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by Dewi Kusumaningsih

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Metaphors and masculine language as breaking female stereotypes in dangdut songs lyrics with vulgar content

Dewi Kusumaningsih^{1*}, Malika Dhita Shalaika¹, Farida Nugrahani¹, and Jimat Susilo²

¹Universitas Veteran Bangun Nusantara, Indonesia

²Universitas Swadaya Gunung Jati, Indonesia

*Corresponding author: dewikusumaningsih71@univetbantara.ac.id

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ABSTRACT Masculine refers to a specific construction of masculinity that is targeted towards men. Men do not inherently possess masculine traits; instead, masculinity is moulded by cultural influences. The association of masculinity with gender stereotypes in Indonesia arises from a subjective misunderstanding of the qualities of a particular group. Song lyrics containing explicit content, particularly those portraying women in derogatory or overly sexualized ways, might contribute to the establishment and perpetuation of detrimental gender stereotypes. The objective of this study is to examine the manifestation of masculinity in the explicit lyrics of dangdut songs and explore their potential to challenge gender stereotypes associated with women. This study uses a content analysis methodology to deconstruct the symbolic significance of masculine language in music lyrics. Data is collected with songs picked based on three factors (kind of music, song words, and song aspect). The music included are dangdut songs, specifically the three most widely circulated songs in 2023. The selected song lyrics consist of words, phrases, and sentences employed in a vulgar manner. The utilized aspects pertain to masculine attributes, gender-based archetypes, explicit content in song lyrics, and metaphoric expressions. Data analysis procedures carried out using qualitative data analysis approaches might include flexibility. Dangdut employs explicit content as a means of challenging gender norms using a qualitative descriptive method. The research findings indicate that the filthy dangdut songs titled "Ngidam Pentol," "Becekin Adek Bang," and "Jagung Rebus" exhibit different expressions of feminine masculinity. These expressions can be observed through the symbolic significance of the song lyrics, specifically in the form of sulking due to unfulfilled ambitions. Women engage in sexual activity with males, therefore challenging the idea that women are meek, courteous, and well-behaved.

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1. INTRODUCTION

Dangdut has established the stigma of obscene music commonly performed by female singers who enter the music industry with their glamorous appearance and sexuality. Still, this fact has led to the commercialization of dangdut in the industry (Aprilia Susanti, 2021). Using vulgar language in song lyrics often sparks debates about artists' right to free speech and creative expression versus social responsibility in creating content that respects human dignity (Ferro et al, 2020). Graphic song lyrics can affect the children and teens who listen to them, especially when they do not fully understand the meaning or impact of the words. This can affect their development and their views on language and sexuality (Hartini et al, 2023). According to the Indonesian Child Protection Commission (KPAI), there were 526 complaints related to child pornography and cybercrime in August 2020, an increase compared to the previous year, which amounted to 94 complaints. As a result of the pornography case, 348 points were awarded. The majority of these cases involved 89 online children who were victims of sex-

ual crimes. Furthermore, 44 minors were reported to be victims of social media pornography, and bullying on social media received at least 33 points (Kargapolova et al, 2022; Ridhani & Wati, 2021).

Language style is necessary so that song lyrics have aesthetic Value. A musician uses these types of language to bring the appeal and distinctiveness of lyrics to the audience or audience when creating a song. The stylistic aspects include phonological considerations such as rhythm, alliteration, specific sound effects, and the use of synonyms, regional words, and foreign words. Majas are an essential part of language style. Majas is often confused with style when majas is one component of language style (Nardon, L., & Hari, 2021). Metaphor is a form of comparison. Metaphors are any figurative language, and the terminology usually differs from standard language (Huang, 2022). "Metaphor is an unspoken comparison." The basic structure of the metaphor is quite simple. Metaphor consists of two parts: something that is compared and something that compares. There are three metaphors: explicit (in praesentia), implicit (in absentia), and obsolete. One of the most

common applications of metaphors is in the creative creation of musical lyrics/rhymes (Butiurca, 2021). Any linguistic phenomenon, such as the use of the metaphor above, is caused or driven by something, and understanding of such phenomena can be achieved in various ways by drawing on one's knowledge or life experience (Osman & Jalaluddin, 2014).

