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## **Images of a Man in Two Indonesian Novels: The Psychology of Masculinities Perspective**

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# Images of a Man in Two Indonesian Novels: The Psychology of Masculinities Perspective

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## Abstract

The research aims to describe masculinities contained in two Indonesian novels, *Orang-orang Biasa* and *Rafilus*. Specifically, the aims are divided into 2, namely (1) how the characters' behaviors that are represented in the *Orang-orang Biasa* and *Rafilus* reviewed from the psychology of masculinities perspective are, and (2) how the impacts of characters' behaviors on other people represented in the *Orang-orang Biasa* and *Rafilus* reviewed from the psychology of masculinities perspective. The theory used in this research was the psychology of masculinities which was related to the psychology of literature. The method used was descriptive qualitative which focused on narrative data exposure. The data collection technique used was a literature review. The data analysis technique was conducted with several steps, namely identifying the data, classifying the data, reducing the data, interpreting the data, describing the data, and verifying the data. The results showed that man's behaviors are represented in several forms. First, the men who have healthy behaviors are the ones who are strong, responsible, and honest. Second, the men who have unhealthy behaviors are the ones that have toxic masculinities which are represented in their behaviors that tend to hurt others and commit crimes.

**Keywords:** literature, literature of psychology, masculinity, the psychology of masculinities

# Imágenes de un Hombre en Dos Novelas Indonesias: La Perspectiva de la Psicología de las Masculinidades

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## Resumen

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La investigación pretende describir las masculinidades contenidas en dos novelas indonesias, *Orang-orang Biasa* y *Rafilus*. En concreto, los objetivos se dividen en dos, a saber: (1) cómo son los comportamientos de los personajes representados en *Orang-orang Biasa* y *Rafilus* revisados desde la perspectiva de la psicología de las masculinidades, y (2) cómo son los impactos de los comportamientos de los personajes en otras personas representados en *Orang-orang Biasa* y *Rafilus* revisados desde la perspectiva de la psicología de las masculinidades. La teoría utilizada en esta investigación fue la psicología de las masculinidades, relacionada con la psicología de la literatura. El método utilizado fue el cualitativo descriptivo que se centró en la exposición de datos narrativos. La técnica de recogida de datos utilizada fue la revisión de la literatura. La técnica de análisis de datos se llevó a cabo con varios pasos, a saber, identificación de los datos, clasificación de los datos, reducción de los datos, interpretación de los datos, descripción de los datos y verificación de los datos. Los resultados mostraron que los comportamientos de los hombres están representados de varias formas. En primer lugar, los hombres que tienen comportamientos saludables son los que son fuertes, responsables y honestos. En segundo lugar, los hombres que tienen comportamientos poco saludables son los que tienen masculinidades tóxicas que se representan en sus comportamientos que tienden a herir a los demás y a cometer delitos.

**Palabras clave:** literatura, literatura de psicología, masculinidad, la psicología de las masculinidad

**M**asculinity study is a critical study of males and masculinities (Gottzén, Mellström, Shefer, & Grimbeek, 2020; Gottzén, Bjørnholt, & Boonzaier, 2020; Elliott, 2020). Masculinity study is relatively new and the most demanded by researchers of “sociology, psychology, history, and literary studies” (Horlacher, 2015a) because this study has been widely discussed in the last 10 years. The masculinity study is getting popular among social-humanities researchers along with femininity study (Orlofsky & Stake, 1981) which prior to masculinity study. Both masculinity and femininity studies are the antithesis to show the balance of gender construction between males and females. As one of the critical studies, masculinity study can be used to study literary works (Piits, 2019; Maroun, 2015). Masculinity study in literature explores how males and masculinities are represented in literary works, such as a novel, short stories, poetry, or drama.

Masculinity studies in literature had been conducted by some researchers, Abbott (2002) conducted masculinity study in the context of races, Armengol (2019) conducted masculinity study in literature in the context of race, Aghacy (2009) conducted masculinity literature in the context of sociology, Pitts (2019) conducted woman authors’ perspectives on masculinity, Hobbs (2016) conducted masculinity study related with gerontology context, Benson (2014) conducted masculinity research in the context of expansion and ideology. Furthermore, Armintor (2011), Bourrier (2015), Dudley (2016), Penner (2011), Zamperini (2010), Horlacher & Bracher (2015), Wells (2000), Laguardia (2008), Kane (1999), Mutunda (2015), Gregson (1999), Leak (2005), Ferrebe (2005), Horlancher (2012), Keener (2008), Buckner & Caster (2011), Caster (2008), Faktorovich (2015), Ferry (2015), Stanivukovic (2015), Penner (2010), Vaught (2016), dan Jefferson-James (2020) tended to explore masculinity studies in the literature which are in the context of gender, culture, race, social, and politics.

