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MISOGYNY BEHAVIOUR IN MIRIAM TOEWS' WOMAN TALKING

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Abstract

The inherent stereotype of society in which women are second-class beings, where women are placed in unimportant positions is one understanding that still triggers the existence of misogyny nowadays. This is in line with the main topic of the novel Woman Talking written by Miriam Toews. The purpose of the study is to determine the form of behavior of Misogyny in the novel felt by the women characters. To present accurate data of the phenomenon, the researcher collects all sources related to material objects and formal objects. Researchers used the Misogyny problem as a formal object and used the novel "Woman Talking" by Miriam Toews as a material object. Researchers used Michael Ryan's gender theory to identify problem formulations. By using the Qualitative research method, this researcher found that behavior of Mysoginy was found through gender injustices experienced by some Molostchna women, they are Subordination, Marginalization, stereotypical, workload and Violence, specifically to the kind of violence, there are 2 types shown which are rape and physical attack.

Keywords: Gender, Misogyny, Woman Talking Novel.

Abstrak

Stereotip yang melekat di masyarakat, yang menganggap perempuan sebagai warga kelas dua dan menempatkan mereka pada posisi tidak penting, merupakan salah satu pemahaman yang masih memicu hadirnya misogini di masa kini. Hal ini sejalan dengan tema utama novel "Woman Talking" karya Miriam Toews. Tujuan penelitian ini adalah untuk mengidentifikasi bentuk perilaku misogini yang dialami oleh karakter perempuan dalam novel tersebut. Untuk menyajikan data yang akurat tentang fenomena ini, peneliti mengumpulkan semua sumber yang terkait dengan objek material dan objek formal. Objek formal penelitian ini adalah permasalahan misogini, sedangkan objek materialnya adalah novel "Woman Talking" karya Miriam Toews. Peneliti menggunakan teori gender Michael Ryan untuk mengidentifikasi rumusan masalah. Melalui metode penelitian kualitatif, peneliti menemukan bahwa perilaku misogini terwujud melalui ketidakadilan gender yang dialami oleh beberapa perempuan di Molostchna. Bentuk ketidakadilan tersebut meliputi subordinasi, marginalisasi, stereotipisasi, beban kerja berlebihan, dan kekerasan. Secara khusus, terdapat dua jenis kekerasan yang ditampilkan, yaitu pemerkosaan dan serangan fisik.

Kata kunci: Gender, Misogini, Novel "Woman Talking".

A. INTRODUCTION

Gender inequality between men and women is rooted in the perception of women as weak and conservative, leading to misogyny, which involves the suppression of women as cruel actions. This issue is faced by individuals and women's groups globally. Misogyny can be exacerbated by a lack of knowledge about gender

and sensitivity, which can lead to suppression of women, highlighting the need for greater understanding and sensitivity in the international environment.

Misogyny as an embodiment of gender inequality has not only occurred in one small sphere but has also become an issue even in a large country like the United States from the past to the

current era. To quote what Irene has said in the article for LTS that in America it self is still struggling in gender equality, where they have a long history of gender discrimination (Prihatiningsih, 2023). In the past, women in the United States were severely restricted in domestic work, until finally there were world war 1st and 2nd. One representation of a misogynistic man is often seen from the unacceptable mindset that if there is a woman who is much more successful than him, this thought is often born from a strong patriarchal culture in his environment can even be formed in the family itself (Lubis, 2021). In general, misogyny is a term that is often used by society for someone who has an attitude of hatred or dislike towards women in the extreme and this attitude does not rule out the possibility that only owned by men but also owned by women but this attitude is owned mostly by men (Siddiq, 2020).

Misogyny is prevalent in ancient world mythology, particularly in the case of Prometheus, who was punished by Zeus for stealing the secret of fire. Zeus was angry because humans were punished with evil but pleasing to them. Pandora, the first woman to bottle a bottle, was not allowed to open it due to her negligence. Pandora opened the bottle, bringing all evil to the world, including birth, sickness, old age, and death. This event has led to women being often used as social scapegoats, often referred to as unlucky bearers. (Abdullah, 2021).

