

## The Impact of Patriarchal Culture on Toxic Masculinity in Generation Z in East Nusa Tenggara

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**Abstract.** In a society that adheres to patriarchal values, it turns out that toxic masculinity is still rife. Toxic masculinity is often interpreted as internalizing masculine societal values regarding gender and male characteristics that must exist based on societal standards. As a result, this toxic masculinity is detrimental to men and women as the oppressed party due to domination by men. This research is qualitative, especially Interpretative Phenomenological Analysis (IPA). The participants in this study were 5 Generation Z people from various ethnic groups in East Nusa Tenggara, including West Manggarai, Lembata, Adonara, East Sumba, and Timor. With details of 3 men and two women. Data collection techniques using semi-structured interviews. Based on the results of this study, it can be concluded that the impact of patriarchal culture on toxic masculinity in Generation Z has a negative impact and a positive impact. The results of this analysis can be used as a reference for the following research related to the impact of patriarchal culture on toxic masculinity.

**Keywords:** *Generation Z, Patriarchal Culture, Toxic Masculinity*

**Abstrak.** Dalam masyarakat yang memegang teguh nilai patriarki, ternyata *toxic masculinity* masih marak terjadi. *Toxic masculinity* seringkali dimaknai sebagai internalisasi nilai maskulin yang ada di masyarakat mengenai gender dan sifat laki-laki yang harus ada berdasarkan standarisasi yang ditentukan masyarakat. Akibatnya *toxic masculinity* ini tidak hanya merugikan kaum laki-laki, melainkan juga kaum perempuan sebagai pihak yang tertindas akibat dominasi oleh laki-laki. Penelitian ini merupakan penelitian kualitatif khususnya *Interpretative Phenomenological Analysis* (IPA). Partisipan dalam penelitian ini adalah 5 orang generasi Z yang berasal dari beragam suku di Nusa Tenggara Timur diantaranya Manggarai Barat, Lembata, Adonara, Sumba Timur, dan Timor. Dengan rincian 3 orang laki-laki dan 2 orang perempuan. Teknik pengambilan data menggunakan wawancara semi terstruktur. Berdasarkan hasil penelitian ini dapat disimpulkan bahwa dampak budaya patriarki terhadap *toxic masculinity* pada generasi Z tidak hanya berdampak negatif saja, melainkan juga terdapat dampak positif. Hasil analisis ini dapat digunakan sebagai acuan untuk penelitian berikut terkait dampak budaya patriarki terhadap *toxic masculinity*.

**Kata kunci:** *Generasi Z, Budaya Patriarki, Toxic Masculinity*

### **Introduction**

In general, patriarchy is a social system that places men as the main power holders and dominates in political leadership, moral authority, social rights, and property control. In contrast, patriarchy positions women as subordinates and men as the main control holders who dominate and regulate women. In other words, patriarchal culture forms the view that men are stronger, dominant, and have more power than women, so women who are seen as weaker can be easily hurt physically and emotionally (Jufanny and Girsang, 2020).

Societies that adhere to patriarchy place the dominance of the male role in various fields greater than that of women. Even since ancient times, society's culture has placed men at the top of the hierarchy while women are in the second class. This can be seen in the practice of Hindu society. For example, during the Vedic era, 1500 BC, women did not receive an inheritance from husbands or families who died (Sakina and Siti, 2017). In Indonesia, patriarchal culture has been instilled since ancient times because of restrictions regarding male and female gender, and even today (Ika, 2021).

Patriarchism is also reflected in Eastern culture, where men are often more dominant than women. This kind of behavior seems normal. Since childhood, parents teach internalization of masculine values regarding how to be a man and a woman in attitude and behavior in a society that indirectly internalizes patriarchal values that continue to take root from generation to generation (Ika, 2021).

In general, masculine is a label given to an individual with typical male characteristics (male; male) who behaves like a man (Rokhmansyah, 2016). The attitudes and behavior of masculine men are based on the views of society in general that men must look firm, tough, courageous, have a leadership spirit, and may not express feelings because it would be very surprising to see men who are not masculine in accordance with internalized values masculinity in society such as seeing men cry, weak, cowardly and others (Ika, 2021). Toxic masculinity was born

from social construction in a patriarchal society where masculinity is always associated with strength, while femininity is always associated with gentle behavior.

