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Androcentric Rules in the Use of Address Term in Sasak Folklore

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Abstract

This research aims to analyze the application of androcentric rules in the usage of address terms in Sasaknese's folklore. Folklore encompasses oral traditions, myths, legend, songs, dances and ritual that inherited from generation to generation. It often reflects the history, values and worldview of a community, which providing insights into their cultural heritage. This research utilizes a descriptive qualitative approach in which the data used consists of language used in folklore. Ten elders are involved as expert triangulation in the story telling process to ensure the reliability of the folklore. The result of this research provides evidence of deep-rooted androcentrism and it can be seen from the usage of address terms that used in data of this research. It also proves how culture of society are reflected in its language and mirrored in its literary works.

Keywords: *androcentric rule, address term, Sasak Folklore, cultural value*

Introduction

Despite the fact that men and women make up approximately equal portion of population, men frequently become the assumed standart for humanity. For example, when individuals are prompted to choose a representative person from a diverse population inclusive of both genders, they tend to choose a man more often.

The term androncentric rule refers to a system or society that is centered around or biased towards men (Colman, 1981) placing them in the positions of power and privillage while subordinating women. It is derived from the Greek word "andro" meaning "man" and the Latin word "centric" meaning "centered". androcentric rules is manifested in social and cultural norms (Thorne, 1993); tradional gender roles and expectations reinforce male domance, where men are expected to be assertive, competitive and the primary bread winner, while women are expected to be nurturing, submissive and focused on domestic responsibilities. Furthermore, androcentrism is the inclination to consider men as the standar or typical while women are seen as less representative. It should be noted that androcentric thinking does not imply that men are inherently superior or better that women (Brouwer, 1979).

Androcentrism can manifest in various aspect of life and culture. Some areas where androcentrism can be reflected in the language used in society, for example, in some languages, there is the use of pronouns or words that specially refers to men as the standart form, while women are considered as variations or exceptions. This can reinforce the view that men are the norm or more common representation in everyday communication and

interaction. In Culture and tradition as example, it is dominted by androcentrism tend to provide value and norms that are more advantageous to men than women. This can be seen in belief systems, customs, predetermined gender roles and social expectation that favour men. One of cultural product that is reflecting belief system and value is folklore.

Folklore refers to the traditional beliefs customs, stories, and practices of a particular community or culture (West, 1993). It encompasses the oral traditions, myths, legends, songs, dances, and rituals that are passed down from generation to generation. Folklore often reflects the history, values, and worldview of a community and provides insights into their cultural heritage.

Folklore can include various elements such as folk tales, folk songs, proverbs, riddles, superstitions, folk medicine, and folk dances. These forms of expression are typically shaped by the experiences, beliefs, and cultural practices of a particular group of people. Folklore is an essential part of many societies and serves to preserve their traditions and collective memory.

Folklore can vary greatly from region to region, and even within different communities within the same region (Wardaugh,2015). It is often deeply rooted in local customs and the natural environment. Many cultures around the world have their own unique folklore, and studying it can provide valuable insights into the history, culture, and identity of a particular group of people.

Sasak folklore refers to the traditional stories, myths, and legends that are part of the cultural heritage of the Sasak people (Fakihudin, 1998). The Sasak are an ethnic group native to the island of Lombok in Indonesia. Their folklore reflects their beliefs, values, and worldview, and is often passed down through oral traditions from generation to generation (Vansina, 1985).

One prominent figure in Sasak folklore is Nyi Poh (also known as Dewi Poh). She is considered the queen of the spirits and is believed to reside in the Gunung Rinjani volcano, which is considered a sacred site by the Sasak people. Nyi Poh is associated with fertility, agriculture, and prosperity. She is often depicted as a beautiful woman who helps and protects the people of Lombok.

Another popular character in Sasak folklore is *Putri Mandalika Nyale*. Putri Mandalika Nyale, also known as Princess Mandalika, is a legendary figure in Sasak folklore on the island of Lombok, Indonesia. The story of Putri Mandalika is deeply rooted in the cultural heritage of the Sasak people and is an important part of their identity.

In this article, the research focuses at examining in how the androcentric system is present in the language used folklore. To narrow down the scope of this study, the research focuses on the usage of address terms. The data used for this research consists of three Sasak folklore.

