

CHAPTER IV
ANALYSIS AND DISCUSSION

Based on the the statement of problem can be analyzed as follows :

A. The Cultural Perspective of Beauty Standards in the Beauty Myth and Imperfect Novels

In the life of a human being, it will always be in line with culture. Culture which is considered as an absolute thing in society does have an important role for every individual in their daily behavior. Everyone's judgments and perspectives are influenced by the thoughts of others that develop in society at large, also called culture. The cultural perspective or the local community's perspective on something will have a big impact for some people, such as the cultural perspective in assessing a standard of beauty in society which is still considered as something absolute and there is no tolerance for women. Virginia Wolf as a writer has his own thoughts in assessing the standards of beauty that are developing in the world, and his thoughts influence the writing style and themes that are raised in the writings of the authors under him. Like Naomi Wolf and Meira Anastasya in her work.

The technique of analysis data used in this section is to compare the two quotations in the form of a table, so that it will be easier for the reader to understand the analysis.

[Data 1]

| The Beauty Myth | Imperfect |
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| During the past decade, women breached the power structure; meanwhile, eating disorders rose exponentially and cosmetic surgery became the fastest-growing medical specialty. (p. 10) | Ketika seseorang sudah sering mendengar komentar negative terhadap tubuhnya sejak kecil, apalagi kalau terjadi di lingkungan terdekatnya, kemungkinan besar dia terus mengingat penilaian itu hingga |

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| | dewasa. (p. 13) |
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From the data above, the standard of beauty in the Beauty Myth novel is proven to have an effect of distrust in women which results in changes in women physically by using the cosmetic surgery method. Whereas in the imperfect novel the perspective on beauty standards emerges from the smallest environment first in a continuous period of time and causes a culture of body shaming by using negative words either directly or indirectly.

Physical humiliation or body shaming that is said directly or indirectly, such as on social media, still has a negative effect on someone who accepts the body shaming. These negative effects can attack a woman's mentality and further damage her self-confidence. So that women are increasingly trapped in a sense of dissatisfaction with their respective bodies.

[Data 2]

| The Beauty Myth | Imperfect |
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| Reproductive rights gave Western women control over our own bodies; the weight of fashion models plummeted to 23 percent below that of ordinary women, eating disorders rose exponentially, and a mass neurosis was promoted that used | Makin gendut, makin kurus, makin hitam, makin <i>chubby</i> , atau jerawat yang makin banyak adalah hal-hal fisik yang memang langsung terlihat hingga gampang sekali dijasikan bahan obrolan. (p. 16-17) |

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| food and weight to strip women of that sense of control. (p. 11) | |
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From the two novels, there is a relationship regarding the existence of physical assumptions, in this case the standard female body shape that has been formed since the past is shown by a quote in the novel the beauty myth that a woman always controls her own body starting from her height, weight where the main reference is a fashion model. Of course, this creates a culture in society that beauty is growing tall with a small waistline, so the negative effect can be seen in the quote from the imperfect novel. In the imperfect novel, society's perspective on beauty standards has been formed, so that if there are women whose body shape and height do not match the beauty standards, they will get comments that are used as material for a topic of conversation.

|Data 3|

| The Beauty Myth | Imperfect |
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| a story: The quality called "beauty" objectively and universally exists. Women must want to embody it and men must want to possess women who embody it. This embodiment is an imperative for women and not for men, which situation is necessary and natural because it is biological, sexual, and evolutionary. (p. 12) | Aku tidak pernah setuju dengan orang yang ingin berubah karena dan untuk orang lain, bukan benar-benar untuk dirinya sendiri. Namun, menurutku dalam pernikahan, teori itu harus dilanggar sedikit, karena pernikahan melibatkan dua orang, dan kalau salah satu merasa tidak nyaman, seharusnya bisa di bicarakan. (p. 29) |

In these two novels, it can be seen that the standard of beauty is often caused by the evaluation of men towards women that occurs continuously so that this has become a culture that continues to this day. Womens are often used as objects to satisfy the senses of sight, and to become beautiful objects to behold, women must make their bodies, social orientations, sexual orientations in accordance with what is in the minds of men.

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| The Beauty Myth | Imperfect |
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| <p>Since the women's movement had successfully taken apart most other necessary fictions of femininity, all the work of social control once spread out over the whole network of these fictions had to be reassigned to the only strand left intact, which action consequently strengthened it a hundredfold. This reimposed onto liberated women's faces and bodies all the limitations, taboos, and punishments of the repressive laws, religious injunctions and reproductive enslavement that no longer carried sufficient force. (p.16)</p> | <p>Ada pemberian Tuhan seperti bentuk mata, hidung, mulut, warna kulit, dan ciri-ciri fisik lainnya yang kalau mau diubah harus melalui proses operasi kosmetik (<i>cosmetic surgery</i>). Proses yang dilakukan bukan karena masalah kesehatan, tapi untuk masalah estetika semata. (p. 45)</p> |

Based on the two data above, the problem of beauty and physical perfection has become the main focus for most women. It can be seen in both

works that have a long writing time gap, but both still discuss the physical shape and face which is the absolute right of every woman, where these women can change it with the actual operation process, this is influenced by the stereotypes of society who have beauty standards. themselves. As a result women will never feel satisfied with themselves because of these stereotypes.

[Data 5]

| The Beauty Myth | Imperfect |
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| Where modern women are growing, moving, and expressing their individuality, as the myth has it, “beauty” is by definition inert, timeless, and generic. (p. 17) | Ternyata perubahan fisik bukan segalanya, karena perubahan pikiran (<i>mindset</i>) jauh lebih penting. (p. 58) |

"Beauty" is not just height, body shape, skin color, etc. Beauty has a very broad meaning, the beauty of a woman can also be seen from how good the woman thinks. If in The Beauty Myth novel, women's beauty in the view of a culture is defined in totally detail, then in the Imperfect novel a woman when she wants to have physical beauty must have a good mindset so that the two can run in sync.

Between the two literary works, it is very clear that the mindset of women is guided through a literary work to continue to develop and view the adjective "beautiful" as something broad. Both of the writers in this case have the same goal that as a woman we should not focus on physical form only, but women's thoughts must be more advanced. Because today, culture views women very well because their thoughts are increasingly beyond their actual abilities.

[Data 6]

| The Beauty Myth | Imperfect |
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| The social order feel the need to defend itself by evading the fact of real women, our faces and voices and bodies, and reducing the meaning of women to these formulaic and endlessly reproduced “beautiful” images? Though unconscious personal anxieties can be a powerful force in the creation of a vital lie, economic necessity practically guarantees it. (p. 18) | Wanita harus fokus terhadap kesempurnaan dirinya sendiri. Bukan sempurna secara fisik, tapi secara pikiran dan hati untuk lebih mencintai diri sendiri. (p. 129) |

The culture of our society should understand that the perfection of women is the way to love yourself. No longer fixated on beauty standards that seem "absolute" following the will of society itself.

[Data 7]

| The Beauty Myth | Imperfect |
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| Since men have used women’s “beauty” as a form of currency in circulation among men, ideas about “beauty” have evolved since the Industrial Revolution side by side with ideas about money, so that the two are virtual parallels in our consumer economy (p. 20) | Dulu aku adalah salah satu orang yang termakan iklan-iklan itu. Bukan dengan membeli krim pemutih, tapi dengan suntik vitamin C ke sebuah klinik kecantikan agar punya kulit yang lebih “cerah”. (p. 46) |

The feminism movement with one of the things it voices about women is body shape. But in many ways there are always opportunities that are used by most people to take advantage, the same is the case with feminism. Voices about women have been voiced in every corner of the country and it is evident in both novels that women are increasingly seen as beautiful creatures. But again this is taken advantage of by the capitalist system which makes a standard of female beauty, and then makes beauty products so that every woman buys it. So it is true that the sign of someone "beauty" at this time because they have wealth or money, and gave rise to a thought that the feminism movement was a movement that initially fought for the emancipation of women and ended up making women themselves suffer (Fakih, 1996: 77).

Capitalism as a system created by the revolution industry is aware that women as objects in the eyes of others must have attractiveness so that there are many stereotypes that if women are not like the existing beauty standards, they will not be seen by those around them.

[Data 8]

| The Beauty Myth | Imperfect |
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| <p>.. which leaves out women as individuals, extends from high culture to popular mythology: "Men look at women. Women watch themselves being looked at. This determines not only the relations of</p> | <p>"Berubahlah untuk dirimu sendiri, bukan untuk orang lain". Ketika kamu membuat perubahan untuk dirimu sendiri, itu akan berdampak positif dan kamu tidak akan melakukannya dengan terpaksa.</p> |

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| men to women, but the relation of women to themselves.” (p. 58) | |
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A man often sees women as objects. Criticizing and expressing opinions is considered a common and ordinary thing. Women often see themselves after getting various assumptions from others and various thoughts arise to change themselves and body shape to satisfy other people's views of themselves. Even though these two quotes provide an education for women that women must look at themselves and be confident in themselves, improve themselves for themselves not for social purposes so that there is no more bad stigma about women and their body shape in society.

