novel (Nurgiyantoro, 2005). The major character of the novel *Gadis Pesisir* is Halijah, a fourteen and a half year old girl. Her body was very thin and coal black. She has beautiful eyes. Halijah lives with her parents, and four younger brothers and sisters. A very poor life causes the Halijah parents could not be able to provide Halijah with enough food so that her body is emaciated. This condition affects the growth of her body.

*Halijah, it can be said has become a young girl. She was fourteen and a half years old, though she was too thin and made her look like an eleven-year-old.* (p. 7)

*Her hair that grows smooth-fine and rarely due to lack of nutritional intake. She was indeed a really thin girl, with a high neck like a giraffe's neck, and flat chest.* (p. 59)

*So thin that her elementary school uniform, which is white too, can still be used today.* (p.77)

*Halijah was her eldest daughter who was often ridiculed by everyone as a skinny, corn-haired girl.* (p. 145)

Although she was emaciated and was considered unattractive by the people in the fishing village, but she felt she was an adult. She no longer wanted to bathe in the river without wearing a sarong. The following quote.

*And all adult women shower in that way. Halijah felt she had become an adult woman, even though her breasts had not grown as her age. Therefore she must take a bath wearing a sarong.* (P. 79)

Even though she was only fourteen and a half years old, Halijah was be loved by a police officer named Supri who was ranked First-Sergeant. Supri age is much older than Halijah. Supri is thirty one years old. Finally, Supri chose Halijah as his future wife, and proposed her. Halijah's parents agreed that Supri would be his son-in-law. Everything was planned well until waiting for the wedding day. But one day before the wedding day arrived, Halijah told Mamak that she decided to cancel the marriage to Supri.
That night Halijah said that she had officially become a "friend of Wening". Complete with salary and meals twice a day in return for friendship services. But that was not what made Mamak worried, but her daughter's statement. Halijah said that she had returned the "order" (p. 320)

Halijah decided to look for a job in order to get out of the hardships of her life all this time. She wants to work to get paid.

When exactly fate had pulled Mamak back to its original place, Mamak did not want to remember it. It was the day when Halijah told her that starting that afternoon she had a job. Then Halijah disappeared. Although she only disappeared to the place of Ibu Jawa. She went there to help Ibu Jawa do anything. (p.320)

The minor character is Ibu Jawa, a woman who is married to a major police officer. She is a woman who is agile, and has a talent for trading. People in the fishing village used to call her Ibu Jawa. She is described as a woman who is able to demonstrate her trading skills. Whatever she saw could provide benefits, she would do it. Ibu Jawa is a mother of Wening, a friend of Halijah.

Ibu Jawa who is a real trader knows that she doesn't need to make much profit here. After all, she was only passing on merchandise. The status is only a broker. (p.97)

Ibu Jawa loved her only daughter, Wening, who was the same age as Halijah. Even though she is stingy, sometimes she helps the people around her.

Gender is a cultural product, which is passed on from one generation to the next. Word "gender" comes from Latin, genus, means "kind", "type", "sort". Chodorow in Arivia (2006: 193) defines gender as a set of arrangements by which the biological raw material of human sex, and procreation is shaped by human social intervention and satisfied in a conventional manner. So the regulation of society is not natural, but there are people who regulate what is appropriate and unappropriate. The people who regulate it are men, so a social system with a male perspective was born, which has enormous implications for women. Gender involved social norms, attitudes, and activities, that society deems more appropriate for one sex over another.

People who live in a village have a characteristic that can generally be found in villages in Indonesia: First, kinship that is tightly, where this happens because there is a head of family who still has relatives with other head of family. In addition, the mobility of the village society is very limited, so they are not often to meet another people from another place. Second, the same livelihood. In general, people have the same job, or the majority of them work in the same field. Livelihoods in villages are also influenced by nature, especially weather and climate. Third, close to nature. Village society usually have a dependency on nature for their economy. Fourth, the number of population, in general the number of population in a village is not much, less than the population of the city because the types of work they can do is very limited. Fifth, homogeneous society, in general their work are same so that the society becomes homogeneous. Beside, the religion, customs and culture that apply in the village.

