

Review of Habitus Perspective in Social Cultural Arena on Women's Character in Oka Rusmini's Novel *Tempurung*

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ABSTRACT

Social status connects the concept of habitus that occurs from one's life experience which is located in a realm to create relationships between various positions or classes. Thus, the purpose of this research is to produce a new perspective in distinguishing culture and rational thinking in terms of gender and feminism contained in the socio-cultural arena of Balinese women who are still experiencing gender class injustice. This research is a qualitative descriptive study to describe the perspective of habitus and social culture arena in the novel *Tempurung* by Oka Rusmini. Data obtained through library techniques. The results of this study indicate that there are changes in habitus that take place irrationally, so that it seems to impose and cause acts of violence that cause discrimination from several figures who consciously or not do actions that can marginalize other characters. This research contributes to the science of literary sociology of thought by Pierre Bourdeu and feminist literary criticism.

Keywords: *habitus; arena; sociology of literature; feminist literary criticism.*

INTRODUCTION

Writing is a type of creative mind and imagination that involves people and their lives as items that are organized in sentences that are not difficult to peruse. This is likewise in accordance with the assessment of Tuloli (Didipu, 2012:3) as per him that writing is the aftereffect of the imagination of the writer with human existence as the source and language as the medium. Notwithstanding, as per Taum (Surastina, 2018:4). writing is an innovative work that is creative in nature with the utilization of wonderful language and gives helps that show different things.

The issues of life that are deciphered in artistic works are likewise not a long way from the example of individuals' lives. In public activity, there are gatherings or gatherings who control and some are controlled. The prevailing gathering is a gathering that has generally excellent capital so this gathering can without much of a stretch control the controlled or overwhelmed bunch. This can likewise be said as a party that has extremely unfortunate capital. This ought to bring about a closeness of force between the ruling party and the overwhelmed party, besides the absence of power of force closeness can prompt the development of savagery (Ahmad, Hinta, and Lantowa, 2021:3)

The way of life of mastery goes about as a system generator that permits its representatives to adapt to any unforeseen and steadily evolving circumstance, so it not entirely set in stone by what's to come. Habitus can likewise be planned as an encapsulated inward friendly design (Solissa, 2018:3). The propensity for an emphatically connected individual will actually want to impact his reasoning, with the goal that it very well may be implanted into actual way of behaving called Hexis (Solissa, 2018: 3). Hexis itself can influence an individual's outlook which can make him less basic since he sees something in view of his experience (Solissa, 2018:3).

As per Bourdieu in Solissa, an individual's propensities can be impacted by a few things, including capital, class, representative control, separation, and social change and opportunity (Solissa, 2018:3). Capital will be capital that permits us to get potential open doors throughout everyday life. One of them is social capital which is an individual's experience and organization. Capital can be gotten, on the off chance that an individual has the right habitus in his life.

The mastery framework in a field can arrange specialists into specific classes. Classes are partitioned into three gatherings, first the predominant gathering is the gathering with the most capital. The two gatherings of the unimportant bourgeoisie are the working class in the construction of society. The three famous or ruled bunches are class bunches that don't have capital. Each class has various mentalities, tastes, propensities and ways of behaving (Solissa, 2018:3).

Emblematic control is persecution by utilizing images. Accidentally this act isn't similar to a persecution, however like something that typically is done in light of the fact that this abuse is inside the extent of force. This is then affirmed by the idea of separation which is essential for the demonstration of separating oneself by an individual to show his class. Generally this demonstration of separation is shown by the upper working class as a type of their exceptional presence or status contrasted with the monetary class (Solissa, 2018:4). Eventually, it shows a social change. Social change can happen in the event that people are not "slaves" of the social framework, however friendly change happens when an individual has supporting capital, so he will actually want to properly pick his own field. As such, social change is just conceivable, in the event that there is opportunity (Solissa, 2018:4).

