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Masculinity of Language in The Novel "Rajul As Sama' Al-Awal"

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Abstract

The study of masculinity has been central in developing an understanding not only of the interactional strategies used by men in different contexts, but also how language is involved in gender structures of power, domination, and control. Thus, the history of masculinity is closely related to mapping the face of change (linguistics). The purpose of this research is to find out the forms of language masculinity in the novel "Rajul as Sama' al Awal" by Majdi Sholih. The type of research used in this research is descriptive qualitative. Data collection techniques used in this study are reading and note-taking techniques. The data analysis technique used in this research is descriptive qualitative based on the general theory of masculinity of language. The theory used in this study is the theory of masculinity based on a general perspective. The results of this study indicate that the masculinity of language contained in the novel "Rajul as Sama' al Awal" is divided into 6 forms, namely: physical male, selfish, provocative, physical violence, leadership, and courageous. The analysis underscores the importance of understanding masculinity representation in comprehending gender roles, suggesting further research on linguistic impacts to foster inclusivity and equality.

Keywords: Language Masculinity, Forms of Language Masculinity, Novel Majdi Sholih.

A. Introduction

Masculine is not born naturally in men. Masculinity is shaped by culture. This also applies to the concept of the feminine. Femininity and masculinity are different and contradictory "ideologies". Femininity is an "ideology" characterized by peace, safety, love, and togetherness. Masculinity is characterized by competition, dominance, exploitation, and oppression. Masculinity is usually defined as a maleness trait (Ibrahim, 2013).

Over the past 20 years, the field of language and masculinity studies has become a frequently discussed section. Research into language, gender, and sexuality, developed in response to concerns about the limited criticality of 'men' in sociolinguistics. Masculinity in Connell's theory concerns gender relations which involve men's position in the gender order (Connell, 2000). The study of masculinity has been central in developing an understanding not only of the interactional strategies used by men in different contexts, but also how language is involved in structures of power, dominance, and gender control. Therefore, researchers use Connell's theory of masculinity because it corresponds to men's position in the social order (Connell, 2000). Thus, the history of masculinity is closely related to mapping the face of change (linguistics). Masculinity is contemporary and has become central to opening new research directions in the field, particularly through its intersection with queer studies and work on non-hegemonic masculinity (Lawson, 2020).

Language masculinity can also be reflected in a literary work, especially when the work is used as the author's response to a gender issue in his social life. Language masculinity itself has characteristics when dealing with gender issues that arise in status differences between men and women (Supriyadi, 2014). In expressing the masculinity of language in a novel we must understand the meaning contained in the novel (El Qorny et al., 2022).

The novel *ar Rajul as Sama'* is the work of Majdi Sholih which deals with magical realism, social drama, revealing to the reader the form of society and its behavior that makes it ready for every popular movement. After finishing reading the novel, the reader will face some questions. Including, what is happening in our country? Who is the cause of the disintegration of society. Corruption has its aspect, the country is corrupt and the people commit corruption, whether we realize it or not, how can this happen?! Where is the breaking point. How do we stop this decay and moral collapse, and how do we save the country (Sholih, 2017).

The questions do not end there, but continue until the reader realizes that he was in the pre-disaster period, many years. The Arab reader sees in the novel the events that took place before his eyes in his country, or occurred before 2011. Several characters in the novel fight to save them, among the characters in the novel are Fathi al Ahmadi, Abd Khamid, and Mas'ud Shofi. They are male characters who want to fight to help save the country through education (Sholih, 2017)

Researchers chose the novel because the characters contained in this novel show various resistance from male characters who have different characteristics, both from the middle

to lower economic class to officials who hold power. From this novel can be seen the many forms of masculinity of language shown by the male characters as well as the characteristics shown based on daily habits in an Arab society.

There have been several previous studies related to masculinity. Research that discusses aspects of masculine dominance based on the perspective of Pierre Bourdieu (Amaliah, 2021). Research exposes symbolic forms of power (Widodo & Adji, 2019). Research that aims to find focalization, speech, and frequency as well as the formulation of masculinity (Furoidah, 2019).

