

CHAPTER I

INTRODUCTION

1.1 Background of The Study

In technology gender dichotomy in society among other things is reflected through stereotype that technology is correlated with masculinity while femininity is more linked with nature (Cockburn & Ormrod, 1993). In this way, motorcycle, as a part of technological development in automotive world inevitably has always been associated with masculinity. An establishment of several motor clubs as part of social capital can be used as a media to express certain communal identities of their members because social capital is an idea of individuals' involvement and participation in groups that have positive consequences for them.

There are various kinds of motorcycles, ranging from standard to sport (Padway, 2018). These motorcycles are designed according to every consumer's needs in order to satisfy themselves. One particular motorcycle type is called sport, and this type is mainly consumed by male motorcyclists for its masculine look compared to other types of motorcycle such as standard and scooter types. One of the automotive companies which product sport motorcycle in large number is Honda (Honda Motor Company Limited, 2020). Honda is one of the largest automotive companies in the world, for its massive production of vehicles each year. According to OICA, Honda is ranked 8th with a total number of 4,543,838 items produced in 2015. One range of sport motorcycles released by Honda is called CBR. According to the website of Astra

Honda Motor (AHM) Indonesia, there are two varieties of CBR that are distributed in Indonesia by AHM Indonesia Ltd., which are CBR150R and CBR250RR. Several differences between them are mostly related to the type of machine, performance, and price (Astra Honda, 2016). It is one of the most famous ranges of motorcycle since not only it has a masculine design, but it also caters to those middle-class people for the price is still categorized as reasonable.

According to the founder of Honda, Soichiro Honda, sport motorcycles primarily offer the speed and the thrill (CarBikeTech, 2021). However, people believe that sport motorcycles' enjoyment comes from its ability on paved highways. Based on its characteristics, sport motorcycles have narrow and hard seats. The riding position allows the feet to rest at the rear while the hands bend in the elbows. Thus, it makes the riders to lean forward, as if they virtually sleeping on the motorcycle. Furthermore, the sport motorcycles features low and narrow handlebars, which does not provide comfort to the rider. Sport motorcycles also requires high concentration. So, it is ideal for short distance and time of ride. It is the reason why male sport motorcycles rides still outnumber female sport motorcycle riders in society.

Based on the explanation above, it can be concluded that sport motorcycles are designed to use for a short distance but at high speed such as racing events. Basically, according to its characteristics and design, sport motorcycles are created for racing events not for daily use. However, related to its sales, CBR150R was sold as many as 32,876 units in 2015 (Astra Honda, 2016). For the sales of CBR250RR series, 1,307

units were sold in January – April 2018 (Maulana, 2018). Thus, this number shows that the interest of Indonesian consumers in buying sport motorcycles, especially Honda CBR, is quite huge and they use it for daily life and leisure not for real sports as racing events.

Motorcycle, that in the beginning is only used as a transportation mode, then get additional cultural meaning which related to the gender dichotomy especially with an influence from the advertisement. By consuming certain mechanical and esthetic development of their motorcycles, motorcyclists express their identity (Blankenship, 2013). Identities are the traits and characteristics, social relations, roles, and social group memberships that define who one is (Leary & Tangney, 2012). Identities make up one's self-concept variously described as what comes to mind when one thinks of oneself. Biologically, it can be seen through someone's sex, either it is a girl or a boy. According to each sex, society creates stereotypes that expect a girl or a woman to be feminine and a boy to be masculine. As a feminine, someone will be more emotional, weak, nurturing, and submissive (Tyson, 2015). As a masculine, someone will be more rational, strong, protective, and decisive (Tyson, 2015). Moreover, according to John Beynon (2002), masculinity is considered as the expression of gender, thus it is always incorporated with culture at a certain time and in consequence, masculinity is not a fixed matter but it always changes (Beynon, 2002).