Up until now, masculinity studies in the literature which are focused on psychology are rarely to be studied. As long as the researcher has searched on the psychology studies, psychology studies that are related with masculinities in literature had been conducted by Brown (2019), research on self-traumatic of Ernest Hemingway as an author; O’Connell (1996), research on psychological harassment in literature which was related with masculinity;

Horlacher (2015b), research on masculinity in literature in the context of identity battle among male characters in showing their existences. Schotz (1995) conducted research on masculinity in the literature that was related to disruption, identity, and construction of males. The study of the psychology of masculinities in literature is interesting to explore because it alternative knowledge related to the representation of the psychology of masculinities in the literature. On the other hand, research on the psychology of masculinities in literature provides new insights for psychologists that literature can be used as a document to understand the psychology of masculinities.

Based on the explanation above, it is shown that the studies of literature psychology are rarely done instead of other literary studies (Ahmadi, 2020), such as sociology or anthropology. The researches on literature which are in the context of psychology and rarely done can be caused by several factors, based on Ahmadi et al. (2019), namely (1) the areas of expertise of literary researchers are not psychology; (2) psychology studies in the literature are considered difficult because related with behaviors and mental processes; (3) the references about psychology in literature are still limited compared to other literary studies; and (4) the literary researchers who are interested in psychology are a little. In Indonesia, writers who are strong in bringing out the masculinity side, among them are Andrea Hirata and Budi Darma. Both are Indonesian writers who have won awards, both nationally and internationally. Budi Darma was awarded the ASEAN Literature Award and Andrea Hirata was awarded the Winner of Buch Award.

The research aims to describe masculinities contained in two Indonesian novels, *Orang-orang Biasa* and *Rafilus* using the psychology of masculinities perspective. Specifically, the aims are divided into 2, namely (1) how the character's behaviors that are represented in the *Orang-orang Biasa* and *Rafilus* reviewed from the psychology of masculinities perspective are, and (2) how the impacts of characters' behaviors on other people represented in the *Orang-orang Biasa* and *Rafilus* reviewed from the psychology of masculinities perspective are.

## **Literature Review**

### **Masculinity**

Masculinity is a study on males and masculinities which is related with the context of social (Ingvars, 2019; Knoll & Moreno, 2020); body/body image (Dawson & Hammer, 2020; Jones, 2015; Liao, Shen, Cox, Miller, Sievers, & Werner, 2020); human/ sexual reproduction (Inhorn, 2020; Ekşi, 2017; Joshi, 2020; Polat, 2020; Mohr & Almeling, 2020; Campo-Engelstein, Kaufman, & Parker, 2019), sex (Huysamen, 2015; Javaid, 2017), health (Matthews, 2015; White, Oliffe, & Bottorff, 2012; Norman, 2011; Cogan, Haines, & Devore, 2019; Watkins, 2019; Bradstreet, & Parent, 2018, Sydor, 2010); race (Lehman, 2006; Trautner, Kwan, & Savage, 2013), violence/ crime (Skinner, 2016), work (Rivera, 2020), politics (Luyt & Starck, 2020; Kord, 2020; Kimmel, 2010). Masculinity study is repositioning males in understanding males as male in the context of gender.

Connell (1995) explained that masculinity study is related to gender equality between males and females in the context of socio-cultural. Males and females have the same equality in the context of gender. In the modern context, “masculinity was to define itself through an ideal of manly beauty that symbolized virtue” (Mosse, 2010, p. 5). Being a man should be able to denote his masculinity in the terms of healthy masculinities such as strong, responsible, honest, kind, sexually healthy, do not commit sexual crimes and oppression, or do not hurt women. When the masculinities go too far, it is named toxic masculinities, which are male behaviors and male practices in the society which are harmful to other people. Moreover, Tomsen & Gadd (2019) stated ‘hegemonic masculinity’ for men who are considered as oppressing and dominating women. Toxic masculinity is an unhealthy practice in society. Hence, in the scope of masculinity, it should be banned to stop the emerging of the man stereotype.

