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Female SUPELTAS' Masculinity in Malang

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ABSTRACT

This study aims to discover masculinity in female SUPELTAS and the factors that influence masculinity in female SUPELTAS (traffic control volunteers) in Malang. This research employed a descriptive qualitative approach. Sources of data were from interviews and documentation obtained by researchers. Data collection techniques used by researchers were observations, interviews, and documentation. The researchers adopted Miles Huberman's data analysis in the form of data reduction, data presentation, and conclusion. The results of this study suggested (1) there were two forms of masculinity in female SUPELTAS in Malang, namely masculine personality in the form of being assertive, wise, independent, brave, and loud and masculine in appearance in the form of short hair, wearing a hat, and wearing pants; (2) factors that influence masculinity in female SUPELTAS in Malang were SUPELTAS stipulations and working on the streets.

KEYWORDS: *construction, Malang, masculinity, SUPELTAS*

INTRODUCTION

Malang, one of the big cities in East Java province, is part of the Malang district (Saffanah, 2018, p. 168). It is a bustling city, so traffic jams are common everywhere. The increase in vehicles due to the increased population in urban areas has created congestion in various urban corners (Sari, 2020, p. 4). The busy conditions of urban roads make them prone to congestion and accidents at intersections or distribution areas, especially those that do not have red light facilities. It is often a concern for road users.

The main road accommodates traffic that supports the development of people's lives to experience rapid progress, especially in urban areas. Cities are places where transportation traffic, land, sea, and air, experiences significant changes and developments. The number of transportations develops, especially in people mobility. This condition raises complex problems, especially in traffic jams and accidents (Mulyadi, 2016, p. 1).

Generally, congestions result in economic and immaterial losses, such as experiencing stress because

of frustration for not reaching the destination at the right time. While the causes of congestion are a lack of discipline/awareness of road users in using the road, such as disobeying traffic regulations/signs, transportation development that outnumbers road infrastructure development, and high-density areas or activity centers (Hukmia, 2011).

Congestion occurs due to an imbalance between transportation services' needs and availability. One of the causes of this problem is the presence of conflict points and slowdowns when a vehicle makes a U-turn at the median opening facility (Putra & Sarewo, 2008). Worse, vehicle drivers fight with fellow road users or those trying to find a shortcut to reach their destination faster without paying attention to the safety and comfort of other road users (Azhari, 2019, p. 4).

The safety and comfort of road users, especially in big cities, must be the concern of the government and community. Malang has quite severe traffic jams. Malang is Indonesia's 4th most congested city after Surabaya, Jakarta, and Denpasar. This traffic congestion also impacts society and the environment in time and cost. Congestion causes longer travel time or late, especially when going to work or school, and additional costs on gasoline. From an environmental point of view, congestion causes increasing air and noise pollution affecting the social environment as vehicle noise

disturbs people (Humas, 2023, p. 1). Traffic jam impacts cause concern in the community.

This concern has led government agencies and the community to reduce traffic jams and accidents in various places on the streets. Various Malang government agencies have initiated service innovations in the transportation sector to overcome this problem, such as installing red lights in various places and managing traffic. Meanwhile, civil society takes part as SUPELTAS to assist traffic management in reducing congestion.

SUPELTAS (Sukarelawan Pengatur Lalu Lintas) is a traffic control volunteer under the auspices of the traffic unit to help regulate traffic at every intersection due to the limited number of traffic police officers. There are legal and illegal SUPELTAS. In Malang, SUPELTAS, who exist in several places, have received training several times from the Malang government (Informasi, 2020, p. 1).

SUPELTAS officers at various intersections help reduce traffic accidents. However, SUPELTAS are considered to be increasingly hampering the smooth flow of traffic because they seem to force vehicles to turn around at median openings forcing vehicle queues in straight lanes to stop, causing even worse traffic jams. On the other hand, SUPELTAS are considered positive by vehicle drivers or road

users when using U-turns or median openings (Azhari, 2019, p. 5).

SUPELTAS members are usually male because becoming a SUPELTAS requires several male skills and abilities. In Malang, several SUPELTAS members are women. Several women who became SUPELTAS in Malang are motivated by several factors. There are some obstacles and risks SUPELTAS members have to face when carrying out their duties. However, it does not stop them from mastering the male skills.

