Proceedings of the 1st International Conference on Gender, Culture and Society
30-31 August 2021, Padang, Indonesia

ICGCS 2021

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Preface

The First International Conference of Gender, Culture and Society (ICGCS) held by Gender, Culture, and Society held by Pusat Studi Gender, Anak, dan Keluarga (The Center of Gender, Child, and Family Studies) of Universitas Andalas in collaboration with Asosiasi Pusat Studi Wanita, Gender, dan Anak Indonesia (Association for the Center of Gender, Child, and Family Studies in Indonesia) held on August 30-31, 2021.

The aim of the conference is to promote new insights and discussion about the current global perspectives, considering the differences in academic and subject fields’ approaches across time, countries, and economic sectors, with its implications and to improve and share the scientific knowledge on gender research. The theme of the conference is: “Responding to evolving challenges toward achieving gender equality and social inclusion”. This theme also relates to the Fourth-wave feminist movement which is characterized by a focus on the gendered norms, gendered culture and marginalization of women in society and seeks greater gender equality. Fourth-wave feminist movement advocates for greater representation of the marginalized groups in politics and business, and argue that society would be more equitable if policies and practices incorporated the perspectives of all people.

This conference is meant to open our horizon that the issue of gender and social inclusion may be viewed from various disciplines and perspectives. The conference invites delegates across Indonesian, United Kingdom, Japan, Malaysia, Australia, Canada, USA and beyond, and is attended by more than 100 participants from scholars, academics, researchers, practitioners, students, policymakers and observers of gender issues from national and international development institutions were participated in this event to provide an opportunity for discussion and to enhance professional networking in various related to gender and social inclusion.
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Gender Issues on The Impact of Covid-19 Among Female Migrants and Families

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Abstract. Indonesia has been sending female migrant workers overseas since the 70s. The covid-19 pandemic has hit these women hence they worked as the breadwinners for their families. The research aimed to study gender issues as the impact of covid-19 among the international female migrants and their left-behind families in Indonesia, particularly on issues on children’s education, family economic status, and family health being. The method used is a mixed quantitative and qualitative research method which includes a household survey (605 families), interviews with left-behind family members (30), telephone interviews with female migrant workers (30), and an online survey of migrant workers (2828). The research found that they faced difficulties managing children's education and social life during the lockdown in the social impact. In terms of economic, the cost of economic hardship suffered by both female migrants and their left-behind husbands and families, such as pay cuts, delayed payment of wages, non-payment of wages during illness, job losses, working hour extension, and some barriers on sending remittances that caused a problem for receiving left behind families. The impact in health aspect is more likely to address access to health insurance and mental health issues because of the increasing of family concerns and work-related stress. The result showed that gender issue has existed in regulating the role of Indonesian women who work abroad and men who are left behind. However, with the occurrence of the Covid-19 pandemic, it remains perpetuated that women and men determine particular attention according to their gender attributes.

Keywords: Female migrants, left behind families, gender issues, pandemic

1 Introduction

The global health crisis of Covid-19 has created a drastic change in the entire world. Various restrictions were put in place to stop the spread of the deadly virus. This crisis has an impact on all aspects of life, including gender issues among the families that are “forced to adapt” to prevailing conditions. Likewise, in Indonesia, the pandemic has hit all aspects. Indonesia reported more than 54,000 new coronavirus cases in mid-July 2021, surpassing recent daily infections in India, whose disastrous outbreak is declining, and becoming Asia's new virus hotspot (Guardian, July 2021).

Migration from Indonesia has been going on for hundreds of years but has increased exponentially to date (IOM, 2010). Indonesia is the country with the fourth-largest population in the world, with a population of 268,074 in 2019, of which 134,657 are male and 133,416 females (BPS, 2020). Indonesia started a government-sponsored overseas migrant worker program in the 1970s (Farbenblum, 2013). Since then, there has been a significant increase in
the number of Indonesian migrant workers abroad (Raharto, 2007). Around 80% (1.3 million) of all recorded Indonesian migrant workers are women and most work as domestic workers in the Middle East and Southeast Asia (Syafitri, 2012). Although female migrant workers must be over the age of 30 to qualify for labor migration schemes (Raharto, 2007), a large number of migrant workers are under this age group and are unmarried, and the migration is largely driven by poverty (Hunga, 2011). The age group, gender, and socioeconomic status of female migrants significantly influence their well-being in the receiving country and the family members left behind (Farbenblum, 2017).

Sending migrant workers is very important for Indonesia as a strategy to reduce poverty and unemployment issues. These women who work in informal sectors require middle-low skill capacity such as housemaids, caretakers for the elderly, factory workers, etc. Job placement data released by the Indonesian Migrant Workers Protection Agency (BP2MI) shows that job placements as domestic workers or household assistants rank the highest at 80% in February 2021, whereas 89% are women and the rest are men (BP2MI, 2021).

Adhere to the patriarchal system, men are responsible in the public sector while women in domestics applied in the context of labor division. The theory of nature assumes that labor division between men and women is based on biological factors. Men are biologically considered stronger, active, and aggressive so they deserve to be positioned as the head of the household whose job is to earn a living to support their family. While women are considered weaker, passive, and submissive, it is the duty to take care of the house, husband, and children in the family.

This is widely accepted by society and considered a universal value. Nurture theory views that gender is built from social construction and the influence of community values so that it is closely related to the cultural context. The massive female dominant work to migrate overseas has shifted the idea when women bear as the breadwinners. Husbands were left handling childcare and home domestics loads.

The phenomenon of Indonesian female migrant workers breaking through their domestic functions and shifting to the function of breadwinners has an impact on the emergence of new contracts in the family. Some families agree that domestic problems, including taking care of children, are turned into the responsibility of the husband, but there are still many who think that the husband still has to work to earn a living, especially if there are other family members who can carry out the function of taking care of children, such as grandmothers or siblings. Migrant mothers carry out their gender affection function to the children they leave behind so that distance care continues. The intensity of communication of migrant women to their children is much higher than that of men or husbands who work as migrants.

The chosen family members to be responsible for domestic work tend to appoint women members such as grandmother, women siblings (sister), aunts, or other female relatives. In the hustle-bustle of pandemic where crisis hits, it is challenging for migrant families to cope with the situation considering the added loads both for female migrants and left behind families, social, economic, and health issues among them. Sudden job losses due to Covid-19 may alter this gender equality in income contribution and may work disproportionately, disadvantaging women and affecting gender equality in other domains of family life such as decision making, for example.

This research aims to directly explain such imbalances in gender equality among female migrant workers and their left-behind families, particularly on the arrangement of children's education, family economic status, and family health being.
2 Methodology

The study was conducted in Sukowilangun Village, Sub-district Kalipare, Malang Regency. It was chosen considering the demographic and socio-economic patterns of female migrant workers in Sukowilangun that resemble the common patterns of Indonesian female migrant workers. Those patterns including the economic background of the female migrant who are mostly come from a low-income family, their marital status, have left-behind children and husbands, and most of them are working in the household sector such as household assistants of family caretakers.

The method used is a mixed quantitative and qualitative research method which includes household survey (605 village’s families), interviews with left-behind family members (30); telephone interviews with female migrant workers (30) covering three regions in East Asia, Southeast Asia, and the Middle East; and online survey of female migrant workers (2828). However, this paper will only focus on the qualitative data assessment through the female migrant and left-behind family interviews.

The household survey was done to identify households with a current international female migrant. The sample size for the household survey was determined based on the target number of international migrant households. The household survey was addressed to the head of the household using a short questionnaire. Once households with an international female migrant were identified, interview 30 left-behind husbands (or parents in case of unmarried women) from the 36-48 households were done using an interview question route.

The obtained contact details of the migrant women during the household survey through a consent process. This will involve the left-behind family member seeking permission of the female migrant to provide her details to the study team to contact her for taking consent for the interviews. This paper focused on the qualitative data of the study. It was analyzed in Nvivo-12 software for pre-determined themes and emerging themes.

3 Result and Discussion

Typically, Indonesian form nuclear families, meaning a household consist of husband, wife, and children. Some families are formed in extended ones; consist of husband, wife, children, parents, and other relatives. The nuclear family is preferable in terms of the expectation of the family to be independent. But in the migrant context, extended family households were benefitted from the facilities of day-care for their children. Parents or siblings were generous to help husbands task of taking care of the children while women were overseas.

In a household, family members share the housework. Traditionally, the wife is responsible for domestic works, such as shopping, cooking, cleaning the house, washing clothes and household tools, nurturing children, and so forth. Husband is in charge as the breadwinner, such as farmers or farm laborers, merchants, factory workers, and so on. Daughters, mothers, or any other female siblings help mother's work. In some families, wives work in the public domain, but they are also responsible for the household chores after working.

Normatively, a husband is the main breadwinner. Once the wives migrate to work overseas and are considered as the main breadwinner for the family, the division of labor in the family need to be renegotiated between husbands, wives, and other family members. Female migration, particularly wives, has changed gender relations in households. The husband took over all the
household work. In households with grown-up daughters or other female relatives, they took over their woman's domestic works, some are released from household works. When the husband oversees overall responsibility, particularly in children rearing, the main obstacles are socialization and children's assistance in their learning process. During Covid-19, this problem is getting worse. The implementation of lockdown and social distancing limits people from having social interactions. As mentioned, that men remain to earn a living to meet their daily needs. Covid-19 restrictions put them off that disrupted their livelihood. The female migrant workers who are working legally in a household tend to be safe from the problems during the pandemic. They are usually unaffected, even protected by their employer.

Division of Duties as Educators Between Migrant Mothers and Fathers at Home

Ministry of Education and Culture Republic of Indonesia issued the Circular Letter from the Number 36962/MPK.A/HK/2020 on Online Learning and Working from Home Regulation in the Context of Preventing the Spread of Corona Virus Disease (Covid-19) which is the basis for stopping the physical teaching and learning process until the government issues the next regulation.

As a result, all students from elementary to tertiary levels must carry out the distance learning process with the new normality model. The teaching and learning are done from home using online media with applications such as Zoom, Google Meet, Microsoft Team, and others. The process has created its dimensions of problems, especially for children who still need supervision and guidance in learning.

Problems that often arise are the increasing costs that families must pay for the procurement of learning support facilities and the cost of internet quotas. Now that the school is online, the needs are also increasing. Now buying the phone credit top-up is compulsory. I bought new handphones for school purposes. So many expenses. (A, 25 yo).

… even though we received a subsidy from the school, but it was only once and not enough to pay the monthly expenses for the internet. (MS, 40yo)

This problem not only occurs in the children of migrant workers but also becomes a burden for all families who have active school children. In addition to financial problems, other things that arise are the focus on learning and complaints from parents who view that studying at home cannot be carried out seriously like at school, children play more than study. During the pandemic, my child is studying from home. Apart from increasing expenses, school from home is not effective in my opinion. If they study from home, their children play more than they study because it feels like home, not like at school. Especially if the parents can't supervise. (I, 47yo).

Some of these problems can be anticipated, but some are out of control, such as method limitations, infrastructure, and infrastructure problems. This pandemic has had a bad impact on my sister because she can't go to school and online school from home. He didn't understand what his teacher was teaching him. Not to mention the internet connection in my village is not stable. Therefore, my sister misses her due to a connection issue. (SR, 21yo).

The shocks that occurred at the beginning of the pandemic disrupted the learning system because of the unpreparedness. Educators and students are forced to use technology as the only medium. The gap in education, economics, geographical location, facilities, and infrastructure is challenging in implementing this method. In addition to the economic burden caused, social consequences and psychological problems also arise as a logical consequence of this system.

During the normal situation, the role of mothers as caregivers and mentors is very strong in certain social and cultural groups. In migrant families, some mothers must migrate to other places and this role is inevitable (Alzoubi, 2011). Migratory mothers often have a direct contribution to the welfare of their children by providing basic needs such as education and
better opportunities like other mothers who are at home (Contreras, 2012). Parenting ideas are carried out by juxtaposing traditional ideas about physical and emotional parenting with the reality of parenting from outside the home, providing physical support that comes from sending money and emotional assistance through technological media such as the internet or by telephone (Yeoh, 2010).

The pandemic has suppressed this role even further with the phenomenon of children learning from home. Migrant mothers feel responsible and pay more attention to the problem of their child's education at home. Mrs. T who is currently working in Taiwan stated that the role of education remains her responsibility. Since her children are studying from home, she must call them every night to support their schoolwork. Some subjects like English can also be helped by Mrs. T who is much familiar with the language she has been using during work in Taiwan. But the study found that the strong cohesion of the mother-children relationship remains irreplaceable.

I have daily communication with my children. My daughter who sits in year 2 now, will call me whenever find difficulties in doing her homework particularly English. I do my best to help especially during the study from home like now. Her aunty cannot help her so automatically she will seek help from me. (T, 31yo)

Interestingly, some husbands take over child-care and get involved in their school-from-home process, although they found it as the most challenging task during the lockdown. They become a teacher while the child was doing distance learning. Fathers are required to give a portion of time as a breadwinner and pay attention to their children at home. Mr. S stated that

For me and most people, the problem with school children is the most striking. Most parents in the village work from the morning so there is no time to accompany their children to study. I became a pioneer in forming a parent group to monitor children's learning progress.

So, I asked the teacher to provide a report in the group on how the children had been learning so far. Because my son is now in grade 6, his last year of elementary school. That group was created without the children knowing. Let them just focus on learning. This is one of our steps so that children continue to learn well even though they must go online. I hope everything will recover quickly so that parents will not worry about the education of their children anymore. (S, 47yo)

But the study also finds that some other female migrants give up the condition of their families and children because they feel helpless with the situation. Most Indonesian female migrant workers have a low level of education so that their capacity as educators is not adequate in the process of teaching the children they leave behind. Other family members including husbands help as much as they can, but some were overwhelming. The children were expected to be independent.

I keep helping my child even though the school is online. I reminded him to keep a balance between his school and his activities. If the school is slack, I'll tell them to stop their activities. This online school makes it difficult for me because I have to deliver here and there for children to study in groups. If he goes to regular school, he can go by himself on a motorbike. It's also difficult when he's studying and he doesn't understand, so I have a hard time trying to help. It's better to go to school as usual, so parents just leave the responsibility to the teacher. It's not too difficult to teach at home. Yes, if the parents are not busy working, they can still do it but if you are like me, they work every day from the morning, so it is a little difficult to help children learn. (S, 47yo)

**The Burden of Left-Behind Families**
When women migrate, a tendency occurs to rely upon their responsibilities to other women, such as their mother or sister. The closer the social relationship with migrant women, the more choices they will make. The gender order confirms that women are considered more affectionate, patient, patient, and loyal in caring for and educating children.

With the responsibility of children learning from home during this Covid-19 period, the workload of grandmothers has increased. A grandmother is also a resource, responsible for helping to educate children when in absence of the father. This is not easy because there is a gap in education and understanding of technology. Research conducted by Aminuddin (2019) shows that the workload of migrant parents left behind, especially female parents (grandmothers) is very high. They have the same workload from year to year but as time goes by, they are getting older and their health is more vulnerable, the workload becomes heavier. Such responsibilities can cause psychological distress and reduce the well-being of the migrant parents left behind.

Now I must learn how to use “the online”. I'm not used to using a cellphone like that. If there is an assignment, send it online.” (M, 52yo). The solution is to seek help from other parties, both neighbors and children who understand the lesson (aunts or uncles of the child).

Yes, I am the one who teaches, I am the teacher. But I can't speak English. If there is English, then go to my other child (S, 55yo). However, not all aunts or uncles can understand and provide solutions to school assignments due to the knowledge gap itself.

Children's lessons are difficult now, I also don't understand. In my time, the lessons were not like this (T, 35yo).

The research also noted the high rate of layoffs (PHK) and the reduced income of the families of migrant families left behind. This is positively correlated with family mental health. High-stress levels and parenting pressures can hinder parents' ability to support their children's educational needs.

**Gender Issues in Economic**

Some interesting findings show that the father still places himself as the head of the household whose main function is as the breadwinner even though the economic contribution for the family is smaller than the mother's contribution. In a patriarchal system, the gender attribute becomes a symbol that cannot be exchanged. If the family has other family members or supporting parties (helpers), then the care and education of children are delegated to them. Moreover, the rate of job loss and income reduction increased rapidly during the Covid-19 crisis so that migrants and their families put economic problems as a priority issue.

I must work so the children learn by themselves at home. I must earn the living. The conditions are more difficult. I don't have time to teach children to study. (M, 50yo)

Most of the households in the research site (66%) income is 1 million Rupiah monthly. The Covid-19 pandemic has the worst impact on the family who mainly depend on remittance by their daughter, wife, or mother who works as migrant workers. Our respondent explained that the reason for the delay in remittances was the lockdown policy, which forbade all citizens to go out and closed all the banks they used to send the money. During the pandemic, the amount of money sent by migrant workers to their families has also reduced and some of them also had not sent the money yet.

As the result, some of the migrant families had trouble in providing their daily needs. They did not have enough money to pay the electricity and water bills, buying groceries, and pay their children's education who need additional expenses for internet credits due to the implementation of online schooling during the pandemic.
Most of the people in the village reported the deflation of income due to pandemics, particularly those who work in domestic sectors such as farm labor, shopkeeper, the daily worker in the informal sector, and those who do odd jobs. Many of them have also lost their job.

A lot of small merchants have experienced a decrease in their income due to low customers. Some of them even lost their job including farm labor and construction labor because no one needs their services. As mention by one of our respondents, because of Covid, we have almost no job order, sometimes we can't even go out, which most job opportunities are outside the village. We have difficulties in buying rice, it is hard to buy groceries because we don't receive any assistant and can't get a job. Finding a job is difficult, the economics declining, health also declining (M, 43yo).

Some people who work as employees have lost their jobs as the reduced number of employees arise to sustain during the pandemic. For farmer families, the drop in selling price of agricultural products accompanied by high transportation and delivery costs during the pandemic has made a major disadvantage. Most of the interviewed female migrants had an issue in sending remittances when the pandemic started.

But at the first time of lockdown here, the bank closed for about 3 months, so it was difficult to send money to my family in Indonesia. It was around March-May 2020. It made me late to send money to Indonesia (DW, 30yo). Before the pandemic, I used to send money once in 2 months for my family in Indonesia. Yet, in the early pandemic outbreak and lockdown, I only send the money once in 4 months because I could not go to the bank. (H, 25yo)

4 Conclusion

The pandemic has caused structural changes from the country level to the individual context. All countries have agreed to carry out restrictions and lockdowns to reduce the spread of the deadly virus. Therefore, human mobilities are strictly hampered, including inhibiting Indonesian female migrant workers who have migrated abroad since the 70s. There has been a feminization of Indonesian migrant workers where the women leave as the backbone of the family, working hard to earn a living for themselves and the families they leave behind. The patriarchal structure in Indonesia has shifted women who were previously placed in the private sphere were replaced into the public sphere and even beyond cross-national borders.

The renegotiation occurs in gender arrangements where the mother takes part as the breadwinner and the father takes care of the house and children. However, this change cannot occur automatically. There is still an affectionate label for women who take on their gender responsibilities to “take care of the house” from afar such as helping children study, buying family necessities, etc.

Research shows that this pandemic crisis reinforces that role even more to perpetuation. The problem of children's education from home, namely the teaching and learning process carried out from home is somehow carried out as mother responsibility, either directly or indirectly. The economic problems faced by husbands because of the impact of the pandemic also show that the realm of men's work in the pandemic era is fragile, on the other hand, women who work at home by employers are more secured. Responsible employers keep the spread of the virus carefully by giving more effort to health procedures. Inevitably, cases of illegal female labor and job losses have occurred.

As consequence, these women must return to Indonesia. In terms of health, this pandemic is prone to causing stress for both the bereaved families and women who are leaving because
they become more worried about their families' fate and health condition. Lockdown also causes an increase in the number of working hours that are prone to causing stress in the workplace of female migrants.