[Data 9]

| The Beauty Myth | Imperfect |
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| Culture stereotypes women to fit the myth by flattening the feminine into beauty-without-intelligence or intelligence-without-beauty; women are allowed a mind or a body but not both. (p. 59) | Perbaikan fisik yang aku alami tidak serta-merta membawa perbaikan pada pikiranku. Meng-upgrade mindset jauh lebih penting daripada meng-upgrade fisik. Sesempurna apapun fisik kita, kalau diam-diam mindset kita tetap meragukan dan menjatuhkan diri sendiri, kita akan tetap tersiksa. (p. 59) |

The culture that develops in society regarding women must always be faced with proven choices. In the novel, the beauty myth, the author argues that the societal stigma that developed at that time gave women the choice of intelligence or

beauty, but not both. The effect felt by women can be seen in imperfect novels where the author who is a woman is also indoctrinated in this thought. This is proven by Meira as the author saying that mindset is more important than physical which means she chooses intelligence over beauty. From both of them, it can be concluded that the growing stigma of society is indeed very influential on the psychology and thinking of women to this day.

|Data 10|

| The Beauty Myth | Imperfect |
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| When women in culture show character, they are not desirable, as opposed to the desirable, artless ingénue. (p. 59) | Bagaiman mau terlihat menarik secara intelektual, kalau mereka (perempuan) tidak boleh bersuara dan tidak boleh melakukan apa-apa karena gerak perempuan terbatas. (p. 67) |

Since ancient Greece, women have always been as second positioned and this is commonplace. Women's voices and opinions are considered as a past wind that cannot get their right to voice. The feminism movement in its emergence was strongly opposed, especially by men, considered a movement that opposed and challenged men.

In fact, the feminism movement itself is used as a forum for women to express their opinions personally about what things they feel as a woman so far. Especially when women show their skills in critical thinking in the world of science, of course instead of getting a woman's support they get insulted. This insult

is one of the tangible forms that women from the past until now are still an object that is difficult to show their abilities both intellectually and personally.

[Data 11]

| The Beauty Myth | Imperfect |
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| <p>Women's writing, on the other hand, turns the myth on its head. Female culture's greatest writers share the search for radiance, a beauty that has meaning. The battle between the overvalued beauty and the undervalued. (p. 60)</p> | <p>Banyak perempuan-perempuan yang sekarang bisa menempati posisi-posisi yang tadinya hanya "milik" laki-laki. perempuan semakin bisa bersuara dan berbuat banyak untuk perkembangan dunia. (p. 68)</p> |

Women always try to break the bad assumptions about themselves with various efforts. Efforts made by women in the form of voicing their opinions through writing, platforms, social media etc. In the novel the beauty myth quote that at that time women could only express their opinions through writing and become writers. This has not yet received a positive response from the public. Unlike Meira's opinion on the imperfect novel, Meira argues that currently women have undergone many changes, especially getting the right to voice and getting a position as a woman.

Even now women have occupied many positions that are usually occupied by men. In Indonesia in particular, the position or position as a state leader or president is usually occupied by men, but a woman named Megawati Soekarno Putri as a women broke this stigma, she became the 5th president for Indonesia and

proved that not only men are capable but women are also capable of being in the highest positions of a government.

[Data 12]

| The Beauty Myth | Imperfect |
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| But as future woman, the little girl learns that the most beautiful woman in the world was man-made. (p. 61) | Sebagai ibu, kita bisa mengajarkan kepada anak laki-laki dan perempuan, bahwa perempuan bukan objek dan perempuan juga bisa melakukan hal-hal yang dilakukan laki-laki. (p. 68) |

Education about feminism should not only be taught to adult women but to young children, both boys and girls. The child's thinking in the quote above shows that the idea of the most beautiful woman being man-made is a thought that is not in harmony with feminism. Because the word "man-made" means that a woman is shaped by other people's criticism and has a bad impact on women, women will change their physical form, way of thinking, attitude, etc. society and against itself. Meanwhile, children should receive early education about how to view women and men well, not to think that they are bad at least regardless of their physical form. So that the mindset of children will slowly leave the bad stereotypes that develop in today's society.

[Data 13]

| The Beauty Myth | Imperfect |
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| If the public woman is stigmatized as | Perempuan seharusnya saling |

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| <p>too “pretty,” she’s a threat, a rival—or simply not serious; if derided as too “ugly,” one risks tarring oneself with the same brush by identifying oneself with her agenda. The political implications of the fact that no woman or group of women, whether housewives, prostitutes, astronauts, politicians or feminists, can survive unscathed the no-win scrutiny of the beauty myth are not yet reorganized in their full dimensions so the divideand-conquer dreamwork was effective. (p. 69)</p> | <p>support dan saling saying. Karena intinya yang dirugikan dari semua “persaingan” dan “nyinyir-nyinyiran” antarperempuan adalah perempuan sendiri. Jadi harus saling dukung satu sama lain. (p. 68-69)</p> |
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In the patriarchal system it is often not only men who bring down a woman's mentality through verbal and physical but women also often do to other women. This is because of the jealousy between each other. The jealousy that is felt in women who insult other women is usually more physical. This is due to the existence of beauty standards that are developing in society so that if there is one woman who does not enter the beauty standard and sees another woman approaching the beauty standard, she will feel jealous and give criticism that is dropping.

This does not only happen in real life, social media is a place for women to bring other women together, Instagram for example is an application that accommodates various kinds of negative comments from women towards other

women. The support between the two is lost because the mindset used is already indoctrinated with the developed patriarchal system.

|Data 14|

| The Beauty Myth | Imperfect |
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| <p>Women are trained to be competitors against all others for “beauty”; on the other, when one woman—a bride, a shopper in a boutique—needs to be adorned for a big occasion, other women swoop and bustle around her in generous concentration. (p. 76)</p> | <p>Perempuan harus berebut perhatian dari para lelaki, semuanya jadi terkesan menjadi sebuah persaingan mengenai siapa yang akan “terpilih”. Karena kita hidup di dunia yang sangat patriarki. (p. 68)</p> |

As has been said many times, the notion of women as objects is clear. It is proven by the two quotes above that women must compete to present the best version of themselves in front of men and society. This kind of culture has existed for a long time, where women are the object of the beauty of the eye, but women also seem to have to attract the attention of men which is contrary to the nature of a woman.

A woman when holding an event will certainly be the main spot to be seen, therefore women must always stand out by using makeup, head makeup, bright skin color, of course, this is influenced by beauty standards that require women to always look good in front of others.

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| The Beauty Myth | Imperfect |
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| women's magazine that positively featured round models, short models, old models—or no models at all, but real individual women. Let's say that it had a policy of avoiding cruelty to women, as some now have a policy of endorsing products made free of cruelty to animals. And that it left out crash diets, mantras to achieve self-hatred, and promotional articles for the profession that cuts open healthy women's bodies. (p. 83) | Menonton TV melihat artis-artisyang kehidupannya glamor dan seru. Ada yang selalu terlihat kece di tiap <i>postingan</i> -nya. Bajunya keren terus, tidak pernah kelihatan berkeringat, rambut lepek, bahkan <i>makeup on point</i> walaupun bangun tidur. (p.) |
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Basically the standard of beauty if applied in real life well of course the results will be good too. Showing a beauty product advertisement with model criteria in the quote from the beauty myth novel will certainly not attract the attention of the audience because that is not what they have in their heads for a beauty product advertisement. For ordinary people who continue to be indoctrinated with beauty standards, the image of the model in beauty products is in the quote from the imperfect novel. Because the things that are imprinted on the mindset of a beautiful society are white, thin, smooth, thick hair never be separated from makeup and so on. So there are still a lot of people who do not understand the meaning of the word "beautiful" itself in general.

[Data 16]

| The Beauty Myth | Imperfect |
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| The advertisers who make women's | Aku merasa harus menjadi |

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| <p>mass culture possible depend on making women feel bad enough about their faces and bodies to spend more money on worthless or pain-inducing products than they would if they felt innately beautiful. (p. 84)</p> | <p>sempurna, <i>at least</i> sama dengan perempuan-perempuan yang eksis di dunia <i>entertainment</i> itu. Aku merasa harus bisa seperti mereka. Aku mereasa mereka adalah ancaman sehingga aku merasa harus operasi tubuhku. (p. 64)</p> |
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The more incessant the capitalist system that moves producers to make advertisements on TV so that women are indoctrinated that beauty must be like a model in advertisements. The more often a woman sees the ad, the more she feels insecure and anxious. Feelings of insecurity brought these women on an instant way of doing surgery.

As it is known that surgery has a very large cost and of course the procedure is often painful. In addition to surgery, a beauty clinic, for example, prepares a meso-cheek treatment by injecting fluid into the cheeks to make the face look thinner. This process certainly hurts a woman's body, especially on the face. However, many women are willing to do this to look beautiful. In fact, if examined in more detail, the processes carried out have a very high health risk. Continuous doses of drugs will certainly cause negative side effects on the body itself. Women today are like dolls who are the main target of the capitalist system which is used as the main consumer to buy every beauty product that is present through advertisements on TV or on other social media.

| The Beauty Myth | Imperfect |
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| Women see the Face and the Body all around them now not because culture magically manifests a transparent male fantasy, but because advertisers need to sell products in a free-for-all of imagery bombardment intent on lowering women's self-esteem; and, for reasons that are political and not sexual, both men and women now pay attention to images of the Face and the Body. (p. 84) | Dia (laki-laki) ingin aku meng- <i>upgrade</i> diriku, aku harus berubah menjadi lebih menarik untuknya. Aku tidak mau kehilangan dia. Karena deep down aku merasa kayaknya dia <i>too good to be true</i> deh. Kalau dia mau, pasti dia bisa mendapatkan yang "lebih" daripada aku. (p. 36) |

Most women today beautify themselves and improve themselves only to be seen by the opposite sex, namely men. This is because men are considered to have fantasies in every woman. So most women improve themselves not for themselves. Thinking about the number of men currently being less than women is one of the reinforcements for the opinion of women who must look attractive because women are chosen. In fact, if women improve themselves not only physically but intellectually, of course this becomes an interesting thing for men.