Song lyrics with vulgar language can affect children and adolescents' understanding of gender and sexuality. This can affect how they perceive women and men daily (Idham, 2020; Sazzed, 2021). Song lyrics presented with vulgar content, especially those depicting women with negative stereotypes or excessive sexualization, can contribute to the formation and reinforcement of adverse female stereotypes (Aurelia et al, 2022; Nasoichah & Mulyadi, 2019). Vulgar language in song lyrics that denigrates women or uses abusive language against women can help reinforce a culture of sexism. This can create norms that harm women and slow the fight for gender equality (Ross Gordon et al, 2019). Explicit content can be interpreted as content that is inappropriate for dissemination. What is included in vulgar content is pornographic content, violence, death, etc.

Masculinity is related to gender stereotypes because many people in Indonesia are wrong in responding to the nature of a group subjectively. This stereotype often occurs among women; namely, women are labelled as having to be delicate, innocent, and obedient. Stereotypes are generally defined as a set of beliefs about the characteristics, attributes, and behaviours of members of a particular group (Akestam et al, 2021; Egorova et al, 2020; Kulich et al, 2021). Society considers women weak, passive, and of lower status than men; Therefore, women feel discriminated against (Galloso-Camacho & Alonso-López, 2019). As a result of such thinking, it gives rise to the labelling that women's nature is to be a weak creature (Kholifah & Rolando, 2021). Gender stereotypes also influence the future choices and development of men and women, with unintended effects on personal satisfaction and societal productivity (Kusumaningsih et al, 2019). Some elements of society are given the view that masculinity is the object of consumption. The meaning of a culture that develops in society affects the concept of masculinity. Traditional masculinity promotes strength, power, fortitude, action, independence, self-satisfaction, solidarity, and work while degrading interpersonal relationships, language skills, home life, tenderness, communication, women, and children (Radzi et al, 2021).

Often found in dangdut songs using masculine language in women with vulgar metaphorical lyrics. In society, song lyrics that are masculine metaphors using vulgar language can influence stereotypes of women by creating specific images or expectations about the role or nature of women in society (Kusumaningsih et al, 2018). This could manipulate traditional gender norms and give women a limited view. Gender equality can help break down stereotypes and create a broader understanding of gender roles (Kusumaningsih et al, 2019).

Extensive research has been conducted on Dangdut song lyrics that include explicit content. This research distinguishes itself from past studies by establishing a connection between Dangdut song lyrics that exhibit vulgarity and the usage of metaphors and masculine vocabulary. Subsequently, both became linked to gender-based generalisations about women. Moreover, another distinction is in the

specific genre of music selected, specifically the dangdut song, which gained widespread popularity on the TikTok social media platform in 2023. The song selection was deliberate, focusing on three songs that align with the research aims.

Additionally, variations were seen in the research methodologies employed in the chosen song lyrics, namely those that incorporate linguistic components such as words, phrases, and sentences, which are characterised by their explicit content. The utilised aspects pertain to masculine attributes, gender-based clichés, explicit content in song lyrics, and metaphorical expressions. Qualitative data analysis strategies can encompass flexibility. Dangdut employs explicit content as a means of challenging traditional gender roles, utilising a method that emphasises detailed and accurate descriptions. Three popular dangdut songs exemplify how male vocabulary challenges societal assumptions of women. Specifically, the songs "Ngidam Pentol," "Becekin Adek Bang," and "Boiled Corn." After analysing the three song lyrics by reading and hearing, the next step is to examine the significance of the masculine language used in each song.

The process involved documenting the semantic significance of the song lyrics and elucidating the symbolic and contextual connotations of the masculine language employed in the lyrics, such as the phrase "I want a gun" in the song "Ngidam Pentol" and "When you take off your clothes, the appearance of seeds" in the song "Corn on the Boil". During the concluding phase, the lyrics of the three songs employ male vocabulary to challenge and defy traditional gender preconceptions prevalent in song lyrics about women. Hence, this research is essential since it explores masculine traits that women also possess, potentially challenging stereotypes of women in the symbolic interpretation of song lyrics. Dangdut, which features explicit content. The researchers gathered data from three widely recognised dangdut songs to demonstrate how using male vocabulary challenges societal assumptions of women. Specifically, the songs "Ngidam Pentol," "Becekin Adek Bang," and "Stew Corn." Upon initial examination, it is evident that these three songs exhibit characteristics of crude masculinity, which are openly delivered by female vocalists, rendering them unappealing to the ear. As an illustration, in the song lyrics of the song "Ngidam," which includes explicit language, the term "gun" used in the song title is metaphorically referring to a man's testicles. In the lyrics of the song "Becekin Adek Bang", the term "mud" in the song title is used metaphorically to represent the ejaculatory fluid that is released from a woman's urethra during orgasm. The song "Boiled Corn" symbolises male genitalia through the term "corn" in its title. Therefore, researching this topic holds significant importance.