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Strategies Of Minangkabau Women To Request As Depicted In Novel ‘Arini Bias Rindu’

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Abstract. From the perspective of gender, women are generally expected to be more polite in speaking. Therefore, when these women make a request that will impose others, they absolutely select the appropriate strategy not just as a Minangkabau people but also as the women. That women must behave and speak politely is taught since childhood. Most parents quite often claimed that their daughters must speak and behave well because they are girls. Girls are not supposed to be like this but must be like that. The way the parents educate the children indirectly has built the concept of gender. Their daughters are distinguished differently from their sons since they were at an early age. Moreover, the rules are also applied in speaking and the way of speaking. The girls must be polite and speak tenderly but not the sons. This situation occurs as the social regulation. It is obeyed and practiced by almost every family regardless of various backgrounds. Every single family tends to do this. This phenomenon will lead to when they are adults they will speak in accordance to their gender. One of them is the way how to make a request. A request is a kind of action that is asking someone else to do something. In the request, the hearers are supposed to act based on the instruction. Thus, the request must be carefully made so that what is being instructed will be fully obeyed. Some researches indicated that the request is of high possibility to threaten one’s face. Thus, some strategies can offer alternatives to requests. This writing is aimed at describing the strategy of Minangkabau women to request. Each strategy will have not only an impact on the hearers but also the speakers. There are some considerations for women to make and to choose the way of request. This writing is aimed at describing the strategy of Minangkabau women to request. Each strategy will have not only an impact on the hearers but also the speakers. There are some considerations for women to make and to choose the way of request. The data are taken from a best seller novel titled ‘Arini Bias Rindu’ written by Naya R. The novel talks about a woman who had to get married to her cousin (father’s niece). Her husband did not treat her as a wife, but this woman could patiently face all those bad things. She could manage to get through all the trials she faced. Any utterances uttered by the female characters containing the request will be the data. The observational method with note-taking techniques was applied to take the data. An interview is also conducted with selected informants related to the position and roles of Minangkabau women in society. The analysis was related to the concept of the speech act of request and Minangkabau kato nan ampek. The result of the analysis is descriptively presented. Having analyzed the data, it is found that there are five strategies used by Minangkabau women in making requests in the novel. They are 1) giving alternatives, 2) asking, 3) informing, 4) questioning, and 5) offering. Informing is used more often than others. It implies that the implicitness of Minangkabau women in requesting is also in line with the concept proposed by Errington [1] and Revita [2] that Minangkabau people tend to speak indirectly.

Keywords: gender, Minangkabau women, request, speech strategy
1 Introduction

Man and woman are sometimes treated differently. It is due to the social phenomena where the society regards these two creatures are not similar. This perspective brings about the impetus of educating children based on gender. For example, a son can do certain things but not the daughter because they are not similar. Moreover, the daughters must behave and speak politely but not for the sons. Such kinds of different treatment created another way and feature of females when communicating.

Beeching [4] and Speer [6] stated that females tend to use different choices and frequencies of lexical items. Males seldom use the features. Even these features are in line with their position in society. It can be seen in the following utterances 1-2 how mother urges their daughters to behave as a society ruled.

   ‘A girl may not speak hard. The girls must be polite.’

2. *Kalau jadi anak padusi tu karajonyo memang di rumah.*
   ‘Being a girl makes you stay at home because that is what a girl is supposed to.’

These utterances 1-2 are often uttered by mothers or the society to the girls when they look impolite or do something beyond the common thing. For example, the girls may not play football because it is only for boys. The girls cannot play with guns or kites cause it is only for boys. The girls may playthings girly toys; otherwise, they are regarded as strange. Such a way of mindset is found almost in every ethnicity, including Minangkabau.

Minangkabau people are identical with the way the society communicate, following the rule of speaking [7] called *kato nan ampek*. *Kato nan ampek* becomes the guidance for Minangkabau people to speak. Even though it does not specifically regulate the way people speak to, Minangkabau women are expected to speak politely in every situation [8], especially when requesting.

Requesting is defined as an action that asks someone to do something based on what we said [9]. The request is categorized as directive [10]. In a directive, the speaker steers the hearer to do. There is a process of imposing someone else in making a request. The request, therefore, must be politely and carefully done. There must be some strategies implied in order for what is requested to be obeyed by the hearer. It can be seen in the following examples:

3. *Lamak bantuaknyo kue nan Faiz makan yo.*
   ‘Your cookies look yummy, don’t they?’

   ‘Where did you buy that veil? It is very beautiful to wear.’

Literally, utterances 3 and 4 mean to praise. However, as it is related to the context, what the speakers intended might be requesting for the cookies and the veil. When the utterances were produced by the pregnant women, all the requests must be fulfilled. It is related to the belief that every request of pregnant Minangkabau women cannot be refused.

Speech Act of Request

The request is categorized as the speech act [10]. A speech act is defined as an action performed via language [9], [11], [12]. When saying something, the speaker does not only deliver information or say something but also doing something.
The fundamental core or unit of speech act is an illocutionary act [4] among the three pillars of speech act [13], [14], locutionary, illocutionary, and perlocutionary act. Locutionary act is the act of saying something, illocutionary act is the act of doing something, and perlocutionary act is the effect of the locutionary [15], [16]. Illocutionary is regarded as the foundation of the act because it is the core of the three acts. We can see the following utterances 5-6:

5. *Take a seat, please!*
6. *You have a very nice shirt but not for this event.*

Being analyzed from the three pillars of the speech act, the utterance 5-6 have locution *Take a seat, please!* and *You have a very nice shirt but not for this event.* What the speaker says literally is locution. However, what the speakers say can be different from what they mean. Utterance 5 can be easily understood that what the speaker means is asking the hearer to sit but not utterance 6, in which literally, the speaker praised how nice the shirt the hearer wore. What the speaker means is that she reminded or asked the hearer not to wear that shirt because it is not suitable for the event. Thus, what she means is totally different from what she said. As the hearer sit and change the appropriate cloth, it is categorized as the perlocutionary act.

Illocutionary act is divided into five taxonomies, namely assertive, expressive, commissive, declaration, and directive [10][4]. The request is part of a directive because what the hearers do is based on what the speakers want. This speech act is very quiet costly and risky since not all people like to be instructed. Even [2] claimed that the request is closely related to the potency of threatening one's face. When the request is not carefully done, the hearer may be insulted. Thus, the correct strategy needs to be constructed. Moreover, women as the creature that is urged to be polite in many aspects, especially in Minangkabau ethnic [2] will select the appropriate strategy to request.

This paper is aimed at describing the strategy of Minangkabau women in making the request. Women in Minangkabau are not only mothers for the children but for the tribe but also called as *limpapeh rumah gadang* 'Pillar of Minangkabau traditional house'. The role of Minangkabau women is significant since they are the ones to share the problem, to inform the news, and to ask for a suggestion. This important role must be in line with the way they speak, indicating wisdom.

3 Method

The data are taken from a novel titled *Arini Bias Rinda*. Naya R writes this novel which talks about a Minangkabau girl who got married to her cousin, son of her aunt (younger sister of her father). The girl tried to love her husband but not her husband. From time to time, she kept playing her role as a wife, but no response from her husband. Even after her father's death, her husband still kept behaving as usual, ignorance, being silent, or paying no attention. Then, she asked to continue her magister study at a university on Javanese island.

When staying at a distance, the husband realized that he could not live without her attentive wife. He looked for his wife, but he did not get her. Finally, after six months of leaving, she got back home because her mother-in-law got severe pain. She met her husband in the hospital. She felt nothing but not her husband. Seemingly, her husband has loved her very much. He regretted all he had done to his wife.
In the dialog involving the women characters in the novel, the participants still maintain and indicate the identity of Minangkabau women. The tradition and philosophy of Minangkabau people are still running. Therefore, any utterances containing the request became the data. Observational methods and note-taking techniques were used to collect the data. The analysis is done using the concept of the speech act of request and politeness by [17] [2]. The result of the analysis is narratively presented.

3 Result and Discussion

In making the request, there are five strategies used by Minangkabau women depicted in the novel. They are 1) giving alternatives, 2) asking, 3) informing, 4) questioning, and 5) offering. The occurrences of these strategies are illustrated in table 1.

<table>
<thead>
<tr>
<th>Num.</th>
<th>Utterances</th>
<th>Strategy Used</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Maafkan Umi, Nak.</td>
<td>Asking</td>
</tr>
<tr>
<td>2</td>
<td>Tapi untuk kali ini, tolonglah jangan mempersulit keadaan, Nak.</td>
<td>Asking</td>
</tr>
<tr>
<td>3</td>
<td>...Arini wuduk dulu sebentar ya, Tek.</td>
<td>Informing</td>
</tr>
<tr>
<td>4</td>
<td>...Kenapa tidak kita coba saja untuk menemui Umi, Uda...</td>
<td>Offering</td>
</tr>
<tr>
<td>5</td>
<td>Baiklah. Tetapi tidak ada kan yang berubah dalam hubungan kita?</td>
<td>Questioning</td>
</tr>
<tr>
<td>6</td>
<td>Uda harus memilih, aku atau dia.</td>
<td>Giving alternative</td>
</tr>
<tr>
<td>7</td>
<td>Arini ke kantin sebentar ya, Yah.</td>
<td>Informing</td>
</tr>
</tbody>
</table>

The requests were uttered by Minangkabau women in a novel titled 'Arini Bias Rindu' written by Naya R. The cover of the novel is in Figure 1.

Fig 1. Cover of 'Arini Bias Rindu'

As one of the best seller novels among many novels she wrote, ‘Arini Bias Rindu’ reflected the character of Minangkabau women. That a Minangkabau woman should be well behaved and
speak politely can be seen in the woman characters in this novel. To make a request, they used several strategies. Each strategy is used differently, based on the context. For example, when Arini asked for permission from her father to leave, she did it politely by saying, *Ndak apa-apa ayah Arini tinggal?* "Is it fine to leave you for a while?" Arini did not want to go to the canteen for breakfast. She wanted to accompany her father staying in the hospital. Since her father forced her to do so, she hardly fulfilled her father’s suggestion.

Asking, informing, offering, questioning, and giving alternatives are some strategies preferred by Minangkabau women to request in this novel. Among these five strategies, the frequencies of use vary, as being displayed in Figure 2.

**Fig 2. The Frequencies of the Request Strategy**

Informing became the most preferred strategy used by Minangkabau women in this novel, 45% followed by questioning (22%), asking (15%), and offering (10%). The least used strategy is giving an alternative, 8%. The giving alternative is used at a certain time only when one of the characters, Bela, asked her boyfriend to choose her or her boyfriend’s wife. Bela had an affair with a man who had married already. Having asked to choose her or the wife, Bela requested using the alternative *Uda harus memilih, aku atau dia.*

The implementation of the strategy of informing in making the request is due to the characters of Minangkabau people who tend to speak indirectly. It is in line with [16] that Minangkabau women utilized implied meaning in communication. The phenomenon is also closely related to the concept of Minangkabau society as *Bundo Kanduang.* *Bundo Kanduang* is a wise woman to whom the society consults, to whom the society asks for permission, and the one that enlights *nagari* (society). Thus, Minangkabau woman is expected to be careful in all aspects.

4 Conclusion

A request is a kind of action where the hearers do action based on the speaker's instruction. The request should be carefully made because it is of great possibility to threaten one’s face. Minangkabau women, therefore, selected appropriate strategies to request to minimize the effect. The Minangkabau woman characters in the novel titled ‘Arini Bias Rindu' used five strategies to make the request. They are 1) giving alternatives, 2) asking, 3) informing, 4) questioning, and 5) offering.

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Legal Rights and Challenges to Execute ‘Zero Hunger’ Within the Vulnerable Children in The Era Of COVID-19

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Abstract. Zero hunger’ is a world’s pledge to end hunger, achieve food security and improve nutrition. However, the COVID-19 pandemic has hijacked the mission, whereby many economic activities ceased due to the virus’s outbreak. The situation has severely affected people’s living standards and enhanced extreme poverty, starvation, malnutrition and other health problems, especially among vulnerable children. The primary purpose of this paper is to explain ‘zero hunger’ as a fundamental legal right and identify challenges in executing this goal during the pandemic era. By using a traditional methodology of legal research, this paper finds that the epidemic has established few challenges that decelerated the progress to achieve the SDGs 2030, specifically ‘zero hunger’. This paper concludes that SDG 2 is an important goal to be fulfilled within vulnerable children to ensure their survival. Thus, the paper proposes that food assistance and humanitarian relief need to be provided by all means. Similarly, prompt measures to ensure food supply chains also need to be maintained as the pandemic has caused a massive impact on food and agricultural production. Ultimately, every government must adhere to the SDGs 2030, especially during this challenging time.

Keywords: Child Law; Human’s Rights; Sustainable Development Goals 2030; Vulnerable Children; Zero Hunger

1 Introduction

The Sustainable Development Goals 2030: A Brief Introduction

The Sustainable Development Goals 2030 (SDGs 2030), otherwise known as the ‘World Agenda’, is a set of targets established by the United Nations (UN). The plan was adopted by 193 countries for 15 years, starting from 2015 (Morton et al., 2017). The objective of the SDGs 2030 is to eradicate poverty and take every measure to ensure all people get the same opportunity to maximize their full potential in life. The term ‘all people’ means everyone without looking at their physical features, life status, family background, religion or political belief and many others.

Therefore, the pledge to ‘leave no one behind’ is embedded at the center of the SDGs 2030, and all State Members concurred to make a concerted effort to identify and lift the most vulnerable groups first (Winkler & Satterthwaite, 2017). Vulnerability in a human rights
context refers to the state encountered by underprivileged populations, such as discriminatory treatment or exploitation. These situations lead to special attention, care, and protection to support their life survival. Groups considered as vulnerable can vary depending on the field of academic studies. Children, people with disabilities, ethnic minorities, elderly, homeless, poor, and illiterate are considered vulnerable people. Children are always considered vulnerable and occupy a special place within human rights protection as their development state is fragile compared to adults.

However, few other factors can contribute to their vulnerabilities like disability, mental health difficulty, maltreatment, homelessness, and many others (Brule & Eckstein, 2017). According to the Convention on the Rights of the Child 1989 (CRC), children need special safeguards and care and appropriate legal protection right starting from before birth because of their physical and mental maturity.

Hence, ‘leave no one behind’ is a very significant concept in the SDGs 2030 to emphasize the inclusivity of the vulnerable groups after the hard lessons learnt from the Millennium Development Goals 2015 (MDG), which turned futile due to uneven distribution of the development plan’s benefits. Quoting Ban Ki-Moon, the former UN Secretary-General, said that the MDG had yielded several astounding outcomes though it had abandoned many people behind (United Nations, 2015).

In addition, the definition of ‘sustainable development’ is to meet the needs of present generations without compromising the rights of future generations to fulfil their needs (Kuhlman & Farrington, 2010). Hence, the underlying value of the concept is basically to thoughtfully used the available sources and safeguard every prospect in the world for future generations’ growth and development.

Therefore, the purpose of the SDGs 2030 is way more than providing platforms for the entire human population to advance themselves, but also maintaining or improving the world’s conditions for generations to come. Some authors even view children as the core for all dimensions of sustainable development (Chan, 2013). In a nutshell, the SDGs is a comprehensive plan equipped with 17 goals and 169 targets to strengthen the social, economic and environmental dimensions of sustainable development for all, including children.

‘Zero Hunger’, a Fundamental Legal Right

SDG 2 aims explicitly to end hunger, achieve food security and improved nutrition and promote sustainable agriculture. It has five focused targets which one of the goals expected to be accomplished in the year 2020, while the other four in 2030. Target 2.1 aims to end hunger and ensure access to safe and sufficient food for all people, particularly the poor, people in vulnerable situations and infants.

Other than that, combating malnutrition issues within children, adolescent girls, older persons, pregnant and lactating women is mentioned in Target 2.2. Only two of these targets stated the terms ‘infants’ and ‘children’ explicitly, while the other three concentrate on succeeding agricultural activities to support food production. Sufficient measures are required to guarantee the continuance of one’s life, particularly the poor, the vulnerable groups and those facing natural disasters (United Nations, 2015).

SDG 2 is one of the utmost importance goals as extreme hunger and malnutrition remain barriers to attaining sustainable development. These two serious predicaments will lead to various health problems, which later harmed life aspects such as economy, health, equality, and other elements of social development. “Zero hunger” is undoubtedly one of the key elements to attain sustainability as a whole, as drafted in the SDGs 2030.
From another perspective, ‘zero hunger’ equals to the right, as extreme hunger and malnutrition were among the highest contributing factors of death in children under five. The world has successfully reduced a significant number of people affected by hunger from 1.011 billion people in the year 1990 to 0.784 million after 20 years. Nevertheless, hunger statistics had increased again within five years period since 2015 (United Nations).

In 2020, 0.821 million people reported suffering from acute hunger, meaning these people urgently need food and nutrients. It is reported that within that number, 3.1 million children worldwide died due to hunger and malnutrition each year, while the other 155 million children suffer from chronic undernourishment (Hunger Notes).

Malnutrition, in general, refers to deficiencies, excesses, or imbalances in a person’s intake of nutrients, which can cause three main conditions, namely undernutrition, micronutrient-related malnutrition and overweight related diseases. ‘Zero hunger’ goal is most associated with the first two situations, which both linked to insufficient intake of nutritious food that causes illness, for instance, wasting, stunting, underweight, and deficiencies in vitamins and minerals. Such syndromes will affect the quality of one’s life, for example, in terms of mobility, physical and functional status, emotional balance, low self-esteem, psychological distress, including discrimination. These said circumstances would significantly undermine children’s right to life as they cannot maximize their capabilities in various fields and enjoy life to their fullest (Somrongthong et al., 2016).

Right to life is the focal idea in the concept of human rights protection. Physical existence is a prerequisite before individuals can benefit from different rights and liberties secured under international documents and national legislation. It is the most fundamental of all rights, and no derogation is permitted even in times of public emergency. Henceforth, the right to life is the most basic which governs all other existing human rights. The primary international documents that recognized this right are the Universal Declaration of Human Rights 1948 (UDHR) and the International Convention on Personal and Political Rights 1966 (ICCPR).

Article 3 of UDHR mentioned that human is entitled to the right to life, liberty, and security (United Nation, 1948). Besides that, Article 6 of ICCPR promotes the same idea, stating that every human being has the inherent right to life and shall be protected by law. No person shall be arbitrarily deprived of this right to life (United Nations, 1966). Other than that, the European Convention for Human Rights also reaffirms the same idea under Article 2, which stated that human life shall be protected by law and shall not be deprived in any situations unless in executing a court’s sentence after he is convicted for a crime. As for children, the CRC also recognize that every child has the inherent right to life under Article 6 (1) (United Nations, 1989).

Other international documents that laid down the right to life as one of the rights protected under the law are the Convention on the Rights of Persons with Disabilities, African Charter on Human and People’s Rights, International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families and many more. These international legal documents have clarified the importance of the right to life to be preserved in the best possible way.

It is very significant to ensure that every human being, including children, not only able to survive life but also live with an abundance of opportunities to enhance their lifestyle. The duty to protect the right to life is under states obligations (United Nations Human Rights, 1986). Public institutions such as human rights agencies, welfare centers, community centers, ministries, courts and others are among the bodies that are responsible for guarding human life. Besides that, public authorities like security forces must at all-time defend the citizens against unlawful threats made by third parties (Article 2 (2) of ECHR).
The connotation of ‘right to life’ also has evolved with the change of time. It has an extensive interpretation as the right is said to be inexplicable in a restrictive manner. As a result, issues regarding homelessness, infant mortality and life expectancy fall under this scope. For example, the Human Rights Committee had suggested that every States Parties take all possible steps to eliminate malnutrition and epidemics to improve prenatal care for mothers and babies and reduce mortality among infants and children.

In addition, the right to life also comprises the element of dignity. According to Article 1 of the UDHR, all human beings are born free and equal in dignity and rights. ‘Dignity’ means getting recognition and respect from others. ‘Dignity’ is said to be inviolable, and all state authority is under a duty to respect and protect it (Steinmann, 2016). Living with dignity is to receive treatment from other human beings as a creature of intrinsic, incomparable and indelible worth without any reason attached.