The fishing society is seen from the gender role dividing the domain into sea and land. Women work in the field of land, and men work in the field of the sea. It happens because work at
sea needs excellent physical abilities. Whereas household work and family care are women's work. This condition is also found in many other societies. Anthropology divides the community as follows: hunting and gathering societies, societies of shifting cultivators, pastoral societies, horticultural societies, agrarian societies, industrial societies, and complex urban societies. Fishermen is part of hunting and gathering societies.

Most of Indonesia's territory is the ocean, and has great potential that should be able to improve the lives of fishing societies who depend their lives on marine products. But the reality is that fishermen are always poor, below the average life of farmers. Coastal societies included into category of marginal societies. Their education is low education level. In general, the fishing village environment is dirty and slum.

Women in fishing villages have a very important role. They must do endless work, starting from taking care of the children, the household, and also preparing the needs of the husband who will go to sea. Skills households become one of the main tasks that must be done every day.

As the eldest daughter, Halijah had to do many tasks at home helping her mother. She does household work every day.

Halijah felt that her body was so heavy when she stood up. The aches due to hard work in the afternoon washing the clothes of all family members are still felt on her shoulders, hands, waist, and back. Especially her waist, feels aching. Her hands were paralyzed. But that is no reason not to wake up and start a routine. (p. 19)

Before cleaning the fish in the well, she went to her own room, took off her school uniform and stuck it on the nail wall. She put her daily clothes back, and went out again to get the fish. (p. 45)

That afternoon Mamak took Halijah out of washing chores. She only asked her to keep the baby more silent than fussing. Halijah was relieved and carried the baby everywhere. (p. 117)

Besides cooking, women must also be good at bakery. Halijah is good at both. She used to work in the kitchen helping Mamak who was good at cooking and bakery. The following quote about cooking and bakery skills that must be mastered by women in fishing villages.

Ambonese women must be good at cooking. Also make cakes. Bluder, pineapple tart, diamonds, asida. That's easy. (p. 67)

Halijah brought the fish to the well, cleaned fish belly, rinsed them clean, and washed the rice that Ai had brought to the place. Clean rice is cooked immediately in a large pot. Given abundant water. When the water boils, Halijah takes a bowl and scoops the white bubbly at the top for the baby. (p. 45)

The next day, Saturday afternoon, the new asida was actually made. First Mamak melting margarine, while Halijah mixed sangria flour with refined sugar plus half a spoon of cinnamon powder. After making sure the dry mixture was evenly mixed, Halijah signaled Mamak to
pour hot margarine onto the mixture. With a certain speed - the dough must be quickly mixed so that the margarine does not freeze - Halijah stirs it again, and again, and again. In an instant the dough has become a delicious edible asida (p. 151-152)

Women’s job that is worthy to respect. According to John Stuart Mill in Tong (2008: 27) that if all women are worse than all men on a certain thing, but that cannot justify the prohibition for women to try to do that, because whatever is naturally unworkable by women, it is excessive to forbid women to do it. What women can do, but not as well as men who are competitors. Competition itself is considered to have marginalized women. Women are considered weak, while men are considered strong.

The role of gender in society experiences a strong determination, and is related to the masculine versus feminine dimension. While Brigham (1986) places more emphasis on the concept of stereotypes regarding gender roles, and states that gender roles are status characteristics, which can be used to support discrimination against race, beliefs, etc. According to Bem (1981), gender roles are divided into four types, namely masculine, feminine, androgynous, and undifferentiated. Following is an explanation of each type of role: (1) Masculine, namely man whose males are above average, and their female nature is less than average. Gender-related characteristics are more common in men, or a masculine trait formed by culture. Thus masculine is a trait that is believed and shaped by culture as ideal traits for men; (2) Feminine is a human being whose femininity is above average, and maleness is less than average. The characteristics that are generally found in women than men. When combined with stereotypical, it refers to the trait that is believed to be more related to women than men culturally in certain cultures or subcultures. It means that feminine is a trait that is believed and shaped by culture as an ideal trait for women; (3) Androgyny is a man whose males and females are above average. In addition to thinking about masculine and feminine as being in a continuum, where more in one dimension, and less in other dimensions, there are those who state that individuals can show expressive, and instrumental attitudes. This thought triggers androgyny; and (4) Undifferentiated, namely man whose males and females are above average. The high presence of feminine and masculine characteristics at the same time.