The skills female SUPELTAS possess bring out masculinity or the nature of being a man. Masculinity has various forms attached to gender, race, class, and age, for example, black or white skin, lower and middle class, and teenagers or the elderly (Drianus, 2019, p. 38). The phenomenon of masculinity can be found in various places, times, and circumstances. In a woman, masculinity can also appear for various reasons, both naturally and out of necessity. One form of masculinity can be seen in female SUPELTAS. It is because of SUPELTAS' nature that it tends to be a male job.

One relevant study is Arum Budiastuti and Nur Wulan's (2014) on the construction of ideal masculinity among adolescents in the form of ideal Javanese aristocratic masculinity associated with responsibility, reliability, patience, and a protector role.

Bangkit Maulana Ziwar (2021) conducted research on the characteristics of masculinity in powerful advertisements based on the results of analysis at the reality level highlighting Pevita, a powerful woman, as a character with a masculine impression (Ziwar, 2021, p. 7336). Christie et al. (2020) researched forms of masculinity according to the concept of stereotypes closely related to patriarchal culture.

Based on the description above, the title of this research is "Construction of Masculinity of Female SUPELTAS in Malang".

Masculinity Construction

Masculinity comes from the French word masculine, meaning the character of social gender attached to the nature of men (S, 2017, p. 4). Masculinity is not an object as opposed to femininity but a larger structure such as social hierarchy. In other words, masculinity is what is not feminine. Masculinity is a gender concept about behavior socially constructed and generally associated with men (Connell, 2005, p. 45).

Masculinity can be contrasted with femininity as a stereotype of women. Masculine and feminine are two opposite poles of nature and form a straight line, each point describing the degree of maleness (masculinity) or femaleness (femininity) (Subrayan, 2016, p. 2). Masculinity has various forms

attached to gender, race, class, and age, such as black or white skin, lower class, middle class, and teenagers or the elderly (Drianus, 2019, p. 38).

According to Connell (2005), masculinity is a matter of men's position in society, which often occurs in social practices regarding image, representation, belief, culture, religion, lifestyle, and the meaning of everyday experience (Connell, 2005, p. 46). According to him, masculinity is not singular but diverse and closely tied to socio-economic status. There is no single model of masculinity because it is expressed differently in a cultural context and at a particular time, such as in the concept of colonialism where the colonizer is men, while the colonized are women, who are weak, sexual beings, and household workers (Connell, 2011, p. 46).

The rationale for masculinity is the belief that opposition from women in the patriarchal system causes changes in men's lives (Suprpto, 2018, p. 1). Basically, masculinity occurs because of social actions by several genders with characteristics identical to masculine stereotypes. If the characteristics are excessive, it is called a super masculine man. It is called a less masculine or feminine man if it is lacking. Masculinity also results in male domination of women by cornering women's positions with various forms of education and social behavior often affected by

violence and coercion (Fernández-Álvarez, 2014, p. 50).

Pilcher and Whelehan argue that masculinity is a rule in social practices and cultural representations associated with being a man (Messerchmidt & Rodhe, 2018, p. 116). Therefore, to be a man is basically a cultural representation. Based on this opinion, it can be said that the environment forms masculinity as a cultural product to differentiate men from women who are feminism (Abumere, 2013, p. 42).

Flood states that there are three masculinity phenomena: masculinity referring to beliefs, ideals, images, representations, and discourses, masculinity referring to traits distinguishing men and women, and masculinity referring to the strategies of men in power or to perpetuate male power. Meanwhile, Tuncay suggests that masculinity is a person's attempt to become a man covering four elements: physical appearance, leadership or respect, money or success, and women (Sondakh & Cyntia, 2014, pp. 3–4).

A man's masculinity will be doubted when he cannot present the image of a man who is strong, brave, intelligent, powerful, and heterosexual. Connell explains that in a patriarchal culture, hegemonic masculinity is superior to subordinate masculinity, displaying weak, slow, cowardly, and homosexual traits. Hegemonic masculinity refers to cultural

dynamics in which some groups claim and support a superior position in social life (Connell, 2005, p. 77).

Masculinity is seen in male behavior. This behavior is formed by a view (considered ideal) about how a man should act and behave. Masculinity needs to be understood in terms of advantages, power, and privileges given more to men than women in society. Meanwhile, patriarchy is a social organization regulating the allocation, distribution, and guarantee of male power over women. Gender power is also linked to other powers, including age, class, and ethnicity (Rasyidah et al., 2016, p. 34).