Some similarities and differences in previous research and this study. The first study only addresses aspects of masculinity dominance based on Pierre Bourdieu's perspective. The second study only focused on symbolic forms of power, while the third study used Gerard Genette's theory of naratology and masculinity in the object of his study. While in this study will discuss the masculinity of language in the novel Novel ar Rajul as Sama' by Majdi Sholih by using the study of masculinity science in general to find out the forms of masculinity of language in the novel Novel ar Rajul as Sama' by Majdi Sholih.

B. Method

This research is qualitative research that uses a literature review design. Researchers apply content analysis to produce objective and systematic data descriptions from quotations in the novel "Ar Rajul as Sama'" by Majdi Sholih published by Muassasat Yasturun li Attaba'at wa li An Nasyr wa Attauzi in Jaziroh Arabiah (Sholih, 2017). The researcher chose this novel because he thought it was able to describe the concept of masculinity in the context of society using simple language. For example, masculinity in this novel is reflected through clothing, physical condition, and even sacrificial attitudes. This novel was published in 2017 and consists of 366 pages. Secondary data sources used in this research are books, journals and articles that are relevant to this research topic. The data collection technique used in this research is reading and note-taking techniques. The data analysis technique by Miles & Huberman, analysis consists of three strands of activities that occur simultaneously, namely: collecting data regarding linguistic masculinity in the novel Rajul as Sama' al Awal, data reduction by sorting data according to research themes related to masculinity, presenting data, namely by displaying the data obtained in the novel, drawing conclusions/verification based on the data found (Miles & Huberman, 2013).

C. Form of Language Masculinity in The Novel "Rajul as Sama' al Awal" by Majdi

Sholih

The researcher begins the subchapter by presenting data on the form of language masculinity in the novel "Rajul as Sama' al Awal", then explaining the data, analyzing and writing conclusions related to the data found.

1. Male physique

بعمامة ولحية طويلة من تحتها ثوب أبيض، وقف الشيخ بانتظار سيارة أجرة لنقله إلى منزله

(103)

Wearing a turban and a long beard, beneath which a white robe, the sheikh stood waiting for a taxi to take him home

The data above shows the characteristics of a man's masculinity in physical terms as well as having a long beard, because a woman will not have a beard. While other characteristics of men through their style of dress, by using turbans which are the custom of men in Arabia to wear them, and robes that are usually used when performing worship, especially by religious officials in the region (Connell, 2000).

Based on the explanation of the data above, it shows the harmony between the theory of masculinity Conell (2000) of language with the characteristics of masculinity shown in the novel "Rajul as Sama' al Awal" by Majdi Sholih (2017). It can be seen that the masculinity of language can be shown by male physique, especially with the presence of beards both short and long, and supported by the style of dress. The style of dress of Arab society, especially men, often wears turbans and robes, especially religious figures. The physical characteristics and dressing style of these men correspond to the masculinity traits of the language.

"ذلك الشاب يحمل سمات شبيهة بوالده نوعا ما متوسط القامة نحيل الجسد عريض الوجه متوسط

السمرة يكسولحيته الشعر الخفيف الذي ظهر عليه حديثا، واسع العينين". (38)

That young man bears some resemblance to his father; he is of average height, slim, with a broad face, medium complexion, and his recently grown beard, with light hair, and wide eyes

From these data show the physique of young men with characteristics: a) medium stature, ie not tall but also not short; b) a slim body, which is a body that is usually considered small/thin; c) the skin is brown; d) a wide face that has a rounded hairline

and jawline, and is wide and long; d) the beard is covered with newly emerging thin hairs. Thin hair on the beard is a hallmark of adolescent puberty.

Based on the exposure of the data above with previous research, researchers can conclude that a person can be known as a male through physical characteristics such as height, weight, face shape, and also pubertal characteristics that indicate males. And a man based on the theory of masculinity language must have these traits in him, such as more weight than women, skin color that tends to be darker, and the presence of mustaches and beards in men who have gone through puberty.

