

Virginity Discourse in the Curse of Beauty's Indah Hanaco

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Abstract

This study aims to examine the discourse of virginity represented in Indah Hanaco's *The Curse of Beauty*. Sales Promotion Girl (SPG) is one of the professions that are in great demand by women, especially teenagers today. SPG is a woman who has met certain criteria recruited by companies to promote, market and inform consumers of the products. Their work is vulnerable to sexual oppression. This inspired Indah Hanaco in writing her novel. Therefore, there are several issues to be discussed. (1) the form of virginity discourse represented by *The Curse of Beauty*. (2) the function of virginity discourse in *The Curse of Beauty* (3) the meaning of virginity discourse represented by Indah Hanaco. This study uses the analysis of form, function, meaning the discourse theory of Michel Foucault. This research shows, virginity is a discourse formed by the social construction of society about women who have never had sexual relations. The form of the discourse of virginity is shown through the story of the taboo of sexual intercourse before marriage or the importance of keeping the chastity (virginity) of women from sex intercourse with a lover. The function of virginity discourse in the novel is as a description of social construction in society about what is a woman's virginity. The meaning of the discourse of virginity represented by Indah Hanaco is that virginity is not a matter of the dignity of women but a matter of oppression of women in this case experienced by the SPG.

Keywords: Sales Promotion Girl; Discourse; Sexual Oppression; the Curse of Beauty

INTRODUCTION

Sales Promotion Girl (SPG) is one of the most popular types of professions for women, especially teenagers today. SPG means women who have met certain criteria recruited by companies to promote, market, and inform the products they bring to consumers. The main function of SPG is to persuade buyers to be interested in buying their goods. Based on this main function, it is not surprising that many of the companies that set criteria are very strict in

recruiting the profession. Has a beautiful face, tall body, slim body, smooth skin that makes coloring section provisions for this job applicant. Even so, with the requirements that are considered to be quite complex, they do not undermine their intention to overtake the SPG world. On the contrary, the demand for SPG services is increasing along with the high level of public consumerism.

The high level of consumerism that occurs is a separate opportunity for SPG service providers. The number of requests

for these services raises various SPG channeling agencies. Through these agencies, it will automatically make it easier for companies to get SPG according to the products they will market. This phenomenon can occur because they have become part of an addictive economic system. Sumrahadi said that addictive economics is the principle of individuals who like consumption to exceed production capacity until they are addicted (Sumrahadi in Baudrillard, 2006: x)

A large number of SPG channeling agencies is increasingly tightening and more selective in determining the required SPG criteria. Such conditions create intense competition among candidates. This kind of thing is like a beauty contest where they have to justify themselves. This condition, of course, makes themselves as individuals who are very critical of their body's shortcomings. They must always be up to date when it comes to beauty and body beauty. Day after day, hour by hour, minute by minute even seconds, they spent following the trend of beauty at that time. They also never missed to just reflect and see their own shortcomings. Bordo argued that "woman cast in the role of the body, "weighed down," in Beauvoir's words, "by everything peculiar to it." In contrast, a man casts himself as the "inevitable, like a pure idea, like the One, the All, the Absolute Spirit" (Bordo, 1993). In other words, this is where women begin to experience mental burdens through subjectivity to their feelings as individuals (gender).

As an SPG, they are required to appear always beautiful and perfect according to male perceptions and mass media images. This kind of thing can be seen from the exploitation of their bodies by the owners of capital to get big profits through the formation and dissemination of their body parts then the image of the products they sell will also be exposed. As a product icon, to support their

performance, they also need to consume various beauty products. They become product objects for capital owners through advertisements for beauty products. Sumrahadi argues the problem of seduction always duplicates new ways to get symbiotic mutualism (Sumrahadi in Baudrillard, 2006: xxvi). Therefore, according to their function as the backbone of the marketing division in each company, they have been tested to find out the sensual potential of their own bodies. Not only that, but they also have to dress sexy as a form of communicating their body and themselves as a method of consolation work.

Through the help of mass media that shape the role of women to be sexual objects for men has made their bodies standardized by advertising. Through the media in the form of the imaging world, an image is created by the owners of capital with the aim that every human eye will be attracted to the beauty standard. This is what is called the construction of beauty standards. Here, women do not realize that these beauty standards have controlled their own bodies. In this case, Beauvoir argued the body is the root cause of the oppression of the woman's body itself (Prabasmoro, 2007: 50-51). This kind of image formation is nothing but the way women experience what is called body discipline. This disciplinary effort of the body is none other than bringing them as a tool to attract buyers.