In this manner, the oblivious impact can be considered as something characteristic. One thing that is regular is the most common way of making habitus, in particular the rule that conceives an offspring and creates propensities (Zurmailis and Faruk, 2018:49). Social obviousness connected to habitus stays umpteenth starting with one age then onto the next for insight or moment life. Since it prompts application, habitus plots that are coordinated into values and programmed developments. Habitus is additionally connected with the fundamental development and evaluation standards of the social world that give new systems to individuals to manage different surprising changes. These impromptu changes can happen in a few fields. The actual field can be characterized as a space that drives people and gatherings to configuration determined systems to acquire positions or produce something great (Solissa, 2018:4). Be that as it may, in planning this procedure, contest won't get away

from which will prompt clash. One might say that there are multiple ways of deciding the field, like through educating, business, essayists, and governmental issues. Hence, field hypothesis mediates in supporting an individual's habitus.

Tempurung is one of the books by Oka Rusmini which was distributed as a sequential in the Media Indonesia Everyday in 2004. The *Tempurung* novel got two honors without a moment's delay: the Language Month Grant from the Indonesian Government Language Office (2012), and the Tantular Writing Grant from the Denpasar Language Body (2012) (Rusmini, 2010:404). *Tempurung* is an original that examines ladies from different parts of life. Both with regards to religion, social, and culture. Fundamentally, in a real sense ladies are mythized as corresponding to men's cravings, so ladies can't be isolated from conjugal status (Saidah, 2017:295).

Oka Rusmini brought forth the characters Dayu (Ida Ayu), Mrs. Barla (Ni Luh Putu Saring), Ni Luh Nyoman Glatik, Luh Sabrang, Maya Rosaline Courtemein, Ida Ayu Made Pidagda, Luh Sipleg, Ni Nyoman Songi, Ni Luh Wayan Rimpig, Ni Ketut Jinah as ladies who experience impromptu changes in their societal position after marriage. After marriage, numerous things are not as per their desires and assumptions, that they are really caught in a culture that bars ladies when they couldn't bring forth a child and are thought of as unfortunate. At the point when they are really utilized as releasers of desire without leniency. At the point when they really must have the option to remain all alone without the assistance of men in light of the fact that their spouses don't give a residing and on second thought decide to mess around with different ladies and bet in cockfighting places.

The idea of purusa and pradana in public activity as well as in marriage in the public arena is an impression of the lessons of Hinduism about the spirit (purusa) which is indistinguishable from men and material (pradana) which is indistinguishable from ladies. Where in the Hindu idea the spirit represents endlessness, matter as something timeless (Rahmawati, 2016:62). This idea leads to foul play against ladies in Bali, who view men as having a higher situation than ladies. Purusa itself in the lessons of Hinduism is deciphered as a male or female relative who will do and proceed with his swadarma as the relatives of the lime. Pradana in Hindu strict lessons is deciphered as a relative of a lady or a man who after their marriage no longer completes and proceeds their swadarma as a relative of lime, since they have hitched out and proceed their swadarma at the place of their significant other or spouse who is a purusa. In light of Balinese standard legacy regulation, Purusa is deciphered as a child or girl who will acquire the privileges and commitments of the successor. Pradana is deciphered as a kid or young lady who leaves the privileges and commitments left by the successor (Agung, 2016:1).

These ladies were conceived Oka Rusmini because of the execution of standard regulation which actually doesn't have orientation correspondence. The standard regulation changes the idea of culture into an outlook that subsides into actual way of behaving. So that makes ladies in a place that is constantly ruled. Truth be told, in controlling a legitimate relationship, it gives authority and constraints so that privileges and commitments are perceived. In completing these freedoms and commitments,

focusing on the idea of equilibrium, amicability, concordance and respectability of both individual people and the environment is important. In this manner, people ought to have similar privileges and commitments (Saidah, 2017:295). The place of ladies is just separated in capability from men, and it ought not be brought down in poise and degree so as not to bring forth orientation treachery. Hence, this exploration is critical to study in light of the need to recognize societies and sane perspectives. *Tempurung* turned into a type of dissent about the foul play that happened to ladies.