2. THEORETICAL FOUNDATION

2.1 Masculinity

Masculine is a construct of masculinity aimed at men. Men are not naturally born with masculine characteristics; Instead, culture shapes masculinity (Jjem & Agbo, 2022; López Maestre, 2020). The masculinity accepted by society has changed, giving rise to new perspectives and habits (Steriopo, 2021). Masculinity in men has characteristics, namely, physical characteristics, functional characteristics, sexuality characteristics, emotional characteristics, intel-

lectual characteristics, interpersonal characteristics, and characteristics in personal characteristics. Physical aspects include appearance, courage, vigour, macho, athleticism, and ageing. In addition, it is also related to the role of men as the primary family's breadwinners and protect them from danger. Third, the sexual aspect which means seductive, assertive, mature, and unmarried. Fourth, the emotional aspect is unshakable, without emotion, and never crying. Fifth, the intellectual aspects of logs are rational, objective, logical, and practical. Sixth, aspects of interpersonal relationships, especially with leaders, disciplinarians, controllers, autonomous, free individualists, and demanding people. The seventh category includes additional character traits such as drive for achievement, ambition, aggression, competition, pride, selfishness, mor (13); dependability, confidence, courage, and adventure. Strength, power, fortitude, action, control, independence, self-satisfaction, masculine solidarity, and effort are highly valued in traditional masculinity. Interpersonal interaction, language skills, home life, subtlety, communication, women, and children are all considered inferior (Vodenicharov, 2021; Yermolenko & Siroshtan, 2020).

2.2 Female Stereotypes

Stereotyping is the labelling of traits attached to the feminine gender by a particular group or type of profession (Bermúdez-González et al, 2022; Rosalina et al, 2021; Abbas, 2021). Stereotypes lead more to fade, meaning false thoughts, and can create negative judgments and thoughts of others (Del Barrio, 2023). The image of women should be very different from the image of men. Male stereotypes are meant to outperform female stereotypes (Khraban, 2021).

Stereotypes often reflect wrong views, leading to misjudgment or even rejection of others. Stereotypes include employment discrimination, educational prejudice, interethnic stereotypes, and gender stereotypes (Martin-Sanchez et al, 2020).

Stereotypes are often unpleasant and may be accompanied by prejudice and discrimination. Stereotypes are built on the interpretations we make based on our viewpoints and cultural background (Khraban, 2021; Montes, 2021).

2.3 Lyrics and Adult Content

Song lyrics are formed from the outpouring of feelings of the creator who forms a literary work in beautiful writing (poetry); thus, song lyrics are included in the literary genre (Saputri, 2021). Songs are very effective as a medium in analysing systemic functional linguistics because, in a song, there are two texts at once; that is, when a singer sings, the song is what the text speaks, and the lyrics of the song are written text (Daryanto et al, 2022; Herman et al, 2021).

Song lyricists often use metaphorical language to make the song more interesting to sing, and writers usually convey the song's meaning in the song lyrics (Wahyuda, 2022). Appreciation of the meaning contained in the sentences and phrases of a song is essential for understanding song lyrics. Usually, in song lyrics, an atmosphere is formed to express emotions, weave stories, and convey the writer's personal experience. In addition, song lyrics can reflect society's cultural, social, and political norms (Saragih, 2021).

Aggressive language indicates outspoken, angry, and often violent social interactions with a definite purpose. Actions that cause injury or discomfort to another individual

or group (Rezvan et al, 2020). Dangdut is stigmatised as obscene music that is mainly sung by female singers who enter the music industry with their glamorous beauty and sexuality, but this fact causes the commercialisation of dangdut in the industry (Sazzed, 2021).

Dangdut songs usually contain terms that mean sexual scenes or unethical behaviour. Therefore, dangdut song lyrics are considered to have much vulgar content that defies Eastern cultural norms. It is based on social norms, cultural preferences, and community values. People's perceptions and tastes regarding dangdut songs vary depending on the culture of the individual himself. Some people think vulgar content is taboo, and some think songs with vulgar content are average. The evolution of societal values and cultural shifts have also contributed to the changing understanding of the vulgar content of a song (Kusumaningsih et al, 2019).