The term Toxic masculinity came from a psychologist named Shepherd Bliss in 1990. The term toxic masculinity is used to distinguish and separate the positive and negative values of the male gender. Research conducted by Shepherd Bliss (in Ika, 2021) found that masculinity has adverse effects on men. The impact of toxic masculinity can cause depression to suicide in victims who experience it. Masculinity stigma in society that is supported by patriarchal culture is the main cause of depressed men who keep it bottled up continuously, causing male victims of toxic masculinity to commit suicide because there is no space to express feelings that happened. With toxic masculinity, men also experience a social identity crisis. In addition, toxic masculinity can also negatively affect individuals' mental and emotional aspects. Individuals can be selfish, lack empathy, and can behave violently. It can be said that toxic masculinity indirectly harms the men themselves. Toxic masculinity does not only affect men but also women.

Generation Z is the generation born in the range 1996 to 2012 A.D. (Griadhi, 2022). Generation Z is known as an expressive generation. As an expressive generation, toxic masculinity has limited the space for individuals to move within the boundaries of the concept of masculinity that must be obeyed. Toxic masculinity is still very dominant in the younger generation, like Generation Z, and individuals often become victims of the internalization of masculine values that exist in society.

Based on the description above, it can be seen that toxic masculinity was born from social construction in a patriarchal society so toxic masculinity has indirectly harmed men, especially Generation Z. So the researchers hope that this research can make Generation Z even more expressive in expressing themselves and their feelings in society to prevent toxic masculinity from occurring.

Based on these problems, the researcher is therefore interested in researching the Impact of Patriarchal Culture on Toxic Masculinity in Generation Z in East Nusa Tenggara.

### **Method**

The design used in this study is qualitative. The qualitative approach used is interpretive phenomenology, especially Interpretative Phenomenological Analysis (IPA), which aims to understand phenomena' nature and quality better when expressed. The researcher uses a qualitative science phenomenology approach because the main focus of this study is to analyze the impact of Patriarchal Culture on Toxic masculinity in East Nusa Tenggara.

This research was conducted in Kupang City, East Nusa Tenggara, and the method used in determining the location of this research was divided into two parts, namely offline or in the field by meeting directly with research subjects and online by communicating indirectly with research subjects via WhatsApp chat media because taking into account the busyness of each resource person and the differences in location between the researcher and the resource person. The population in this study is Generation Z in East Nusa Tenggara, who come from various tribes in NTT, namely West Manggarai, Lembata, Adonara, East Sumba, and Timor. This study will select by purposive sampling key participants who are: Male and female; Included in the Z generation (born in 1996-2012 A.D.); Coming from various ethnic groups in East Nusa Tenggara (West Manggarai, Lembata, Adonara, East Sumba, and Timor); Have a patriarchal cultural background in the family or environment; and Willing to become a participant by filling out an informed consent form. Data collection techniques using semi-structured interviews.

### **Result**

Based on the results of interviews with 5 Generation Z people from 5 ethnic groups in East Nusa Tenggara, including East Sumba, West Manggarai, Adonara, Lembata, and Timor, namely (using initials) YMH, L.M., MYAL, AMC, and DET, it is obtained five themes as follows :

### 1. The Meaning of Patriarchal Culture by Generation Z

Patriarchal culture is a culture where men are more dominant than women. In other words, this patriarchal culture is considered a system that already exists and has been embraced by society for a long time. As stated by YMH:

*'Patriarchal culture is like a system that the society has run, and it has become a culture because it has been run from a long time ago and has always been hereditary like that'*

AMC and DET said the same thing.

### 2. The Meaning of Toxic Masculinity by Generation Z

Generation Z interprets toxic masculinity as cultural pressure for men to behave and behave in a certain way where men are forced to be strong, have courageous traits, never express their emotions, and must be the first to solve family problems. Women are synonymous with their role in the domestic sphere. At the same time, men in the public sphere also make it natural for men to be rude. As stated by DET:

*'As far as I understand, it is like a cultural deviation for men. Like he has to behave in a certain way so'*

MYAL, L.M., and YMH said the same thing.

### 3. Forms of Patriarchal Culture

Until now, patriarchal culture is still thriving in Indonesian society. The East Nusa Tenggara region is one of the regions in Indonesia that perpetuates the patriarchal system, especially in East Sumba, West Manggarai, Adonara, Lembata, and Timor. As a system where men are more dominant than women, patriarchal culture has different forms in each region.