Address terms is known as form of address or honorifics. It is linguistic expressions used to refer to or address other individuals in a respectful and appropriate manner (Stout, 2011). The use of address terms varies across cultures and social context. It plays and essential role in establishing and maintaining social relationship. Different cultures have distinct systems of address terms (Eagly, 2002) such as; Mrs, Mr and etc followed by the person's last name. the choice of address terms depend on the formality of the situation. Address terms are used to

show respect, politeness and social hierarchy. It reflects cultural norms and can indicate the speaker's relationship to the person being addressed.

Method

This research employs a descriptive qualitative research approach, which involves describing the facts and subsequently conducting an analysis. The facts being referred to in this case are the research obtained regarding Sasak folklare. Qualitative research as defined by Drew (1992:4), aims to explore and comprehend the meaning within a particular group or individuals, primarily focusing on social or humatarian issues. Therefore, this research does not involve quantitative elements but rather aims to provide explanation. The purpose of this research is to analyze the use of address term in androcentric point of view of which serves as primary data. The utilization of descriptive qualitative methodology in this research facilities the researchers in presenting and elaborating the content of the study effectively.

The data of this research comprises the language used (Hutchby, 1998) in three folklores of Sasaknese. Since these folklores are old works that have never been written by any publisher, the recording made during the story telling. Ten elders are involved as expert trianggulation in this story telling to make sure that those folklore are realible.

Results

Androcentric rules in the use of Address Term

The result of this research can be seen below;

Table 1. Perang Cine

Categories	Numbers	
Kindship term	1	Kakaq, terune
Special nickname	5	Perang cine, batu, terowoq, gendang
Pet name	2	Pindang pindang, pindang segare
Title only	√	
First name		
Title plus last name	√	
Last name		

Table 2. Perang Cine (females)

Categories	Numbers	
Kindship term	1	seninem
Special nickname		
Pet name		
Title only		
First name		
Title plus last name	√	
Last name		

Table 1 dan 2 represent the usage patterns of address terms for both genders in folklore Perang Cine. In table 1, the usage of address tems for males is more or more prevalent compared to the usage of address terms for females (in table 2). Perang cine folklore itself ia

a poem that tells the story of unrequited love experienced by Sasak princess as her beloved youn man turns out to belong to someone else. The hopes she had for the ypung man were merely empty dreams as there was no possibility of them being together. In perang cine, it is found that the usage of address terms for males is intended to potray them as example of the writers' view of something good or worthy of emulation while females are blamed for prevailing circumtances. In the case of androcentric rules, it is predominantly men who introduce "new and fresh expressions". As stated in Jespersen 1922 the rules of men are positioned as the primary agents of language innovation.

Table 1 and 2 show that the usage of these address terms in Perang Cine folklore predominantly leans towards males (8 address tems) rather than females (2 address terms). The different between the frequencies of the two groups is highly statistically significant. In table 2, it can be seen that the usage of address term only appears once, in the word "seninem" your wife" preceded by the words *piran seang seninem* this sentence connotates that women here play the role of a descructive actor and reflects a negative aspect. The woman's lack of hope is also caused by the fact the Sasak Community, such as woman are regarded as ignorant of customs and lack self-respect. It is clearly significant that it is the woman in this folklore is represented as the one who is flirtatious, selfish and shallow, who uses these adverbials, as seen in the *piran bae seang seninem* (when will you divorce your wife)

Mean while the word *kakak* is a common address term used to refer to an older person. However, in *Perang Cine* the word *kakak* or "bro" is followed by the word *terune* to indicate a male and his greatness. Meanwhile, *teruwuk* is a long-shaped plant that reflects masculinity yet remains gentle within. Additionally, *batu or* stone *gendang or* drum *and pindang segare or* river fish are used to reflect the virtues, strength and wisdom of men.

Table 3. Senakut nganak Belae

Categories	**Numbers**	
Kindship term Special nickname Pet name	6	Raja Aca, datu sokong, nularagan, Pangeran Senakut, belae
Title only First name	2	Haji Ali, tuan guru
Title plus last name Last name	√	

Senakut nganak belae (frightened snake gives birth to a poisonous snake) is a concrete example related to the aforementioned definition. The diction used in this expression consists of two types or names of snakes widely known in Sasak Community. *Senakut* refers to a long, small snake that is commonly gree or sometimes yellow and often lives in shrubs or green grass. This snake is non-venomous but tends to startle and induce fear when encountered by someone. Interestingly, instead of attacking when encountered, this snake actually flees out of fear. Due to this fact, Sasaknese often refer to it as a snake used for intimidation because it is non-venomous and even tends to be docile. As a result, adult who frequently work in rice field or forest often pay no attention to this snake. Nonetheless, some believe that if one is bitten by this snake, they will never be bitten againm or will be reluctant to be bitten by venomous snakes. However, this belief remains at the level of myth.