In Jahiliyah Arab societies, women's positions are often viewed negatively, with some Arabs rejecting young women. The killing of newborn girls was often attributed to a sin, religious teachings, avoiding lower social status marriages, reducing women's presence in patriarchal communities, and economic ambitions. Ancient Egyptian culture granted women rights such as inheritance, family care, and the right to have children. However, the male remained the king for women, despite the women's rights in ancient Egypt. (Nasaruddin Umar, 2014, P:136-137).

Based on Will, in Jahiliyah era, they regarded a man as a symbol of strength, a symbol of virility, power and a symbol of strength. On the other hand, women are only considered weak, whiny who have no power at all, and this habit today is known as toxic masculinity (Will, 2004).

In the Qun'an surah An-Nisa verse 34 as the main statement. The passage states that man (male and female) is born from a single self (min nafs in wahidatin). Ibn Katsir, al-Baidbawi, al-Suyflthi, and al-Qurtubi' are among the interpreters who associate "nafs" with Adam. As a result of this interpretation, the idea that women are branches or subordinates appears to be reasonable. If society develops this kind of understanding, the consequences are clearly negative for women's status. (Burhanuddin , 2009, P:4).

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ
بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ^٥

قَالَصَلِحْتُ قَبْلَتْ حَفِظْتُ لِلْعَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي
تَخَافُونَ نُشُورَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ
وَاضْرِبُوهُنَّ فَإِنْ أَطَعْتَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ
سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

(Al-Mukhtaṣar fī Tafsīr Al-Qur`ān Al-Karīm)

Meaning:

"Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in (the husband's) absence what Allah would have them guard. But those [wives] from whom you fear arrogance - [first] advise them; (then if they persist) forsake them in bed; and [finally], strike them [lightly]. But if they obey you [once more], seek no means against them. Indeed, Allah is ever exalted and Grand"

From the verse above, Burhanuddin, in his journal said that Zamakhisyari, Alusi and Sa'id Hawwa agreed to state that the husband is the leader of his wife in the house. Ar-rijalu qawwamwia ala al-nisa' is the key sentence on which their opinion is established. Zamakhisyari also interpreted the sentence with yakummuna alaihinna amirna nahina kama yaqumu al-wulatu ala al-ri'aya, summu qawwaman lidzalik which means that men function as the controlling ones and forbid the women as leaders function towards their people, with that function the men are named qawwam) . (Burhanuddin, 2009 ,4).

However, according to Sayyid Qutub, men's leadership towards women does not indicate that they should belittle and demean women in the home, society, or the rules; rather, men's leadership towards women in the home embodies taking care of women, giving love, and taking responsibility for themselves, their children, and their property (Sayyid, 2009).

According to Faber, the characteristics of women's marginalization are also represented in Miriam Toews' novel Woman Talking, which begins with a reclusive Mennonite Christian community. The ladies here create blankets, milk cows, and give birth to a family of ten or fifteen children. The males were responsible for the property, and they learnt to read and handle money. This is a patriarchy-based world (Faber, 2018).

In the Molotschna Colony, a fundamentalist Mennonite community in South America, the discrimination against the treatment of women and men also represents misogyny. For several years, nearly all women and girls awoke drenched in blood and injuries, with no memory of what had happened the night before. They thought they were attracting devils to their beds because of their weakness. Then they noticed that the colony members had repeatedly sexually abused them. (Miriam Toews' novel, Woman Talking, 201 8.)

With the widening portrayal of women as negative figures in public life, which often leads to violence

against women, both in terms of physical and mental humiliation, the researcher is interested in learning more by analyzing the misogynistic behaviour represented by Miriam Toews in her book *Woman Talking*.

Based on the background that has explained above, the formula of the problem in this research is How is Misogyny be behavior Portrayed in the novel "Woman Talking" by Miriam Toews?

