

CHAPTER 1

INTRODUCTION

1.1 Background of The Study

Should we talk about traditional gender roles, the main discussion will be closer to two main terms that are masculine and feminine. Masculinity, in the easiest way to define, is not doing feminine things and vice versa. Masculinity is a set of action to express a gender identity for being masculine (Beynon 2). Masculinity is also the result of cultural influences (*Ibid*). Men can be described as masculine when they do not do what women do. Why is that so? Some theories have stated mostly in the same definition when discussing about traditional gender roles.

Tyson argues that traditional gender role is the claim of distinction toward men and women in the way they socialize and learn about social interaction (Tyson 86). The distinction in traditional gender roles between men and women mostly works in family relationship. When a man has the power to control a family, a woman has to obey the man. More specifically, Virginia Woolf and Simone de Beauvoir address a strong effect of traditional gender role that is the idea of patriarchy which defined as the men's power over women (Bressler 172). The idea of patriarchy also works in family relationship. Meaning that, men look more powerful than women in every aspect because women are fated to obey men. In another way to define gender, Connell links

the concept of traditional gender roles with biological sex. He says that the first sight of sex differences in both women and men is in bodies, attitude, and genetic coding (Connell 49-50). He writes about some different things about men versus women that people may assume it is right (*Ibid*). Here are the distinctions of men and women based on the bodies, attitudes, genetic coding.

In the idea of body practices, the way of men and women treat their body is different. When men exercise their bodies in sport, women tend to beautify their body with a diet program and fashion. Connell calls it as 'different regimes of exercise' (Connell 50). It shows how men and women are treated differently when showing their body. The body of men mostly looks like a muscle-men and they tend to show their big muscle in their shoulder. Meanwhile, the body of women tends to look more curvy in their waist. The slimmer a woman, the more beautiful she looks. So, it can be assumed that the best body of men is in his muscular shoulder and the best body of women is in her curvy waist. Those are the differences of men and women when showing their body.

Talking about attitude, men are born as hunting species, while women are born as more nurturing (Tyson 86). Even in the workplace, women are often eliminated in their capacity of doing something. Men are considered as better one who can fix the job rather than women. Women are simply called as lack of capability (*Ibid*). In Tyson statement, women mostly get a lower salary than men, even though they are in the same job (Tyson 85). This case gives more

benefit for men rather than women and it gives clearer differences of superiority (for men) and subordination (for women) in their attitude.

Genetic coding also gets division in understanding men and women. Genetic coding is defined as the innate codes such as sex, and attitudes since we were born to show whether you men or women (Connell 53). Crying is one of the best ways to express women's emotion. On the other hand, men choose to get angry because crying is stereotyped as weak (Edwards 13). Men will be less showed to cry when they face a problem because traditionally crying is not related to them anyway. So, it is more common to show women cry than men. It shows that men are prohibited to cry because crying indicates the weakness. If a man cries he can be considered to fail at being masculine. In addition, women become weaker than men since women are allowed to cry.

As the result of the binary opposition between men and women, the most misunderstanding results of traditional gender roles is that the oversimplifying perception of sex which equal with gender. In general, Tyson argues that men treated as more rational and women are irrational, men look powerful but women indicate as weak, and men stay decisive but women are submissive (Tyson 85). Those statements notice the differences between men and women which are reflected on how they decide their gender. Gender is simply reflected on the sex. Each sex is attached some different meanings. So, for men, they must follow the standard of being masculine because the masculine is for men. It also happens to women and their standardization is feminine.

People will always understand gender by looking at other people who close to them such as family (Connell & Messerschmidt 838). A son learns to be 'true man' by seeing his father's position in the family and it is same with a daughter looking at her mother. Usually, the father is a breadwinner and the mother can choose whether she is only being a homemaker or being worker too. The idea of that difference unconsciously spreads out in social interaction. Therefore, the paradigm of men equal to masculine and women equal to feminine is hard to change.