Children’s rights to life can be divided into two categories, namely protection during the prenatal period and the ability to survive and develop appropriately after birth. Many countries in the world had considered an unborn child as a legal person, thus initiates feticide as a crime. Therefore, an unborn child possessed the right to life and need protection since his existence in a womb (Vera et al.).

On the other hand, hunger and malnutrition are among conditions that can danger the fetus life. Maternal malnutrition can increase the risk of miscarriage, pre-term delivery, many other health problems and even maternal or fetal deaths. Moreover, a pregnant mother’s deficiency in micronutrients can cause detrimental effects on fetal development. Poor nutrition can stunt children’s physical and mental growth. Based on scientific evidence, the result of malnutrition is irreversible after the age of two years old (Castrogiovanni & Imbesi, 2017). The second type of children’s right to life concerns their ability to survive and develop themselves. The obligation to guarantee the maximum extent possible for child survival and development is placed under the states (Article 6 (2) of CRC).

The CRC has detailed the four categories of children’s rights: survival, development, protection, and participation. In brief, survival rights include the right to life and essential needs such as nutrition, shelter, health services and security. Development rights mean the right to education, information, thought, conscience and religion. At the same time, protection rights focus on safeguard against child abuse, neglect and exploitation—lastly, the participation rights address freedom of opinion, associations and assembly (Tostensen et al., 2011).

Hunger and malnutrition can cause children to be denied all of the rights mentioned. Famished and undernourished kids have to face various chronic health problems that might keep them out of school. In the long run, the youth will grow up illiterate, lacking skills and knowledge that will limit their ability to work and caused them to live in poverty. The situation will eventually lead to unhealthy pregnancies and undernourished children once they grow up and build a family. The chain of intergenerational poverty and malnutrition will form a vicious cycle or a lifetime trap if no proper and swift action taken urgently (Gillespie & Flores, 2021).

To sum up, ‘zero hunger’ certainly is one fundamental right to all human beings, including children, as SDG 2 is highly associated with the right to life, making it one of the primary goals in the World Agenda. Right to life is a prerequisite to ensure the success of other goals of the SDGs 2030. For example, it is only possible for purposes related to quality education, good health and well-being to be attained if every child is well-nourished, fit and strong. Additionally, the components drafted in SDG 2 address the need for infants and children. The targets are to end hunger, ensure sufficient access to safe and nutritious food for the young generations. The objective is to eradicate malnutrition issues in children under the age of five that caused stunting and wasting.
Clearly, ‘zero hunger’ is a fundamental legal right for every human, including children. Without accomplishing SDG 2, life survival would be very challenging and risky, especially among vulnerable children. Recognizing the importance of SDG 2, the world has made various efforts to solve the hunger issue. However, in 2019 the world hit by the COVID-19 epidemic, causing severe and widespread increases in global food insecurity, particularly among vulnerable groups.

The Arrival of COVID-19, an Era of Pandemic

On the 31st of December 2019, the first human cases caused by the novel COVID-19 were reported to World Health Organization (WHO) at Wuhan City, Hubei Province, China. The retrospective investigations by the Chinese officials have identified a link between the virus, also known as SARS-CoV-2, with a wholesale food market in Wuhan. The marketplace in Wuhan City was said to be the source of this epidemic. It is instructed to be close on the 1st of January 2020.

On the 30th of January 2020, the COVID-19 was declared by the WHO as an outbreak of a global health emergency. The COVID-19 was confirmed as a global pandemic in March 2020, the first pandemic announced since H1N1 influenza after 11 years. Up until July 2021, there are more than 180 million positive cases reported, with four million death records worldwide. Even though few available vaccines are available starting from December 2020, the viral infection continues to rise to this date (Yen-Chin Liu, 2020).

Nearly two years after the world hit by this epidemic, there are many significant impacts in social, economic and environmental terms. For example, the virus had slowed down the world’s financial activities, contributing to extreme poverty, malnutrition problems, numerous health issues, and thwarting the development plans at both international and national levels. If the trend continues, it is estimated that the number of people who will face famine is 970 million, which is an increase of 120 million from the initial expectation before the raging pandemic hit the world.

The COVID-19 is predicted to have radically increased the number of people facing acute food insecurity within 2020 to 2021. There are 272 million people already or at risk of becoming acutely food-insecure (Chatham House, 2020). At this point, all of these predictions lead to one big question, which is about the world’s ability to achieve the SDGs 2030. In 2020, three billion people were reported unable to afford healthy diets, with Asia holding the highest number of undernourished, which is 381 million. Africa follows it with a record of 250 million and 48 million for Latin America and the Caribbean.

By 2030, Africa is expected to be a home for more than half of the world’s chronically hungry as the problem is expanding fast in that area. The UN had warned that achieving ‘zero hunger’ by 2030 is hardly possible as more people go hungry, and malnutrition persists (World Health Organization, 2020). As progress in accomplishing SDG 2 stalls, the arrival of the COVID-19 pandemic intensifies the susceptibility and insufficiency of the world food system. There are few challenges in executing the ‘zero hunger’ goal during this pandemic epoch, especially among vulnerable children.
2 Methodology

The paper adopted is socio-legal research using a qualitative approach. Primary and secondary data were collected through library studies and using publicly available data, namely the internet. All pieces of information are analyzed critically using the content analysis method.

3 Result and Discussion

Challenges to Execute the ‘Zero Hunger’ Goal

The rise of the world hunger case never shows any sign of abating, and the situation worsens as the COVID-19 pandemic has double the current hunger and malnourished global statistics. Therefore, accomplishing SDG 2 will be a huge challenge faced by the world before 2030. The biggest challenge to execute SDG 2 is the economic factor. Most of the world’s economies were affected when this pandemic hit, causing the country’s income to decline. The paralysis of the financial sector will cause poverty to escalate, and the number of hungry people also increases. It is reported that the most impacted industries are airlines, casinos and gaming, leisure facilities, automotive, and lastly, oil and gas. For example, many countries worldwide also start to ban travel activities between states, while some enforced high restrictions, causing the tourism and aviation industries to succumb and paralyse (Neeraj Kumar & Haydon, 2020).

Based on an analysis, the COVID-19 had removed more than 1 billion air passengers in 2020, and it is forecasted to remove additional 4.7 billion passengers at the end of 2021 (Airport Council International, 2021). According to United Nations Conference on Trade and Development, the number of inbound tourist arrival dropped by 74 per cent in 2020, and some developing countries recorded 80-90 per cent declination. If the situation continues to deteriorate, there will be an average of 88 per cent global decline in 2021 (UNCTAD, 2021). There were many airlines’ companies have to reduce their workers, faced mergers and acquisitions or bankruptcies. For instance, the airlines’ companies that went bankrupt are Air Italy, Flybe (UK), Virgin Australia, German Airways, Thai Airways, South African Airways, Norwegian Air, etc. (Siamak et al., 2020).

Secondly, the economic condition is also crushed because of movement orders announced almost in every country worldwide. The first lockdown imposed was in Wuhan City, China, on the 23rd of January 2020. The decision made affects nearly 11 million people of the city was an effort made to quarantine the center of an outbreak of the COVID-19 (Tigerstorm, 2020).

Subsequently, 15 other cities in Hubei Province, China, followed the travel restrictions causing 57 million confined homes. On the 8th of April, Wuhan’s lockdown was lifted after 76 days. Several Australian states, territories, and cities were also instructed to be put under lockdown in response to the pandemic. The first lockdown announced was on the 23rd of March 2020, and Victoria’s lockdown lasts until the 17th of February 2021. During the series of lockdowns in Australia, schools, childcare centers, retail, and gyms were ordered to close; there was a travel distance limit, night-time curfew, social distancing, and restriction on gathering. Face covering is made compulsory, and failure to comply will be penalized with a fine.

The India Government also ordered a lockdown starting from March to May 2020 for the whole nationwide, limiting the movement of its entire 1.38 billion population. The lockdown imposed was lifted according to several phases which the last one was announced in December 2020. Due to the COVID-19 second wave infection in India, a few states declared partial
lockdowns in April 2021. The United Kingdom also announced lockdowns in England, Wales, Northern Ireland and Scotland as one way to reduce the spread of the COVID-19 virus and flatten the curve.

However, there are few regulations enacted to regulate the society’s new norms, such as the Health Protection (Coronavirus, Restrictions) (England) Regulations 2020, the Health Protection (Coronavirus, restrictions) (Wales) Regulations 2020, Health Protection (Coronavirus, Restrictions) Regulations (Northern Ireland) 2021 and Coronavirus (Scotland) (No.2) Act 2020. These legal documents generally ordered all non-essential premises to close down.

In addition, powers were granted to the enforcement officers to issue fines, prohibit mass gatherings, ensure new norms are practiced, keep infected people in quarantine, ensure the curfew time is followed, and control individual’s movement. Malaysia had introduced four categories of lockdowns, namely, the Movement Control Order (MCO), Extended Movement Control Order (EMCO), Conditional Movement Control Order (CMCO) and Recovery Movement Control Order (RMCO) (Prime Minister’s Office of Malaysia Official Website, 2020).

These lockdowns meant to keep the balance between the importance of the citizens’ health and trying to recover the country’s economic state. There are differences in each type of lockdown, whereby some restrictions were lifted while some were getting stricter. Many more countries in the world took this step to slow down the spread of the COVID-19, such as Indonesia, Russia, Singapore, the United States, and others. In addition, there were various statutes passed by states to administer their citizens in this crucial time.

Those enacting laws have affected the world economy massively. The repercussions of the crisis are labor and capital remains unused, lack of demand for intermediate goods and services and adverse upstream effects into many other sectors. The most damaging impact is the economic devastation for employers and employees directly involved in the industry. The employers of the concerned private sectors had to downsize or shut down their business, while their employees had to face financial conflicts when their salaries were cut or terminated.

Besides that, industries like manufacturing, retailing, transportation and others are indirectly afflicted. Since the pandemic had prolonged for almost two years, every country’s administration must face a tug-of-war between an individual’s health and the economy’s health. Even though human’s health matters the most, many people are suffering financially, leading them to poverty and hunger. To some people, particularly the vulnerable ones, the impact of the economy is said to be even more devastating than the virus itself. Unemployment is estimated to remain high even after 2021, and highly affected groups are young people, women, low-paid workers, part-timers, temporary and self-employed (OECDiLibrary).

In such a situation, the world is far from reaching the pledge made under SDG 2. The COVID-19 had impacted the world economy severely, causing millions of people to lose of livelihood. There are not many households that able to continue their everyday life, let alone vulnerable children. Many people have lost their food supply due to the government’s economic strike and quarantine orders (The World Bank).

Based on social aspects, there are several challenges to achieving the ‘zero hunger’ goal. First, the COVID-19 had created chaos in a few countries’ internal or external affairs. Political agitations, riots, street demonstrations, and social-media pressures have caused the country’s administration to become disrupted and lose focus in achieving SDG 2. Subsequently, the government seems to have other emerging issues that need to be resolved immediately instead of prioritizing the vulnerable whose welfare has neglected for a long time.
For example, the citizens of the Philippines have signed a few petitions calling for the resignation of President Rodrigo Duterte, demanding mass testing and disallowing him from gaining emergency power due to the COVID-19 crisis. The President has disregarded the citizens’ rights because of his order to kill people, slow response to the COVID-19 crisis, tyranny and puppetry. Besides that, the conflict between the former President of the United States, Donald Trump, with the National Institute of Allergy and Infectious Diseases Director, Dr Anthony Stephen Fauci, confused the citizens as both often disagree on COVID-19 safety protocols. Trump’s administration failed public health response as in his final year of presidency, more than 450,000 citizens died due to the virus.

In addition, life expectancy also hit the most significant decrease by 1.13 years since World War II. In addition, failure to respond to economic crises accordingly has also led the country to economic fallout (The Straits Times, 2021). Amid the pandemic, Joseph Robbinete Biden Jr. had replaced Trump after winning the presidential election in 2020 (European Parliament, 2020). Several leaders had stepped down from their administration position, such as Slovak Prime Minister Igor Matovic, after receiving heavy condemnation of his overall handling of the pandemic and decision to buy the Sputnik V Vaccine of Russia.

The Italian Prime Minister, Giuseppe Conte, also has left his position after the pandemic killed more than 85,000 citizens and causing economic worst downfalls in decades. Other than that, the Prime Minister of Mongolia, Khurelsukh Ukhnaan and his entire cabinet had resigned after citizens’ protests against his government’s COVID-19 control measures. In addition, many states’ health ministers quite due to inadequate handling of the COVID-19 situation, namely Ecuador, Austria, Argentina, Peru, New Zealand, Brazil, Czech Republic and others.

Additionally, there were also episodes of blaming from several countries towards China. The pandemic was intensely politicized and even leading to the idea of dragging China to the International Court of Justice or International Criminal Court. China was alleged to have caused immense human and economic loss due to the COVID-19 outbreak (Abbas Poorhashemi, 2020). The allegations against China went further as several theories say that the virus is a form of biological weapon (Lyon et al., 2021).

It has led to conflicts between countries, feelings of insecurities, erratic tension and suspicion while the world is in a critical moment facing the rampant pandemic. The world is too desperate to find a solution to this problem and arguing about it, causing the objectives outlined in the 2030 sustainable development plan, including ‘zero hunger’, to be disregarded. The needs of the vulnerable groups are unable to be prioritized; nowadays, everyone becomes vulnerable due to the spread of this epidemic.

Furthermore, the pandemic had caused massive disruptions regarding humanitarian relief works, whether related or not to the COVID-19, as there were decreases in terms of economic and human capital. Firstly, humanitarian relief works became harder to be carried out as the lockdown commands, travel restrictions and other new norms were announced (Weijun Yu & Keralis, 2020).

Many aid distributions centers have closed, leaving these vulnerable groups without a place to depend. The number of volunteers also had to be reduced in order to comply with the new procedures of COVID-19 regulations, which later affect the number of aid’s distributions. It is especially after the spread of the virus is confirmed to be an airborne-transmitted virus (Trisha et al., 2021).

Airborne transmission means the spread of the contagious agent began with the dissemination of tiny respiratory droplets. People can get infected by cough, sneeze or talk. Because the virus will stay in the air for a long time, travel along air currents or inhaled by a
person. Therefore, quarantine is the most effective way to curb this epidemic’s spread other than the wearing of face masks or social distancing.

The most disturbing impact is the budget-cutting and reallocation of funds from main humanitarian works to dealing with the pandemic. Also, the COVID-19 had overshadowed other crucial health needs as many humanitarian groups had to redirect the projects they conducted towards battling the COVID-19 (OXFAM, 2020).

For example, childhood vaccination programs and education-based projects were postponed to priorities COVID-19’s relief works. It is estimated that since the pandemic era, there were 117 million children had missed their measles vaccinations (UNICEF, 2020). It is feared that excessive focus on the COVID-19 aid will cause the needs of other vulnerable groups to continue to be overlooked. The vulnerable people are the most fragile in their abilities to face any challenge, such as this pandemic.

Hence, help and support from the community are essential for their survival as most of them do not have incomplete or any basic needs such as food, shelter, clothes, medicine and many others. Therefore, society should give extra attention and care to vulnerable children as they are part of a generation that will determine the world’s future.

4 Conclusion

Zero Hunger’ is a fundamental human right in human life at all times. Without proper implementation of this right, inevitably, other rights cannot be enjoyed as well. It is because; the goal is related to one’s life and health. The right to life is guaranteed under several international legal documents such as the UDHR, the ICCPR, and as for children, it is put under the CRC. These documents even extend the survival right to good quality of life, opportunity to develop one’s life and participate. The CRC had highlighted these rights which only practicable if the SDG 2 is fulfilled.

Therefore, the goal is featured as one of the objectives in the World Agenda that aim to be achieved by year 2030. The SDGs 2030 had specifically mentioned the vulnerable as the most important target group that need to focus on. Thus, the SDGs 2030 came up with the tagline, ‘no one is left behind’, to ensure their survival in real life. However, after the world is hit by the COVID-19 epidemic in December 2019 causing the progress in realizing the ‘zero hunger’ goal is decelerated.

There are few challenges in executing the goal from the economic, social and health aspects. From a financial standpoint, the challenges are the impact of the COVID-19 on the world’s economy. Besides that, the travel bans, and lockdowns had caused many people to suffer from economic loss. Many people had lost their jobs or main income, causing the hunger and malnutrition statistics to upsurge extremely.

From a social viewpoint, the COVID 19 had caused various internal and external states conflicts’ causing SDG 2’s aim to stay out of focus. Instead of staying united in fighting the pandemic or fulfilling the pledge made by the world in 2015, many states were blaming each other. Furthermore, the challenge lies in cutting human capital and the budget of other humanitarian works, other than the COVID-19’s relief act. As a result, many vulnerable children were abandoned worldwide and still in misery as the basic need of life such as food is insufficient.

Furthermore, from a health perspective, aids to the vulnerable children were also cut as the imposition of quarantine and lockdown orders announced by the state authority to control the
spread of the COVID-19. In conclusion, these challenges occurred due to the COVID-19 had affected the SDG 2030’s achievement as a whole, including the SDG 2. Nevertheless, every state must hold tight to the SDG 2’s objectives as it is crucial for vulnerable children’s survivals. Food assistance and humanitarian relief must be provided to them by all means. Other than that, prompt measures to ensure food supply chains also need to be maintained as the pandemic has caused a massive impact on food and agricultural production.

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The Role of NGO In Empowering Woman Returned Indonesian Migrant Workers In Central Lombok, West Nusa Tenggara

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Abstract. Central Lombok in West Nusa Tenggara Province has become one of the origin regions for most Indonesian Migrant Workers (IMWs) in Indonesia: number five at the national level and number two at the provincial level. Most of them are women working in Malaysia and Saudi Arabia. After working abroad, they returned with their earned money, but it has not been used optimally for productive activities. To assist them, PPK and Migrant CARE, as NGOs, carried out empowerment activities for those returned women IMWs. This study will convey how their life after back to home villages and empowerment activities they got through DESBUMI with the assistance from these NGOs. This study aims to enrich the discussion of the role of NGOs in empowerment activities for Indonesian return migrant workers, especially women, and to collect the best practices of the empowerment program. This study concludes some significant findings through empirical findings from interviews and FGDs.

Keywords: Women Returned IMWs Empowerment, DESBUMI, PPK, Migrant CARE, Central Lombok

1 Introduction

1.1 Background

Indonesia has the second-largest migrant worker population in Southeast Asia after the Philippines, numbered six to nine million workers. Indonesian migrant workers (IMWs) or Pekerja Migran Indonesia (PMI) work in 150 countries with the top seven destination countries is Malaysia, Taiwan, Saudi Arabia, Hong Kong, Singapore, United Arab Emirates, and Qatar [1]. Most of them work under temporary worker schemes [2], in the informal sector with low skills, mainly as domestic workers, factories labor, or sailors.

According to Bank Indonesia, IMWs contributed to the country's foreign exchange through remittances. In 2012, remittances from migrant workers amounted to USD 7 billion, making them the second most significant contributor to Indonesia's foreign exchange earnings. Their remittances in 2019 contribute around USD 11.435 billion to the Indonesian national economy [3]. Therefore, Indonesian migrant workers' remittance has a significant factor in the Indonesian economy and society.

On the other hand, one of the cycles of migration is returning. Gmelch [4] defines return migration as the movement of emigrants back to their homelands to resettle. A similar definition
is given by Russel King [5] that defines return migration as the process whereby people return to their country or place of origin after a significant period in another country or region.

There is no official yet integrated information about the number of returnees to Indonesia. Therefore, it is not sufficient to give statistical data about them. These returnees come home with hundreds of million rupiahs in savings after finishing their contract. They also demonstrate possible development potential at the local level, especially human capital, financial capital, and social capital [6]. However, the Indonesian Ministry of Manpower or Kemenaker mentioned that most IMWs have not been able to take advantage of their economic capital for productive businesses. They are tending to have a more consumptive behavior that encourages them to return to work abroad. Meanwhile, the family left behind is highly dependent on IMWs remittance without using the money to develop productive activities.