B. LITERATURE REVIEW

Misogyny's global presence is being explored in literature, such as in Miriam Toews' novel "Woman Talking." (Fleming, 2019). Before delving deep into the novel,

Indrawati's 2020 thesis explores sexist discourse and misogyny in the *Bombshell* film, focusing on female violence as a form of sexism and misogyny. The study uses descriptive qualitative research with Marxist feminism theory and critical discourse analysis of Sara Mills. Results show that sexist and misogynistic elements are present in audio and visual markers, as well as metaphorical language that relates to sexuality in the film.

Pumamawati's 2015 study explored the issue of objectification of women in the novel *Career of Evil*, using Holland's concept of misogyny and feminism theory. The study found that objectified women had different barriers, with women who received patriarchy being more receptive, while

those who demanded affection needed more negotiation. Independent women who could take lessons as an objectification experience tended to resist violent objectification. This highlights the complex relationship between misogyny and objectification in literature.

The researcher, Yoedhistira, conducted a 2017 study on Misogyny in *The Hateful Eight* by Quentin Tarantino, analyzing the portrayal of male characters in the film. The study found that misogyny can affect anyone, regardless of gender, and that misogyny can be justified by naughty women. The data was gathered from a screenshot of the film scene, and the study concluded that misogyny is the driving force behind gender equality.

Previous studies have focused on misogyny in various contexts, using Marxist feminism, patriarchy, and feminism theories. However, these studies only focus on misogyny experienced by women's characters, not by other women. The research lacks insight into the form of misogyny behavior and does not use a gender theory previously used by previous researchers. The study's findings are limited to women's characters.

Gender

a. Definition of Gender

Muchtar (2002) and Fakhri (2007) both argue that gender is a social labeling that determines social roles, while Fakhri defines it as a trait inherent

in both men and women, constructed socially and culturally.

Gender refers to the differences between male and female characters based on socio-cultural constructs. Males have a penis, while women have an egg, uterus, vagina, and breast. These biological features are innate and permanent, making them not interchangeable. (Abdullah, 2004)

The researcher posits that perceptions of gender, not only biologically, but also in all aspects of human life, create differences between men and women, including social creations that view women as inferior.

b. Kinds of Gender

1). Masculine

Masculine according to Hoyenga & Hoyenga in Nauly, are gender-related characteristics that are more commonly found in men, or a role or masculine trait formed by culture. The masculine is a feature that is held up as an ideal feature for males by culture. (Nauly, 2003).

2). Feminine

Hoyenga defines feminine as characteristics more prevalent in women than men, often associated with stereotypes. Feminine is a culturally associated trait or quality that is held as an ideal for women in a specific society or subculture, indicating that it is a culturally shaped ideal for women. (Nauly, 2003).

3) Androgynous

Androgynous individuals possess a combination of desirable masculine and feminine traits, such as being iterative and loving, or dominant and sensitive to others' feelings. This combination has been linked to positive traits such as high self-esteem, low anxiety, creativity, and effective parenting, as per studies. (Bern, Spence & Helmrich, 2009).

4). Undifferentiated

It is a male or female state with a low score of masculinity and femininity, so that there is no tendency to masculinity or feminine side. (Basow, 1992).

2. Misogyny

a. Definition of Misogyny

According to Sunarto (2009), The term misogyny based on etymology comes from the words misogynia (Greek) namely miso (hate) and gyne (woman) which means a hatred of women, which evolved into Misogynism (mysogynism) , which means an ideology that bates women.

In addition, the term misogyny is analogous to a term derived from the English term misogyny which has the same meaning, namely hatred of women. The Popular Scientific Dictionary states, there are three expressions related to the term, namely misogynous means hating women, misogyny means feelings of hatred for women, misogynistic means

men who hate women. (Abubakar, 2013).

Sociologist Allan G. Johnson defines misogyny as a cultural hatred towards women due to their gender, a central part of sexist prejudice and ideology. This hatred is a significant factor in the oppression of women in male-dominated societies, manifested through various forms such as pornography jokes, violence, and self-humiliation. (Johnson, 2000)

Kate Manne's book *Down Girl: The Logic of Misogyny* defines misogyny as a social system where women are subjected to coerced, hostile, and hateful treatment for being women, a historical patriarchal system, and women are considered masculine men. (Kate Manne, 2017)

b. Characteristic Of Misogyny

According to Brogaard 2016, in his journal there are several attitudes of a misogynist, namely:

1. Treating Women Differently

Misogynists are generally friendly and kind to men, but harsh and condescending towards women. They don't feel guilty about making fun of intimidating or harassing women in social or personal settings.

