

Masculinity and Cultural Values in Folk Stories

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Abstract: Folklore as part of local literature in Indonesia displays a variety of social realities. There are several social realities that are widely depicted in folklore related to gender, masculinity and cultural values. This study was conducted with the aim of theoretically describing aspects of masculinity and cultural values in folklore. This study was carried out using a qualitative descriptive method with a literature study approach. Based on the study, it can be seen that folk tales as part of local literary works display various aspects of gender masculinity and cultural values. The gender aspects in question can include physical, functional, sexual, emotional, intellectual, interpersonal and other personal character aspects. As for cultural values, they include the cultural values of the relationship with God, nature, oneself and fellow humans.

INTRODUCTION

One type of literature oral who has long lived and developed in middle society is folk story. This type of literature thing is categorized as part of literature oral because in the delivery uses speech or oral. Folk story as literature oral are anonymous because there is no known original source (Nursa'ah, 2014). This thing causes folk story have different who of. This thing is very common to happen considering a folk story can be told by several speakers who have things certainly have differences and their own peculiarities in their storytelling.

Folk stories as part of literature literature in Indonesia is show diverse social reality. Works literature is show images life; and life is a social reality (Damono, Suseno & Nugroho, 2018). This confirms that k works literature is present phenomena life which a large portion consists of social - social reality which exist d i among humans. As for one one social reality which is depicted in in people's stories is related to gender.

Gender can be understood as social practices carried out by certain genders, men and women. For example, women have the responsibility to take care of children while men are responsible for earning a living for the family. This description is in line with the opinion of Eckert and McConnell who state that gender is a classification based on sex regarding certain activities carried out by a person. One topic that cannot be separated from gender issues is the concept of masculinity.

Masculinity is a concept about social roles, attitudes and certain meanings attached to a man at a certain time. Masculinity is also associated with sexual qualities, fatherhood, family rulers, female leaders, and main decision makers. Masculinity is a gender concept that does not appear suddenly. Its presence is also influenced by various existing social and cultural backgrounds.

Therefore, the concept of masculinity is not fixed, but changes and differs in each place and time (Beynon in Pratami & Hasiholan, 2020).

Apart from the, folk stories also many present various events that contain cultural social. As for wrong a cultural social that means is relates to cultural values. Values values is a conception about view the life society related to things that is considered high, noble, and valuable (Koentjaraningrat, 1993). By because of 's height and of 's nobility, cultural values are made as wrong a guidelines for the large entity society in in its social life. Strictly speaking, cultural values are made by society as guidelines for achieving goals the life that had aspired to together.

RESEARCH METHOD

This study was carried out with the aim of theoretically explaining aspects of masculinity and cultural values in folklore. This study was carried out using a qualitative descriptive method with a literature study approach (Bungin, 2007; Moleong, 2014). Data sources in this research are in the form of articles, theses, books and also scientific papers which are analyzed based on existing problems. Research data takes the form of quoted sentences that represent the focus of the research. The data was collected using reading and note-taking techniques. Once collected, the data is described comprehensively in line with the stated writing objectives.

RESULT AND DISCUSSION

Gender

Discussion around gender is always closely linked with the concept sex (gender sex) (Fakih in Yonata, 2020). A gender sex is the thing that differentiates between is male and women eye biological that characteristics are inherent since birth. Type sex is used as one way to differentiate is male and women viewed from reproductive organs that has. Type sex m determines a person is male or women eye physical appearance that is visible to the eye clearly.

Gender is defined as social practices carried out by certain genders, for example women have the responsibility to take care of children while men are responsible for earning a living for the family (Gusmansyah, 2019). Gender is a classification based on sex regarding an activity carried out based on the role of a man or a woman.

The connection by the statement is, Litosseliti (Yonata, 2020) confirms that things which identical are done by men are called by “masculine” and things which are done by women are called by “feminine”. The classification is influenced by elements behavior and culture which exist in the middle society. Strictly speaking, gender is the result of construction social behavior and habits which become culture in a group society.

Based on the men, it can be concluded that gender is an effort to classify attitudes and social cultural based on type sex which nature is relative. This is because gender is greatly influenced by the cultural factors which exists in middle society. Strictly speaking, in the concept of gender, men generally to have attitudes of masculinity which high, but because social cultural factors, does not close the possibility that men men actually tend to have a feminist side.

This is different from gender which is natural. The issue of gender is an absolute problem because it cannot be changed and is innate from birth. For this reason, it is said that gender is a very clear and observable distinction between men and women.