From those explanations of traditional gender roles, what actually traditional gender roles assert is that the idea of sex roles can simply determine the presence of our gender relation. In short, when we were born as a man, we must act masculine and it also prevails in woman's fate. Sex roles, in fact, are not suitable to determine the gender relation (Connell 22). Gender roles refer more on the result of learning in social interaction and it gives more impacts on how people will see it as moral order (*Ibid*). Moral order, in the writer's opinion, is the way we perceive something usual and structural like the perception that the differences in women and men are born naturally. It is unconsciously learned and understood by society since they have socialized with each other and it is accepted as the truth.

As this study has explained before, general idea of traditional gender roles has a result that masculinity and femininity will always become the binary opposition to each other. The binary opposition of men and women is mostly described that men are more dominant than women. Pam Nilan also

conceptualized the binary opposition between men and women in Indonesia (Nilan 327-8). At the beginning of the research he explained that the policies of the New Order era in 1998 were typically homogenized which could rise the binary of masculine (*kodrat pria*) and feminine (*kodrat wanita*). *Kodrat pria* means that men are naturally born with certain condition. The fate of men is like they are a decision maker, strong and brave person. Instead of men, *kodrat wanita* is more described as weaker and mousier. *Kodrat wanita* is simply defined as submissiveness. That is why *kodrat pria* and *kodrat wanita* in Indonesia are different.

However, at the end of 1998, when President Soeharto fell from his position, gender issue, especially masculinity, became matter and more complicated (Nilan 332). It was matter because Soeharto was considered as the icon of being masculine at that time. The term *Bapak Pembangunan* – father of development – created the special meaning of being a man. So, after the year of the fell of Soeharto, there was no more figure to be the icon of masculinity. Moreover, the influence in contemporary masculinity in Indonesia might also come from global hypermasculinity.

Hypermasculinity is the convincing pattern of masculinity that is seen in the global popular media where all characters of the male must show the physical power, crafty, courage, sex addicted, and aggressiveness (Nilan 329). Even today, In Indonesia, magazine, one of the examples of global popular media, has its own depiction in giving an example for men to dress, to maintain their body and to care of their appearances. *Lelaki* magazine and *Maskulin*

magazine are the example of male magazine which depict male figure in the same representation of male (Dominasi Lelaki). The male models in those magazines are portrayed as fashionable men but still looked tough.



Figure 1.1

As the result of global hypermasculinity, there are three types of masculine men in Indonesia regarding the favorite television programs in Indonesia (Nilan 333). The first type is a religious man (she called it as *santri*), second type is the cool guy (a secular man), and the third is the life of a gang member (*preman*).

A religious man shows his masculinity in wise version. Mostly, this type of guy obeys the religion rules. However, a religious guy can still have his alternative way to blend his religious belief and his life as the human. The secular man looks more modern than the previous type because the man in this type will pay attention to his world. Moreover, this type seems more trendy because he cares for his appearance, although this man will still show the general concept of masculinity like strong and challenging but he adds the sense of stylish man. The third type, a gang member, is the most extreme action to express the idea of masculinity. This type considers as the most negative figure rather than two previous types. It is because this man can do worse

activities such as fighting and illegal racing to show the sense of masculinity like challenge the world or break the law (*kodrat pria*).

It contrasts when talking to women's activities. In Indonesia, especially in Java, the canonical term for women is *Dapur, Sumur, Kasur* means Kitchen, Well, Bed (Setyowati, Sulaksono & Ekaningsih 31). The kitchen is close to the word cooking, well is close to the word cleaning, and bed is close to the word caring. Those kinds of activities need the sense of being feminine (*kodrat wanita*). So, it can be argued that men's position in Indonesia is higher than women.

By looking at the representation of masculinity in Indonesia in Pam Nilan research, all men in those types are never described to do women's work (not doing the feminine action) and they are described more on the outside home while women are in inside home. It refers to the traditional gender roles which say that men are mostly depicted in an outside home while women are depicted inside the home. Pam Nilan research indicates that those actions are binary opposition between men and women. The example of popular media, such as male magazine, appears the figure of male model who are closer to the second type of masculinity in Indonesia.