2. Feeling Unmatched

Men who behave in misogyny are usually very competitive towards women and are unwilling or difficult to accept when any of their female colleagues or friends are more successful than themselves. For him,

women should not be better than men in any case.

3. Selfish and Bossy

Misogyny is a belief that men are superior and superior to women, making it difficult for them to compromise and being researcher iterative in relationships. In a romantic relationship, a misogynist tends to be self-serving, not caring about partner opinions or desires, and may be possessive of their partner. This trait can hinder compromise and lead to a weaker, more possessive relationship.

4. Blaming women

Misogynistic men often blame women for their shortcomings, from lateness to office promotions, blaming them for everything. However, this is not a woman's fault, and women living with misogynistic men often have to constantly apologize for their actions.

c. Gender Theory

Michael Ryan's literary theory, published by Wiley-Blackwell in 2017, provides a practical introduction to contemporary literary studies, including formalism, structuralism, hitoism, ethnic studies, post-colonial, and gender.

1) Subordination

Michael Ryan argues that cultural and religious norms often subordinate women, with traditional religions like Protestant Catholic Islamic fundamentalism and Orthodox Judaism placing women in secondary roles and limiting their participation in general

activities. Women are responsible for domestic and reproductive affairs, while men are involved in production and education. Modern culture, like film, often perpetuates subordinated notions of women.

2) Marginalization

Marginalization is the process of reducing or shifting a group's status, often affecting women in political or economic leadership. Traditional societies prioritize domestic work over public work, and compulsory heterosexuality forces women to submit to economically stronger men, resulting in a small number of women becoming political or economic leaders.

3) Stereotypical

Michael Ryan argues that stereotypes of women as powerful and castrated often exist in male-dominated cultures, as the first male relationship is with their mothers. Men reject compassion and empathy, leading to subordination and control of women, including living in confined spaces and wearing body-coveting clothing.

4) Violence

a. Michael Ryan defines violence as an assault on a person's physical or psychological integrity, with gender-related violence being a significant form of such violence. Gender-related violence encompasses various forms of crime, including rape against women, which occurs when a person coerces another to obtain sexual services. This

principle is often unattainable due to factors such as fear, shame, economic, social, and cultural compulsion, making it difficult to express.

b. Furthermore, the actions of various types of physical attacks that occur in the household (domestic-violence). Including forms of child abuse.

c. Furthermore, a form of torture that directly leads to genital mutilation, such as circumcision of girls. Various reasons are put forward by a society to do this circumcision. But one of the strongest reasons is the assumption and gender bias in society, namely to control women.

d. Fourth, Prostitution and pornography are forms of violence against women, with the government prohibiting and arresting prostitutes and withdrawing taxes. Both harm women and perpetuate harmful social structures, with the community viewing them as low.

e. Furthermore, the coercion of sterilization in family planning (enforced sterilization) on women. Against the backdrop of gender bias, women are forced to sterilization which often endangers both their physical and soul.

f. Disguised violence, often referred to as molestation, involves the unintentional touching of a woman's body, often occurring in public settings or workplaces.

g. Eighth, the most common crimes against women committed in society are known as sexual harassment or sexual emotional harassment. There are many forms of harassment, and what is common is unwanted attention from men. Indeed, harassment.

5) Workload

Michael Ryan argues that women are often considered unfit to lead households due to their nurturing nature, leading to a heavy burden of domestic work. This includes cleaning, cooking, washing, bathing, and raising children. In poor families, this burden is often borne by women themselves. Additionally, if a woman works, she carries a double workload. This highlights the need for gender equality in domestic responsibilities.

