

CHAPTER 1

INTRODUCTION

1.1. Background of The Study

Scout is an organization which is aimed to build and develop the character of children and teenagers, to teach and to train them to be able to be responsible in adulthood (Sunardi 2009, p. 3). It is not as a discipline which needs to be seriously learned, not also a collection of lesson books, but a game consisting of educations, outdoor games, health related activities, and learning of willing to help others (Sunardi 2009, p. 3). In the basis, Scout is about the woodcraft, knowledge of animals and nature including footprints, ways of eating, and ways of life, and also about handiness and cheery helpfulness (Sunardi 2009, p. 39). Baden Powell illustrates in the foreword that this is like young soldiers when first joined in the army; they are trained to become handy, capable men who are able to hold their own with anyone instead of being drilled machines (Cited in Bacon 1920).

At the beginning, Robert Baden Powell in the foreword (cited in Bacon 1920) has stated that in the Boer War in South Africa between the British and the descendants of the Dutch, a number of women volunteered to help forces as nurses. They were full of energy but unfortunately had never been trained to do anything. Afterward, they wanted to take up scouting also, but not to be the imitators of boy one; they wanted a line of their own. As a result, they were able to be a good and helpful companion to her brother or husband or son along the

life; they are also able to show the value of training by undertaking a variety of duties which made them valuable to their country. By this circumstance, it showed that in Scout, there is no kind of separation for men or women. Both are considered equal.

In Indonesia, Scout is called as Pramuka. Pramuka was formed in the early sixties. It is a kind of continuous movement from the patriots to become able in preserving the unity of the country because Pramuka basically is an educational progress for youth, with voluntary and non-politics purposes and with no distinguishing of ethnic, race, and religion in which the activities within are based on value system of Satya and Dharma Pramuka (Sunardi 2009, p. 1). Regarding to the majority population of Indonesia who are farmers, as a result, in early sixties, Pramuka was targeted to hold events in the field of village development. It exhibits the characteristic of Pramuka, which is nationalism (Sunardi 2009, p. 4). This character of nationalism means that in holding any Pramuka education, the organization must adjust the education to the country involved. Then, as a consequence, in Indonesia, the Pramuka education is adjusted as the country's values.

In the president decree, Pramuka had been considered as the only organization in Indonesia which is permitted to hold Scout education for children and teenagers (Sunardi 2009, p. 60). The Scout Constitution had decided that the basic aim of Pramuka is Pancasila. It means that Pramuka is aimed for educating Indonesian children and teenagers by adjusting to the conditions of Indonesian people in order to create people who are beneficial for country's development.

In doing so, Pramuka also includes practice method for educating children and teenagers. There is identification symbols (*tanda pengenal*) in Pramuka which is used for identifying each squad member's capabilities, responsibilities, regions, work regions, merit system badges (*tanda kecakapan*), occupation badges (*tanda jabatan*), and honor badges (*tanda penghargaan*). Merit system badge is the identity of Pramuka's capability and skill in certain field based on age and position. This is used to identify members of each level for instance Siaga, Penggalang, Penegak, Pandega, and Pembina. It appears that those identification symbols bear meanings within them. Those are meant to ease the identification of the groups (*satuan tempat*), headquarters (*wilayah tugas*), occupation (*jabatan*) and merit system (*kecakapan*). In detail, all those symbols are aimed to encourage Pramuka members to always use their right and do their duty as their responsibility. All of Pramuka members' duties and rights are stated in the book of Merit System.

Pramuka is held in levels, particularly small levels to help scout master (*Pembina*) to monitor the member. The categorization of these levels is based on the members' age. Consequently, the members are grouped into four: children group named Pramuka Siaga, teenagers group named Pramuka Penggalang, youth group named Pramuka Penegak, and adult group named Pramuka Pandega.

Pramuka Siaga encourages its members to be willing to go outside home, do outdoor activities, join the children of the same age, start practicing skill-needed works, and communicate with others. Pramuka Penggalang is rather to reassure its members to have self confidence and respect adult's honor. Pramuka

Penegak members are expected to be more stable in term of their emotion to have realistic view and solve problems in mature ways. Pramuka Pandega members should be more critical, logical, and realistic in seeing problems, involved in the society, and able to be independent. All of those different expectations and characteristics are broken down in specific points in the book of Merit System at each level. It is a book of requirements to be fulfilled by the members as a proof of their skills and capabilities (Sunardi 2009, p.60).

From the paragraph above, it could be seen that Pramuka members try to identify themselves on the level of Pramuka Penegak. The members of Pramuka Penegak start to try to perform logical view and more stable self. In such condition, an identity formation starts to take place, as stated by Marcia that the forming of the identity is a matter of having strong, self-conscious, and self-chosen commitments in matters like vocation, sexuality, religion, and political ideology (Marcia cited in Moshman 2005, p. 83).

Like other levels, Pramuka Penegak also has its Merit System. It contains duties required to be fulfilled as the Pramuka Penegak. The Merit System has been published twice; there are the old and the new one. The new one is used in this research because this one had already been brought in Pramuka Kwartir Nasional decree.

