CHAPTER 1

INTRODUCTION

1.1 Background of The Study

Indonesia has hundreds of ethnic groups or tribes with different languages, habits, and cultures. Each province in Indonesia has its own legends, myths, and stories which are believed by the societies. According to Purwadi (2009, p.1), folklore is legend, story, history, customs, song, heroic, and art. Generally, legends, myths, and stories are part of culture which was spread out from the old generation to the young generation traditionally in different versions either verbal or written form (Danandjaya, 1986). Nowadays, those legends still exist in the people's mindset. To maintain those legends as one of the cultural heritages, the society attempts to tell their younger generations about them.

Legend and story are one of folklore elements. Folklore derived from two words: *folk* and *lore*. Danandjaya (as cited in Purwadi, 2009, p.1) stated *folk* means a collective and *lore* means hereditary tradition. Thus, the definition of folklore is the common orally transmitted traditions, myths, festivals, songs and superstition. For all people, folklore has come to mean all kinds of oral artistic expressions, which may be found in societies (Wininck, as cited in Purwadi, 2009, p.1). Brunvand (1968) stated that there are three types of folklore namely: non – verbal folklores, partly verbal folklores, and verbal folklores (as cited in Danandjaja, 1986, p.21).

1

Danandjaya (1986) explained that verbal folklore is folklore in the oral form which includes folk speech: dialect, traditional position, nobility; traditional idioms: proverbs and aphorisms; traditional questions, poetry; folklores: myths, legends; folktale and traditional songs. The next, partly verbal folklore is the compound of folklore in the verbal and non-verbal form including beliefs, traditional games, dances, theaters, celebrations, ceremonies, and customs. The last, non verbal folklore is folklore which is delivered non – verbally. Non verbal folklore is divided into two types: *material and non material*. The material non – verbal folklore is traditional architecture, clothes, food, jewelry, and medicine while non material one is gestures or traditional music.

Nowadays, folklore is not only delivered in oral or verbal form but also delivered in written form, such as children's story books. Those books can be found in many bookstores in Surabaya. They usually consist of several titles which are like a compilation or collection. Because Indonesia has a lot of regions and provinces where there are a lot of stories, legends, and myths. The stories usually are categorized the provinces or regions. For example the stories from Java are Joko Tarub, Roro Jonggrang, Nyi Roro Kidul, Asal Mula Surabaya, Asal Mula Banyuwangi, and many more. However, not all story books are categorized based on provinces and regions.

As the writer explained above, folklore is also delivered into a written form. When the writer surveyed in some bookstores, she found that those stories had a lot of versions but the points were all the same. Then, most of them were written on an Indonesian text but the writer also found the Bilingual texts. Finally,

she preferred to use a story book at Petra Togamas, Surabaya entitled "Dongeng Nusantara" which is translated into "Nusantara Folktale". "Dongeng Nusantara" or "Nusantara Folktale" was published by Bestari Kids, Jakarta on 2010 and the author's name is Bambang Joko Susilo translated by H. Annisa.

The writer saw most of the books such as the one above were put in the children bookshelf. Luxemburg, et al (1992:1, cited in Sumaryono 2010) stated that with the medium of folklore's story book, it is possible for children to capture and understand educational contents and morality easily. According to Nuryanti (2008:2), childhood is a specific period development because they need psychological development, education, and they are physically different from adolescence.

As discussed before, Indonesia has a lot of provinces and regions with different legends and stories. There are a number of folklore titles which represent the region's story such as: Asal Mula Surabaya, Asal Mula Gunung Bromo, Asal Mula Selat Bali, and another region's title. Furthermore, some folklores also use men's and women's names as the title such as: The Legend of Roro Jonggrang, Ratu Pantai Selatan, Jaka Tarub, Jaka Tingkir, and another story use name as a title. Those stories generally elaborate the diversity of man's and woman's roles in daily life.

Based on Susilo's story version (2010) it could be concluded that the description of masculine side is attached to man as portrayed by King who was always involved in war, to be a leader of society, hunting in forest, etc. While the feminine side, which is portrayed by Queen who always wore long dress complete

with accessories, and has the attitudes of being powerless, polite, etc. Queen is the image of a woman who is described as beautiful, behavior, calm, and other things which construct femininity.

According to the brief explanation above, we can see that gender matter also exists in the folklore. Eckert and Ginet (2003, p.32) stated that gender is a social arrangement and every individual's gender is built into the social order. Gender and sex come together where gender is built on biological sex. Sex is a biological categorization whereas gender is the social elaboration of biological sex. Furthermore, gender consists of a pattern of relation that develops over time to define male and female, masculinity and femininity, simultaneously structuring and regulating people's relation to society (Eckert and Ginet: 2003).

Behind the use of man's and woman's names, and region's names on the folklore titles, there is the costruction of gender that lies behind. Hanks (as cited in Blommaert, 2005, p.2) stated that discourse is language-in-action, and investigating it requires attention both to language and to action. According to Brown and Yule (1983) and de Beaugrande and Dessler (1981), there is a long tradition of treating discourse in linguistic terms, either as a complex of linguistic forms larger than the single sentence (a 'text') or as language-in-use (as cited in Blommaert, 2005).

