

CHAPTER IV

ANALYSIS

4.1. Findings

In this research, there were two interviews, semi-structured interview and in-depth interview. Semi-structured interviews were held on 10th May 2012 and on 16th June 2012 until 17th June 2012 for in-depth interview. In this research, the writer interviewed 9 Pramuka Penegak male members in DKC Surabaya. The interviews were held in the place asked by the interviewees, which in this case is DKC.

In in-depth interview, there were about 17 questions asked to the informants. These questions could be seen as semi-structured interview and in depth-interview. It was sometimes developed like the informants' answer, so that it was called as semi-structured interview. It was the interview of 7 informants. This interview was held as the following interview in order to gain deeper opinion of Pramuka Penegak male members toward the Merit System. Content analysis was used in order to study the transcript of the interview. This is because the writer would like to find out their perception towards the duties in the Merit System, whether it must be intended for male or female.

The writer felt that it was necessary to analyze the Merit System beforehand. It was due to the fact that the writer wanted to see through the Merit System; what the Merit System bear. Therefore, the writer did textual analysis. It

appeared as matter of understanding what words or sentences of text mean and understanding what the writers of the text mean. Text is also known to bear about the changes in our knowledge, values and to shape people's identities. Thus, in order to view what the text bear about, textual analysis was appropriate in this case.

4.2. The Textual Analysis of The Merit System

In order to obtain the finding, the textual analysis is done by applying one of the ten questions to analyze texts as proposed by Fairclough (1989), which is "what experiential values do words have". Instead of using the ten questions, the writer considered to use one of the questions in order to obtain the necessary data.

The analysis is conducted by analyzing the data based on the vocabulary, grammatical, and textual structure. The point of experiential value concerned to the ideological differences between texts in their representations of the world is coded in their vocabulary. It includes classification schemes in relation to vocabulary organized. The points in the Merit System constitute a classification of evaluating person's ability or accomplishment. It is a classification which relates to how a person should be. It is depicted by the fact that the word which is mostly used is *dapat* (able). This occurrence is known as the case of overwording, a larger number of wordings, and sometimes including the synonymy. In the case of overwording, there are 59 times of occurrences of the word *dapat* (able). This word is used for getting things done. Thus, the analysis is continuously related to ability like what has been drawn up by the text.

In this case, the classification scheme constitutes a particular way of rising up the reality built on particular ideological representation, the Merit System. In the Merit System, the writer found the occurrence of the word *mampu* which is the synonymy to the word *dapat*. This synonym occurs 5 times in the Merit System. There are other overwordings used: the word *menjelaskan* (describe) which occur 32 times, 8 times of the word *memimpin* (lead) and the word *tahu* which occur twice and its synonym *memahami* occurs 5 times.

The writer found out that the Merit System of Pramuka Penegak bears a scheme of personal capability containing capability of description, leadership, and understanding. The scheme of capability leads the most points in Merit System. It is associated with several things to be done. The capability in the Merit System is associated with several tasks. Those kinds of ability become the reason why the term *dapat* (able) is considered as the personal capability. The overwordings of the word *menjelaskan* (describe) which occurs 32 times highlight the kind of ability needed.

There are also others overwording following the word *dapat*. The overwording of the word *memimpin* which occurs 8 times also gives contribution in forming the scheme of personal capability.

They are related to religious value, behaving in discussion, how to live in society, behaving well, lot of knowledge, practices, and health. The capability in Merit System bears the deeper personality exploration. Therefore, it may indicate that the focus of the Merit System is of ideological struggle concerning acts of personal ability digging. It appears that the Merit System bears the ideology of

evaluating person's ability. This is proven by the composition of the overwording words. By the fact that the most overwording found is *dapat* or *mampu* (able), the Merit System can be concluded as a tool for evaluating person's ability.

And then, by the second occurrence of overwording *menjelaskan* (describe), the merit system evaluate the person's ability in describing things or the person's communication skill rather than digging person's ability only. It creates the description scheme. The description scheme is associated with knowledge. It is also associated with religious value, knowledge about scout, knowledge of wildlife, international knowledge, and health. These kinds of knowledge were in connection to the masculinity norm. We know that the masculinity norm was illustrated as knowledgeable due to the fact that it is derived from the New Order. It was proven by the literacy rates improved to 78 per cent for females while 89.6 per cent for males by 1995 (Robinson 2008 p. 6). Also, by the overwording *memimpin* (lead) the Merit System indicate that the person should be able to become leader. The overwording of *memimpin* is related to religious value, capability in march, behaviour in discussion, scout activity, live in society, and art. This overwording of *memimpin* creates the scheme of leadership.

