

The Form of Power and Sexuality in the Novel *Tuhan Izinkan Aku Jadi Pelacur!* by Muhidin M. Dahlan

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Abstract: Literary work is a social phenomenon that is related to the socio-culture found in society. Power and sexuality in literary works as a social phenomenon is a form of social expression. Power operates through the power of the body as a mechanism for disciplining the body. Power and sexuality are social interactions as a whole in society. The concept of Michel Foucault's theory (2000) about power and sexuality is very interesting to study with a novel titled *Tuhan Izinkan Aku Jadi Pelacur!* by Muhidin M. Dahlan. This research aims to describe the forms of power and sexuality in the novel entitled *Tuhan Izinkan Aku Jadi Pelacur!* by Muhidin M. Dahlan. This research is a qualitative descriptive study designed to describe the forms of power and thought that appear in a novel titled *Tuhan Izinkan Aku Jadi Pelacur!* by Muhidin M. Dahlan. Possible forms of thinking include: (1) dogmatic, (2) stigmatization, (3) manipulation, and (4) domination of thought packed with religious thought. Furthermore, the practice of social and individual body power (sexuality) and thoughts carried out by the main character namely, Nidah Kirani.

1 INTRODUCTION

Literary works are social phenomena built by the author's imagination. However, literary works can express social phenomena in the form of socio-culture contained in society, because literary works are part of social documents. According to Wellek and Warren (1968) literature as a social document is used to study an overview of social history, namely social and cultural activities that exist in society. Meanwhile, according to Fananie (2002) literary works are a form of background social picture, which is related to the structure, function, activity, and socio-cultural conditions at the time the literary work was created.

One form of social activity in literary works is power. Power as a complex community activity, namely describing the correlation between individual and individual, individual and group, group and group. In the context of power, community activities are carried out with the process of influencing each other, thus bringing up the authorities. The ruler as the authority must have the ability to govern and make direct or indirect decisions to influence others, so that the group being heard is obedient and obedient. This is in line with what was conveyed by Faruk (2012) that the power

mechanism needs to be understood politically by prioritizing ideas and awareness.

Such a mechanism needs to be understood as a recognition that the mechanism of power exists in society. This is based on Foucault's opinion (in Haryatmoko, 2002) that power operates through social mechanisms that are used to guarantee health, knowledge, and welfare for the community. The mechanism of power in society, according to Foucault (in Sugiharto, 1996) is positive, productive, and like capillaries circulating in the cells of the body of the community. This indicates that power is everywhere and power encompasses both macro and micro scope whether systemized or not, which is then channeled through social relations. Through social relations, Foucault (1997) revealed that power can produce forms of categorization as controllers of people's behavior.

The operation of power in society is sometimes not realized by the community. Society unknowingly has become part of the operation of power. According to Foucault (in Haryatmoko, 2002) that power is not localized in the form of a disciplinary order that is associated with a non-repressive but productive activity structure. This illustrates that power is not owned by anyone, but power permeates

the fabric of social relations. One form of power is related to bodily power or sexuality.

According to Foucault (2000) that sexuality is a network on the surface of bodily stimuli, and the intensification of pleasure is interconnected with knowledge and power strategies. This provides experience for individuals in the community to recognize sexuality as a part of knowledge and to be associated with a system of power and coercion. Experience here is understood as correlation with the field of knowledge, types of normativity, and forms of subjectivity in a culture. Therefore, Foucault (Filingham, 2002) views sexuality as a natural fact and must be understood by humans so that it does not make sexuality a bad thing.

The concept of power and sexuality is very interesting to study with a novel entitled *Tuhan Izinkan Aku Jadi Pelacur!* by Muhidin M. Dahlan. This novel depicts the life of the character Nidah Kirani who experiences inequality in society. This form of inequality was manifested through the figures of Nidah Kirani who was compartmentalized in the activities of the hard-Islamic movement aimed at establishing Islamic law in Indonesia. Through the dogma that has been given by his organization group, the figures of Nidah Kirani is influenced to fight to establish Islamic law in a whole (whole) manner. One of the methods carried out by Nidah Kirani is to join the group somewhere, such as a shelter. The dogma that has been given to the character Nidah Kirani is a form of power that is not repressive, is gentle in line with morals. However, Nidah Kirani fought against the powers that affected her.