[Data 18]

| The Beauty Myth | Imperfect |
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| "The diet industry is an entrepreneur's delight," writes Brumberg, "because the market is self-generating and intrinsically expansive. Predicated on failure...the interest in diet strategies, techniques and products seems unlimited." The same holds for the | Analogi ini sama seperti proses menurunkan berat badan yang cepat atau instan, misalnya dengan minum obat atau diet ekstrim. Pasti prosesnya cepat dan hasilnya bisa langsung dinikmati, tapi jadi ada beberapa hal yang harus kita |

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| antiage industry, which a truly effective product (or universal female self-esteem) would destroy. (p. 102) | korbankan, seperti kesehatan. (p. 103) |
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The capitalist system is deliberately designed to destroy women's mentality in terms of their self-confidence, because women are the main target as consumers who will use any product that makes them look more beautiful. As in the two quotes, women who are not confident with their bodies will feel insecure and make changes themselves by dieting. However, this failure led women to look for an instant way, namely by buying slimming drugs. The pressure of each individual in society greatly affects women. This is often considered as something that is commonplace and becomes a common thing to do. The culture of judging someone is very common for us to hear in everyone who looks at other people's bodies and has a striking difference. Though this is very bad for a person's mental health.

[Data 19]

| The Beauty Myth | Imperfect |
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| The beauty myth stimulates women's fears of looking older in order to drive us in the opposite direction: indoors once more, locus of the separate sphere and the Feminine Mystique; the proper place for women in every culture that most oppresses. (p. 106) | Kalau boleh memilih, aku ingin punya kulit yang lebih terang daripada sekarang. Karena suka tidak suka perempuan dengan warna kulit putih/terang/mulus selalu di lihat lebih menarik. (p. 46) |

In the quote from the beauty myth novel, women worry that they will get older and have wrinkled skin, while in the quote from the imperfect novel, women want to have white skin because they are considered more attractive. From these two quotes, it can be seen that the cultural differences that develop in each novel regarding women's beauty standards are almost the same.

Women always feel that their bodies are not good, their skin color is considered not in accordance with the standards of a woman's beauty, so women always feel anxious and threatened that they will not get what they want if they themselves do not fit into society's criteria regarding beauty itself.

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| The Beauty Myth | Imperfect |
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| <p>Women are feeding their skins as a way to feed themselves the love of which many are deprived. (p. 118)</p> | <p>Aku mencoba suntik vitamin C sebanyak tiga kali atau empat kali, tapi kok ngga kelihatan hasilnya ya? Aku memutuskan untuk konsultasi ke dokter dan mendapatkan jawaban bahwa ngga pernah ada takaran pasti berapa kali suntik supaya kulit seseorang menjadi semakin terang. (p. 47)</p> |

In the current era, there are many beauty products that offer various kinds of claims such as skincare, bodycare, haircare, etc. with various brands and tempting claims. Women will make various efforts to make their bodies look beautiful, especially skin. Women will buy a special skincare to treat facial skin and

not infrequently the price of skincare itself is quite expensive but still sells in the market. Of course this is because women are very concerned about the health of their skin, this seems to get a lot of support because it is important to take care of skin health, as long as it does not cause negative criticism from the community.

[Data 21]

| The Beauty Myth | Imperfect |
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| <p>Magically, women's sexual needs are a source of conflict no longer: "Your skin's sensitive moments need be a problem no more.... You need sensitive care all over...it's the body's most complex organ." Others. (p. 119)</p> | <p>Untuk laki-laki hubungan merupakan sebuah kebutuhan, berbeda dengan wanita yang lebih banyak memakai perasaan. Laki-laki memang memiliki tuntutan biologis yang lebih besar. (p. 65)</p> |

From the two quotes above, it can be concluded that a woman must continue to look beautiful, beautiful, and perfect in the eyes of men. There is no reason for a woman to look bad. The slightest changes that occur in a woman's body, other people in the community in particular will immediately notice these changes. There are those who immediately criticize, there are also those who just mumble in their hearts. In this 21st century, the role of men is increasingly dominant to freely express opinions about one's body, because the perception of women as objects gets a lot of approval from influential parties. Whereas so far the feminism movement has tried its best to voice that women are not objects to be enjoyed only, but humans who must be humanized.

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| The Beauty Myth | Imperfect |
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| Many women's alarm about age or weight—the two most developed cults in the religion—has as much to do with dismay that their minds seem so trapped in unreason as it has with “the problem” itself. (p. 121) | Betapa sebuah benda mati bisa membuat kita sangat takut dan gelisah. Mungkin timbangan adalah salah satu alat yang paling banyak <i>love and hate relationship</i> -nya sama dengan manusia. (p. 97) |

Increasing a number on a weight measuring device is the biggest enemy of women. How not, if the tool is increased by just one number, a woman will feel stressed all day. This is because fellow women will usually ask about how much you weigh, this is certainly considered a disgrace when you have to mention the increasing weight.

Stigma like this that should slowly begin to be eliminated, the habit of questioning weight and other things about the body must be stopped. It's not about privacy but respecting the woman's own feelings. Weight is not the only measure of a person's quality of behavior and socializing.

|Data 23|

| The Beauty Myth | Imperfect |
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| Women with weight obsessions ignore compliments because they feel that they alone really know just how repulsive is the body hidden from view. (p. 123) | Aku selalu fokus pada keburukan fisikku. Selalu! Padahal aku tidak boleh lupa kalau suamiku baik, perhatian, dan sangat menyayangi aku dan anak-anak. Dia lebih senang |

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| | menghabiskan waktu bersama kami daripada untuk dirinya sendiri. (p. 126) |
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The culture in our society does form a bad mindset about other people's body shapes. This has a huge negative impact on those who receive it. Insecure, shame, fear and even self-loathing are examples of bad things that will happen to the sufferer. The community itself should have respect and mutual respect when socializing, so that the bad possibilities will be less likely to occur. The quote above shows that a bad critique can be fatal to the mental health of the recipient, they hate themselves for a long time just because of a body shape that is considered not to fit into society's beauty standards. In fact, the standard of beauty itself does not exist, it is only the opinion and perspective of each person personally, which continues to be voiced until it becomes a culture and thought that is patented indirectly.

[Data 24]

| The Beauty Myth | Imperfect |
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| Women think about food all the time because the cult skillfully insists that they do so. If a woman is fat to the detriment of her health, it is far more likely to be as a result of the cult than in spite of. (p. 124) | Kepuasan dan rasa bangga yang didapat karena bisa mengurus semuanya sendirian ternyata tidak sepadan. Hal ini di perparah dengan kebiasaan menganggap makanan sebagai upah yang sudah sepantasnya aku dapatkan setelah hari yang melelahkan. Setiap hari aku mencari <i>comfort food</i> untuk |

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| | mengusir rasa capek. (p. 30) |
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The culture of giving food is often a reward that is given both from others and yourself when you succeed in getting something, doing something with hard work. Food is something that deserves to be given, because food is difficult to separate with various moments. Likewise with women, when women go on a diet, for example, there are days when they can cheat. Women often forget that cheating also can not be excessive which can eventually destroy the original goal.

|Data 25|

| The Beauty Myth | Imperfect |
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| People extend as a matter of course to the bodies of men does not apply to those of women: Women have little physical privacy. Each change or weight fluctuation is publicly observed, judged, and discussed. (p. 127) | Sering kali saat bertemu orang, hal pertama yang kita bahas adalah fisik. Sebenarnya wajar, karena itu adalah hal yang paling terlihat. Namun aku belajar lebih kreatif mencari topic-topik lain di luar fisik. (p. 16-17) |

For men who are thin and fat are not a big problem. Physical changes from thin to fat or fat to thin are not a problem for men personally and others. But it's a different thing if the one experiencing these things is a woman. If a woman experiences changes to her physique, the slightest change will be noticed and considered a problem, so that it will be discussed by others who see it. When examined more deeply, this is certainly not important to do, an increasingly

educated community about body shaming should already know that criticizing or judging other people's bodies in public and talking about it is not a pleasant act. Not a few women who have bad experiences with this. The more people say stop body shaming, the more people who challenge and argue that the term is considered too much in society.

|Data 26|

| The Beauty Myth | Imperfect |
|--|--|
| At a certain point inside the cult of “beauty,” dieting becomes anorexia or compulsive eating or bulimia. Reward and punishment are the fulcrum of cult life. (p. 127) | Di foto itu aku memang terlihat kurus dengan paha dan engan kecil, juga pipi yang tirus. Tapi kalau aku ingat-ingat lagi, waktu itu aku tidak bahagia. Aku selalu merasa capek setiap hari. (p. 121) |

A thin body is not a guarantee for someone to be happy, as evidenced by the two quotes above, someone who goes on a diet to satisfy other people's views is not always fun. Instead, it causes other problems besides mental health. People who always feel they have a big body will continue to hurt themselves by not eating and becoming anorexic.

|Data 27|

| The Beauty Myth | Imperfect |
|---------------------------------------|--------------------------------|
| Cosmetic surgery processes the bodies | Dian mau mendukungku melakukan |

| | |
|---|--|
| <p>of woman-made women, who make up the vast majority of its patient pool, into man-made women. It took over the regions of the female mind left unpoliced when female sexuality stopped hurting, and exploited our willingness to heed an authoritarian voice that announces—as we uneasily try out the alien state of the pain-free women—Not so fast. (p. 220)</p> | <p>hal ini karena sangat menyayangiku. Dia benar-benar hanya ingin memberikan solusi dan dia ingin aku bahagia. Kalau itu artinya harus menjalani operasi. So be it! (p. 65)</p> |
|---|--|

Cosmetic surgery has always promised instant beauty. Dream body shape can be obtained by doing cosmetic surgery. Cosmetic surgery itself appears as a "solution" for women who are less confident with their bodies.