The characteristic of the physical aspect of a man is to have an appearance that indicates that he is a man. The entire physical area of a man is a picture of masculinity, both in terms of shape and also the changes experienced from a man's body (Rizqina et al., 2023) As contained in the footage, the changes experienced by the characters show the change from children to teenage boys. And also the appearance of a character wearing a white turbaned robe, to show that it is a custom of Arab society. Dress style is one of the signs that can show the characteristics of men. The physical appearance that characterizes masculinity can be seen from the face and body and its activeness (Prihtiyanto et al., 2014).

2. Selfish

"الشيخ أبو إيمان طلق زوجته مؤخرا لعدم القدرة على الإنجاب، وتزوج حديثا من فتاة قاصر

يتيمة اسمها (صفاء) رباها رجل متدين اسمه عنتر" (45)

Sheikh Abu Iman recently divorced his wife due to infertility, and he has recently married a young orphan girl named (Safa). She was raised by a devout man named Antar

From the footage, it can be seen that the character in the novel Rajul as Sama' al Awal shows masculinity characteristics in the form of selfishness, the selfish nature shown in the trailer can be seen from the treatment of characters who cannot control their will, and do not want to think about others. This attitude can be detrimental to others, and is often done on the basis of his willingness to be the center of attention while others must understand him.

Based on the exposure of the data above, it shows an equivalence with the theory of masculinity language which shows that men have selfish traits in themselves. A trait that shows that he is the ultimate power holder over himself and others, and makes

others feel disadvantaged because of his own interests. Selfishness is included in the characteristics of language masculinity in terms of one of the traits that a man has.

"وخافت من السيارة القادمة وتراجعت للخلف. أمسك بها أحد المارة بيدها كي لا تصدمها السيارة التفت الشيخ للخلف، شاهد الموقف، عاد بغضب، فقال له الرجل أمسك بيد ابنتك عند عبور ممر الراجلة فحوادث السيارات كثيرة" (150)

And she feared the oncoming car and stepped back. One of the passersby held her hand so that she wouldn't be hit by the car. The Sheikh turned back, witnessed the situation, and returned angrily. He said to the man, 'Hold your daughter's hand when crossing the pedestrian crossing because car accidents are frequent.

The trailer shows the characteristics of language masculinity in the characters in the novel, namely with the selfish attitude of a husband who walks in front of his wife without caring about how his wife can travel well in a crowd that even often occurs car accidents, even though the wife feels afraid to cross among the crowd of passing cars, instead of sympathy because his wife is helped by others, But the husband was angry because he was jealous of the person who helped the wife.

Based on the exposure of these data, it can be seen that the husband is very selfish because he is only selfish, without wanting to care about the wife who is greedy. A man should be able to take care of a woman, not scold her for getting help from others. This is in line with the masculinity traits of language shown by selfishness, or attitudes that do not display concern for those around them.

From these two data, it can be concluded that the male character in the novel Rajul as-Sama' al Awal has the characteristics of language masculinity indicated by a selfish nature, which is a selfish nature without caring about others. This trait tends to arise when a man feels that he already has rights over others who need him, so he feels that the man is a person who must be glorified. These characteristics can be found in the theory of masculinity of language which discusses selfishness in a man.

It's the same as what the character in the trailer does but only thinks about his personal pleasure, and doesn't care about others. One form of masculinity of a man is in the form of a personal character that is selfish, he always prides himself and becomes a determinant in all problems marked by his emotional attitude (Wangi & Thahir, 2022) Men tend to be emotional and cold, in addition to physical and visual

masculinity as found in some advertisements that show the model's burly and muscular body (Saputro & Yuwarti, 2016).

3. Physical Violence

ويصنع ثار سيف وتحول إلى ثور أهوج وكأنه في مصارعة لثيران لينحني وينطح أخاه في صدره ليقدفه بعيدا. فقد كلاهما أعصابه وتشابكا أخاه على وجهه" (203).

