


## The Body Autonomy in the Short Story "Wanita Muda di Sebuah Hotel Mewah" by Hamsad Rangkuti: The Feminism Discourse Analysis of Sara Mills

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### ABSTRACT

Patriarchal capitalism shows the dominance of men in the various life sector. Feminism, as a style, demands gender equality. This research aims to understand body autonomy in a short story "Wanita Muda di Sebuah Hotel Mewah" with Sara Mills' feminist perspective. This descriptive qualitative method took the data from the short story written by Hamsad Rangkuti in 2016, published by *Senja*. This research observed the subjects, objects, and readers via reading and note techniques. The results showed that the sixteen-year-old woman became the object. The woman did not have any autonomy over her body. The other problem was the economic problems that made her sold his virginity. The self-trafficking process of the hotel officer made the officer the subject. The third matter, the beauty of the body and the virginity, was the commodification that had price value. The fourth, the woman could not control her body. The feminist interpretation, based on Sara Mills, in the short story, showed that the woman became the object, the guess, and the hotel officer as the subject. The position woman also had the reader's position, the hotel officer, and the hotel guest.

### 1. Introduction

The patriarchal people always have an assumption to prioritize men over women in the community and family. Therefore, the inequality between male and female frequently occur. Besides that, in the short story, patriarchal stories contain the dominations of men upon women (Setiawan & Nurhidayah, 2019). Men mainly do capitalism. It is an eco-political system that tends to collect fortunes for individual purposes. Besides that, capitalism is a style with money and capital orientations (Huda, 2016, p 29). For them, women must not work to earn money. Thus, they rely on men to earn money.

This matter exists in the feminist style so that women can obtain gender equality. One of the feminist styles is Sara Mills. Sara Mills considers the feminist discourse from the female aspects in the texts, such as short stories, novels, figures, photos, and news (Eriyanto, 2011. p. 199). Sara Mills' perspective of feminism discourse pays attention by showing the text bias in promoting women (Eriyanto, 2011. p. 199). Feminism is an understanding of a social activity that demands acknowledgement for gender equality based on injustice between men and women (Wiyatmi, 2012; Sobari & Faridah, 2016). Gender inequality is the equation between men and women in receiving the rights as social creatures that can follow the political, social, economic, cultural, educational, and established activities (Nurhayati, 2015. p 162).

Feminism of socialism is in line with Marxist feminism in that capitalism oppresses women. It is in line with Nurhayati (2015, p. 168) that capitalism is the source of oppression. Radical feminism argues that the origin of oppression is patriarchy. Therefore, patriarchal capitalism oppresses women. For them, men are the leaders, the family chiefs, and the persons that work to earn money. On the other hand, women are mothers that manage domestic needs and take care of the children. Men perceive that women's jobs at home do not need any payment.

Every woman must realize that woman has the right to manage themselves. This perception refers to domination to take care of the body, maintain the body, and determine the intention. The economic condition determines the women to support their life needs, take care of themselves, and treat themselves. Therefore, women can find many ways to earn money. Sometimes women's bodies become the sources of the economy. It is in line with Marx (in Syani, 2012, p 13). He argues that human struggles to support the economic needs. The economic phenomena are the sign of how individuals support their needs, such as goods and services. The story shows a woman that sells her body as an economic source for people that have power. This matter turns into money politics. Power or domination correlates with the basic principle of political design.

Piliang, cited in Benedicta (2011, p. 146), mentions three matters related to the presence of women within the eco-political discourse, especially the commodity. Firstly, eco-political body use is an activity of a woman to use her body for various economic purposes based on specific groups. Secondly, the political economy is a sign of how women are produced with the indications of neglect system in capitals community in the form of images, meaning, and identity. Third, eco-political desire is a desire of women to be directed into amusement commodities and shows. According to Roderick, cited in Soelaeman (1995, p. 211-212), domination refers to the influence that individuals or groups can use. It makes women's bodies become subjects and objects.

Women's bodies in the capitalist community are assumed as objects. However, in this case, men act as the dominator. Women's bodies frequently become interesting matters or business matters. Women that sell their bodies will cooperate in certain places, such as nightclubs, hotels, etc. Many guests usually visit these places and order women to serve them via the hotel officers. Besides that, the hotel party also offers women to satisfy their guests. Men sometimes control women because they can pay them cheaply to obtain satisfaction.