Through their role as a tool to attract buyers' interests, the owners of capital have also made women's bodies 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 (Synnott, 2003). The female body is seen only in the

role of biological reproduction of species and close to nature. As a consequence, women are considered inferior to men socially and politically. Thus, the body of women here has been disciplined through the conception of beauty by the mass media. Based on this process, indirectly women have been formed into obedient subjects.

Women's obedience to all orders, especially those from patriarchal ideology, has brought women false thinking that they can contribute to themselves by entering the realm of women's subordination through their participation in industrial and cultural practices. Finally, they put themselves in a state of lack of authority. According to Bordo, women can experience the illusion of power when they are created to be faithful. She shows the effects of obedience that they feel liberated and culturally personally, but in fact, they are still in the same bondage (Brooks, 1997: 288).. This shows that indirectly the body here becomes a locus for the continuation of power contestation.

Such forms of body discipline have brought women's position to sexual exploitation. In this case, Foucault argues that sexuality always has a connection with power. 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*" (Kali, 2013).

If SPG must be a sexual object and public consumption in accordance with their role, this is very contrary to the cultural construction of Indonesian people who view that the essence of women's sexuality is a very private issue that must be carefully discussed and hidden behind

taboos. This happens because of the influence of social processes, customs, culture, and religion.

Just as what is experienced by SPG is rooted in the construction of Javanese women's sexuality through their domestic role. Since time immemorial, Javanese women have been educated that their sexuality is for men. All women's sexual potential is directed at them. Although essentially male and female sexuality is built on the same foundation. Men's satisfaction is constructed on how much they feel satisfied. Here are some dogma contained in Javanese texts which indirectly can be said that the duty of a woman is none other than to serve her husband (Sudewa in Susanto, 1992). Thus, the body is the main site and a source of identity and construction of subjectivity.

Although it can be said that the body is a source of identity and construction of subjectivity, the definition of the body also implies a reflection of social conditions. Therefore, the body becomes the meeting point of the interface with other organs, but the body is also a very private part of the human component. Appearance and body style signify awareness and involvement with the social environment. In other words, the absence or retention of body movements or expressions can also indicate an active politeness agency (Parker, 2009). With this dogma, women no longer have authority over their own bodies because everything related to women becomes the full right of husbands. Kate Millet believes a personal thing is not really personal. Furthermore, sexuality is a political one. Sexual politics concerns the atmosphere of socialization for men and women in categorizing temperament, roles, and status (Prabasmoro, 2007: 292).

This kind of social reality becomes a separate space for a writer. One of them is Hanaco (2012) in *The Curse of Beauty* tells

of a woman who works as an SPG after experiencing life's bitterness by being a victim of a broken home. The job must be to seduce consumers with beautiful faces in order to buy the products offered. SPG is required to always look attractive. They must sell their bodies while peddling products. Attractive appearance certainly requires a lot of capital. Various extra expensive treatments make the main character trapped in his side job, namely as a prostitute. This reality is part of discursive formations represented in the novel. That is, there is a representation of sexuality contained in this novel.

Through the problematic oppression of Indonesian women's sexuality which has actually been confirmed by the pornography law and protection related to women's violence (UU No. 44 Tahun 2008) which is accompanied by the demands of patriarchal and religious ideology with the necessity of wearing a veil as an effort to curb women's sexuality immediately gave birth to the ideology of sexuality and then socialized to the public through a growing discourse on sexuality that made the author of the novel *The Curse of Beauty*, Indah Hanaco share her disagreement with the growing discourse of sexuality which primarily positioned women as oppressed. Thus, 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 then the authors infiltrate discursive reality through the work of the text. Thus, the issue of sexuality always affects the conscious and unconscious nature of the Indonesian people. This condition inspires a world of literacy.

This reality is represented through popular novel works. This is because the

pop novel always goes through a process of socialization, starting from the private space the author enters the public forum, then circulates to the public with various interests. The description of the pop novel becomes intact and complete when the disclosure of its collective aspects is successfully conveyed, then it can be said that pop novels are social works.