1. Synopsis

In a Mennonite community in Bolivia, women and men coexist, with women making quilts, milking cows, and giving birth to children. Men manage land, read, and handle finances. Anxiety began to rise, with women finding their bodies bruised and dizzy, and their beds filled with blood and semen. These incidents repeated, and women reported them to their leaders. However, the leaders regarded these reports as imaginative and suggested the act was likely done by demons. The story highlights the challenges faced by women in navigating their lives in a remote community.

Eight Mennonite women and over a hundred other girls in their colony have been experiencing an awkwardness that is said to be a satanic deed over the past two years, despite a secret meeting in their attic.

However, after the women learn that they were drugged and raped by a group of men from their own community, they are determined to protect themselves and their daughter from the attacks of the next night. These female figs are all illiterate, without any knowledge of the world outside their community and can't even speak the language of the country where they live.

The Molotschna people, who have been rapists, have received punishment but their intellectual interest has led to their easy dismissal. The women, who were unable to read or write, trusted August Epp, a man who grew up in Mennonite and spoke fluent Plautdietsch. They trusted him because he was not dangerous and could not cultivate the land well or remove pig entrails. August was once filled with guilt for stealing pears and was prone to excessive self-hatred.

The women have three plans: live in the only world they have ever known and have done nothing, live with resistance, or dare to run away. They agree that they have been treated like animals and that it doesn't just start with rape. If they can sell the women, they will do it. The story highlights the struggle of the Molotschna people to

find a better future despite their limited knowledge and the potential for exploitation.

C. METHODS

In this study, the researcher used analytical research descriptively with a qualitative approach. Descriptive research does not look for nor explains relationships, does not test a hypothesis, or even makes no predictions (Rakhmat, 2004). This method is due to naturalistic inquiries, where this method must be as is, non-calculated, not using numbers with the widest source of insight with as many alternatives as possible.

Descriptive research means fact-finding with proper interpretation. This method looks for problems and procedures that apply in society, situations, activity relationships, attitudes, views, as well as the ongoing processes and influences of a phenomenon (Nazir, 1998). Qualitative research is a process whose results are not based on statistical numbers, this study is descriptive, the researcher only describes or explains situations or events, this research is done by collecting data related to text related to research problems. (Nazir, 1998).

1. Data Source

The data source is the research subject in which the data is attached. Sources can be objects, motion, people, places, and so on. (Arikunto, 2010). To complete the data source, here is the complete identity of the novel "Woman Talking" by Miriam Toews;

Publisher : Bloomsbury Publishing
Reprint edition : March 3, 2020
Language : English
Paperback : 240 pages

ISBN-10 : 163557434X
ISBN-13 : 978-1635574340
Item weight : 8.8 ounces
Dimensions : 5.55 x 0.69 x inches
Best sellers rank : #324 IN Amish & Mennonite Fiction (books)
#7,368 in Literary Fiction (Books)
#10,978 in Women's Literature & Fiction

2. Instrument of Data Collection

The position of research in qualitative research as a human instrument serves to establish the focus of research, select informants as data sources, conduct data collection, assess data quality, analyze data, interpret data, and make conclusions on their findings (Sugiyono, 2010). But in this study researcher established literature (books) and previous researcher as a source of data.

The instrument used in this study was the researcher herself that played a role in planning, establishing the focus of research, conducting data collection, assessing data quality, data analysis, interpreting data and making conclusions until reporting the results of the research.

In carrying out the research, researcher was assisted by the instruments in the form of novel structure analysis sheets or analysis sheets of novel intrinsic elements. For this reason, the knowledge of researcher becomes an important tool in this study, from the search for data to the completion of data analysis. The data collection in this study was done by reading the novel "Woman talking" by Miriam Toews. After that, the filtering of the data needed in the study.