It makes women sometimes lose the autonomy of their bodies. Benedicta (2011) explains that the control of the body determines the body's autonomy. The dominating parties to do this control are those with dominations to control the upper parts of bodies. These autonomies are within the social relationship context by the actors. Therefore, women that could control themselves will have control over their upper bodies.

A woman's body sometimes becomes a commodity for certain parties. Benedicta (2011, p. 147) explains that the commodity of women's bodies can lead to subjectivity and objectivity. Women that become objects will experience the feelings to be objects. The different thing happens when women become the subjects. They will be more able to modify their bodies to gain the benefits. Commodification happens due to a process promoted by men toward their bodies. Besides that, the co-modification toward women can be done with assumption as a capital principle. Women's looks will be more exciting and beautiful when they wear minimum clothes. It becomes the commodification of women's beauties in their bodies as the exchanging matter or service. Their bodies have specific values in various social activities in their environment. Susilo and Kodir (2016) explain that women's bodies have values and identities. Their bodies and presences are exciting matters.

When their bodies become economic resources, they sometimes can control their bodies. The control of women's bodies is observable from the applied norms and regulations. Saptandari (2013, p. 54) also explains two interesting causes of studies about women's bodies. They are the sexuality of women and the definition of women within a public and personal context. The sexuality domain and women experience paradox and irony. Today, women cannot obtain exclusive rights, so it makes other people individually, collectively, with norms, and with regulation to obtain domination to control women's bodies completely. The definition of women in public and personal contexts makes women, in part, modify. It makes them having social susceptibility physically, healthily, and existentially. Eriyanti (2011, p. 12) explains that the control realization covers physically, mentally, and contextually.

Patriarchal capitalism perceives women from their comeliness as something to attract the opposite sex. Women can be the models of advertisements by having a slim body, white skin, pointed nose, and many more to attract buyers. Women can earn money with their comeliness to attention. The same matter is also found in literary discourse—this story is different from patriarchal capitalism. The short story also includes the feminism that requires materials by exploring the exploitation of women's bodies. The short story tells about a woman, aged sixteen years old, that sells her virginity. She does it by visiting hotels and sits in the lobby.

After the hotel officer asks her about her intention, she says she wants to sell her service. She asks the hotel officers to promote herself to the hotel guests. The hotel officer promotes her and uses her to earn money by asking for the tip from the guests. The hotel officer also takes some of the money that should be for the woman. The woman negotiates about the highest service price based on her intention. She does it for the sake of her mother, to medicate her mother. For her, it has been prevalent for women to sell their bodies to survive their lives in this era. For her, she must be brave if the customers want to use her services. After she sells herself, a customer will use her. It means that when she does not have many, she must be brave to sell herself to earn money. After earning money, she can buy something, including taking her mother to see the doctor.

The relevant study with the current research is Benedicta (2011), titled *Dinamika Otonomi Tubuh Perempuan: Antara Kuasa dan Negoisasi Atas Tubuh*. This research discusses the sexuality and autonomy of women's bodies on sensual dancers in the amusement industry. An amusement industry, such as a nightclub, is the realization of the capital and the arena. Many capitalists and patriarchates compete for this. A woman can show her body autonomy rather than become the object of the commodity. The bodies of sensual dancers can be the subjects. It happens because the sensual dancers can control themselves. A specific background could influence the autonomy dynamics of women's bodies. The dancers have high offering prices and negotiation upon their bodies. However, when the dancers are with specific figures, the dancers lose their autonomy on their bodies.

The other relevant study is Lahdji (2015), titled *Objectifikasi Perempuan dan Tubuh: Wacana Tubuh Perempuan dalam Lirik Lagu Dangdut Populer Tahun 2000-2013*. This research discusses the construction of women's bodies and understands the meaning and the discourse of the dangdut story in 2000-2013. The results were the women's bodies in dangdut stories from 2000-2013 as sexual objects and objects of view. A study by Santoso (2019), titled *Tubuh, Subjek Seksual, dan Kekua saan dalam Novel Telembuk: Dangdut dan Kisah Cinta yang Keparat Karya Kedung Darma Romansha* describes women in the novel that could compete with male dominations. The women attempted to make their bodies as sexual subjects. This research found the metaphysical body as the woman's strategy, *Telembuk*, to create anti-domination and become sexual.