Motorcycling in particular is a risky leisure activity that requires physical strength and skill. The sport of motorcycling is also deeply rooted in a subculture that

has traditionally fostered the image of male machismo by emphasizing the sexual and subservient role of women within that subculture (Roster C. A., 2007). The activity in motorcycling involves times away from the family. Moreover, this sport has significant physical and social risks for women. The monetary and physical risks are evident and easily understood. The social risks that women take by deciding to pursue motorcycling as a leisure activity can best be understood by examining the macho subculture of motorcycling and the traditional image of women within this subculture (Carr, 1998). However, Halberstam (1998) argued that women should be free to express themselves, regardless of doing any masculine activities including sports.

Actually, riding a motorcycle can be done by everyone regardless of their gender. Even though male motorcycle riders still outnumber female riders in society, it cannot be denied that some women are also taking active roles in the motorcycle culture. According to Christy Bunch, there are some factors that influence women to ride motorcycles, such as empowerment and lifestyle (Bunch, 2013). By being motorcycle riders, women feel like they can expose their strength and independence, thus they feel empowered by riding a motorcycle. While as a lifestyle, women consider riding as a leisure activity that also becomes a form of therapy from their obligations as working mothers and wives (Bunch, 2013). The phenomenon of women who joined motorcycle clubs is interesting to be further investigated. The writer argues that their involvements in what so-called as the masculine world in motorcycle club can be understood under the gaze of the female masculinity concept. The concept underlies

ideas on how society pays little attention to the phenomenon as opposed to the male femininity. Halberstam argues that female masculinity is defined as a different category of masculinity, for the general term of masculinity is generally associated with the expression of maleness (Halberstam, 1998, p. 49). It is argued that the purpose of achieving freedom and power regarding certain gender ones embrace (Sharma, 2015).

The rise in women's active participation in male-dominated leisure activities such as motorcycling presents researchers with an opportunity to examine forces that attract and enable women to embrace a leisure activity that conflicts with traditional notions of femininity. According to the data, there are over 50 million women drivers in Indonesia (Hakiki & Ulfa, 2018). But not so many women decided to choose sport motorcycle to ride because society created the stereotype which said sport motorcycles are created only for men, not women (Setiyarini, 2014). Women's claim to leisure in general has been viewed by leisure scholars as a challenge to gendered role restrictions and stereotypes (Bialeschki & Henderson, 1986).

The idea then leads to an argument that there is a shift in gender roles in society. According to the stereotypes created by society, women are expected to be feminine which are supposed to be weak, nurturing, submissive, more emotional, and dependent, while men are expected to be masculine which are supposed to be strong, protective, independent, and decisive (Tyson, 2015). However, there is a phenomenon that shows women are likely to be more masculine rather than feminine. The Phenomenon can be seen in female members of CBR Club Indonesia (CCI) Surabaya Chapter. Based on its

history, CBR Club Indonesia is one of the largest motorcycle club in Indonesia because it has minimum 75 members in every region. CBR Club Indonesia (CCI) Surabaya Chapter was established on 16 June 2006 with only 10 members, but now it has around 100 people as its members. CBR Club Indonesia (CCI) Surabaya Chapter has more female members compared to other sport motorclubs. The percentage of male and female members of this club is quite distant, in which it consists of around 95 males and 7 females. Moreover, the membership is divided into two types, which are the permanent members and semi-permanent members. The distinction is that the permanent members are the registered ones and they also get the privileges of getting the membership number and club jacket while the semi-permanent members do not. In addition, beside often hold its own several activities, this club also actively participates in other regional club's activities. Therefore, the female members of this community will become the research subjects.

The lack of study regarding the masculinity represented in female members of a particular motorcycle club in Indonesia, especially Surabaya, interests the writer to analyze the issue further. Using the theory of Female Masculinity by Judith Halberstam, this study aims to find out how masculinity is portrayed in female members of CBR Club Indonesia (Surabaya Chapter) and to see how society's reaction towards their motorcycle preference.