From the description above, it can be concluded that masculinity is a masculine trait in gender identity in society. Meanwhile, the construction of masculinity is the formation of masculinity and how men are imaged or described as ideal figures, those who are strong, powerful, and controlling. In this case, the construction of masculinity is a social reality with pressure to categorize the male role (Sitaresmi, 2022, p. 38).

Female SUPELTAS in Malang

SUPELTAS is a term for traffic control volunteers willing to set aside their time to manage the road. SUPELTAS in Malang are people who participate to help smooth the flow of vehicles on the highway by giving signals to motorists so that

traffic does not experience congestion or obstacles. SUPELTAS' work in assisting road traffic is carried out alternately by scheduling members in some places (Shofrillah, 2020, p. 67).

In several areas, SUPELTAS officers help traffic police manage traffic at every intersection or where there are no red lights due to the limited number of police officers. SUPELTAS members are not only men but also women. People become SUPELTAS members due to several factors, such as wanting to manage traffic, killing time, or making it a livelihood.

SUPELTAS can be legal or illegal. Even so, all SUPELTAS members have the same task to maintain order in arranging and giving signals to road users from the opposite direction to slow down their vehicles and let other vehicles turn around. SUPELTAS members are also tasked with giving directions or instructions to the vehicles about to turn. SUPELTAS members aim for traffic safety. Traffic safety is an effort to avoid traffic accidents. Various traffic engineering efforts aim to expedite the main traffic flow to ensure traffic safety and avoid traffic accidents (Azhari, 2019, p. 42).

There are many SUPELTAS officers, men and women, in Malang. The SUPELTAS members have received training several times, especially the 12-movement training held by the Dikyasa unit of Malang Police. It is done to minimize the

number of traffic accidents in Malang. Every year the number of members increases. In 2021, SUPELTAS members in Malang were 145 people placed in 41 points (Malang, 2021, p. 1).

In Malang, the researchers met five women SUPELTAS, 1 SUPELTAS woman at the Bunul intersection, two on Indah Street, one at the T-junction in front of the Sukun gas station or Dutch cemetery, and one next to Slamet Duck at Soekarno Hatta street.

Forms of Masculinity in Female SUPELTAS

1. Masculine Personality

Masculinity is also described as firm, hard, tough, and rational. A man is obliged to be the head of the household when he has a family and is responsible for earning a living (Wiasti, 2017, p. 6). Female SUPELTAS are figures bearing masculinity, as seen from their mental and physical traits such as firmness, courage, and strength.

2. Masculine Appearance

The social construction of men or masculinity in society is male figures with short hair and short or long pants. In some studies, masculine personality can be a short haircut like a man or making friends and socializing with other men. A female SUPELTAS can be described as a masculine woman, as seen from

her daily appearance, clothes, or uniforms, such as having a short haircut, wearing a hat, and wearing pants.

Factors Causing the Masculinity in Female SUPELTAS

1. Regulation for Female SUPELTAS

Official SUPELTAS have to follow regulations, such as attending monthly gatherings, various training held by the traffic police, and wearing uniforms. Official SUPELTAS must wear pants, shoes, and a hat and have short hair (Suryani, 2013). This rule describes masculinity, especially in female SUPELTAS.

2. Working on the Streets

Working on the streets is not an option but a compulsion they have to live with for certain reasons. Psychologically, those who work on the streets have a solid emotional and mental formation because of the conditions that strengthen their mentality. Being female SUPELTAS is good for some people because it gives them a better income or job (Suryani, 2013, p. 4).

METHODS

This research employed a descriptive qualitative method. The primary data sources were the results of interviews conducted with female SUPELTAS named Wiwik,

Sukarni, Endang, Farida, and Hasanah, a road user named Hidayat, and a parking attendant in the SUPELTAS environment. Meanwhile, the secondary data sources were website articles discussing masculinity, women, SUPELTAS, and Malang. The data were gathered using observation techniques at the workplace of the superintendents, interview techniques on the related subjects, especially SUPELTAS, and documentation. The data analysis adopted Miles Huberman's consisting of data reduction, data presentation, and conclusion.