To encourage return IMWs to have a successful reintegration, Migrant CARE, with the support of the MAMPU Program, initiated DESBUMI or Desa Peduli Buruh Migran (Migrant Care Village) in 2013. DESBUMI is an empowerment program for women returns migrant workers through migrant worker groups in their village. The concept of DESBUMI is giving access assistance through pre-departure training, document handling, case handling, financial literacy, and access to government programs for alternative employment for return migrants [7]. DESBUMI protects its citizens who will (pre-departure), on-going (on working abroad), or have returned by providing integrated services.

Migrant CARE and its local partners work to improve the outcomes for migrant workers and their families before, during, and after migration. It has been implemented in 41 villages in 8 regencies in 5 provinces, such as West Nusa Tenggara, East Nusa Tenggara, East Java, Central Java, and West Java [8]. In West Nusa Tenggara Province, Migrant CARE working together with Perkumpulan Panca Karsa (PPK) as the local partner in implementing and assisting DESBUMI in five villages in Central Lombok.

This study examines PPK and Migrant CARE’s role as NGOs in empowering women IMWs and returned IMWs in Central Lombok, West Nusa Tenggara. This study aims to enrich the discussion of Indonesian return migrant workers and women empowerment and collect the best practices of empowerment programs. This study concludes some significant findings through empirical findings from interviews and FGDs. The primary research question of this study is: what and how is the role of NGOs in empowering returned women IMWs in Central Lombok?

1.2 Definition of Empowerment

To understand empowerment programs for returned IMWs, we need to understand the concept of empowerment itself. Zimmerman mentioned that empowerment had become a vital construct for understanding the development of individuals, organizations, and communities. This concept of empowerment is becoming increasingly recognized and mainstream in many fields. Rappaport defines empowerment as a construct that links individual strengths and competencies, natural helping systems, and proactive behaviors to social policy and social change. Empowerment-oriented interventions enhance wellness while aiming to alleviate problems, provide opportunities for participants to develop knowledge and skills, and engage professionals as collaborators instead of authoritative experts [9].

Zimmerman [9] made conceptualization of empowerment processes and outcomes at multiple levels, which divides empowerment process into three groups of analysis:

a. Empowering processes for individuals might include participation in community organizations.

b. At the organizational level, empowering processes might include collective decision-making and shared leadership.
c. Empowering processes at the community level might include collective action to access government and other community resources (i.e., media).

2 Case Study: Central Lombok, West Nusa Tenggara

2.1 Profile of IMWs in Central Lombok
From IMWs’ placement data for 2017-2019 [10], 28,328 workers originally come from Central Lombok or about 28.8% of the total IMWs from West Nusa Tenggara Province. Therefore, Central Lombok is ranked 2nd after East Lombok regarding the number of IMWs in West Nusa Tenggara Province [10] and ranked 5th at the national level [1]. Malaysia, Hong Kong, Taiwan, Saudi Arabia, Brunei Darussalam, and Singapore are the largest placement countries.

But most IMWs from Lombok mainly prefer to work in Malaysia and Saudi Arabia. The reason is not only because of inspiration from other IMWs but also because of the fast procedure and religious reasons to perform Hajj or Umrah [11]. The moratorium on IMWs placement to Middle Eastern countries impacts the placement of IMWs in Saudi Arabia. This moratorium is carried out specifically for the informal sector, specifically domestic work as household assistants and private drivers.

Women IMWs work in the informal sector as household assistants in Malaysia and Saudi Arabia. Meanwhile, male IMWs work in the plantation sector in Malaysia. According to one of the returned IMWs in Lombok, male IMWs began to work a lot in Saudi Arabia as workers in hotels, supermarkets, and restaurants. The average remittance sent by IMWs from Central Lombok reached Rp 600 million per day. Moreover, in religious holidays (such as Eid al-Fitr and Eid al-Adha), the remittances can go more than one billion rupiahs in a day. However, these remittances is not entirely intended for productive activities and primarily only for consumptive activities. PPK mentioned that this consumptive activity has a regional cultural basis; when a family member works abroad and has more income, there is a tradition to share sustenance with their family.

According to PPK, one of the characteristics of IMWs from Lombok that differs from those in Java is the pattern of repeated migration (remigration). They work abroad several times in several contract periods. Their main motive in working abroad is because of the family’s economic condition and their very high dependence on moneylenders. To be able to work overseas, IMW usually borrows money from agents/lenders. However, to pay debts to moneylenders, the amount is two to three times the loan amount.

Therefore, the money gained in the first period of contract are mainly used to settle debts to moneylenders; then, the next period is used for IMWs plan to build houses, raise capital, family education, etc. That is why most of the IMWs from Lombok work on multiple contract periods. Another character is that in Java, only one partner usually goes to work abroad: in Lombok, the husband and wife both works abroad. Thus, their children are typically taken care of by grandparents (either from the husband or wife).

2.2 DESBUMI and Gender Approach
DESBUMI is an empowerment program for women return migrant workers through migrant worker groups in their village by giving access assistance through pre-departure training, document handling, case handling, financial literacy, and access to government programs for alternative employment for return migrants [7]. DESBUMI protects its citizens
who will (pre-departure), on-going (on working abroad) or have returned by providing integrated services.

The purpose of DESBUMI is to embody the protection of migrant workers, especially women, started from their villages with a joint work between civil society organizations, migrant worker family communities and village government. At the village level, the emergence of DESBUMI is an innovative effort to overcome the problem of migration. This program seeks to change the paradigm of the village as a servant of citizens and the transformation of roles, and it will increase innovation towards village independence.

The reason why there are some empowerment programs which focused on women returnee only is because of the majority of Indonesian migrant workers are women or around 70% [1]. Apart from Indonesia, other countries that had a bigger number of women migrants than man are Thailand (72.6%) and the Philippines (61.9%).

2.3 DESBUMI in Central Lombok

Migrant CARE, founded in 2004, is a civil society organization focused on strengthening the migrant workers' movement as part of a social movement to realize global justice. Migrant CARE's working areas include organizing and enhancing the critical awareness of migrant workers, policy advocacy, handling cases, and legal assistance for migrant workers who experience injustice and problems [8].

Migrant CARE, with the support from Program MAMPU – Department of Foreign Affairs and Trade (DFAT) Australia, initiated DESBUMI in 2013 to support migrant workers. Migrant CARE and its local partners work to improve the outcomes for migrant workers and their families before, during, and after migration. They have expanded its network and evidence-based advocacy to increase the protection of migrant workers from the grassroots to the national level [7]. It has been implemented in 41 villages (currently active in 36 villages) in 8 regencies in 5 provinces, such as West Nusa Tenggara, East Nusa Tenggara, East Java, Central Java, and West Java [8].

Migrant CARE cooperates with PPK in the implementation of DESBUMI in Central Lombok. Until 2020, there are six groups in five DESBUMI in Central Lombok which PPK assists. The DESBUMI was formed in two stages, initiated in 2014-2015, such as Nyerot Village, Jonggat District (2 groups), Darek Village, Southwest Praya District (1 group), and Gerunung Village, Praya District (1 group). Then, DESBUMI was also initiated in other villages in 2017, such as Gemel Village, Jonggat District (1 group), and Pringgarata Village, Pringgarata District (1 group).

2.4 Profile of Perkumpulan Panca Karsa (PPK)

To understand the empowerment activities of women returned IMWs in Central Lombok, we need to know PPK as the local partner and implementor of the empowerment program. PPK was previously known as Yayasan Perkumpulan Karsa (YPK) which was founded in 1988. The reason for its establishment was the issue of gender inequality against women. They create various programs to empower women, especially how women can be actively participating in the development, support the economy, express opinions, and speak through organizations. YPK in the 2000s changed its form into an association and brought issues of change, advocacy, empowerment, mentoring, and so on to adapt to the issues raised.

As an association, PPK consists of administrators, members, cadres, and Community Organizers (CO). Three strategic and core issues of PPK include the protection of migrant workers, women's empowerment, and child protection. The program's primary focus is to encourage policy advocacy, case assistance and economic empowerment activities, and the
capacity of migrant workers. Especially for economic empowerment, PPK provides services for women to present business ideas, have a market network, improve product quality and product presentations, and encourages women's cooperatives. PPK also assists women to actively participate in household aspects and development through participation in meetings at the village level.

PPK becomes more active in the migrant workers' issues when they have collaborated with Migrant CARE, one of the national NGOs concerned about migrant workers. PPK assisted the returned IMWs groups in DESBUMI regarding improving life-skills capacity, raising awareness of safe migration issues, motivation, networking, and product and economic business skills. PPK also helps the advocacy process support policies for the protection of migrant workers, economic empowerment (including cooperatives), and skills improvement. They also support and encourage the returned IMWs to care more about migrant workers issues. To make the migrant workers issues as a common problem, PPK invite the community to commit to overcoming the problem of migrant workers and care more about the conditions in the village. If something happened to the migrant workers from their village, it will give impact in their village as well.

Through various training provided by Migrant CARE, PPK, and other partners, DESBUMI members are encouraged to raise their awareness to make decisions, participate in decision making process, and decide what is good for them. In the beginning, women returned IMWs was encouraged to play a role in the family in expressing opinions, being recognized, and playing an economic and social function. This can be started with access to education. To provide gender education, PPK use the approach by giving reinforcement and understanding to women and inviting the men to discuss and negotiate in building awareness related to gender issues. Thus, when women are given knowledge, men are also aware of gender roles in the household and a clear division of roles between men and women.

2.5 The Role of PPK in Empowering Women Returned IMWs

Since 2012, Migrant CARE, with the support from the MAMPU Program, cooperate with PPK to implement the empowerment program for women returned IMWs. PPK found that their empowerment program has more constructive concept, planned and clear goals to be achieved. PPK as Migrant CARE’s local partner through the DESBUMI program in Central Lombok, helped establish returned IMW groups and organizations in villages to provide social services to the IMWs community. Since 2014 to 2020, there have been six groups in five DESBUMI in Central Lombok.

During the empowerment program implementation, the role of PPK in assisting the DESBUMI and its groups is as follow:

a. Better Administration and Data for Safer Migration

Before the implementation of DESBUMI, villages authority did not have an apparent bureaucracy and administration in managing documents for prospective migrant workers. Therefore, PPK, together with the IMWs group, invites villages to commit together to meet the needs of IMWs and provide services at the village level. In addition, villages are encouraged to have data on the mobility of migrant workers in their villages; IMW candidates, IMW who are working overseas, have returned from leave, and IMW who already returned to the village. This mobility data is updated regularly by members of the DESBUMI group and is carried out door to door.

b. Better Awareness on IMWs Issues

In addition, previously, the village did not care enough and knew about the cases and problems experienced by IMWs from their village. Through DESBUMI, PPK helps educate and
make village authority aware of IMW problems and cares and is responsible for dealing with cases. IMWs' issues are not personal but have become public problems and are the shared responsibility of various parties. It has been enacted in the Law 18 of 2017 related to IMW protection, in which protection should be starts from the IMWs origin village.

c. Tackling the Human Traficking Issues from The Village

Previously, sponsors/agents/brokers were free to recruit potential migrant workers in the village. However, with this law, villages are the front gate in protecting IMWs, and villages are required to be active in providing information and safe migration services. In the five villages assisted by PPK, IMW administration and documentation became more organized. And villages are encouraged to have village regulations that strengthen efforts to protect IMW from the village.

d. Village Support through Budget

Another village support for IMWs is a budget for DESBUMI group activities. Villages need to prepare, initiate, and provide budgets for DESBUMI activities, just like other village institutions such as PKK and Karang Taruna.

e. Networking

PPK also assisted DESBUMI in Central Lombok to network at the local, provincial, and national levels (BP2MI). PPK will distribute the information to the IMWs group network about various training programs held by the Manpower Office, BP3TKi, and BP2MI. PPK cadres and members of the DESBUMI group are also active in managing IMW organizations at the village, sub-district, and district levels. The DESBUMI group is also directed to be independent and can process or handle IMW cases/problems.

f. Formation of Cooperative for Economic Empowerment

The DESBUMI group is also expected to synergize with other organizations in economic empowerment activities by forming cooperatives. The formation of these cooperatives to answer prospective IMWs who need money to go to work abroad and overcome the practice of moneylenders in the village. Cooperatives of women returned IMWs in Central Lombok have grown quite significantly in recent years. The existence of this cooperative helps the development of group and deals with moneylenders in their environment.

g. Advocacy and Case Handling

DESBUMI members also get various trainings from PPK, Migrant CARE and its partners to handle IMWs case. They are expected to actively involved in the process of resolving cases experienced by IMWs. Existing cases will be discussed with DESBUMI and analyzed for the resolution of the case. PPK will observe and acted as mentor in resolving the case. If DESBUMI group cannot handle the case, PPK will help to advocate and connect to the related networks.

h. Voice and Decision-Making Process

PPK also encouraged DESBUMI group members to participate in Musrenbang activities actively so they could voice their rights. For example, members of DESBUMI in Darek Village expressed their voice to the village to obtain a village budget for skills training and tools needed for production activities.

3 Conclusion

From this study, NGOs played an essential role in empowering returned women IMWs through DESBUMI in Central Lombok. The empowerment includes empowerment in groups and has a considerable influence on the empowerment of individuals (group members) and the
wider community, especially for returned IMWs’ families, village officials, and related parties. The empowerment carried out is focused not only on economic empowerment but also gender awareness for returned IMWs and their families, capacity building for DESBUMI members, increasing the role of returned IMWs in village development, and advocating for IMW protection. It is also crucial for having a NGO or local partner that is assisting the women returned IMWs group in regular basis, continue and empower in many aspects.

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References

The Translation of Men's and Women's Words in Sentence-Final Particles-A Case Study on Meitantei Conan Comic Vol. 42-

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Abstract. Japanese is one of the languages where the differences in women's and men's languages are apparent. The differences in the language of men and women in Japanese can be found in using the Sentence-final Particles. Sentence-final Particles is part of phatic categories. In this study, Sentence-final Particles were translated into Indonesian. The research data source is Gosho Aoyama's meitantei Conan Comic, published by Shogakukan and Indonesian translation published by Elex Media Komputindo. The data was obtained by carefully reading the Japanese version of Vol. 42; then, the Sentence-final Particles in dialogue was marked. After the conversation ending with Sentence-final Particles marked, analyzed the function and meaning of Sentence-final Particles, then compared with the Indonesian version of the dialogue. The translation theory used is a translation strategy presented by Newmark (1988). The results showed that only 9.3% of Sentence-final Particles used by men in Japanese translated into Indonesian, 90.7% did not translate. Meanwhile, Sentence-final Particles used by women is only 8.8% translated into Indonesian, 91.2% did not translate. Found also Sentence-final Particles, which translated into other classes of words, namely demonstrative or language punctuation '('. In addition, several different Sentence-final Particles in Japanese can translate into one word in Indonesian. So, the language characteristics of men and women in the translation of Japanese Sentence-final Particles to phatic categories in Indonesian also prove that phatic categories are not language marker that becomes typical of the language of men or women.

Keywords: Comic; Meitantei Conan; Men's and Women's Words; Sentence-final Particles; Translation

1 Introduction

According to Newmark (1988:5), translation is 'Rendering the meaning of a text into another language in the way the author intended the text'. Based on this definition, a translator transfers the meaning of a text from one language to another according to the meaning intended by the author. It means that the text's written meaning, the implication meaning contained in the
text must also translate. The text is various; texts in formal languages, texts in informal languages, male speakers speak texts, and female speakers speak texts.

In language and gender research, it has commonly claimed that women's languages are not the same as men's (Holmes 2008: 157). Women generally speak more politely, indirectly, and cooperatively and use more standard linguistic forms and prescriptively correct grammar than men. Meyerhoff (2006:214) also stated that women are more likely to use standard and more varied language than men. The language of women can distinguish from the language of men. The language that clearly distinguishes the female language (joseigo) and the male language (danseigo) is Japanese.

'joseigo' A style of speech peculiar (tokuyuu) to women in the uses of particular vocabularies, styles, and pronunciation. In the Heian period (from the eighth to twelfth centuries), it was found to avoid Chinese words (kango). In contrast, after the Muromachi period (from the fourteenth to sixteenth centuries), it became salient in nyooookotoba (speech created by women working in the imperial palace) and yuujogo (speech used by the women in licensed quarters). In contemporary speech, it is also observed in the use of the [polite] prefix o, the sentence-final particles such as yo and wa, and in the areas of vocabulary and pronunciation. Fujin-go (lady's speech).’ (Koojien the 6th edition, 2008)

Based on the definition of joseigo above, it can explain that a women's language style can be characterized by particular vocabulary or intonation. If a speech is found using the word 'atashi' or 'watakushi', the speaker who uses the speech is most likely a woman. Meanwhile, men generally use the word 'ore', 'boku' to refer to themselves. Nowadays, women also often use the prefix 'o' as in the word 'okome'.

Another Japanese variable distinguishing between women's and men's languages is Sentence-final Particles (Shuujoshi). Inoue (2003) stated that the Sentence-final Particles (Shuujoshi), recognized as one of the most salient linguistic elements associated with "women's language". Sentence-final Particles are formal linguistic units most systematically linked to and normalized by the prevailing Japanese gender ideology.

Sakuma (2008:102) says that the Sentence-final Particles appears at the end of a sentence to express the speaker's attitude towards the listener and plays a significant role in Japanese to establish a natural conversation. Iori (2008:272) presented a similar definition of Sentence-final Particles with the addition that this Sentence-final Particles shows the speaker's feelings. Thus, the presence of Sentence-final Particles in sentences causes the conversation to become natural because the speaker can express what he feels and thinks according to the function of the language expressing feelings. Sentence-final Particles is a part of the phatic categories that can be at the beginning, middle or end of a sentence. Kridalaksana (1990:114) stated that this phatic categories' function to start, maintain, confirm, or end the conversation between the speaker and the listener.

Conversations as a form of language use could be found in comics. The characters in a comic communicate with each other so that a story or narrative is formed supported by images. It suitable to definition of comic presented by McCloud (1993) juxtaposed pictorial and other images in deliberate sequence, intended to convey information and/or produce an aesthetic response in the viewer. The characters in the comics vary; there are male characters, female characters, adult characters, teenage characters, and children's characters. The characters chatted with each other. In conversational sentences, they often use the Sentence-final Particles. Female characters often use Sentence-final Particles such as wa, ne, yo,kashira, while male characters often use zo, ze, sa, na.

Some research on translating comics into Indonesian has been conducted, including Wijaya and Salim (2019). They examined and discussed the differences between two Indonesian
translations of the Doraemon manga series commissioned and published by Elex Media Komputindo in the early 1990s and the early 2010s. They investigate whether there is any translation ideology shift over a two decades-period and whether the ideology adopted in the two translations implies any socio-cultural or sociohistorical information.

They found that in some cases, the two translations employed different strategies to translate CSIs, with the older translations (OT) tending to adopt domestication ideology to some extent, and the newer translations (NT) almost consistently adopt foreignization ideology. While the shift to foreignization in the NT may reflect the shift of attitude and perspective of Indonesians towards Japanese culture post-World War II era, the domestication adopted by the OT can give a small glimpse of Indonesian socio-cultural conditions in the early 1990s.

Meanwhile, Pattinasarany (2012) examined the translation of phatic categories from German to Indonesian. This research is motivated by the difficulties faced by students in translating this phatic category because the use and function did not teach in detail to students. As a result, students often make mistakes in using or translating phatic categories of German into Indonesian. Pattinasarany revealed that knowledge of these phatic categories is significant for foreign language learners, not only in using it directly in conversation but also in translating conversation sentence so that conversations more natural compared to a conversation without it.

Based on previous research above, there has been researching on the translation of comic from foreign languages to Indonesian. Research on the translation of Sentence-final Particles, which is part of the phatic categories, already exists. However, there has been no research on translating the Japanese Sentence-final Particles into Indonesian that women or men use in comics. The frequency of the appearance of Sentence-final Particles in conversation is persistent, making it difficult to have a conversation without the Sentence-final Particles.