The text describes Thar al-Saif slapping and transforming into a raging bull as if in a bullfight, bending and butting his brother in the chest to throw him away. Both of them lost their temper and clashed with each other face to face

The novel footage shows the characteristics of language masculinity that are often found in everyday life, such as fighting that causes physical movements that can hurt the opponent. The physical violence that occurs in this quarrel is in the form of slapping the opponent and the two hit each other like bulls that cannot be calmed down at that moment, because they pit each other against each other's physical strength.

Based on the exposure of these data, it can be concluded that physical violence is an act that can hurt and harm other parties, because it hurts the opponent of the character who committed the physical act. Physical violence tends to be carried out by men when the emotional state is no longer contained, therefore physical violence is included in the characteristics of language masculinity according to the theory used in this study.

"أمسكها والدها من ذراعها محاولا إسكاتها وهو يقول بما تهدين يا بنت اسكتي؟" (219)

Her father grabbed her by the arm, trying to silence her, saying, 'Why are you rambling, daughter? Be quiet!'

In the excerpt in the novel Rajul as Sama' al Awal shows the characteristics of a form of masculinity language, namely physical violence. The physical abuse that occurs in this novel is a father who grabs his child, and silences his mouth so as not to speak about the father's disgrace. By silencing and grabbing his son he hoped to cover up his disgrace, even though the act made his son feel pain and uncomfortable with the father's treatment.

Based on the exposure to the data above, it was found that forms of physical violence were grabbing hands and silencing the mouth. Both of these are forms of

physical violence that can cause pain to the victim. Then by doing these two things make the victim feel afraid so that they can obey the wishes of the character who commits physical violence. Therefore, the physical violence in these data corresponds to the masculinity traits of the language.

From these two data, it can be concluded that forms of physical violence can be in the form of slaps, punches, grips, silencing and so on. Physical violence can harm both parties, in addition to making physical pain can also cause fear of the victim. Therefore, physical violence is one of the characteristics of language masculinity, because it often occurs in men.

The data mentioned shows that men often fight, even involving physical violence. Not only that, there are even those who are angry and carried away by emotions that result in attacks that are considered normal by someone but can cause pain to others. Violence is not only in the form of physical violence, but in the data above shows physical violence in the characters in the novel. Most physical violence is committed by men who are supposed to be protectors. Violence is now also being clashed with aggressive action as well (Pratiwi & Sukarnasih, 2022).

4. Provocative

أشعل سيجارته ووضع القداحة على الطاولة بطريقة استفزازية

وقال بطريقة المعهودة وهو يحرك رأسه نحو أقصى اليمين " (100).

He lit his cigarette and placed the lighter provocatively on the table, and in his usual manner, he said, tilting his head towards the far end

The data shows that one form of masculinity in the novel is provocative, in which the tendency of someone of rank or influence can lead workers or others to do the same thing to do as well or tell someone a lot to do something as they say or command. Here a boss of the workers smokes cigarettes and scolds the workers to be persistent in working.

Based on the exposure of the data above, it is known that the characteristic of language masculinity shown is a provocative attitude, which is an attitude of incitement or stimulation to act both in good and bad things. This action is often done in an organization, or an environment where there are many people, and this attitude can be possessed by a man, especially a leader. Therefore, provocative is included in the characteristics of language masculinity mentioned in the theory in this study.

"استدعى الأستاذ فتحي وأعلمه بالأمر وقررا التنسيق مع الآباء ومناشدتهم الحفاظ على أولادهم وطالبهم بالتوجه إلى قسم الشرطة لتقديم شكوى ضد المتسببين بالفساد الأخلاقي" (160)

The professor summoned Mr. Fahti and informed him of the matter. They decided to coordinate with the parents and urge them to preserve their children, instructing them to go to the police station to file a complaint against those responsible for moral corruption.

The data shows how important provocation is as a form of language masculinity in this novel, because with provocation from high-ranking officials who are considered capable of facing problems regarding sex promoters, parents and children dare to report the incident to protect them to the police station. From this it can be seen that provocative attitudes can also bring into the good to save the morale of the nation's children and make the police carry out their duties to prevent sex promoters.