RESULTS AND DISCUSSION

Forms of Masculinity in Female SUPELTAS in Malang

Masculine Personality

Masculine traits often associated with the male gender give rise to the perception that the masculine has an independent (free), competitive, rational, courageous, assertive, and strong personality in actions and ways of thinking (Rahma et al., 2021, p. 111).

a. Firm and wise

Self-assertiveness or assertiveness is a feeling and thought expressed directly and is a process of upholding one's rights. Assertiveness means demanding personal rights and expressing thoughts, feelings, and beliefs honestly and appropriately. Being a housewife

and a SUPELTAS shapes the character and personality of SUPELTAS to be more assertive and wiser in attitude, as said by one of the SUPELTAS members below.

Working on the streets and meeting many different kinds of people's characters and attitudes make my character more assertive and courageous in responding to situations (Wiwik).

The excerpt above states that being a SUPELTAS makes SUPELTAS meet many people on the streets and requires a firm attitude, such as reprimanding some road users, especially reckless motorists, as shown in the following interview excerpt.

Silent if there is a collision and the user forces me to prioritize so there is no commotion (Sukarni).

The data above shows that Sukarni, a woman SUPELTAS, is likelier to choose silence when there is a commotion, a road user taking over other users' ways arranged by a SUPELTAS. This silent behavior is a wise attitude to avoid arguments with road users. If she gets emotional and scolds the road users overtaking the road, it will cause a commotion. Sukarni also admitted that she does not need

to scold and shout at road users because road users will scold the users taking over their way.

b. Independent

Independence is an attitude allowing a person to act freely but not in a negative sense. Freedom, in this case, means to do something on one's own and for one's needs without help from others. In everyday life, it is necessary to have an independent attitude to be positive people and develop creatively. Independent individuals can also have good self-confidence in carrying out ideas in their daily lives. An independent person must go through a process. The following excerpt suggests that working as female SUPELTAS officers makes women independent.

Since I became SUPELTAS, I have become more independent, especially financially, because I have to help my family's economy (Wiwik).

The above data explains that when Wiwik becomes a SUPELTAS, she becomes more independent. This independent nature is meant by masculinity in the female SUPELTAS figure. Women need help in every job, but SUPELTAS women do everything themselves because they have individual abilities to

manage themselves and not depend on other people. Independence is the ability to regulate behavior marked by freedom, initiative, self-confidence, self-control, self-assertiveness, and responsibility towards oneself and others.

c. Brave

Courage is defined as daring to take risks in making quick decisions in a timely manner in the chosen job. This attitude is not owned by someone from birth but can be developed in a conducive atmosphere where a person will feel comfortable and confident (Morgannova & Utama, 2013, p. 1). The courageous attitude shown by female SUPELTAS is included in the masculine traits that indirectly occur when on duty. It is supported and explained by the following interview excerpt.

Since becoming SUPELTAS, being on the streets has made me a strong/courageous person, especially since I work there. I am not afraid to work with other people. It can be seen when I dare to do anything. The important thing is that it is lawful to work on the street. It makes me mentally stronger and dares to

participate (Hasanah and Endang).

The excerpt above explains that being female SUPELTAS can make them personally braver and mentally and physically stronger, even though they initially work because they are forced to seek additional income. The adaptation process and working environment on the streets make them bolder.

d. Loud

A loud voice is a characteristic that many men show, including in leading an activity. This attitude is not limited to men, even though it is included in masculine traits. Women can also have a loud voice. Even the intensity of women's voices is rated higher than men's. It causes women's voices to sound louder than men's voices. The following excerpt shows that SUPELTAS women have loud voices.

My voice is loud when speaking, especially when speaking on the street (Endang).

The excerpt above shows that being female SUPELTAS officers make their voices louder. It is caused by several factors, such as communicating on the streets, as a small or soft voice will not be heard. Loud voices are a form of masculinity since habits and

culture state that loud voices tend to be male.

Masculine Appearance

Masculinity can not only be seen from character and attitude but also appearance. Ziwar (2021) emphasizes that women can also look masculine, and appearance can support women's roles in work. For example, a woman who looks masculine can display or give off a masculine aura (Ziwar, 2021, p. 7336).

Masculine women have a masculine appearance like the female SUPELTAS, who often look masculine, do not dress feminine, do not wear makeup, and have short hair.

a. Short haired

Figure 1 shows the masculine appearance of a female SUPELTAS in the form of short hair. Long hair remains the public standard for women (Beauty, 2017, p. 1). A woman who has short hair will be considered to be masculine. The Malang Police regulate the female SUPELTAS's short hair, the overseer of female SUPELTAS in Malang.

Short hair, wears a hat and walks like a boy because there is a tomboyish style (Farida).