Another relevant study is Rafiqa (2019), titled *Critical Discourse Analysis Sara Mills in The Online News Text About The Sinking of Ships at Indonesian Waters*. The research discusses how women are displayed in the text. As reported in the news, the woman, Susi - the minister could sink a ship in Indonesia's ocean. This research was based on five popular news in Indonesia. The results showed that the news writer was in the subject position while the object was Susi. The readers' positions, via the cultural codes, perceive themselves as the main character of the text. The position of the online news site media, providing positive images, are such as detik.com, okezone.com, and kompas.com. On the other hand, the news sites that provide neutral tones are tribunnews.com and Republika.co.id.

The other relevant study is from Ahsin & Widiyanto (2020), titled *Representasi Ketidakadilan Gender dalam Kumpulan Cerpen Janji Sri (Analisis Wacana Kritis Sara Mills)*. This research aims to find out the gender inequality via figures' positions in the short story. The findings showed that the female figures were the subjects and the objects. Besides that, the interpretations of gender inequality were such as marginalization, subordination, violence, and stereotype.

## **2. Literature Review**

The critical discourse analysis based on Sara Mills shows how women in a text. One of them is via a short story. It is also known as the feminist perspective (Eriyanto, 2011). Sara Mills asserts the position in the text, such as subjects, objects, and readers.

### **2.1. The Subject-Object Positions**

Mills sees the subject-object positions in the text. The positions refer to the subjects and objects of the story. They determine the arrangement and the meaning in the text. Mills (2004) asserts the position of various social characters and the positions of events in the text. The positions will determine the forms of the texts that influence the perceived meaning of the community. Certain parties could put their positions as subjects by reflecting on themselves and assuming their assumptions and self-perceptions in the text. Besides that, the other parties' positions as the objects could not display themselves in the text. The positions as the objects are brought and displayed by other characters.

Eriyanto (2011) assumes three subject-object position levels to see. The first one is how the event is seen and who sees the events. Secondly, it deals with the ones as the subjects and the other parties as to the objects. Thirdly, the opportunities of the actors and social groups to show their notion and presence of other parties' notions. Eriyanto (2011) explains that in feminist discourse, women's positions become objects instead of subjects. When women become the objects of representation, their positions are defined and become images. The women cannot display themselves.

### **2.2 The Readers' Positions**

Mills (2005) explains that the readers' and writers' positions in the text are essential. Text is a negotiation part between readers and writers (Mills, 2005). The readers' positions could be seen from the remarks or honorifics of the writers in the text. Mills (2004) explains that the honorifics or remarks of readers for the writers last indirectly. The indirect remarks and honorifics exist in two ways: mediation and cultural code. The honorifics or remarks, in mediating manner, refers to the proper position of the parties or characters in the text. In a coding manner, the honorifics and remarks refer to a shared and correct culture based on the readers when they read the text.

Eriyanto (2011) reveals three-position levels of writers and readers. The first one is that the writer shows the reader's position in the text. Secondly, the readers put the positions in the text. Third, readers determine themselves in a particular group. Eriyanto (2011) explains that Mills considers gender and the readers' positions. Either males or females have different perceptions while reading and understanding texts. There are two problems because of this matter. The first one is how readers dominate in a specific text, whether the text is addressed for male or female readers. Secondly, it deals with how readers explain the text from male and female positions in the text. Although the text is dominant for males, male readers do not always put themselves as men. The same matter also goes for female readers.

### 3. Methodology

This qualitative descriptive research used the data source from "Wanita Muda di Sebuah Hotel Mewah" by Hamsad Rangkuti, 2016, published by Senja. The data of this research were sentences in the short story that contained body autonomy. The data collection techniques were reading and noting techniques. The researchers did the reading technique carefully for each sentence in the story of "Wanita Muda di Sebuah Hotel Mewah." The noting technique was essential to add the applied data for material review. The instruments were the human instrument, the researcher. In this case, the researchers were the ones that reviewed and investigated the qualitative study. Ghony (2012, p. 95) explains that researchers, in qualitative research, are the *key instrument*. 95). The data analysis model used Sara Mills' feminism.