The "solution" here is not the real solution if studied properly, what is considered a solution is quite the opposite. When a woman has been exposed to the influence of beauty standards and gets body shaming on her body, of course her thoughts will be confused and stressed, which in the end their solution is only cosmetic surgery. In fact, if a woman performs cosmetic surgery on her body, the body will feel pain because surgery will feel addictive so women will do it continuously until they are satisfied.

|Data 28|

| The Beauty Myth | Imperfect |
|---|---|
| The Victorian woman became her ovaries, as today's woman has become | Tuhan memberikan kehidupan dan tubuh untuk kita pakai sebagai |

| | |
|---|--|
| her “beauty.” Her reproductive value, as the “aesthetic” value of her face and body today, “came to be seen as a sacred trust, one that she must constantly guard in the interest of her race. (p. 222) | bentuk cinta kasih-Nya pada kita. Dan menjaga tubuh kita dengan sebaik-baiknya berarti menghargai pemberian tuhan. (p. 49) |
|---|--|

The two quotes above have differences in their purpose of maintaining the body. In the beauty myth novel, a woman is required to take care of her body and face to look attractive and be seen as a woman. While in the imperfect novel, the author is of the opinion that taking care of the body is a form of gratitude to God for what has been given. So that the body that you currently have is getting healthier. This difference can be seen because of the influence of culture and times that occur between the two novels and also the mindset of women who are increasingly advanced and not only think of men as the main goals.

[Data 29]

| The Beauty Myth | Imperfect |
|---|--|
| If anything on a woman’s body can be changed, something revolutionary—or demonic—has come about in the alternate world of the beauty myth. (p. 252) | Suatu hari kami mendatangi klinik kecantikan yang bonafide di Jakarta, atas rekomendasi teman. Katanyasih hasilnya bagus dan dokternya perempuan, jadi aku berharap akan <i>less awkward</i> . (p. 70) |

The real evidence that women have been indoctrinated by the capitalist system that provides beautiful standards for a woman is absolutely felt directly by the authors in both novels. Naomi argues that if something in a woman's body can be changed, it will be changed, and this sentence is evident in Meira's own author. His experience which almost changed one of the parts of his body that was considered very important and was starting to not be good.

Many things are questioned by women, why their bodies are formed like this, why they can't choose their own body shape. These thoughts arise because of the lack of self-confidence that arises as a result of body shaming that is received by women by other women as well. So mentally disturbed, less confident, and feel insecure.

|Data 30|

| The Beauty Myth | Imperfect |
|--|--|
| <p>A woman began to lose the luxury of taking for granted that she had a face and a body that were hers alone in which she could live out her life. (p. 253)</p> | <p>Ternyata mengakui dan menerima ketidaksempurnaan malah bisa menjadi obat yang ampuh, daripada menyembunyikan. Ternyata aku lebih bisa berkembang setelah menerima ketidaksempurnaanku karena aku tahu bahwa aku tidak sempurna, dan itu tidak apa-apa hidup tetap berjalan seperti biasanya. (p. 128)</p> |

In the end, women will form their mindset and mindset about how they can accept themselves. To be in this phase women have gone through all sorts of bad stigmas about themselves, their bodies, their thoughts etc. A woman, both in

Naomi and Meira's time will return to work as a woman who has a soft and receptive heart. Culture shapes their personality from the bad experiences they receive, body shaming, stereotypes about women who are always seen as bad because of patriarchy etc.

[Data 31]

| The Beauty Myth | Imperfect |
|--|---|
| <p>Since the beauty myth works in a mappable balance system, as soon as enough women are altered and critical mass is reached so that too many women look like the “ideal,” the “ideal” will always shift. Ever-different cutting and stitching will be required of women if we are to keep our sexuality and our livelihood. (p. 253)</p> | <p>Ketika aku tidak punya tuntutan menjadi seorang MC, tidak punya tuntutan untuk tampil cantik, dan keluar dari zona nyaman di Jakarta dan memulai hidup baru di Bali yang lebih santai. (p. 48)</p> |

When a woman has a job, whatever it is, there must be more demands that are required for women compared to men. For example, in a job criteria that a company is looking for for women, there are always criteria for good looking. From here it is very visible, women are always required to be beautiful, attractive, good at all times without exception. Company systems that accept women as workers always prioritize appearance as a benchmark for whether or not a person is able to work. So it is not surprising that many women spend a lot of money so that their jobs are not threatened with being fired.

|Data 32|

| The Beauty Myth | Imperfect |
|--|--|
| Today, women have access to the technological capacity to do anything to our bodies in the struggle for “beauty,” but we have yet to evolve a mentality beyond the old rules, to let them imagine that this combat among women is not inevitable. (p. 253) | <i>And I finally did it.</i> Pada bulan Februari tahun 2016, aku mulai berlatih sendiri dirumah, bermodalkan matras, aplikasi <i>workout</i> , dan niat. (p. 53) |

Advances in information technology today are unavoidable. Technology has an impact on almost all scientific fields including diet science. Diet itself is not about prohibiting eating this and that but about a healthy lifestyle that can be done long term. This technology helps women to care more about their physical appearance.

In the quote from the beauty myth novel, technology is meant is technology used for cosmetic surgery or plastic surgery in order to get good facial skin. While in the imperfect novel quote, the technology used is in the form of an application that guides a person to exercise independently which can be done at home. Of course this is very helpful for women who always feel insecure and uncomfortable socializing with other people in the gym, for example.

|Data 33|

| The Beauty Myth | Imperfect |
|---|--|
| Since women should be addicted to “beauty,” this life-threatening | Setiap selesai makan sesuatu yang bisa”menggendutkan badan”, aku |

| | |
|--|--|
| addiction is not real. Since women should suffer to be beautiful—since our suffering is beautiful—the pain we feel is “discomfort.” Because women’s money is not real money but pin money, and because women are fools for “beauty” and a fool and her money are soon parted, fraudulent practices are not fraud and women’s play money is fair game. (p. 254) | langsung merasa bersalah dan dibayar dengan keringan keesokan harinya! Langsung kepikiran untuk menyiksa diri dengan olahraga. (p. 57) |
|--|--|

As written in the first quote, a beautiful woman is a woman who suffers. To get the beauty itself, women must be willing to sacrifice to feel pain. Related to the second quote that the author always feels guilty every time he eats, because he thinks that food can immediately make him fat when in fact it doesn't. Sport here has a negative meaning because it is used in a negative purpose as well.

The imperfect's author makes sports as a form of torture against himself with a cover to be healthy when in fact it is not. The imperfect 's author is afraid that if she is no longer beautiful because she eats a lot and is afraid of being fat, she ends up torturing herself, making herself suffer with excessive exercise which she thinks will keep her slim.

|Data 34|

| The Beauty Myth | Imperfect |
|---|---|
| “Beauty’s” pain is trivial since it is assumed that women freely choose it. | Jangan pernah menganggap remeh candaan soal fisik. Karena untuk |

| | |
|--|---|
| That conviction is what keeps people from seeing that what the Surgical Age is doing to women is human rights abuse. (p.257) | sebagian besar orang itu sangat berpengaruh. Besar pengaruhnya beda-beda ada yang mengganggu mood, depresi, bahkan menyakiti diri sendiri karena merasa terlalu jelek untuk dicintai. (p. 12) |
|--|---|

Most people think that physical can be used as a light topic to open a conversation, but in reality it is not. Physical actually becomes one thing that is very sensitive today. Jokes about physics for some people are considered very commonplace and commonplace, should not be made as something that limits someone's conversation.