Media mostly portrays the existing binary opposition between men (outside home) and women (inside home). Media helps society's perception in understanding how traditional gender roles work in their life. One of the examples of media is an advertisement. Advertisement contains a picture of

men and women and it can be the best example of how gender is actually portrayed (Gauntlett 46). According to Talbot, media, including advertisements, is the replacement of older primarily institutions such as a Church in giving meaning of understanding the world (Talbot 3). Traditionally, the institution such as schools, religious institution, even family take the direction of gender identities into the separated figure of men and women. However, since media become closer in every person's daily activity, it can take that role to define even suggest the representation of being men and being women properly.

Most of the advertisements, as one type of media, deliver a part of life section that is easily watched and understood by society (Cappo 90). We can take the example on how media deliver the message in family scene activity. A man will always be a breadwinner or he is mostly drawn in outside home. A woman, on the contrary, will always close to the mother figure and the action in inside home. In those statements, media tries to convey the message for spectators that the best job of men is being breadwinner and the best opportunity of women is being mother.

Goffman, in his research, finds the dominant roles of gender advertisements to determine the portion of women and men in ads (Laughey 83). The dominant portrayal of men and women in ads is that advertisements mostly depict men in bigger portion and higher size than women. Advertisements also address the softness of a woman's hand to touch a fragile

thing rather than men. Men have always been a breadwinner and women as homemaker in advertisements (*Ibid*). Even though depicted in the working area, women are mostly represented to serve men (women as the secretary and men as the boss). Another typical portrayal in advertisements is women will always get trouble and feel weak and the existence of men is like problem solver and feel stronger (*Ibid*). The dominant portrayal found in media will be considered as the “truth”, thus another or different portrayal may be seen as deviant. Those patterns show that even the media has its own characterization to depict men and women. However, once again, most of them still reflect traditional gender roles.

However, media today starts to depict different perception in displaying the figure of men and women. In Indonesia, there are some TV programs depicted gender roles differently. Marshall Clark also found the new way of media to define masculinity. He states that men’s depiction is not always displayed as what general masculinity has defined (Clark 14). For example is in MasterChef Indonesia in *RCTI*. MasterChef Indonesia in *RCTI* is the cooking competition (MasterChef Indonesia). It shows the ability to cook delicious food and the premiere was on 1 May 2011. This program shows not only women can cook, but also men. There are various workplace backgrounds of men who join in that competition. Men usually tend to deny woman's job, but in this competition, they want and can do it so well. There are three seasons in MasterChef Indonesia but the first and the third season are won by man

instead of a woman and even two of three judges there are men. It shows how the media tries to give more definition of masculinity.



Figure 1.2

In another way, some advertisements still depict the representation of masculinity based on the traditional concept. It portrays in *Djarum Super* advertisement which depicts the strong men who were travelling around in Indonesia. The men look more manly and adventurous. This kind of advertisement points out more on the physical ability that actually men have. It is because women do not consider to have the same ability like this.



Figure 1.3

Both of advertisements depict different perception of masculinity. The first example, the advertisement tends to give the shifting ability of men like doing women's work. Nevertheless, the second example still represents the way masculinity should do in its action. By looking at those representations of

masculinity, it shows that the media, now, has their own interpretation in defining masculinity.

The writer argues that there is a different representation of being a masculine man in media, particularly in the advertisement. Some media show that masculine man also covers to do women chores. It shows that men today are not always portrayed in typical advertisements such as in cigarette. Media today starts to portray men in another way. However, do men lose their dominant position through their different depiction? It seems too early to say that men lost their domination when they entered women's activity. It can be argued that men are trying to only soften their way to dominate women. They perhaps will not change their structure of being men, but they are trying to change the paradigm of masculinity in society.

It can be seen that the change of masculinity paradigm in the media display continues today. It can be seen in 2013 to early 2014, when *Mama Lemon* advertisement depicts a different representation of masculinity. *Mama Lemon* is the cleaning product advertisement produced by Lion Cooperation (Lion). The company is established in 1891 and *Mama Lemon* ad is established in 1982. This brand is from Singapore and Japan and it spreads in some countries such as Indonesia and Japan. "*Mama Lemon* Dishwashing Liquid's total product range is awarded the "Green Label Singapore", for its environmentally-friendly formula" (Lion). So, as good brand category, *Mama Lemon* is believed by society and it exists as the one example of cleaning product advertisement in television.