2.4 Metaphor

The metaphor comes from the Greek "metaphor". The term consists of two words: "meta" (meaning "above") and "phrenic" (meaning "to carry") (Helmi et al, 2020). Metaphors are an essential component of our imagination and language. A person "talks about something as if it were another thing" using a metaphor. A metaphor is the same as a simile; the only difference is whether the terms are explicit or implicit in comparison.

Metaphor as majors is generally believed to have a metaphorical meaning, namely meaning that is non-literal, figurative, connotative, figurative, not the real meaning, and parable. If a song has too many implicit metaphors, the listener needs to understand its meaning well; meanwhile, the explicit metaphor makes it easier for the listener to understand because it is easier to digest (Helmi et al, 2020).

3. METHOD

The research approach utilised to analyse the role of metaphors and masculine language in breaking female stereotypes in Dangdut song lyrics, including vulgar content, is illustrated in Figure 1.

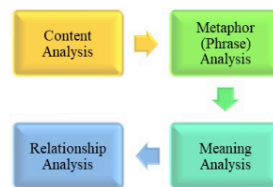


Figure 1. Utilized to analyse the role of metaphors and masculine language

Figure 1 illustrates that the initial stage involves analysing the content. The content analysis used the methodology outlined to examine the viral dangdut songs on TikTok social media in 2023 within the context of this study. Once the material has been established, the subsequent task involves performing a content analysis of the dangdut songs. This analysis entails conducting metaphor analysis, meaning analysis, and relationship analysis. Metaphor analysis involves identifying the compo-

nents that serve as indicators of metaphor, such as individual words, phrases, or extended sentences. The topic pertains to the intended connotation within the context of a sentence rather than the primary denotation. Metaphor analysis examines the substance of songs communicated through lyrics with a meaningful message, enabling listeners to comprehend the song's subject matter. During the metaphor analysis, it was discovered that some metaphorical words underwent semantic shifts from their original meaning. The data collected for this study consists of linguistic elements such as words, phrases, and sentences found in the lyrics of the songs "Ngidam Pentol", "Becekin Adek Bang", and "Corn on the Boil".

The subsequent stage involves the study of meaning. The analysis of meaning was derived from the lyrics of the songs "Ngidam Pentol", "Becekin Adek Bang", and "Stew Corn" retrieved from the internet domain <https://www.kompas.com/hype/read/2021/06/15/093500266/dangdut-song-lyrics-cravingpentol>. The song "Ngidam Pentol" has gained significant popularity in East Java since the 2000s. The song was initially composed by Faried DS and gained popularity through the YouTube platform in 2021, thanks to Nella Kharisma and Dorry Harsa. The URL provided is <https://lirik.web.id/t/frida-angella/lirik-lagu-frida-angella-becekin-adek-bang-bab/>. Frida Angella popularised the song "Becekin Adek Bang" in 2017. The URL provided is <https://lirik.kapanlagi.com/artis/maya-jesika/jagung-rebus/>. The user's text is empty. The track "Corn on the Cob" was initially published by Maya Jesika in 2018 and experienced a resurgence in popularity when Dahlia Poland performed it on her TikTok account in 2023. These three songs gained widespread popularity on the TikTok social media platform in 2023, as depicted in figure 2.

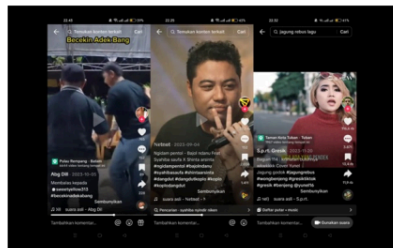


Figure 2. The three songs gained widespread popularity in Tiktok

According to Figure 2, in the year 2023, the three songs will have an increase in views, likes, shares, and FYP (For You Page) visibility on the main page. These three songs gained widespread attention and sparked societal debate due to their explicit lyrics. Ultimately, they had altered their fundamental significance.

A qualitative descriptive study strategy was selected to analyse the delivery of linguistic data, focusing on its practical application in the field. This approach utilised a qualitative method with a phenomenological perspective to understand the meaning generated by events in individuals' lives. The core term "Pentol" in the lyrics of the dangdut song "Ngidam Pentol" refers to a specific variety of meatballs with a lower meat content than regular meatballs. Relationship analysis is employed in this context. In

Javanese civilisation, "Pentol" refers to a round-shaped cuisine, typically consisting of meatballs served with sauce. Every location possesses a distinct sauce. Some individuals resemble Cilok, while others precisely resemble meatballs. Upon careful examination of the context, it is evident that the term "pistol" does not denote a variety of meatballs. The song's lyrics mention the phrase 'pistol sing doable endorse'; yet, it is logically improbable for a meatball to contain two eggs. This implies that the double egg is the scrotum, part of the male reproductive system. Additionally, the term 'emine (noodles)' pertains to the hair that grows in the male genital region. Moreover, the main word in the line "Upon removing your garments, the feathers become visible" is significant. Furthermore, the words of the song "Becekin Adek Bang" provide additional insight into the underlying significance of the core word "becekin," allowing you to also perceive the seeds.