Therefore, this study will hold how Sentence-final Particles used by women and men in comics translated from Japanese to Indonesian? Japanese sentence-final particle may not be able to be translated into Indonesian because there is no sentence-final particle feature in Indonesian. However, Indonesian phatic categories can be used as sentence-final particle equivalents because their meaning and function are similar to sentence-final particles in Japanese.

2 Methodology

This study used is a mix of quantitative and qualitative methods. Quantitative methods are used to see how often men or women use Sentence-final Particles in dialogues in comics. Meanwhile, a qualitative approach enables the researcher to examine the sequential nature of talk-in-interaction holistically, is more suited to an examination of the phenomenon under investigation, the use of the Sentence-final Particles which occur exclusively in interaction: to understand the particles, it is necessary to understand the linguistic context, and mainly how preceding utterances help to determine the use of particles and the ways the particles occur influence following utterances in talk-in-interaction. Then analysis continues how those Sentence-final Particles translate to Indonesian.

The source of this research data is Meitantei Conan manga Vol. 42. The reason is in Vol. 42 characters that appear vary in terms of gender (female-male), age (adult-teenager, children), origin (Tokyo, Osaka and foreign). The data was obtained by reading the Japanese version of Vol. 42 carefully; then, the dialogue containing Sentence-final Particles was marked. The data is a conversation at the end of the sentence, Sentence-final Particles commonly used by men,
namely, ze, zo, sa, and na and conversations in Sentence-final Particles wa, kashira, yo and ne commonly used by women. After the conversation ending with Sentence-final Particles, commonly used by women and men, is marked, analyzed the function and meaning of Sentence-final Particles, then compared with the Indonesian version of the dialogue to find out how Sentence-final Particles translated.

3 Result and Discussion

Sentence-final Particles ze, zo, sa, na, wa, kashira, yo and ne in Meitantei Conan Comic vol. 42 can see in the table 1 below. The Sentence-final Particles is not only a stand-alone one; joining other Sentence-final Particles is also included in the data analyzed with the focus of Sentence-final Particle’s translations used by men and women.

Table 1. Sentence-final Particles Occurred Number in Comic

<table>
<thead>
<tr>
<th>No</th>
<th>Sentence-Final Particles</th>
<th>Occurred Number</th>
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<th>Percentage</th>
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<th>Percentage</th>
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</tbody>
</table>

The table 1 above shows that Sentence-final Particles sa, ne, no, yo, nayo and yone is used by men and women, total 468. Sentence-final Particles na, ze, zo, nayo and yona are used by men with 100% except Sentence-final Particles na, whose usage percentage is 97.22%, while Sentence-final Particles kashira, none, nayo, wa, wane, wayo and wayone are used by women only.

3.1 Sentence-final Particles Translation of Men Character Dialogue

Sentence-final Particles used by men includes Sentence-final Particles na, ze, zo, nayo and yona, whose Indonesian translations seen in the table 2 below.

Table 2. The Translation of Sentence-final Particles Used by Men

<table>
<thead>
<tr>
<th>No</th>
<th>Sentence-Final Particles</th>
<th>Translated Number</th>
<th>Indonesian</th>
<th>Untranslated Number</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Na</td>
<td>Ya (4), ‘Kan’</td>
<td>5</td>
<td>Ø</td>
<td>65</td>
</tr>
</tbody>
</table>
The table above shows that only 8.04% of Sentence-final Particles used by men translated into Indonesian, and the remaining 91.96% is not. One exciting thing about Sentence-final Particles that men use from Japanese to Indonesian is that Sentence-final Particles is different in Japanese; namely, na, zo, yona can translate into the same word in Indonesian. The following is the Sentence-final Particles translation data that men used in Japanese to Indonesian.

<table>
<thead>
<tr>
<th></th>
<th>Ze</th>
<th>Zo 'Kan'</th>
<th>Nayo</th>
<th>Yona 'Kan'</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>0</td>
<td>Ø</td>
<td>8</td>
<td>8</td>
</tr>
<tr>
<td>3</td>
<td>1</td>
<td>Ø</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>4</td>
<td>0</td>
<td>Ø</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>1</td>
<td>0</td>
<td>7</td>
<td>87</td>
</tr>
<tr>
<td></td>
<td>Percentage (8.04%)</td>
<td>Percentage (91.96%)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

SHINICHI MAAF, YA, RAN... (DC42, 56)
'Shinichi 'Sorry, okay, Ran...

SHINICHI MAAF, YA, RAN... (DC42, 71)
'Shinichi 'Sorry, okay...

GENTA SEPERTINYA BUKAN RECEHAN 50 YEN ATAU 500 YEN,

'Genta 'It doesn't seem like a 50 yen or 500 yen coin, right...'

'Genta 'It doesn't seem like a 50 yen or 500 yen coin, right...'

You stabbed your card with an arrow but tried to avoid accusations, didn't you?'

'Genta 'It doesn't seem like a 50 yen or 500 yen coin, right...'

You stabbed your card with an arrow but tried to avoid accusations, didn't you?
Ima, nan gatsu da to omotte n da? Harowin wa 10 gatsu 31 nichi da zo!?

MOURI KAMU PIKIR SEKARANG BULAN APA? HALLOWEEN ‘KAN TANGGAL 31 OKTOBER!? (DC42, 73)

‘Mouri What month do you think it's in now? Halloween is October 31st!?’

(6) 毛利 まさか、本当にやったりはしねーだろーな？ (MC42, 90)

MOURI TIDAK ADA PEMBUNUHAN SUNGGUHAN, ‘KAN? (DC42, 88)

‘Mouri No way, you do it, don’t you?’

(7) ミイラ男 このメイクをしてくれたのも福浦さんだよなあ？ (MC42, 119)

MUMMY PAK FUKUURA JUGA YANG MERIAS KITA DENGAN MAKE UP INI, ‘KAN? (DC42, 117)

‘Mummy It was Mr Fukuura who did this makeup, right?’

Sentence-final Particles na in (1), (2), (3), (6) and naa in (4), (7) are variations of Sentence-final Particles ne attached to a sentence that is a statement. Sentence-final Particles na/naa used to seek approval from the listener. Sentence-final Particles zo in (5) used to remind listeners. Sentence-final Particles yo in (7) sticking to the sentence which is a statement. Sentence-final Particles combined yona in (7) requested approval from the listener for the statement submitted.

As for the translation, Sentence-final Particles na in (1), (2), (3), (4) is ‘ya’. ‘Ya’ is in the Indonesian language belongs to the phatic categories that ask for approval from the listener when used at the end of a sentence. In (6), Sentence-final Particles na translates to ‘kan’. ‘Kan’ is a short form of a phatic categories ‘bukan’ that confirms the proof. Meanwhile, yona in (7) also translates into ‘kan’, which emphasizes statements that the speaker and listener equally know.

### 3.2 Sentence-final Particles Translation of Women Character Dialogue

Sentence-final Particles used by women include Sentence-final Particles kashira, none, noyo, wa, wane, wayo and wayone, translated into Indonesian, as shown in the table 3 below.

<table>
<thead>
<tr>
<th>No</th>
<th>Sentence-Final Particles</th>
<th>Translated</th>
<th>Number</th>
<th>Untranslated</th>
<th>Number</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Kashira</td>
<td>Itu</td>
<td>1</td>
<td>Ø</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>2</td>
<td>None</td>
<td>Ya (3),?</td>
<td>4</td>
<td>Ø</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>3</td>
<td>Noyo</td>
<td>‘Kan’</td>
<td>1</td>
<td>Ø</td>
<td>21</td>
<td>22</td>
</tr>
<tr>
<td>4</td>
<td>Wa</td>
<td></td>
<td>0</td>
<td>Ø</td>
<td>23</td>
<td>23</td>
</tr>
<tr>
<td>5</td>
<td>Wane</td>
<td>Deh</td>
<td>1</td>
<td>Ø</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>6</td>
<td>Wayo</td>
<td></td>
<td>0</td>
<td>Ø</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>7</td>
<td>Wayone</td>
<td></td>
<td>0</td>
<td>Ø</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Percentage</td>
<td>7</td>
<td>61 (89.71%)</td>
<td>68</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(10,29%)
Table 3 shows that only 10.29% of Sentence-final Particles used by women translated into Indonesian; the remaining 89.71% is not. The Sentence-final Particles translation used by women found that the translation of Sentence-final Particles kashira becomes 'itu', a demonstrative word. On the table also found punctuation '?', which is one translation of none. The following are data on how Sentence-final Particles used by women translated into Indonesian.

(8) ベルモット 何かしら? (MC42, 149)
  Nani kashira?
  'Vermouth APA ITU? (DC 42, 147)
  What do you think?

(9) 灰原 探したのね… (MC42, 95)
  Sagashita none…
  'Haibara KAMU MENCARINYA, YA… (DC42, 93)
  You looked for…

(10) 須藤 あの‘アオーン’っていう狼の遠吠えで起こしたのね!! (MC42, 133)
  Ano 'aoon' tte iu ookami no tooboe de okoshita none!!
  'Sonoko ADA SUARA AUNGAN PANJANG ITU, YA!! (DC 42, 131)
  There's that long roar, right!!

(11) 佐藤 じゃあ、光彦君達が駆けつけたから、犯人は逃げて行ったのね? (MC42, 189)
  Jaa, mitsuhikokun tachi ga kaketsuketa kara, hannin wa nigete itta none?
  'Sato JADI… SI PELAKU LARI KARENA MITSUHIKO DAN KAWAN-KAWAN DATANG, YA… (DC42, 187)
  Then Mitsuhiko and friends rushed in, so the killer ran away, didn't he?'

(12) ベルモット なるほど?父の跡を健気に継いで私を追っていたのね… (MC42, 145)
  Naruhodo? Chichi no ato o kenageni tsuide watashi o otte ita none…
  'Vermouth ITU MENJELASKAN SEMUANYA, JADI, KAU MENERUSKAN JEJAK AYAHMU UNTUK MENGEJARKU? (DC42, 143)
  I see? So, you're following in your father's footsteps to come after me?'

(13) 須藤 あの店長、訪販カメラを取り付けたのよ? (MC42, 45)
  Ano tenchou, bouhan kamera o toritsuketa noyo?
Sentence-final Particles kashira in (8) is a Sentence-final Particles used by women because it contains a friendly and feminine impression at the end of the sentence when asking the listener. Sentence-final Particles no, which is compound by Sentence-final Particles ne in (9), (10), (11), (12) and (13), is used by women asking (questioning) for explanations to others. The conversation, which ends with Sentence-final Particles no, shows the familiarity between the speaker and the listener. Sentence-final Particles ne in (9), (10), (11), (12) and (13) indicate that the speaker asked for approval from the listener.

Finally, in (14), there is a Sentence-final Particles wa which is generally restricted to be used by women in standard Japanese statement sentences whose function emphasized slightly. Sentence-final Particles kashira in (8) translates to 'itu', a demonstrative word that indicates something. Sentence-final Particles in (9), (10), and (11) translates into phatic categories 'ya', which serves to seek approval from the listener.

Meanwhile, the Sentence-final Particles none in (12) is not translated into a specific word but rather language punctuation '?' which indicates that the sentence is a questioning sentence. Then, the Sentence-final Particles noyo in (13) translated into phatic categories 'kan', which is the short form of the word 'bukan', confirming the proof. Finally, the Sentence-final Particles wane in (14) translates into the phatic categories 'deh' which states approval of something.

The analysis data above showed that only a tiny percentage of Sentence-final Particles translated from Japanese to Indonesian. When translated into Phatic Categories in Indonesian, the function starts, maintains, confirms, or end the conversation between the speaker and the listener. Then, the Sentence-final Particles, which in Japanese becomes a typical language used by men or women, in Indonesian loses that function.

At the same time, it shows that phatic categories are not a language marker spoken by men or women in Indonesian. One question leaves why the Sentence-final Particles is not translated into Indonesian, whereas Indonesian phatic categories are many numbers. Whereas translating Japanese sentence-final particles into appropriate phatic categories will cause the dialogue of comic characters will be more communicative, expressive and easy to understand.

4 Conclusion

In Japanese, Sentence-final Particles marked whether the language used by men and women. The sentence-final particles used by men or women in Japanese comics translated into Indonesian, and some did not. The Sentence-final Particles in Japanese becomes phatic categories when translated into Indonesian, which no longer exhibits the men or women language characteristics as in Japanese. It shows that phatic categories are not markers of men or women language in Indonesian. Untranslated Sentence-final Particles percentage are large.
enough that more research is needed to find out why so many of the final particles of the
Japanese sentence did not translate into Indonesian.

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Women and Politics of Moral and Islamic Populism In West Sumatra: Exclusionism And Uniformity

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Abstract. The revitalization of local custom and decentralization are the entrances to the strengthening of populism. Decentralization has brought changes in social and political boundaries in West Sumatra. This paper uses a qualitative method by conducting in-depth interviews, observations and collecting the documentation. Decentralization provides opportunities for regions to implement regional regulations with sharia nuances. Meanwhile, conservative Islamic groups in West Sumatra encourage politicians to promote morality in the public sphere. Support from local politicians is a logical consequence of the strength of Islam in West Sumatra. In the end, decentralization became a stimulus for the strengthening of Islamic Populism in West Sumatra. Supported by politicians and clerics, the local government implemented local regulations relating to political morality. From a populist perspective, moral politics is needed to distinguish between good and evil, and then in West Sumatra, exclusionism is carried out to exclude groups. Exclusionism is an attempt to differentiate and, at the same time, purify, which according to Taggart (2000), is an attempt to construct an identity as an awareness of who is not part of us rather than who we are. Through the Local Regulation nuanced Sharia in West Sumatra, Moral politics provides an opportunity to exclude groups considered morally different. It is not only women who are vulnerable to the excesses of exclusion but also minority groups such as LGBT and non-Muslims.

Keywords: Exclusionism, Islamic Populism, Politics of Moral, West Sumatra

1 Introduction

After the reformation, two power majors emerged in Indonesia: The Islamic and Democratization movements (Brenner: 2011). The second force is a mutually tangent that affects the lives of social politicians in Indonesia. One of the reforms is their demands to give the room more substantial to the region's strength, which is manifested in decentralization. During the Suharto centralization, so noticeably, that make the area should refer entirely to the government nationwide, ranging from the portion of the distribution of national revenue, the appointment of the head of the region and the disappearance of the diversity of governance areas (e.g., a village in West Sumatra).

Along with reforms demanded, the spirit of decentralization spawned regulatory regions is considered according to its situation and people. To reduce the turmoil of regional dissatisfaction with the centre, the Habibie Government made political efforts through one of them by issuing a law on Regional Autonomy Law No. 22/1999 and Law on Fiscal Balance.
between the centre and the Regions No. 25/1999. This law changes the policy of centralized power to decentralized, where regions have the authority to more freely regulate finances, potentials and regional regulations following their respective cultures. With this law, the regional head election system, initially chosen by the national government, becomes a direct election.

In the reformation era, according to von Benda-Beckmann, F., & von Benda-Beckmann, K. (2012), the discourse of upholding Islamic law and local custom in West Sumatra co-exist in West Sumatra. Traditional discourse such as Local custom Basandi Syara, Syarak Basandi Kitabullah (culture based on shari'a, sharia-based on culture), Returning to Nagari (semi-autonomous Minangkabau administrative unit) and Mambangik Batang Tarandam (Reviving the dignity/honour that has long been hidden/honour neglected because of a situation) are often found in discussions. The ABSSBK discourse has become a space for dialogue between local custom, religion and the State. Discourse Returning to Nagari and ABSSBK caused debate among intellectuals.

A historian who is also a Minangkabau figure Taufik Abdullah (1995: 8), considers that this discourse is only a form of narcissism, and Abdullah also predicts this discourse is the only utopia. One example of regulation of morality is clothing for women, prohibition of diseases people like to gamble, LGBT and adultery. It is due to the arrangement of morality that is easy to do and has explicit references. Biezelfeld (2007) alludes that women became one of the objects of revitalization custom.

Custom revitalization and decentralization are the entrance to the strengthening of populism. This argument, in line with Simon, GM (2009), stated that decentralization stimulates strengthening of moral politics in Indonesia, mainly West Sumatra. Decentralization, has brought changes in the limits of social and political systems in West Sumatra. The change in the political system to a direct election system opens up opportunities for patronage between local elites and community leaders in a community; this raises public pragmatism that considers politics only an elite game. The custom revitalization also brings religious revitalization as a package following the philosophy of the Minang people, that custom is based on religion and religion is based on custom.

How Islamic populism encourages political morals, especially against women and minorities that exist in West Sumatra. Women often become the objective standard of morality that is enacted through the regulatory regions. One of them is the obligation to dress Muslim, especially in the education sector. Women are often the object of political, moral politics, as well as in West Sumatra. The target of moral standards is not only for Muslims but also for non-Muslim groups in the name of harmonization. This article intended to see how women and minorities in West Sumatra became the object of moral politics. Furthermore, why do women become the foundation or the spotlight in applying the politics of morals?

2 Methodology

Data were collected using face-to-face interviews and active observation from August-September 2019 in West Sumatra, Indonesia. This research addresses sensitive issues, for instance, LGBT and political views; therefore, some Informants asked their identities to be anonymous. Before conducting the interview, the interviewer provides an outline as an overview of the questions. The collection of data is done by using the method of purposive sampling and
snowball sampling. Informants came from various backgrounds, the scholars, students, ulama and politicians.

3 Result and Discussion

3.1 Moral Politics, Islamic Populism and Decentralises

Populism is a global issue in authoritarian countries and democracies such as Britain, Poland, and the United States. Hadiz and Robinson (2017) saw that the competition between populist ultra-right and populism left brought the issue to a different conclusion. Polarisation of us versus them becomes a way of thinking to distinguish groups of the group from another. Some research shows that nationalism, class conflict and religion become the primary topics of discussion about populism (Hadiz: 2017, 2018, Berlet, C., & Lyons, MN: 2018, Taggart, P.: 2004).

According to Hadiz (2018), local custom as a cultural idiom, unifying religious interpretations are different. Those who support the Minangkabau customary rules also use sharia to legitimize their point of view. Solok is a pioneer in issuing regulations shades of sharia in the province of West Sumatra by issuing regulations on reading and writing the Koran in 2001 and then in 2002 regulation of women to wear Muslim clothes (hijab). After Solok issued local regulations, it was followed by the other cities in West Sumatra.

During the reign of Fauzi Bahar as Mayor of Padang City (2003-2013), a local regulation concerning the obligation to use Muslim women was issued for civil servants and students at public schools in Padang. Sam perceived the surge in the use of Muslimah - an owner of Salon in Padang, on a period that, although a woman should wear Muslim clothes, does not reduce activity in the salon.

According to Sam, the salon is still as busy as usual. Customers who come to the salon Sam usually wear a headscarf at work or school, but when in the salon, it is not a problem to open a hair salon mixed between men and women. The activity of opening and wearing the hijab is indeed commonly seen. Sometimes even in government offices, female employees who wear headscarves remove their headscarves because of the heat.

Interestingly, the application of moral politics rarely touches or regulates men's morals. We will find a common thing at a wedding party: a bunch of men listening to music until dawn. Singer female dress mini moved her body sensually in front of the drunk men. Beverage alcohol is forbidden for Muslims, but the party wedding host usually serves drinks to his guests, even if the guests were underage. Dio, a resident of Payakumbuh, shares the story that when he was still underage, his uncle would take him to come to the party wedding to enjoy the music and drink alcohol.

Padang Pariaman issued Regent Regulation No. 13 of 2016 concerning controlling live music or “Organ Tunggal”. It responds to the circulation of vulgar photos and video dance vulgar in social media, and activities were deemed not following the norms of religion considered to tarnish the name of good Padang Pariaman. Although these regulations are general, the emphasis on moral regulation is more emphasized on women in the field.

Another local regulation regarding morality is the prohibition act with fellow species or LGBT issued by Padang Pariaman local regulation No. 10 the year 2018; outlined in the regulation is Article 25, which contains Groups of minorities such as LGBT in West Sumatra often become the target of commodities political campaigns and moral politicians. In 2018, the Government of Padang did an action campaign to clean Padang from LGBT activities. Mayor
of Padang, Mahyeldi, stated that LGBT behaviour was under the influence of Satan. Therefore, 
Mahyeldi prepared a rukyah team that would expel the jinn in the bodies of LGBT perpetrators.

