



The Illegal Racing Community Phenomenon: A Case Study of the Meaning of Toxic Masculinity Behavior in Krian

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ABSTRACT

Often illegal racing activities are considered as meaningless activities and cause negative impacts by the wider community, but this actually creates a positive side for the perpetrators. This study aims to see how toxic masculinity behaves and what are the benefits to the wild racing community. The method used is a qualitative research method with a case study approach, with analysis using coding techniques. The subject of this study used 4 participants, namely the four participants were perpetrators of illegal racing in the Krian area and supported by 4 participants as significant others. Based on the results of the analysis of the four participants, it shows that the behavior of toxic masculinity arises due to the masculine factors possessed by the perpetrators. Toxic masculinity behavior is indicated by the presence of self-esteem, self-actualization, and affiliation. Self-esteem is shown because participants feel they have courage and feel disapproving when they are insulted by others. Self-actualization is indicated by the emergence of potentials that arise when participants take part in wild racing. Affiliates appear with behavior that supports each other, becomes a support system, and motivates each other. These three behaviors arise because they are influenced by self, family, social and economic factors.

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BACKGROUND

Wild racing is a speed competition using motorbikes that is carried out on the highway from midnight to early morning (Pamungkas & Handoyo, 2016). Wild racing is steered by revealing the social qualities and character of the group that generate commotion, solidarity, strength, and self-confidence (Wantona et al., 2020). The wild racing community feels the need to appear and want to be widely known (Farizky & Setyowati, 2015), by making disturbing activities such as speeding, brawls between gangs, dangerous criminal acts, to opposition to security forces (Hakim & Purwoko, 2016).

In addition to endangering yourself, this activity is also a risk for others (Matahari & Putra, 2019). The death rate in this activity continues to increase from year to year, this is certainly very disturbing for all groups, both from the authorities (police), guardians, and the community around the racing arena (Imanuddin & Tola, 2017).

The factors that drive men to do wild racing are their own desires (Akbar et al., 2019), the influence of friends (Rahayu; Asih & Utami, 2019), family factors (Farizky & Setyowati, 2015), social environmental factors (Muntafi, 2022), and economic factors (Wantona et al., 2020). Illegal racing activities also cause negative things such as noise, causing casualties, brawls, drugs (Hakim & Purwoko, 2016), easily influenced by promiscuity, and wasting time in vain (Farizky & Setyowati, 2015).

Men like wild racing because they cannot be separated from the elements of strength, masculinities, toughness, courage, and might (Budiastuti & Wulan, 2017). Male instincts will be satisfied if they have taken actions that can stimulate adrenaline and do not care about the opinions of others (Pamungkas & Handoyo, 2016; Febri). Wild racing can now be considered as a culture rooted in the social construction of patriarchal society to prove its existence

(Khaerul; Julianto & Salmah, 2016). This dangerous activity is used as a means of proving masculinity to gain respect among his friends (Albrecht, 2020). This eventually led to the behavior of toxic masculinity in men.

Toxic masculinity is a form of traditional masculinities (Sculos, 2017), namely, narrow understanding of gender roles and male traits (Jufanny & Girsang, 2020). Men are required to suppress emotions to maintain the appearance of violence (de Boise, 2019), dominance, and power (Martinez, 2021), have an aggressive nature (Achilleos, 2019), hypercompetitive, and individualistic independence (Daddow & Hertner, 2021); where this set of traits that are considered masculine form constructs such as lack of empathy (Bowman, 2020), social dominance (Al Falaq & Puspita, 2021), intimidation (Simões et al., 2021), sexual violence (Ue, 2022), devaluation of women, and homophobia (Mahendra, 2017).

Toxic masculinity is a direct result of teaching men from childhood to adulthood (Hess & Flores, 2018), with stereotyped statements given by all sectors of society (Mabrouk, 2020). Masculine stereotypes that are entrenched in society, namely, which signifies strength, valor, power, and dominance (Hines et al., 2021). Gender socialization about masculine cultural stereotypes that is carried out continuously makes men less emotional, strong, aggressive, impulsive (Frąckowiak-Sochańska, 2021; Grant & MacDonald, 2020). It is considered "toxic" (Ingram et al., 2019), because of its contribution to the promotion of mental, physical, and verbal violence against both men and women (Huion & Ayçiçek, 2021), promiscuity, and domination (Christensen et al., 2019). Toxic masculinity is created by men based on their belief that to be a man they must be macho, aggressive, and hypersexual (Chatmon, 2020).