3. Procedure Of Data Analysis

The Procedure of collecting the data is the way to get the fact and information related to the analysis. The data was gathered through:

- a. The researcher collected all the data related to the formal and material object.
- b. The researcher used the formal object to understand the material object in this case the novel *Woman Talking*.
- c. The researcher identified the Misogyny Representation through the story, then identified male characters who are misogynistic towards Molotschna women
- d. The researcher analyzed the data using content analysis: made a group of data based on the character in the novel, the researcher took the necessary parts of the novel that were suitable for the researcher's question to be answered. Finally, the researcher gave the explanation to strengthen the explanation

4. Technique of Analysis Data

Data is everything that is taken from observations in the form of facts and numerical sources (Arikunto, 2002). The data used in the research must be accurate data to strengthen the results of the research to the reader. To present accurate data from the phenomenon, the researcher collects all sources related to formal materials and objects. The researcher used misogyny problem as the formal object and uses the novel "*Woman Talking* by Miriam Toews as a material object. The researcher also used gender theory (Michael Ryan) to identify the problem formulation.

D. FINDING AND DISCUSSION

This section analyzes Berry Brogaard's concept of Misogyny's

behavior as a result of gender discrimination in male characters towards Molotschna women, using data to support her actions. Researchers use Michael Ryan's (2011) gender theory to explain the types of gender discrimination.

1. Findings.

There are five forms that are used as indicators related to the form of misogyny behavior. In presenting the data, researcher used the abbreviation WT for the title of the novel *Woman Talking*, which was then followed by the year of publication of the novel and ended with P for the page number of the novel.

From the fifth indicators mentioned, there are five found in the analysis of the novel *Woman Talking*, which will be presented in below:

1. Misogyny as the Effect of Subordination

According to Berit Brogaard (2016), one of the forms of Misogyny found in subordination gender data on novel is treating women differently and not feel guilty about the acts of discrimination they commit. This can be seen from one of the dialogues below:

Datum I:

"The women are speaking in Plautdietsch, or Low German, the only language they know, and the language spoken by all members of the Molotschna Colony-although the boys of Molotschna are now taught rudimentary English in school, and the men also speak some Spanish. Plautdietsch is an unwritten medieval language, moribund, a mishmash of German, Dutch, Pomeranian and Frisian. Very few people in the world

...speak Plautdietscht, and everyone who does is Mennonite". (WT, 2018, P.14).

2. Misogyny as the Effect of Marginalization

According to Berit Brogaard (2016), the forms of Misogyny found in gender marginalization are two, namely:

a) Treating woman differently

Treating woman differently is a type of Misogyny found in the novel *Woman Talking*, where women do not have the right to speak or determine their own destiny. This is seen in the dialog below;

Datum I:

"Salome interrupts. We are the women of Molotschna. The entire colony of Molotschna is built on the foundation of patriarchy (translator's note: Salome did not use the word "patriarchy"! inserted it in the place of Salome's curse, of mysterious origin, loosely translated as "talking through the flowers"), where the women live out their days as mute, submissive and obedient slaved. Animals. Fourteen-year-old boys are expected to give us orders, to determine our fates, to vote on our excommunications, to speak at the burials of our own babies while we remain silent, to interpret the Bible for us. To lead us in worship, to punish us! We are not members, Mariche, we are commodities. (Again, a translator's note about the word)" (WT, 2018, P 75).

Based on the above dialogue, it can be seen that the treatment that Molostchna women get is different from that felt by men in their colonies, even for the age of young children, only men are far privileged.

The women of Molostchna were

told to be obedient and mute slaved, meaning that the women of Molostchna were only right to listen to the orders of 14-year-olds to determine their fate to be ostracized or not.

b) Selfish and Bossy men

Selfish and bossy behavior is the most common type of misogyny in molostchna women, this can be seen in the dialogue below;

Datum I:

"But the men of Molotschna, and particularly the attackers have not asked for forgiveness, Salome points out.

"Yes, says Mariche, but Peters will insist that the attackers ask for forgiveness. And then, so as not to sin against God and risk being excommunicated and exiled, we will have to forgive them!" (WT, 2018. P 68)

Based on the above dialogue, the men of Molostchna demanded that the women in their colonies forgive the attackers, there are two main reasons the men of Molostchna ordered to forgive the attackers, namely not to sin against God for not forgiving and so that they would not be excluded from their homes.

The desire of the Molostchan men was one of the misogyny characters who likes to be selfish and command women to participate in every order without thinking about the opinions of the victims.