In analyzing text, Critical Discourse Analysis approach proposed by Fairclough (1989) could be used to figure out the construction of gender lies behind folklore stories. CDA is approaches which can help the writer revealed the costruction of gender behind the using of men's and women's name in this study.

CDA conceives discourse as a social phenomenon and seeks, consequently, to improve the social-theoretical foundations for practicing discourse analysis as well as for situating discourse in society (Blommaert, 2005:27). Moreover, Critical Discourse Analysis is used to describe, translate, analyze, and criticize social life which is reflected in the text. The purpose of Critical Discourse Analysis is evolving the ideological assumption which is lied behind the words inside the text or utterances showing the power (Darma, 2009:53).

Concerning on language and gender and discourse analysis study, there are several studies that have already been conducted. First, the study was conducted by Huffacker and Calvert (2005). Their study examined the issue of online identity and language use among male and female teenagers who created and maintained weblogs, personal journals which was made publicly accessible on the World Wide Web. The second study was about language and gender which was conducted by Sasangka (2008). This study attempted to investigate the portrayal of gender stereotypes in PONDS and AXE television commercials. Her main objective of the study was to investigate whether both of the advertisement represented the evidence of stereotypes toward men and women. The last study was conducted by Mufidah (2008). This study focused in analyzing the portrayal of women sexual activities to examine the way women and doctor address women's sexual matters. Her study aimed at disclosing whether there was certain gender bias performed and produced in the rubric of sex and psychology towards women sexuality.

From those previous studies, it is clearly seen that no one uses folklore stories as the object of the study. Moreover, the Critical Discourse Analysis theory that is proposed by Fairclough has not been use yet. Thus, in this study the writer used folklore stories with the use of theory of Fairclough to investigate the gender construction in the language use in the folklores. The writer would like to examine the description of gender masculinity and femininity in the two books of *"Dongeng Nusantara"*.

The writer chose all Indonesian folklores in those books which are considered as the most familiar ones among the societies. Besides, the chosen folklores are those which are much related to gender role construction. It can be seen from the title which is used of name of man and woman and region's name, such as: *Roro Jonggrang, Jaka Tarub, Legenda Danau Toba, Terjadinya Negeri Jambi, Nyi Roro Kidul,* and *Klenting Kuning.* This study has originality because the construction of gender has never been used to analyze folklore using the critical discourse analysis approach by Fairclough.

1.2 Statement of the Problem

Based on the background of the study, the writer can extract the statement problem as follows:

1. How is the construction of gender role presented in the two folklore books of *"Dongeng Nusantara"*?

1.3 Objective of the Study

The objective of this study is to reveal and identify the construction of gender role in the two folklore books of *"Dongeng Nusantara"*. Folklore is kind of short story, thus the writer is easy to get the idea from it and try to observe the construction of gender role through sentences in the use of vocabulary, grammar, and another linguistic features. Then, the question above can reveal the relationship between language, gender, and discourse in those two books of *"Dongeng Nusantara"*.

1.4 Scope and Limitation

This study discusses the construction of gender role in two books of *"Dongeng Nusantara"*. As we know that Indonesia has a lot of provinces and each province has its own folklore story. Hence, there are more than a hundred folklores available. However, it is impossible for the writer to describe all of them. The writer chose the books of "*Dongeng Nusantara"* which consist of six stories inside. Those stories are: *Roro Jonggrang, Jaka Tarub, Legenda Danau Toba, Terjadinya Negeri Jambi, Nyi Roro Kidul,* and *Klenting Kuning.* Almost all of them are written in Indonesian but some stories are written in both Indonesian and English. Thus, the writer decided to use Indonesian text. As the previous explanation, the writer investigated the construction of gender role in the story by analyzing sentences in those folklore stories mentioned earlier.

1.5 Significance of the Study

Theoretically, the result of this study is aimed at giving a contribution to the study of gender studies. The language which is used in folklore stories had already created different interpretation in shaping gender in each of characters using Critical Discourse Analysis Approach. Therefore, this study is hoped to give contribution to describe the gender inside the story which is also part of life in Indonesian people.

Practically, this study is helpful for researcher of discourse analysis in doing gender discourse research. In addition, it is expected that parents can tell and explain to their children about what the gender is. Gender not only occurs in folklore stories but also in a situation where the parents can explain to their children how to perform gender in public. Moreover, the medium used to deliver the story is a story book collection. The children can learn about the culture and they can also understand the meaning of gender and how to practice it in the society.

1.6 Definition of Key Term

Folklore: The common orally transmitted traditions, myth, festival, songs, superstition, and of all peoples, folklore has come to mean all kind of oral artistic expression, which may be found in societies (Wininck, as cited in Purwadi, 2009:1)

Sex: A biological categorization based on combination of anatomical, endocrinal, and chromosomal features (Eckert and Ginet, 2003).

Gender: A social arrangement and every individual's gender is built into the social order (Eckert and Ginet, 2003, p.32).

Gender Role: The division of role based on sex categories as man and woman (Darma, 2009).

Critical Discourse Analysis: Approach which could be used to figure out the message behind a discourse by analyzing the text structure (Fairclough, 1989).