The lack of impartiality to minorities is also an indicator of the weak enforcement of civil 
rights in West Sumatra. Civil rights indicators include freedom of speech, discriminatory rules, 
and the threat of violence for gender and ethnic reasons. In addition to the action initiated by 
Muslims, the government supports the campaign to issue a regulation and supports the 
campaign, especially in terms of anti-LGBT. The impartiality of the group of minorities is 
making the LGBT community shut their identities, primarily if they are affiliated with the 
institution of government and education.

Moreover, political morality is one form of indicator of strengthening Islamic Populists. 
One of the indications of strengthening Islamic populism is the emergence of the dichotomy of 
us versus them. Polarization is essential for populism to create images of who is becoming part 
of the group and who are not part of the group. To strengthen the solidarity of internal group 
then, according to Hadiz (2018) required suspension of difference, namely, to create a similarity 
of behaviour in terms of how to become a Muslim either. According to Hadiz, the success of 
Islamic populism in Turkey is one of the Islamic morality agendas.

In Egypt and Turkey, initiation for the setting based on sharia is done by the party of Islam, 
such as The Brotherhood Muslims and the AKP (Justice and Development Party). In Indonesia, 
to attract voters from an Islamic background, religious and nationalist based parties support 
sharia-based regulations. This is due to the fluidity of the parties' ideology in Indonesia so that 
the party ideology can quickly change depending on the party's interests. This condition is under 
the "political logic" of populism initiated by Laclau (2005).

3.2. Good Girls Do Not Go Bad

Minangkabau women in the novel (Pamuntjak: 1927) describe themselves as modern and 
professional but still do not neglect nature as a woman. Nowadays, it is not taboo for women 
Minangkabau to indulge in public space. It could be said that women in Minangkabau have an 
opportunity that is equal to the men of access to education and employment, nevertheless. 
However, women have a position that is the same, the demands of being a woman who still 
measures the standard of morals bound by the norms of customs and religion. As a communal 
society, Minangkabau women need to follow the moral politics prevailing in Minangkabau 
society.

Despite adhering to matrilineal principles, women's power is strictly in the private sphere, 
while men still control the public sector. West Sumatra Province consists of 12 regencies and 
seven cities, and all regional heads in West Sumatra are male. The domination of men in the 
public sphere in modern times today illustrates the condition of traditional society. Women have 
the right to private space, but men control the decision-making and leadership of a people. 
Despite adopting a matrilineal system, men still control women's lives (Wieringa: 1995).

During the reign of Fauzi Bahar as Mayor of Padang (2003-2013), a local regulation on 
the obligation to use Muslim women was issued to civil servants and public-school students in 
Padang. One of the reasons for the obligation to wear the veil is often echoed by officials to 
safeguard and protect women. Although there have not been any studies that describe the 
relevance of declining crime sexually with their obligation's clothes a Muslim, Rira sees no 
difference in the behaviour of men towards women who use the veil and do not use headscarves. 
"If I were to Pasar Raya (central market) with my friend, I would not wear the hijab, and my 
friend, who wears the hijab, remains just seduced by men ".

Parker (2006) also noted that the use of the veil is a form of disciplining themselves. The 
veil makes mobility and movement of women be reduced to help discipline yourself and make
women more aware with body them. Limitations of this help women to apply their disciplines; forms of discipline are constructed of awareness of self alone. The group of Islamic conservatives in West Sumatra encourages politicians to make morality in the spatial scope of the public. One of the efforts to maintain the community's morality was local regulations regulating women's clothing.

Why do women become the foundation or the spotlight in the application of the politics of morals? The division between good and evil, women, both good and bad, becomes the benchmark of a woman's rating. There is a moral panic about issues such as young women's dress and socializing in West Sumatra. According to Parker, L. (2006), symbolic connections between the veil and morality are solid, and the women use the veil associated with the good woman. Rira is a woman living in Padang. She is not wearing a hijab. However, her mother-in-law told him that if he wanted to visit them better off wearing the hijab because it felt more appropriate and beautiful.

State institutions and society also support exclusionism on the grounds of protecting local culture. At the beginning of 2021, there was a controversy between a public school in Padang. A non-Muslim student's guardian came to the SMKN (Vocational High School) 1 Kota Padang office to explain his objection to the condition of wearing Muslim clothes to his daughter. The school believes that there is no coercion but strives for uniformity in student clothing that has been notified before students are enrolled in the school. Incidents like this are not the first time in West Sumatra.

In many cases, we find that schools demand a non-Muslim woman to wear Muslim clothing based on uniformity. Not just clothes, George (a pseudonym), a former student of SMUN (high school) 3 Payakumbuh, experienced an incident being asked by the teacher to take Islamic studies at his school, even though the teacher knew that George was not a Muslim. The issue of Muslim clothing became a national polemic until, in 2021, the Minister of Education and Culture, Minister of Religion and Minister of Home Affairs issued a Joint Decree regarding schools not to prohibit and require uniforms with religious attributes.

The decision to choose uniforms is returned to students and teachers, whether to wear clothes with religious attributes or not. This decision brought back controversy in West Sumatra because it was considered against Islamic religious law and Minangkabau culture (Republika: 2021). Regardless of religion in public schools, Muslim clothing's uniformity is seen as part of conformity or respect for Minangkabau cultural customs. According to Fauzi Bahar, the regulation is to preserve the Minangkabau culture and protect women. If non-Muslims cannot follow these rules, they can look for other schools (BBC: 2021).

Support from local politicians is a logical consequence of the strength of Islam in West Sumatra. Lyn Parker (2014) discussed the twisted Islamization in the public sphere that dragged non-Muslims, especially their obligation to wear hijab. According to Parker, this incident is ironic considering the former history of Minangkabau, famous for openness and democracy, but now tends to retreat to the rear. Another non-Muslim student is Cikita, a student of SMAN 1 in Kota Payakumbuh. According to Cikita, she has to wear a hijab since she has no choice. All her non-Muslim women wear hijab too at school.

Therefore, she follows the regulation. However, if there is an opportunity to present her identity as a non-Muslim, Cikita will be happy to show that she is different. For Cikita, she needs to show others his identity. In contrast with Cikita, Sumarni, a junior high school teacher in Padang Pariaman, has a better bargaining position. Though she experienced an invitation to wear clothes a Muslim from her colleges, she refused because she did not want to lie. However, she realized that she is the only woman who does not wear a hijab in school, not affecting her. Sumarni is also aware of their tendency to aggressiveness when viewed as a distinction; the case
is different from the past 80 and 90s. "Now, if different people will show their displeasure, it is different from the past who were more tolerant".

Moral politics are practised in West Sumatra is a phenomenon locally and relates to concern against globalization, which changes the order of social and moral society. The presence of LGBT, pornography and free sex induce moral panics, fearing the public will be influenced by globalization on their children. Therefore, no wonder many parents persuade their children into Islamic Education and wish the children to be introduced to the religion early.

3.3. Exclusionism, Moral Antagonism and Right-Wing Support

During the Suharto regime, the establishment of an organization, especially religious organizations, strictly controls and supervises. Likewise, intellectual thinking is limited and supervised to remain following the corridors desired by the government. After Suharto's fall, in line with the spirit of freedom, found and organize groups of Islamic organizations sprung. The phenomenon occurs in West Sumatra and evenly in Indonesia, ranging from religious, ethnic, and youth groups organization. Besides, the local Islamic mass organizations, such as Muhammadiyah, have solid and deep roots in West Sumatra. A new Islamic organization emerged which voiced the application of Islamic sharia in West Sumatra, for example, the Islamic Law Enforcement Committee (KPSI), the Minangkabau Muslim Movement (GMM), and the Islamic Defender Society Front (FMPI), Minangkabau Community Forum (FMM) and also the Java-based Islamic organizations such as the Hizbut-Tahrir Indonesia (HTI), the Indonesian Mujahidin Council (MMI) and the Islamic Defender Front (Islamic Defender Society Front (FMPI), Minangkabau Community Forum (FMM) and also the Java-based Islamic organizations such as the Hizbut-Tahrir Indonesia (HTI), the Indonesian Mujahidin Council (MMI) and the Islamic Defender Front (FPI) have established local branches in West Sumatra. Their movements in promoting the implementation of sharia.

Besides that, they are also actively encouraging the government and the parliament to support their activities. This phase can also be interpreted as initiating the discourse on Islamic populism by mobilizing mass and mobilizing to carry out ethnic and religious agendas. According to the group of conservatives, the government should participate in interfering with handling the problem of the nation's morale. Although conservative Muslim groups support the implementation of sharia, they did not intend to implement sharia like in Aceh because they think the West Sumatra community is not ready and less suitable for culture in West Sumatra. Islamic groups combine different approaches; Islamic populism illustrates exclusionism, primarily assisted by local politicians using politics of moral exclusion and negative sentiment toward national government. Islamic populism embraces and engages with democracy and politics.

Why is Islam conservative developing in West Sumatra? According to Tans (2012), a group of conservatives will be developing at the provincial level rather than the village or town big as Jakarta. Wanto, a. (2012) further explains Islam politics in West Sumatra, especially in the Padang, ranging from government, daily consumption, cultural and media productions, civil society groups, social movements, and educational institutions. The strengthening of identity politics marks the critical point for the transformation of populism in Indonesia places polarisation based on religious sentiment as preconditions of the effectiveness of populist strategies in electoral mobilization (Margiansyah: 2019).

This finding is in line with Garadian (2014), who assesses grassroots strength as the key to the success of Islamic populism. This condition is also supported by robust political vehicles and populist narratives that attract people from various classes. Indeed, we cannot deny that the
role of regulatory regions is nuanced sharia, but the regulatory regions appear because there is support from the community. The shift toward greater regional autonomy in Indonesia since 2000 has enabled regional and local governments in West Sumatra to institute.

According to Hadiz (2018), the development of Islamic Populism is detrimental to minority groups. In European countries, immigrant groups, which they consider outsiders, are the right-wing selling point. In Indonesia, the issue of morality and religious purity is the agenda of this group's agenda. The middle class drives Islamic populism in West Sumatra by sponsoring the Islamic dawah movement. Conservative Islamic groups actively support local politicians whose Islamic narratives are in line with conservative Islamic agendas.

One form of support from local politicians to smooth out a conservative Islamic agenda is to get ulama to discuss regional regulations with sharia nuances. The application of local and religious values requires supervision and guidance from informal leaders. Ulama was also involved in formulating sharia regulations, Gusrizal who is now the chairman of West Sumatra MUI (Indonesian Ulema Council), was involved in making sharia regulations in Solok. Gamawan Fauzi, who was then Mayor of Solok, involved Gusrizal in a local regulation on reading and writing the Koran, Implementation of Zakat (giving charity to the poor) and the obligation of women to wear Muslimah clothing.

Conservative groups intended a more Islamic public space with Islamic clothing and a prohibition on immoral acts. The issue of morality is closer to the upper-middle class, while the issue close to the lower economic group, namely social welfare, additional subsidies or an increase in labour wages, is rarely brought up by conservative groups. Conservative Islamic moral politics are also practised in Turkey. According to Hadiz (2017), the success of Islamic populism in Turkey is one of the Islamic morality agendas. In Egypt and Turkey, the setting's initiation based on sharia is done by the party of Islam, such as The Brotherhood Muslims and the AKP (Justice and Development Party). In Indonesia, to attract voters from an Islamic background, religious and nationalist based parties support sharia-based regulations.

The strengthening of the conservative Islamic group and the decrease in the index democracy from 2009-2019, especially in civil liberties (BPS: 2012-2019). Minority groups such as non-Muslims, LGBT, and Chinese descent often experience discrimination and society's negative stigma. Thomas (pseudonym), a civil servant, has a different sexual orientation and admitted that he was forced to make up stories to have a girlfriend who lives in Jakarta. He had to do this because he wanted to hide his identity while avoiding the question about his love life. Even though being LGBT is not illegal, Thomas realizes that society is increasingly conservative and not ready to accept LGBT, especially his civil servants' status. The existence of LGBT within the scope of LGBT family and friendship has begun to be accepted. Thomas himself did not hide his status from his family and friends. Therefore, although he must hide his identity in the work environment and society, accepting family and friends becomes a "safe haven".

In the frame of Populism (Wodak: 2015), the LGBT and immoral actions were appointed as a scapegoat because of the bad conditions inflicted on LGBT as the others. Populist is convinced of the causes of ugliness and misfortune that occur due to LGBT and immoral actors. In such a context of society and culture, we can briefly see the media and formal institutions' role in enhancing populism. They have capitalized on religion-based identity narratives; according to Hadiz (2018), politicians build public support to gain power. The core of populism entails the moral and causal opposition between "the good people" and "culprit others" (Hameleers, Michael, Linda Bos, and Claes H. de Vreese: 2017). In line with this conceptualization of populism Taggart (2000) describes populist doing exclusionism, the tendency for populists to be explicit in excluding certain groups as not part of the real 'people'
finds a strong echo in the conception of what Taggart called as heartland, while in context of Islamic Populism Hadiz called as an ummah. Exclusionism is an attempt to differentiate and, at the same time, purify, according to Taggart (2000), as an attempt to construct an identity, as an awareness of who is not part of us rather than who we are.

4 Conclusion

These articles have discussed how populism in West Sumatra supports the strength of an institution of society and the government. The collapse of the Soeharto regime meant the beginning of a new change, which was considered a significant change; the people of Minangkabau will also be affected by this change. Therefore, to keep the local custom and social structure not destroyed, the Minangkabau society must commit identity politics that all to be relevant and recognized.

Because the fall of Soeharto was considered a significant change, identity politics must also be made more robust and more intensive. Strengthening this identity is vital for the Minangkabau community because local customs are the basis and guide for living. However, women and minority groups become targets of regulation through local regulations in the name of increasing piety and maintaining morality.

In the end, the politicization of morals dissolved our society's real problem, which is corruption. Kahin (1999), a researcher who has done much research in West Sumatra, is worried about the increasing corruption in West Sumatra. Although corruption occurs nationally, Kahin concerns the political system as making West Sumatra behind compared to other regions. According to Kahin, "West Sumatra no longer surpassed other regions in the quality of education its children enjoyed, and that its people no longer were relatively highly represented in Indonesia's intellectual and political life". Although it is too early to conclude the link between moral politicization, primarily focusing on women as the source of development stagnation in West Sumatra, it is time to turn attention to public issues rather than individual personal issues.

References


Gender and Conflicts: Patterns and Causes of Masculinization of Land Conflicts in Indonesia

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Abstract. The conflict associated with land-use change led by oil palm expansion has been published intensively. However, analysis of the conflict from a gender perspective is still lacking, so it does not have a balanced view of the involvement of women and men. By paying attention to gender issues, this paper attempts to fix this knowledge gap. Based on the use of gender-sensitive conflict analysis and mixed method, the results of the study of 150 conflicts that occurred between 2010-2019 over land conversion for oil palm plantations in four provinces (West Sumatra, Riau, West Kalimantan, and Central Kalimantan) will be presented and explained. This paper would suggest that while households and community members risk losing access to land within village areas, women are much less involved than men in struggling for land defense and conflict resolution processes. Consequently, when land struggles are successful, men benefit. Our explanation is the dominance of male involvement in land-use change conflicts because of male-oriented of customary land tenure.

Keywords: conflict, gender, land-use change, oil palm expansion, Indonesia

1 Introduction

While a land-use change in rural Indonesia is the result of infrastructure, housing, mining, rubber plantations, and oil palm expansion, recent land-use change is more the result of oil palm expansion. It is Indonesia’s most powerful land-use change force [1], [2], [3]. The area of oil palm plantations has almost doubled over the last decade [4]; it has changed the function of 14,456,611 ha of land on the islands of Sumatra, Kalimantan, Sulawesi, and Papua [5].

Besides contributing to the economy (income for the government and employment for citizens) and causing environmental damage [6], this expansion causes massive escalation conflicts between oil palm companies and rural communities. Referring to Afrizal [7], in the article, oil palm plantation conflicts are defined as conflicts of interest between affected community members and oil palm plantation companies related to land acquisition, including land release agreements by oil palm plantation companies. The conflicts considered are those that have developed into manifest conflicts to enable us to study them. In many parts of Indonesia, communities protest against oil palm companies [8], [9], [10], [11]. They protest against land acquisition without permission, the loss of access to land, the lack of adequate compensation, as well as pollution, poor labor conditions, and unequal distribution of benefits through partnership schemes locally known as plasma [8], [12], [13], [14], [15]. Of
the 279 agrarian conflicts in Indonesia in 2019, 87 cases were plantation conflicts, with a percentage of 31.18%. A total of 69 cases (79.31%) of plantation conflicts were oil palm plantation conflicts [16]. The number of agrarian conflicts reported by KPA in 2019 increased from that reported in 2015.

The conflict has been studied intensively and insightful in the way they have highlighted the relative powerlessness of rural communities when dealing with corporate violations [17], [9], [18], [19], [20], [21], [22], the fragility and fractiousness of collective action [23], [24] and the limited capacity of Indonesia’s legal system to address these conflicts [25]. However, analysis of the conflict from a gender perspective is still lacking: “Current debates and policy discussions on the social and economic effects of oil palm expansion on local people have thus far been largely gender blind” [26]. We so far do not have a balanced view of the involvement of women and men in the land struggle. On the other hand, the gender study on the impact of oil palm expansion focuses only on the different impacts of oil palm expansion on men and women. In contrast women’s involvement in land struggles or conflict resolution is not given attention [27], [28], [29], [30], [31], [32], [15].

By paying attention to gender issues, this paper attempts to contribute to this knowledge gap. This article will address the following questions: To what extent do women and men involve in land conflict resolution? To what extent do women and men benefit from land conflict resolution? This article contributes to the literature on gender analysis of land-use change conflict by addressing these questions.

The results of the study of 150 conflicts that occurred between 2010-2019 over the land conversion for oil palm plantations in four provinces (West Sumatra, Riau, West Kalimantan, and Central Kalimantan) will be presented and explained using gender-sensitive conflict analysis. We identified conflict cases from newspapers and research reports. A total of 150 conflict cases were investigated in depth. Each case is described in detail, after which each case is coded.

The analysis focuses on the involvement of men and women in both activism in the struggle for land rights and in conflict resolution processes. With these data, the involvement of men and women as plaintiffs and as agents in conflict resolution can be found. This paper would suggest that while households and community members risk losing access to land within village areas, women are much less involved than men in struggling for land defense and conflict resolution processes. Although in-depth case studies find women's involvement in conflict resolution, this involvement is lacking they are more involved as troops.

Consequently, when land struggles are successful, men benefit. Women benefit through men as wives and daughters. Our explanation is the dominance of male involvement in land-use change conflicts because customary-based land tenure is male-oriented. In general, the land referred to is ulayat land (community customary land), not property rights. Because according to adat, the authority over land is in the hands of traditional leaders and non-traditional men who work on the land. Women do not see themselves as fighters for land rights and men do not involve them as the main actors in the land struggle.

We proceed as follows. We start by discussing our approach and method in the analysis of land-use change conflict, after which we present the results of our analysis on community grievances. We subsequently analyze the involvement of women and men in conflict resolution through the use of different conflict resolution mechanisms; we analyze the results of these conflicts for women and men and the reasons for different involvement of women and men as well as the different benefit of community achievement for women and men. We end by discussing the implications of our findings for a gender-sensitive conflict study.
2.1 Theoretical framework

The land is gendered. The land is not only functional for men; it is also critical for rural women for a source of protection for themselves and their offspring [26], [27], [31]. Accordingly, land-use change affects men and women differently. Women’s exclusion from ownership of land due to oil palm expansion may misfortune them in three ways: a) their access to plots of oil palm is not secure in case of divorce; b) their husband might sell or loan a plot without their permission, and c) their husbands could spend the money from the harvest without their consent [32].