### **Psychology of Masculinities**

Psychology of masculinities “is a dynamic young field that has come a long way in a relatively short time” (Levant & Wong, 2016, p. 3). The psychology of masculinities is a part of contemporary psychology. According to the

concept of masculinity study, psychology of masculinities in the point of view Kiselica et al. (2008), teaches males to be masculine in a positive way, either for their selves, other people, or society. The term psychology of masculinities is synonymous with man psychology (O'Neil, 2012; Pollack, 1995; Levant, 2011) which has the same concept related to man studies in masculinity perceptions.

The psychology of masculinities is essentially related to the following terms. First, *psyche* and existence show the *archetype* of the masculine. Second, psychologically male behaviors as a man in relation with other people. The psychology of masculinities appears as the contradiction of the psychology of femininity. The psychology of masculinities has masculine characteristics (Orlofsky & Stake, 1981), while the psychology of femininity has feminine characteristics. The emerge of the psychology of masculinities as the study in contemporary psychology causes controversial things, one of them is from the point of view of Allan (2018, p. 1) which stated that “masculinity as cruel optimism” because masculinity which shows and concretes masculine sometimes exceeds the real masculinity. If it is related to Jungian psychology point of view, human has two sides, namely masculine and feminine. A man has a feminine side which is named anima. A woman has a masculine side which is called animus (Jung, 1963). Therefore, men and women can understand each other by using anima and animus inside them.

## **Psychology of Literature**

Literature cannot be separated from psychology because literature brings out psychological elements, either in the context of the author that is related with the creative processes; literary work; or reader respons (Wellek & Warren, 2019). Psychological elements in literature can be latent or manifested (Ahmadi et al, 2019; Ahmadi, 2021). Understanding psychological elements in literature, psychology as a science aid is needed in order to be comprehensive in studying the literature.

Historically, psychology study in literature is influenced a lot by psychoanalysis which is pioneered by Freud and Jung. Both of them used literature data to understand human psychology (Freud, 1966; Jung, 1973, 2015; Rand, 2004). In its development, literature psychology study extends its scope into behaviouristic psychology, existentialism, humanism, and

contemporary psychology. Through the psychology of literature study, the researcher can figure out the characteristics of a figure or identify the author's thoughts. Psychology elements give aesthetic value in literature and give a sense of being alive as it is in the real world.

### Research Methods

The research used the interpretative-qualitative method because the data was a narration of the research interpretation (Creswell, & Creswell, 2020) which referred to the text. The data sources of the research were an Indonesian novel titled *Orang-Orang Biasa* by Andrea Hirata and *Rafilus* by Budi Darma.

The data collection technique was a literature review. The data used in this research was based on Saldana (2014, p. 4) perspectives, that literature study used data in the form of text, narration, and symbols contains in literary works. Hence, the data of this research was a literary text which was relevant to the psychology of masculinities. The data analysis technique used was literature psychology analysis which referred to literary work because the data sources were literary text. The model used was heuristic consisted of three steps, namely (1) self-search, deeply study of the literary text that was relevant with the psychology of masculinities; (2) self-dialogue, did the dialogue of narrative text in literature which was relevant with the psychology of masculinities; and (3) self-discovery, find the psychology of masculinities construction contained in the novel (Moustakas, 2015). Those three steps were conducted gradually in order by the researcher to get a comprehensive data analysis technique.

Data analysis were conducted in several steps, namely (1) identifying the data which was related to masculinity in literature; (2) classifying the data which was related to masculinity in literature; (3) reducing the data that was related to masculinity in literature (the reduction was based on Neuman, 2014, that was choosing primary data used as research object); and (4) verifying research data. To get scientific results, the researcher conducted research triangulation which was related to triangulations of theory, methods, and research results. Moreover, the researcher also conducted conformity of the findings (Miles & Huberman, 1994a; Miles & Huberman, 1994b) so that the results of the research were not subjective.

## Results

### The Healthy Behaviors of a Man. The Strong Man

Strong man is a figure represented by god (Musskopf, 2009; Lindhardt, 2015). As a strong man, he has powerful strength. In this context, the strength of the man is described by the powerful characteristics in facing the enemy. In *Orang-orang Biasa*, the strength of the man was described as a school hood of the male characters. At the school hood, male characters were described as a human who was looking for their identities. Therefore, at that time, the identities of male characters were built to show their powers. A male character was considered a strong man when he was able to compete and defeat his enemy in a fight. It was shown in the following citation.