As one of the regions that perpetuates a patriarchal system, Adonara has a patriarchal culture different from the other four regions. MYAL as a child born and raised in an environment that adheres to a patriarchal culture reveals that the patriarchal culture in Adonara is that only men are allowed to consume alcoholic beverages until they are drunk. This is influenced by

Adonara, which is a make-producing area. Make is another term for alcohol commonly used by the Adonara community. In Adonara, Make (alcohol) is produced by the people themselves.

*'Yes, dear, because most of the young people, uncles, if you sit together, you will definitely get drunk because this is also the area or place where Make is. Because here the production is self-produced by the community.'*

If women consume alcoholic beverages and even get drunk, then these women will get ridiculed by society, which says that individuals are bad women.

Patriarchal culture has placed men as more dominant than women. This has harmed women, where women find it difficult to play a major role in social life, and this is what is still happening in Timor, especially in the area of origin of DET. Individuals as part of a group of friends who hold a patriarchal culture reveal that men in their area show dominance by becoming leaders in various fields of work.

This reflects that society has placed men at the top of the hierarchy, making women second. Women are not entitled to inherit property from the family because it is considered that after the woman is married, the individual will move from her house and then live with her husband. This is what happened in West Manggarai as the place of origin of L.M. L.M., as a child who was born and raised in a family that adheres to a patriarchal culture, revealed that in his area, only the youngest son was entitled to receive inheritance in the form of a house and family land.

*'In families where the patriarchal culture is very close to the family. Especially if it's a boy there... if it's a woman's opinion that a boy is a golden child or a spoiled child because for example the youngest son has full rights to inheritance, especially cakes such as a house. Automatically the youngest child already has a home, so the house from him belongs to the parents for the youngest child. For example, if the youngest woman is married out, for example, if a woman has a husband, she doesn't live in the village or where her parents have a yard where they live. She lives in a man's house, so that's it. He couldn't stay there'*

If there are only daughters in the family, then the inheritance that should be given to the youngest son will be given to the child of the male

relative who is the head of the family (father) in the family. If the daughters in the family persist in wanting to receive the family inheritance, there will be fighting between siblings.

In addition to the unequal distribution of inheritance, men also have an important role in the decision-making process at family meetings, such as traditional meetings, family gatherings, wanting to have a party, etc. L.M. gave an example of the traditional Songko Lokap meeting. At this meeting, it is the men who become the Tua Tembong/Tua Adat (speakers) and individuals with authority in making decisions. Meanwhile, women are only given the opportunity to be involved in the domestic sector, such as helping to cook and then preparing food and drink during the event.

YMH in East Sumba and AMC in Lembata also experienced the same thing. If in East Sumba, there are family gatherings, proposing events, as well as traditional events such as funeral customs and customs related to funeral ceremonies, only men as tribal chiefs or individuals who have the right to become Wunang/elderly elders (speakers) have the right to represent the tribe. Meanwhile, women are only allowed to prepare food and drink during the event and welcome guests who come. However, women can express their opinions if the men who act as speakers at the event allow them to speak and express their opinions. Meanwhile, the Lembata area, which also respects men, requires older men in the tribe to become speakers at traditional events and weddings and resolve family problems.

Not only at these events, but the people of East Sumba also limit women's role in eating food. Men have more privilege to eat food first, even though women cook and prepare the food. The same thing happened in Lembata, where women were only allowed to eat food when men had finished eating. Not only that but women are also prohibited from sitting with men when they want to eat food.

#### 4. Patriarchal Culture and Toxic Masculinity

Toxic masculinity in Indonesia is increasingly considered normal because it is deeply rooted as a culture, so it can be said that patriarchal culture has a close relationship with toxic masculinity, which can trigger toxic masculinity. This is reflected in the following sub-themes :

##### 1. Differences in roles in the domestic and public sectors

In several regions in Indonesia, the distribution of roles in the domestic and public sectors is uneven. Women are only allowed to take roles in the domestic sector by contributing as mothers who must be good at taking care of their husbands and children, able to do household chores, and good at cooking. Meanwhile, men are synonymous with their roles in the public sector, such as earning a living for their families by working, being leaders in the family, and being the only ones with the right to make decisions.