Since the land is gendered, any study on resolution of land-use change conflicts should consider the involvement of women and men. As Elmhirst et al. [26] “say gender serves as a critical lens through which to examine the implications of land-use change due to oil palm expansion in a community”, this idea can be extended to analyze conflict resolution. The study should be directed to the role of women and men, and for this, gender exclusion/inclusion is useful to understand gendered mechanisms. Inclusiveness is both the degree and manner in which interested parties are involved in the process and outcome of conflict resolution [33]. It refers to the presence and absence of men and women in the process of conflict resolution [26].

In light of that, gender-sensitive conflict analysis is needed. It is the conflict analysis with a gender lens: Research studies the involvement of men and women in conflict [35], [36], [37]. Its principles are as follows: Researchers recognize that women and men may have different experiences, opportunities, and constraints due to gender norms in their society; Researchers analyze the unequal social, political and economic power dynamics between women and men within society and how these influence opportunities and capacities for peace and security; Researchers address underlying gender dynamics in society, including discriminatory or exclusionary practices, as part of addressing the root causes of conflict [37].

2 Methodology

This article is based on a comprehensive study. We are part of the research team led by Ward Berenschot and Afrizal, of the trajectory and 150 conflicts outcomes between villagers and oil palm plantation companies in the period 2010-2019. The study was part of a research collaboration between three academic institutions and six Indonesian NGO’s (Universitas Andalas, KITL, Wageningen University, Scale-Up, Walhi Sumatera Barat, Walhi Kalimantan Tengan, Lembaga Gemawan, and Epistema Institute).

Initially, the study did not employ a gender-sensitive method, but the collected data allow us to examine different involvement of women and men in land conflict resolution. Focusing on four provinces with a high intensity of palm oil cultivation — West Sumatera, Riau, Central Kalimantan, and West Kalimantan - 19 local researchers traced these conflict’s emergence, chronology and outcomes of these conflicts. They collected newspaper reportages, internet sources, NGO and government documents and academic publication); they also interviewed community leaders.

We used a mix of quantitative and qualitative research methods. In total, 283 community members were interviewed. Based on data collected, the field researchers wrote reports of each case base on a shared template that focuses on understanding: 1.) essential characteristics of the conflict, 2.) essential features of actors, 3.) the nature of protests, 4.) dispute resolution mechanisms, and 5.) conflict outcomes. Then, the reports were coded for the descriptive
3 Result and Discussion

3.1 Why rural Indonesians are complaining about oil palm companies

In this section, we discuss the grievances of people in conflict with oil palm plantation companies. We identified and categorized the complaints people voiced during their protests and interviews of the 150 conflicts studied. Table 1 displays the findings. Considering that people are usually expressed two or more dissimilar complaints, the percentages add up to more than 100%). This table provides a general overview of the main complaints of communities to oil palm companies in Indonesia.

Table 1. Types of complaints

<table>
<thead>
<tr>
<th>Category of grievances</th>
<th>Riau*</th>
<th>West Sumatra*</th>
<th>West Kalimantan*</th>
<th>Central Kalimantan</th>
<th>Total (150 cases)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Land acquisition without permission</td>
<td>32 (67%)</td>
<td>16 (64%)</td>
<td>15 (47%)</td>
<td>36 (80%)</td>
<td>99 (66%)</td>
</tr>
<tr>
<td>Problems with profit-sharing (Plasma)</td>
<td>25 (52%)</td>
<td>13 (52%)</td>
<td>21 (66%)</td>
<td>27 (60%)</td>
<td>86 (57%)</td>
</tr>
<tr>
<td>Plantation violates regulations</td>
<td>4 (8%)</td>
<td>5 (20%)</td>
<td>5 (16%)</td>
<td>17 (38%)</td>
<td>31 (21%)</td>
</tr>
<tr>
<td>Environmental impact</td>
<td>4 (8%)</td>
<td>0</td>
<td>7 (22%)</td>
<td>8 (18%)</td>
<td>19 (13%)</td>
</tr>
<tr>
<td>Inadequate compensation</td>
<td>5 (10%)</td>
<td>3 (12%)</td>
<td>5 (16%)</td>
<td>7 (16%)</td>
<td>20 (13%)</td>
</tr>
<tr>
<td>Rejection of oil palm plantation</td>
<td>0</td>
<td>0</td>
<td>2 (6%)</td>
<td>3 (7%)</td>
<td>5 (3%)</td>
</tr>
<tr>
<td>Loss of access to lands</td>
<td>2 (4%)</td>
<td>0</td>
<td>1 (3%)</td>
<td>2 (4%)</td>
<td>5 (3%)</td>
</tr>
<tr>
<td>Poor labour situations</td>
<td>8 (17%)</td>
<td>2 (8%)</td>
<td>6 (19%)</td>
<td>2 (4%)</td>
<td>18 (12%)</td>
</tr>
<tr>
<td>Others</td>
<td>3 (6%)</td>
<td>1 (4%)</td>
<td>2 (6%)</td>
<td>7 (16%)</td>
<td>13 (9%)</td>
</tr>
</tbody>
</table>

Source: (38)

Oil palm conflicts in our studied cases are primarily about two categories of complaints: how palm oil companies obtain control of land (66%) and grievances over how companies implement plasma plantation schemes (57%) (see Table 1). The first is related to the process through which consent is obtained: People blamed the oil palm company did not ask their consent to use a plot of land. The second major complaint is about the implementation of plasma plantation, the plantation part reserved for local people.

Since 2007, the Regulation of the Minister of Agriculture of the Republic of Indonesia (No. 26/2007) on Guidelines for Plantation Business Licensing requires oil palm companies to develop at least 20% of the nucleus plantation area as plasma plantations for villagers where the company's nucleus plantation is located.

As Table 1 highlights, the implementation of such schemes often generates protests. Companies often simply break their promise to provide the plasma plantation. Although the Indonesian government efforts to ensure that impacted people by oil palm expansion were compensated, in reality, companies renge on their promises to affected people.
3.2 Community protest strategies

Table 2 provides an overview of communities’ strategies to express their grievances and realize their claims. In all provinces during the period 2010-2019, this study found that demonstrations and hearings with district government officials and parliament members are two dominant strategies carried out by local communities (respectively 247 and 170 times), followed by land occupations (105 times), destruction of company property (64 times), and petitions to local government (50 times).

In fact, in Indigenous Dayak communities of Central and West Kalimantan, residents perform traditional rituals, called hinting pali, and impose customary sanctions in the form of payment of certain fines: we document 14 of these events.

### Table 2. Categories of protest strategies used by community members

<table>
<thead>
<tr>
<th>Type of protest</th>
<th>Number of protests</th>
<th>Number of cases</th>
<th>Percentage (Total 150)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Demonstrations</td>
<td>247</td>
<td>115</td>
<td>76%</td>
</tr>
<tr>
<td>Hearings, public Facilitation &amp; press conferences</td>
<td>170</td>
<td>95</td>
<td>63%</td>
</tr>
<tr>
<td>Occupation of land or disruption of company access to their plantations</td>
<td>105</td>
<td>68</td>
<td>45%</td>
</tr>
<tr>
<td>Disruption of company property &amp; oil palm fruit</td>
<td>64</td>
<td>41</td>
<td>27%</td>
</tr>
<tr>
<td>Petitioning</td>
<td>50</td>
<td>31</td>
<td>20%</td>
</tr>
<tr>
<td>Adat ritual and sanctions</td>
<td>14</td>
<td>13</td>
<td>9%</td>
</tr>
<tr>
<td>Land delineation/mapping Events</td>
<td>13</td>
<td>12</td>
<td>8%</td>
</tr>
<tr>
<td>Others</td>
<td>5</td>
<td>5</td>
<td>3%</td>
</tr>
</tbody>
</table>

Source: (38)

A critical finding was that demonstrations were mostly directed not at companies, but at local governments. Before that, in many cases, the community members started trying to negotiate bilaterally with the company. However, due to a dead end (companies often do not respond by appreciating local people's complaints), community members then staged demonstrations in front of the district government and DPRD (Dewan Perwakilan Rakyat Daerah/DPRD) buildings to pressure the company and invite local public officials to get involved. Generally, the demonstrations aim to convince local government officials to organize a resolution.

Hearings with local government and DPRD officials were common (involving 63% of cases). During these meetings, villagers directly submit their complaints to local authorities, and companies are given the opportunity to respond to residents' complaints and demands. Such demonstration and hearing partially shame the company through the coverage that these meetings get in the local media. But just as significantly, people target local politicians and government officials to get them to organize conflict resolution. In particular, the study found that the anti-corporate activism of rural people was strongly government-oriented, as the most common means of protest to get local authorities to persuade and even pressure companies.

In both the organization of protests and the interaction with government officials, local and national NGOs are often involved: NGO involvement in over 60% (91 cases) of the studied conflicts. Although in this article comprehensive scrutiny of NGOs’ role in these conflicts is not done, many aspects of their involvement are worth highlighting. First, local NGOs such as Walhi, Gemawan, and Scale Up, play an important role in increasing the capacity of rural
communities because in general the people involved in these conflicts have limited ability to use to state institutions.

When cases are reported to local government officials and enter the mediation process, adequate skills are required. Land maps with GPS coordinates need to be produced, proof of land ownership needs to be provided, community organizations need to be formed and many letters need to be written. In particular, in the 10 cases reported to the RSPO conflict resolution mechanism, extensive and detailed communication and documentation was essential.

A second crucial NGOs’ role concerns supporting local people struggle to allow local people to pressure corporations by attracting national and international mass media attention. Between 2014 and 2019, an NGO based in the United Kingdom, Forest People Program (FPP) supported the leader of the Kapa community, in West Pasaman (in West Sumatra). FPP released news about the bad behavior of a palm oil company towards the Kapa community and wrote a letter of protest against Wilmar International, which was in conflict with the Kapa community.

Three of 91 studied conflicts that supported by NGOs (3.3%) resulted in partially or largely successful outcomes. However, such conflict internationalization is rare because of the absence of assistance to villagers. Only 6 cases (6.6%) involved international NGOs in our studied cases.

Another remarkable finding is that although lands in question are communal land, participation in the resolution of conflict due to oil palm expansion is dominated by men. Our data on claimants’ identity reveals that in the 150 cases, nearly 100% of claimants are men. We recognize this from the names of claimants. Likewise, claimants of conflict resolution using RSPO conflict resolution mechanism are also men. After further study the names of claimants, of 6 claimants from individual villagers, 6 claimants from labor/farmer union, and 5 claimants from representative of local community, all are men.

<table>
<thead>
<tr>
<th>Table 3. Types of claimants</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Claimants</strong></td>
</tr>
<tr>
<td>Confidential*</td>
</tr>
<tr>
<td>Individual villager</td>
</tr>
<tr>
<td>Labor/farmers union</td>
</tr>
<tr>
<td>Labor/farmer union &amp; NGO</td>
</tr>
<tr>
<td>Representative of local community</td>
</tr>
<tr>
<td>Representative of local community &amp; NGO</td>
</tr>
<tr>
<td>NGO</td>
</tr>
<tr>
<td>RSPO secretariat</td>
</tr>
<tr>
<td>Total</td>
</tr>
</tbody>
</table>

* The complainant requested confidentiality when filing their complaints to RSPO
* Sources: (39)

We examine four main conflict resolution forums that villagers affected by oil palm expansion can capitalize on to resolve their conflicts with oil palm plantation companies: Indonesian courts, the RSPO complaint system, and alternative dispute resolution forums such as local governments. In the literature, the mediation concept is difference from facilitation: As far as process is concerned, the former largely uses a systematic stage to reach agreements between the disputing parties, starting from the pre-mediation stage (agreeing with a mediator, assessing conflict, actors’ identification, mediation management design), mediation (negotiation process leading to agreements), and implementation of agreements (e.g. 15).

What often happens in reality is that roles of local parliament members and district government officials are limited to organizing meetings between disputing parties and recommending both parties to find agreed solutions together. Using our case description reports,
we found how frequently local people utilize the different conflict resolution forums as part of their efforts to find a solution for their complaints and demands. Table 4 presents the results. A first critical finding is that few villagers use Indonesian state courts. Only 27% of villagers turned to court of all conflicts studied.

The reasons for this are the difficulty of proving land ownership, the high costs of court proceedings, and the perception of corruption in the court system. Because of these issues, litigation is considered an unattractive option. Likewise, the RSPO complaint system is only used by a few villagers, so the contribution of the RSPO conflict resolution mechanism in oil palm conflict resolution is small.

The mechanism that is established to provide alternatives for villagers to resolve their conflicts with oil palm companies offers a promising forum as RSPO member companies must comply with RSPO principles in order to obtain and maintain sustainable palm oil certification. Unfortunately, the RSPO mechanism was only used in 16 cases (11%) of the 150 conflicts studied. Our informants inform that in certain cases, land struggle leaders are unaware of the RSPO complaint system, and in the other cases, the complexity of reporting complaints to the RSPO makes RSPO mechanism an unattractive choice.

<table>
<thead>
<tr>
<th></th>
<th>Riau %</th>
<th>West Kalimantan %</th>
<th>West Sumatera %</th>
<th>Central Kalimantan %</th>
<th>Total (150 cases) %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mediation and facilitation (n=109)</td>
<td>60</td>
<td>72</td>
<td>92</td>
<td>34 76</td>
<td>73</td>
</tr>
<tr>
<td>Court (n=40)</td>
<td>25</td>
<td>16</td>
<td>52</td>
<td>22</td>
<td>27</td>
</tr>
<tr>
<td>Bilateral Negotiation (n=29)</td>
<td>19</td>
<td>38</td>
<td>12</td>
<td>11</td>
<td>19</td>
</tr>
<tr>
<td>RSPO (16)</td>
<td>4</td>
<td>16</td>
<td>4</td>
<td>20</td>
<td>11</td>
</tr>
</tbody>
</table>

Source: Berenschot et al. 2021

Due to the skepticism and inaccessibility of these more formal mechanisms, in the majority of the conflicts studied (73% of cases), villagers relied on Alternative Dispute Resolution (ADR), particularly mediation and facilitation by local government officials. Most commonly practiced, the implementation of ADR is by holding a series of meetings organized by local government officials such as the bupati (conducted for severe cases) or heads of local government agency (kepala dinas) or heads of sub-district (camat). Initial communication revolved around clarifying basic facts about land boundaries and/or compensation to be paid, compensation paid or unpaid.

This mediation process generally takes a long time due to the complexity of verifying land ownership and the reluctance of companies to participate. We often come across examples of companies delaying or obstructing the mediation process by refusing to attend and providing the requested documents. An example is in the case of conflict resolution between PTPN V and the Senama Nenek Community (in Kampar District in Riau). After years of no progress in conflict resolution efforts at the district government level, the district head (bupati) of Kampar district gave up; he decided to hand over the resolution of the case to the Governor of Riau in May 2006.
To resolve the conflict, the governor formed his own conflict resolution agency. The agency mediates the two party by organizing several meetings between 2007 and 2009. These meetings resulted in an agreement that PTPN V returned 2,800 ha of land to the Senama Nenek community and paid compensation for as long as the company used the land for 5.3 billion rupiah.

However, after this lengthy process, the company refused to implement the agreement. An outstanding aspect of the efforts of local government officials to deal with conflict resolution is the gentle approach to companies. While palm oil companies regularly refuse to participate constructively in such meetings involving allegations of serious violations (such as lack of a license), local government officials usually avoid taking any firm action against companies. We coded the results of the oil palm conflict studied by discovering whether and to what extent villagers were successful in getting the company to meet their demands.

Because such coding is complicated as most conflicts never actually end and companies or villagers rarely publicly announce agreements between them and because such agreements, court decisions or result of RSPO uses are often not enforced, we decided to rely on subjective assessment of local researchers and interviewed local villagers to address this issue. Researchers and villagers were separately interviewed to rate conflict resolution achievements by ranking conflict outcomes from one (we were not at all successful) to five (we achieved our goal completely).

As reported in Table 5, the results of the analysis demonstrate that, from the villagers' point of view, successful conflict resolution is rare. In 57 cases (38%) of the conflicts studied in the four provinces, village informants reported that their community members achieved nothing from their conflict resolution. In 45 cases (30%), they classified the villagers as barely achieving results. In this case, the company made promises to the residents, such as contributing more CSR money and hiring more local people as workers. This promise is beyond the demands of the villagers. In other words, in 68% of the 150 conflicts studied, villagers did not (or hardly) get redress for their complaints and demands.

There are very small differences between the four study provinces. We found only two cases of conflict resolution (PT UHP in Central Kalimantan and PTPN V in Riau) where the informants in the village felt that the villagers had completely succeeded. Meanwhile, we also recorded as many as 17 cases where the informants felt that the villagers had succeeded in getting most of what was demanded. Most conflicts drag on for years: in cases where multiple solutions are reached, this takes an average of 8.5 years. Ongoing and unresolved conflicts have lasted for an average of 11 years.

These findings suggest that the existing conflict resolution forum - the Indonesian courts, RSPO’s conflict resolution mechanism, local government officials, and bilateral negotiation- are ineffective in addressing community’s complaints and demands. Despite considerable efforts, in 102 of the studied conflicts (or 68%) local people felt that they did not (or barely) achieve something.

Table 5. Conflict results in four provinces

<table>
<thead>
<tr>
<th></th>
<th>West Sumatra n=25</th>
<th>Riau N=48</th>
<th>West Kalimantan n=32</th>
<th>Central Kalimantan</th>
<th>Total (150 cases)</th>
</tr>
</thead>
<tbody>
<tr>
<td>No success at all</td>
<td>36</td>
<td>48</td>
<td>38</td>
<td>29</td>
<td>(n=57) (38%)</td>
</tr>
<tr>
<td>Barely successful</td>
<td>28</td>
<td>21</td>
<td>28</td>
<td>42</td>
<td>45 (30%)</td>
</tr>
<tr>
<td>Partially successful</td>
<td>16</td>
<td>19</td>
<td>22</td>
<td>20</td>
<td>29 (19%)</td>
</tr>
</tbody>
</table>
To a large extent successful & 20 & 10 & 13 & 7 & 17 (11%)  
Fully successful & 0 & 2 & 0 & 2 & 2 (1%)  

Source: Berenschot et al. 2021

Domination of men in the conflict resolution caused achievements of communal land conflict resolution is enjoyed by men the most. To show this, we use two cases studies. The two cases studies reveal that as men who did land struggle, men members of communities benefited the most: People who participated in the resolution shared plasma plots and financial compensation obtained.

The first case is the success of Pangean people in District Kuantansingi of Riau Province. This is the case of 400 ha of land claimed as customary land of the Pangean community. 212 people were claimants recruited based on willingness to contribute to the cost of the resolution and involvement in the process. All the 212 people registered are men. After a long and complicated process, in mid of 2010, an agreement between PT. CRS/Wilmar Group and M. Yunus group to end dispute about a plot of community’s customary land with PT CRS was lastly made. PT. CRS/Wilmar Group approved to deliver the M. Yunus group with 225 ha of oil palm plantation in a plasma scheme. The M. Yunus group accepted the proposal of the creation of a cooperative to manage the 225 ha oil palm plantation before being transferred from PT. CRS to his group.

The consensuses were officiated in an agreement letter, signed by representatives of both parties on June 14, 2010.\(^1\) Both parties successfully implemented the solutions. PT. CRS/Wilmar Group delivered its promise of the 225 ha of oil palm plantation to the cooperative created by M. Yunus group. The head of customary leaders of Nagari Pangean insisted that the status of the land must remain customary land that is collectively owned by Nagari Pangean community.

However, because of tension among the members of the cooperative was intensified, they wished to sell the 225 ha plantation. When we revisited the village at the end of 2020, we found that the cooperative members sold the 225 ha plasma plantation to a local oil palm businessman. The second case is conflict resolution between the Kapa Village community and PT. Permata Hijau Pasaman I (PT PHP1), which is a Wilmar International group member.