Therefore, the overwording words in this case are important. It is due to some views. First, the Merit System gives a summary of what the text is about. It shows something like 'Pramuka Penegak is a person with abilities in communication skill, understandings, and leading', by the repeated words found.

Second, if these words were not repeated, the Merit System would show a little sense. Thus, the writer intends to develop the schemes.

Concerning the schemes constructed by the Merit System, it appears that it is related to the concept of masculinity. Masculinity refers to the way men emphasize what they believe to be their manhood. The ideology of masculinity was raised as a symbol of personal renewal and also as basic to the self-definition in modern society (Mosse 1996 p. 3). It seems that through masculinity, the men try to present themselves and want to be perceived (MacKinnon 2003 p. 4).

The men are actually not the identity, but they perform their identity. By their performance, they keep the gender alive. The male body for instance, takes an important role in masculinity. Since it actually exists in physical, its masculinity is natural. And progressively appears the term macho which means a gym-created and weight-training boy. Thus, there appears a concept of a real man as a result. Furthermore, this sort of concept is in relation to the points in Merit System. There are some points represent this body-related meaning.

- Point 19 in Penegak Laksana '*selalu berolahraga dan dapat melakukan olahraga renang selain gaya bebas dan menguasai 1 (satu) cabang olahraga lainnya*'.
- Point 19 in Penegak Bantara '*selalu berolahraga, mampu melakukan olahraga renang gaya bebas dan menguasai 1 (satu) cabang olahraga tim*'.

Obviously, those 2 points represent the ideal of masculinity. A masculine ideology also could be generated by news media, artists, teachers, historians, parents, priest, and public figure which dominate how men think about themselves (Harris 2009, p. 10). It is the set of social practices and cultural representations associated with being a man (Jane Pilcher and Imelda Whehelan 2004, p.82). Thus, people determine that masculine norm is the identity performed by men. The concept of masculinity was also about how men ought to behave.

The masculinity in Indonesia seems to be the idea of becoming a powerful man, as it limits the possibilities for woman in participating in the society. Hatley and Keeler as cited in Robinson (2008 p. 30) have stressed the ideological of women in Java as having lower prestige because they are seized to be less able to succeed like men. The identity of men above is a form of traditional masculinity. Traditional masculinity directs men as rational, strong, protective, and decisive; they direct women as emotional, irrational, weak, nurturing, and submissive (Tyson 2006, p. 85). Again, it is included in the Merit System like the points below.

Penegak Bantara:

- Point 2 *'berani menyampaikan kritik dan saran dengan sopan dan santun kepada sesama teman'*.
- Point 3 *'dapat mengikuti jalannya diskusi dengan baik'*.
- Point 9 *'telah ikut aktif kerja bakti di masyarakat minimal 2 kali'*.

the idea of social order where men take control over subordinated women in social institutions and practices (Barker 2004 p. 142). Thus, it made the traditional masculinity come to appear as it closes to the term of male authority. A man will never be a man if he does not behave as a traditional masculinity. Thompson and Pleck in Abreu (2000) described traditional masculinity as boys and men adopt others' belief including cultural norms and expectations about male appropriate behavior; it is from families, relational groups, and society. A good healthy educated mind and body, educated to endure, disciplined to obedience, self control, and the duties of bravery should also be the characteristics of the man. It is as the role of body of the men's identity as described before.

However, Point 2 does not clearly show the traditional masculinity of man who is illustrated as rough. It is due to the fact that this point is not directed to selfishness at all. The use of words *sopan and santun* (well-mannered) in this point show its meaning which is not about being egocentric. It means behaving with politeness and courtesy where for sure it is addressed to others. Contrasting to the New Lad value which is selfish, rough, and uncaring, it appears that this point could not be New Lad. Thus, it appears that there is a discussion aimed at reaching an agreement between New Man and New Lad masculinity in the Merit System, which is called negotiation.

Baden-Powell told that Boy Scouts are clean young man in his prime of health and strength, the finest creature God has made in this world (Mosse 1996 p. 135). This statement is also depicted in the Merit System of Pramuka Penegak. The prime health here is illustrated in Merit System by some points.

In Penegak Bantara

- Point 20 *'dapat menjelaskan perkembangan fisik laki-laki dan perempuan'*.
- Point 22 *'dapat menyebutkan beberapa penyakit infeksi, degenerative dan penyakit yang disebabkan perilaku tidak sehat'*.

In Penegak Laksana

- Point 20 *'dapat memahami dan menjelaskan tentang kesehatan reproduksi'*.
- Point 22 *'dapat menyebutkan penyebab dan cara pencegahan penyakit infeksi, degeneratif dan penyakit yang disebabkan perilaku tidak sehat'*.