The form of resistance by Nidah Kirani is to run away from her organization and choose to live in frustration by having free sex and taking drugs. When joining a radical Islamic organization, Nidah Kirani saw sexuality as a taboo and closed matter. After leaving his organization, the Nidah Kirani figures looked at sexuality that was not taboo and open. Therefore, *Tuhan Izinkan Aku Jadi Pelacur!* by Muhidin M. Dahlan is interesting to studied with Michel Foucault's theory of power and sexuality.

2 METHODOLOGY

This research is a qualitative study with an object of research in the form of a novel entitled *Tuhan Izinkan Aku Jadi Pelacur!* by Muhidin M. Dahlan. According to Ratna (2013) research that uses a qualitative approach maintains the nature of values.

Meanwhile, the data analysis technique in this research is the content analysis technique. According to Bahtiar and Aswinarko (2013) that content analysis techniques relate to communication content, both verbally and nonverbally. Meanwhile, according to Ibrahim (2015) explains that content analysis is an approach or method that makes the text (writing or discourse) as the object of study. Data analysis was analyzed using three procedures, namely (1) identification, (2) classifying, and (3) interpretation or interpretation.

3 RESULTS AND DISCUSSIONS

Most people understand power as a form of power that exists in a country, so that people are not aware that they are part of the object of power. In fact, people give a negative view of power, because the state or the authorities present power in a repressive way. However, Foucault (in Sugiharto, 1996) gave a new discourse that power is positive, productive, and spread through social joints.

A novel called *Tuhan Izinkan Aku Jadi Pelacur!* by Muhidin M. Dahlan provides a description of the form of power. The findings form power in thought, that is dogmatic about the understanding of Islam. The form of power in the form of dogma as did the figures of Dahiri to the character Nidah Kirani is about knowledge of Islam. Through this knowledge, Dahiri figures wanted to master the thoughts of Nidah Kirani about Islam, so that Nidah Kirani became a member of Daulah Islamiyah Indonesia. In order to influence Nidah Kirani's thoughts, Dahiri did not directly provide dogmatism, but gradually. In the first stage the Dahiri figures gave limited insight to the figures of Nidah Kirani about Islam in Indonesia which is not pure, which is purely the Quran and the *Sunnah* of the Apostles, Islam is not a religion, but Islam is Deen, and that Deen is a system whose laws are laid out in the Shari'a. To realize Deen as Islam, we need an Islamic government in the form of Daulah Islamiyah Indonesia (Indonesian Islamic State) (Dahlan, 34). This makes the figures Nidah Kirani curious to know thoughts about Daulah Islamiyah Indonesia.

In the second stage, the Dahiri figures invited Nidah Kirani to hold a discussion as a manifestation of establishing confidence in the Indonesian Islamic state movement. This stage is also called screening. Screening is a psychological test to strengthen the intention to join this movement, so that it will form cadres who are militant towards the Indonesian Islamic state movement. After feeling stronger and

stronger confidence (Dahlan, 45). In the third stage is attribution. Distribution is an oath of loyalty to the cadres of the Indonesian Islamic state movement. with this association, the character Nidah Kirani means that he is already a member of Daulah Islamiyah Indonesia (Dahlan, 49). The refraction shows that the dogmatic character Nidah Kirani succeeded in instilling power in the thinking of the character Nidah Kirani.

The role of the Dahiri figures influencing the Nidah Kirani figures in thinking about Daulah Islamiyah Indonesia is a form of thought domination. The dominance of this thought will form power. This form of power is demonstrated by the willingness of the leader Nidah Kirani to follow the orders of the Dahiri figures who were packaged in the Daulah Islamiyah Indonesia's struggle, such as willingness to take allegiance to become a member of the Daulah Islamiyah Indonesia group and payment of dues for the operational commander in running the government. This fee is also used for massive national network distribution (Dahlan, 78). In addition, the leader Nidah Kirani also followed to look for members of Daulah Islamiyah Indonesia. The members recruited by the leader Nidah Kirani are his own family, namely both parents and two siblings of the leader Nidah Kirani. The dominance of thought was also carried out by the figures of Nidah Kirani, a number of community members in her village, totaling 16 people, namely 8 women and 8 men. After the Nidah Kirani figures dominates his thoughts, the family and 16 community members obey everything that is ruled by the Nidah Kirani figures. The dominance of thought is an attempt to strengthen power over others, so that others can obey the commands of those in power.

