

Forms of Female Masculinity Power in the Novel *Women Waiting in the Hallway to the Sea* by Dian Purnomo

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Abstract: This study examines the representation of the power of women's masculinity in the novel *Women Who Wait in the Aisle to the Sea* by Dian Purnomo. The research problem focuses on how forms of masculinity power are displayed through female protagonists and how these characteristics reflect the configuration of masculinity according to Raewyn W. Connell's theory. This research aims to uncover how female characters build power, resistance, and independence through masculine attributes in the context of oppressive social structures. The method used is qualitative descriptive with reading and recording techniques as well as content analysis of novel texts. The results of the study show that Shalom figures represent the power of masculinity through courage, social dominance, mental toughness, rhetorical leadership, and physical endurance. These findings prove that women in literary narratives are able to internalize masculine attributes as a resistance strategy against social injustice. The conclusion of this study is that women's forms of masculinity power not only challenge conventional gender stereotypes, but also expand the understanding of women's roles in social structures through powerful and empowered literary representations.

Keywords : Female Masculinity; Power ; Novel; The Theory of Masculinity; Female Figures .

1. Introduction

Literature functions as a medium of expression that can be used by society to raise various issues, including issues related to women's rights. Literary works that place women as the main focus can act as a means of conveying voices and resistance to cultures that limit their freedom. Through these narratives, women are presented as figures who have independence and authority. Moreover, the representation of women in literary works also reflects another side of them that has been hidden [1] .

Gender construction in literary works is a reflection of the ever-evolving social dynamics, in the realm of literature the depiction of female characters that goes beyond the boundaries of feminine stereotypes has become a significant issue in contemporary literary studies. Women are no longer merely positioned as passive and subordinate figures, but appear as active, strong subjects who have agency in determining their life choices. This representation provides an opportunity for a re-reading of the category of masculinity which has so far been considered exclusively owned by men. This is in line with research written by Yusro et al [2] which reveals that female characters in modern Indonesian literature appear with authority and independence in facing life's challenges, both in the domestic and public spheres.

The object of study in this research is a novel written by Dian Purnomo entitled *Perempuan yang Menunggu di Lorong Menuju Laut* (*Women Waiting in the Hallway to the Sea*). The novel contains a narrative of resistance against the patriarchal structure that oppresses women. The main character in the novel is not depicted as a passive and submissive woman, but rather as a woman with characteristics that reflect Power in physical, mental , and social aspects. The main character also appears as an individual who dares to make decisions, maintains dignity, and rejects the social system that limits her role and voice. This character

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reflects the dimension of female masculinity, especially in the form of Power that has so far been attached to male dominance in society.

The concept of masculinity that emerges in women can be explained through the theory of masculinity proposed by Connel [3], masculinity is not biological and is not solely owned by men. Masculinity is a configuration of social practices produced in a power relation system. In this framework, women can construct masculinity as a form of strategy to gain power, resistance and autonomy amidst the pressure of social structures that limit them. Masculinity is a form of practice carried out by anyone in the context of certain social relations, including women in situations of resistance to injustice.

Female masculinity in the form of Power refers to dominant traits that are usually associated with men, but can also be possessed by women in certain contexts. According to [4], the aspect of Power includes various elements that reflect dominance and control, both over situations and other individuals. Power is also related to the ability to control circumstances, as well as demonstrate independence and physical toughness. In this case, individuals who have aspects of masculine Power can influence and control their environment, demonstrate resilience in facing challenges, and display independence in decision making.

The novelty of this research lies in the focus of the study on the power of masculinity in women as a form of resistance to gender hegemony through a theoretical approach that has not been widely applied in contemporary feminist literary studies. Most studies tend to discuss women's resistance within the framework of conventional feminism or emancipation studies. This article offers the lens of Connell's masculinity theory, which allows for a broader reading of gender dynamics in female characters who are strong symbolically and practically.

Based on this background, the problems discussed in this article can be formulated as follows: how is the form of masculinity displayed through female characters in the novel *Perempuan yang Menunggu di Lorong Menuju Laut* by Dian Purnomo, and how these characteristics reflect the configuration of masculinity as conceptualized by Connell.

This study aims to analyze the form of masculinity power possessed by female characters in the novel using Connell's hegemonic masculinity theory. The focus of this study is not merely to reveal the active role of women, but also to explore how women build power, resistance, and independence through the masculine characteristics inherent in them. Thus, this study is expected to discuss the horizon of gender literary studies, especially in understanding the contribution of female characters to changes in the discourse of masculinity in the narrative space.

2. Literature Review

Previous Research

Several relevant previous studies were used as references to support this research, including:

Previous research that has a similar focus to this research was conducted by [4] with the research title *Female masculinity under the shadow of femininity in the folktale I Marabintang*. The research revealed that female masculinity is represented through psychological, physical, action, and behavioral aspects. The results of the analysis show that masculinity and femininity often run side by side in women, thus creating androgynous characters. The main difference between the research and the research to be conducted lies in the object of study and the focus of discussion. Previous research used folklore as the object, while the research to be conducted analyzes the novel *Perempuan yang Menunggu di Lorong Menuju Laut* by Dian Purnomo. In addition, the focus of this research is to explore the form of female masculinity without discussing the aspect of femininity or androgyny in depth.

Previous research that has similarities in the object of study was conducted by [5] with the research topic of Social resistance of the Sangihe people in the novel *Perempuan yang Menunggu di Lorong Menuju Laut* by Dian Purnomo. The study found that the form of social resistance of the Sangihe people in the novel is represented through various actions such as speeches, petitions, demonstrations, lawsuits, and roadblocks. Based on James C. Scott's theory of resistance, the type of resistance carried out by the Sangihe people is included in the form of open resistance, namely resistance that directly confronts two opposing parties. Although using the same object of study, this study is different from the research that will be conducted. Previous research focused on the analysis of social resistance of society in the context of politics and resistance, while the research that will be conducted emphasizes the form of female masculinity Power effected in the main character.