Previous research stated that toxic masculinity is the result of an inability to express emotions (Deliyanni et al., 2018), so that men use it to protect masculinity through violence, power, etc. (Barry, 2020). In Toxic masculinity, men are not allowed to show emotions, and look weak (Pearson, 2019), this behavior can be toxic socially, psychologically, and even physically (Harsin, 2021). Overall, toxic masculinity is dangerous and has a negative impact because it makes men depressed and constrained (Elliott, 2018). Men who are trapped in toxic masculinity always express all the pressures and disappointments they receive, becoming angry (Falcão et al., 2021). Expressed anger will eventually develop using violence (Achilleos, 2019). Therefore, researchers are interested in studying whether there is toxic masculinity in the wild racing community? And what is the meaning of toxic masculinity for men who do wild racing activities.

RESEARCH METHODS

This research is a qualitative study with a theme analysis. The selection of the qualitative method in this study was because the researcher wanted to see a description of the toxic masculinity that occurs in teenagers who follow and join the illegal racing community. The researcher also wanted to see what personality traits emerged when toxic masculinity appeared in the participants during the research process.

Types of research

This phenomenological research uses a qualitative survey method with open questions, to explore population diversity without the limitations of empirical cycles and coding methods. This study focuses on defining communities on the topic of wild racing to develop variations of meaning

based on relevant values and dimensions within the target population.

Research subject

The participants involved in this study amounted to 4 people. The criteria for the selected participants were: men aged 17-30 years who joined the illegal racing community and carried out wild racing so that the research results could represent the illegal racing community in Krian. The researcher used the snowball sampling participant selection technique and the researcher used informed consent to get the consent of the participants involved in the study.

Method of collecting data

Researchers conducted interviews, namely in-depth interviews to obtain information, also made observations by taking notes to strengthen the allegation of toxic masculinity during and after the interview process. Researchers took data in several illegal racing communities in the Krian area. Researchers will contact participants who meet the criteria and conduct interviews at the researcher's house or door to door, while observations will be carried out at the researcher's house or outside the activities of each participant. In the interview process, the researcher conducted in-depth interviews to be able to thoroughly know the toxic masculinity that occurred to the participants. This in-depth question allows participants to tell about their life experiences while joining the wild racing community and researchers can easily group participants' answers based on questions.

Data analysis technique

This study uses a qualitative technique which consists of several stages starting from data reduction, data presentation, and data verification. Data analysis starts from

preparing the data obtained, organizing data starting from text data, photos that are analyzed and reduced to coding and finally presenting data in the form of tables, charts or discussions of the data that has been analyzed.

RESEARCH RESULTS

Four subjects who are members of the wild racing community and like wild racing agreed to participate in this study. One 17-year-old subject is in high school, one 20-year-old subject is working in a factory in the Krian area, one 25-year-old subject is unemployed, and one 30-year-old is the owner of a motorcycle repair shop.

This study can provide an overview that represents the behavior of toxic masculinity in the wild racing community considering that the participants involved have represented every field in the illegal racing community including jockeys, owners of bicycles used for racing, heads of illegal racing communities, and owners of workshops where motorbikes are modified. The four subjects are actors who have been in the racing world for years.

The following is (Figure 1) a visualization of research findings about the description of the meaning of toxic masculinity in the wild racing community:

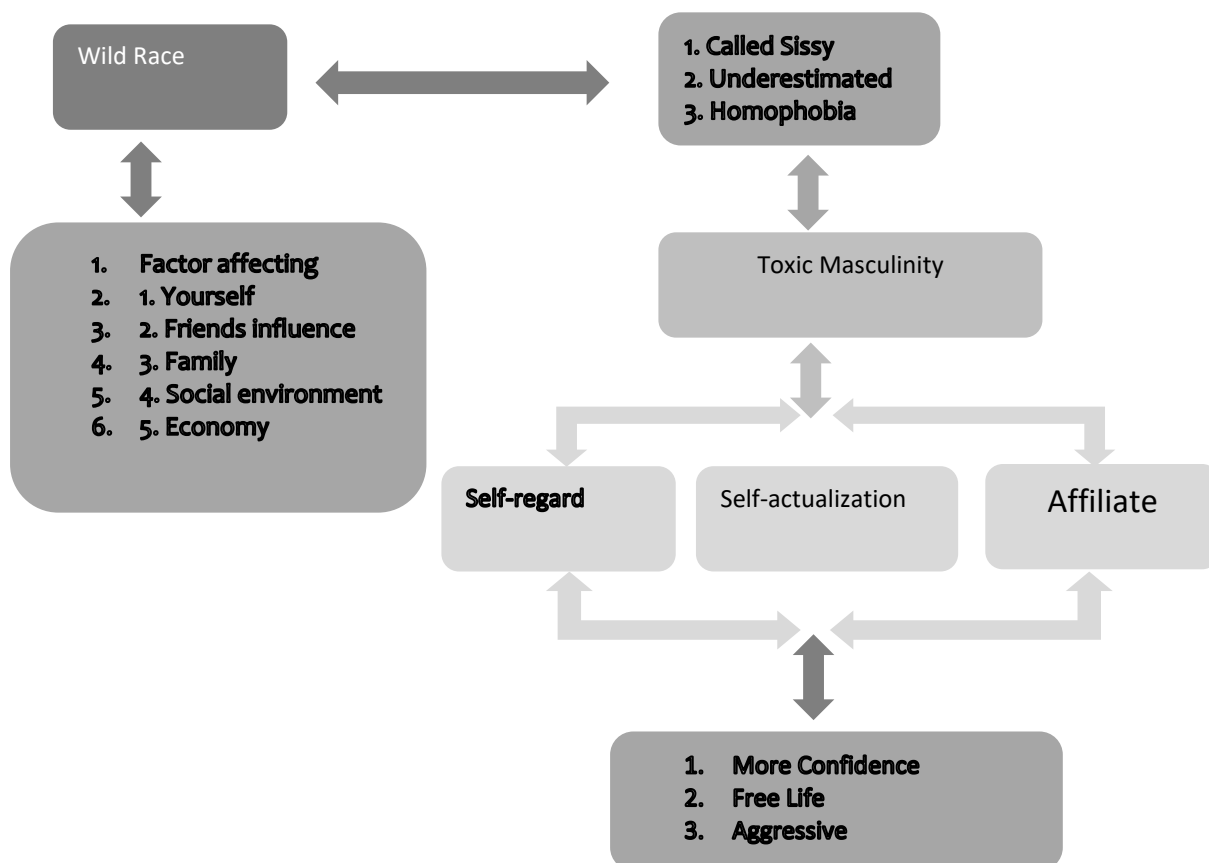


Figure 1. Dynamics of description of the meaning of toxic masculinity in the wild racing community

The analysis of this study succeeded in revealing the dominant conditions that caused participants to behave in toxic masculinity, namely, emotions are called

effeminate or waving, belittlement, and homophobia. The following is a description of each dominant condition in the participants found in the interview results.

Emotions Called Sissy or waving

All participants lead to dominance and superiority over women or men are feminine (eg, cry, express emotions, or feelings of weakness) (S1, S2, S3, S4). The participants expressed rejection and emotion when feminine titles were attached to them (S1, S2, S3, S4). They will be angry and often resort to violence as a form of proof if they are not weak or effeminate men. This is one of the biggest reasons for the participants to join the wild racing community, which is just to show and prove the masculine side of the participants. Fear and dislike of being called sissy is the source of the emergence of toxic masculinity behavior, which causes participants to carry out various adrenaline-pumping activities such as racing, drinking, trying drugs, having free sex, fighting, and even stealing just to prove that the participants are not weak and manly to his colleagues (S1, S2, S3, S4).

Underestimated

Participants showed defensive reactions and aggressive behavior to prove their masculine status (S1, S2, S3, S4). In wild racing, participants often use physical and psychological powers that seem cheating and dirty to win the race. The more the participants often win the race, the more they think they will look strong or heroic, so they will be more respected by the opposite sex and the same sex. Participants considered victory as an effort to maintain honor, status, and dominance of themselves and their community over their opponents (S1, S2, S3, S4). Being recognized and respected makes participants feel confident and proud (S1, S2, S3, S4).

Participants really hate defeat, according to him, defeat will provide an opportunity for opponents to underestimate them or their community (S1, S2, S3, S4). The participants really hate it when other people underestimate

themselves or their community, they feel like their self-esteem is being trampled on and it makes emotions so that it is not uncommon for defeats in wild racing to lead to brawls and even death (S1, S3, S4). According to the participants, their self-esteem and community is more important than anything else, so they will try their best to protect their good name and that of the community (S1, S2, S3, S4).