Even so, both pop and magazine novels always give a colorful picture of the living conditions of women by raising the contrast between the lives of men and women. Not a few of these jobs that describe the position of men are always safer than the depictions of women's lives which are full of demands. Not only that, but men are also often portrayed as social actors with a very broad scope. Even so, both pop novels and magazines or advertisements have the same purpose, namely; to expose readers to social problems (Handjayani, 2012).

Stephen Greenblatt similar thoughts were raised about the political role of literature which contained the concept of power. He said a culture that ultimately formed the existence of these texts which had a literary political role on the concept of power. Not only that, there are literary author assumptions that refer to a culture that ultimately shapes the existence of these texts (Bressler, 2002: 182). From this, it can be seen clearly the importance of the position of the author in raising the discourse of sexuality as a struggle against the discourse of sexuality raised by the state and the construction of a society that developed through the SPG characters he created in the novel. Therefore, this study of sexuality discourse becomes very interesting to study.

There are several problems that will be explained in this paper. (1) What is the form of virginity discourse in Indah Hanaco's *The Curse of Beauty*? (2) How are the functions of virginity discourse

represented by Indah Hanaco's *The Curse of Beauty*? (3) How is the meaning of virginity discourse in Indah Hanaco's *The Curse of Beauty*? The aims of the study are to explain the form of virginity discourse in Indah Hanaco's *The Curse of Beauty*; to reveal the functions of virginity discourse represented by Indah Hanaco's *The Curse of Beauty*, and to express the meaning of virginity discourse in Indah Hanaco's *The Curse of Beauty*. Then, references are needed to analyze the novel. Some of them are used as literature reviews such as in the following paragraph.

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 family dysfunction. Her research focuses on SPG's beauty as the effect of family dysfunction.

Dewi, (2018) analyzed women have no choice in life when faced with marriage in the short stories written by Ahmad Tohari and Pramoedya Ananta Toer. The family of women leaders is afraid that their daughters will become spinsters, so they will quickly marry their daughters. The female body becomes a commodity that is traded in the context of underage marriages. Although Dewi's study is different from this research, reviews of oppression to women are very important to help the analysis in this study.

Kurnianto, (2016) analyzed a form of oppression against women so that they become subaltern through the story of Gending and Ranting in Sanie B. Kuncoro's *Garis Perempuan*. The two female leaders did not have the strength to resist the wishes of men who were attracted to their bodies and beauty. Gending must be willing to be used as the third wife by a man of his age to be his father. Ranting must make the decision to sell their virginity to men

because their parents are in debt. The story represents, virginity is considered as a commodity that can be bought from a woman. That makes them a subaltern.

Negari (2015) studied a short story by Widiassa Keniten about the struggle of a woman in dealing with the socio-cultural construction of her indigenous people. Women are very likely to experience sexual harassment. Women in indigenous communities are also vulnerable to oppression so the character must fight against the oppression. The research does not explain virginity discourse, but it is important to understand the oppression caused by the social and cultural construction of the community. Dewi, (2018) analyzed the oppression of women in the form of underage marriages described through short stories by Pramoedya Ananta Toer and Ahmad Tohari. Poverty is not the only cause of marriage at a young age, but this is caused by various things in the context of culture and society. The side of resistance shown is the main character's attempt to survive. However, the side of women's defeat was portrayed in the story of underage marriage. Dewi's writing is different from this research because this study discusses the struggle of a woman who works as an SPG.

Yoana Putri Elianna (2014) in *Subjektivitas Seksual dalam Novel Saman Karya Ayu Utami: Tinjauan Psikologi Sastra* analyzed the subjectivity of female sexuality which emerged as a product of patriarchal discourse of power. Patriarchy has an important role in creating awareness of the character A in the novel as an oppressed woman.

Chairiyani (2012) in *Representasi Seksualitas dalam Novel Saman Karya Ayu Utami* explained the importance of virginity perceptions for the four main characters in this novel (Laila, Shakuntala, Yasmin, and Cok) where they protested the values of marriage that had been developing in the

construction of society. They doubt the rules, alliance institutions and marital positions including the assumption of virginity that develops in society. Not only that, they also rebelled against an ideology built by a patriarchal system that had placed women in a weak position, lacked strength, feelings and soul and only became sex objects.

Farokhah & Wardhana (2019) analyzed, capitalism makes SPG trapped in the world of prostitution. Lifestyle needs and jobs require a lot of money so they cannot rely on work as SPG. A short way to get a lot of money is prostitution. Being a commercial sex worker is indeed their life choice, but the work carries a high risk of both health and safety. That's why women, in this case is SPG, also experience oppression.