Theoretical review

Masculinity

Masculinity is a concept that describes various dominant attitudes such as physical Power, logical thinking, assertiveness, courage, and other similar characteristics [6]. These masculine traits are generally associated with men. In contrast, the concept of femininity appears as a binary opposite of masculinity. Since birth, men have been shaped by social construction to carry a masculine identity, while femininity is often attached as a stereotype to women. In general, masculinity and femininity are the result of social construction that functions to differentiate the roles between men and women. Although masculinity is more often associated with men, this concept can be formed in anyone, including women.

Connell [3], in the book he wrote, explains that gender roles and understanding of masculinity and femininity are the result of social construction formed through discourse. Thus, it can be concluded that masculine and feminine characters do not emerge naturally from within the individual, but are formed through social processes and external influences.

Female Masculinity

Masculinity can emerge in women, especially when they are in or in a certain situation that demands an active role, such as war conditions, power struggles, or social situations where women have no other alternative but to be involved in a certain cultural space. Connell [3] stated that masculinity and femininity are not traits that are born naturally, but are the result of external constructions formed by social norms and the influence of groups in power. Based on his view, masculinity can be understood through gender relations between men and women, through the interaction of men with their environment, and in the dynamics between men. In other words, masculinity is the result of a social process that involves the relationship between men and social structures.

Understanding the relationship between masculinity and femininity requires the concept of gender relations, because gender does not merely refer to biological men and women, but rather to the social relationship between the two and the complexities that accompany it. The term masculine attached to women refers to women who exhibit behavior or traits that are generally associated with men. The emergence of masculinity in women can be understood as a form of response to social demands, so that they can take a role in the production process and social control of society. Conditions such as conflict, power dominance, or cultural pressures are factors that allow women to appear masculine in order to survive and be recognized in certain social spaces [4].

Female Masculinity Forms Power

Female masculinity according to the theory put forward by RW Connell can be seen through two aspects, namely power and mentality. This study specifically focuses on the aspect of power in female masculinity. This focus was chosen to examine how the form of power, dominance, and influence possessed by the main female character in the novel is reflected through her actions or roles in facing socio-cultural pressures.

Power in this context can be interpreted as a form of authority or ability to influence things outside of oneself, including in the form of domination over the environment or other individuals. According to Connell [3] in his book, male power includes his relationship to women, other men, and to society as a whole. In his analysis of the men's movement and Jon Snodgrass's anthology entitled *For Men Against Sexism*, he explains the relationship between the placement of women in subordinate positions and the power structure among men, especially in terms of oppression of black and gay men. In other discussions about the role of men, an ambivalent attitude towards women and a reluctance to show full support for feminism are also found.

Female masculinity in the form of power includes dominance, control over the surrounding environment, and influence in social structures, where individuals can demonstrate their power in society. In certain situations, women can internalize this power, especially in the context of social resistance or situations that require them to take on leadership roles [7].

3. Method

This study uses a qualitative descriptive approach to explore the form of female masculinity in the novel *Perempuan yang Menunggu di Lorong Menuju Laut* by Dian Purnomo. Citriadin [8] argues that qualitative methods are approaches that produce

descriptive data in the form of speech, writing, and behavior that can be observed from individuals or subjects being studied. This approach was chosen to describe the form of female masculinity that emerged in the struggle of the main character in the novel. The analysis used in this study is based on Raewyn W. Connell's theory of masculinity, which identifies how women in the novel show Power, dominance, and resilience in facing the challenges they face.

The data used in this study are in the form of sentences, paragraphs, or dialogues that contain elements that show the form of female masculinity in the novel. The main data source is the novel *Perempuan yang Menunggu di Lorong Menuju Laut* by Dian Purnomo, published by Gramedia Pustaka Utama in 2023 with a total of 288 pages. The main instrument used in this study is the researcher herself, who plays a role in collecting, analyzing, and reporting data, as well as ensuring the suitability of the analysis results with the research objectives. In addition, this study is also supported by auxiliary instruments such as stationery, laptops, and data cards to record and group relevant data.

Data collection was carried out through reading and note-taking techniques, as explained by Sugiyono [9], where this technique involves in-depth reading of literature related to recording important information that supports the research. In this study, the reading and note-taking technique was carried out by reading data sources repeatedly and recording quotes that describe the form of female masculinity in the struggles of characters in the novel. To analyze the data, this study used content analysis techniques, which allowed researchers to identify patterns or meanings that were relevant to the theme of the power of female masculinity, as well as systematically explore how this was reflected in the novel by referring to Connell's theory of masculinity.

4. Results and Discussion

The discussion in this chapter focuses on the representation of female masculinity in the form of power as depicted in the character Shalom in the novel *Perempuan yang Menunggu di Lorong Menuju Laut* by Dian Purnomo. According to Raewyn W. Connell [3] masculinity is not only attached to men, but is a social construction related to behavior, attributes, and roles that are considered strong, dominant, brave and influential in the social environment. In the context of women, masculinity is interpreted as the ability of women to demonstrate these characteristics in various social spaces, either through physical, mental, symbolic, or leadership Power.

Female masculinity in the form of Power, as stated by Connell, represents women who are able to express dominance over things outside themselves, either through control of public space, decision-making, resistance to external power, to resilience in facing critical situations. In this novel, the character Shalom shows this form of masculinity through various dominant actions, ranging from courage to express opinions, leadership in collective action, resilience in legal struggles, to rhetorical and strategic Power.