YMH explained what is happening in his area of East Sumba regarding the different roles in the domestic and public sectors between women and men :

*'Maybe I need to explain again how patriarchal culture can trigger toxic masculinity. If that's the case... how about implementing it like that, if in Sumba itself it's like work where men usually shouldn't be interfered with or represented by women like that. In this case, for example, if in a family where it's a man, he has the main task...the main task is to make a living, like that. Making a living...umm he who comes out in this case might be gardening or if in urban areas he is working in an office or so on. Then for the woman herself she is the one who does the housework, takes care of the children, and takes care of her husband like that'*

Because the culture of East Sumba places men as more dominant than women, it is difficult for women to take a role in the domestic sector. So women are also required to master special skills that are not required to be possessed by men. Women must be good at caring for their husbands and children, able to do household chores, and good at cooking. Even since the woman decides to get married, the individual



will be asked by the male's family in advance whether the individual has mastered these skills. If so, the individual concerned will be considered ready or ripe for marriage.

## 2. Men abstain from expressing certain feelings

L.M. as the youngest child who will inherit from the family, shared his experience on how the family demands individuals.

*'Like me... I also want the youngest child anyway. So I'm being sued...later if I have a sister, I'll get married out anyway, if for example I'm coming back if there's a family event then it's held at my house anyway. So I have parents saying "You have to be a wiser person in making decisions, you do not be obscene". If there is an opinion from your sister later about your sister like this, well you have to be the intermediary anyway. Whatever the problem, you has to be the judge and they say being a man has to be better'*

Because L.M. inherits a family heritage where in this case, there is a patriarchal cultural construction, then L.M. is demanded by the family to have masculine values based on standards made by the family, such as individuals must be strong men, wise in making decisions, and authoritative in front of other people others by maintaining an attitude so as not to tarnish the good name of the family.

Because men are required to be stronger than women, men are required not to express feelings that do not reflect the value of masculinity meant by society, such as showing emotions of sadness, complaining, fear, and happiness.

## 5. The Impact of Patriarchal Culture on Toxic Masculinity in Generation Z

In relation to the previous theme, the researcher details the negative impact of patriarchal culture on toxic masculinity in Generation Z:

### 1. Domestic violence

The culture of consuming alcoholic beverages in Adonara, even to the point of being drunk, has fueled violence. MYAL stated this through the experiences experienced by his best friend, which was witnessed by himself. The perpetrator, whose status was the husband of

MYAL's best friend, showed anger at his wife after receiving words that were considered offensive by physically abusing his wife.

*'There are friends, brothers and sisters. Live in one house with the boy's family. That man works every night sitting together with friends. So every day, the wife doesn't accept it, because the position is still with the parents, the child is still a baby, you need this, you need that, right? One day the husband came home at dawn and the wife said like this "being a husband is useless. Morning to evening sleep. The night also sits around." That's the language of the wife. So, because at that time the husband was in a drunken position and received such treatment from his wife, the husband did not accept it because it seemed as if he felt humiliated. Yes, in the end the husband got emotional and then he just hit his wife until his wife was battered and bruised'*

From the description above, it can be seen that the husband does not solely cause the cause of violence perpetrated by a husband against his wife but is also triggered by the words of the wife, who say her husband is useless. However, this is not justified for the husband to have the right to abuse his wife physically. In addition, her husband was under the influence of alcohol, which made him more sensitive.

## **2. Afraid to enter into a serious relationship**

From the experience experienced by MYAL's best friend, it makes individuals feel afraid to have a serious romance with men because individuals have generalized all men as the husband of their best friend and are afraid that at any time, the individual will experience the same thing as that experienced by his best friend.

*'Horror. Yes, I'm afraid of being digitized when I have a family, that's why until now if someone takes me seriously I never want to. It's like being traumatized when you see domestic violence like that'*

## **3. Hard to resist**

L.M. revealed that being the youngest child who will extend the family legacy and then being forced to have masculine values based on standardization from his family, such as having to be strong, wise in making decisions, and authoritative before other people, often makes it difficult for individuals to express their personal opinions because individuals must consider all the fear of being wrong in making a

decision. This makes L.M. always agree and follow other people's opinions, even though they are the opposite of what he wants, so individuals feel less free and difficult to be themselves.

*'Well, that was my experience, I was required to be a wise man, responsible for maintaining the good name of my family, and sometimes I became a person who was not free. It affects my relationships and I feel I am the most difficult person to have an opinion, therefore I always agree to whatever it is. But even so, every time I'm alone I end up feeling that those decisions were wrong which then makes me experience regrets anyway'*

#### **4. Excessive pride**

Several masculine criteria also encourage men to show off how many women they have approached or slept with. The man will be recognized for his masculine side. In addition, some of them become selfish individuals because they do not think about other people's feelings, as seen by those who do not feel guilty when they behave rudely towards others. Based on his observations, friends from DET experience this and have a dominating attitude by becoming leaders in various fields of work.