These points, based on Baden Powell thought, could be seen as the representation of what a man does. Thus, it appears that these points reflect the concept of masculinity, due to the fact that those represent what the men must do to become men. It becomes the way men emphasize what they believe to be their manhood.

There are also some characterizations of masculinity done by researchers (Elmore 2004 p. 13), Donaldson stated that male values include courage, inner direction, aggression, autonomy, mastery, technological skill, group solidarity, adventure, and toughness; Cheng characterized it as white, male, able-bodied and first world, and Justad said it concerned to physical and emotional toughness and independence. In short, the characterizations by the researchers fit with the points in the Merit System. In the discussion of the occurrences of overworking, it is

found that the Merit System bear there major capabilities: able to describe, able to lead, and able to understand.

In summary, the characterizations of masculinity above fit to some points in the Merit System. Those are point 1 verse 4 for Islam, point 2, point 9, point 13, point 19, and point 21 in Penegak Bantara and point 1 verse 4 for Islam, point 2, point 3, point 4, point 7, point 8, point 9, point 10, point 13, point 17, and point 19 in Penegak Laksana.

The stereotype of modern manliness has now been established as it built upon an ideal of bodily beauty, symbolizing the attributes that a true man ought to possess. At the same time, the meanings of reaching true manliness were made explicit: tall and strong man, full body dressed, exposed male body, and features such as the inspired pose, the carriage of the head and the straight and honest look. Many contemporary men have recognized their own ideal of masculinity as it emerged from the preceding.

However nowadays, there is no absolute rule; gender also becomes fluid. The masculinity moves from the traditional into various new ones. It could be seen by the occurrence of the competition with women either in school or at work for example, while the given characteristics of school and work particularly used to only involve men.

Moreover, a new man tries to stand up as an alternative human model that undersized all prior or contemporary types of human being (Cheng 2009 p. 3). Edwards in his research found the New Man and New Lad; the two type of masculinity (2006, p.32). New Man and New Lad are a part of a wider process of

the commodification of masculinities (2006, p.32). A man who used to be considered rough character now becomes a softer, more sensitive and caring individual, who also avoids sexist language, change nappies, and loves to shop all day his own clothes (Edley and Wetherell cited in Godeo 2004, p. 47). It shows the movement from the traditional into the new ones.

New Lad is the traditional masculinity. It is also called as hard masculinity. In Tim Edwards' book, New Lad is selfish, rough and uncaring in terms of immature unfriendliness. New lad, the certain feminine discourse in masculinity, takes a part in a male culture which may be seen as a rough behavior, excessive drinking and all-male attendance at soccer matches (Storry and Childs cited in Godeo 2004 p. 51).

According to the discussion above, these points which represent the concept of masculinity, point 1 verse 4 for Islam, point 2, point 9, point 13, point 19, and point 21 in Penegak Bantara and point 1 verse 4 for Islam, point 2, point 3, point 4, point 7, point 8, point 9, point 10, point 13, point 17, and point 19 in Penegak Laksana, depict the New Lad masculinity. The writer found out that these points appear to show the ideal of person who is critical, not emotional, having strong performance, logic, decision maker, responsible, piety, kind hearted, well-mannered, and having social spirit. And it shows the negotiation between New Man and New Lad. Thus, it appears that there is negotiation between New Man and New Lad masculinity in the Merit System.

4.2.1. The Scheme of Personal Ability

The idea of personal ability in general is based on the notion of duties to be accomplished. It forms a thought that those duties have to fit with the doer. Because the duties should be done, it needs person who perform it. This explanation is depicted in the Merit System by the word *dapat* as the leading ideology of person's ability and its associated words which relate to any ability. Below is the list of points related to ability which associate with the word *dapat* and its synonymy *mampu*,

- In Penegak Bantara: *Point 1* (almost all verses), 3, 4, 7, 10, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21 and 22.
- In Penegak Laksana: *Point 1* (almost all verses), 2, 3, 4, 7, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21 and 22.

From this finding, the writer concluded that the points related to kinds of ability create a scheme of the Merit System which is about person's ability. The writer put them into groups. In order to put these points into groups, the writer used the concept of overwording. It is seen by its occurrences. It appears that there is an ideology within. As a result, the writer found three major capabilities of person in the Merit System. It is proven by the words following the word *dapat*.