The analysis in this section focuses on examining how Shalom's behavior, actions, and attitudes reflect the characteristics of female masculinity in terms of Power. The discussion focuses on the form of female masculinity Power which is divided into three, namely independence, physical toughness, and the ability to control other people's situations, as reflected in relevant quotes.

Independence as a Form of Female Masculinity Power

Connell [3] argues that masculinity is not an innate trait that is essentially attached to men, but rather a configuration of social practices formed by the structure of power relations. In this context, women can adopt masculine characters as a form of strategy for survival, resistance, and Power ening social positions.

The form of independence found in the novel is depicted when the main character does not wait for help from others (especially men), but actively takes on great responsibility in her family and community. The independence displayed goes beyond the traditional domestic role of women and enters the realm that has been constructed as a masculine form, namely becoming a decision maker, guardian of family stability, and informal leader. This is in line with research conducted by [10] which shows that the absence of a father figure in the family actually encourages girls to develop structural independence and leadership, a form of internalization of masculinity as a form of role development.

Independence in this case is a masculinity practice adopted by women as a result of confrontation with the patriarchal system. Connell [3] calls this a form of "female masculinity",

where women adopt the attributes of Power and independence to create authority in the midst of a gender-biased social structure.

In the novel *Perempuan yang Menunggu di Lorong Menuju Laut* by Dian Purnomo, the character Shalom appears as a representation of a strong and independent masculine woman. The absence of a father figure in the family triggers Shalom to take over the responsibilities that are traditionally attached to the role of men in a patriarchal structure. This presents forms of independence that represent female masculinity through various aspects, ranging from emotional independence, behavior, to value independence. These three forms of independence show that women can carry out roles that are identical to male dominance, while also challenging traditional gender boundaries. The following is a discussion of each aspect.

Emotional Independence

Emotional independence is a person's ability to manage and control their own emotions without being emotionally dependent on others. In the context of masculinity, this independence is often associated with toughness, self-control, and inner resilience which are generally considered masculine qualities.

In the context of the novel, Shalom is faced with a profound loss due to his father not returning from the sea when he was still in high school. This forced him to become the figure who supports the family, good in a way physically and also emotionally. In the middle of the absence of a father figure, Shalom shows a calm attitude, no late in sadness, and tries to become the source of power for Mother and his younger siblings. His abilities in pressing emotions personally in order to maintain family stability reflect emotional independence, namely steadfastness of the mind that is usually attached to the role of a man as the main family buffer.

Data citation :

"As the first child, Shalom was forced by circumstances to become the guardian of his family since his father disappeared. Yes, missing. Karlos Mawira, Shalom's father, did not return from the sea when Shalom was still in high school" (MAK/KM/KME/P1/2023/PAGE 20).

The quote describes how Shalom was forced by circumstances to shoulder great responsibilities since high school, an age when a person is still emotionally vulnerable. However, there is no expression of weakness or despair from Shalom. Instead, he rose and transformed into a family guard, taking over the position of head of the household. This role reflects masculinity in the form of emotional independence because Shalom was able to suppress inner wounds in order to empower his mother and younger siblings, displaying a tough, stable, and emotionally protective nature. This is similar to research conducted by [10] who examines the character of Jo in *Little Women* and the character of Yuni in the film *Yuni*. Both show that the absence of a father figure encourages women to take over the emotional and leadership roles in the family. In Halberstam and Jung's perspective, this is a form of masculinity that can be adopted by women. Shalom reflects the same thing: she is present as the guardian of the family, not only physically, but also emotionally.

The representation of emotional independence shown by Shalom through controlling her feelings and being willing to support her family, shows that female characters can internalize masculine values in the context of the role of substitute head of the family. However, this form of masculinity does not stop at the psychic or inner aspect alone. More than that, Shalom also shows the ability to take concrete action as a protector of the family, which will be explained through the aspect of behavioral independence in the following discussion.

Independence of Behavior

Behavioral independence is a person's ability to act actively and independently in facing situations, without waiting for direction or dependence on others. In the context of masculinity, this shows initiative, courage to act, and the ability to lead practically.

The character Shalom in the novel is not only emotionally independent, but also acts as a real substitute for the role of men in the family. He makes important decisions, looks after other family members, and is a protector in daily activities. This courage to act shows a form of women's masculinity in the domestic space which is usually dominated by feminine values.

Data citation:

"After Papa left, we felt like we had to be the substitute depe. We had to take care of the women in this house. Mama, Oma, and Theres. Shalom said before we went to bed." (MAK/KM/KMTL/P5/2023/PAGE 26)

In the quote, Shalom explicitly states his role as a substitute father. He does not just show his intention, but immediately takes a protective position over his mother, grandmother, and sister. This decision reflects active actions and responsibilities that are often identified

socially with the role of men. This shows female masculinity in the form of behavioral independence, namely Shalom acting as the head of the family in a practical sense, namely maintaining and ensuring the physical and psychological safety of the family. This is in line with research conducted by [11] reveals that women in patriarchal societies can go beyond traditional domestic roles when circumstances force them to become protectors of the family. As in the case of Shalom, she not only replaces the role of father, but also proves that women can take dominant and responsible actions in a patriarchal family structure. This reinforces the idea that masculinity is not a biological identity, but rather a social role that can be assumed by anyone, including women.

Shalom's active actions and decisions in guarding and protecting her family are expressions of female masculinity that are displayed through a tough and responsible attitude in practice. However, this toughness is not only reflected in real actions, but also in the realm of values and life principles. Shalom does not merely act as a guard, but also plays a role as a moral educator who takes over the father's function in shaping the character of family members. This aspect will be discussed further through the dimension of value independence.