I am Debut Awaludin! The leader of the gang of ten! Stand behind me, Lud! Salud was moving behind Debut's back, fearfully. "Beat him!" (Hirata, 2019, p. 19)

According to the citation, it was shown that the male character was fighting to show his power. He wanted to be considered a powerful man when he was brave in defeating his friends. The one who won the fight was considered a strong man. In the context of psychology, someone's existence in showing his identity can be shown in a fight. The winner can be considered as a stronger individual than the others. The loser is considered the weak one. In addition, they want to be noticed that a masculine man is a manly man so they have the power and ability to show their power.

Besides showing the strength of the male character in the schoolhood, *Orang-orang Biasa* also showed the power of a policeman. As a policeman who was responsible for society, he had to be able to defeat and arrest the criminals. It is the main duty of a policeman. In *Orang-orang Biasa*, a policeman was described as a strong man because he was able to arrest the criminals. A policeman was considered strong and masculine when he was able to defeat and arrest the criminal that caused trouble in society and the environment.

If you wanted more details, the sergeant even knew about the matter of hours, when he and the inspector arrested a bicycle thief in the parking lot of the civil service police unit office the other day (Hirata, 2019, p. 21).

In the citation, it was shown that the policeman was able to arrest the thief. He was brave in enforcing justice by defeating the criminals. In addition, he undertook his duty of securing and protecting the society and environment. A policeman, in this context, was a character that showed his masculinity. As a man, he was able to emerge as a strong man in defeating the criminals. The strong man figure in *Orang-orang Biasa* is different from *Rafilus*. In *Rafilus*, the strength of a man was shown differently. In the novel, the character of *Rafilus* was described as a strong man in the aspect of life's trials. He was able to survive when problems befell him, starting from him being orphaned, experiencing torture, and living a stranded life. As a man, he remained strong in life: "Since he was a child, he is invulnerable to all kinds of weather. Until whenever he still survives all torments. He has proven many times" (Darma, 1988, p. 25).

*Rafilus*' character as a man showed his masculinity. He, as a man, tried not to complain and not to give up on life that is full of trials. He persisted and was strong, even though he felt sick and tired of facing the problems in life. In this context, the masculinity of *Rafilus*' character is strongly emphasized.

### **The Responsible Man**

A responsible man in the context of psychology is a man who is determined to do his duties and responsibility. The one who does not do his duties is meant that he is not a responsible man. Inspector was a responsible man in *Orang-orang Biasa*. As a policeman, he was responsible for doing his duties as a policeman. His responsibilities are protecting and serving society. Furthermore, as a policeman, he has to protect his responsible areas from criminals. Therefore, society will feel secure and safe from crimes.

Night theft: 2

Noon theft: 3

Solo theft: 1  
Team theft: 1  
Weighting theft: 0  
Motor vehicle theft: 1  
(Hirata, 2019, p. 2)

Based on the citation, it was shown that crime rates in Belantik sub-district, which was the duty's area of the inspector were low. It was proven by the total crimes that reached 0 up to 3. The hard work of the inspector in defeating and arresting the criminals was one of the responsibilities of being a policeman who had to be able to protect the society and environment from crimes. As an inspector, he was firm in arresting the criminals. He did not discriminate against one another in defeating the criminals.

In *Rafilus*, the responsible man was shown by the author through the character Rafilus. Rafilus represents the figure of a man who has a high responsibility to others. As a man, Rafilus was kind to everyone. He did not choose who to hang out with. He considered anyone as a good friend. He also liked to help others. This picture can be seen in the following quote: "According to him, Rafilus had always been kind to him. Rafilus often gave him food and money. And whenever Rafilus gave him money, the amount was never small" (Darma, 1988, p. 35).

The picture showed that Rafilus was a good man and had a high responsibility to others. He always tried to help others, even though they refused because they were ashamed of the fact that Rafilus has helped them a lot. The figure of Rafilus was a man who really likes to help others, even though he was the one who needed help.

### **The Honest Man**

The honest man is the one who does not play foul in everything he does. An honest man was represented by the inspector in *Orang-orang Biasa*. When he was asked to help people that needed protection from the police, he was pleased to help. After all, it was his duty, help, serve, and protect society. It was shown in the following citation: "Two men and the beautiful one were still there. The inspector went over them and put the paper on the table. They were stunned to see the inspector's red and teary eyes" (Hirata, 2019, p. 125).