Thus, it can be said that provocative can only be done by people who are able and ready to accept consequences or bring about an event, especially by men. So provocative enters into one form of masculinity of language as explained in the characteristics of masculinity of language in masculinity theory.

"نحن بحاجة إلى تحصين شعبنا وإعادة بناء الشعب فكريا ووطنيا بالشكل الصحيح. وبتزامن مع ذلك، إعادة تصحيح رجالات الدولة بما لا يتعارض مع مصلحة الوطن والشعب" (182)

We need to immunize our people and rebuild them intellectually and nationally in the right way. Concurrently, we need to correct the figures of the state in a manner that does not contradict with the interests of the nation and the people

The data shows that provocative attitudes are very useful to make people aware of how important it is to immunize our people and rebuild the people intellectually and nationally well. Male characters always dominate in provoking the public, because in addition to having a higher spirit they also have a great spirit of provocation.

Based on the exposure of the data above, it can be concluded that the form of language masculinity can take the form of provocative traits both provoking in good and bad things, but provoking towards good things is an example of a positive form of language masculinity. With the existence of a form of language masculinity that is in

accordance with the characteristics mentioned in theoretical studies, it will make it easier to convey the message contained in a literary work.

From these three data, it shows that there is a provocative attitude (invitation) from the male character in the novel *Rajul as Sama' al Awal*. From these three data, it shows that provocative attitudes not only lead to evil, but can also make a person follow good things that can be done when getting invitations from others so that he feels excited.

In the excerpts mentioned, the male character in *Rajul as-Sama' al Awal* shows provocative nature. The first data provokes subordinates to scare superiors. Based on data and theories related to masculinity, men have the power of economic mastery, rationality, and control of power. Therefore, men have a provocative attitude because they can get privileges in making decisions (Connel, 2009).

5. Leadership

"رشيد أبو حفيظ رجل حفظ آيات عديدة من القرآن لأنه كان يدرس في المسجد على يد شيخ ضير
عندما كان صغيراً" (96)

Rachid Abu Hafiz is a man who memorized many verses of the Quran because he studied in the mosque under a blind sheikh when he was young

A man must have leadership traits, leadership traits can be possessed by having basic things such as understanding religion. In the data it is stated that the character memorized the Qur'an from his teacher then after having enough knowledge finally he dared to teach children about how to read the Qur'an. Because basically a good man is one who can understand religion.

Based on the presentation of these data, it can be concluded that one form of language masculinity in the form of leadership traits, these traits can be obtained when someone has knowledge. By having knowledge in a particular field, a person has value over himself, and is ready to lead others with the knowledge he has. This is in line with the theory of language masculinity that leadership is a form of language masculinity.

"عائبهم قائدهم عتاباً شديداً لإخفاقهم. وتوعدهم، كان الغضب يخيم على قائدهم ولا يدري ماذا يفعل
فهو في انتظار أوامر. نصف ساعة، دخل رجل أحمر الوجه وأصلع الرأس يلعب بالبول يرافقه حراس

أشداء وعاتب قائد المجموعة وأمره بمغادرة المكان مع رجاله فوراً والتوجه إلى خارج المدينة وانتظار الأوامر"
(60)

Their leader reprimanded them severely for their failure. He threatened them, his anger looming over them, not knowing what to do as he awaited orders. After half an hour, a red-faced, bald-headed man known as the Ogre, accompanied by fierce guards, entered. He admonished the group's leader and ordered him and his men to leave the place immediately and head outside the city to await further instructions

The footage above shows one form of masculinity in language, namely leadership, which is shown through a leader's firm attitude to organize and invite workers to do orders well. Because if a leader does not have a firm nature, it will be underestimated by its members, when the leader can present a firm nature in inviting his members to do their duties well, they will get respect from their members.

Based on the presentation of these data, it can be concluded that the form of masculinity, language, leadership traits can be shown with a firm attitude and can protect its members well. Because a good leader must be an example for his members, so members feel part of a fun activity or do not feel burdened with the task at hand. This is in accordance with the characteristics of language masculinity in the study of this research theory.