Value Independence

Value independence refers to a person's ability to determine and instill life principles to others, especially within the family. In masculinity, this reflects the role of moral leader, rule enforcer, and social character shaper.

In the novel, Shalom not only protects physically and emotionally, but also becomes the shaper of the moral direction and character of his younger siblings. He replaces the role of the father in educating and guiding, showing his capacity as a leader of values in the family, a role that reflects structural masculinity in the social level.

Data citation:

"They were abandoned by their father at a very young age. They learned too little from their father, so we have to take responsibility for that" (MAK/KM/KMN/P5/2023/PAGE 27).

This quote shows Shalom's moral awareness of the absence of a father figure in terms of forming values and life principles for her younger siblings. Shalom stated that because her younger siblings did not have the opportunity to learn from their father, she was the one who had to take over the responsibility. This role reflects female masculinity in the form of value leadership. She not only carries out practical tasks, but also educates and instills ethics and life principles, which are roles that are usually associated with the father as the leader of the family. This is in line with research conducted by [12] suggests that the absence of a father can encourage children, especially girls, to seek other role models or even become moral figures themselves. Shalom shows this concretely where she is not only present as a protector, but also as a value guide. This emphasizes that in the context of a patriarchal family, women can display masculine roles as moral directors and social character builders.

The three aspects of independence displayed by the character Shalom in the novel, namely emotional independence, behavior, and values, are forms of representation of **female masculinity**. This independence does not arise from natural urges alone, but rather as a response to the absence of a father figure. In this condition, Shalom takes over the responsibilities that are generally attached to the role of men in a patriarchal structure: as an emotional protector, an executor of action, and a moral director. Through this analysis, it can be concluded that this novel not only raises the story of a family, but also presents **a reconstruction of gender roles**, where masculinity can be displayed by women when the social system and family needs demand it.

Physical Toughness as a Form of Female Masculinity Power

Masculinity according to Connel [3] is physical ability and resilience in facing challenges. This resilience is not only interpreted biologically (muscles, Power), but also as a symbol of physical resilience, and courage in facing public and psychological pressure.

The physical toughness shown by the main character in the novel shows by continuing to appear on the front lines of social struggle. The main character faces the risk of threats of violence, legal pressure, and even structural intimidation. Her determination to remain in the physical action field both in the context of law and social protest is a form of internalization of masculine values in terms of courage and readiness to face risks. This is in line with research conducted by [13] showing that women can also form a masculine identity through the body and physical courage as a form of resistance to traditional gender norms.

According to Connel, this form of physical toughness is a strategy for women to claim room power through his body. Body women who usually viewed as symbol weakness in norm patriarchal, changed become tool resistance And Power symbolic equivalent with domination man.

Physical toughness is part of the construction of masculinity that emphasizes the individual's capacity to face physical and psychological pressure. In the context of women, this toughness emerges as a form of resistance to stereotypes that consider women weak, passive, and emotional. In the novel *Perempuan yang Menunggu di Lorong Menuju Laut*, physical toughness is explicitly demonstrated by the main character, Shalom, in her struggle against mining exploitation on Sangihe Island. This aspect is described in three forms: **physical toughness**, **the ability to survive**, and **the ability to deal with pain and discomfort**.

Physical Endurance

Physical endurance is the physical and mental capacity of a person to endure long periods of stress, whether in the form of fatigue, conflict, or heavy responsibility without showing signs of giving up. In the context of masculinity, physical resilience is often associated with the ability to carry heavy burdens and be assertive in extreme situations.

In the context of this novel, Shalom appears as a leader and main plaintiff in the people's lawsuit against the mining company. This position requires not only moral courage, but also physical and psychological Power to appear in the public space, face legal pressure, and bear social and political risks.

Data citation:

“ Shalom is the main plaintiff whose name is listed. He is the one who volunteered. Legally, he is of sufficient age. His last education was also a bachelor's degree, making him likely to be more appreciated by the court ” (MAK/KF/KFKF/P1/2023/PAGE 68).

quote shows a real form of physical and mental resilience. Shalom took the initiative to become the main plaintiff, which means he was physically and mentally prepared to face a series of tiring legal processes. This marks courage and toughness as masculine characters inherent in him.

This is similar to research conducted by [14] that even though women have strategic capacities in government, they face cultural barriers. However, when they succeed in breaking through these barriers, as Shalom did, it reflects the personal Power and courage that are synonymous with masculine characteristics.

Shalom's readiness did not stop at filing a lawsuit. Her physical toughness was further emphasized by her presence in person at the trial, not only as a symbol, but as a representation of the Power of women who are able to stand on equal footing and even stand out more than the other party.

Data citation:

“ Shalom will of course be present as the main plaintiff. She will be present with 17 other women, while the remaining 27 female plaintiffs are represented by attorneys.” (MAK/KF/KFKKF/P1/2023/PAGE 73).

This quote confirms the consistency of Shalom's physical resilience. Her decision to appear in person in court shows her courage in facing great legal and social risks. Shalom did not choose the easy path, but was willing to face the physically and emotionally difficult legal confrontation directly. The description above is in line with research conducted by [15] which states that female judges in religious courts are able to demonstrate dedication and courage despite facing dual challenges, including domestic roles. This reinforces the idea that women's physical resilience in the professional realm is a form of masculinity.

Survival Ability

Resilience is an individual's ability to survive under conditions of stress, intimidation, or threat. This includes the ability to control threatening situations verbally and non-verbally, and to survive in the midst of a crisis.

In the context of the novel Shalom is often in the midst of critical situations, facing authorities, mining companies, and even physical threats. Yet he maintains a firm stance and control over the situation, which is a strong indicator of his ability to survive.

