

TOXIC MASCULINITY AND LOCAL WISDOM OF THE BUGIS CULTURE IN EAST LUWU REGENCY

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Abstract

The purpose of this research is to examine how the values of Sipakatau, Sipakainge, and Sipakalebbi are applied in the Bugis culture, how toxic masculinity emerged in the East Luwu Regency, and how these values help people overcome toxic masculinity. This study employed a qualitative descriptive approach, utilizing data collection methods such as observation, interviews, and documentation. The data analysis was conducted through data reduction, presentation, and conclusion. The study findings indicate that the Bugis culture in East Luwu Regency continues to strongly uphold the values of Sipakatau, Sipakainge, and Sipakalebbi in their daily lives. The Bugis culture in East Luwu Regency has largely rejected the patriarchal culture that fosters toxic masculinity, although there are still some villages that uphold this cultural norm. Furthermore, the values of Sipakatau, Sipakainge, and Sipakalebbi play a crucial role in addressing social conflicts, particularly the issue of toxic masculinity in East Luwu Regency. This study suggests that it offers insights into the significance of safeguarding the cultural values of Sipakatau, Sipakainge, and Sipakalebbi to address social conflicts.

Keywords: toxic masculinity, local wisdom, bugis culture

INTRODUCTION

The issue of gender remains prevalent in both developing and developed countries, with Indonesia being particularly affected. Indonesia has adhered to a patriarchal culture since ancient times and continues to do so today. In patriarchal culture, men are assigned positions of power and strategic importance, while women are not. It is evident in the presence of men in diverse domains of life, including politics, economics, education, and other areas. According to Walby's research

findings, gender inequality has been observed at the micro and macro levels. These aspects are evident in domestic production, salary rates, sexual behavior, and governmental measures adopted within the nation (Walby, 2014).

Patriarchal culture manifests the masculine attributes of a man who is perceived as more aesthetically pleasing, esteemed, and holds a position of authority compared to women within the societal hierarchy. This enduring cultural tradition has been transmitted from one generation to the next, exerting a significant influence on the

disparity between genders, ultimately leading to gender inequality within society. According to Kimmel's research, gender differences in society contribute to gender inequality (Kimmel, 2008).

The aspect of sex and gender highlights the importance of emphasizing gender inequality. Gender classifies individuals into two distinct sexes based on their biological characteristics at birth (Khozin, 2011). Meanwhile, gender encompasses all aspects of ownership, including clothing, appearance, attitude, personality, and sexuality. The presence of gender-related perceptions gives rise to significant challenges within the framework of societal norms. The manifestation of gender inequality in society has detrimental effects on both males and females. There is a prevailing belief that women are inferior to men, which leads to the perception that they are unfit to be leaders.

Additionally, women are often expected to conform to societal standards of physical appearance, such as having a graceful demeanor and a flawless complexion. It is worth noting that men also face negative stereotypes related to gender. Men are expected to embody strength, power, and emotional resilience and are discouraged from displaying vulnerability or weakness, especially compared to women. Furthermore, it is expected that men possess leadership qualities. Within the familial context, there exists a prevailing belief that tasks traditionally associated with women, such as sweeping and cooking, are not suitable for men. The phenomenon of unfair treatment experienced by men today is commonly known as Toxic Masculinity. Toxic masculinity is regarded as a divisive force that distinguishes between the desirable and undesirable qualities exhibited by men.

Men are subject to the gender injustice of toxic masculinity. This pessimistic perspective compels a man to exude masculinity perpetually. Toxic masculinity exerts a detrimental influence on the mental well-being of men. Society often perceives men who possess feminine traits as lacking in masculinity or manliness. Due to their appearance, physique, and feminine characteristics, many men are often marginalized in society. These presumptions precipitate disturbances in men's mental well-

being and may even culminate in suicide. Toxic masculinity not only affects men but also has detrimental consequences for women. Toxic masculinity engenders the development of rigid and dominant behavior in men towards women. Due to the belief that men should exhibit greater assertiveness and be highly esteemed in societal contexts. Multiple instances arose due to this gender bias, specifically the occurrence of domestic violence, which had a detrimental effect on women. In addition, it also influences one's health and overall state of being (Courtenay, 2000).