Homophobia

All participants really hated men who waved or men who liked the same sex (S1, S2, S3, S4), the participants considered men who waved or those who liked the same sex were disgusting (S1, S2, S4). If the participant has friends or accidentally meets such a man, the participant will do negative things such as; insulting, swearing, or bullying (S1, S2, S4).

Not only succeeded in revealing the dominant condition that caused the participants to behave in toxic masculinity. This study also found the meaning of toxic masculinity in the participants. There are three broad categories of meaning of toxic masculinity behavior in the racing community, namely "self-esteem", "self-actualization", and "affiliation". The following is a description of each dominant condition in the participants found in the interview results.

Self-regard

Self-esteem is an individual's judgment and how individuals see themselves, and accept or reject, as well as individual beliefs about their abilities. Self-esteem affects individual satisfaction, motivation, behavior, and well-being. In this study, toxic masculinity affects participants' self-esteem, where participants feel self-satisfied and appear assertive (state themselves as they are or assertively) in themselves.

The forms of self-esteem of the participants in this study include the attitude of wanting to always win in every race, the attitude of not wanting to give up, and feeling that their own name and community are more important than anything so that participants feel the need to protect them well (S1, S3, S4). According to the participants, by behaving in a manly manner, showing something violently, and not being whiny, it made the participants' self-esteem to be high so that they had high self-confidence as well (S1, S2, S3, S4). Having high self-confidence makes participants more motivated to be strong, not whiny, and respected by opponents and friends.

However, having high self-esteem makes it difficult for participants to refuse every invitation from their colleagues, even to negative things. The participants admitted that they would accept all the invitations their colleagues made to them. They admit that they have difficulty refusing for fear of being called a sissy or stupid. so that to maintain self-esteem, participants will accept and follow all orders and invitations from their colleagues even though it is detrimental to themselves. Participants admitted that even though they were self-defeating, the negative invitations of their colleagues sometimes gave rise to feelings of usefulness and pride in themselves (S1, S2, S3, S4).

Self-actualization

Self-actualization is a condition in which the individual feels he has become himself, completing something he loves with pleasure, with a sincere heart. By self-actualizing a person will get the opportunity to live freely according to what he wants. Experience life specifically according to his needs, without feeling forced or pressured.

In this study, participants felt that by doing and joining the wild racing community, they made themselves real men who were free, liked challenges, had no fear,

and were happy (S1, S2, S3, S4). Wild racing activities make participants free to express their emotions, including the desire to do something according to their capacity.

Self-actualization in the results of this study refers to behaviors that are beneficial to participants, such as; can do whatever he wants, can realize his potential, and can achieve his potential. Participants admitted that from wild racing they knew how to tinker with motorcycle engines. Participants can meet with colleagues who have the same frequency as well as understand the participant's personality. From wild racing, participants can train their fighting potential to speed up and win the race (S1, S2, S3, S4).

Affiliate

Participants admitted that they had no fear and even really liked the world of wild racing. They understand the risks that will befall them, but it does not reduce their love for the world of wild racing. They feel they can be themselves who are strong, tough, recognized, and valued for their existence.

One of the positive meanings of toxic masculinity in the perpetrators of this study is the need for affiliation. the need for affiliation is the need to establish relationships with other people. The need for affiliation can also be interpreted as the need to restore, maintain, or rebuild positive emotional relationships with other people or groups.

In the results of interviews, the researchers found that there was a desire for participants to relate to other people, especially people who were very familiar with the world of wild racing. Participants are interested and have a passion for interaction, communication, and activities with individuals who also like the world of wild racing, so they decided to join the wild racing community until now.

The participants were more focused on activities that were carried out together rather than work that was done

independently. In this study, participants carried out "affiliation" in the form of creating close relationships with fellow community members, getting help or social support from fellow community members, and as social protection (S1, S2, S3, S4).

Participants often gather and interact with community members to talk about races or motorbikes that will be used for racing. Participants feel that their existence needs to be recognized and accepted by others, so according to them, their current community is the most appropriate place for them. Even though the community or their friends have a bad influence on themselves, the participants consider it a natural and appropriate thing for a man to do because basically men do not know fear and must try anything.