### 4. Results and Discussion

The results were (1) the body autonomy of a woman aged sixteen years old, (2) the economy and money politic done by the woman, the hotel guests, and the hotel officers, (3) the commodification of body done by the women, and (4) the body control of the woman. Here are the explanations for the findings.

#### 4.1 Autonomy of the Body

This discussion deals with the woman aged sixteen years old as the object of the short story. Based on the subject-object position, the story shows the woman becomes the object. The hotel officers and hotel guests hold the subject position in this story. The body's autonomy in the short story shows no autonomy of the body owned by the woman. The woman sells herself due to her economic condition and her obligation to bring her mother to see the doctor. The woman visits a hotel to sell herself. She even sells her virginity for the hotel guests with the highest prices she wants. She did it for the sake of her mother. She wants to bring her mother to see the doctor with the money. It is observable from this excerpt.

- (1) "Seseorang wanita muda datang ke sebuah hotel mewah di pusat kota. Dia duduk di lobinya, sampai petugas hotel itu datang kepadanya dan bertanya: Apakah Nona memerlukan kamar? Atau Nona ingin menemui seseorang? Atau barangkali Nona akan bertemu di sini dengan seseorang? Wanita itu memandang ke petugas hotel itu dan berkata dengan pasti: Tidak. Aku tidak ingin memesan kamar. Aku tidak ingin menemui seseorang. Aku juga tidak berjanji akan bertemu dengan seseorang. Dia menarik ujung rok dan memperlihatkan betisnya. Aku hendak menjual diri! Aku ingin ada orang membeli diriku, hari ini, pada saat kami memerlukan uang. Aku ingin menjual diri!" (Rangkuti, 2016, p.133).

*"A woman visits a luxurious hotel in the Downton. She sits in the lobby until a hotel officer comes to her. He asks 'do you need a room? Or, is there someone you will see? Just in case, will you meet someone here?' The woman sees the officer and says uncertainly, 'I don't want to book a room. I don't want to meet someone. I also have no promises to meet anyone.' She lifts her skirt a bit and says, 'I want to sell myself! I want someone to buy my service, today! I need money. I will sell myself!'"*

The excerpt shows that the woman has the position as the object. Thus, she does not have any autonomy over her body. She could not control her body and sells her body because of the condition.

Readers of the novel can put themselves in the woman's position. This position is realized via mediated greeting and cultural code. The readers can put themselves equal to the woman. A child that knows her mother's condition and sickness does anything to make her see the doctor, although the child does not have money. This child will do anything to earn money and to take the mother to see the doctor. At that moment, the culture to earn money by selling bodies was an ordinary matter. Thus, women earn money by selling themselves. Ethically, their actions do not show any self-control and violate the applied norms and regulations. Therefore, they should earn money by selling goods, working in restaurants, etc.

#### 4.2 Economy and Money Politic

The second discussion deals with the economical and money politics of the short story. Based on the subject-object position and the economic perspective, the woman becomes the object while the hotel guests become the subjects. Firstly, it deals with the economic problem of the woman's body. She must sell her virginity to earn money. It can be observed from this excerpt.

- (1) "Aku hendak menjual diri! Aku ingin ada orang membeli diriku, hari ini, pada saat kami memerlukan uang. Aku ingin menjual diri!" (Rangkuti, 2016, p.133).  
*"I want to seel myself! I want someone buys my service, today! I need money. I want to sell myself"*
- (2) "Aku ingin menjual diri! Apakah kau bisa mencarikan pembeli?" (Rangkuti, 2016, p.134).  
*"I want to sell myself! Can you find me a buyer?"*
- (3) "Aku tidak bercanda! Apakah kau bisa mencarikan pembeli?" (Rangkuti, 2016, p.135).  
*"I am not kidding! Can you find me a buyer?"*
- (4) "Kalau itu yang kau maksud, aku adalah orang yang suci. Aku memiliki semua itu. Aku belum dijamah laki-laki. Masih perawan dan baru enam belas tahun" (Rangkuti, 2016, p.135).  
*"If that is the case, I am a pure person. I have all of them. No man ever touches me and I am still virgin, sixteen years old"*
- (5) "Cobalah. Tawarkan diriku. Aku muda. Cantik. Masih suci. Dan bisa merangsang!" (Rangkuti, 2016, p.135).  
*"Give it a try! Offer my service. I am young, beautiful, still pure, and titillating"*