After conducting metaphor analysis, meaning analysis, and relationship analysis on the lyrics of three songs, the subsequent step is to examine the significance of the male language and discern the meaning behind each instance of such language. The writer analysed the semantic significance of the song lyrics, specifically focusing on the symbolic and contextual implications of male language used in songs such as "Ngidam Pentol" (craving for meatballs) and "Boiled Corn". For instance, the writer examined the metaphorical interpretation of lyrics like "I want a gun" and "When you take off your clothes, the appearance of seeds". During the ultimate phase, analyse the usage of masculine vocabulary in song lyrics that challenges and defies traditional feminine stereotypes. Data analysis strategies are employed throughout data collection to provide for adaptability in accommodating alterations in the analysis process or discoveries at each stage of qualitative data analysis procedures.

4. RESULT & DISCUSSION

4.1 Results

The song "Ngidam Pentol" has been popular since the 2000s. Faried DS created this song, first popularised by Nella Kharisma and Dorry Harsa on their YouTube platform in 2021. The song "Ngidam Pentol" tells the story of a wife three months pregnant and "craving". The wife asked for a "pentol," a small meatball made from two eggs and many noodles. This metaphor is a representation of male genitalia. The song "Becekin Adek Bang" was created by and popularised by. The lyrics of the song "Becekin Adek Bang" attracted controversy in the community because of their ambiguity and vulgarity. This song's lyrics are about a woman who wants to rock with men. This metaphor of rocking means intimate relationships of couples. This song also becomes ambiguous because the word "muddy" is in it. Muddy means very wet from the vagina of the female aroused effect.

The song "Corn on the Cob" is sung by Maya Jesika. Maya Jesika released the song "Corn on the Cob" on January 1, 2018. The song became famous after an ambiguous piece of lyrics was sung by actress Dahlia Poland on her TikTok account. Referring to the lyrics and title, the song tells about corn on the cob. Corn on the cob itself is a representation of the male genitalia. These three songs have attracted controversy in the community because the lyrics are considered vulgar because they are passively sexually

exploited. Although metaphors have been used to mask the vulgarity of the meaning and intent of these lyrics, it is clear that there is an implicit vulgarity. However, despite the controversy, this song still exists on music platforms such as YouTube, Spotify, TikTok, etc. (Lakoff & Johnson, 2020).

4.1.1 Metaphor on "Ngidam Pentol" Song Lyrics

The metaphor used in the song "Ngidam Pentol" lyrics is implicit. Implicit metaphors do not directly express the object of comparison; words are expressed in secret. The song "Ngidam Pentol" tells the story of a wife describing her husband's body part, namely "testicles." In its disclosure, implicit metaphors hide the true meaning of song lyrics. The pun on meaning is expressed as if the woman asks for a "pistol," a small meatball made from two eggs and many noodles. This can be seen in the chorus of the following song performed by a female singer. Aku pengen pentol sing enek endok'e 'I want a pentol with eggs.' Aku pengen pentol sing dobel endok'e 'I want a pentol with two eggs.' Aku pengen pentol pentol pentol endok 'I want pentol pentol pentol pentol egg' Sing okeh emine 'That's a lot of noodles'

Judging from the meaning of the implicit metaphor *majas* in the lyrics of this song. Logically, a pentol is generally tiny if it contains eggs. The egg size is small, like quail eggs or eggs cut into pieces so that no petrol can be sold with two eggs filling. In addition, pentol is not topped with noodles; usually, "pentol" is only sold with tofu and then given soy sauce and sauce (Beverland, 2015; Mao, 2018). In everyday speech, men define the word egg as the testicle because if the male testicle is touched, it looks like an egg. The testicular metaphor with eggs in the lyrics of the song "Ngidam Pentol" matches in the lyrics "double endorse" or "two eggs" because usually, men have two testicles (Drenten, 2020). In addition to the dog being interpreted as male testicles, *mi* is also a metaphor for objects around male genitals, namely pubic hair. In addition to the equally curly shape, the lyrics also express "sing okeh emine," meaning "many noodles," meaning much pubic hair.