From the citation, it was proven that as an inspector, the man did not accept any gratification given by others over his services. The inspector character was a man who highly upheld police integrity. He tried to be an honest policeman so he did not expect any rewards from society for his services.

In *Rafilus*, the representation of the honest man appeared in Munandir's character. He was a postman (a state-owned postal employee). He was an honest and kind man. "The picture of honesty in Munandir's character showed when his boss revealed Munandir's identity. According to his former boss, during his work, he showed a good, honest, and commendable attitude" (Darma, 1988, p. 34). The picture showed that Munandir's character as a postman was an honest man. In this context, he showed the masculine side that men are honest and he could do this honesty so that his boss liked Munandir's performance because Munandir was an honest person. This picture of honesty can also be seen when Munandir got an assignment to deliver letters anywhere, he never refused once and he also did not protest his boss' command (Darma, 1988, p. 34). Starting from that, he became the preferred worker by his boss.

### **The Unhealthy Behaviors of a Man. Toxic Masculinity**

Toxic masculinity emerges when someone goes far in showing their masculinity. Excessive masculinity causes toxic masculinity. Sculos (2017) explained that toxic masculinity is related to norms, beliefs, and behaviors that are related to dangerous masculinities for children, women, and society. The thoughts of Bowman (2020), Waling (2019), Bhana (2012), de Boise (2019), Berggren (2014) showed toxic masculinity tends to refer to a negative concept, either in the mental processes or behaviors in society. In this context, toxic masculinities harm their selves or other people. Toxic masculinities can appear in the context of behaviors. In *Orang-orang Biasa*, it was shown that the characters of Trio Bastardin and Duo Boron had toxic masculinities.

Toxic masculinities were related to hurting other people. The characters of Trio Bastardin and Duo Boron tended to hurt people to show their existences that men had to be powerful and able to hurt others. Even though, it was toxic masculinities. Men have to be strong and powerful, but they should not use the power for hurting others. In many perceptions of man, being able to hurt

other people is pride because they can defeat other people. It was shown in the following citation.

He was only up to grade 2 in high school because he was not strong enough to face the brutality of Trio Bastardin and Duo Boron. Beaten in the body, crushed in the soul by the bullies (Hirata, 2019, p. 35).

Trio Bastardin dan Duo Boron in *Orang-orang Biasa* was represented by male characters of Senior High School Students. As adolescents, the characters of Trio Bastardin and Duo Boron showed their power and masculinities as a man. Both of them showed that they were more powerful than their male friends. Hence, Trio Bastardin and Duo Boron did oppression to their friends. The oppressions done by them were the form of toxic masculinities because it was able to harm the victims. Toxic masculinities which were related to crimes were emerged by men. In society, a man is identical with the doer of the crimes because they tend to do crimes instead of a woman that often became the victim of the crimes.

Trio Bastardin who was dangerous in the past is now more dangerous because they form a trio of businessmen, politicians, and bureaucracy. That is the golden triangle of evil (Hirata, 2019, p. 52-53).

The characters who have had toxic masculinities since they are kids, evidently are not be able to cope with themselves. They are not able to repress the characteristic of toxic masculinities. It cannot be separated from the frame that man should be masculine so it is impacted by the unhealthy behaviors which love to hurt other people. Therefore, when they grow up, they are more dangerous and harmful psychologically to people around them. Two factors cause toxic masculinities to grow stronger, namely genetic factors and environmental factors. The representation of toxic masculinities of the characters of Trio Bastardin and Duo Boron did not disappear when they grew older, yet the toxic masculinities grew stronger.

He had been in the world of thieves since childhood. So, he understood, without a theft report, without knowing what was lost, without knowing when and where the crime scene was, without witnesses, evidence...(Hirata, 2019, p. 93).

The toxic masculinities that appeared in a kid will grow stronger if it is supported continually. Hence, if the toxic behaviors done by children are supported, then it possibly becomes habitual and grows stronger, and lingers as their characteristics. When they feel comfortable doing the crimes, then there will be a tendency that when they are adolescents, they will still do the crimes, even more. The same thing happened as the character of Dragon. Related to the crimes done by man, Fromm (1973) described the crimes that were done by Hitler as a historical record. He showed how rude Hitler as a Nazi leader was. Related with collaborative crimes that involved entrepreneurs, politicians, and bureaucracy, and even became transnational crimes were the main enemy of masculinity.