Masculinity

Masculine terms are a topic of conversation that is comparable to feminine terms. Masculine is a form of construction of masculinity towards men. Men are not just born with natural masculine

traits, masculinity is shaped by culture (Barker & Hotek, 2011). The concept of masculinity includes various aspects of individual characteristics, such as character or personality, behavior, role, work (occupation), rough appearance, or sexual orientation. This statement indicates an understanding that masculinity in men includes various aspects and is not fixed. The value of masculinity at each time and place always changes and tends to be different.

In line with this statement, Beynon (Nurfaidah, 2018) revealed that masculinity can be seen from various points of view. Masculinity can be observed through historical location, age and physique, lifestyle, education, sexual orientation, and even from the cultural side. These things are part of what influences the masculinity within a man.

In general, traditional masculinity assumes high values which take the form of power, power, independence, fortitude, action, control, satisfaction self, solidarity men, and work. The values which are considered low are which relate to interpersonal relationships, verbal abilities, domestic life, gentleness, communication, women, and children (Barker & Hotek, 2011).

The relationship with of masculinity, Janet Saltzman Chafetz (Sugiarti et al., 2022) reveals the existence of seven the area of masculinity that exists in in society. The seven areas referred to include:

1. physical-virility, athleticism, strength, and courage. In this area, men do not care much about appearance and the aging process;
2. functional-function earn livelihood and provider;
3. sexual-aggressive, experienced. Status single accepted;
4. emotional-not emotional and always calm;
5. intellectual-logical, intellectual, rational, objective, and practical;
6. interpersonal-leader, dominate, discipline, independent, individualist
7. Other personal characteristics-success-oriented, ambitious, proud, selfish, moral, trustworthy, competitive, decisive, and adventurous.

The masculinity stereotypes above are socially constructed. However, these masculine traits appear to be the natural traits of a man and those who do not have some of these traits are not seen as complete men. For this reason, many men are stressed because of the demands of masculinity. The absence of these masculinity qualities will cause a man's self-esteem to be lost in society.

As stated above, the concept of masculinity in men in a society is generally juxtaposed with the concept of femininity in women. These two concepts are benchmarks for the ideal characteristics that a man/woman should have. However, masculinity is actually difficult to define because the term is used generally and inconsistently (Connell, 2005). The objection is not about the term masculinity but about the ideal characteristics that men should display. These inconsistent masculinity values can be observed through the following points.

1. *Multiple masculinities*, contain an understanding that historical periods h will construct masculinity differently so that no pattern of masculinity is exactly the same.
2. *Hierarchy and hegemony*, meaning the dominant pattern of masculinity in a society (hegemony) and its relationship with the female gender creates an unequal distribution of rights, men are above women, resulting in a hierarchy.
3. *Collective masculinities*, show an understanding that l men must behave masculine so that masculinity becomes an individual and collective.
4. *Active construction*, is related to views of society which concludes everyday behavior as a pattern of social group behavior. In the beginning, masculinity was not based on social behavior, but based on the way people showed their behavior.

5. *Internal complexity*, has meaning that masculinity is not a something that remains because the concept is not simple and does not have a homogeneous pattern. This issue is important because the complexity will form changes new patterns regarding gender.
6. *Dynamics*, related to the fact that masculinity every cultures has distinctive characteristics and is different from cultures other.

Masculinity as a concept is not fixed and is influenced by various factors. Masculinity can be shaped by economic, social, political, media, cultural and personality factors (Rasyidah et al., 2016). It was further explained that masculinity can also be formed through various complex childhood experiences (Hairira et al., 2024). This also reinforces the changes that have occurred in the concept of masculinity. Because existing factors continue to move and change, indirectly, the concept of masculinity is also moving towards changes.

Masculinity is a the concept of concept that is very complicated and complex. Masculinity is not a the concept of which remains, let alone dies. Masculinity is a the concept of which continually moves towards changes. By because is, the concept of masculinity is always interesting to talk about, is no exception masculinity which is depicted in in various works literature.

Values Culture

Koentjaraningrat (1993) revealed that value are a concepts thoughts society thinking about everything something which is considered valuable, noble, and important in life. Values are views of life which use society to achieve a goal. Values are basic thoughts which relate to concepts culture in assessing good bad someone's actions.