1. Dapat menjelaskan (be able to describe)
2. Dapat memimpin (be able to lead)
3. Dapat memahami (be able to understand)

The writer finds that based on this finding, the ideals within the Merit System are those three capabilities: be able to describe, be able to lead, and be able to understand. However, those are not the capabilities only. There are others

also. They are in summary about the ability of literacy, practices, communication, knowledge, participations, and adventures. In details are as the following. The ability in literacy: *point 1* (verse 5 and 6 for Islam in Penegak Bantara and verse 6 in Penegak Laksana, verse 6 for Hindu); the ability of practices in Penegak Bantara: *point 1* (verse 5 for Hindu), 5, 8, 10, 13, 17, 18, 19, 23, in Penegak Laksana: *point 1* verse 5 for Islam, verse 2 for Protestan, verse 5 for Hindu, 5, 17, 19, 21; the ability of communication in Penegak Bantara: *point 2, 3*, in Penegak Laksana: *point 2, 3, 4, 7*; the ability of knowledge in Penegak Bantara: *point 11, 15, 16, 20, 22*, in Penegak Laksana: *point 15, 16, 20, 22*; the ability of participation in penegak Bantara: *point 4, 6, 9*, in Penegak Laksana: *point 1* verse 2 for Protestan, 6, 8, 9, 18; the ability of adventure in Penegak Bantara: *point 23, 13* and in Penegak Laksana: *point 13*.

4.3. The Masculinities of Pramuka Penegak

The ideology perception toward the Merit System could be analyzed by conducting interviews. As the interviews done, it needs to be transcribed into text in order to make it easier to be analyzed. By content analysis, the writer focused on some question qualified as necessary (Krippendorf p. 344). Thus, the writer focused only on some qualified question in order to gain the ideology perceived by them. It is because the writer would like to make the text manageable also. The writer analyzed some questions and then organized the theme of each response from the informants. The responses were grouped into specific theme. In order to gain the theme, the writer paid more attention on the intensity the informants'

responses over the questions asked. It was based on the specificity also, as only the qualified questions which are chosen, so that the informants could share their experiences and feeling by their own beliefs rather than what most people say. The questions are question number 8 and question number 9.

According to the result of the interview, the perception of Pramuka Penegak male members towards the Merit System is closely related to the concept of masculinity. The responses show some characterizations of masculinity.

“The Merit System tries to create masculinity based on Pancasila. The man must act like values in Pancasila; in discussion for instance, they should be able to act wisely, all of the votes are considered, not just the biggest only”
(Hasib)

The statement by the respondent above depicts the ideal man. In his perception, the man constructed by the Merit System is someone who acts equitable according to the values in Pancasila. The writer also found some characterization of a man in the Merit System.

“Masculinity hoped by the Merit System is something which forms person’s character. In my opinion, it relates to God and society. The Merit System aimed to create person to become responsible as his character, also gives respect to the society and the environment” (Yacob)

To say the perception toward the Merit System, he tries to depict the man as the person who has his own character, responsible, and cares about the society. The Merit System is also perceived to bear the masculinity.

“A man hoped by the Merit System is a man who really knows how to act and has the characteristics of resoluteness, discipline, and piety. Also the person who able to direct or take control over something and holy-minded in thought, deed, and words. Also a man does not act womanly, he must be strictly deed. Therefore, by these thought, the following generations are hoped to have knowledge and piety” (Andri)

Here, the respondent views that a man should be a person who really knows how to act and has the characteristics of resoluteness, discipline, and piety, able to direct or takes control over something and holy-minded in thought, deed, and words. A man does not act like woman and he must be strictly deed.

“Frame which is shaped by the Merit System is responsibility, independence honor to the country, kind-hearted-ness, with much knowledge, behaving in society, and clannish” (Armi)

In this statement, the man in the respondent’s view is a man who is responsible, independent, kind hearted, with much knowledge, clannish and able to behave in society.

“A man who is really man is not a man who tends to acts womanly. A man must be brave, responsible, trustworthiness, and according to Scout Law” (Yeri)

The respondent feels that a man is a real man if he is brave, responsible, trustworthiness, and behaving based on Scout Law.

“Maleness is about how the man act and behave as its fate. It is about a man who leads discussion, becomes leader also” (Usman)

In this statement, the respondent also characterizes a man. A man must act and behave as its fate. A man must be able to lead discussion and become leader as well.

“In the Merit System, it tends to form directly the characters such as leadership, responsibility, and social spirit” (Sigit)

The respondent here characterizes a man as a person who has the character such as leadership, responsibility, and social spirit.