3. Misogyny as the Effect of Stereotypes

According to Berit Brogaard (2016), one of the forms of Misogyny found in stereotyped gender data in novels is blaming women, this can be seen in both of the following dialogues:

Datum I:

"Several of the women in the colony attempted, hurriedly, when it was clear that Ona was expecting, to marry Ona to Julius Penner, the simple son of Ondrej Penner. **But Ona insisted that Julius deserved better than a woman afflicted with Narfa and that he would be tainted with sin for marrying a woman who was not a virgin.** (WT, 2018, P. 36)

Based on the dialog above, it can be clearly seen that the character of one of the female characters, Namely Ona in the novel, is unilaterally blamed by her own sister, Salome, for not being a virgin anymore.

Datum II:

"Salome's eyes are bayonets. She mutters obscenities, jabs at the air, tugs at the front of her dress. The rectangular panel of fabric, de rigueur. That is worn to conceal her breasts **Girls who are not virgins cannot get married, she says. She is raging**" (WT, 2018, P 10)

The dialogue above emphasizes how Salome behaves misogyny by blaming her own sister for being an inappropriate woman to marry. The cause of Salome says this is because Ona is no longer virgin and diseased.

4. Misogyny as the Effect of Violence

According to Berit Brogaard (2016), in the data analyzed, especially gender violence, it can be concluded that misogyny behavior as an effect of gender description in the novel woman talking is not found.

5. Misogyny as the Effect of Workload

Based on Berit Brogaard (2016), one form of Misogyny found in gender workload data on novels is to treat women

differently and not feel guilty about the acts of discrimination they commit. This can be seen from one of the dialogues below:

Datum I:

"Salome turns away from the window to face the women. She says to Neitje, you must run now to every house and tell the women to tell the men, if they encounter them and **if thle men ask, that some of us are working late into the night to finish the quilting order, and that others of us are attending to the difficult birth of one of our sisters in Chortiza. The men will want to eat. Remind the women to tell the men, if they are the men Folk of any of us here in this Loft, that we have left containers of soup and loaves of bread in the larders. The men will leave again in the morning and will understand that we are working at these various things all night long and won't be available to see them off.**" (WT, 2018, P 33).

The dialogue reveals that only women, specifically Molostchna adult women, are involved in domestic work. Salome informs Neitje that they are busy preparing food, blanket orders, and visiting their neighbors, and they will be working all night to complete these tasks.

E. RESULTS

Woman talking is one of literary works by Miriam Toews in 2018 that take a setting in Bolivia especially Molostchna that highlighted about Misogyny as the effect of gender discrimination. There are several behavior of gender discrimination in which lead the readers to misogyny ideologist, they are subordination, marginalization, stereotype, violence and workload.

The form of misogyny found in the *Woman Talking* novel as a behavior of the latest novel about misogyny as the effect of gender discrimination which can be analyzed through gender theory, it can be seen that women's rights and freedoms are still relatively small to be able to voice their desires or just defend their rights. The Misogynistic behavior depicted in *The novel of women talking* is a depiction of weak women, where men who hold power over women. Men feel superior to women. This is evident at the end of the story where Molostchna women choose to leave the colony and bring all their girls and boys the age under the age of 14 because they are considered to have no potential to control or have the same the same behavior as adult men who curb women.

The most common form of Misogyny felt by Molostchna women in the novel is the different treatment from men in that women which more repeatedly, they have no right to State. This is difference occurs because the existence of women is considered unimportant, Molostchna women are only considered limited to domestic work (housework) and while men are allowed to study. Therefore, women are considered unable to lead or manage the finance of their colonies.

A Misogynist believes that his position as a man is superior and is far above than women. This trait makes Molostchna women difficult to compromise and not infrequently also blamed in every problem complained to the colony leaders forced the women of Molostchna to forgive the perpetrators of the rape experienced by women and threatened to expect the if they denied.

However, the gender violence that Molostchna women often experience does

not always causes Misogyny behavior this is in line with the Gender violence data found in the novel *woman talking*. Violence is a form of gender discrimination that result in torture both physical and non-physical. One of the violence that Molostchna woman feel is rape. The repeated rapes they felt resulted in some of them were unwed pregnancy, injured and even dying.