Prior researchers have conducted studies on Toxic Masculinity. According to Octarizal Drianuz (2019), masculinity has exerted a dominant influence over public and private spheres. Ryani Dhyan Parasakti's research findings assert that masculinity necessitates a man to possess the physical appearance, behavior, and qualities typically associated with being a man. It aligns with a study conducted by Desvira Juffany et al., which found a significant correlation between toxic masculinity, a manifestation of harmful masculinity, within a patriarchal society. Moreover, the research is corroborated by the discoveries of Muhammad Hafidz Wardana et al. (2021), which assert that adverse associations with violence, physical appearance, and behavioral traits of men predominantly influence society's understanding of masculinity.

An intriguing metric to analyze is indigenous knowledge. Indigenous knowledge plays a crucial role in community endeavors, exemplified by the practice of Noken. The significance of indigenous knowledge is crucial for the livelihood of the Papuan community (Pekei et al., 2023). There is a significant correlation between toxic masculinity and wisdom. Wisdom is an integral component of human existence, whether we are aware of it or not, in our daily lives. Local wisdom refers to the esteemed principles that emerge within a community and can shape the mindset, behavior, and longevity of a culture. This study employed the Bugis indigenous knowledge competition, specifically *Sipakatau*, *Sipakainge*, and *Sipakalebbi*.

Sipakatau, *Sipakainge*, and *Sipakalebbi* can embody a disposition of reciprocal esteem, offering counsel to one

another and exalting each other. This philosophy also serves as a foundation for how one treats or interacts with others, regardless of age. This research seeks to examine the utilization of the *Sipakatau*, *Sipakainge*, and *Sipakalebbi* values in East Luwu Regency, as well as the presence of toxic masculinity within the Bugis culture in the same region. Additionally, it aims to explore the role of the *Sipakatau*, *Sipakainge*, and *Sipakalebbi* values in addressing and mitigating toxic masculinity within the Bugis culture in East Luwu Regency.

Literature Review

Toxic Masculinity

Kimmel explained that masculinity is related to men, whose meaning is broad and always changes from time to time (Kimmel, 2007). Toxic masculinity is defined as an aggressive male character to dominate all aspects of life compared to women (Sculos et al., 2017). Flood et al. (2002) explained that there are three relevant concepts used in the concept of masculinity, namely as follows:

- a) The masculine concept refers to the belief system, idealism, and representation of men.
- b) Masculine refers to the differences between men and women.
- c) Masculinity emphasizes the domination of male power over women.

Meanwhile according to Sculos (2017) explains that the characteristics of Toxic Masculinity are as follows:

- a) There is a point of view that men are forbidden to cry.
- b) It has a rude character to others.
- c) It has a desire to dominate in everything.
- d) It has an aggressive character, especially in terms of sexuality.
- e) It is against the defense of women.
- f) It has a high adrenaline in certain things like driving fast.
- g) It does not want to do housework like cooking and sweeping.

Local Wisdom of *Sipakatau*, *Sipakainge* and *Sipakalebbi*

Sipakatau, *Sipakainge*, and *Sipakalebbi* can be interpreted as an attitude of mutual respect, advising, and glorifying each other. This philosophy is also used as a basis for treating or behaving towards others, whether older, younger, or the same age

(Yunus et al., 2020). *Sipakatau*, *Sipakainge*, and *Sipakalebbi* are Bugis local wisdom that has a positive influence and impact on the formation of one's character and personality.

Sipakatau

Sipakatau is derived from the word "Tau" with the addition of the prefix "Paka" and the suffix "Si" at the beginning of the word. *Tau* is a term that denotes a human being. "Si" denotes an individual with a common identity or affiliation. The term "Paka" signifies the act of showing respect towards others. The attitude described can be understood as a manifestation of mutual respect or regard for other individuals (Yunus et al., 2020).