DISCUSSION

The results of this study stated that most of the participants showed toxic masculinity behavior in themselves, this was evident in their behavior that did not know fear, was prone to violence, hated feminine attributes, was easily angered, cruel competition, and homophobia. Jufanny & Girsang's (2020) study supports the results of this research that the aspects of toxic masculinity that prevail today are cruel competition, emotionless except anger, reluctance to show fear, refusal to ask for help, demeaning women, hating attributes that feminine and homophobic.

Although it is dangerous and can cause the risk of death, it does not stop the men from liking wild racing activities. Men like wild racing because it cannot be separated from the elements of strength, masculinity, toughness, courage, and might. This statement is supported by the results of the Mabrouk study (2020), which states that men are required to suppress emotions to maintain the appearance of violence, dominance, toughness, and strength. Men

feel that they will be accepted in society and the social environment, only if they behave in the concept of toxic masculinity (Albrecht, 2020).

The traditional masculine stereotypes of men that are entrenched in society are which signifies strength, valor, power, and domination (Wikström, 2019). This encourages boys to be very tough and not to express their emotions openly (Petković, 2018).

Toxic masculinity is created by men based on their belief that to be a man they must be macho, aggressive, and strong (Sculos, 2017). Crime and violence are used as a means of proving masculinity among their peers to gain recognition and respect, this can be harmful to men and the environment because it curbs male nature in their growth. But not only dangerous, but toxic masculinity also has a positive meaning, especially in the person of the perpetrator. Through interviews and in-depth observations, this study succeeded in revealing the meaning of toxic masculinity in participants, including the positive meaning of toxic masculinity, which is to increase self-esteem, self-actualization, and affiliation.

Toxic masculinity means self-esteem in participants, where participants feel self-satisfied and appear assertive (state themselves as they are or assertively) in themselves. Toxic masculinity means self-actualization in participants, where participants can freely express their emotions, including the desire to do something according to their capacity. Toxic masculinity means affiliation to participants, where participants feel a connection is created

closely with fellow community members, get help or social support from fellow community members, and as social protection. The results of previous research stated that if someone respects traditional masculinity in themselves, then being able

to protect their self-esteem can also be a barrier to other mental problems (Barry, 2020). The higher a person's self-esteem, the higher the self-disclosure and the stronger the self-confidence to support self-actualization.

The results of this study are different from the results of research conducted by Christensen; Henderson; Medeiros & Leora (2019), they stated that overall toxic masculinity is dangerous and has a negative impact because it makes men depressed and restrained. This statement is also supported by the results of a study conducted by Jufanny & Girsang (2020), which states that men who are trapped in toxic masculinity always express all the pressures and disappointments they receive into anger. The anger expressed will eventually develop using violence. Research from De Boise (2019), clarifying the negative impact of toxic masculinity can make some damage such as harm other people (violence, transphobia, misogyny, homophobia or racist bullying, sexual assault or harassment) and people themselves (excessive drinking, physical injury from fighting, irritability, dysmorphia, drugs, inability to express emotions, aggressively sexual).

This research was carried out by adjusting scientific procedures, but still has weaknesses and limitations in its implementation, including:

1. The process of extracting data from each source is rather difficult, researchers must be observant in asking questions to obtain large and detailed data. Some participants gave short answers that made the researcher think hard about how to get a lot of information.
2. Researchers find it difficult to find sources for previous research using Indonesian because the themes studied are still very minimal in Indonesia, so that researchers can only find sources in foreign languages.

CONCLUSION

The description of the wild racing phenomenon and the meaning of toxic masculinity in Krian is the desire to be recognized and respected by peers and the opposite sex. Making participants behave in toxic masculinity such as: not knowing fear, easy to violence, hating feminine attributes, easy to anger, cruel competition, and homophobia. Despite the negative impact of toxic masculinity, this study succeeded in finding positive meanings for the participants.

The meaning is self-esteem, self-actualization, and affiliation to participants. Toxic masculinity can increase self-esteem so that it makes men more confident. Self-actualization allows men to freely express themselves. And affiliation is useful for establishing close relationships with other community members. The factors that influence participants to behave in toxic masculinity are themselves, the influence of friends, family, social environment, and economy.

The suggestion of this research is that participants can race legally and not endanger themselves or others. Researchers hope that the participants can find positive things from their penchant for wild racing. Researchers also hope that participants can be open in expressing their emotions, not getting angry easily, and finding other positive activities besides their passion for wild racing.

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