At the time the beauty myth novel was released, the pain and suffering of a woman was considered normal because it was a woman's choice. Meanwhile, at the time of the imperfect novel, it was read that the suffering of women on the demands of beauty and standards was no longer an option but a very painful thing. How not, a lot of body shaming is done both verbally and in writing milling about on social media and the real world that brings pain to the recipient.

|Data 35

| The Beauty Myth | Imperfect |
|---|---|
| Men usually think of coercion as a threatened loss of autonomy. For women, coercion often takes a different form: the threat of losing the chance to form bonds with others, be loved, and stay wanted. Men think | Aku mencoba mencerna kata-katanya, “Hun, kayaknya kamu mulai gendut deh.” Namun, semakin lama aku malah semakin sakit , sedih, merasa tidak dicintai, terbuang, dan sendirian. Dan yang |

| | |
|---|---|
| coercion happens mainly through physical violence, but women see physical suffering as bearable compared with the pain of losing love. (p. 259) | paling bikin sedih, aku bingung mau curhat kesiapa karena selama ini aku selalu curhat tentang apapun dengannya. (p 28) |
|---|---|

A person's assessment to others, women in particular is always low. As evidenced by the two quotes above, a man is worried about the shape of the woman's body he sees. Not necessarily care about his health and mental, but of course worried that the woman will not be attractive to this man over time. Women as sensitive and gentle creatures again consider a pain for these judgments to be love. Meanwhile, true love doesn't always concern physical form, especially if you've known each other for a long time. Men's perspectives may be different from women's, and as living beings who are biologically attracted to what they see many times over, women are forced to understand this.

[Data 36]

| The Beauty Myth | Imperfect |
|--|---|
| In the strange new absence of female pain, the myth put beauty in its place. For as far back as women could remember, something had hurt about being female. As of a generation ago, that became less and less true. But neither women nor the masculine social order could adapt so abruptly to a present in which femaleness was not | Untuk kamu yang berpikir, “kenapa sih hal kecil seperti ini daja dipermasalahkan? Biarin saja dong, orang mau komentar apa, itu kan hak mereka.” (p. 118) |

| | |
|---|--|
| characterized and defined by pain. Today, what hurts is beauty. (p. 219) | |
|---|--|

In both quotes it is clear that the pain of 'beauty' itself is very visible. In the beauty myth novel, it is said that pain is beautiful, as we know there are many ways to be beautiful, such as treatments at beauty clinics such as injections of drugs to reduce cheek fat, to make skin color white by infusion whitening etc. These methods certainly hurt the body but many women have ignored the pain itself because the obsession to look beautiful in front of others is much more important. While in the second quote of the imperfect novel, being beautiful, different and unique is not always seen as good in society, there are always negative comments in it. This is because the author's version of beauty is different from the existing beauty standards so that the pain of being beautiful in the two novel quotes has different meanings and what is felt is different.

[Data 37]

| The Beauty Myth | Imperfect |
|--|---|
| Cosmetic surgery processes the bodies of woman-made women, who make up the vast majority of its patient pool, into man-made women. It took over the regions of the female mind left unpoliced when female sexuality stopped hurting, and exploited our willingness to heed an authoritarian voice that announces—as we uneasily try out the alien state of the pain-free | Aku mencoba suntik vitamin C tiga atau empat kali, tapi kok ngga kelihatan hasilnya ya? Aku memutuskan untuk konsultasi ke dokternya, dan mendapatkan jawaban bahwa ngga pernah ada takaran pasti berapa kali suntik supaya kulit seseorang menjadi makin terang. (p. 47) |

| | |
|-----------------------------|--|
| women—Not so fast. (p. 220) | |
|-----------------------------|--|

The culture that is developing in today's society is cosmetic surgery, whether it's a large or small surgical process. In the quote from the imperfect novel, vitamin C injections are currently one of the instant ways used by most women to change their skin color to make it whiter or brighter. In the past, people started using vitamin C injections for those who have a lot of activities and activities that tend to be dense so that they need more vitamin C intake and of course the goal is for health. Unlike the current Vitamin C and collagen content, it has its own charm and solution for them, especially women who often get body shaming because their skin color is dark so it will be brighter. The culture of changing skin color by medical means has been considered a common thing. For Europeans, quotes in the beauty myth novel are also considered normal because many women change their body shape so as not to lose the attention of the opposite sex.

|Data 38|

| The Beauty Myth | Imperfect |
|---|---|
| The Surgical Age took over from the institutionalization of female “mental illness,” which had in turn overtaken the institutionalization of nineteenth-century hysteria, each phase of medical coercion consistently finding new ways to determine that what is female is sick. (p. 221) | Selalu menyuntikan pikiran negative pada diri sendiri tanpa melakukan apapun. (p. 50) |

Beauty standards generate benefits for many parties, especially the owners of beauty product companies and beauty clinics. The clever play of the people behind the beauty standards mindset has indeed made women the main target market. A woman is constantly in doctrine with thoughts that make them worry about themselves to the point of touching her psyche. This anxiety, if it lasts longer, will certainly be embedded in their subconscious that they are always lacking so that as a result women continue to buy beauty products and often force themselves to try various products in order to get the desired results.

[Data 39]

| The Beauty Myth | Imperfect |
|---|---|
| <p>The Victorian woman became her ovaries, as today's woman has become her "beauty." Her reproductive value, as the "aesthetic" value of her face and body today, "came to be seen as a sacred trust, one that she must constantly guard in the interest of her race." (p. 222)</p> | <p>Ini caraku melihat sebuah pernikahan. Semua harus dibuat nyaman untuk kedua belah pihak karena hidup kita bukan hanya milik kita sendiri, tapi juga pasangan kita. (p. 29)</p> |

The two quotes above have something in common that they both view a physical being as an interest that is not intended for themselves but for others as well. From a feminist perspective, of course, this is very contradictory, because basically our bodies are our property. We have the right to change or remain as we were in the initial form, we ourselves do not have the right to interfere with other people. However, the case is different if the imperfect novel quotes, for married

women, it is not uncommon for a partner to comment on the physical because it is considered a mutual comfort. The point of view of public culture in this case cannot be equalized because each individual must have their own thoughts in dealing with beauty standards.

[Data 40]

| The Beauty Myth | Imperfect |
|--|---|
| <p>In the last century, notes Showalter, “women were the primary patients in surgical clinics, water-cure establishments, and rest-cure homes; they flocked to the new specialists in the ‘female illnesses’ of hysteria and neurasthenia, as well as marginal therapies, i.e., ‘mesmeric healing,’” just as women are the primary patients of “beauty therapies” in the current backlash. These attitudes, in both ideologies, allow doctors to act as a vanguard in imposing upon women what society needs from them. (p. 222)</p> | <p>Dia benar-benar ingin memberikan solusi dan dia ingin aku bahagia! Kalau itu akhirnya aku harus menjalani operasi. (p. 65)</p> |

Women in social life are always made the main target to facilitate all forms of business. For people who contain capitalism, they will constantly pressure women to make them do things that can actually hurt themselves. Cosmetic surgery as one of the great options for a woman who always feels anxious about the future and her worries. This concern arises because the evolving beauty standards have

become entrenched and difficult to eliminate, so that the negative impact outweighs the positive impact.



B. The Stigma of Beauty Standards Emerge Among the Society in the Beauty Myth and Imperfect Novel

The stigma or negative assumption that is received by women if they do not meet the applicable beauty standards is no longer a new thing. This stigma will appear if a woman has the slightest gap and does not follow the existing beauty standards. So do not be surprised if this is considered as something that is 'natural'. The analytical method used in this section is to quote a few sentences and analyze with a broader perspective

1. The Beauty Myth novel

1.

“Women are not getting it wrong when they smoke to lose weight. Our society does reward beauty on the outside over health on the inside. Women must not be blamed for choosing short-term beauty “fixes” that harm our long-term health, since our life spans are inverted under the beauty myth, and there is no great social or economic incentive for women to live a long time.” (p. 230)

In the quote above, a lot has happened in the environment around us. The models, for example, use cigarettes as their diet technique. Because the nicotine content in cigarettes can usually suppress appetite, the weight of the models tends to be more stable. However, what do people think about this? Of course, as a country that still adheres to middle eastern culture, we think this is not something that should be exemplified. Not infrequently many models who smoke are considered naughty and unkind women.

2.

“Culture stereotypes women to fit the myth by flattening the feminine into beauty-without-intelligence or intelligence-without-beauty; women are allowed a mind or a body but not both.” (p. 59)

Women are always faced with choices, even though they can actually take them entirely without having to choose. However, is it okay for society at this time to always give women the choice to be beautiful or to be beautiful, not both. If people think feminism, beautiful women have the right to be smart and smart women also have the right to be beautiful. The stigma of society should be able to lead there and think more openly.

3.

“Women’s magazines transmit “information” about beauty products in a heavily self-censored medium. When you read about skin creams and holy oils, you are not reading free speech. Beauty editors are unable to tell the whole truth about their advertisers’ products.” (p. 82)

Beauty standards are set for business. Women are made as tools, made to feel less with themselves, many shortcomings, dark skin color, curly hair. Fat body etc. These doctrines are used by the capitalists who make beauty product brands so that the products they make sell well in the market, and of course the main target is women. Every model used by beauty product brands whether on TV, magazines, newspapers, social media is always white, tall, black and straight hair, glowing eyes. The physical characteristics of the model are what make the standard of beauty. In fact, beauty is a relative thing and all women have.

4.

“The advertisers who make women’s mass culture possible depend on making women feel bad enough about their faces and bodies to spend more money on worthless or pain-inducing products than they would if they felt innately beautiful.” (p. 84)

It's still the same about beauty products that continuously suppress women's mentality indirectly by using beauty products using promising claims. Women should be able to sort out their opinions about the capitalist system which continues to undermine their mentality as women. If this system of capitalism is allowed to continue, it will continue to spread its wings and women will be worse off.

