

## **CHAPTER I INTRODUCTION**

This chapter presents: Background of the study, Statement of the problem, Purpose of the study, Significance of the study, The Limitation of the study, Definition of the key terms.

### **A. Background of the Study**

Folklore is a story that inherited orally throughout the generations. It is generally described as the spoken way culture expresses themselves in society. It is directly related to various aspects of the culture and the social values composition of the community (Suripan, 1991). Similarly, Wu (2019) also defined folklore as the body of a culture shared by a particular group, encompassing the traditions common to the culture, subculture, or group. It is also considered to be a primitive example of the art of speech, which reflects the way of life, beliefs, struggles, and views of one's primitive ancestors in the distant past. Various folklore constantly reproduced and consumed in books or learning materials in schools are suspected of being gender-biased (Irigaray, 2021).

Similar to other forms of literature, many folklores also demonstrate gender stereotype. According to Mahendra, (2017:107) stereotypes gender as a societal belief regarding the conception of a man and woman. For example, some Persian folklore depicts male and female characters differently. While male characters are portrayed as independent, rational, strong, and accomplished characters, women are commonly portrayed as the opposite

(Hosseinpour & Afghari, 2016). On the other hand, folklore in Sri Lanka mostly depicts male characters as dominant in the stories (Medawattegedera, 2015). In the case of Indonesia, folklore is often used as entertainment and teaching materials for young learners. Parents often read their children's folklore as bedtime stories and use it to teach relevant moral and cultural values. Folklore has also become an essential part of education in Indonesia. Similar to how other countries construct their folklore, Indonesia also commonly attributed gender stereotypes in its folklore. Many Indonesian folklore reveal unfair portrayals of male and female characters, where most of the time, female characters are represented as weak (Sugiarti et al., 2022). However, there are also examples of exceptional folklore where the women are not subordinated or subjugated but rather heightened as the African folklore, which rejects or subverts women's patriarchal control, manipulation, exclusion, and oppression (Florence, 2016).

Hence, it can be seen that literary works as a reflection of people's lives often depict women as secondary characters while men are the central characters. Women characters are often depicted as weak, submissive, and oppressed in contrast to male characters, who are often depicted on the contrary, such as strong, mighty, and powerful in many existing literary works (M.Y & Aslonova, 2021). An author often expresses women characters regarding all the problems of life in society and how they deal with them until the image of a woman is finally founded.

Folklore many times presented in the form of animation primarily to attract children's interest in the

story. For so long, animation has been a huge part of the movie field. Animation is generally defined as the work of creativity in moving pictures, things, or paintings to create the visual effect as if the objects were alive and moving on their own daily (Erlyana & Nadya, 2020). Animated movie has also become a popular medium for learning and delivering valuable lesson to children. It is argued that animated movie facilitates better learning and improvement of children in many different activities (Khalidiya, 2015; Shreesha & Tyagi, 2016). Thus, it is reasonable for many relevant creators to reproduce folklore as an animated movie when the target audience is mainly directed to children.

As previous studies mentioned, the animated movie undoubtedly impacts child development, as does folklore animated movie. The fact that many Indonesian folklore promote misleading gender stereotype towards women is indisputably concerning. Children shape their perceptions of gender roles and traits based on what society presents to them (Arbacioglu & Kahraman, 2017). It was also known that gender stereotype has a negative psychological impact where one can develop depression and anxiety (Arcand et al., 2020; Goodwin, 2008). A result from another study also highlighted that for children, the input of gender stereotype has already impacted children and shaped how children perceive women's abilities as early as age four (Shenouda, 2014).

Recognizing the importance of stereotypical representation of gender in animated folklore movie. This study directs attention to how Indonesian folklore depicts the image of women. According to Sugihastuti (2000, p.

45), the image of women is a mental and spiritual picture of women's daily behavior (Indonesia), the image of women is taken from the images generated by thoughts, hearing, sight, touch, words about women. The image in literary works has function to describe and show something real or visible with what is seen. The image in literary works is also important to study, because it will reveal the perspective of women. There are several perspectives that we can explore about women from themselves and their social image. According to Sugihastuti (2000, pp. 45-121), the image of women is divided into: physical image, psychological image and social image of women. Indonesian animated folklore films that will be discussed in this study include *Ande-ande Lumut*, *Timun Mas*, *Legend of Banyuwangi*, and *Legend of Lake Toba and Samosir*. Understanding how Indonesian folklore represents the image of women is important because it can help many people understand child development and gender perceptions of children in Indonesia, especially regarding the image of Indonesian women. Therefore, this research is proposed with the title "The Image of Women in Indonesian Folklore Movies".

## **B. Limitation of the Study**

In this study, the researcher analyzed the depiction of women in four animation folklore movies. The title is "The image of women in Indonesian folklore movies: physical, psychological, social image."

## **C. Statement of the Problem**

How are the image of women in Indonesian folklore movies?

#### **D. Purpose of the Study**

This study aims to find out how women are portrayed in Indonesian folklore movies.

#### **E. Significance of the Study**

This research is expected to provide benefits to teacher and researcher, as written below:

1. For Teacher: This research can assist teachers in teaching students by using folklore movies about the image of women in folklore movies.
2. For Researchers: This study aims to provide one of the research references, especially in terms of image of women that can be found in films. Can also be an inspiration for other researchers interested in conducting a study on the image of women in folklore movies.

#### **F. Definition of the Key Terms**

This part functions to make the reader know the context and the meaning of the terms. Here are some important terms and their definition.

##### **1. Folklore**

According to Onuora et al (2020) Folklore is an important medium for children's development of moral and ethical values because moral lessons and cultural values can be learned from fairy tales and countless and immeasurable.

##### **2. Movie**

According to McQuail (2000:540), as cited by Oktarini, R. (2017), the movie is one form of type

media that plays an essential role in shaping popular culture, which often instills specific values, including the application of certain social and political ideologies.

3. Image

Elvinaro et al. (2007: 114) define image as a picture of reality and does not have to match reality, and the image is the world according to perception.