4.1.2 Metaphor and on the Song Lyrics "Becekin Adek Bang"

The metaphor used in the song "Becekin Adek Bang" lyrics is implicit. That is, *majas* that do not directly reveal the object of comparison, but words are expressed in secret. The song "Becekin Adek Bang" tells the story of women who want to have sex with men, but the meaning of the song lyrics is hidden by using the word "shake." yang digoyang goyang dulu bang diulek-ulek sayang ol digital geol dulu bang diputer-puter sayang asik asik asik oh abang sayang, yuk mari kita goyang oh abang sayang hingga galau pun hilang gak mau pulang, adek maunya goyang gak mau pulang, maunya becekin abang

The symbolic meaning of the lyrics of this song shows that generally, when having sex, women and men will move like they are swaying back and forth like someone is collecting chilli sauce, even to the point of circling (Husain, 2022). In addition, the "back" in the lyrics of this song has the meaning of orgasm. In everyday speech, if a woman has an orgasm, she calls it "back" because at the time of "orgasm," the female genitals will secrete a mucus-like fluid that causes the genital area to feel moist.

4.1.3 Metaphors for "Jagung Rebus" Song Lyrics

This contrasts the research on the lyrics of the songs "Ngidam Pentol" and "Becekin Adek Bang," which only use implicit metaphors. In the song "Jagung Rebus," lyrics, the metaphors used are implicit *majas* and explicit *majas*.

Ketika dibuka bajunya, kelihatan bulunya Idih, idih, terlihat pula bijinya Bentuknya ada yang panjang, juga ada yang pendek Idih, idih, tapi banyak yang suka "Bang, boleh, dong, aku nyobain, Bang," "Bang, boleh, dong, ku pengen ngerasain"

The symbolic meaning of the lyrics of the song "Jagung Rebus" is the same as that of the lyrics of the song "Ngidam Pentol," which describes male genitalia—seen in the lyrics "ketika dibuka bajunya kelihatan bulimia" which means that when a man takes off his clothes, his genital hair (fur) will be visible. In addition to calling his testicles eggs, some of the men also call them by the title "biji." Testicles in the song "Jagung Rebus" are expressed in the lyrics "idih idih terlihat pula bijinya." This means that in addition to visible hair from his genitals if a man opens his clothes, his genitals will also be visible. Lyrics that have the symbolic meaning of male genitalia are also seen in "Bentuknya ada yang panjang, juga ada yang pendek." In general, male genitals have various sizes at the time of erection; some are long, and some are short. Even if it is long or short, women will not care about it because women only think about their satisfaction; this can be seen in the lyrics "Idih, id, tapi banyak yang suka." In the song lyrics "Jagung Rebus," There is also a symbolic meaning that expresses that women want the corn or the genitals.

4.1.4 Masculinity in Dangdut Song Lyrics

The results revealed that there are two characteristics of masculinity in dangdut song lyrics: "Ngidam Pentol," "Becekin Adek Bang," and "Jagung Rebus," that is, the characteristics of the sexual aspect and the intellectual aspect. The song's lyrics hide vulgar sentences in language metaphors (Sardinha, 2022). So that the vulgarity is not shown overtly or implicitly. Aspects of masculinity are seen from the symbolic meaning of vulgar song lyrics. The meaning of the song's lyrics indicates the masculine exploration of the male object.

4.1.5 Aspects of Sexuality

Aspects of sexuality are all things that refer to the sexual both in sexual organs, sexual activity, and the exploitation of both in various media. In research on dangdut song lyrics with vulgar content, aspects of sexuality dominate song content in metaphorical language. Women also have masculinity of sexuality, which can dominate more than men.

In song lyrics "Ngidam Pentol," The lyrical revelation uses an implicit metaphor that hides the true meaning of the lyrics that interpret part of the male gender address. The lyrics of the song "Ngidam Pentol" reveal that women can be sexually aggressive compared to men. The masculine side is not only owned by men but also owned by women. The lyrics of the song "Ngidam Pentol" show that masculine female nature is shown by craving male genitals or having sex with men. Especially in the sentence, "I want petrol to sing enek endorse." Small meatballs are known as "pentol" in Javanese. Because the pistol is tiny and cannot be filled with eggs. Even if it is packed with eggs, it can only contain quail eggs, which cannot be duplicated, as written

in the song lyrics. Therefore, the word "pentol" is interpreted metaphorically as male genitalia (Cleland, 2018). It is also called "I want a double endorse pistol" in the lyrics. "Endog" is a male designation for his testicles. In addition, women openly talk about male genitalia in the lyrics of the song "Ngidam Pentol," which shows the masculinity of female sexuality. In fact, from a feminine point of view, a woman has a shy temperament and is unlikely to say indecent things openly in public.