In addition, stigmatization of religion also gave rise to forms of power. Stigmatization of the understanding that a person who has not adhered to Islamic law is considered to be unjust and infidel. In order not to be wrongdoers and infidels, people must emigrate into a country that enforces Islamic laws (Dahlan, 46). This is the basis for the stigmatization of the cadres of the Daulah Islamiyah Indonesia movement to move, from the pagan government to the Islamic state of Indonesia. With this stigmatization, the cadres of the Daulah Islamiyah Indonesia believed the existence of the Indonesian Islamic state as the implementation of Islam as a *Kaffah* (Dahlan, 46). Daulah Islamiyah Indonesia or the Islamic state of Indonesia is within the Unitary State of the Republic of Indonesia or the state within the state. The Islamic State of Indonesia already has a government such as the highest commander

(central government), regional commander (governor level), regional commander (regent level), sub-district commander, and village commander (Dahlan: 63). The formation of the Daulah Islamiyah Indonesia proves that the form of power over stigmatized thought forms the basis for forming the movement. In an effort to recruit cadres of members of the Islamic State of Indonesia, this is an effort to stigmatize power in thinking which is done non-repressively or in a smooth way.

Stigmatization was also experienced by the figures of Nidah Kirani when wearing large headscarves and large robes. Stigmatization using large headscarves and large robes is excessive in the view of others (Dahlan, 42). In fact, wearing a large headscarf and a large robe is identical to the hard-line Islamic label. Giving a strict Islamic label to users of large hijab and large robes will bring criticism by the general public. So that the use of large headscarves and large robes will feel less comfortable and more closed life from social life. As a result of the practice of stigmatization above is the role of one's power in society will be hampered.

Besides that, a novel called *Tuhan Izinkan Aku Jadi Pelacur!* by Muhidin M. Dahlan is manipulated in exercising power. This form of manipulation arises when exercising power in the Indonesian nation of Islam, the people have rights and obligations. One of the obligations is to collect fees. Nidah Kirani figures to get money to pay dues is to manipulate tuition, semester money, book money, and remittances from her sister abroad. So, the figures of Nidah Kirani can provide contributions of 500 thousand in a week (Dahlan, 60). Form of manipulation carried out by the leader Nidah Kirani is by lying to his parents and brother that the money to pay for college is used to finance his organization, Daulah Islamiyah Indonesia.

In addition, the manipulation was also carried out by the Daulah Islamiyah Indonesia group when preaching to find new members. The form of manipulation is propaganda for the sake of Islam is allowed to lie, cheat, steal, rob, sell personal items, and prostitute (Dahlan, 60). This form of manipulation gives the idea that power can be exercised in any way. In fact, violating Islamic social and religious norms can be done to exercise power for the sake of the establishment of the Indonesian Islamic State.

4 Forms of Body Power (Sexuality)

Power operates in society through social networks. Not power in the form of statehood, but also spread through social and individual. Forms of power according to Foucault (in Synnot, 2007) there are two forms of power over the body, namely the social body and the individual body. Power in the social body is in the form of spatial political rules, capitalism activities, optimization, moral rules, regulations, politics, and religion. Meanwhile, power over the individual body in the form of sexual activity, reproduction.