The strategy utilized in this study is a subjective technique and plays out the examination with an inductive methodology. The unmistakable subjective strategy used to look at the clever *Tempurung* by Oka Rusmini utilizes an orientation examination approach and a women's activist way to deal with depict the habitus and fields contained in the book. The capability of orientation examination was decided to notice the job of ladies in the novel, while the utilization of the woman's rights approach was to see an image of ladies' mindfulness and battles in managing the limits of customs and culture in the public eye around then.

This examination leaves from an investigation of past logical works composed by Zurmailis and Faruk with the title *Doksa, Emblematic brutality and Habitus Joined by Social Development* at the Jakarta Expressions Chamber (2018). The consequences of the examination composed by Zurmailis and Faruk show that the habitus and viewpoint put by the Jakarta Expressions Chamber as *Doksa*, become an aide in executing society for craftsmanship program plans. Sticking to the social design shaped through emblematic savagery for taking part specialists, and yet again associated in the social field through a similar strategy, through representative viciousness (Zurmailis and Faruk, 2018:45).

Moreover, research on Habitus and Field in the original *Taman Programming* interface by Yonathan Rahardjo (2018) which was accumulated by Solissa is likewise the foundation of this examination. The consequences of the examination composed show that the *Taman Programming* interface novel has a habitus or viewpoint of a person that creates every once in a while and is brought about by experience, childhood or battle. This consistently moving change can put an individual as a component of a field (Solissa, 2018:1).

There is likewise a review composed by Cantini on the Habitus and Mod *Tempurung* ular of Daeng Kanduruan Ardiwinata in the Field of Present day Sunda Writing (2018). The outcomes show that Ardiwinata's composing propensity has molded him to turn into an educator as well as a writer (Cantini, 2018:197). Likewise, the clever by Oka Rusmini has additionally been concentrated by Khadija R. Ahmad, et al under the title *Organizing of Force and Emblematic Brutality in the Original Tempurung by Oka Rusmini (Pierre Bourdieu's Viewpoint)* (2021). The consequences of this study demonstrate that there is a power structure comprising of: first, the presence of four capitals (monetary, social, social and representative). Second, the classes contained in the novel are affected by the capital they have. Third, the habitus in the novel is a social habitus tracked down in Balinese society. Fourth, the domain

contained in the novel is the social domain of the Balinese public (Ahmad, Hinta, and Lantowa, 2021:44).

Consequently, habitus becomes important to be checked on additional in different points of view to introduce how an individual can be perceived in a specific field in light of his habitus. Consequently, this research was destined to create another viewpoint in distinctive culture and judicious reasoning as far as orientation and woman's rights contained in the socio-social field of Balinese ladies who actually experience orientation class foul play.

METHOD

The approach used in this study is to use a subjective methodology. As per Denzin (Lexy J. Moleong, 2019:5). Subjective exploration is research that uses normal settings, with the goal of deciphering progressing peculiarities and is completed by connecting different existing techniques or strategies. This kind of examination utilizes a spellbinding sort of exploration. Elucidating research will be research that is utilized to portray and decipher cases that exist in an item, to be specific the book. This is as per the assessment of Arifin (2010) that enlightening techniques are utilized to portray, depict, depict and make sense of data or articles normally, dispassionately, and as they are (real) (Arifin, 2010:113).

The information assortment strategy utilized in this study is a library method. This library method is a procedure to track down composed sources to get information. Likewise, this concentrate additionally utilizes the tuning in and note-taking procedure.

FINDINGS AND DISCUSSION

Habitus

Habitus can be supposed to be a dependable and transposable demeanor framework. Habitus is likewise impartially 'organized' and 'intermittent', however it's anything but a result of consistence with rules and standards. Be that as it may, it very well may be incorporated and joined aggregately without being the result of an entertainer's getting sorted out exercises. This idea appears to be suggested and must be shown in a genuinely lengthy cycle. Habitus turns into an activity or activity that isn't understood by individuals in that frame of mind in their lives (Cantini, 2018:200).