The song "Becekin Adek Bang" Reveals that women want to rock with men in the lyrics fragment in Table 2. When viewed from the symbolic meaning of the song, the song is interpreted as a woman who wants an intimate relationship with a man. Rocking is described as a gesture of intimate intercourse in the lyrics of the song. During sex, men and women will usually move by shaking their hips back and forth, like they are poking, even circling. In addition, there is the term wet, which refers to orgasm or the level of satisfaction of women after sex. Women often refer to the fluid that comes out of the urethra after sex as "back". In these songs, a woman's masculine attitude can be seen from her courage to communicate her needs and satisfaction during sexual intercourse (Haberland, 2015). Something in the lyrics indicates that women are more dominant than men. When women instruct men to have sex and meet their needs, it may be seen in this song.

Lyrics are revealed in the song "Jagung Rebus" Using an implicit metaphor that means male genitalia. The word "jagung" is used for the metaphor of male genitalia. This is due to the long physical shape of corn resembling male genitalia. The female singer vividly depicts male genitalia in the lyrics of her song "Ketika dibuka bajunya, keliatan bulunya", "Idih, idih, terlihat pula bijunya bentuknya ada yang panjang, juga ada yang pendek", "Idih, idih, tapi banyak yang suka". Meanwhile, in the sentence "Bang, boleh dong, aku nyobain, Bang," A woman expresses her desire to try the "jagung" or male genitalia. From the symbolic connotations of the song's lyrics, we can conclude that women want to feel male genitalia. The longing to feel a man's aura can only be satisfied through intimate intercourse. Women often feel embarrassed to reveal anything about their personal lives. The wording in this song is the opposite, accentuating the aggressive women in sexual relations. It can be defined as women who exhibit masculine characteristics depending on sexuality. Where women openly talk about male genitalia in public.

4.1.6 Intellectual Aspect

Intellectual masculinity is defined by men who think objectively, practically, and logically. In this study, it was revealed that women also think logically that they want to be satisfied during intercourse.

The lyrics of the song "Becekin Adek Bang" reveal the realistic mindset of women in their desire to achieve self-satisfaction during intercourse. Logically, every human seeks self-satisfaction; This is also true during sex. The meaning of the song "Oh abang sayang, yuk mari kita goyang" is women's desire to be touched by men. She wants sex with men. Women who think logically should not be ashamed of expressing their passion for sex from an intellectual point of view. In addition, the sentence "gak mau pulang, many beckon abang" shows that women do not want to stop if they have not gotten wet or orgasmed. From an intellectual point of view, women think logically that, as

women, they also want to be satisfied during intercourse. So far, most women are not satisfied with sex because men have orgasms earlier than women (Ponzetti, 2015). However, women are reluctant to express dissatisfaction because they do not want to offend men. Women show their masculine side by not hesitating to express their thoughts that women also want to be satisfied during intercourse.

4.1.7 Breaking female stereotypes in vulgar dangdut song lyrics

Stereotyping is labelling traits attached to the feminine gender by a particular group or type of profession. Stereotypes consider women as weak beings, while men are considered as solid and rational beings. As a result of such thinking, it gives rise to the labelling that women's nature is to be weak, closed, spoiled, passive, feeling, not independent, and so on. Stereotypes lead more to fade-meaning false thoughts and can create negative judgments and thoughts of others. Aspects of stereotypes include stereotypes of the field of work, stereotypes of the field of education, stereotypes between ethnicities, and stereotypes in the field of gender. Women show their trust or constancy in conservatism, practical awareness, insecurity, dignity, emotions, social sensitivity, etc. At the same time, the male stereotype is harsh, competitive, assertive, competent, hierarchical, and in complete control. The image of women should be very different from the image of men. Male stereotypes are meant to outperform female stereotypes.