In *Rafilus*, the author showed toxic masculinity through the representation of Van der Klooning. He was a middle-aged Dutchman. He was described as a man who in the category of toxic masculinity because he was married three times and divorced all of his wives on the grounds that his wife was indeed the one who made a lot of mistakes (Darma, 1988, p. 41). This showed that as a husband, the figure of Van der Klooning did not hesitate to divorce his wife when he thought that his wife was not following his wishes. In addition, the toxic masculinity in Van der Klooning was shown through his ferocity and sadism in treating a *sundel* (mistress, prostitute, concubine). It was represented in the following citation: “*One day, Van der Klooning's anger exploded. Out of his consciousness, he punched this ragged concubine. Then he hit the concubine's stomach. A vicious scream was heard.*” (Darma, 1988, p. 103). The citation showed that the Van der Klooning character was a toxic man. He was indeed a strong and mighty man, but his strength was not used to help others. He as a man turned out to physically hurt the concubine. In fact, he also had sexual relations with the concubine.

## Discussion

Based on the results of research on two Indonesian novels, namely *Orang-orang Biasa* and *Rafilus*, it showed that Indonesian literature represented the psychology of masculinities displayed by the author through his thoughts and actions. The psychological side of masculinity is related to the context of strong, responsible, and honest men. This side showed the positive side of masculinity. The negative side of the psychology of masculinities is related to

the context of hurting other people and committing crimes. That is the image of Indonesian men projected in two Indonesian fictions. The results of this study indicated the importance of readers, especially men, to know who they are as men in the context of masculinity. Men are also expected to understand that through literature, they can understand the positive side and the negative side of the psychology of masculinities.

The results of this study support previous research related to literature and masculinity, for example, the research conducted by Knights (1999) that literature can be used as an alternative document in understanding masculinity in a man. Moreover, this research shows that literature as a creative/narrative work raises a side of masculinity that can be viewed from a psychological perspective. In this research, the author showed trauma in the context of masculinity. A man was represented as an oppressor, but at the same time, he was also shown as a role model. Traumatic elements are also raised in men who experience war. The results of this study also support other research, for example, Volkmann (2011) which examined the masculine side in men that psychologically 'exclude' women. Volkmann explored the psychological traces of masculinity in Robinson Crusoe. In the novel, a male character named Crusoe did seem to ignore women. The results of his research showed that it represented the figure and identity of western men's masculinity.

In the psychological context, this research supports psychologists who have conducted psychological and literary studies to the context of the human psyche, for example, Freud (1917), Jung (1973), and Fromm (1973). The three psychologists (better known as psychoanalysts) used a lot of literary documents as material to understand human psychology. Therefore, several psychological theories have also been adapted from literature, such as the *Oedipus Complex*, *Electra Complex*, or the *Jonah Complex*. Therefore, the results of this study indicated that the psychology of masculinities in literature cannot be separated from two main things. First, the male figure who shows his masculinity and the masculine side is oriented towards goodness in oneself and others. On the other hand, the masculine side also becomes toxic which is oriented to others, resulting in conflict, violence, and crime against others.

## Conclusion

It can be concluded that literature as creative works can be studied through the psychology of masculinities perspective. Literature as creative works contained psychological elements represented in the text which is emerged by the author, either consciously or unconsciously. The same as Indonesian literature works, universal literature works depicted masculinity. From the psychology of masculinities perspective, it was found that *Orang-orang Biasa* and *Rafilus* novel as a literary work represented several things.

First, *Orang-orang Biasa* and *Rafilus* as literary work showed healthy behaviors of men through some segments, such as strong, responsible, and honest men. The healthy behaviors of men represented the masculine side of a man in the community-psychology perspective. A man who reflects masculinity will show a healthy and positive psychological side, so it will not lead to negative stereotypes for man.

Second, *Orang-orang Biasa* and *Rafilus* as literary works depicted the unhealthy behaviors of men, which are toxic masculinity. Toxic masculinity is related to unhealthy and negative behaviors of men so it can harm their selves and others. A description of unhealthy behaviors related to toxic masculinity is such as hurting others and committing crimes. Both are toxic masculinities because they harm their selves and others.

These two findings show that two Indonesian novels that represented masculinity in a man appeared in two forms and both of them are in contradiction. On the one hand, the image of men was represented as a figure who has a masculine side that leads to a positive context. On the other hand, the image of Indonesian men was displayed in a toxic context. In the scope of universal literature, healthy behaviors and unhealthy behaviors of men are in contradiction. Both of them are masculine sides of a man.

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