وهذا ما كان يرفضه زوجها (70)

And this was what her husband refused

The data shows that the husband does not want his wife to work, as a good head of the family should be responsible for the family, not even his wife. From this it can be considered that the husband still has responsibility for his family, he does not want to let his wife bear all just as the attitude of a good leader will not delegate his responsibility to others, unless there is a reason that can no longer be tried.

From the exposure to these data, it can be concluded that the masculinity characteristic of language shown in the data is leadership as a good head of the family in a household. As a good head of the family, the character tries to complete his responsibilities even though they are heavy. From this it can be seen that a good male figure should have a leadership spirit as described in the characteristics of language masculinity.

The three data above show that as a leader that reflects a form of masculinity language as expressed in various theories of masculinity. A public figure (leader) must be ready to reprimand when there is a mistake and set a good example for his workers, while if in the family a husband forbids his wife to work because he wants to be responsible for himself and the family he leads feels the welfare of life.

A good leader style in an education determines the achievement of educational goals. Autocratic leadership attitudes tend to be shared by men (Rosyidah & Suyadi, 2021). Masculine leadership is the leadership of a man who has a more argumentative attitude, can express opinions and does not interfere in personal matters (Maseni et al., n.d.).

6. Brave

"عبر الأستاذ فتحي عن استيائه من تفاقم هذه الأزمة مسببة مشاكل ومتاعب في المستقبل البعيد للمواطن" (169)

Mr. Fahti expressed his frustration at the worsening of this crisis, foreseeing problems and troubles in the distant future for the citizens

In this data reveals the existence of a form of language masculinity, namely brave nature, here a man dares to express his dissatisfaction with slow public services that cause problems for the surrounding community. His courage to express his opinion in public can make the ministry evaluate its performance, and improve the service to facilitate the community.

From the exposure to the data above, it can be concluded that the courage of a man is needed in everyday life, actually not only for men, but women tend to feel afraid to do this. A brave attitude can be cultivated to take care of yourself and others, this attitude is a form of masculinity language that brings positive energy.

"قاطع العقيد هل قتل الملائم؟" «قتل عصراء. تألم العقيد ألما شديدا أدمعه على أثر سماعه هذا النبأ سأله اللواء: «هل يبكي العسكري؟ أجاب بأنه أدمع على صديق مقرب منه وليس على عسكري ضحى بنفسه من أجل الوطن. وتساءل عن القاتل أجاب اللواء بأن عفيف أخطأ في اختيار مكان تنفيذ مهمة اغتيال صادق" (مجدي، 2017، صفحة 241).

The Colonel interrupted him, 'Did the Lieutenant kill Asera?' 'He killed Asera. The Colonel felt intense pain, tears welling up upon hearing this news. The Brigadier asked him, 'Does a soldier cry?' He answered that he shed tears for a close friend of his, not for a soldier who sacrificed himself for the nation. He inquired about the killer; the Brigadier replied that Afif had made a mistake in choosing the location to carry out the assassination mission against Saadik.

The data shows a form of language masculinity, which is brave, in this case a tantara dares to risk his life to fight for his country and his friend cries because of his departure. The brave attitude of a state servant who gave his life to maintain the integrity of the country is something that needs to be appreciated by the general public.

Based on the presentation of the data that has been explained, it was found that there is a form of masculinity in language indicated by the brave nature of the character in the novel Rajul as Sama' al Awal, the brave nature is very indicative of the figure of a man who is not afraid of a challenge that is in front of his eyes. By having a brave nature one can help and save others, therefore the brave nature is included in one of the characteristics of the form of masculinity of language.