*'Well, if I see that there are my friends who are selfish and also always behave rudely like that and mostly like to show off, how many ladies are there that are close and rich, they want to be acknowledged for their masculine side'*

Not only have there been negative impacts, but there has also been a positive impact from patriarchal culture on toxic masculinity in Generation Z.

#### **1. Improve communication skills**

AMC shared the positive impact that was experienced by his younger sibling from experience experienced by his younger sibling, who replaced his father as a speaker in solving family problems by making wise decisions. From this experience, the younger sibling became more courageous in expressing opinions and far more communicative than before, even though initially the individual was forced to be able to replace the role of the father.

*'Maybe the impact is that he is braver to be able to speak or express opinions.*

*You could say that'*

### **Discussion**

The theme of the meaning of patriarchal culture by Generation Z indicates that Generation Z interprets patriarchal culture as a system that has existed for a long time that places men as more dominant than women in various fields of life. So that it can be said that male domination in society is no longer seen as a phenomenon anymore, but as a normality which gives the idea that men should have a higher position than women (Israpil, 2017).

On the theme of the meaning of toxic masculinity by generation Z, where Generation Z share their meaning of toxic masculinity which indicates that Generation Z understands toxic masculinity as cultural pressure for men to behave and behave in a certain way where men are forced to be strong, has a brave nature, never expresses his emotions, must be the first to solve family problems, women are synonymous with their role in the domestic sphere. In contrast, men in the public sphere also make it natural for men to be rude. This is not in line with Ika's research (2021), which examines the Construction of the Meaning of Toxic Masculinity Among Students in the City of Bandung (Phenomenological Study Concerning the Construction of the Meaning of Toxic Masculinity Among Students Using Skin Care in the City of Bandung) which states that there is a construction of toxic masculinity in the city of Bandung regarding internalization of masculine values in society in the male gender is required to follow masculine values passed down from generation to generation in society, men may not use anything related to women because they are considered not masculine.

Until now, patriarchal culture is still thriving in Indonesian society. The East Nusa Tenggara region is one of the regions in Indonesia that perpetuates the patriarchal system, especially in East Sumba, West Manggarai, Adonara, Lembata,

and Timor. As a system where men are more dominant than women, patriarchal culture has different forms in each region.

Because Adonara is an area that can produce its alcoholic drink called Moke, thus allowing men to consume alcoholic beverages as much as they like until they are drunk. However, if the woman who consumes the drink even gets drunk, the woman will be labeled as a woman who is not good by the surrounding community. This is not in line with Sutanto and Robihim's research (2020) regarding the Role of Osake in the Social Life of Japanese Society. From this study, it can be seen that there are differences in the meaning of consuming alcohol between Japan and Adonara. Japan considers that consuming alcohol is interpreted as a tradition that has been passed down from generation to generation in Japan and then sticks to culture.

A patriarchal cultural system that gives power and dominance to men over women in various aspects of life, including leadership. Even though there have been many positive changes in the last few decades, the reality is that there are still many fields and institutions where men still dominate leaders. In Timor itself, those who dominate being a leader in various fields of work are still being taken over by men. This is in line with research conducted by Huang, Krivkovich, Starikova, Yee, and Zanoschi (2019), which examined Women In The Workplace 2019, showing that in the Fortune 500, only 33 CEOs, or 6.6% are held by women.

This is because society always places men at the top of the hierarchy, so women tend to be secondary even in sharing family inheritance. A patriarchal society system results in many restrictions on women (Fuady in Pattiruhu, 2020). So in this system, only sons are recognized as legitimate heirs. Women are not entitled to inherit property from the family because it is considered that after the woman is married, the individual will move from her house and then live with her husband. This happened in West Manggarai where only the youngest son is entitled to inherit a house and family land. This is similar to the results of Pattiruhu's research (2020), which examines Critical Legal Feminism on the Position of Women in Inheritance

Rights in the Patriarchal System, showing that the position and rights of women as heirs in the Indonesian inheritance law system for people who adhere to the patriarchal system are still under the influence of the system which determines that daughters and widows are not heirs.