The form of social body power in the novel entitled *Tuhan Izinkan Aku Jadi Pelacur!* by Muhidin M. Dahlan namely, in the form of religious life in Ki Ageng boarding school. The power of the social body in the pesantren in the form of real life which fosters religious values, such as the Koran, to pray (pray, read the Quran, think), obey the rules of the Islamic boarding school. Every boarding school dweller obeys the provisions set by the boarding school. When the inhabitants of the pesantren obey the commands set by the boarding school, then the power operates in the social body (Dahlan, 40). In addition, the power of the social body also appears in campus life. Campus life is the life of an intellectual person who is studying in college. Not only studying in tertiary institutions, students can seek new knowledge in the form of Islamic study discussion forums (Dahlan, 26)

The Daulah Islamiyah Indonesia movement group is also part of the form of social body power. The power of the social body takes the form of activities of members, cadres, and senior officials of Daulah Islamiyah Indonesia, such as linking each member, looking for new members, worshiping, dues, wedding parties, discussions (Dahlan, 58) Furthermore, the nightlife in Yogyakarta is also part of the authority of the social body. Social life activities in Yogyakarta, such as free sex, prostitution, drug distribution, staying up late, trading (Dahlan, 111-112). Meanwhile, this form of physical power according to Foucault (Suyono, 2002) is divided into two, namely, small and large sizes. Small individual body in the form of body actualization. This body writing is usually transformed in the family, school and nurses. Meanwhile, a large individual body in the form of a law or regulations on the body made by the state.

The form of power of the individual body is depicted in the actualization of the figures of Nidah Kirani who routinely carries out obligatory prayers and *sunnah*. Nidah Kirani figures routinely perform

the obligatory prayers, then supplemented with *sunnah* prayers. The movements of the body that are moved by the faith of God alone are able to carry out. Especially midnight prayer is a heavy prayer activity, because at that time it is time for people to rest. Only people who have strong faith will carry out these activities. Actualization of the prayer is a form of obedience to the authority of God (Dahlan: 53)

In addition, the actualization of the figures Nidah Kirani always uses a large hijab and a large robe identical to clothing in accordance with Islamic law. The use of idiomatic clothing is an Islamic religious instruction for women to cover the body so that it does not cause lust for men (Dahlan: 43). Large robes and large veils are used to cover the body so that its shape and nature are invisible. This is done as a form of recognition of the power of his Lord.

Actualization of Nidah Kirani's character who has free sex with some of her friends is also a form of individual body power. Nidah Kirani figures to have free sex not to seek sexual pleasure, but rather a form of protest against her Lord. The protest was caused by his dissatisfaction with God over worship and the struggle to establish the Daulah Islamiyah Indonesia, which had sacrificed energy, study, thought, family, and relatives. The figures of Nidah Kirani felt that his obedience to his God had been in vain when he learned that the members of Daulah Islamiyah Indonesia had not been serious in fighting and manipulating the movement (Dahlan, 123). In addition, free sex carried out by the character Nidah Kirani also uses drugs. Consuming drugs is a form of power of the individual body to calm the mind from disappointment with the reality of life that it experiences (Dahlan, 107). By consuming drugs, the leader Nidah Kirani feels he can forget the disappointment with the Daulah Islamiyah Indonesia group. Psychologically, the power of the individual body of Nidah Kirani's character becomes unstable.

5 CONCLUSIONS

Forms of power and sexuality are interrelated forms. Both the power of sexuality becomes a public discourse that makes a person experience an atmosphere of tension, high adrenaline, and power and control. A novel called *Tuhan Izinkan Aku Jadi Pelacur!* Muhidin M. Dahlan's work has implications for the practice of power and sexuality in life. Based on the research data packaged in the research method, it can be implied that the public

needs to understand the practices of power around them, so that the community can apply a form of repressive power and not apply power dogmatically, stigmatized, manipulated, or dominated for the interests of individuals or groups. In addition, this research has implications that understanding the teachings of Islam must be selective, especially radical movements that want to replace the Unitary State of the Republic of Indonesia into another form of state, such as Daulah Islamiyah Indonesia.

Meanwhile, sexuality implies that the practice of sexuality is inseparable from the practice of bodily power (sexuality), both socially and individually. The practical implications of the power of the social body, such as the state regulating and controlling the population through family planning programs, the health of pregnant women. In addition, sexuality has implications for sex education for children. This will provide knowledge for children to understand the power of the social body and the power of the individual body. Children will understand the power of the body socially by understanding the pre-marital period or marriage period, while the power of an individual's body by maintaining its reproductive health.

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