"وأضحى بحياتي من أجلهم. لو ألفت الشرطة القبض علي لرج بي في السجن أخطر بحياتي من

أجلكم وأنتم لا تضحون" (مجدي، 2017)

And I sacrificed my life for them. If the police were to arrest me, I would end up in jail, risking my life for you, sacrificing myself for you

In this footage shows the sacrifice of a merchant who ventured to sell expired goods to help local residents, here is one form of language masculinity, namely in the form of brave nature instilled in the trader, because if one day it is known by the police he must be ready to sacrifice himself to enter the detention cell for violating the law, But people around often ask for other help.

From the exposure to the data above, it can be concluded that courage is one of the traits that enter into the characteristics of language masculinity. With courage a person can help others even though sometimes he has to sacrifice himself. On the other hand, the courage in the data mentioned brings negative things, but on the other hand the trader only wants to help poor people to make ends meet.

"أنت على حق. ولكن لا يمنع ذلك من خدمة الوطن. أنا أعاني لكنني أضحي بحياتي من أجل

التقدم بهذا الجيل. أي جيل تقصد؟! الجيل الذي يتقدم إلى الوراء أو الجيل الذي" (297)

You are right. However, that does not prevent me from serving the nation. I suffer, but I sacrifice my life for the advancement of this generation. Which generation do you mean?! The generation that advances backward or the generation that

In the data snippet, a form of language masculinity was found, namely the brave nature of which is willing to sacrifice life to advance the future of the next generation. He is willing to serve the country and even dare to risk his own life in order to help the country achieve what is expected, therefore this brave nature accompanied by willing sacrifice is one form of language masculinity.

Based on the presentation of the data above, it can be concluded that brave attitudes can be used as a form of language masculinity, with this attitude can make men as humans who dare to take risks and risk what they have, including their own lives. Therefore, this attitude is included in the form of masculinity of language because it corresponds to the characteristics of masculinity already mentioned.

From these four data, it can be concluded that the form of masculinity of language is shown by a brave attitude in the form of courage to express opinions, courage in sacrificing both physically and non-physically and so on. Courage itself is an attitude that is often owned by men in general, therefore the characteristics of language masculinity one of them is to have a brave attitude in risking good.

From the excerpts of the novel already mentioned, the first data shows the courage of a man to express complaints directly. Men are often considered strong, courageous, and leader-spirited. If it does not have these traits it is considered unmasculine. Society believes that masculinity is a male trait that can be in control, power, independence, strength, self-satisfaction, responsibility, hard work, and loyalty is a positive masculine and of high value (Hasanah & Ratnaningtyas, 2022).

Brave is the nature of someone who is brave with a challenge or difficulty even though he is willing to risk his life. Someone who has a brave nature is also someone who has high self-confidence when facing danger. Masculinity can be defined as courage, masculinity to tenacity that challenges danger, and that trait is generally seen in a man. Masculinity of a man must have an aura of courage and aggression despite his fear and must also dare to take risks (Al Faiz, 2020). Men tend to be perceived as

brave, although uncertain but the form of courage is often shown from the male figure (Maulida, 2019)

D. Conclusion

There are 6 forms of masculinity of language contained in the novel "Rajul as Sama' al Awal" by Majdi Sholih, namely: 1) male physique which is usually considered in physical form as a result of the style of dress that shows men as well; 2) selfish, a personal character who always prides himself and feels able to handle everything on his own; 3) provocative, prone to the privilege of provoking the lives of others; 4) physical violence, men tend to get carried away easily and do things that can physically hurt others; 5) leadership, leadership does not mean having to be a leader of the country but about the attitude that deserves to be shown by someone to be a leader; and 6) brave, who is described as having strength, and control so that he has a high sense of self-confidence and courage. From this analysis, there are several implications that can be drawn. First, awareness of the representation of masculinity in language can help in understanding gender roles in society. Second, a deeper understanding of masculinity can open up space to explore changes in traditional concepts of men and masculinity. Third, awareness of various forms of masculinity can lead to efforts to reduce gender stereotypes and inequality in society. Suggestions for the development of science are the need for more in-depth research on how linguistic representations of masculinity influence the perceptions and behavior of individuals and society as a whole. By better understanding the complexities of masculinity, perhaps we can create a more inclusive and equal environment for all genders.

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