In addition to the unequal distribution of inheritance, men also have an important role in the decision-making process at family meetings. Like traditional meetings, family gatherings, wanting to have a party, and so on, this also happened in Manggarai and other areas such as East Sumba and Lembata. At these meetings, men will act as speakers in making decisions. Each region has its designation for speakers at a family meeting, in terms of Manggarai has a different designation for speakers depending on the type of meeting being held. If the meeting is traditional, such as Songko Lokap, then the speaker is called Tua Tembong/Tua Adat. Songko Lokap is an inauguration ceremony for a traditional house. This ceremony is held as a form of thanksgiving to God or what the Manggarai people believe to be Mori Kraeng (God). This ceremony aims to prepare a new traditional house for occupancy. In East Sumba terms, the speaker is called Wunang/elderly person. In Lembata, the speaker in the family is the big man in the tribe.

Not only at these events, the people of East Sumba and Lembata also limit women's role in eating food. Men have more privilege to eat food first, even though women cook and prepare the food. However, Lembata has more specific eating rules for women, where women are prohibited from sitting with men when they want food. This does not align with Intan's research (2018), which examines the Phenomenon of Food taboo in Indonesian Women from a Feminist Anthropological Perspective. From this research, it can be seen that there are differences with the results of research conducted by Intan (2018) with researchers, where previous research described a prohibition on consuming certain foods for women, especially those who are pregnant or breastfeeding. This prohibition arose because the people in the area adhered to a patriarchal system. In contrast to the results of research

conducted by researchers, where there is a strict prohibition for women to sit together to eat with men, also because society adheres to a patriarchal system.

The theme of patriarchal culture and toxic masculinity indicates a patriarchal culture that is increasingly turning into the concept of toxic masculinity, in which the concept wants men to live by the standardized values of men formed in society. The standard in question is that men must be physically and emotionally strong, men are not allowed to express their feelings, it is normal for men to be more powerful and have a dominating attitude towards other genders, and violence is also normal. Toxic masculinity in Indonesia is increasingly considered normal because it is deeply rooted as a culture, so it can be said that patriarchal culture has a close relationship with toxic masculinity, whereas patriarchal culture can trigger toxic masculinity.

The sub-theme of differences in roles in the domestic and public sectors indicates that the distribution of roles in the domestic and public sectors in several regions in Indonesia is still uneven. Women are only allowed to take a role in the domestic sector by contributing as mothers who must be good at caring for their husbands and children, able to do household chores, and good at cooking. Meanwhile, men are synonymous with their role in the public sector, such as earning a living for the family by working, being the leader, and being the only one with the right to make decisions. This is in line with Israpil's research (2017), which examines Patriarchal Culture and Violence Against Women (History and Development), stating that patriarchal culture is where men are the head of the family as well as the breadwinners of their families and the family environment the wife is only limited to only work in the household, even though now women are starting to fight for their rights as women.

The sub-theme of men abstaining from expressing certain feelings has indicated that men are instead demanded not to express feelings that do not reflect the masculine values referred to by society, such as showing emotions of sadness, complaining, fear, and happiness. Because men can only express feelings that show

courage and anger. This kind of feeling is recognized by society as a masculine male standard. In addition, men must also be wise in making decisions and be authoritative.

The theme of the impact of patriarchal culture on toxic masculinity in Generation Z interprets that there are two divisions regarding the impact of patriarchal culture on toxic masculinity in Generation Z, divided into four negative and one positive impact. The negative impacts include the first, domestic violence as an interpretation of the cultural impact of consuming alcoholic beverages in Adonara. Even drunkenness has triggered acts of domestic violence. The husband does not solely cause the cause of violence perpetrated by a husband against his wife but is also triggered by the words of the wife, who say her husband is useless. In addition, her husband is under the influence of alcohol, which makes him more sensitive and easily provoked. Even so, this is not justified for the husband to have the right to physically abuse his wife. This is similar to the results of research by Sutiawati and Mappaselleng (2020) regarding the Handling of Crimes of Domestic Violence in Makassar City, formulating the factors that cause domestic violence in Makassar City are law enforcement, low legal awareness, still strong patriarchal culture, economic conditions/poverty, social environment, and drinking habits. This research shows that the effects of consuming alcohol in excessive amounts, besides being able to damage health, it can also affect a person's actions. In a drunken state, a husband can physically abuse his wife and children. The influence of alcohol on violence perpetrated by husbands against their wives makes husbands think that they are useless or fail to become the head of the family. Meanwhile, research conducted by researchers shows that there is easy access for the public to obtain alcohol, and there is no prohibition against consuming alcohol for men, which tends to make people in Adonara always consume it excessively. This raises acts of domestic violence committed by husbands against their wives.