Based on the information above, the character of Halijah is included in the feminine gender role because she has the characteristics that are generally found in women rather than men. She takes care of the house, and takes care of her younger brothers, and sisters and also helps her mother cook, and wash the clothes of her entire family. Meanwhile, Ibu Jawa is described as a female figure who is also feminine. Although she was always busy doing trading, but she still takes care of the house and her child. The following quote.

Ibu Jawa is pleased to serve her husband. She scooped rice, took clear vegetables, and handed it to her husband. (p. 179)

Ibu Jawa who feel that her money is "uncountable" are sometimes forced to intervene herself to do household chores, such as sweeping, mopping the floor, and washing clothes. (p. 226)
For the public and private dichotomy has occurred since a thousand years ago when there was a separation between polis (the scope of public) and oikos (home) (Thornton, 1996: 2). The public-private dichotomy makes categorization that women are in the private sphere, while men are in the public sphere. Halijah is present in the domestic sphere whose activities are dominant around the house. While this condition does not apply to Ibu Jawa. Ibu Jawa is in the public domain to run her business. She is able to appear as a big trader in a fishing village, where everyone needs her. In fact she was able to negotiate with large traders outside her village to get sufficient stock of goods for the convenience of her grocery store. She took advantage of the situation and conditions as a married woman who had a position in a fishing village. And able to compete with other traders. She decided to be in the public sphere.

Pierre Bourdieu put forward the key concepts of habitus, capital, and the field which can be used to uncover the dominance that is assumed to always exist in society, by tracking ownership or accumulation of capital ownership of each member of the society. Bourdieu sees that power relations in society are not pyramid-shaped, but rather as configurations based on ownership and the composition of capital owned.

The concept of habitus according to Bourdieu produces and is produced by social life. Habitus can be obtained through class divisions, such as age, gender, group, and social class. The definition of habitus according to Bourdieu is:

"System of durable, transposable disposition, structure structures predisposed to function as structuring structures, that is, as principles of the generation and structuring of practices and representations which can be objectively ‘regulated’ and ‘regular’ without anyway being the product of obedience to rules, objectively adapted to their goals without presupposing a conscious aiming at ends or an express mastery of the operations necessary to attain them and being all this collectively orchestrated without being the product of the orchestrating action of conductor (Bourdieu, 1977: 4)

Habitus was obtained by Ibu Jawa by showing her social status. Ibu Jawa and her husband are rich people in the fishing village of Tanjung Ria. No one can match their wealth. Their social status is high society.

Asking Bapak Jawa - including Ibu Jawa - to do the task was very heavy. Their social status is different from Halijah's parents. Bapak Jawa -Ibu Jawa, also their only daughters, like gods and goddesses who live in ivory towers, far from the reality of the crush of poverty in their neighborhood. (p. 230)

The concept of habitus cannot be separated from the field. Bourdieu explained that habitus and the field rely on two-way relations; objective structure, and habitus structure that have been integrated into behavior. Bourdieu defines the field as follows.

"In analytic terms, a field may be defined as a network, or a configuration, of objective relations between positions. These positions are objectively defined, in their existence and in the determinations they impose upon their occupants, agents or
institutions, by their present and potential situation in the structure of the distribution of species of power (or capital) whose possession commands access to the specific profits that are at stake in the field, as well as by their objective relation to other position (domination, subordination, homology, etc)” (Bourdieu, 1993).

The field where Ibu Jawa interacts with people in the fishing village is located in the Tanjung Ria region, and surrounding areas. The business she runs makes her have a two-way relationship; she is part of the fishing village society, and also the habitus of a woman who is married to a police with the rank of major.

In the entire Tanjung Ria area up to the Eighth Dock there was no one who sold the item except Ibu Jawa. This is where everyone looks for kerosene. If Ibu Jawa runs out of stock, even though it rarely happens, they should go to Dok Lima below. That's seven kilometers away from this place, and a difficult struggle going to that place. Must take a taxi, and have to pay for taxi fare. (p.70)

Bourdieu's concept of capital differs from the Marxian tradition which focuses on economic control. But Bourdieu still considers economic capital important, besides symbolic capital, cultural capital and social capital. Following Bourdieu's opinion regarding capital.