In Bugis culture, *Sipakatu* embodies a character that treats all human beings equally, without discrimination. This character is emphasized due to the conviction that all individuals are inherently equal in status. The distinction lies in the degree of devotion and religiousness towards God. Put, *Sipakatau* refers to treating each other as human beings.

The local wisdom of *Sipakatau* encompasses the ancestral values of the Bugis community, which have been transmitted through generations. The Bugis culture emphasizes upholding these values, particularly in fostering a strong sense of brotherhood within the Bugis community. The value of *Sipakatau* emphasizes the belief that humans are divine creations and should be treated and respected appropriately.

Sipakainge

Sipakinge are local wisdom values practiced by the Bugis culture to remind and advise one another. *Sikainge* is used by the Bugis culture to criticize each other about what they are doing. It is based on human nature as a creature that is not free from mistakes and oversights, so it requires input from others.

Erman Syarif said that *Sipakainge* is a reminder to each other (Erman Syarief, 2016). The values of *Sipakainge* are the local wisdom values of the Bugis people, which are continuously upheld. Remember, humans have the weakness of often making mistakes, so it is necessary to remind each other. These *Sipakainge* values are the legacy of the Bugis ancestors, still preserved and practiced in social life.

Sipakalebbi

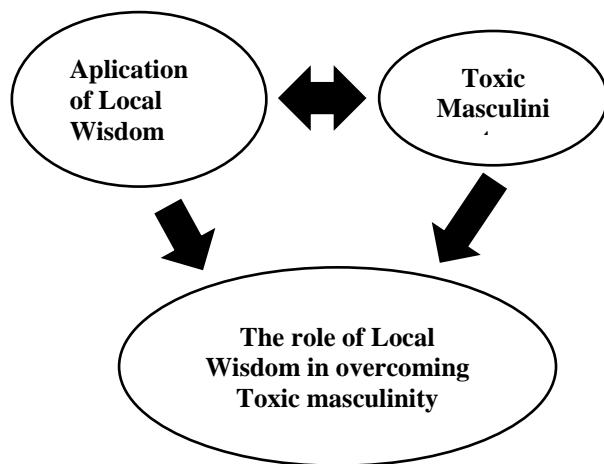
Sipakalebbi is the value of Bugis' local wisdom, which emphasizes the importance of respecting the strengths of others in the form of acknowledging that person's strengths. The value of local wisdom teaches and gives messages to treat other people objectively, namely to see the strengths of others regardless of the weaknesses and weaknesses they have. These values certainly provide teaching about the importance of tolerance.

Sipakalebbi comes from the word "Lebbi," which means modest and dignified. *Sipakalebbi* can be interpreted as maintaining dignity or mutual respect (Erman Syarief, 2016).

Sipakalebbi can be practiced in daily life through the observance of mutual respect, acknowledgment of one another, and the commendation of each other's strengths, all of which contribute to the preservation of harmony in social interactions. Practicing *Sipakalebbis* values in everyday life involves acknowledging and accepting each other's weaknesses and mistakes while also recognizing and appreciating the strengths of others in order to uphold the integrity of the brotherhood. It is crucial to collaborate in order to preserve peace actively.

Conceptual Framework

Figure 1. Conceptual Framework



Based on the conceptual framework, it is known that the values of local wisdom adopted by the community and the phenomenon of toxic masculinity that develops in the community will become a unity that develops in the community. These local wisdom values will overcome the

problem of toxic masculinity that is not in accordance with the culture of the community so that it has a bad impact.

RESEARCH METHOD

The Bugis of East Luwu Regency were the focus of this study. The purpose of this research is to examine how the Bugis cultural values of *Sipakatau*, *Sipakainge*, and *Sipakalebbi* are put into practice, to provide a general overview of toxic masculinity as it has manifested among the people of East Luwu Regency, and to assess the effectiveness of these values in combating toxic masculinity. This study used a descriptive qualitative approach to accomplish its aims. This approach works well for characterizing toxic masculinity as it exists in East Luwu Regency.