5.

“Women see the Face and the Body all around them now not because culture magically manifests a transparent male fantasy, but because advertisers need to sell products in a free-for-all of imagery bombardment intent on lowering women’s self-esteem; and, for reasons that are political and not sexual, both men and women now pay attention to images of the Face and the Body.” (p.84)

Currently, women are unknowingly being colonized, there are many elements behind a brand who intend to destroy a woman's self-confidence. More and more beauty products offer soap to whiten the skin, over time women with brown skin color will feel insecure and get body shaming because they are considered different from the claims of developing beauty standards. The aim of the producers is nothing but the interests of individuals and groups to earn money without considering the side effects of the claims they make.

6.

“Clinique “helps support needy skin. It’s a good cause.” In a rescue fantasy, single or struggling women read that Estée Lauder’s microsomes are “attracted like high-powered magnets [magnates?] to the surface cells that need help most, repairing, reinforcing and rebuilding.” (p. 117)

Beauty standards survive in the midst of people's lives because they are supported by beauty products and beauty clinics created to treat the skin of every woman. Actually claims about a beauty product whose purpose is to treat skin are legitimate, but the problem is that sometimes a product has excessive and inappropriate claims. It is undeniable that every woman needs a beauty clinic to take care of herself and this is a form of influence from the beauty standard itself, women are increasingly aware of their bodies because they always want to look perfect.

7.

“Many women's alarm about age or weight—the two most developed cults in the religion—has as much to do with dismay that their minds seem so trapped in unreason as it has with “the problem” itself. The fear-of-age aspect of the Rites of Beauty uses established cult methods with a subtle hand. But the fear-of-fat aspect actually changes the way the brainworks. Women caught in it are subjected to classic, long-established forms of thought control.” (p. 121)

Beauty standards lead women even more into the trap. The fear of physical changes such as changes in skin color, wrinkles, fat, not beautiful, etc., increasingly destroys the mindset of women. It is not uncommon for women to feel afraid when they look in the mirror when they are old. For most women growing old is a shameful thing that must be hidden. Beauty standards really managed to hypnotize women to always be perfect without the slightest gap in the eyes of others.

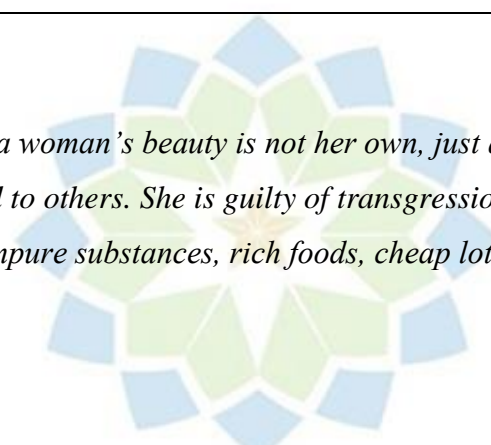
8.

“The aim of beauty thinking, about weight or age, is rigid female thought. Cult members are urged to sever all ties with the past: “I destroyed all my fat photographs”; “It’s a new me!”.” (p. 123)

Naomi Wolf as the author gives a direct meaning that at that time, women were always in doctrine with the thought that fat was ugly, and fat women would never be seen as good. So the purpose of women to live at that time was to be beautiful. The doctrine of beauty standards has been very high felt by Naomi as a author.

Women at that time, did various ways so that age and weight did not affect their appearance. They are even willing to join an organization that opposes fat women, this of course makes their mindset about the meaning of the word beautiful itself. These women feel that being thin is beautiful so they throw away every memory of the times when their bodies still contained a lot of fat. Progress does require a process, this woman's goal may be good to make it look more pleasing to the eye, but her thought process is wrong and even more wrong.

9.



“The religion says that a woman’s beauty is not her own, just as the old creed said her sexuality belonged to others. She is guilty of transgression if she desecrates that beauty with impure substances, rich foods, cheap lotions.” (p. 128)

The beauty of a woman is not only seen by society as a form of appearance that reflects a person. For religion, beauty is something beautiful that is attached to a woman. It is not only the environment that requires women to maintain their appearance, but also from the religious side, it is recommended that women maintain their appearance so that they look good and beautiful.

10.

“Women are urged to feel we must hoard our pleasure for beauty's sake; anorexics fear losing the margin of gratification saved up in the gap below “normal” weights; and women hoard shoplifted beauty products, money, food, and rewards.”
(p. 129)

At this time women are constantly faced with that for the sake of beauty, women are willing to accumulate pain, with a diet women must limit their diet and may not even be able to eat their favorite foods, spend a lot of money to buy beauty products such as skincare, body care, etc. for treatment. self. It can be seen that the suffering that women feel is often not realized by themselves, because women are too focused on other people's bad judgments about them.

11.

““Beauty” is a currency system like the gold standard. Like any economy, it is determined by politics, and in the modern age in the West it is the last, best belief system that keeps male dominance intact.” (p. 12)

According to the stigma of society, beauty has its own value in the eyes of society. In the novel the beauty myth, beauty is valued like a system that will always be linked to other systems. In terms of beauty has a big influence in life.

12.

“The beauty myth is always actually prescribing behavior and not appearance. Competition between women has been made part of the myth so that women will be divided from one another. Youth and (until recently) virginity have been “beautiful” in women since they stand for experiential and sexual ignorance.” (p. 14)

The most extreme assumption about a beautiful woman is about virginity. Often the social perception tends to be bad if a woman is no longer a virgin. Women often compete with each other, looking for the shortcomings of fellow women only to be judged more beautiful and better in the eyes of society.

13.

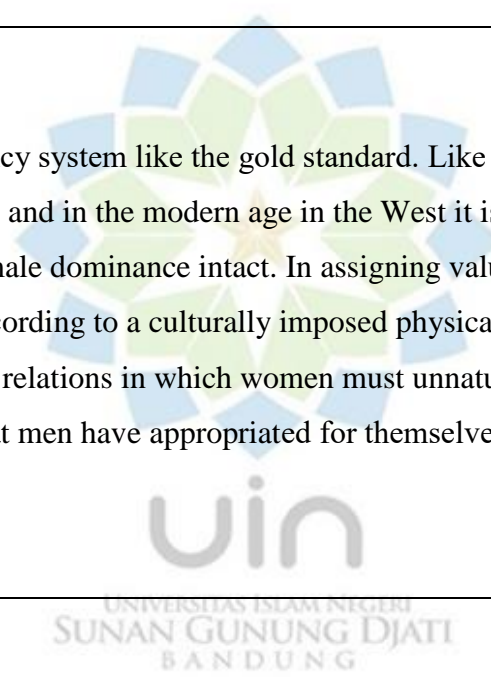
“The beauty myth tells a story: The quality called “beauty” objectively and universally exists. Women must want to embody it and men must want to possess women who embody it. This embodiment is an imperative for women and not for men, which situation is necessary and natural because it is biological, sexual, and evolutionary.” (p. 12)

In the stigma of society, women are fully responsible for organizing and making sure everything is okay. There is no exception with the stigma that women must always be beautiful and must be willing to realize the wishes of others, especially if it is the desire of men who are the opposite sex. Feminism in this case is no longer firmly held by

the woman herself, because indirectly these thoughts make women look like dolls that can be treated as other people want.

The society's assumption that always refers that a woman is required to be able to do anything and want to do anything is very common in society. Even though this assumption is wrong, most women themselves begin to accept this idea because if they want to apply feminism theory, it will no longer apply and will never be ignored by society, especially in an environment that does not understand feminism.

14.



“Beauty” is a currency system like the gold standard. Like any economy, it is determined by politics, and in the modern age in the West it is the last, best belief system that keeps male dominance intact. In assigning value to women in a vertical hierarchy according to a culturally imposed physical standard, it is an expression of power relations in which women must unnaturally compete for resources that men have appropriated for themselves.” (p. 12)

Beauty standards imposed by men and culture are an attempt to limit every movement of women because there is a reason for society to tell women, women must have attractiveness to be able to attract other people both in the world of work, love, etc. In a job, women must be able to compete, therefore, for capitalism, beauty standards for women are undeniably very important and needed for women. For people of capitalism, beauty standards have more positive and profitable sides. Whereas the profit itself comes from women who are made as the main object and target of marketing to improve

and balance the economy by continuously using beauty products on a regular and repeated basis.

15.

“The beauty myth is always actually prescribing behavior and not appearance. Competition between women has been made part of the myth so that women will be divided from one another. Youth and (until recently) virginity have been “beautiful” in women since they stand for experiential and sexual ignorance.” (p.

14)

Competition between women is done by changing their physique and following the applicable beauty standards. No wonder so many women who do surgery to make their body shape the same as the prevailing beauty standards. Why is that, because the applicable beauty standards do have such detailed specifications in determining a person's physique to look beautiful. Starting from the smallest things in the form of eyebrows, eye shape, eye color, nose shape, thin or thick lips to big things, namely legs that must be slim and level, white skin, not fat bodies, etc. These specifications make fellow women constantly change their physique slowly just because they want to get recognition that they are beautiful. And without realizing it, this not only changes them not only physically but also mentally, women who dare to do surgery to change body shape are no longer themselves, what they have in mind is that they just have to look 'beautiful' and

looks 'worthy' to compete in society. Because indirectly by following the standard of beauty is also a woman's defense to avoid being bullied and ostracized.