"These fundamental social powers are, according to my empirical investigation, firstly economic capital, in its various kinds; secondly cultural capital or better, informational capital, again in it different kinds; and thirdly two forms of capital that are very strongly correlated, social capital, which consists of resources based connections and group membership, and symbolic capital, which is the form the different types of capital take once they are perceived and recognized as legitimate." (Calhoun, 1993: 170)

Based on the information above, Ibu Jawa is shown as an agent who has symbolic power. According to Bourdieu (1991: 170), symbolic power is the power of constituting the give through utterances, of making people see and believe, of confirming or transforming the vision of the world and thus, the action of the world and thus the world itself. It obtained the power of Ibu Jawa because she was a wife of police officer, she had the power to determine what she would sell, or to whom she would give her goods. She is known by all people of the fishing village. The following quote.

Ibu Jawa is a soldier's wife. She was well aware of the status and power she possessed by being the wife of an police officer. Therefore she could not be bullied. Reasonable, the rolled jar, and the sweets that had been scattered had not yet been cleaned. Just in case for this kind of thing. Ibu Jawa glared back and rebuked, " I will beat anyone who dares to steal in this store. No matter who they are. (P. 53)

Ibu Jawa is known as a person who puts forward her wishes. She has power over what she wants. Ibu Jawa opened a complete food store at the fishing village. There is no merchant who is able to compete with Ibu Jawa in the procurement of goods, and all the needs of the fishing village people. Below is a quote about Ibu Jawa, and her activities in running her business.
Ibu Jawa was lucky because she had money and knew the holes where she spent her money. You need to know that Irian Jaya is different from our hometown. If in our village in Ambon, we just go to the market in the city center, buy some goods and sell them in the village. Here other rules are different. For example rice. Rice in this place only enters through Irian Bakti. Regional companies which controlled by Irian Jaya regional government, I mean. Those who bring rice. Then the rice was divided according to parts ... Ibu Jawa got it too. So many tons per month she got it. If the rice truck arrives, we can see for yourself how much Ibu Jawa bought. She can get it because she has money and there are insiders she knows. (p.137)

Most of the merchandise at Ibu Jawa's store is indeed her own, such as rice, sugar, coffee, flour, hunkwe flour, dried noodles, canned sardines, stationery, kerosene, oil and gasoline. But a small portion is not. Which is not that, among them, various traditional cakes that lay on a table covered in transparent plastic. (p. 213)

Aside from trading groceries, Ibu Jawa also has a transportation business. She rents out a car as a public transport operating in the city of Jayapura.

There will be no pickup car. The minivan who had delivered them this morning must have been somewhere around Jayapura City looking for passengers. The car was indeed bought specifically by Ibu Jawa to be used as public transportation. The name is taxi. The taxi is like an angkot in Jakarta. (p. 42)

That's when the driver had taken the mini van — the taxi — early in the morning to look for passengers. To pursue a deposit. Every day the driver must deposit twenty thousand rupiahs to Ibu Jawa. (p. 164).

Even the business will be expanded, Ibu Jawa will establish housing. She herself will be the contractor. She already has land to build some houses, and also building.

Ibu Jawa had hired Sakrang, a Gowa man, to guard the store while she herself plans to undertake a larger project, which deals with housing construction. In her new project, Ibu Jawa appointed herself as a housing contractor. (p. 167)

According to Bem (1981) that there are two gender role orientation models in explaining masculinity and femininity, in relation to men and women, namely the traditional model and the non-traditional model. First, the traditional model views femininity and masculinity as a dichotomy. Measurements aimed at looking at masculinity and femininity, a high degree of masculinity indicates a low degree of femininity; and vice versa, a high degree of femininity indicates a low degree of masculinity. In the view of this traditional model, positive adjustment is associated with the compatibility between gender roles and one's gender. A man will have a positive adjustment if he shows high masculinity and low femininity. Conversely, a woman who has a positive adjustment is a woman who shows high femininity and low masculinity; Second, the non-traditional model states that masculinity and femininity are more suitable to be
conceptualized separately, where each is an independent dimension. This second model views femininity and masculinity as not a dichotomy, this causes the possibility of another grouping, namely androgyny, that is, men or women who can have both masculinity and femininity characteristics.