The excerpt shows that the woman wants to sell herself because she needs money. She does it only to earn money because her mother is sick and needs to see the doctor and have medical treatment. It can be seen from this excerpt.

- (6) "Kita berangkat sekarang, Ibu, katanya. Ke mana kau satu malam penuh tidak pulang? kata wanita itu kepada anaknya. Kita berangkat sekarang, Ibu. Taksi telah menunggu. Apakah kita telah mempunyai uang! Dan mana kau dapat anakku? Seseorang telah membeli diriku! Apa yang kau jual? Milikku, Ibu. Kau jual dirimu, Anakku? Ya, Ibu. Kita harus menjual kalau kita mau jadi pembeli. Aku telah melakukannya, Ibu. Sekarang kita jadi pembeli! Wanita muda itu menggendong ibunya dari atas tempat tidur itu. Wanita muda itu membaringkan ibunya di tempat duduk mobil itu. Menutup pintu mobil. Dan berkata kepada sopir taksi itu. Bawa kami ke rumah sakit!" (Rangkuti, 2016, p.143).

*"We're leaving mom, she says. 'Where have you been this whole day?' the mother asks her. 'We're leaving, Mom. The cap is waiting there'. 'Do we have money? Where did you get it?' 'Someone buys me!' 'What did you sell?' 'My precious thing!' 'You sold your purity?' 'I did, Mom. We must sell something if we want to buy something. I did it, Mom.' Now, we are the buyers!' The young lady carried her mom from the bed and took her in the cap. Then, she closed the car and said, 'Take me to the hospital!'"*

From the excerpt, the woman has economic problems. Thus, she wants to earn money quickly, so that she sells herself by visiting a luxurious hotel. She thinks that when she wants to buy, she must bravely sell something. When her mother is sick, she must bring her mother to see the doctor. However, she does not have money, so she sells herself to earn money. The woman perceives the culture and the environment of earning money by selling their bodies. However, many women that have economic difficulties perceive it differently. Other women must work, use their ideas, creativity, and do positive things when buying something. They work by making something or products with their creativity, ideas, and efforts. For example, women that sell meals, bags, clothes, etc. From the sales, they earn money.

The second problem is about political money. The subject is the hotel officer, while the objects are the woman and the hotel visitors in terms of political money. In terms of subject position, the hotel officers must serve the best for the visitors. They do it by asking the reasons why the visitors visit the hotel. In this case, the hotel officer serves the woman aged sixteen years old that wants to sell herself for the guests of the luxurious hotel. The hotel officer even knocks on the guests' doors to offer the girl's service and tells the girl the price she offers. The hotel officer does it seriously. He goes to the guests and returns to the lobby, where the girl waits. It is observable from this excerpt.

- (7) "Kalau begitu aku berani seratus ribu! Dan sedikit tip untukku, Tuan? Petugas hotel itu datang kepada wanita muda yang duduk di lobi menunggunya. Ada orang yang mau padamu. Lima puluh ribu!" (Rangkuti, 2016, p.137).

*"Let me see. I am in, one hundred thousand! I also want a tip for me, sir? The hotel officer comes to the young lady that is waiting for him. 'There is someone buys your service. Fifty thousand!'"*

The excerpt shows that the hotel officer, as the subject, does money politics. The hotel officer, as the subject, can do it freely by taking the money given by the hotel guests. The guests give him one hundred thousand, but he gives the woman only a half of it. He says that the remaining amount is for his tip. The hotel officer always asks the tip from the girl and the hotel guests. It means the hotel officer is using the girl. This behavior is known as money politics. It does not only exist in a campaign or political government but also everywhere.