Therefore, by these responses of the informants, it can be concluded that they perceive the masculinity ideology toward the Merit System. In the previous discussion, we have known the concept of New Man and New Lad masculinity. New Man is the modern ideal of heterosexual man, which means that he is a softer, more sensitive and caring individual. It mostly relates to womanhood. On the other hand, New Lad is like the traditional masculinity which is related to the concept of Macho and all parts in male culture, or in other words, it is known as hard masculinity which is illustrated as rough and uncaring person.

By concluding the responses of the informants, it is found that the characteristics of a man appear as someone who.

- acts equitable according to the values in Pancasila.**
- really knows how to act.**
- is able to direct or take control over something**
- is resoluteness and discipline.**
- is holy-minded in thought, deed, and words, and piety.**
- does not act womanly and is brave.**

- is responsible, independent, trustworthiness.
- has much knowledge.
- is able to behave in society, clannish, kind hearted, and social spirit.
- must act and behave as its fate.
- has the leadership character.

As a result, these characteristics of a man construct the characteristics of both New Man and New Lad masculinity. The characters of acting equitable, holy-minded and piety, responsible, clannish, kind-hearted, and social spirit fit to the concept of New Man. These characteristics are closely related to the New Man which is a man who is softer, more sensitive, and caring individual (Edley& Wetherell cited in Godeo 2004, p. 47).

In the other hand, however, it also fit to the traditional masculinity, as New Lad is in relation to traditional masculinity. The traditional masculinity occurs in Indonesia as the country which is male authorized and this is mostly affected by the New Order (Robinson 2008, p.10). The male authority is in relation to a man who really knows how to act, take control, resolute, be brave, behave as their fate, and lead. These characteristics as the traditional masculinity in that expected male to behave as the fate which is military-related (Robinson 2008, p.32). It is also known that women is the subordinate, thus the authority is by men. The impact of this circumstance is that the women are limited to join the society.

And as results, these concluding characteristics somehow illustrate the negotiation of both New Man and New Lad masculinity. The men with his authority have rights to join the society, get much knowledge, be independent, and

have leadership willingness. However, somehow the characteristic of clannish, kind-hearted, and responsible are the impacts of their connection to the society. Men are likely to be caring individual. Thus, the writer subsequently found out the masculinity of Pramuka Penegak male members toward the Merit System.

In summary, the Merit System of Pramuka Penagak shows that it bears both New Man and New Lad Masculinity. After finding this result, the writer then did the last interview in order to confirm to the informants concerning the result toward textual analysis of the Merit System. The writer shows the result of textual analysis in which point 2, point 9, point 13, point 19, and point 21 in Penegak Bantara and point point 2, point 3, point 4, point 7, point 8, point 9, point 10, point 13, point 17, and point 19 in Penegak Laksana represented New Lad masculinity, and represented New Man also. The writer questions the informants whether those points depict the characteristics of real man or somehow. The answers are as the following.

**“Yes, in my opinion those points tend to be the characteristics of real man”
(Hasib)**

“For me, almost of those points represent the characteristics of man. However, in my opinion, the real man is by the points of adventure, brave to argue while in discussion, and able to become mediator, and also ever lead the mutual cooperation” (Yacob)

“In my opinion, those points are important. However, I rather disagree if it is called as real man. It is because those points are also obligated to woman, because those points are obligated to the mankind” (Andri)

“It is the same, but dominant to man. In term of adventure, the man must guard the woman, so that man’s responsibility is higher. For the religious value, it is actually obligated to man in Islam. However, in the points of leading, man is stricter than woman” (Armi)

“It is rather not that all because man and woman actually have the same duties without exception. So, both man and woman obligate to achieve the points” (Yeri)

“Between man and woman, the duties are the same. But, still the man requires to be more able than woman, the responsibility as well” (Usman)

“In my opinion, those are the same between man or woman. However, it may be clearer that those points require high responsibility from man, especially the points of leadership” (Sigit)

According to these answers of the informants toward the question of whether the points depict the characteristics of real man, the writer found that the informants agreed by the textual analysis of the Merit System proposed by the writer, that the Merit System bears the negotiation between New Man and New Lad masculinity. The informants had the same opinion with the Merit System in term of what masculinity aimed to be constructed by the Merit System, as represented by those points.

The informants were also on the same mind that their perception is as the Merit System has obligated, where the result of Pramuka Penegak male members’ interview also resulted the negotiation between New Man and New Lad Masculinity. It puts up with the negotiation between New Man and New Lad due

to the fact that the informants' view towards the Merit System is not directly to New Man or New Lad masculinity. The informants' view contained the New Man in terms of arguing that the points related to masculinity not only represent the man, but also woman. On the other hand, the New Lad, according to the informants, is those duties which relate to adventure, leadership, bravery, and resoluteness.

CHAPTER V

CONCLUSION