In this study, it was explained that the existence of vulgar song lyrics in dangdut songs broke the stereotype of women in the gender field because, in general, women are considered weak, gentle, and polite creatures. Vulgar song lyrics usually display the overt and impolite masculine nature of women. This contrasts the stereotype of women who are considered delicate, polite, and shy. As in the lyrics of the songs "Ngidam Pentol" and "Jagung Rebus," women do not hesitate to ask to have sex with men, even though in their stereotypes women are considered weak creatures compared to men and with their subtle and polite stereotypes, so usually women can only obey men without demanding anything from men. In general society, men usually demand many women to look attractive and have a good body that can satisfy men's lust. Though logically, women have desires, as expressed in the lyrics of the song "Becekin Adek Bang" women also want to be satisfied by men who are good at having sex. In conclusion, the vulgar dangdut song lyrics performed by women break the stereotype of women where women do not want to be considered weak and are only ordered to obey men's wishes. Women want to be considered equal to men without being burdened by demands from men and patriarchy from society.

4.2 Discussion

Analysis of the lyrics of "Ngidam Pentol," "Becekin Adek Bang," and "Jagung Rebus" shows that all three songs use implicit metaphors to convey vulgar messages related to sexual exploitation relationships. This is found in research on pedagogical values in Indonesian dangdut song lyrics: evidence of language vulgarism and gender exploitation (Kusumaningsih et al, 2019). Based on the findings above, it can be concluded that the formation of gender bias in dangdut song lyrics that contain vulgar content shows

that gender gaps still exist in various aspects of life. The lyrics portray female desire blatantly and aggressively, involving descriptions of male genitalia and intimate relationship scenes. In the song "Ngidam Pentol," Maja's implicit metaphors are used to hide the true meaning of the lyrics; Singer uses metaphors to describe male genitalia with words like "pistol" and "egg." The woman in the lyrics looks sexually aggressive and not shy in expressing her desires. The song "Becekin Adek Bang" this song uses an implicit metaphor to convey vulgar messages related to sexual relations, and women in the lyrics look dominant and instruct men to satisfy their desires. In the song "Jagung Rebus," Implicit metaphors are used to describe male genitalia with words related to corn, and Song lyrics blatantly convey a woman's desire to try and feel male genitalia. This is similar to the metaphorical research in the Song Lyrics "Mendarah" by Nadin Amizah (Helmi et al., 2020). The use of implicit and explicit metaphors in the lyrics of the songs "Ngidam Pentol," "Becekin Adek Bang," and "Jagung Rebus" is also used to convey the lyrics of the song "Mendarah" by Nadin Amizah. In further analysis, there are elements of masculinity that appear in these lyrics, especially in aspects of sexuality and intellect. Women in these songs show courage in expressing their desires and satisfaction, thus breaking the traditional stereotype of women as weak and timid creatures. This aligns with the stereotype research of women da'wah ustadz Abdul Somad: a representation perspective (Kholifah & Rolando, 2021). In his research, there is an expression that women who sound as if seducing men is a sinful act, even though there are often men who seduce women with verbal persuasion.

5. CONCLUSION

Analysis of the songs "Ngidam Pentol," "Becekin Adek Bang," and "Jagung Rebus" showed that the lyrics contained vulgar content depicting sexual desire and intimate relationships. In all three songs, metaphors hide the true meaning of lyrics containing vulgar content. Although metaphors mask vulgarity, analysis shows that vulgarity remains implicitly visible. The song "Ngidam Pentol" uses an implicit metaphor by equating small meatballs ("pentol") with male body parts, especially the testicles. Although these metaphors hide their true meaning, analysis reveals that the lyrics implicitly refer to intimate relationships. The song "Becekin Adek Bang" uses an implicit metaphor by equating rocking movements with sexual activity. This metaphor depicts intimate relationships indirectly, albeit in ambiguous and vulgar language. The song "Jagung Rebus" Uses a combination of implicit and explicit metaphors by equating corn on the cob with male genitalia. The lyrics blatantly refer to the physical aspects of the male sex organs.

The analysis also identified masculinity traits in the lyrics, both in terms of sexuality and intellect. Women in these songs seem to have the courage to express their sexual desires and think logically related to their satisfaction during intercourse. In the context of gender stereotypes, these lyrics can be considered as breaking stereotypes of women who are often considered weak, timid, and passive. Women in the songs show courage to articulate their sexual desires and satisfaction, breaking traditional expectations of how women should behave in terms of sexuality. Thus, the lyrics of this dangdut song provide an idea of how vul-

garity can be hidden behind metaphors and how women in the song express their sexual desires and satisfaction in ways that may contradict existing gender stereotypes.

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