Primary data were collected through in-person interviews, surveys, and document analysis for this study. The literature review was conducted to gather secondary data from published works. The issues were researched by gathering data through in-depth field observations of Bugis culture in East Luwu Regency. Cultural, political, and religious figures within the Bugis community were also interviewed. Purposive sampling, in which informants or samples are selected based on predetermined criteria, was employed for this study. The criteria used to select informants include familiarity with the topic, availability at multiple research sites, and availability to answer detailed questions.

Credibility (internal validation), transferability (external validation), dependability (reliability), and confirmability (objectivity) are all used to validate data before performing in-depth analysis. The results of the focus group discussions and the in-depth interviews conducted for this research were compared to create a triangulation process. The data analysis refers to Miles and Huberman (1992), namely data reduction, data presentation, and conclusion drawing. The information gathered through FGDs and in-field interviews was tailored to its essentials through selection and simplification. Data is presented by organizing the findings from the study into a coherent format for the intended audience.

DISCUSSION

Application of the Values of *Sipakatau*, *Sipakainge* and *Sipakalebbi* in East Luwu Regency

Local wisdom is very important in people's lives as it will shape individual character and personality. It is in line with the findings of Bahadur (2018) that local wisdom components play an important role in developing character. The application of local wisdom values is an important requirement for social life. Local wisdom becomes a way of life and individual knowledge in cultural life that originates from previous events so that it contains important values to be preserved (Bahadur, 2018). Local wisdom values that continue to develop become an important heritage to be preserved so that they can contribute to society (Sudrajat et al., 2019).

Sipakatau, *Sipakainge*, and *Sipakalebbi* are some of the local wisdom values of the Bugis culture. Applying the values of *Sipakatau*, *Sipakainge*, and *Sipakalebbi* in East Luwu Regency is important. *Sipakatau*, *Sipakainge*, and *Sipakalebbi* can be interpreted as an attitude of mutual respect, advising, and glorifying each other. This philosophy is also used as a basis for treating or behaving towards others, whether older, younger, or the same age (Yunus et al., 2020). *Sipakatau*, *Sipakainge*, and *Sipakalebbi* are Bugis' local wisdom that has a positive influence and impact on the formation of one's character and personality. In Bugis culture, *Sipakatu* has a character that does not discriminate between one human being and another. This character is highlighted because of the belief that every human being created is equal in rank. The difference is the level of faith and piety before God. In other words, *Sipakatau* is an attitude of humanizing each other.

Based on research that has been conducted using direct interviews with informants, it is known that the Bugis community in East Luwu Regency spread across various sub-districts generally still know and apply the values of *Sipakatau*, *Sipakainge* and *Sipakalebbi* in their daily lives. Based on interviews conducted, the reason why people still preserve these values is because it is a hereditary culture that has positive values. The values of *Sipakatau*,

Sipakainge and *Sipakalebbi* contribute positively in maintaining good relations among humans, especially the Bugis community. This was stated by Muhammad Rusli as the head of Batu Putih Village that the values of *Sipakatau*, *Sipakainge* and *Sipakalebbi* were not only conveyed by village officials, but the preservation of *Sipakatau*, *Sipakainge* and *Sipakalebbi* values continued to be conveyed by District officials so that they continued to be practiced in daily life.

In general, the Bugis community in East Luwu Regency has strong knowledge regarding the values of *Sipakatau*, *Sipakainge* and *Sipakalebbi* both among the younger generation and the older generation. In addition, the findings of this study are that the majority of Bugis people in East Luwu Regency tend to instill *Sipakatau*, *Sipakainge* and *Sipakalebbi* values in the family environment first before entering the wider community. The exposure of *Sipakatau*, *Sipakainge* and *Sipakalebbi* values is not only within the family environment, but the values of *Sipakatau*, *Sipakainge* and *Sipakalebbi* become the basis and basis for the Bugis community to behave in a community environment.