Readers of the novel can put themselves in the woman's position. This position is realized via mediated greeting and cultural code. Readers can put themselves equally to the woman that loves a mom. Thus, every child will take responsibility to take care of his mother when she is sick. Although the woman is still an adolescent, she is the one who must take her mother to see the doctor. Thus, she comes to the luxurious hotel and sells herself to earn money for the sake of her mother's recovery. The economic problem influences the cognitive pattern and behavior that may lead to incorrect ways to earn money. The problem gets worst because of the culture and the environment about selling bodies to earn money. It is not a good way because the woman's environment has many women that earn money by selling goods.

The incorrect ways to earn money are not good. It violates the applied norms and regulations in a community. There are many alternatives to earn money properly, but most people are impatient to do the correct thing. The readers' positions, from the money politics, can put themselves as the hotel officers. Readers can feel the job of the hotel officer to do what the guests say. He even goes around to offer the woman's service for the guests. The hotel officer thinks he must get the tip when both parties agree on each other. However, he does it by taking some money from the guests. He even asks for a tip for half of the offered price. This action puts the woman at a disadvantage.

#### 4.3 Body Commodification

The third discussion deals with the commodification of the woman in the short story. From the subject-object position, the short story shows the woman as the object. The hotel officers and hotel guests hold the subject position in this story. The commodification does not benefit the woman. On the other hand, the men need the commodification process of women's bodies as the subject. Women are more attractive in minimal dresses and show their comeliness. It is the realization of the commodification of the beauty of the bodies. Besides that, commodification is a changing process of goods and services into exchange values. It is found in a short story in this excerpt.

- (1) "Singkaplah ujung bajumu. Tunjukkan betismu. Biar mereka bisa melihat sebagian kecil dari kesucian itu. Akan kucoba tawarkan! Singkaplah lebih tinggi kain penutup bagian bawah tubuhmu! Singkaplah lebih tinggi bagian penutup tubuhmu. Singkaplah lebih tinggi kain penutup tubuhmu!" (Rangkuti, 2016, p.140).

*"Lift up your skirt a bit. Show them your leg and let them see your purity. I will offer your service. Lift it up higher! Lift it up higher. Lift it up higher!"*

In the short story, the hotel officer tells the woman to show her shank by uncovering the lower clothes higher. Thus, the guests can find the beauty of her body. It aims to attract the purchasing demands of a product. The beauty of the body is a valuable asset to earn money. This matter never fades. Piliang, cited by (Benedicta 2011, p. 149), explains that women's bodies are a valuable commodity that never fades away.

Readers of the novel can put themselves in the woman's position. This position is realized via mediated greeting and cultural code. Readers can put themselves equal with the woman and feel the commodification due to the actions of the hotel officer and the hotel guests. The hotel officer has something to attract the hotel guests by asking the woman to lift her skirt slightly. It is to attract the attention of the hotel guests to use and buy her services once they agree with the price. This matter is not proper in terms of social norms. The one that has the right to do it is the legal spouse based on religion and legal regulation.

#### 4.4 Body Control

The fourth discussion deals with the woman's body control that becomes the object in the short story. From the subject-object position, the woman is the object. The hotel officers and hotel guests hold the subject position in this story. In the story, the woman cannot control herself nor be controlled by other people. The woman has her initiation to visit the hotel and sell her virginity. She does it because she needs money to take her mother to see the doctor. The hotel officer controls the procedure of selling her virginity in the hotel. The hotel officer and the sex commercial workers cooperate. Usually, the hotel party has some commercial workers to offer. It can be seen from this excerpt.

- (1) "Kami menawarkan kepada tamu-tamu kami wanita-wanita yang telah terpakai. Wanita-wanita khusus untuk itu. Kami tidak pernah menawarkan gadis suci seperti Anda" (Rangkuti, 2016, p.135).

*"We offer the guests these non-virgin women. Those special women are for different cases. We never offer you a pure young lady for you"*

Besides that, the bargaining process between the woman and the guest occurs in the hotel. The woman wants the highest price without any standard. She witnesses the eagerness of the hotel guests to pay and chooses the highest one. In this case, the hotel officers assist the bargaining process and ask the offered price. It is observable in this excerpt.