Based on gender role orientation, Halijah and Ibu Jawa are included in the traditional gender role model. Halijah helped her mother at home doing some chores of household. Meanwhile Ibu Jawa also doing some works at home but she also dared to make big decisions to trade.

Society is groups of men with new realities that develop with their own laws, and patterns of development themselves (Syani, 2007: 30). Therefore, the society has the following characteristics; (1) humans who live together; (2) mixed for a long time; (3) constitute a unity; (4) a system of living together (Soekanto, 2012).

Halijah's father, Umar, worked as a fisherman. Fishermen are always associated with poverty. As a fisherman, her father never had enough money for his family. Fulfilling primary needs is difficult. The Halijah family decided to move from their hometown in the Maluku islands. In mid-February 1969, Halijah's father, Umar met with his relatives who worked as port laborers in Ambon who told him how crowded the trade in eastern Indonesian ports was. Irian Jaya Island is the goal of the Ambon people to look for a better life. Fish are expensive at Irian Jaya. Many people came there. Finally, Umar decided to take his entire family to move to the city of Irian Jaya, Jayapura. Hope to improve life gives them big enthusiasm.

Finally they left for Ambon, and boarded the first cargo ship that departed for Irian Jaya. The ship was crowded by migrants. Finally, they decided to get on the boat and sail for eleven days. Once in Jayapura, it turns out that what was said by the harbor laborers was their relatives, the city was empty. They managed to get a rented room in a newly opened village in the Tanjung Ria area (p. 93-94)

Geographically, fishing villages are located on the coast, which is an area that is a transition between land and sea areas (Kusnadi, 2009: 27). Bapak Umar, Mamak, Halijah, and their four siblings live in a fishing village in Tanjung Ria, Irian Jaya. Bapak and Mamak have five children; Halijah, Ayesha, Samsiah, Dus, and baby sister. They live very poor, and live in small houses that do not have enough rooms for the seven of them. Every day they have to jostle in a narrow, dirty room.

Umar’s family house (Umar is their father) is on the beach not far from the well. Like other houses in the fishing village, the house was also a stilt house on the water. Small, with two bedrooms and no bathroom. One is the main room, and another room for children. At the back, there is a kitchen. The living room is next to the rooms. Behind the living room, near the window, lay a wooden box where their father's work equipment. (p. 20)

Fishing villages are located in coastal areas or coastal areas. Even though not all of the people earned a living as fishermen, the culture of fishermen gives an influence on the daily lives of its inhabitants. In general, village life has characteristics, such as the people having the same livelihood, or having the same majority. The people is less than the city. This is due to the same
livelihood, so they tend to become homogeneous societies. In addition, in general they also come from the same ethnicity, where this condition can strengthen their bond. Livelihoods related to nature provide a close relationship between fishermen and nature. The big dream of Umar's family is to become rich on the island of Irian Jaya. They boarded ships, and crossed the ocean for a better life. But it's not that easy to reach their dreams. There is much to be risked to survive on this island.

*It is true that fish are expensive in this city - especially the yellow tail and mackerel. The problem is, almost all items must also be redeemed at high prices. So, in fact the money they get from selling fish is the same value as the money they have at home. (p. 95)*

But Umar family’s dream couldn’t be achieved. The natural conditions in Irian Jaya are very different from those in Maluku. Even though they have worked hard, but the cost of living is very expensive, plus the large number of children makes their lives very difficult.

*Deep in his heart, he wants to give the best to his family. What he dreamed of when he decided to migrate to this city was a decent living. In his shadow, a decent livelihood was like that of Mr. Nur. It means having a motorized boat. (p. 291)*

Even though the Halijah family had lived in Tanjung Ria for a long time. Many people are questioning the origin of Halijah's parents. People doubted they both came from Ambon. Halijah's father and mother came from Seram Island, who later settled in Ambon. Therefore the Halijah family does not have a family name like someone from Ambon.