The local wisdom of *Sipakatau* is the ancestral values of the Bugis, which have been passed down from time to time. So that these values are practiced by the Bugis culture, especially in maintaining brotherhood among the Bugis people. *Sipakatau* value upholds the values that humans are God's creations that must be treated and respected properly. *Sipakainge* are local wisdom values practiced by the Bugis culture in the context of reminding and advising one another. *Sikainge* is used by the Bugis culture to criticize each other about what they are doing. It is based on human nature as a creature that is not free from mistakes and oversights, so it requires input from others. *Sipakalebbi* is the value of Bugis' local wisdom, which emphasizes the importance of respecting the strengths of others in the form of acknowledging that person's strengths. The value of local wisdom teaches and gives messages to treat other people objectively, namely, to see the strengths of others regardless of the weaknesses and weaknesses they have. These values certainly provide teaching about the importance of tolerance.

Toxic Masculinity in the Bugis Culture in East Luwu Regency

Toxic masculinity is a rapidly growing issue in today's world. Toxic masculinity is considered a separator of the positive and negative values of men (Sculos, 2017). It is because toxic masculinity is a problem of gender inequality for men. Many of the negative impacts experienced by men arise as a result of ideas of masculinity. Veissière (2018) states that toxic masculinity is a culture that links masculinity with risk, inner essence, and violence, which is then influenced by sexual aggression. It has also been suggested that the most extreme version of hyper-masculine is toxic masculinity. It results in a negative perspective of one gender and is often experienced by men. There is a perception that men must have a strong personality so that they cannot be weak or cry because these characteristics are the characteristics of feminism. Bahardur (2018) then argued that a man's social status as a real man is not automatically obtained by all adults who identify as men. Instead, social status must first be attained by meeting many difficult and contradictory standards, such as being physically strong, financially secure, and mentally tough.

The Bugis culture in East Luwu Regency is one of the tribes that is thick with patriarchal culture so that the divide between men and women is quite visible. Among these patriarchal cultures that are still found is the culture of forbidding men to do women's work at home. Men who do women's jobs such as sweeping, washing and so on are considered unmasculine. Based on the research findings, nowadays the Bugis culture in East Luwu Regency has generally started to leave the patriarchal culture which leads to toxic masculinity.

The Bugis culture in East Luwu Regency is one of the thick tribes with a patriarchal culture, so the divide between men and women is quite visible. Based on the research findings, nowadays, the Bugis culture in East Luwu Regency has generally started to leave the patriarchal culture, which leads to toxic masculinity. This culture is still maintained in some areas because it is considered to have positive values. The culture does not understand the term toxic masculinity in East Luwu Regency, but in practice, it has developed in Bugis society.

For example, the habit of a husband or head of household cleaning, cooking, and drying is considered unnatural and not even permissible. The habit of men associating with women is sometimes considered bad, and the use of skin care for treatment is a problem for men. It has become a doctrine in society that only people who have a muscular body can be considered masculine. Unknowingly, the idea of being tough by having a muscular and athletic body became the standard for being a man. When men do not live up to the ideal body image of a real man, they are more likely to be perceived as feminine. This perception causes many men to be ostracized by society because of their appearance, body shape, and feminine traits. It can interfere with men's mental health and can even lead to suicide. Apart from the individual, the existence of toxic masculinity harms the culture in the long run.

Besides having an impact on men, toxic masculinity also hurts women. The existence of toxic masculinity causes men to have a strong and dominating character in treating women. However, toxic masculinity is aimed at men, and the victims are men (Walling, 2019). Since being gentle is considered a feminine trait, men go so far as to be assertive that they do not realize they are being violent. This understanding is the concept of traditional masculinity. Bauer (2016) states that men must be strong and in control. The application of traditional masculinity is very dangerous for men.