RESEARCH METHOD

The research is focused on analyzing the representation of the sexuality of SPG in the novel "The Curse of Beauty". Data are taken from the texts in the novel about virginity discourse. This research uses literature method as collecting data method.

The text always contains a purpose that is hidden or indeed hidden by the owner of the text, in this case, the author. The texts studied are texts that contain the virginity discourse. This research uses analysis of form, function, and meaning. The form of a cultural phenomenon can be built from the outside such as social influence and can be built from within such as will, will, ideas, themes, and messages. The function of cultural phenomena is related to both individual and social goals and to the conscious and the unconscious. Meaning is a process (history), which is produced through intersubjective. Analysis of form, function, meaning, requires theory and method (Ratna, 2010: 345-352) Theories are important for directing

research, while methods relate to ways to understand reality. Foucault's discourse is used to analyze the virginity discourse contained in *The Curse of Beauty* in its shape, function, and meaning.

According to Foucault, sexuality is a transfer of understanding of power. How discourse sexuality is an expression of power. An open discussion about sex according to Foucault is to regulate and record a number of problems arising from uncontrolled community sexuality. Population problems are social problems, and this problem is related to sexuality. Therefore, power seeks to study and intervene in the discussion of sex in order to regulate population growth. Sexuality is a public problem (Mills, 2003: 82). Foucault also argues power is everywhere. The intervention of power into sexuality occurs through body discipline and body science, and through the politics of the population that regulates birth. Power begins to administer the body and regulate people's private lives. Correspondingly, resistance to power is everywhere (Mills, 2003: 40).

RESULT AND DISCUSSION

The Curse of Beauty is a pop novel by Indah Hanaco. As a pop novel that gives the impression of entertainment to the readers, so does the novel *The Curse of Beauty*, which is packaged by the author by offering an attraction through a plot that contains plausibility, tension, surprise, and unity. In addition, this novel pop also presents a theme that is able to attract the attention of readers with a story titled romance between a pair of young lovebirds full of twists and mysteries. Not only has the theme and plot interesting, but this pop novel is also packed by authors with contemporary languages of young people. The language used in pop novels is an actual language using every day speaking style (Sumardjo, 1982).

The novel starts with a story experienced by two beautiful girls named Leala and Kimi. These two girls are told as two friends who meet in school to college. With a set background, they remain close friends on a famous campus. Leala, a girl who has a pretty face with white skin, has *kriwil* (Curly) hair that touches her back, with a pointed nose, brown eyes with prominent cheekbones and rabbit teeth. She is a law student who dreams of becoming a lawyer when she graduates. Born and lived in a metropolitan city in Depok by having a family that is affluent is the most beautiful thing for her. She lives without a lack of anything. Everything in her life also runs easily.

If Leala is born with all the perfection of life as desired by young women in general, this is inversely proportional to the life of Kimi, her best friend. Even though she was born with physical perfection; white, straight-haired, clear black eye pattern, sharp chin, and neat teeth. The gift she has is not in line with the hard life she lived. In order to pay for herself and her family because her father has died and her mother who is elderly, she must work as a Sales Promotion Girl (SPG) and makes her beauty to support her profession.

The case with Kimi who had to work hard to support herself and her family, Leala then followed her to fortune as SPG. The perfection of life it has does not last long. When her parents decided to divorce her life seemed to be destroyed. Plus the reason for their divorce is because her father was not loyal to her and her mother. Her mother who felt unacceptable also did the exact same thing as her father did.

This fact is very difficult to accept Leala then she chose to get out of her house and try to live alone in a boarding house with her good friend, Kimi. Kimi is a classmate, who has a part-time job as a Sales Promotion Girl (SPG). She always

tries to get Leala to join her but his invitation is always rejected. The reason she was rejected was that Leala felt her finances were still well off. Both of her daddy or mom is still sufficient to transfer. In addition, to financial reasons that are still fulfilled, another reason that made her postpone her good friend's invitation was Keenan, Leala's girlfriend. Keenan did not like the SPG work done by her girlfriend's good friend at all. SPG's work is very inappropriate and is often used as a mask by workers to cover their side jobs of being prostitutes. Even so, when something bad happened to Laela's life and she chose to live alone, she accepted Kimi's offer.