Meanwhile, the word 'culture' comes from Sanskrit, namely buddhayah which is the plural form of the word buddhi, meaning mind or reason. Culture means things related to mind and reason. Culture is the totality of human ideas and works (Koentjaraningrat, 1993). Culture in this statement can be understood as a concept that is bound by values.

Culture is a basic assumption of a group of people regarding the rules of life of many people which are systematically passed down from generation to generation through various processes of conscious effort to create a way of life that is most appropriate to the environment (Wibowo, 2013). Therefore, culture is seen as a social phenomenon that reflects the identity and image of a society.

As for cultural values, Koentjaraningrat (Verdial et al., 2021) explains that cultural values are a society's view of life related to things that are considered high, noble and valuable. In line with this, cultural values are also seen as an understanding that is considered good and valuable in social life which is the highest guideline for people's actions or behavior (Endraswara, 2013; Hafidhah et al., 2017).

Based on this statement, it can be stated that cultural values are everything that is considered good and noble in social life. Cultural values are used as the highest guidelines for certain community groups to create a dynamic and harmonious life. Cultural values are also used as life guidelines in achieving goals set together.

Types Values Culture

The relationship with values culture, Djamaris et al. (1993) groups its based on several aspects patterns relationship relationships. The relationship pattern that refers to is described as below.

Cultural Values in Human Relations with God

Djamaris et al. (1993) revealed that humans are the best created creatures who have a close

relationship with God. Religious people will always maintain their relationship with God through worship, avoiding all prohibitions and carrying out their obligations and showing their loyalty to God.

This is done because human life can never be separated from its creator. Religious people believe that every step of their lives is always under His supervision. Religious people also believe that every good or bad action they take will definitely be rewarded accordingly by God. Therefore, religious people will always maintain their relationship with God. Based on this, cultural values in the context of human relationships with God include the values of piety, prayer, surrender, gratitude, steadfastness, and so on (Djamaris et al., 1993; Zanky, 2022).

The Value of Culture in Human Relations with Nature

Nature is everything in one living environment and is considered as a whole (KBBI, 2020). In the view of Djamaris (1993), nature is the unity of human life wherever humans are. The relationship between humans and nature is related to the way humans view nature. This shows the reality that every culture has a different view of nature.

Koentjaraningrat (Djamaris et al. 1993) stated that there are cultures that view nature as something great. There are also cultures that view the existence of nature as something to be conquered. In fact, there are other cultures that view that humans can only try to live side by side with nature. In connection with these things, a conclusion can be drawn that the most visible cultural value related to human relations with nature is the value of unification and utilization, and protection of nature.

The Value of Culture in Human Relations with Humans

Djamaris et al. (1993) explains that cultural values in the context of human relationships with fellow humans are horizontal or parallel relationships. This horizontal relationship is divided into two, namely relations between communities and human relations with other humans. The relationship between humans and society focuses on common interests, not just the interests of certain communities, or personal interests. This means that humans do not act as individuals, but collectively. This is done because in social life, humans want a good, harmonious, peaceful and harmonious life.

Human relationships with other humans tend to involve relationships between individuals or interpersonal relationships. Humans are social creatures who cannot live alone. In their lives, humans will interact with other people to give rise to certain values. This means that this cultural value emphasizes the role of individuals only and not within the collective scope.

Strictly speaking, human relations with each other have features values that different but with goals values that is the same, namely creates social life values that dynamic and harmonious. As for cultural values values that stand out in human relations with each other include cultural values deliberation, mutual cooperation, love land water, wisdom, harmony, justice, friendliness, obedience, love affection, keep promises, tolerance, loyalty, help, advice, and sincerity (Djamaris et al. 1993).

Cultural Values in Human Relations with Themselves

Humans, apart from being social creatures who need other people, are also individual creatures who have individual feelings. Cultural values in humans' relationships with themselves are related to humans' own outlook on life. In line with this statement, Widagdho (Djamaris 1993) stated that a cultured human is a human who knows himself, negotiates with himself so that he is

not completely dependent on other people.

Humans as individual creatures have the absolute right to determine their own lives which differentiate them from other people. These differences occur because each individual certainly has different background needs and interests. The cultural values that stand out in humans' relationships with themselves include the values of seeking knowledge, enduring suffering/fortitude, hard work, honesty, demanding shame/self-respect, responsibility, and ingenuity/intelligence (Djamaris et al. 1993).

Stories People

Folklore is a type of folk literature that is spread through spoken word or orally (Danandjaja in Puspitoningrum et al., 2021). Folklore is a reflection of the life of an old society which contains many values, including cultural values. In general, folklore tells about an event in a place or the origins of a place.