Jackson et al. (2020) that, in general, men will be pressured to adjust to masculine gender behavior. This condition becomes a burden for men because they must always look strong in any condition. Men's acts of violence against women and children are also supported by the actions of patriarchal systemic hierarchies, which tell about the subordination of women and children. Men often look down on women and children because they think they are weaker than them. They think that men are more aggressive and valued in society. One of the cases that can occur because of this gender bias is domestic violence.

The Role of *Sipakatau*, *Sipakainge* and *Sipakalebbi* Values in Overcoming Toxic Masculinity in Bugis Culture in East Luwu Regency

There is a significant correlation between the concept of toxic masculinity and local wisdom. Wisdom is an integral component of human existence, whether we are aware of it or not, in our daily lives. Addressing the issue of toxic masculinity necessitates the implementation of conflict management strategies (Samsudin & Setyowati, 2022). Local wisdom plays a crucial role in resolving social conflicts within society, particularly in addressing the problem of toxic masculinity. Suyitno (2012) asserts that addressing problems or conflicts can be resolved by utilizing the indigenous knowledge cultivated within a community.

Based on the findings of interviews in the field, it is known that the values of *Sipakatau*, *Sipakainge* and *Sipakalebbi* that continue to develop in the people of East Luwu Regency, especially the Bugis community, are able to minimize the occurrence of social conflicts such as quarrels, especially in households. In addition, the society's assessment that men should always look masculine is something that must be changed. Because in fact both men and women have almost the same needs. Therefore, the values of *Sipakatau*, *Sipakainge* and *Sipakalebbi* can reduce social conflicts that occur in the community due to differences in understanding of villagers.

Wisdom is a noble value that develops in a society that can influence the attitude, character, and survival of society. Including the values of *Sipakatau*, *Sipakainge*, and *Sipakalebbi*, which are local Bugis geniuses which are used as the basis for treating or behaving towards other people, both those who are older, younger, or the same age. Behave both men and women. The values of *Sipakatau*, *Sipakainge*, and *Sipakalebbi* are also considered capable of contributing to overcoming the problem of gender inequality, one of which is the phenomenon of toxic masculinity that often occurs in society. Erman Syarif said that *Sipakainge* is a reminder to each other (Syarieff, 2016).

The values of *Sipakainge* are the local wisdom values of the Bugis people, which are continuously upheld. Remember, humans have the weakness of often making mistakes,

so it is necessary to remind each other. These *Sipakainge* values are the legacy of the Bugis ancestors, still preserved and practiced in social life. The application of the values of *Sipakainge* will prevent toxic masculinity conflicts. People will remember each other, not mock, or put each other down.

Sipakalebbi values can be carried out in everyday life by mutual respect, mutual recognition, and mutual praise for the strengths possessed to maintain harmony in social life so that the problem of toxic masculinity will disappear in society. Recognizing each other's weaknesses and mistakes, accompanied by mutually acknowledging the strengths of others to maintain the integrity of the brotherhood, is a form of practicing *Sipakalebbis* values in everyday life. It is important to do this to work hand in hand in maintaining peace.

Based on findings in the field, it can be concluded that the high application of the values of *Sipakatau*, *Sipakainge* and *Sipakalebbi* of the Bugis community makes the community live in harmony, mutual respect and respect. The behavior of men who resemble female characters in the Bugis community of East Luwu Regency is not a problem to be cornered but fostered properly. In addition, the findings of this study are also that men who do women's work as a form of cooperation and mutual respect between men and women in the household. Men's needs such as taking care of themselves using skin care, easy crying behavior or men who are good at cooking are natural because of the current times.

CLOSING

Applying the values of *Sipakatau*, *Sipakainge*, and *Sipakalebbi* is still strong among the Bugis people in everyday life. The Bugis culture in East Luwu Regency has generally started to leave the patriarchal culture, which leads to toxic masculinity. This culture is still maintained in some areas because it is considered to have positive values. The values of *Sipakatau*, *Sipakainge*, and *Sipakalebbi* are also considered capable of contributing to overcoming the problem of gender inequality, one of which is the phenomenon of toxic masculinity that often occurs in society.

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