The decision was solely taken by her because of her disappointment with her parents and her boyfriend. Feelings of betrayal are mixed with tremendous sadness because they have to face the fact. The people she loved, trusted and valued for her are now no longer as she had known before. This made her more confident in being truly free from them or even reluctant to depend on them again. The economic factor that she had to fulfill by herself eventually made them both take risks by entering the world of SPG. Unlike Leala who is from a capable family, Kimi is the backbone of her family. Her father who was dead and a mother who was aged could not help forcing her to enter the world of SPG first. You could say she is more senior than Leala.

In fact, both of them realize that this work is a less favorable profession for women. How not, they must use their body and beauty with inappropriate clothes and thick face makeup just to sell products from one place to another from one person to several people walking using high heels and not only that they also continue to be followed by the spotlight disgusting by men who are only busy watching their sensuality. That was their view of this profession until they finally jumped in and lived the same life as their minds. This is more difficult for Leala who has no prior

experience. Not only experience, but she also is not good at dressing up. She did not even understand the types of equipment to put on makeup on her innocent face.

Demands for demands that weighed on her life made her have no choice to try out the SPG profession. Initially, she only thought of living her new life into SPG as a diversion of her mental burden. However, over time she became even more comfortable not even willing to let go of this profession even though her law degree was achieved. Through this profession, she knows many men who fill the empty space in her heart. Because of this profession, both Leala and Kimi know the world of prostitution and have a glamorous life that is the dream of many women her age. Her virginity which so far she has guarded has been taken away by the hedonist world. Now, her life was like a piece of paper that was tossed around and around without a definite direction, meaningless and only darkness left from the curse of their beauty.

After knowing a brief synopsis of the novel, it can be seen how sexuality discourse is formed through the discourse of virginity which is then used as a political weapon to tackle women's progress. Thus, women who are especially SPG professionals must be trapped in the world of prostitution and as mistresses of several masher men who only seek sexual satisfaction.

Not an SPG name, if not burdened with several demands. And absolutely they have no choice but to run the profession. Because of this profession, only that does not pay attention to the educational background of its workers. Whoever she is, where she comes from, whether she has a degree or not, can show a good seller's target then she will get a bonus from her business. Initially, she only thought of living her new life into SPG as a diversion of her mental burden. However, over time he became even more comfortable not even

willing to let go of this profession even though her law degree was achieved. Through this profession she knows many men who fill the empty space in her heart. Because of this profession, both Leala and Kimi know many men with thick pockets that they can rely on to meet their needs in return for sexual gratification without them knowing they have entered into the world of prostitution and have a glamorous life that is the dream of many women his age. Her virginity which so far she has guarded has been taken away by the hedonist world. Now, his life was like a piece of paper that was tossed around and around without a definite direction, meaningless and only darkness left from the curse of their beauty.

Virginity Discourse in the Novel *The Curse of Beauty*

The discourse of virginity is one of the important discourses in the discourse of sexuality that is becoming a byword in the world, especially Indonesia. At present, the debate over the issue of faith is also endless. This is because virginity is considered a woman's sanctity. Thus, women who release their virginity before marriage are considered to have violated the values and norms in society. Violations of values and norms that occur frequently in the community are always indicated by changes in sexual behavior, especially with regard to women's virginity.

The term Virginity comes from the Latin word *Virgv* which means holy. By adherents of Christianity, this word was addressed to the Virgin Mary which is believed to be still holy despite having given birth to Jesus Christ. In its development in the 13th century, the problem of virginity widened became a condition for women who wanted to live in a monastery. So that in the end in the 14th century the problem of virginity became an obligation that must be maintained by every woman as long as she was not married (Munti, 2005: 106).

The issue of virginity is also an issue that is quite intense in the global era. Especially because the value of virginity has so far been attached to the value of a woman's sanctity and become a standard of women's morality. In this highly changed era, there were a number of opinions about religion itself. Some people might assume that virginity should be maintained rather than later cause problems. But it is difficult, we never know men are still virgins even though as women, virginity is equally important for men and of course they also have the same obligation to look after it too. In fact, many men are selfish in demanding virginity, even though he has had sex many times (Shanti in Munti, 2005: 94).