Sambug says Kodra ought to be rebuffed. Since he took the daksina that the town progenitors had given him. Kodra must be attached to the Pule tree for 42 days, to make up for his wrongdoing, for taking an exceptionally hallowed stately gadget (Rusmini, 2010:35).

Daksina is a Hindu, Buddhist, Sikh and Jain scholarly term that can mean gifts, charges, or grants given to cloisters, sanctuaries, instructors or gifts made in the wake

of finishing a custom. Daksina can likewise mean prizes for instructors subsequent to giving schooling, preparing or coaching. Daksina is deciphered as a type of offering 'Daksa' which signifies 'capable'. Along these lines, daksina implies what is given or offered truly from one's capacities (Karna, 2016:14).

At the point when the Hindu people group will complete the yadnya function, the daksina should be there for the purpose of service. Daksina is a contribution made with the end goal of profound observer. Daksina is an image of Hyang Master or Ruler Shiva, hence Daksina is utilized as an observer to the Divine beings. Furthermore, daksina is likewise utilized as an image of regard as functions and property to the cleric or formal pioneer (Karna, 2016:15).

For the Balinese, the daksina given as contributions is utilized for regard and furthermore as Siwamurti. Accordingly, daksina is viewed as hallowed by the Balinese public. Subsequently, for any individual who takes it should be rebuffed. This shows that habitus makes hints of impact inside the local area which then communicate and crash into their awareness as the subject. In that propensity, then, at that point, it is utilized, ably comprehended and assimilated into the individual.

You say, a lady who can't bring forth a child kid is an unfortunate lady! An existence without male posterity is the end of the world! Life is dead without a man! What's more, the idiot accepts (Rusmini, 2010:79).

The way of life in Bali is indistinguishable from the patrilineal family relationship framework (Rahmawati, 2016:63). This is exceptionally disconnected to the perspective on Hinduism as an instructing that is accepted to exist predominantly by the Balinese public, which in its lessons truly lauds ladies, besides ladies are considered as 'sakti' (having supernatural abilities) for men.

The place of people in the marriage framework in light of Balinese custom and standard regulation is that of men as legacy and their situation in public activity in the public eye is exceptionally favored. This should be visible obviously from each independent direction, just men reserve the option to choose, then again ladies just have to acknowledge which men have chosen. The equivalent is valid for legacy. Just young men reserve the privilege to acquire, then again young ladies are just authorities without reserving the option to the legacy (Rahmawati, 2016:59). In this way, when a Balinese lady can't bring forth a child, it is considered unfortunate since she won't get a legacy.

Furthermore, habitus can likewise be seen from the accompanying statement.

The man was quiet. For residents, bringing forth a child young lady and kid simultaneously will make the town encompassed by catastrophes (Rusmini, 2010:137). Based on the arrangement, Payuk consented to Mearu Manca. The service tidies up every which way (Rusmini, 2010:138).

The Mecaru service, otherwise called Butha Yadnya, is a function to keep up with and fit the connection among people and the regular habitat (Sudiana, 2020:1). In the mean time, Caru is a function held by Hindus in Bali at each palemahan customary town, banjar, as well as Hindu private yards, as well as in each season called 'sasih, for example, upon the arrival of kanjeng kaliwon in the dead moon, at every entryway. the yard of individuals (Sudiana, 2020:2). This service has a capability to have the option to impart honorable and profound qualities in people so they generally safeguard the concordance of nature, the climate and its items and is significant as a commitment for humankind to safeguard nature which is compared to the collection of God in the epitome of the universe and its items.

Subsequently, habitus turns into a binding together device for the contemplations and activities of a gathering situated in a domain. The domain is an organized space that makes relations between different positions or classes, where the battle between classes happens. Capital is an ability to have the option to battle in a domain (Ahmad, Hinta, and Lantowa, 2021:46). Consequently, in this review, habitus will be depicted in light of class, field/space and capital. What's more, this study examines viciousness against ladies and orientation shamefulness to depict the habitus and field according to the perspective of women's liberation.