Folk stories are part from expression culture of a of that through speech language which relates directly to various aspects of culture and structure social values of that society. In the past, folk stories were passed down verbally generations from one generation to generation next verbally.

Bascom (Puspitoningrum et al., 2021), revealed that folk stories can be divided in three large groups, namely; (1) myth (*myth*), (2) legend (*legend*), and (3) fairy tale (*folktale*).

1. Myth, namely a folk prose story that is considered to have really happened and is considered sacred by the person who owns the story. Mite is characterized by paradewas or semi-god creatures. Events occur in another world, or in a world that is not as we know it now, and occurred in the past. Myths generally tell about the occurrence of the universe, the world, the first humans, the occurrence of death, the typical shapes of animals, topographical shapes, natural phenomena and so on. Mites also tell the adventures of the gods, their love stories, their kinship relationships, their war stories and so on.
2. Legend, namely a folk prose story that is considered to have really happened but is not considered sacred by the owner of the story. Legends are played by humans, although sometimes they have extraordinary qualities and are often assisted by magical creatures. The place occurred is in the world as we know it now, because the time when it occurred is not yet past. Legends are often seen as collective "history" (*folk history*), although this "history" because it is not written has been distorted, so that it can often be very different from the original story. Therefore Therefore, if we want to use legends as material for reconstructing the history of a folklore, we must first clean up the parts that contain folklore characteristics, for example pralogical characteristics or those that are formulas from oral traditions.
3. Fairy tale (*folktale*) is a folk prose story that is not considered to have actually happened and is not time bound. Fairy tales are told mainly for entertainment, although many also depict the truth, contain lessons (morals) or even satire.

Folk stories as part of literary works have elements that are typical. The elements that form folk stories that are generally known include theme, plot, background, characterization, and message. The elements are described in more detail as below.

1. The theme, is the general basic idea that supports a literary work as a semantic and abstract structure which is repeatedly raised through motifs and usually appears implicitly.
2. Setting, namely fulcrum which refers to the sense of place, historical time relationships, and the social environment in which the events narrated occur.

3. Characterization, is a person featured in a narrative text (also drama) who is interpreted by the reader as having certain moral qualities and tendencies as expressed through words and shown in actions.
4. Mandate, is a message that is positive, is beneficial for life, and educational that conveys to readers.

Folklore as a form of classical literature also has special characteristics. Danandjaja (Puspitoningrum et al., 2021) revealed the characteristics of literary works as follows: (1) distribution is carried out orally traditionally and is spread collectively locally, (2) there are many versions in the telling; (3) the names of the authors are often not mentioned, so that the literary output is anonymous. Folklore with its unique characteristics can be used as a reflection and appreciation for its connection to life values. This shows that folklore as a manifestation of literary works does not only function to entertain readers. More than that, folklore as a literary work can also be used as material for reflection for better life changes.

Folk stories as part of literary works have the function of functions in the middle of society. Danandjaja (Puspitoningrum et al., 2021) states that the function of folk stories includes; (1) as tool validation institutions and cultural institutions; (2) as tool coercer and supervisor so that norms of society will always be obeyed members of the collective; (3) as tool education children or *pedagogical device*; and (4) as system projection or *projective system*, namely as tool mirror dreams collective wishful thinking.

In line with statement in above, Manik (2014) reveals that folk stories has various functions. The function includes; (1) as a vehicle to understanding the idea of inheritance of values that grow in society, (2) as means communication between creator and society, and (3) as means to build collective atmosphere within form positive strength and inner bonds within society.

Based on the statement above, this research is intended to confirm the functions of folklore in question. Through this study, it is hoped that readers can better understand some of the norms and values that apply in society, especially Komering society. The implication of research results in literature learning also emphasizes the function of folklore as an educational tool for children, especially students, as an effort to form quality characters for the nation's successors.

CONCLUSIN

Based on the studies conducted, it can be seen that folk tales as part of local literary works display various aspects of gender masculinity and cultural values. The gender aspects in question can include physical, functional, sexual, emotional, intellectual, interpersonal and other personal character aspects. As for cultural values, they include the cultural values of the relationship with God, nature, oneself and fellow humans. The various realities depicted in these folk tales show that folk tales are part of the nation's cultural treasures which have noble national values. This shows a necessity for the nation's generations to continue to protect and preserve oral literature.

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