Other opinions also show the same perception about the importance of maintaining virginity for society and only left for her husband later. However, [I] still respect women who have premarital sex is the right of a woman to release her virginity before the marriage. A woman who has premarital sex must be prepared to bear the risk of the initial loss and benefits (Munti, 2005: 94). Thus, it can be said that the perception of young people today about virginity has shifted. Both men and women argue that it is not the time to judge a woman's reputation with the size of her or not. Moreover, virgins or not women do not guarantee the continuity of the marriage.

However, even though perceptions have changed to the concept of virginity, so far the majority of women remain haunted by sexual stereotypes about chastity that must be guarded by women and possible stigma concerns, especially by future husbands. There is a belief from these women which men continue to demand their virginity, even though the possibility of male perception has changed and does not prioritize that. This is because women have always been associated and demanded to always be pure for a long time ago, a paradigm that often led to gender

discrimination. Even it is said that in ancient times parents specifically made loincloths to keep their daughters in a virgin state. No half-hearted it is made of iron and has a key that can only be opened by both parents (Munti, 2005: 106).

The virginity discourse is also basically followed by the virginity myth that is developing in the community. Among these developing myths, every girl has a hymen. The hymen is a thin layer or membrane that is on the vaginal entrance. In fact, from medical research, not all women are born with hymen in their vagina. Furthermore, the assumption that all women have the same hymen shapes. However, in reality, hymen have thickness and pore holes which vary according to the physical condition of each woman. Moreover, the hole in the hymen will increase in width after a girl has her first menstrual period. Then the widespread perception that a torn hymen is as proof is not virgin. In medicine, there is no term virgin - not a virgin. This is because the hymen is basically a thin skin film that can stretch and tear due to several things such as sex, certain sports use. Elasticity and thickness also vary. Some are very thin and easily torn by activities such as swimming, riding a bicycle or climbing so that long before marriage the membrane is not intact. There are also those who remain intact and not torn despite sex intercourse many times because it is very elastic. Then the thought that is often believed by the public about the virginity myth is the discharge of blood during sex the first time as a symbol of virginity. In fact, women do not have to leave blood on their first night. This is very dependent on the state and elasticity of the blood membrane itself (Wijyantie in Munti, 2005: 108).

This kind of condition was used by men do not want to know for this reason so that women again got stigma and discrimination. The form of virginity

discourse can be seen in the following passage.

“Ciuman masih bisa kutolerir. Dekapan sayang dan belaian kasih pun masih masuk akal. Namun, lain halnya dengan ML. siapa dia sehingga meminta hal paling indah dalam hidup seorang perempuan? Kedudukan Keenan sebagai kekasih tidak lantas memberinya keistimewaan untuk berbuat sejauh itu. Aku sungguh merasa kalut” (Hanaco, 2012: 29)

“I can still tolerate kissing. The arms of affection and caress of love still make sense. However, it's different from sexual intercourse. who is he so that he asks for the most beautiful thing in a woman's life? The position of Keenan as a lover does not necessarily give him the privilege to do that. I really feel frantic.”

The text above shows the author's point of view of the important meaning of virginity for women so that the virginity of a woman does not have to be removed before marriage. Based on this data, through the eyes of the author, it can be seen that the phenomenon of women who release their virginity before marriage has changed the view of women's virginity which was once considered taboo by the public. Through this short-expression “The position of Keenan as a lover does not necessarily give him the privilege to do that. I really feel frantic” the women who work as SPG are only seen from their sex appeal to satisfy men's desire. In addition, they never care about women feeling because of their act. Giddens, quoting Foucault, defines sexuality as a social construction that operates within the realm of power. It is not just a biological impulse that finds or does not find its release (Munti, 2005:25).

In this expression, “I can still tolerate kissing”, the arms of affection and caress of love still make sense. However, it's different from sexual intercourse. who is he so that he asks for the most beautiful thing in a woman's life?” shows how come women are only seen from their sexual appeal that can make men come to them. This means they are only appreciated by their physical appearance and their good body. It is like they are nothing without their beautiful bodies. Naturally, every inch of a woman's body contains a sex appeal magnet, and it depends on who the man sees it (Melliana, 2006: 136).

In the following expression “The position of Keenan as a lover does not necessarily give him the privilege to do that; I really feel frantic” how the author tries to show men never think about women feeling. They never care if women do not enjoy the sex relationship or satisfy their sexual desire. This condition indirectly shows how men build their domination to women to always follow them and accept whatever they want. 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, a sexuality discourse was formed. One's body is always seen as the focus of a number of discursive pressures; the body is a place where discourse is echoed and contested (Mills, 2003: 82).