Prevailing Class Habitus

For the prevailing gathering, the people who rule can do anything to the individuals who have less capital. This depicts the habitus of the prevailing class in the original *Tempurung* by Oka Rusmini. The ties that social capital proprietors have, for example, retailers, finance managers, guardians and others with the notable class make them ready to complete representative brutality against the obscure class. For instance, as guardians, they feel qualified for overwhelm their kids. With the supposition that guardians have lived first, so every step they take, should be trailed by their kids. Guardians feel they realize what is best for their kids. Youngsters who don't submit to the expressions of their folks will be considered as offspring of insubordination and are viewed as defiant kids. With this habitus, guardians can uninhibitedly practice mastery over their youngsters. As stressed's folks in the accompanying statement.

In those days, when I was all the while living in the town, the name didn't annoy me. Subsequent to moving to Denpasar, I was humiliated by the name. A companion at school not to mention prodded me. "No big surprise your mom gave you the name Sarin, your wavy hair resembles a channel" I was quiet. Furthermore, lacked opportunity and willpower to attempt to change my name (Rusmini, 2010:25).

The statement recounts a lady named Ni Luh Putu Saring. He is typically called Channel. The name was given by his folks who feel glad for the name. Since the name is one of a kind and charming to hear. In any case, Saring's folks didn't feel that the name could impede their youngster's future. As made sense of in the statement, that

the name Saring then made him the object of criticism from his companions who were in Denpasar City. All things being equal, Saring actually acknowledges and feels that each given name has a profound importance. For this situation, Strain's folks had unknowingly ruled their youngster. They don't ponder what will befall their kids and simply do their thought process is great. The names they gave their youngsters just paired their will. They set to the side their youngsters' sentiments later on, while their kids can acknowledge anything their folks choose.

The Habitus of the Unimportant Common Class

The frivolous common class is characterized as an individual's readiness to ascend the social stepping stool. Despite the fact that they have involved the center social level, in their economic wellbeing there is a craving to have the option to possess a higher social level. This turns out to be vital for the frivolous bourgeoisie (Ahmad, Hinta, and Lantowa, 2021:54). This craving to possess a higher social level should be visible in the female specialist with the situation with a senior SPG (deals advancement young lady) in the clever *Tempurung* by Oka Rusmini. The lady is told by Oka as a muddled lady life as a deals advancement young lady. Due to his excursion, not set in stone to have the option to possess the upper center social level so as not to get viciousness in that frame of mind of images or verbal from others. This assurance then, at that point, changes his habitus, as a habitus for controlling his mentality in changing his societal position. The accompanying information shows the habitus of the senior SPG.

I sold myself. My relationship has been 5 years. I have a major house, a vehicle. I'm at present gathering cash to purchase another house. Perhaps I need to lease it out for advanced age capital. My excellence can't live lengthy. My life isn't sound. I'm not only the man's fancy woman. A few authorities and rich individuals likewise frequently taste my body. Did the tattle arrive at your ears?" (Rusmini, 2010:191).

The lady likes to lose her pride to satisfy all her property needs as of now. Despite the fact that he is still in the working class, his craving to grow a superior economy is exceptionally high. He did this to satisfy him in advanced age. The excursion of his childhood as a SPG was not a lovely one. His romantic tale in his childhood made him an autonomous individual and didn't have any desire to rely upon men. As far as she might be concerned, by being a lady who has all that she will never again require a man. Such propensities make areas of strength for people unconcerned with their current circumstance in regards to cherish. His craving to ascend the social stepping stool is more grounded than a question of taste for what's in store. This propensity for ascending the social stepping stool is shared by all circles of the insignificant bourgeoisie, despite the fact that with different strategies and vindications. In any case, the issue then, at that point, alludes to a similar end, to be specific to have the option to expand their class in the construction of society.

Famous Class Habitus

The habitus of the famous class are the individuals who acknowledge abuse. This happens in light of the fact that they have connections to specialists of control, for example, family ties or fellowship. This acknowledgment creates them somebody who can be handily taunted by the predominant class (Ahmad, Hinta, and Lantowa, 2021:54).