Data citation:

" Now, do you choose to wait for the boss to give orders, or will we burn the vehicle?" Shalom shouted . (MAK/KF/KFKB/P2/2023/HAL.93).

This quote illustrates Shalom's social control Power . He not only confronts opponents verbally, but also shows readiness for aggressive action in order to protect his community. This is a form of resilience under pressure, which is synonymous with masculine Power . This quote is in line with research [16] shows that verbal aggression in certain social contexts is an expression of the need to maintain status and control, an expression that is closely related to social masculinity. Not only in verbal expression, Shalom's ability to survive is also shown in his firm attitude in facing anyone who threatens his community, even from within.

Data citation:

"We also don't care, whether it's the destroyer of Sangir's own people or outsiders. Whoever destroys Sangihe is ta pe enemy!" His face tensed up when he said all this." (MAK/KF/KFKB/P7/2023/PAGE 217).

This statement shows Shalom's uncompromising position against threats. The tension of her face and firm tone show controlled emotional Power in a form of defensive power that affirms female masculinity. This is in line with research conducted by [13], the results of which show that punk women show that female masculinity can be manifested through physical toughness and a confrontational attitude towards social injustice and masculine domination, where the body and courage become the main tools of resistance. This finding is in line with Shalom's character who shows an expression that shows a firm expression of anger towards threats to her community, accompanied by physical readiness to fight.

Ability to cope with pain and discomfort

This ability refers to the ability to withstand risk, fear, threat, or potential physical and psychological harm. In the context of masculinity, this includes the ability to remain calm and assertive in stressful situations. Shalom shows that he is not only brave enough to face the authorities or the courts, but also not afraid of potential violence and pain, both physical and psychological.

Data citation:

"If we were the masterminds, we wouldn't just pour pig's blood over it, we would burn heavy equipment," he answered passionately. (MAK/KF/ KMRSK/P2/2023/PAGE 244).

quote shows readiness to face physical impact and open conflict. Shalom shows that fear is not an obstacle, but rather a trigger for courage to act. This affirms the form of masculinity in physical toughness. This is in line with research [13] which shows that punk women build masculinity through physical toughness and a counter-attacking attitude towards injustice. This reinforces that female masculinity can be present in the form of active resistance and assertive action, especially when facing threats to collective identity. Shalom's courage is not just a discourse. She proves the consistency of her attitude by always taking the front position in high-risk actions.

Data citation:

Shalom is in the front boat with Santiago and Pastor Imanuel " (MAK/KF/KMRSK/P2/2023/PAGE.259).

This quote emphasizes Shalom's courage to reappear in public after facing a traumatic event. Her presence at the forefront is a symbol of physical toughness based on mental courage. This is in line with research [17] which shows that strategic positions at the forefront in mass actions are not only about tactics, but also a representation of female masculinity in the form of physical toughness that is socially constructed as physical dominance.

Data citation:

" The 13th action that was postponed due to Shalom's disappearance was held again. Shalom showed no fear at all. This time he was on the biggest boat with several journalists and celebrities who came to Sangihe " (MAK/KF/KMRSK/P2/2023/PAGE 268).

quote shows Shalom's consistent courage in various actions. Despite having experienced a potentially traumatic disappearance, he returned without fear. His courage did not diminish, but increased with his involvement in more open and risky spaces. This is the highest form of physical toughness: mental fortitude that persists over the long term. The above statement is in line with research conducted by [18] the results of the study showed that mental toughness acts as a protector against mental disorders, allowing individuals to remain calm and focused in stressful situations. This finding supports the idea that the absence of fear in stressful situations reflects existential toughness and courage, which are attributes of female masculinity in the form of physical toughness in the context of mental Power in the face of real threats.

From the entire narrative and quotes, it appears that **the character Shalom displays physical toughness as a form of female masculinity**. She shows resilience in facing the legal system, courage in facing the authorities, and mental Power in undergoing risks and discomfort. Through the character of Shalom, this novel successfully shows that masculinity is not exclusively owned by men. Women can also show masculinity through courage, Power, and consistency in fighting injustice.

Controlling Other People's Situations as a Form of Female Masculinity Power

The ability to control others is one aspect of female masculinity in the form of power according to Connel. In many cultures, leadership and discursive power are associated with men. However, women can also take over this function through leadership, collective influence, and intelligence. This is in line with the findings [19]

In the context of the novel, the main character is not only physically present in the field of struggle, but also becomes the director of the movement, the dreamer of opinion, and the source of collective morals. And the main character is able to build collective trust, formulate struggle strategies, and even become a central figure in making important decisions. In Connell's view [3] this is a manifestation of the practice of symbolic domination, namely the ability of women to form social awareness through effective informal leadership. Ability For control other people's situations in this novel show that **masculinity Woman No must aggressive in a way physical** , but Can present in form **firmness discursive** , influence ideological , and organizing social . Women become leader in Medan political And social without remove identity gender .

Female masculinity in the novel is shown through the character of Shalom who is present as a leader of resistance against resource exploitation by foreign companies. Masculinity here is not understood as a biological characteristic or attribute of men alone, but as a set of characters such as dominance, assertiveness, and control that emerge in situations of struggle, leadership, and decision-making. In this novel, masculinity is actually owned and strongly demonstrated by female characters who take over strategic and vocal roles in the public sphere. Shalom appears not only as a symbol of resistance, but also as a representation of the intellectual, emotional, and social Power of women who challenge the boundaries of traditional gender roles. Through her actions, Shalom shows how women can become dominant figures in facing structural inequality, making masculinity the property of all genders in the context of a just struggle. This is reflected in the quote below:

Domination

Dominance refers to the ability to control or influence a situation, especially in the context of social conflict and struggles over resources. In the context of female masculinity, dominance is not only interpreted as physical Power or male authority, but also includes women's courage, militancy, and leadership in the face of injustice. Women with this masculinity express the power that has long been considered a masculine attribute, especially in the context of defending rights and resources.