Through the author's point of view presented in the data above, it also indirectly states that in the present, a new perspective arises which considers that giving up virginity before marriage is normal and is a taboo thing again. Changes in these views result in changes in behavior so that the normal virginity is the highest self-esteem of a woman easily given without going through marriage ties.

Foucault shows that sexuality is not an inner or biological drive, but is a form of behavior and thoughts that are subordinated or forged by power relations, which are carried out for purposes other than the interests of sexuality itself (Munti, 2005: 26).

“Keenan mengajakku ke Puncak. Lalu dia ngajak aku untuk nyewa ... hmm ... vila, kata aku” (Hanaco, 2012: 35)

"Keenan invited me to Puncak. Then he invited me to rent ... hmm ... villa, I said " "(The Curse of Beauty, 2012: 35).

The author, through data citation above, tries to convey his view that what is usually done by young people now is to spend the night together by renting a villa to release their virginity. Through the citation of the above data through the author's view, it can be seen that the phenomenon of free sex by releasing virginity starts from the many opportunities built by the tourism industry by providing lodging deals at relatively affordable prices and the absence of strict supervision of norm violations. This is evidenced by the number of villas set up at the top tourist attractions as stated by the data above. Thus, it is not a 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 (Kali, 2013; Sara. Mills, 2003).

The condition through the dialogue above “Then he invited me to rent ... hmm ... villa, I said” shows the dirty mind of men is always fulfilled by sex desire which should be satisfied by women. Therefore, they will do everything to get what they want, although, their seduction is included in criminal activities. It also can be

categorized as a mild level of sexual violence against women, among others, men who are whistling with a cheeky tone, giving nasty / insulting comments, poking at a woman's body by hand, poking around a woman's body with a tool with the pretext of joking, and teasing or terrorizing that leads to the invitation to have sex (Pranoto, 2010: 85).

“Aku nggak mau dan akhirnya aku memilih putus” (Hanaco, 2012)

"I don't want to and finally I choose to break up"

The text above shows the author's point of view as an answer to the virginity phenomenon before marriage that avoiding loss of marriage before marriage is a more appropriate action. In fact, if a woman has to lose her partner even if it is the right thing. This is because women's virginity is sanctity for women and is at the same time the highest self-esteem held by women. And if it has been lost then there is nothing left over from women that should be maintained. This condition also shows men see women's bodies only from their sex appeal. Men view sex as a physical-oriented instrument for sex itself (Melliana, 2006: 134).

“Aku tidak pernah menduga kalau aku tergolong cewek matre. Namun kenyataan membisikkan hal berbeda. Aku menikmati hadiah mahal dari Levi. Kekayaan tidak selamanya buruk. Seumur hidup aku selalu menganggap tabu hubungan seks tanpa nikah. Perempuan itu memiliki sesuatu yang sangat berharga dalam hidupnya, namun menyianyikanya” (Hanaco, 2012: 142)

"I never thought I was a gold digger. But the reality whispers different things. I enjoyed expensive

gifts from Levi. Wealth is not always bad. All my life I always considered taboo sex without marriage. The woman has something very valuable in her life but wasted it”

Based on the data citation above, it can be seen from the author's point of view some reason to be a mistress for women who work as SPG is for money. The dazzling of the glamor life has blinded her eyes and mind until they sold their body and accept every SPG negative perception that 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 used as their weapons to intentionally approach their consumers, most of whom are johns. Of course, this incident is as an impact on the consumption era where people are much 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 intense and extensive that it attacks women and of course, the role of sophisticated technology has imprisoned women not to rebel and take it voluntarily. As like the dialog said" I never thought I was a gold digger. But the reality whispers different things. I enjoyed expensive gifts from Levi. Wealth is not always bad”.

These habits have shown sex is not something taboo again which should be controlled before marriage but knows it becomes the part of the common activity for men and women who get a relationship. It also has not become a valuable thing for women that should be given by men with the marriage bond. On the contrary, it becomes the usual activity for a couple. As the following dialog said “All my life I always considered taboo sex without

marriage. The woman has something very valuable in her life but wasted it”.