2. Imperfect

1.

“ Ternyata orang ganteng belum tentu istrinya cantik.” (p. 11)

The basic stigma that arises regarding beauty standards is that we often see a woman having a partner who is considered much better physically than the woman herself. This is often considered unbalanced and inappropriate, so there is a bad criticism about women who are not beautiful do not have the right to have a handsome life partner. Whereas every living being has the right to choose both male and female. Social society often considers this absolute and cannot be justified.

2.

“ Makin gendut, makin kurus, makin hitam, makin chubby, atau jerawat yang makin banyak adalah hal-hal fisik yang memang langsung terlihat hingga gampang sekali dijadikan bahan obrolan.” (p. 16-17)

Lack of a person physically, often becomes an easy target for a topic of conversation that is actually very sensitive for some people. However, it is different with people who feel close to that person, they may feel this is normal so they can casually express their shortcomings as a matter of conversation. People's habit of using physical as a conversation starter should be eliminated immediately. A quality conversation is not only about physics, asking how you are doing, what you are currently busy with is a good idea for a chat.

3.

“Aku tahu maksud keluargaku sebenarnya baik. Aku seorang perempuan, mereka ingin aku terlihat menarik dengan bentuk tubuh yang ideal. Karena suka tidak suka, itu adalah persepsi dunia terhadap seseorang perempuan.” (p. 22)

Beauty standards have shaped the image of a beautiful woman must have certain criteria. Until these thoughts begin to enter into the mindset of an individual person which causes demands on others, including family. Stigma about "beautiful" women is applied to family members, namely women, fathers as heads of families or mothers as people who take care of the house often talk to their children that beauty must be white, have long hair, height and other criteria that are considered absolute. In fact, if this happens to every family in the wider community, it will certainly be dangerous for the mentality of the child.

4.

“apakah mungkin ada membenaran memberikan komentar fisik negative pada orang lain? Apakah ada kebenaran yang mengandung unsur kebaikan ketika mengomentari fisik seseorang? Apakah mungkin komentar negative itu berdampak positif terhadap seseorang?’ (p. 26)

Negative comments about physical actually do not completely have a bad impact. For example, there may be someone with good intentions who wants to convey a complaint about someone's physical body being fat for health purposes, but the delivery method is not appropriate, causing misunderstandings and giving a negative impression such as whining. As it has been said that the physical body has become a very sensitive

thing since the voice of body shaming, women often cannot distinguish between body shaming and constructive criticism.

5.

“ Aku tidak banyak berubah setelah SMP, sudah tidak pakai behel dan headgear, tapi masih berkacamata dan bukan tipe-tipe anak gaul atau cewek girly, I’m just ordinary.” (p. 35)

People's views, including writers on imperfect novels, women with glasses and stirrup are characteristics of women who are considered not beautiful. Often women with beheld and glasses are seen as clumsy and unattractive. Even though at this time glasses and stirrups are very commonly used as a form of repairing the shape of teeth and aids to see more clearly.

Instead, contact lenses are a solution to avoid the stigma of society regarding glasses, soft lenses are viewing aids that are inserted directly into the eye so that it does not look like using a tool, unlike glasses. Obviously women who feel insecure with glasses will switch without thinking. In fact, if examined, contact lenses have a much more dangerous level of risk than glasses. However, women don't think so because all they have in mind is "beautiful" without glasses is enough, regardless of the worst risks.

6.

“ Ada pemberian Tuhan seperti bentuk mata, hidung, mulut, warna kulit, dan ciri-ciri fisik lainnya yang kalau mau dirubah harus melalui proses operasi kosmetik (Cosmetic Surgery). Proses yang dilakukan bukan karena masalah kesehatan, tapi untuk masalah estetika semata.” (p. 45)

Negative perception or stigma in society is about cosmetic surgery. This is because women who do surgery to change the shape of their face and body are considered ungrateful and accept what God has given them. In Indonesia in particular, operations like this are still considered taboo and unimportant. Even cosmetic surgery is still considered as a shameful disgrace if it is known by the public, it is not uncommon for artists in Indonesia to cover up if they have had cosmetic surgery because otherwise they will definitely get very bad comments.

7.

“ Walaupun sudah berusaha keras dengan darah dan keringat, orang ettap bisa dengan gampangnya mengatakan, “katanya olahraga terus, tapi kok masih buncit?”” (p. 56)

Other people's view in general is that exercise will make someone who was originally fat become thin. This assumption is certainly wrong because the main goal of a person to exercise is healthy. People who are dieting and exercising are under constant pressure to quickly make significant changes. However, all of this requires a process.

8.

“ Keluarga akan memberika pressure yang besar. Kalau sampai tidak dipinang atau di nikahi, berarti menjadi aib keluarga. Karena dulu gerak perempuan sangat terbatas, mereka hanya mebisa menunggu untuk dinikahi.” (p. 67)

Being a woman must have a strong mentality. How could a woman not only be valued and valued for her appearance and face. Beauty standards really worked at the time, a woman's thinking ability meant nothing to a man. Feminism at that time had not been widely voiced so that the stigma about a beautiful and ideal woman was still firmly applied to the brain of each individual. So it is not surprising that at that time, women had a low position in society because they were only made as objects of accessories in society.



9.

“Makin kesini perempuan semakin bisa mengekspresikan diri. Banyak perempuan yang sekarang bisa menempati posisi-posisi yang sebelumnya hanya milik laki-laki. Perempuan semakin bisa bersuara dan berbuat banyak untuk perkembangan dunia” (p. 68)

Currently, there are many women who have occupied positions in their jobs on a par with men. But still has a higher pressure. For example, to get this job, women have to work twice as much to be equal to men. Once there is an error usually women will be more difficult.

10.

“Wanita yang tiap postingannya bajunya keren, tidak pernah terlihat berkeringat, rambut lepek, bahkan makeup on point walaupun bangun tidur.” (p. 86)

The societal stigma regarding a woman's standard of beauty has created social jealousy among women. For example, in the quote above, women always see the strengths of others, because what is shown is always the good side, be it on TV, social media or in real life. Women often do not see the advantages in themselves because they are influenced by social and the doctrines of "beautiful" created by humans themselves. Every woman will definitely praise other women she sees on social media about her good body shape, clean white skin, good and expensive fashion, as if her life is very perfect and very different from ours. Even though what is shown is not necessarily the same as his life in the real world.

11.

“.. Ada cerita kalau mereka di katakan terlalu gendut dan ada yang dikatakan terlalu kurus. Ada yang dari gendut terus berusaha jadi kurus, tapi malah dituduh pakai obat.” (p. 18)

Physical is often a major problem for most people. In fact, if we examine further a person's physical changes do not have an impact on those who see it. However, because at this time the physical is the main object for any discussion, in the end, the physical becomes an easy target for comment. A person's physical change from fat to thin or from thin to fat is a bad assumption because basically the physical itself does not have a special standard of what it should look like. Physical standards that are considered "beautiful" and "fit" do not actually exist, what creates a person's body, especially a woman, must be tall, slim, straight and black hair is a standard of beauty created by humans themselves through their respective perspectives, so it can't be equalized.

12.

“ Abangku sering bilang, “pahamu gede banget sih?” kalau aku memakai celana pendek di rumah. Pahaku memang lebih besar daripada pahanya dia. Jadi mungkin dia membandingkan dengan pahanya yang lebih kecil.” (p. 19)

Negative stigma regarding the physical often lands more on women's bodies, and it is not uncommon for the perpetrators of body shaming to be men of the opposite sex who are judged to have the right to comment on women's physique. Bad assumptions about the details of a woman's body shape are compared to things that make no sense. As in the sentence above, a woman's physique is compared to a man's of course this will be very much different. In the world of health, the bodies of men and women have various differences, maybe in terms of hormones or indeed there are other things in the medical world that distinguish men and women physically which causes women to be easier to get fat when compared to men. man.

13.

“ Kadang aku merasa terbebani sebagai pemakai kacamata. Beban karena semakin lama lensa kacamatanya semakin tebal dan berat untuk dipakai, juga berat secara beban sosial.” (p. 33)

At that time, an era that was considered modern and millennial, there were still bad assumptions about a tool that was used by other people, for example glasses. Glasses themselves have been used by humans for a long time with the aim of being a visual aid for people who have poor vision conditions. But apparently even tools that are considered very useful cannot be tolerated in the fashion world. Glasses are judged as a social burden because people who wear them will look like clumsy and tacky.

This phenomenon is a concern for some people so that many of them who initially wore glasses felt embarrassed and switched to using contact lenses with a much higher risk of danger. However, this risk is ignored because the bad assumption has spread.