Not just that, his dutifulness conduct doesn't just apply to whom he should be bound yet additionally to the whole daily routine he experiences as with respect to the traditions in his field. A lot further, the field of the *Tempurung* novel by Oka Rusmini is a social field that is thick with customs. Each resident should agree with the principles that are bound in it. This should be visible in the accompanying information.

Hyang Jagat! Sipleg brought forth rabbit twins, male and female twins. This implies destruction, drained, messy for his town. A major function should be held (Rusmini, 2010:136).

The statement recounts the biography of Luh Sipleg, who around then was depicted by Oka as a pregnant lady. Nonetheless, at the time she conceived an offspring, the kids she brought forth were pointed twins or what we frequently hear with twins. For the Balinese nation's convictions, bringing forth twins is a calamity. Maybe a disaster was going to show up in the town where a lady resided who brought forth twin whelps. In this way, a service to disinfect the fiasco should be held with the goal that the whole town is shielded from the looming calamity. The service that can set them free from a catastrophe is the mecaru manca function. The Mecaru Manca service is a function to disinfect oneself this way and that (Ahmad, Hinta, and Lantowa, 2021:54).

Contemplations and activities that should be attempted by Sipleg pioneers and their spouses are the propensities that exist in Balinese society. Habitus that intervenes the mentality of the Balinese nation in the original *Tempurung* by Oka Rusmini turns into an execution of the mecaru manca function while bringing forth twins. This guarantees that habitus can impact in controlling the considerations and activities of a gathering that has a similar habitus.

Viciousness Against Ladies

Brutality is a demeanor or activity that exists in human relations, which is felt by one party as an oppressive environment, making the weight undesirable and not free. The air brought about by this demonstration of savagery makes the other party debilitated, both truly and mentally and profoundly. Individuals or gatherings who are

wiped out are challenging to be endlessly free or autonomous. They are endlessly shackled (A. Nunuk. P. Murniati, 2004:16).

Orientation disparity as savagery is frequently experienced, and ladies are the ones who experience the most in light of the fact that they are much of the time casualties. In the clever *Tempurung* by Oka Rusmini, apparently there are types of brutality against ladies, both truly and mentally.

This man had the opportunity to grab Glatik's body while Glatik rested. What is this animal called (Rusmini, 2010:47).

The statement shows the personal savagery felt by Glatik. Viciousness against ladies is brought about by the force of sex over them. For instance, solicitations to sexual relations without regard (badgering) and compulsion of sex that are really not needed are in that frame of mind of assault, sexual maltreatment of kids, deprived marriage (A. Nunuk. P. Murniati, 2004:19). Glatik's body that his own dad grabbed was a type of undesirable sexual brutality and a maltreatment of a kid. Corresponding to the real world, things like this likewise frequently occur, when a dad has the heart and thinks for even a moment to "use" his own kid to satisfy his sexual cravings. What Glatik feels is supposed to be viciousness, in light of the fact many a that episode, Glatik has an exceptionally impressive scorn for his dad, despite the fact that he likewise has another plausible excuse. For Glatik, he was unable to excuse his dad's despicable demonstration.

Aside from Glatik, Saring additionally experienced viciousness against ladies. Channel encounters brutality as emblematic control, in particular mistreatment that is completed without acknowledging it as a type of persecution since it is viewed as something ordinary. This type of abuse is inside the circle of force.

I figure out Putu's point. Barla seldom got back home. Seldom gives cash. I'm not working all things considered. The portions of the house floundered. Until the house was practically seized. Around then Wayan was just six years of age (Rusmini, 2010:52).

It just so happens, man centric culture has affected the contemplations of all people groups on the planet in regards to the idea of people and their relationship with nature. In the perspective on man centric culture, with generally acknowledged precepts, the majority of these conventions are regular regulations, built up by the presence of doctrine for the sake of religion. For customary individuals, it is as yet engraved right up 'til now by the idea that men are more exalted than ladies, which unexpectedly are both God's manifestations.