The second impact, namely fear of having a serious relationship as an interpretation of the impact of witnessing domestic violence perpetrated by a



husband against his wife, shows that previous experiences witnessed by one of Generation Z made him feel afraid to have a serious romance with men because individuals have generalized all men as men who are rough and prone to violence.

Third, it is difficult to refuse an interpretation of the impact of the youngest child who will inherit the family heritage and then be forced to have masculine values based on standardization from his family, such as having to be strong both physically and emotionally, wise in making decisions, authoritative in front of others, and having to be the at the forefront of solving problems within the family, it often makes it difficult for individuals to express their personal opinions because individuals have to consider all things in fear of being wrong in making a decision. This is what makes individuals always agree and follow the opinions of others, even though these opinions are contrary to their wishes. So that individuals feel less free and find it difficult to be themselves. This is not in line with Diastuti's research (2021), which examines the Relationship Between Family Parenting and Children's Character, which shows that the parenting style chosen by parents for their children will affect the character of the child. Therefore, parents need to apply the right parenting style so that children have positive characters and strong personalities, and make these characters firmly rooted and will forever become the child's life principle to achieve life glory.

Fourth, excessive pride interprets that some masculine criteria encourage men to show off how many women they have approached or slept with. The man will be recognized for his masculine side. In addition, some of them become selfish individuals because they do not think about other people's feelings, as seen from those who do not feel guilty when they behave rudely toward others. This is not in line with the research conducted by Sari (2020), which examines Gender Inequality as a Form of Violence Against Women in Japan because this research produces different interpretations, which this research has answered the formulation of the problem in the form of gender inequality against women still occurring in Japan as a result of patriarchal culture and hegemon masculinity, which affect the structure of

society to allow direct violence and structural violence in the form of discrimination against women or which specifically develops into gender inequality itself. Gender inequality, which occurs due to violence against women, is driven by the patriarchal structure of Japanese society and creates socio-economic and political constraints on women's participation in society.

While the positive impacts include; Improving communication skills as a form of interpretation of experience as a speaker in taking care of family affairs in place of the father has made individuals bolder to argue and far more communicative than before, even though initially individuals were forced to be able to replace the role of the father. This is not in line with the research of Rindawan, Purana, and Siham (2020), which examines the influence of parenting style in the formation of the character of discipline in children in the family environment, which shows that the influence of parenting style in the formation of the character of discipline in children in the family environment in the village Wae Kelambu Kecamatan Komodo West Manggarai East Nusa Tenggara plays an important role in fostering the development of children's character, which is expected to have positive behavior in everyday life as individuals and as members of society and creatures of God Almighty. Wae Kelambu Village, West Manggarai, and East Nusa Tenggara adhere to authoritarian, democratic, and permissive parenting styles. A joint decision is taken based on the consideration of both parties. Children are given responsibility, which means that what children do must still be under the supervision of their parents and can be held accountable morally.

The main limitation of this study is related to the difference in location between participants and interviewers, where the location of the participants does not allow them to conduct interviews via Zoom meeting or WhatsApp calls because these locations do not have a good network connection. In addition, the participants had busy schedules, so it was not easy to conduct interviews via Zoom meetings or WhatsApp calls.

### **Conclusion**

Based on the results of the data analysis that the researcher has obtained, it can be concluded that the Impact of Patriarchal Culture on Toxic Masculinity in Generation Z in East Nusa Tenggara does not only have a negative impact but also has a positive impact. The negative impacts include domestic violence, fear of having a serious relationship, difficulty refusing, and excessive pride. As for the positive impact, namely improving communication skills.

### *Suggestion*

1. For Generation Z

The researcher hopes that Generation Z, who is an informant in research on the Impact of Patriarchal Culture on Toxic Masculinity in Generation Z in East Nusa Tenggara, can share the insights they gain during this research process so that in the future, there will be more people who are not afraid to express themselves.

2. For the Community

The researcher hopes that it is time for people to start to realize that toxic masculinity can be born from the construction of a patriarchal culture. Of course, this will harm anyone, especially Generation Z.

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