In the novel, agrarian conflict becomes the main background of the local community's struggle against foreign companies that want to control their land at very low prices. Shalom, as a female character, appears dominant in defending the community's rights and leading the resistance, reflecting female masculinity in the form of militancy and courage.

Data citation:

“ That company is so crazy. We are offering to buy their land for ten thousand rupiah per meter.” Shalom crossed his two index fingers on his forehead. “The price of one kilo of land is still more expensive than that. Selling two hectares of land still can’t buy a house in Tabuna. Kong, are we being told to move to Pluto?” (MAK/MSO/DO/P2/2023/PAGE 32).

This quote shows Shalom's anger and rejection of the unfair land price offer. The blunt and harsh language she uses emphasizes her firm and dominant attitude in rejecting exploitation. This attitude illustrates the masculinity of women who appear as protectors and defenders of the rights of their community. This is in line with research conducted by [20] in his article which shows that women in agrarian conflicts often show militancy even more than men, by actively leading the struggle to defend their land. This courage is a form of self-actualization in fighting external violence, just like what the character Shalom did.

Data citation:

“ The first action began in Tabuna. About thirty small boats and two larger ships set off together as if they were doing melombo ” (MAK/MSO/DO/P2/2023/PAGE 254).

This quote describes the collective mobilization carried out by the community, where Shalom plays a key role. The collective action described using the metaphor of “melombo” shows strong solidarity and courage, a form of social and physical domination carried out by women in the context of struggle . This is similar to research conducted by [24], he stated that collective action in public spaces is often used as a means of asserting masculine Power and solidarity, where courage in facing potential social and physical dangers becomes an important part of group identity.

These two quotes show a strong and collective form of female domination, from a strong individual attitude towards oppression to a collective action that affirms the power of solidarity. This confirms that female masculinity in the novel is not just a passive role, but an active and militant one, which is the foundation for the assertiveness and control of leadership that will be discussed in the next section.

Firmness

Assertiveness is an attitude or behavior that shows courage and certainty in expressing opinions or making decisions. In the context of female masculinity, assertiveness is one aspect that marks women's courage to take a dominant position in public and social spaces, which are traditionally often associated with masculine traits. Women's assertiveness in leading and mobilizing the masses shows how women can take an active and influential role in socio-political dynamics.

In the novel, Shalom is shown as a woman who dares to voice the injustice experienced by the Sangihe community. She uses the space of oration to raise collective awareness and challenge state policies that are felt to ignore the rights of local communities. This assertiveness shows the ability of women to take on strong and persuasive leadership roles.

Data citation:

"Then Shalom held the loudspeaker and began his speech. 'I don't feel like Indonesia owns Sangihe. Because if it's true that we are considered part of Indonesia, why does the country side with companies from foreign countries?'" (MAK/MSO/KT/P1/2023/PAGE 101)

This quote shows Shalom's courage in delivering strong criticism of the government and foreign companies in public. By holding a loudspeaker, Shalom symbolically controls the public space and uses strong rhetoric to raise political awareness in society. This assertive attitude emphasizes the role of women in social leadership which is usually dominated by men. Research conducted [21] emphasizes that leaders who are able to move the masses through speeches with certain rhetorical strategies demonstrate control over social discourse. This control is the core of rhetorical leadership and a manifestation of persuasive power related to masculinity in the context of leadership. This is in accordance with Shalom's assertiveness in his speech

Shalom's firmness in give a speech This continue form domination that has been He show previously . From rejecting offer land that is not fair , now He come on stage control room social verbally and symbolic . This is show that masculinity Woman No only shown past courage physical , but Also past ability persuasive And control on discourse social , which will the more reinforced in quotes following about control leadership .

Control

Control in the context of leadership is the ability to organize, direct, and influence the course of a movement or organization. In the realm of female masculinity, control is not just about physical dominance, but more about mastery of strategy, moral influence, and intelligence in leadership. Women who demonstrate this kind of control combine masculine elements such as assertiveness and intellectual Power to create effective and inspiring leadership.

In the novel, Shalom is portrayed as a leader who is not only physically and vocally brave, but also very tactical and inspiring. She becomes a beacon or guide for her community amidst the difficulties and challenges that lie ahead. Shalom's role as a tactical thinker and motivator shows how women can take full control of a social movement, combining strategy and moral Power .

Data citation:

"She's a tactical thinker, if a bit comedic at times. At the same time, she's also the muscle that moves the women with her youth and spirit . Shalom is a lighthouse in this stormy sea " (MAK/MSO/KN/P2/2023/PAGE 168).

This quote highlights Shalom's Power s as a figure who is able to control and lead a collective of women. She does not only use muscle or physical Power , but also mature thoughts and strategies, even with a touch of humor that makes her more acceptable. Shalom becomes a symbol of control in effective and authoritative leadership. This is in line with research conducted by [22] in the study stating that leaders with strong moral identities tend to demonstrate ethical behavior and become role models for others. Shalom, as a figure depicted as a lighthouse, shows how moral and intellectual identities can shape effective and inspiring leadership in a collective context.

The leadership control that Shalom has Power ens the form of assertiveness and dominance that has been shown previously. From rejecting economic oppression, to giving speeches in public spaces, Shalom now holds full control over collective strategy and morals. This shows that female masculinity in this novel is not only about individual courage, but also full mastery of complex socio-political dynamics.