In order to see the significance of the study, the writer found some related studies which have the same issue as the current study. The first study is a study done

in 2007 by Catherin Roster entitled '*Girl Power' and Participation in Macho Recreation: The Case of Female Harley Riders*'. This study examines females' participation in the male-dominated sport of motorcycling. According to a study done by Chaterine Roster (Roster C. A., 2007) those women joined the community for several reasons. Most of the reasons are because while riding a motorcycle, they feel more free, independent, happy, more alive, and focused. It explains that riding a motorcycle could be an addiction and it becomes part of their life. Her study found that riding a motorcycle, in some ways, gives them power and makes them feel stronger. Another study is a study done in 2014 by Annysa Endriastuti which used Bonek as the object of her study. Entitled '*Konsep Masculinitas Bonek Surabaya dalam Perspektif Budaya Arek*', this study discovers masculinity attributes manifested by *Bonek* in their actions either inside or outside the stadium from the perspective of *Budaya Arek* (Endriastuti, 2014). This study focuses on how masculinity is shown by women who joined the community and find out why those women decided to join the community. According to a study done by Annysa Endriastuti (Endriastuti, 2014), after interviewing some women supporters, they claimed that being a part of the supporter gives them strength and power. Endriastuti found that being part of the supporter means the members need to be there at the game field to support the club inside or outside the city (Endriastuti, 2014). These outdoor activities make the members become brave, independent, improve their physical strength and leadership. These are the ideal traditional masculine concept that represented in them.

There are some similarities and differences between those previous studies mentioned in this study. The similarities are that those studies are also interested in identifying masculinity in certain communities and moreover they also apply the qualitative method in conducting their researches. On the other hand, even though those previous studies mentioned are not related to the automotive industry, but they still help the writer obtaining different perspectives of gender and identity construction, especially related to masculinity.

This study focuses on the exploration of the construction of female masculinity among the female motor riders which leads to the expression of their masculine identities. In doing so, I apply methods by doing ethnography research and Theory of Female Masculinity by Judith Halberstam (Halberstam, 1998) in analyzing Masculinity of The Female Members of CBR Club Indonesia (CCI) Surabaya Region.

1.2 Statement of the Problem

Based on the background of the study, the writer formulated the research question as follows:

1. How masculinity is shown by the female members of CBR Club Indonesia (CCI) Surabaya Chapter?

1.3 Objective of the Study

Based on the statement of the problems that have been mentioned, the objectives of this study are to find out how masculinity is portrayed by female members of CBR Club Indonesia (CCI) Surabaya Chapter and to see how masculinity constructs

their identity. This study also analyzes how society's reactions according to their different preferences from other women.

1.4 Significances of the Study

This study is necessary to do because society still thinks that masculinity always related to male and male bodies. Through the result of this study which shows how masculinity is portrayed by female members of CBR Club Indonesia (CCI) Surabaya Chapter and how masculinity is not always tied in male and male bodies, this study is expected to give more contribution for the better understanding about masculinity, including female masculinity, especially for the students of English Department of Airlangga University. Because of the lack of investigation regarding masculinity performed by females, this study will also interesting to be analyzed further to give more information about female performing masculinity in a specific community in Surabaya. As for other readers, the writer hopes this study will give more understanding regarding the masculinity can also be performed by females not always males.

1.5 Definition of Key Terms

Community: People living in one particular area or people who are considered as a unit because of their common interests, social group, or nationality (Cambridge Dictionary, 2020)

Gender: Ways of culturally interpreting the sexed body, that are in no way restricted by the apparent duality of sex. It can be inferred that one body can

produce different gender, by means ‘woman’ does not always mean a female body and ‘man’ cannot always be refer to man body (Butler, 1999).

Identity: The traits and characteristic, social relations, roles, and social group memberships that define who a person is (Oyserman, Elmore, & Smith George, 2012).

Female Masculinity: A theory proposed by Judith Halberstam where it seeks to find what constitutes masculinity within the individual and society (Halberstam, 1998).

Motorcycle: Motorcycle can be defined as an automotive vehicle with two in-line wheels that is powered by a motor that can carry one or two people (Merriam-Webster, 2020).