- (2) "Petugas hotel itu pergi mengetuk kamar tamu-tamunya. Sungguh? kata mereka. Sungguh! kata petugas hotel itu. Lima puluh ribu! Bawa masuk ke kamarku! Dan sedikit tip untukku, Tuan? Bawa masuk! Aku tidak pernah lupa memberi tip! Petugas hotel itu datang kepada wanita muda itu. Ada seorang tamu yang mau kepadamu. Dia berani dua puluh lima ribu! Cuma segitu? Alangkah murah! Tidak adakah yang berani membayarku lebih tinggi? Pelayan hotel itu berpikir sebentar. Kemudian dia menatap wanita muda itu. Akan kucoba tawarkan kepada tamu lain. Kau minta berapa? Aku cuma mau kepada penawar yang tertinggi!" (Rangkuti, 2016, p.136).

*"The hotel officer knocks on the doors. 'Really?' they say. 'For sure!' says the hotel officers. 'Fifty thousand! Bring her in!' 'Where is my tip, sir?' 'Bring her in! I will never forget to give you tip!' The hotel officer comes to the young lady. 'There is a customer for you. He is in with twenty-five thousand!' 'That is so cheap! Is there anyone dares to pay with higher price?' The hotel officer thinks shortly. Then, he sees the young lady. 'Let me offer to other guests. How much do you want?' 'I just want the highest price!'"*

The excerpt shows that the woman cannot control her body. She does not have any autonomy on her body because she does not have the autonomy ability. Benedicta (2011) also explains that body autonomy is determined by the skills to control the body. The one that has the domination to control it is the owner of the body. The woman has the right to determine the price as she wants via the negotiation process. Moreover, the woman is still a virgin and will choose the highest price.

Readers of the novel can put themselves in the woman's position. This position is realized via mediated greeting and cultural code. The readers can put themselves equal to the woman. Readers can feel that the woman cannot control her body. She has the intention without any external force from her mother. She does it because of the economic condition and her sick mother. As a child, she would do anything to take her mother to see the doctor. However, the choice she makes is wrong. She should control her body to do positive things.

## **5. Conclusion**

This research aims to understand body autonomy in a short story "Wanita Muda di Sebuah Hotel Mewah" with Sara Mills' feminist perspective. The results about the body autonomy of the short story "Wanita Muda di Sebuah Hotel Mewah" were based on Sara Mills's feminism criticism discourse analysis. The woman, aged sixteen years old, becomes the object. The woman does not have bodily autonomy. She sells herself due to the economic and financial conditions. The woman comes to a hotel to sell herself with her intention. Her beauty of the body and virginity are the modifications that have sale values. The woman cannot control her body because the hotel officer controls the selling procedures. The hotel party and the commercial sex workers have established cooperation.

They sell themselves and their virginity because of the economic condition in their families. The sixteen-year-old woman does it to earn money because of the economic difficulties and her sick mother. Thus, she must earn money to take her mother to visit the doctor. The commercialization process also has money politics done by the hotel officers. The hotel officers do the money politic by taking half of the prices charged for the guests. The short story shows that the subjects were the hotel officers and the hotel guests from the subject-object position.

On the other hand, the object is the sixteen-year-old woman. The readers can put themselves as the woman, the hotel officers, and the hotel guests from the reader's position. This position is realized via mediated greeting and cultural code. From the reader's position, the woman loves and takes care of her mother. When her mother is sick, she must earn money to take care of her mother in the hospital. Thus, she comes to the luxurious hotel to sell her virginity. The efforts to earn money by doing this are not reasonable and violate both the applied norm and regulation. She should find other jobs and earn money positively. The hotel officers do what the guests say, but he is wrong when he takes too many tips. The hotel guests apply the sale-purchase system by paying the woman with money to enjoy her service. This matter violates the regulation and the applied norm. In contrast, the sale-purchase process should be done positively. Suggestion from the author is that other researchers can complete the shortcomings of this study. The author hopes that other studies can examine character education in the short story. In addition, other researchers can research through other perspectives.

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