Data citation :

" Suddenly a strong smell of ammonia bit our noses. The water the women offered was the source. Damn it ! This must be Shalom's doing. He must be the brains of team three, which was later called the Fire Fighting Team " (MAK/MSO/KN/P4/2023/PAGE.201)

In this quote, Shalom is presented as the brain behind a clever and tactical action strategy, using unique and even slightly eccentric tactics to disrupt opponents. This shows his control over the course of the action, as well as his ability to mobilize collective power in a creative and effective way. The above description is in line with research conducted by [19] they argue that leaders with strong leadership modalities can influence movement dynamics through mobilization of the disadvantaged, activation of third-party supporters, and response to repression. Shalom, as the brain behind the action strategy, shows how intellectual and tactical leadership can shape the direction and success of social movements.

Shalom's creativity and intelligence in managing action strategies Power en her leadership control that was previously seen in the roles of lighthouse and orator. This proves the continuity of the form of female masculinity that combines courage, intelligence, and strategic control in the social struggles faced.

Data citation:

"Mirah, how do you know about the Kamisan action in front of the State Palace?" "What if we do an action like that in Sangihe?" After discussing it in a meeting and convincing the elders, Shalom's idea was finally approved" (MAK/MSO/KN /P1/2023/PAGE.249).

This quote shows Shalom's ability to propose strategic ideas and convince important figures in the community, so that action plans that were previously just discourse can gain support and social legitimacy. This shows Shalom's control not only tactically, but also in building consensus and social authority. This is in accordance with research [23], the study showed that leadership that combines masculine elements is acceptable in society and can build social legitimacy. In the context of Shalom, the ability to convince elders and influence collective views reflects the use of masculine elements in building social legitimacy.

The use of control in the context of building social legitimacy Power ens Shalom's role as a comprehensive leader. From physical ability, assertive speech, tactical strategy, to social negotiation, Shalom demonstrates female masculinity in a multifaceted and highly effective form, concluding a series of strong leadership in the novel.

In the novel , female masculinity is manifested through three main aspects. dominance, assertiveness, and control all of which are consistently played by the character Shalom. Dominance seen from his brave attitude reject injustice company foreign And lead action collective public in maintain land , reflecting courage And militancy as form masculinity . Assertiveness appear past his ability give a speech with strategy provocative rhetoric awareness collective , showing mastery discourse social which is usually attached on leadership masculine . While that , control looks from his role as brain strategy movement And a moral symbol that is capable of influence decision groups , including figure custom , with intelligence tactical And legitimacy social that he wake up . Overall aspect This show that masculinity Woman in this novel No imitation men , but form autonomy , courage , and Power intellectual who shifts limitation traditional gender roles , making Woman as leader in struggle complex social And full risk .

Data Corpus Table

Table 1. Corpus Table of Results of Female Masculinity Data Forms of Power in the Novel "Women Waiting in the Corridor to the Sea" by Dian Purnomo.

NO	Forms of Female Masculinity	Indicator Aspect	Female Masculinity Data Quotes Form of Power	Data Code
1.	Independence	Emotional Independence	<i>As the first child, Shalom was forced by circumstances to become the guardian of her family since her father disappeared. Yes, disappeared. Karlos Mawira, Shalom's father, did not return from the sea when Shalom was still in high school.</i>	(MAK/KM/KME/P1/2023/PAGE 20).
2.	Independence	Independence Behavior	<i>After Papa left, we felt we had to be the substitute depe. We had to take care of the women in this house. Mama, Oma, and Theres. Shalom said before we went to bed.</i>	(MAK/KM/KMTL/P5/2023/PAGE 26)
3.	Independence	Independence Mark	<i>They were abandoned by their father at a very young age. They learned too little from their father, so we have to take responsibility for that.</i>	(MAK/KM/KMN/P5/2023/PAGE 27).