Figure 1. *Short-haired female SUPELTAS*



Hair rolled up to make it look short and like a man (Sukarni).

The excerpt above explains that Farida, a female SUPELTAS, has short hair and walks like a man, while female SUPELTAS Sukarni rolls her hair to make it look short. Farida and Sukarni's short hair illustrates masculinity. Short hair is considered a symbol or sign of a man (Widiastuti, 2008, p. 378).

referred to as a form of masculinity. It coincides with an opinion explaining that in the past, the male nobility was equipped with crown accessories, head coverings, earrings, necklaces, shoulder straps, caste straps, and wrist and ankle bracelets (Mojopedia, 2023, p. 1). Masculine tends to be a male trait, so anything related to men can be called masculinity.

b. Wearing a hat

A hat is a type of head cover used for various things. A hat is generally used as a head protector from the sun and a clothing accessory. An example of the use of a hat is in the picture below.

Figure 2 shows a female SUPELTAS wearing a hat while managing the traffic. The use of a hat in the picture above can be

c. Wearing pants

Trousers are outer garments that cover the waist to the ankles, sometimes only up to the knees, cover the legs separately, and are primarily men's clothing.

Figure 2. *Female SUPELTAS wearing a hat*



Figure 3. *A female SUPELTAS wearing pants*



Figure 3 depicts female SUPELTAS wearing pants while on duty on the streets. Several interviews conducted by researchers revealed that the 5 SUPELTAS interviewed wore pants while on duty. The social construction suggests that men wear jackets and pants while women wear dresses and skirts (Lautama, 2021, p. 2). The masculine appearance of the female SUPELTAS above is because of the dressing provisions as a SUPELTAS, as indicated by the excerpt below.

Polresta (Central City Police) stipulates that official SUPELTAS must have short hair, wear a SUPELTAS vest, and wear trousers and shoes (Farida).

The excerpt above suggests that official female SUPELTAS must dress according to the regulations, have short hair, and wear trousers when on duty. They are not allowed to wear heavy makeup and pants combined with a short shirt and jacket. In this way, female SUPELTAS show their inner masculinity.

Masculinity Factors in Malang Female SUPELTAS

Requirements to be a SUPELTAS

Official SUPELTAS must participate in monthly gatherings

and various training held by the traffic police and wear uniforms. Official SUPELTAS must wear pants, shoes, and a hat and have short hair (Sukarni). This rule describes masculinity, especially in female SUPELTAS. The requirements of official SUPELTAS contributing to female SUPELTAS masculinity are described in the following excerpt.

Polresta (Central City Police) regulates that official SUPELTAS must have short hair, wear a SUPELTAS vest, and wear trousers and shoes (Farida).

The Compulsion of Working on the Streets

Working on the streets is not a choice but a compulsion that they have to live with due to certain reasons. Psychologically, those who work on the streets have a solid emotional and mental formation because of the conditions that strengthen their mentality. Being female SUPELTAS is good for some people because they get a better income or job (Suryani, 2013, p. 4). The following excerpt suggests that being a female SUPELTAS is a compulsion, not a desire.

Replacing the position of my older sister, who became a SUPELTAS in 2017. I used to sell macaroni. Due to the pandemic, my income decreased, so to help

financially, I had to find an additional job (Wiwik).

The excerpt above states that Wiwik temporarily became a female SUPELTAS to replace her older sister. However, she officially became a female SUPELTAS for a better income as her macaroni business declined due to the pandemic. It illustrates that economic condition leads to SUPELTAS work. As working women, they often face dilemmas in doing their jobs and taking care of household chores. From an economic perspective, they are forced to work to help supplement their husbands' income to meet family needs. Meanwhile, at home, they have to take care of their children (Maswita, 2017, p. 53).

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CONCLUSION

This research pointed out that 1) there are two forms of masculinity in female SUPELTAS officers in Malang, namely masculine personality in the form of being assertive, wise, independent, courageous, and loud and masculine appearance in the form of short hair, wearing a hat, and wearing pants; 2) the factors that influence masculinity in female SUPELTAS in Malang are SUPELTAS stipulations and working on the streets. Masculinity is a phenomenon that occurs in society in the form of adopting male characteristics. Masculinity is influenced by culture and patriarchal viewpoints.

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SJ is inspired by the need to put into visibility the Indonesian and South East Asian women to ensure a dissemination of knowledge to a wider general audience.

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