In contrast to *senakut*, *belae* is a dangerous snake with aggressive movements. This snake often lives on trees and it is highly venomous and its movements are extremely aggressive. It can even "fly" or leap from one tree to another. Table 3 shows the usage of address terms in folklore "Senakut". Address terms indicating males appear more dominantly. There are 8 occurances of address term usage that exemplify androcentric rules. There are; *Raja Aca" "Datu Sokong", Nularagan", "Pangeran", "Haji ali" and "tuan guru"* depict selection of masculine attributes that are peaceful, charming and kind-hearted.

Table 4. Seruntun

Category	**Numbers**	
Kindship term		
Special nickname	3	Lendung, leleq, Seruntun
Pet name		
Title only		
First name		
Title plus last name		
Last name		

Seruntun is a folklore from Sasak community in Central Lombok, specifically in Mangkung village. It belongs to the category of oral literature and is commonly shared by parents with their children at bedtime. The tale revolves around a girl who is abandoned by her father and lives with her mother. This tradition used to be widespread in the past and the story gained popularity among the locals due to its profound meaning and underlying sadness.

In the folklore *Seruntun*, a tale is told about a beautiful girl who possesses undebatebale beauty but leads her life in suffering and unhappiness. In this folklore, several figurative expressions are used as address term to depict the character in the story. 3 address terms can be found in this folklore such as *Lendung* or eel, *leleq* or sting and *Seruntun* itself. The androcentric rule found in the usage of address term in this folklore is as seen in the sentence *marak <u>lendung</u> sak tetegel tan lolat ndekn inik momot* (she likes slimy eel that cannot be calm), in the case of gender, this sentence shows the double standards in sexuality in which societal norms that judge and penalize women are more harshly for their social behavior in men. Or in other hand societal norms that easily interpret women's behavior through a sexual lens and unfairly attribute their negative subconscious thought towards women and ultimately placing blame on women. So, it can be observed form the folklore *Seruntun* and some other folklore mentioned above that men are always analogized and addressed or associated with things that are extraordinary, magnificent, great and stong. While women are consistently analogized with thing that are weak, full of sensuality and more likely be leading to suffering and misfortune.

Discussion

In this article, the researchers aim have been to shed light on the androcentric rule in the usage of address term found in local folklore. This research analysed in detail sequences of the language used in folklore in order to explore androcentric rule in gendered address terms. That means, first, the folklore was analysed paying attention to the different address terms. This analysis responds to the call for androcentric rule theory in the usage of language in local folklore. Through the analysis, a particular pattern of address term usage and its

androcentric rule in Sasak folklore was identified. From the research, it can be seen that the society, the people who made the folklore carry the same thought of how they express the position and imagination form of men and women, and it reflected in their work. from the tree folklore that became the objects of this research, it can be seen that Sasaknese in the past still adhered to patriarchal system where they still put men as the centre of attention, the bearers of goodness and virtue and the streght, as reflected in the folklore inherited through the community. However, it is undeniable that the patriarchal system is still emberanced by Sasaknese today.

Second, this analysis foregrounds the methodological advances of analyzing Sasak folklore using androcentrical rule to understand gendered address term (Lissa, 2016:342). This research involves examining the subtle criticisms that involve gendered terms when addressing group particulary men that reflected in folklore. However, the limited use of women terms forms an implicit perception in Sasak culture and allows recipients to draw their own conclusion about the characteristics of Sasak Community. The abundance of terms referencing men within the androcentric concepts in these three folklores can leads to conclusions about how Sasaknese in the past evaluated and positioned women in their society.

Conclusion

This research provides evidence for deep-seated androcentrism. The theory of androcentrism, despite having many controversies surrounding its terminologu can actually be applied to language and culture inherent in society. Based on the evidence found in this research, although further studies are needed, it can be used as reference for understanding how language and gender can also be reflected in literary works.

This research also proves how culture of society reflected in its language and mirrored in its literary works. The use of gendered address terms, as reflected in folklore can certaintly be seen in other forms of literary works such as novel, poem, and so on. Similarly, it demonstrates how androcentrism can be applied.

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