4.	Physical Toughness	Resilience Physique	<i>Shalom became the main plaintiff whose name was listed. (MAK/KF/ He volunteered. Legally, he is old enough. His last KFKF/P1/2 education was also a bachelor's degree, making him likely 023/PAGE to be more respected by the court . 68).</i>
5.	Physical Toughness	Resilience Physique	<i>Shalom will of course be present as the main plaintiff. (MAK/KF/ She will be present with 17 other women, while the KFKF/P1/ remaining 27 female plaintiffs are represented by 2023/HAL.7 attorneys. 3).</i>
6.	Physical Toughness	Survival Ability	<i>"Now, do you choose to wait for the boss to give orders, KFKB/P2/2 or will we burn the vehicle?" Shalom shouted. 023/PAGE 93).</i>
7.	Physical Toughness	Survival Ability	<i>We also don't care, whether it's the destroyer of Sangir (MAK/KF/ people themselves or outsiders. Whoever destroys Sangihe KFKB/P7/2 is ta pe enemy!" His face tensed up when he said all this 023/HAL.21 7).</i>
8.	Physical Toughness	Ability to cope with pain and discomfort	<i>"If we were the masterminds, we wouldn't just pour pig's (MAK/KF/ blood over it, we would also burn heavy equipment," he KMRSK/P2 /2023/HAL. answered passionately. 244).</i>
9.	Physical Toughness	Ability to cope with pain and discomfort	<i>Shalom was in the front boat with Santiago and Pastor KFMF/P2/2 Imanuel, replacing Pirex. 023/HAL.25 9).</i>
10.	Physical Toughness	Dealing with pain and discomfort	<i>Shalom showed no fear at all. This time he was on the (MAK/KF/ biggest boat with several journalists and celebrities who KMRSK/P2 /2023/HAL. came to Sangihe. 268).</i>
11.	Controlling Other People's Circumstances	Domination	<i>That company is so crazy. We tape their land and they offer to buy it for ten thousand rupiah per meter," Sha- (MAK/MSO lom crossed his two index fingers on his forehead. "The /DO/P2/20 price of a kilo of brick is still more expensive than that. 23/PAGE Selling two hectares of land still can't buy a house in Ta- 32) huna. Kong, are we being told to move to Pluto?" he said emotionally.</i>
12.	Controlling Other People's Circumstances	Domination	<i>Our first action started in Tahuna. About thirty small (MAK/MSO boats and two larger boats set off together as if on a dive. /DO/P2/20 23/PAGE 254).</i>
13.	Controlling Other People's Circumstances	Firmness	<i>Then Shalom held a loudspeaker and began his speech. (MAK/MSO "I don't feel that Indonesia owns Sangihe. Because if it's /KT/P1/202 true that we are considered part of Indonesia, why is the 3/PAGE country siding with a company from a foreign country? 101) Right? "Right!" The crowd responded in agreement.</i>
14.	Controlling Other People's Circumstances	Control	<i>She is a tactical thinker, if a bit comedic at times. At the (MAK/MSO same time, she is also the muscle that moves the women /KN/P2/20 with her youthful spirit and passion. Shalom is a light- 23/PAGE house in this stormy sea. 168).</i>
15.	Controlling Other People's Circumstances	Control	<i>Suddenly a strong smell of ammonia hit our noses. The (MAK/MSO water the women offered was the source. Damn! This /KN/P4/20 must be Shalom's doing. He must be the brains of team 23/PAGE three, later called the Firefighting Team. 201).</i>
16.	Controlling Other People's Circumstances	Control	<i>Mirah, how do you know about the Kamisan action in (MAK/MSO front of the State Palace?" "What if we do an action like /KN/P1/20 that in Sangihe?" After discussing it in a meeting and 23/PAGE convincing the elders, Shalom's idea was finally approved. 249). The plan was to carry it out while continuing to fight through the legal channels.</i>

5. Comparison

Comparison with the state-of-the-art shows that this study offers a more focused contribution to the study of the representation of female masculinity in literature. Different from the research conducted by Putri and Ikomah [4] and Wahyudin et al. [5] Although all three highlight the topic of masculinity and resistance in women's narratives, there are fundamental differences in theoretical approaches, objects of study, and focus of analysis that distinguish their respective contributions. The research conducted by Putri and Ikomah entitled *Female Masculinity under the Shadow of the Feminine in the I Marabintang Folktale*, presents an understanding that masculinity and femininity often go hand in hand in female characters. The results of their analysis show that the female characters in the folktale represent androgynous forms, namely a harmonious combination of masculine and feminine elements, especially in the psychological, action, and behavioral aspects. This approach relies on the depiction of women who are adaptive in playing two gender roles simultaneously.

In contrast to this approach, this study explicitly focuses on the form of female masculinity in terms of power based on Raewyn W. Connell's theory of masculinity, without linking it to elements of femininity. This study does not position the main character as an androgynous figure, but rather as a representation of women who consciously and actively internalize masculine characteristics such as structural independence, physical and mental toughness, and the ability to control social situations. Thus, an important contribution of this study is the deepening of the concept of female masculinity in the framework of social dominance and individual leadership, not on gender harmony as discussed in Putri and Ikomah's research.

Meanwhile, the research of Wahyudin, Qibtiah, and Sutejo [5] who also used the novel *Perempuan yang Menunggu di Lorong Menuju Laut* as the object of study, focused the analysis on the form of collective social resistance of the Sangihe community. Using James C. Scott's theory of resistance, the research revealed various forms of open resistance carried out by residents such as orations, demonstrations, petitions, and roadblocks. The main focus is on the dynamics of the community's struggle in facing capitalist and state power.

In contrast, this study takes a different perspective by making female characters the center of analysis, and highlights how women's power as individuals is manifested through masculine attributes. This study shifts the focus from collective social resistance to individual forms of resistance based on gender, and shows how the main female characters build leadership, social control, and legal courage through the internalization of hegemonic masculinity. With this approach, this study not only complements the findings of Wahyudin et al., but also broadens the scope of meaning towards the narrative of resistance in this novel from the perspective of individual power construction.

From the comparison, it can be concluded that this study presents a new perspective in the study of female masculinity, both in terms of theoretical approach and analytical focus. If Putri and Ikomah's research discusses masculinity in the context of androgynous relations, and Wahyudin et al.'s research highlights aspects of collective social resistance, then this study offers a more specific contribution through reading the form of female masculinity power as an individual and symbolic resistance strategy. Therefore, the position of this study lies in a deeper and more focused space in deconstructing the role of female gender as the dominant subject in contemporary literary narratives.

6. Conclusion

This study reveals that in the novel *Perempuan yang Menunggu di Lorong Menuju Laut* by Dian Purnomo, the main character Shalom represents a form of masculine power through courage, mental toughness, leadership, and dominance in social space. This finding supports the purpose of the study, which is to analyze how the characteristics of female masculinity are in accordance with Connell's concept of masculinity, and shows that masculine power can be internalized by women as a resistance strategy against social injustice. The results of this study broaden the understanding of the study of masculinity literature by adding a new perspective on the representation of female power in literary texts. The implications of this study indicate the importance of framing female power not only through the lens of femininity, but also through the attributes of empowered masculinity. The limitations of this study lie in the scope of the analysis which only focuses on the form of power without exploring other forms. Therefore, further research is suggested to examine other aspects of

female masculinity or compare various forms of representation of female masculinity in various literary genres to enrich the analysis.

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