In fact, the assumption of female virginity here is predicted as a political nuance that cannot be separated from a patriarchal culture which is still inherent in society, especially among men. These interests are manifested in efforts to return women to only dwell on domestic matters (female domestication). Domestication of women is closely related to the myth about women identified with 3M: *masak* (cooking), *manak* (giving birth) and *macak* (self-dressing) (Munti, 2005: 99). This myth again puts women in a subordinate position under men. This myth is what feminists try to eliminate.

Domestication can also be in the form of negative accusations that have not been fully correct. This has indirectly made them in positions that are disadvantaged because of the labeling of negative images 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 (Fakih, 1996: 16). Nevertheless, SPG is the one who is always blamed for inconvenient events that will befall them. Hence, every case of violence or sexual harassment will always be associated with the stereotype of women as temptations.

“Kimi mungkin mengaku padaku kalau dia beralih profesi menjadi wanita panggilan. Tapi hubungannya dengan Martin sangat eksklusif. Artinya, aku tidak pernah melihat Kimi “dipakai” cowok lain (Hanaco, 2012: 99)”.

"Kimi might confess to me if she changed her profession to be a call girl. But his relationship with Martin is very exclusive. That is, I never saw Kimi "used" by another guy ".

Based on the fragments of the dialogue above, it can be seen from the author's point of view which seems to emphasize the side work of women who work as SPG who make themselves as women of call, savings or prostitutes are not entirely true. The reason may be that many of them do double professions like that, but it does not rule out the possibility that not all of them really only become SPG without any other frills as in the following expression 'Meaning, I never saw Kimi "used "Another guy". The expression can show a separate message as the form of the conflict between the authors by tearing down the feminine discourse that has so far been attached to the SPG's negative image will be a view that they easily let go of their virginity. Or it might be the other way around that this expression shows a message from an author that in the present time women's virginity does not have to be judged based on the virginity myths that have been attached to women. Of course, women also have the right to express their sexuality as well as men who freely show their sexual passion. Supposedly, a woman creates her own distinctive style and is not afraid to be herself. And why should you be busy being a goddess, if her body is only an object of male play? Meanwhile, there are other, more important roles roles (Pranoto, 2010: 80).

“Kimi menatapku tak berdaya.
“Sederhana aja. Uang. Kebutuhan yang ngaak ada habisnya (Hanaco, 2012)”

"Kimi looks at me helplessly. "It's simple. Money. Endless needs "...

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. Money and many necessities togetherness with the same opportunity of getting the proper job as like men chance also may become the reason for them to do a low job like SPG. These the sad conditions experienced by women could be due they are in the patriarchal rule that always teaches them if their sexuality belongs to their husband, therefore, they should learn and care the beauty of their bodies. This rule will bring the awareness that their sexuality is not for themselves. On the contrary, it must be devoted to the men and as a reward, they should have repayment for making them satisfied. 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 (Ibrahim, 1997: 105).

Thus, women will prefer 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 carry out various difficult and long-lasting 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 for them is a beautiful, beautiful face, an attractive appearance, and a 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 (Ibrahim, 1997: 106).

Thus, the discourse of sexuality appears to be based on the position of individual power in the subconscious which is then realized through its actions through the individual's body. Through this discourse, there is a discourse on sexuality

through the politics of the human body that moves in the subconscious they must be followed by the encouragement of their sexuality (Mills, 2003: 81).

CONCLUSION

Based on the analysis, it can be seen how the author has described the phenomenon of virginity discourse that developed and originated from the virginity myth that is rooted in the minds of the wider community. Because true virginity is only a myth and social construction created to control women's sexuality. The form of virginity discourse is showed by story about how the taboo of sexual intercourse before marriage or the importance of keeping the chastity (virginity).

The function of virginity discourse in the novel is to show how low the position of women in the social environment especially in economic. Women often experience disparity in the level society. Money, poverty, low education, lack of job opportunity often becomes their reason to sell their body. Through the profession of being SPG, they may know their body has become the commodity that can be sold from one to other men. This analysis also shows the disparity of women in society has become the reason why they sell their bodies. It may not happen if they have the same chance as men.

The meaning of virginity discourse is to show how the body is continually constructed by various discourses that hide power relations and enjoyment. The body is enchanted as well as erased in culture through choice rhetoric and self-determination which actually subordinates women. Thus, it can be said that body politics see a systemic grip on power on the body. And, virginity is not a matter of the dignity of women but a matter of oppression of women, in this case, is experienced by the SPG as the main character of the novel.

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