There are many points in the book of Merit System which show the duties members must perform as Pramuka Penegak. On the other hand, it seems that there is distinction inside the duties stated implicitly. It appears that there is a kind of specialized duties, addressed differently to male or female. There are some

tasks addressed only for male and for female. For instance, in cleaning the environment, men usually get duties like cleaning drain, cutting the grass, and painting the wall or fence, while female women usually get duties like cooking the snack or meal for all people who join the cleaning.

The different tasks above can be seen through the historical matter. The study of histories has considered how colonized men were constructed during colonial occupation and after. It is undeniable that in that time women were identified with household and housewifery (Robinson 1995 p. 30). This suggests that women are out of productive work. Yet, there were an inequality between men and women. In the Soeharto's New Order era, its policies tended to homogenize the diverse people of Indonesian, which is an ideology of sex categories based on biological term (Robinson 2008 p. 10). This ideal stated that women's role is in the subordination of men in which principally the activities include housewifery, crafting, and motherhood.

This raises the issue of masculinity in Indonesia. Its construction of gender difference creates the concept of male authority (Robinson 2008 p. 68). In this concept, the state plays a role as the family who in this period takes women as subordinate to men. Therefore, the state takes control over women's organizations. The term family in this era is associated to the hegemonic masculinity through the image of *bapak* (father) (Robinson 2008 p. 68). It is an idea of family coming from Javanese culture. In Javanese, the idea of family is based on the parent-child relationship: wise father, the caring mother, and their children who know their places, duties and responsibilities (Shiraishi cited in Robinson 2008 p.68).

textual analysis. It is a way to collect information about how human beings make sense of the world (McKee 2003, p. 1). The world seems to be represented in the text form. Therefore, the interpretation of the text is aimed to obtain a sense of the ways people make sense of the world around them in particular cultures at particular times. Thus, by doing the textual analysis, we can see then that there is gender matter in some points of the Merit System.

Concerning the situation of the country, Indonesia, where there is distinction of the tasks for men or women, it is then likely to be a matter of masculinity, as its historical background. The concept of masculinity has even lived since years ago, but the effect still occurs in contemporary social lives. The term *memimpin* (lead) is closely related to the masculinity as exercised by New Order era. It appears that the one who is capable in becoming the leader is integrated to man, as its emphasis on male authority. In relation to the point of the Merit System of Pramuka Penegak, the point can be explained by the textual analysis. By doing so, the interpretation of the Pramuka Penegak, male members in this case, comes to appear. The interpretation is about who must do the points in the Merit System. Therefore, the masculinity can be found out, whether the male members of Pramuka Penegak are New Man or New Lad or a negotiation of both.

Masculinity is the set of social practices and cultural representations associated with being a man (Jane Pilcher and Imelda Whelehan 2004, p. 82). In other words, it is the way men emphasize what they believe to be their manhood (Mosse 1996, p. 3). It means an identity category that refers to cultural

characteristics of being a man (Barker 2004, p. 115). Edwards (2006, p. 23) researched about the new crop of men's lifestyle magazines from 1980s and he found the set of symbols or images used for determining masculinity, those are New Man and New Lad. New Man is a soft men and it is close to his feminine side, while New Lad is selfish, rough and uncaring in terms of immature unfriendliness (Edwards 2006, p.24). This division of masculinity, New Man and New Lad are assumed stand in the Merit System of Pramuka Penegak. In the points of the Merit System, the points may reflect the duties of both male and female. However, it seems that the points are differently interpreted by the Pramuka Penegak male members whether it is including in New Man or New Lad.

The Pramuka Penegak male members's perception of the ideology of masculinity in the Merit System becomes interesting to be researched. It is due to the fact the former of scout which is boy scout, thus the male members of Pramuka Penegak have the Merit System. And the interesting point is, in this level the male members of Pramuka Penegak are growing their identity still, therefore this study would like to find out how they perceive the masculinity from the Merit System.

1.2. Statements of The Problem

The background of the study leads to some statements to be analyzed. The following statements are intended to make a clear focus on the analysis.

1. What forms of masculinity being foregrounded in the Merit System?

who want to make further study about the topic. It is also hoped that the sequence of research will improve the result of this research by giving new perspectives about the masculinity in Indonesia.

1.5. Definition of The Key Terms

- The Merit System** : a kind of book consisting of requirements in scout activity; every members have to do all of the requirements and will get the badge after passing all of them. (Setyawan 2009)
- Masculinity** : the set of social practices and cultural representations associated with being a man. (Jane Pilcher and Imelda Whehelan 2004)
- New Man** : a softer, more sensitive, and caring individual, who also avoids sexist language, changes nappies, and loves to shop all day his own clothes. (Edley and Wetherell 1997: 204 cited in Godeo 2004 p. 47) In Tim Edwards' book, New Man is a soft men and it is close to his feminine side (2006, p. 24).
- New Lad** : a climate of rough behavior, excessive drinking ('lager louts') and all-male attendance at soccer matches. (Storry and Childs 1997: 338 cited in Godeo 2004 p. 51) New Lad is selfish, rough and

**uncaring in terms of immature unfriendliness
(Edwards 2006, p. 24).**

Textual analysis

**: a way to gather information about how other
human beings make sense of the world by
interpreting texts (McKee 2003, p. 1).**

CHAPTER II

LITERATURE REVIEW