The presence of representative mastery savagery experienced by Saring. Barla as the culprit of persecution goes about as the proprietor of force. As a result of the male centric culture, Barla as a man has the ability to do anything he desires, without acknowledging he has deserted his better half and youngsters and allow them to endure.

"My mom passed on hopelessly, Strain. Hack hard. The specialist said he had tuberculosis. He ought to have the option to get some outside air. In any case, my dad cherishes his birds more than the five ladies in our home. ..." (Rusmini, 2010:31).

In the statement likewise representative brutality happened in the mother of Glatik. Accidentally his dad's propensity for keeping birds has made his mom debilitated. The aggravation he endured was on the grounds that his home had no spot to inhale on the grounds that it was excessively blocked by his dad's pet. Mr. Glatik goes about as a man who has power, so the other five relatives can do nothing and simply acknowledge. Consequently, the disposition of Mr. Glatik has prompted savagery against ladies as representative mastery, to be specific viciousness that is viewed as typical or unknowingly as a type of brutality.

Ladies' Orientation Disparity

The closeness of ladies' subordinates produces orientation disparity, so people as people lose their personality, due to socio-social development (A. Nunuk. P. Murniati, 2004:19). This makes sense of that ladies who frequently don't get their privileges are generally survivors of orientation shamefulness. This outcomes in a deficiency of personality. As a type of conflict based on one-sided choices, ladies frequently take a mentality to be different individuals. As experienced by Sipleg in the clever *Tempurung* by Oka Rusmini.

On the rear of Sipleglah those fantasies and expectations were effectively covered. Subsequently, a progression of outrage breeds in Sipleg's cerebrum and circulation system. He didn't accept the words by the same token. That is the reason she turned into a quiet lady. The main thing that spoke was his indented and antagonistic eyes. Will more often than not believe that every one of the things individuals discuss are trivial (Rusmini, 2010:77).

The lady feels that she no longer perceives herself (Rusmini, 2010:78).

The statement shows that the choice of Sipleg's folks to compel him to wed Payuk made Sipleg harbor all his annoyance. Sipleg decided not to talk. He has little to no faith in anybody in light of the fact that to him what others say amounts to nothing. Indeed, even Sipleg didn't perceive himself.

Sipleg has lost its way of life as a lady due to the choices of Sipleg's folks who are consistently uneven. Sipleg around then was just 16 years of age, who ought not be sufficiently developed to be a spouse, had to wed Payuk. His own folks had removed Sipleg's freedoms as a youngster. Sipleg ought to have had the option to take his own entitlement to pick his preferred male figure. Eventually, Sipleg had to wed only for his day to day's life to be better. However, forfeiting Sipleg's personality.

Little services that I generally do prior to taking care of my ladies' responsibilities: being a mother, being a culinary expert, being a house keeper (washing the kids, setting up various stuff, and cleaning the house), being a worker working, in some cases being a whore for my significant other (Rusmini, 2010:3).

The statement shows Dayu's typical homegrown job. Ladies are so occupied with all family matters that they need to satisfy all family needs. Since the place of ladies starts with the division of work in light of orientation and is related with the capability of ladies as moms. This capacity of ladies is then blamed so as to lead ladies into useless specialists, accordingly bringing about a comprehension that accepts that orientation has been appointed by God.

This nature has flourished and has made ladies casualties of bad form, so such homegrown work is an outright obligation of ladies and considered a fate can't be isolated from the job of a lady. As a matter of fact, ladies' contribution is not generally related exclusively with their tendency as ladies, in particular as a spouse or mother just doing family errands, yet has grown so ladies have partaken in aiding their husbands in satisfying family jobs and furthermore putting themselves out there concerning public activity (Oktaviani, 2021:16).

Field or Balinese People group

Specialists follow up on substantial social circumstances and are represented by a bunch of true friendly relations through friendly developments that are organized in light of fields that are in every case progressively coordinated (Cantini, 2018:201).