The end of the story above as a form of misogyny behavior that occurs in society does not yet have a middle ground, therefore the importance of society to faster a gender perspective by changing regulatory policies that favor woman, policies that are fair to woman, woman can have opinions, associate, Organize, and voice their opinion. Even if there is, it also tends to be exploitative. Therefore, people who have policies are expected to bring positive changes, by being literate from a gender perspective.

The inability of the Molostchna woman to read or write eventually led the another form of Misogynistic, they were treated likes slaved who only have to obey without saying anything. In addition, they were treated as reproductive tools and event as lust gratification without regard to humanitarian ethics. The rape of Molostchna women often experience was carried out every night in an unconscious state due to anesthetic sprays that are actually used for animal. This treatment was done by their own closes relatives.

Finally, from the discussion about, it can be seen the main reason the women get their own misogyny behavior is because women are considered Second class human beings so they think that women will only prioritize emotions and only deserve to do domestic work. So, the colony leaders shut down access to

education for women, they were only allowed to learn things related to homework.

The misogyny ideology contained in the novel *Woman Talking* is in line with the misogyny invented by Indrawati 2020 with the title *Behavior of Sexist Discourse and Misogyny In Bombshell Film* which says misogyny in bombshell films that she studied is due to the growing patriarchy in the film industry. As we know that patriarchy is the main issue that leads to gender discrimination. Basically patriarchy creates an inequality of power relations between the masculine and the feminine and makes women victims. If described through history, patriarchy dates back 12,000 years, where the division of labor existed. The male is assigned as a hunter while the female serves as a collector, when there is a mating, the female must participate in which the male controls a piece of land and makes it a place to live. This issue continues over time and continues to accumulate which makes the existence of patriarchal values.

The researcher's study differs from previous research on misogyny in literature, focusing on a novel by Miriam Toews. Previous studies used Marxist feminism, patriarchy, and feminism theories, focusing only on misogyny experienced by female characters by male characters. However, this misogyny can also be experienced by women to other women. The study does not provide insights into the form of misogyny behavior on women or if the gender theory used by the researchers has been used before..

F. CONCLUSION

1. Suggestion

The conclusion is made based on the formulation of the research question, while the suggestion is expected to provide knowledge to the next researcher who are interested in further work in the same field.

2. Conclusion

The study found that misogyny was represented through gender injustices experienced by Molostchna women, including subordinality, marginalization, stereotypes, violence, and workload. In the novel *Woman Talking*, only two types of violence were found, rape and physical attacks. However, there are five types of gender injustice, representing four forms of misogyny, as shown in Berit Brogaard's (2016) journal.

One form of misogyny felt by Molostchna women is treating them differently from men in the Bolivian plains of Molostchna. Women are treated differently from men, who are allowed to attend education in various languages, such as rudimentary English, Spanish, and Plautdietsch. This leads to women being forced to obey orders without freedom of expression or rejecting anything ordered by men.

The second form of misogyny is male behavior selfishly and likes to organize. Women are forced to forgive rapists, as they risk expulsion or exile from the colony. Men are also forced to obey orders and be mute and obedient servants.

The third form of misogyny is blaming women, as seen in gender stereotypes where blame is devolved only to women in the world of virginity or not. This is evident in female characters like

Ona who refuses to marry Julius due to her virginity, and Salome's words that Ona, who is not a virgin, is not supposed to have many men.

Through the conclusion of the previous section, the researcher would like to give several suggestions:

1. The results of this study are used as material to conduct an in-depth gender analysis, especially gender injustice that afflicts women.
2. It is necessary to conduct further research on other aspects of novel gender injustice through gender theory.
3. It is recommended that school and college education institutions, sex education, and gender studies are important. It is important for the disciples, the next generation in which gender literacy is necessary. Through novels, as well as this discussion, it can be a learning medium in various agencies. Learning not to commit and stop verbal and non-verbal violence. In this case, resuscitating others so as not to behave misogynistically.

Finally, for the next researcher who wants to do further research, the researcher is welcome to take the results of the analysis of this study.

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