From the end of 2013 to 2014, there are four versions of *Mama Lemon* with the same major model, Choky Sithohang in Indonesia. The first version is Bathroom Sink Version which depicts only Choky Sithohang who cleans the plates. Second is Looking for the Consumers Version which depicts Choky who is looking for consumers. The third is Supermarket Version which depicts Choky and woman as visitor and other visitors. The last is House-wares Version which depicts only Choky Sithohang who cleans the pans. The portrayal of Choky Sithohang in those versions of *Mama Lemon* advertisement is considered as a challenge to the general idea of masculinity because it mostly portrays different version of masculinity who can do woman's chores, in this case is washing dishes.



Figure 1.4

Usually, washing dishes are familiar with women's job and even another washing dishes advertisement represents the same thing. It is because that activity mostly happens inside the home. The example in another famous washing dishes advertisement is *Sunlight*. Although in *Sunlight* advertisement have male and female models, this advertisement still represents the traditional perception of men and women in common knowledge.



Figure 1.5

In that representation of washing dishes product, the male model is only being as the host while the female models in his back are cleaning plates. Another cleaning product advertisement is *Mr. Muscle*. Indeed, the brand uses *Mr* which indicated as a man (Mr. Muscle). However, this cleaning product advertisement still represents woman as the model because cleaning actually refers to woman's job.



Figure 1.6

So, by looking at another cleaning product advertisements, *Mama Lemon* advertisement gives a different representation of man and woman figures. That is why, this study considers to be a new study in masculinity representation.

As this study has clearly explained that men mostly doing their action in outside home while women in inside home. This study, thus, chooses *Mama Lemon* advertisement Supermarket version because the different representation of masculinity in supermarket version is well depicted. On the other hand, the issue of masculinity is also stronger depicted rather than other versions because it is compared with the existence of the female model in that situation. The issue is also important to analyze because the male model is not only as the speaker to sell the product but also as the agent to wash the plate and vegetables very well. It can be argued that this ad portrays masculinity which takes some feminine characteristics into it.

This kind of action reflects on how the Goffman's theory of gender advertisement, the feminine touch, states that women mostly get a job to touch fragile things than men (Laughey 83). This ad depicts a man cleans vulnerable plate and he does not break it. In addition, the softness of the man's hands also gives a sense of care rather than grasping one. Therefore, this study chooses this advertisement because it is different with other cleaning product ads because it uses a male model for not only as the model but also as the doer of the action. This advertisement can be said to present the different representation of masculinity in Indonesia.

1.2 Statement of The Problem

From the background explained above, the writer formulates the statement of the problem:

- How is the masculinity represented in *Mama Lemon* ad Supermarket Version?

1.3 Objective of The Study

The objective of the study is to find out the representation of masculinity in *Mama Lemon* advertisement Supermarket Version.

1.4 Significance of The Study

The significances of this study for the readers are various. First, for the lay readers, it will give a new knowledge to understand the representation of masculinity especially presented in cleaning products. Second, by analyzing this study, the writer expects to give other perspectives of masculinity particularly in cleaning product advertisement. It is because the typical portrayal of masculinity in ads is depicted in cigarette ads. However, when men do perform in women chores, such as cleaning something, it will give another perspective and knowledge about being masculine especially for men. Third, for the society, this research broadens their knowledge about masculinity which is, in fact, plural. It hopes to enlarge their insight about being masculine. Fourth, by analyzing this study, the writer expects that it will be useful and it can give many contributions for the next researchers in

Universitas Airlangga particularly for those who are interested in analyzing masculinity.

1.5 Scope and Limitation

In doing this research, the writer only focuses in *Mama Lemon* advertisement Supermarket Version. It also focuses only on discussing masculine man representation in the advertisement.

1.6 Definition of Key Terms

There are some key terms for understanding this study:

- Advertisement : A term to help society understand the languages and subject positions (Stevenson 154).
- Gender Advertisement: The stereotyping figures of men and women which displayed in media such as advertisement (Goffman 19)
- Masculinity : How masculinity is defined by culture historically, geographically, and naturally (Beynon 2).
- Representation : A term that spread, trusted, and accepted to be true towards society (Dyer cited in Durham and Kellner 353).

CHAPTER 2