My dad, a man with the title Ida Bagus wedded a lady Ida Ayu. It is said that my certificate is exceptionally high since I was brought into the world from the belly of a lady with the title Ida Ayu (Rusmini, 2010:6).

The statement shows that the organized space possesses its own principles of working. As such, as a result of the title that Mr. Dayu holds, his power relations will consequently change the design of Dayu's social field. As a relative of Ida Bagus and Ida Ayu, she should wed men who are equivalent and shouldn't connect with men outside their position.

For what reason might I at any point let my family know that I love a man and he's not an Ida Bagus? For what reason does my family continue to serve Ida Bagus' menu at the entry to invite me? What sin am I conveying? What revile is being offered to me? Was not my introduction to the world anticipated by the predecessors? What's more, the progenitors acquired my body to be reawakened. Fix the past. For what reason would it be a good idea for me to fall head over heels? (Rusmini, 2010:156).

Field turns into a unique idea that can change the place of specialists and cause changes in the design of the field. By and by, numerous areas enter the space of an individual, so they should have the capital and habitus by and by in a space. It is certain that there will be rivalry and waging between one specialist and another (Cantini, 2018:201).

The opposition and bet experienced by Jelangga is the point at which he cherishes a man who isn't from his field or from his social circle, so it should be perceived that when the relatives of Ida Bagus and Ida Ayu are hitched not to a man from his rank, the one who doesn't have a similar skin then he should escape his home.

Jelangga needs to forfeit his way of life as a lady because of social development. Jelangga is a priyayi lady who has lived in the griya climate since birth. Jelangga is an extremely women's activist, known as a lady, seldom talks and is very priyayi. Jelangga is likewise much loved by the men in the griya climate.

An Ida Ayu, a ladylike and exquisite lady, who is accustomed to living in a griya climate, loses her way of life as Ida Ayu when she moves to Bandung to study. Every one of the standards the house made for Ida Ayu made Jelangga stressed over what steps he would take. Particularly when he definitely knows the world external the house, he has a ton of nervousness before he really goes out, with his desired motivation to wed a man who is not the same as his convictions.

CONCLUSION

The *Tempurung* novel as a spot to depict the habitus or point of view of Balinese society in custom and standard regulation for ladies. Habitus contained in it keeps on developing occasionally. This improvement happens because of involvement, propensities, or in any event, childhood. This habitus improvement and change proceeds, consequently putting each person in his own field. In any case, now and again these progressions in habitus happen unreasonably, so they appear to force and prompt demonstrations of viciousness that cause separation from a few figures who deliberately or not do activities that can minimize different characters.

The field in the *Tempurung* novel is partitioned into two. To begin with, the social field. In this field, patrilineal culture impacts Balinese standard regulation so it turns into the reason for oppression Balinese ladies. Second, the social field. In this field, Balinese ladies are considered to have a lower position than men. The ones who experienced segregation were Ni Luh Putu Saring, Dayu, Sipleg, Ni Nyoman Songi, Ni Luh Wayan Rimpig, Jelangga, Putu and Rosa Carmelia. The component that makes separation due the social framework embraced by the Balinese public is man controlled society. The male centric framework is a framework that is fixated on men, so men are in control over everything and men are viewed as higher than ladies. One of the outcomes of the male centric framework is viciousness against ladies and orientation disparity against ladies.

In Balinese culture itself there is a term perceiving the position framework, to be specific Brahmins, Ksatriyas, Vaisyas and Sudras. The standing framework causes Balinese ladies who to have a higher station not have the opportunity to decide their

soul mate, while for ladies who have a Sudra rank they are related to laborers and laborers who need to make a living since they don't get a decent situation with regards to work. What's more, the place of ladies in Balinese society is likewise situated from the division of work in light of orientation and is connected with the capability of ladies as moms. This reason then, at that point, step by step drives ladies to become ineffective laborers.

Consequently, Balinese ladies should truly accomplish the work no matter what the awkwardness of jobs. Albeit essentially still ladies experience a more troublesome responsibility.

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