*But Mamak was still able to withstand the humiliation, though at first she was also surprised why there was no family name behind her name, and the name of her husband. When she still lives in his hometown, she doesn’t care if it turns out they are not native to Seram Island. However she was born there. Bapak was also born there. For her, Seram is her hometown. The ground spilled blood. (p. 89)*

The 1970s were the beginning of the year Indonesia sent police to Irian Jaya to be trained. At that time, many police from Java were sent to Irian Jaya.

*These were the early years of integration when the Indonesian National Police involved enough of the Province of Irian Jaya to recruit and educate the police themselves. The police who were educated on this island will be dispatched on the same island. The training area is close by. At the top of the hill above the fishing village. (p. 3-4)*

The presence of the police, and also police candidates gave a different atmosphere to people of fishing village because every day they practiced morning and evening. Villagers have memorized this routine properly.

*Every early morning and evening, police candidate crossed the main road in front of this village. Everyone hears as they pass. Even when the people in this village still lay on the bed.*  

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come? They were so excited when they passed by. About a hundred police candidate officers—even more so-trotted, or rather jogged while singing cheerfully. While singing they did not stop to take a breath. They continue to run with an amazing uniformity of steps. The route is all. From the training center across the highway above the fishing village, across the large bridge at Dok Sembilan, Dok Tujuh, Dok Lima above, continue to turn around the turn toward Dok Dua below, Dok Lima below, Dok Tujuh, passing the road above this fishing village again and again. Stop at the training center (P. 4-5)

The police candidates' exercises were conducted in the afternoon repeating the same route, and also singing the same song.

In the afternoon they passed again. In a large and excited group, they repeated the same song as in the early morning. This routine was witnessed by the inhabitants of the fishing village. From day to day, week to week, month to month until finally the bald haired youth graduated and were assigned to various places. (p. 5)

The migrants take a boat to the island of Irian Jaya, and dock at Tanjung Ria. The port is a meeting place between old residents and migrants.

The main port of Jayapura is in Tanjung Ria, near the old market which is no longer functioning and no longer traces. The old market has been evicted and the traders are relocated to Hamadi Pantai, where the new market is located. Everyone in the fishing village can see the activity at the port because of Humboldt Bay, when viewed from a height, it is actually in the form of the letter "U". everyone can "pay attention" to each other in this city. (p.197)

Ships are magical objects that are seen by migrants as they become a link between their hometown and this place. People from the village come here by boat. People return to their hometown also by boat. The ship also broke Jayapura's isolation. Without ships, it is even sugar, flour, cooking oil, to sheet zinc - the single most popular roof in the region. (p.197-198)

The presence of people who had hopes to become rich keep coming at Tanjung Ria, despite the fact that many people lived poorer than their home.

Halijah took the courageous decision to break off the engagement with Supri, who was much older than her. She did not want to live a difficult life as given by her parents. She saw how Mamak worked hard to take care of her family, but was still insulted by people because she was poor. Halijah decided to work to help Ibu Jawa, and she earned a salary and two meals a day, which she had never received before entire her life. Halijah wants to get out of poverty that is wrapped around her during her life.

Meanwhile, Ibu Jawa works hard so that she does not become poor. She knows that money can disappear in an instant. Therefore, Ibu Jawa does not want to be complacent. Whatever she will do as long as it makes money. The expansion of her business from selling groceries in shops to renting cars to taxis in Jayapura, and now building housing is her idea to maintain the condition of her family.
CONCLUSION

Novel Gadis Pesisir by Nunuk Y. Kusmiana tells the story of the lives of women in a fishing village in Tanjung Ria, Irian Jaya. The character Halijah and Ibu Jawa are described as women trying to escape from poverty. Halijah took the courageous decision to break off the engagement with Supri. She decided to work at Ibu Jawa became her daughter "friend". Halijah gets a salary, and also eats twice a day. Halijah will be released from the poverty that she has experienced for entire her life. Ibu Jawa worked hard to maintain her life well. She does not want to be poor. Therefore, all kinds of businesses are done so her family family can live comfortably.

Subordinated women make women occupy positions below men. Men oppress them, and cause women to be marginalized. Gender role places Halijah and Ibu Jawa in the feminine type. Even though Halijah is in the domestic sphere and Ibu Jawa is in the public sphere. Feminine are both more dominant.

REFERENCES