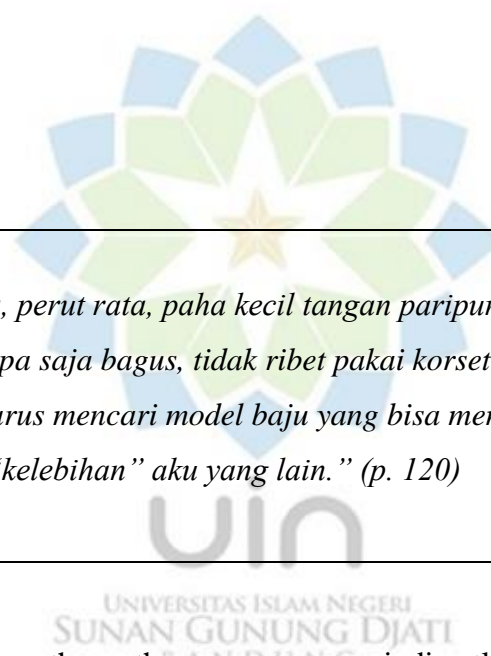
14.

“ Selama beberapa tahun, gaya rambutku adalah botak sebelah dan panjang sebelah alias asimetris. Sampai-sampai, pernah pas mau potong rambut di salon, ditanya sama yang bertugas mencuci rambut “Suaminya ngga apa-apa ya, Mbak, potongan rambut istrinya seperti ini?””. (p. 113)

Hair is one of the problems of women being judged as a "beautiful" woman or not. Beauty that is considered absolute is ingrained in everyone, even the woman herself.

There are many slogans "Women support women" when in reality it is not like this. Many women are easy to judge other women just because they are different from women in general. It is precisely that difference that should open their mindset that "true beauty is she who becomes herself by not following the beauty standards that exist in the surrounding community.

15.



“ Aku inginnya kurus, perut rata, paha kecil tangan paripurna, dan pipi tirus sempurna. Pakai baju apa saja bagus, tidak ribet pakai korset kalau lagi memakai dress atau nggak harus mencari model baju yang bisa menutupi perut dan “kelebihan” aku yang lain.” (p. 120)

In the quote above, the author as a woman indirectly explains what kind of women are "beautiful" in the eyes of society. Even the author as a woman once had the same thoughts that caused herself to be stuck in an underdeveloped mindset.

16.

“ Waktu itu anak keduaku, Snow, baru berumur satu tahun. Aku sedang menggendong Snow saat temanku memberi komentar “Hamil lagi ya, mei?” sambil menunjuk kea rah perut bawahku yang memang masih buncit.” (p. 16)

Negative stigma about women is not only experienced in a fit condition. Like the quote above, women should support women, the quote above tells that the author still hasn't recovered his body shape like when he wasn't pregnant and gave birth. Medically, the condition that occurs in women after giving birth is very natural if the stomach is still not tight because it previously contained a baby who had an average weight of 3-4 kg. As a fellow woman, this stigma or negative view should not be said. Currently, there are indeed many people who still cannot distinguish between their physical condition and the condition of others when they are about to comment, this is certainly a very bad effect for those who receive it.

17.

“ Ada juga cerita kalau fisiknya dijadikan bahan olokan oleh teman-teman disekolah, kantor, bahkan lebih parahnya lagi, orang ga dikenal dan berkomentar “Jangan terlalu kurus, jadinya jelek kayak orang sakit!”” (p. 18)

The culture of society in judging other people by just looking at the cover is very often heard. There are so many assumptions that a "too" body is negative, for example too thin, too fat, too white, too tall, etc. In fact, we as other people who don't know the real story of this person may have made more efforts to balance their body shape with

other people, by means of a calorie deficit to lose weight, or consulting a nutritionist to gain weight and so on. Negative comments about other people's bodies have become a bad image for society, especially now that the physical is often the main topic when having a conversation.

18.

“Mataku terlalu kecil dan pipiku terlalu chubby, sehingga kalau tersenyum pasti hilang matanya. Inginnya sih bisa punya mata yang lebih besar dan berbinar-binar seperti karakter di komik-komik Jepang.” (p. 46)

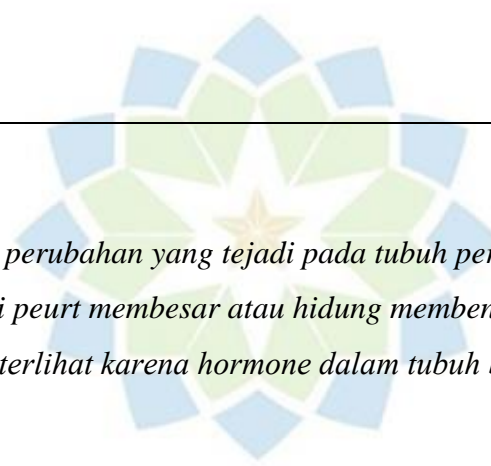
For some Indonesian people who have slanted eyes because they are still of Chinese descent, this is a drawback for them. Again, beauty is indeed seen in different perspectives depending on each individual, because their version of beauty is not necessarily our version of beauty. Slanted eyes are often considered a drawback, especially for women because slanted eyes are considered less good when using eye makeup or eyeshadow because the color used will not be visible because the entire eyelid will go in. Therefore, many people who have slanted eyes change the shape of their eyes by surgery to have rounder eyes and have eyelids.

19.

“Komentar-komentar yang bilang kulitku lebih hitam, ada yang bilang keren karena tanned. Tapi aku tahu betul kenapa kulitku hitam karena matahari Bali. Semakin lama aku semakin menerima kalau ya memang begini yang diberi oleh Tuhan.” (p. 48)

In everyday life, especially in Asian countries, black people are always considered bad in the eyes of society. This is because of the doctrine and history of European countries regarding the difference between black and white races, where the black race must be considered as slaves and inferior. These doctrines continue to spread in Asian countries and become an inherent culture that black is always bad and white is always good. However, in a tropical country like Indonesia, this should not be the case, why? Because native Indonesians do have brown skin, unlike Koreans who tend to have white skin. So in the quote above, the author should not be said to be bad because he has black skin.

20.



“ Ketika hamil banyak perubahan yang terjadi pada tubuh perempuan. Ada yang langsung terlihat seperti perut membesar atau hidung membengkak. Tapi ada juga yang tidak langsung terlihat karena hormone dalam tubuh berbeda.” (p. 60)

People who have glorified beauty standards in one country are usually not easy to tolerate the slightest changes in body shape in women, even though the woman is pregnant. Often we as a society hear that there are negative comments submitted to pregnant women with small talk. For example, a woman who is pregnant is commented on for only 4 months her body has grown like she is 8 months pregnant. Indirectly, these comments are included in body shaming or physically insulting others, and are even included in more malicious comments because the woman who gets body shaming is pregnant.

There are so many examples of our society that is still layman and reluctant to learn to express something with the intention and possession of good sentences so as not to hurt the hearts of others. However, because this culture is considered a natural thing, it will be difficult to repair or even eliminate it.

21.

“Ada satu kata ini sering sekali kubaca di kolo, komentar Instagram-ku setiap ngomongin soal rambut. ‘Kak, kalau rambutnya dipanjangin, pasti lebih cantik’.”(p. 117)

Stigma in society regarding beauty standards is short hair. Short hair especially short cuts are often considered as something that is not good. This right is because hair is often interpreted as a woman's crown, so that in the view of the community, it is better for a woman's hair or crown to have long hair. Not only that, the assumption of hair as something narrow is that good hair must be long, black, straight, so if there are women who have short hair, the value of the woman will decrease.

The stigma about short hair is because women in the Greeks and during the kingdom mostly had long hair and this continues to be carried over to this day, even though as time goes on and people think more flexibly, people begin to create trends that are much better than in previous times. There are so many women who have short hairstyles and still look beautiful and elegant, hair as a woman's crown also doesn't lose its essence just because of the length or shortness of the hair.

22.

“ Kalau aku yang sekarang berpaha besar, berlengan seperti talas bogor, perut buncit, dan chubby; ditawari balik lagi kurus kayak waktu itu, dengan pengorbanan yang sama, mungkin aku akan menolak.” (p.121)

The standard of beauty looks very attached to the author, it can be seen in the quote that the author himself compares his body now with the past which indirectly the body in the past was better but the author was in an unhappy state. Compared to her current body which was considered much worse but in a better state. However, here the main focus is about comparing one's own body, beauty standards have been embedded in the subconscious of the writer who indirectly judges himself.

Thoughts like this that really need to be reduced or even better eliminated. However, as we all know, it is not an easy thing to do. Given the enormous influence of social media and TV by continuing to display and visualize that a beautiful woman is a woman who appears in the picture. Commercial advertisements also contribute to strengthening beauty standards in a country, even though people themselves know that beauty standards never exist and beauty is not something absolute, but beauty is the mindset of each person.

23.

“ Kulitku gelap dan tidak mulus ada bintik-bintik jerawat, ditambah dengan kehadiran para stretchmarks yang meramaikan suasana. Rambutku pendek, perutku buncit, pipiku chubby, paha lebar.” (p. 126)

The quote above is an expression of insecurity from a woman who often gets pressure from people around her to change herself and her body into what other people want to see. From the expression of his shortcomings, it is clear that the author is already in a serious stage, the negative comments of others are difficult thoughts to solve so that his mentality is a little disturbed as evidenced by not being able to see the advantages in herself.

24.

“ Kalau aku sempurna, kulitku lebih putih, rambut panjang tergerai sempurna, perut rata, paha tidak sebesar roda truk, dan kesempurnaan pada bagian tubuh lainnya. Aku pasti akan jadi sombong.” (p. 125)

Physical is always the benchmark for everything. Because indirectly women themselves have admitted that they are objects that must always look attractive in the eyes of others, without caring about themselves.



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