In this article, we pay attention to two grievances of Kapa people: Plasma plot and HGU application rejection. The Kapa people demanded the provision of a plasma plantation plot of 50% of the land they provided to the company in 1997, and this was agreed by the company and written in the letter of land provision. While the land had been planted with oil palm trees by PT. PHPI since that year, until 2000, when the palm trees were 3 years old and began to produce, PT PHP1 did not yet hand over the plasma plantations to Kapa people.

According to the assessment of the Kapa customary leaders, the plasma plantation deserved to be handed over to the Kapa people. In 2000, the customary leaders of Kapa and the plasma farmer cooperative chief lobbied PT PHPI management to hand over the plasma plantation, but they failed. After that, they demonstrated the company management: Men and women involved in the demonstration. The demonstration also failed.

Then, they used the court and won the court tribunal. PT. PHP1 handed over the 697 ha of plasma plantation plot to Kapa people in two terms. PT PHP1 delivered the plantation not to individual members of Kapa village but groups consisting of two types: a group of members of kinship groups and leaders of the kinship group. The former as recruited from kinship members, 70% was women, and 30% was man, the latter were from kinship group leaders, who were also all men.
The customary leaders of Kapa rejected the HGU application by PT PHP1. In 2014, the PT PHP1 staff contacted the Pucuak Adat Nagari Kapa, Alman Gampo Alam, to ask for his approval for PT PHP1 to propose a HGU over the land handed over in 1997. Gampo Alam was asked to sign a statement of land release as a basis for PT PHP1 to propose a HGU. Gampo Alam refused to give consent and was not willing to sign a letter of release for the land to be used as the basis for PT PHP1's rights. Following that event, led by Alman Gampo Alam, the traditional leaders of Nagari Kapa attempted to prevent PT HGU from obtaining HGU over the land in question. The people actively fighting for the land right were the traditional Kapa leaders plus one community leader. All of them are men.

At the end of 2019, finally, the mediation carried out by the Impartial Mediation Network led by Ahmad Zazali succeeded in producing a solution agreement. Three crucial agreements resulted as follows:

a. Wilmar Internasional and PT PHP1 acknowledge that the land used by PT PHP1 to develop an oil palm plantation in Nagari Kapa is the customary land of Nagari Kapa. If the replanting and extension of the HGU are carried out, PT. PHP1 will request approval from the Nagari Kapa customary leader.

b. PT PHP1 paid IDR. 1.2 billion to the Kapa customary leader as compensation for the use of ulayat land.

c. PT. PHP pays IDR 25,000,000 every month to the traditional leaders of Nagari Kapa. The agreement was lower than the demands of the Nagari Kapa customary leaders, namely removing the land located in Nagari Kapa from the PTPHPI HGU. Nevertheless, PT PHP1 and Gampo Alam Cs understand the solution ended the conflict between them regarding re-measurement of nucleus and plasma plantations and canceling the HGU certificate application.

PT. PHP1 paid the 1.2 billion rupiah to the Pucuak Adat Kapa and started to pay the 25 million monthly payment. Nine kinship group leaders and one informal leader, who actively participated in resolving the land, shared 75 percent of the 1.2 billion rupiah and the monthly payment of 25 million rupiah. All the beneficiaries were men. The two cases show that men members of the two communities did land struggles; They enjoyed the benefit the most. Women were not involved at all, they were not beneficiaries of the result.

3.3 Causes of Masculinization of Land-Conflict Resolution

We found that in the masculinization of land conflict resolution due to oil palm expansion in four provinces (West Kalimantan, Central Kalimantan, West Sumatra, and Riau) women are suspended in the resolution process and use of achievement of the resolution. Claimants and their active supporters are men. As the two case studies show, the men who struggle shared benefit among them. In a situation like this, women benefit from land conflict resolution through their husbands and fathers.

The cause of women exclusion is patterns of gender relationships in a community. We follow Julia and White’s explanation. They say women are constraint to attend public meetings in village; although women may be allowed to participate, village meetings and leadership positions are still very much considered men’s world. Local people may use their organization to manage land use conflict resolution, but farmer organization membership may bias toward men. They added that in a community such as Hibun Dayak communities, “there is a taboo with regard to women’s leadership roles and participation in the local political process [27]. We are of the opinion that such a pattern of gender relations is behind the domination of men in the process of resolving customary land conflicts in four provinces we studied.
Additionally, we argue that land tenure is the source of masculinization of land use conflict resolution and outcomes. While the lands being fought for are customary land of village communities (such as in West Sumatra and Riau) and lands used for shifting cultivation (such as in West Kalimantan and Central Kalimantan) which are the source of livelihood for male and female farmers, the result of conflict resolution of lands controlled by palm oil companies without consent or adequate compensation is dominated by men.

Although men and women are excluded from access to land by oil palm expansion, the results of this study show that masculinization of land use conflict resolution impacted women more deeply.

4 Conclusion

Masculinization of conflict resolution over land use due to oil palm expansion and the use of resolution results occurred. This phenomenon results from a male-biased of customary land ownership system in the four provinces studied. The masculinization process implies that the head of a household led by a woman due to the absence of a man (due to life-or-death divorce) does not benefit from the results of conflict resolution on customary land conflicts.

Acknowledgement

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Modelling Character Education for Adolescent Based on Gender Equality and Social Inclusion

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Abstract. This study aims at modeling character education for adolescents based on gender equality and social inclusion (GESI) pertinent to new adaptation. The study followed a mixed method using online interviews and focused group discussions with students, teachers, and parents. The setting of the research was at Malang Regency. The data analysis was employed qualitative descriptive analysis, contextual analysis for rural-urban, document analysis for curriculum, and GESI. The result shows some crucial points: 1) the character education of adolescents in the secondary level in Malang regency is similar between the village and urban, 2) the parenting pattern both in the city and in the village still shows gender bias, 3) character education based on GESI for adolescents has not been fully understood, and 4) the GESI-based character education model is indispensable for teenagers in the new normal era and possibly to be included as an independent school subject.

Keywords: character education; curriculum; GESI; adolescence education

1 Introduction

Adolescents is the hope of nation that according to Central Bureau of Statistics in 2010 the total population is 265 million, consisting of 133.17 million male and 131.88 million females. Since they have considerable roles to realize their position, appropriate treatment should be given. The mistreatment of children has a significant impact on their character and intellectual development; thus, modeling character education is needed. According to Pala (2011), it is necessary to model good character because it is not automatically developed. It needs to be established and instilled core ethical values such as caring, honesty, fairness, responsibility, and respect for self and others. The modeling is also necessary to filter bombarded negative influences through the media and other external sources that mushroomed in adolescents nowadays. The winnow is indispensable as the adolescent is the age of transition from childhood to adulthood when they are adjusting self-identity includes gender.

Based on the recent research conducted by Sukesi et al. (2019), early childhood character education has not been stressed gender equality and social inclusion (GESI). The research revealed that boys and girls are treated differently by their parents and teachers. Also, there are no special facilities for children with special needs. They are treated as normal children at school. Seen from teachings, such as school facilities and teaching approach, gender bias was found since teachers treated boys and girls differently. In addition, instructional material represents gender blind in which it does not specify and facilitate different needs of boys and
girls. Consequently, the matters drive to the lack of awareness on gender issues as part of character education. To this end, it is profound to prototyped character education targeted on GESI.

In constructing GESI, the family becomes the primary means where children establish their personality, recognize values and norms, and build behavior. To this matter, women and men have specific roles. Traditionally, women have an essential status in the family as the first and foremost educators. Yusupova (2018) argued that women take the role to shape family spiritual education and the successor of family survival in the modern era. In addition to this, men in the family also have a similar part in shaping adolescents' characters. They assure the wellbeing of the family and religious aspect that has a cogent impact on society (Alard & Freeks, 2021). Taken together, both women and men can establish GESI in the family.

In GESI, the family has critical roles. It has some functions include: 1) production, 2) reproduction, 3) affection, 4) socialization, 5) education, and 6) transmission of values. Production refers to the aspect of producing goods and services to meet the needs of the family members. The reproductive functions include biological and social reproduction, including childcare to raise children into qualified human beings. Socialization leads children to involve in the process of formal education or education in the community. In the household, the status and roles of women in the household are housewives, primary or supplementary breadwinners, and daughters. In addition to the gender issue, it is also necessary to look at aspects of social inclusion as stated by the International Development Partners Group, Nepal (2017) that categories inclusion groups as women, children, and the elderly, diffable communities, disaster victims.

Another means of forming GESI is the school curriculum. The curriculum introduces gender issues and social inclusion within the component constructing in the curriculum itself (Elwood, 2016). It enables to instill the values with a more nuanced and complex understanding of boys and girls and how gender affects young people's identity. For example, the values of GESI can be introduced through instructional materials that depict gender equality and social inclusion both in the visualization of the book and the use of language. Unfortunately, in the Indonesian context, at the secondary level, for example, teachers use books occupied with gender bias (e.g., Pradana, 2017; Nurani, 2017; Maharani, 2017). This fact becomes a void for education as the means to establish students' noble character.

Heikkilä (2020) studied the workflow in early childhood schools in the Nordic countries based on gender equality perspective. She found that even with systematic policy to strengthen gender equality, gender bias existed in completing daily tasks at school. She revealed that the gender equality aspect was scarcely found in the process of completing the administration jobs. It was barely to find clear and goals and systemic knowledge implemented in the daily-based task. Taken together, gender bias at the preschool level did not only appear in the pedagogical aspect but also the workflow of school daily activities.

Sukesi et al. (2021) designed a model of early childhood education based on GESI. They give a prototype of character education for early childhood based on GESI in kindergarten at Tulungagung and Malang. In this research, they suggested some aspects in teaching, such as the materials that emphasized gender, information for parents on gender equality and social inclusion, facilities for students with special needs, the needs for a pilot project regarding curriculum implementation of GESI. Furthermore, Sukesi et al. (2021) also suggested balancing the number of male and female teachers to avoid gender bias in the education system.

Another model of early childhood education based on GESI has been proposed by Malihah et al. (2021). Taking Bandung as the research setting, they found different findings as Sukesi et al. (2021) regarding the implementation of GESI on character-building education. Generally,
the application of GESI in early childhood schools at Bandung has been applied GESI in the teaching process. There is equal treatment for both male and female students. However, gender bias was still found in the aspect of male and female teacher composition.

Although previous studies have modeled and studied GESI in school, they fall in some points. Previous studies have touched the early education; however, adulthood education seems to get too far little attention. Adolescent education needs to get attention since they must update their knowledge, skill ability, and attitude to augment their understanding of various social concepts. Besides, adolescent education should be separated from childhood education because the characteristics of the students are different.

Therefore, a different model of character education for an adolescent is essentially developed. Another divergent of a specific component in the curriculum has not been discussed in the previous study. These studies would be more exciting and valuable if they focused on giving specific instructional material highlighting GESI. In addition, these research studies would be more advance if the researchers connected the adolescent character education with the parenting patterns to reinforce values in family and school.

This study would be more relevant regarding the present situation if considering the current condition of pandemic Covid-19. During the Covid 19 pandemic, adolescents are considered as an essential social category to help others. Teenagers who have strong resilience in the new era are expected to play an essential role in preventing Covid 19, mitigation, handling the adverse impacts, facing the new adaptation era. Therefore, young women and boys must have a strong character based on GESI in the new adaptation.

To this end, the present research attempts fulfilling the gaps by focusing the study on 1. mapping the pattern of youth character education in secondary schools in Malang Regency, 2. analyzing the parenting patterns of adolescents in the family, 3. analyzing gender issues and social inclusion in adolescents’ education, and 4. formulating GESI-based character education model for youth in villages and cities in Malang district pertinent to the new normal era as the ultimate goal of the present study.

This present research was conducted by involving junior high school students, teachers, and parents subject of the study. The research focused on formulating a character education model for adolescents based on GESI using mixed methods with online interviews and focus group discussion. The first of the paper examines the context of GESI for adulthood character education. The second part scrutinized the methodology and data analysis, while the last part looks at the result and discussion, including some possible fruitful models for adulthood education and future studies.

2 Methodology

The present research followed a mixed method by involving students in six junior high schools, teachers, and parents. The schools were at Malang regency by considering the characteristic of rural and urban aspects. The data was collected through online interviews and online focus group discussions, and document analysis on the school curriculum. The data analysis was employed qualitative descriptive analysis, contextual analysis for rural-urban, document analysis for curriculum, and GESI. After analyzing data, the final process was focused on drafting character education for adolescents based on GESI. Furthermore, action research was also conducted by disseminating the result through a workshop on Writing Handbooks...
based on Gender-Sensitive Children's Character Education and School and Social Inclusion in schools.

2.1 Data Collection

The data retrieval was done through unstructured online interview techniques, online-focused group discussions, and document analysis. The online interviews were conducted with the students, parents, and teachers. It was intended to explore findings related to innovative model concepts for adolescents, gender equality, and social inclusion in the new adaptation era. The online FGD was conducted at the secondary level. The discussion was focused on planning treatments for adolescents through socio-cultural activities that can prevent misbehaviors in groups and individuals. Moreover, the document analysis highlighted to assess the character education model based on GESI in the junior high school curriculum. The character education model proposed by Sukesi et al. (2019) became the reference and secondary data.

2.2 Data Analysis

Once the data have been collected, the data were analyzed through the following types of analysis: 1) the descriptive analysis focused on the condition of the community where junior high school students are located, family conditions, school conditions, curriculum, and school management of the Malang Regency, and perception of the new adaptation era, 2) contextual analysis, focusing on different contexts in several variants, cultures, urban-rural, values, and gender norms, the Covid 19 pandemic, 3) document analysis on the school curriculum and 4) descriptive analysis on GESI to study the schools and communities' capacity toward GESI in the new adaptation era.

The research procedures are illustrated as follows:

![Fig 1. Research Procedures](image)

3 Result and Discussion

3.1 The Character Education of Adolescents in the Secondary Level

Character education for junior high school can be recognized from the implemented curriculum. The Islamic and/or junior high school (MTS/SMP) curriculum was conducted by considering interclass continuity and synchronous between subjects reflecting the core competence. Then the subjects are considered as the smallest organizational units of basic competence. There is a new policy on the school subjects, i.e., local content, including regional languages that are integrated into arts and culture subjects. The substance of local content
relating to sports and regional games is integrated into physical education, sports, and health. Moreover, the craft is taught as a separate subject.

3.2 Curriculum Structure

A curriculum consists of several subjects, a learning load, and educational calendars. The subjects are classified into compulsory subjects that must be followed by all students in one academic unit at each unit or level of education, and elective subjects that are chosen based on students’ passion. Here is the structure of the junior high school curriculum.

<table>
<thead>
<tr>
<th>Table 1. The Islamic and/or Junior High School (MTS/SMP) Curriculum Structure</th>
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<tbody>
<tr>
<td>No</td>
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<td>----</td>
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<tr>
<td></td>
</tr>
<tr>
<td>Group A</td>
</tr>
<tr>
<td>1.</td>
</tr>
<tr>
<td>2.</td>
</tr>
<tr>
<td>3.</td>
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<tr>
<td>4.</td>
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<td>5.</td>
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<tr>
<td>6.</td>
</tr>
<tr>
<td>7.</td>
</tr>
<tr>
<td>Group B</td>
</tr>
<tr>
<td>1.</td>
</tr>
<tr>
<td>2.</td>
</tr>
<tr>
<td>3.</td>
</tr>
<tr>
<td>Total</td>
</tr>
</tbody>
</table>

Source: Basic Competence for Junior High School stated in Curriculum 2013 Implementation Guideline

Group A refers to the competency-oriented subject that leads to intellectual and affective aspects which the contents are developed by the government. On the other hand, Group B is the subject that emphasizes affective and psychomotor aspects, and the contents are developed by the government and adapted further by the local government. Natural and social sciences are developed as integrative science and integrative social studies subjects, not as content education. Both are applicative-oriented education, which stresses developing thinking, learning, curiosity, caring attitudes, and responsibility to the social and natural environment. In addition, the purpose of social science education emphasizes the nation's knowledge, the spirit of nationality, patriotism, and community activities in the economic aspect and Indonesia territory. Natural Sciences is also intended to introduce the biological environment and the nation's potential.

Cultural Arts consists of four aspects, namely fine art, music, dance, and theater art. Each aspect is taught separately, and each education unit can adjust the aspects based on the facilities and the availability of teachers. Craft consists of four aspects, namely crafting, engineering, cultivation, and processing. Each aspect is taught separately. Each academic unit organizes craft learning following the skills and potential of the area in the education unit. Concerning with GESI, it should be integrated into some content subjects. The issue may be included in religious education, *Pancasila* and civic education, Bahasa Indonesia, Science, social sciences, arts and culture, physical education, sports, and health.
3.3 Core Competence and Basic Competence

Core Competence

Core competence is the translation or operationalization of graduates’ quality competency standards when they completed education at a particular educational unit or specific levels of education. The core competence is attitudes, knowledge, and skills (affective, cognitive, and psychomotor) that students must learn for a level of school, class, and subject. The competencies must describe the balanced quality between the achievement of hard skills and soft skills. Furthermore, they serve as an organizing element of basic competence.

Core competence is designed in four interrelated groups, namely concerning religious attitudes (core competency 1), social attitudes (core competency 2), knowledge (core competency 3), and the application of knowledge (core competency 4), the four basic competences must be developed and integrated into the learning process. The competences related to religious and social attitudes are developed indirectly as a hidden curriculum during the learning process (core competency 3) and the application of knowledge (core competency 4).

| Table 2. The Islamic and/or Junior High School (MTS/SMP) Core Competence |
|-------------------------------------------------|-------------------------------------------------|-------------------------------------------------|
| Core Competence Grade VII                        | Core Competence Grade VIII                       | Core Competence Grade IX                        |
| 1 Respecting and living the religious values they follow | Respecting and living the religious values they follow | Respecting and living the religious values they follow |
| 2 Respecting and living honest, discipline, responsibility, care (tolerance, mutual assistance), politeness, confidence, and interacting effectively with the society | Respecting and living honest, discipline, responsibility, care (tolerance, mutual assistance), politeness, confidence, and interacting effectively with the society | Respecting and living honest, discipline, responsibility, care (tolerance, mutual assistance), politeness, confidence, and interacting effectively with the society |
| 3 Understanding knowledge (factual, conceptual, and procedural) based on his curiosity about science, technology, art, culture-related phenomena, and events | Understanding and applying knowledge (factual, conceptual, and procedural) based on his curiosity about science, technology, art, culture-related phenomena, and events | Understanding and applying knowledge (factual, conceptual, and procedural) based on his curiosity about science, technology, art, culture-related phenomena, and events |
| 4 Trying, developing, and presenting in the concrete realm (using, parsing, arranging, modifying, and creating) and abstract domains (writing, reading, calculating, drawing, and composing) according to those learned in schools and other sources similar to the theory | Processing, presenting, and thinking in the concrete realm (using, parsing, arranging, modifying, and creating) and abstract domains (writing, reading, calculating, drawing, and composing) according to those learned in schools and other sources similar to the theory | Processing, presenting, and thinking in the concrete realm (using, parsing, arranging, modifying, and creating) and abstract domains (writing, reading, calculating, drawing, and composing) according to those learned in schools and other sources similar to the theory |

Basic Competence

Basic Competence is the competence derived from core competence. Basic competence is content or competence consisting of attitudes, knowledge, and skills that students must master. The competence is developed by paying attention to the characteristics of learners, initial abilities, and characteristics of a subject. The subjects to master competence are open and not always organized based on highly oriented disciplines only to the philosophy of essentialism and perennials.

The relation between core competence and basic competence of the Islamic and/or Junior High School (MTS/SMP) are united and reflected in each subject, namely religious education, Pancasila and civic education, Bahasa Indonesia, science, social sciences, arts, and culture, and physical education, sports, and health. Knowledge transfer can be done comprehensively in
grades VII, VIII, IX. It is possible to integrate how female and male students have equal opportunities in attitude-forming subjects at each level. In science and physical education, sports, and health, gender issues can be included.

3.4 The Parenting Pattern of Adolescents in Families

The research results showed that the pattern of fostering adolescents in families both in the city and in the village still shows gender bias. In the city, parents are more authoritarian, meaning that they applied stricter control over their children. It was also found a shift in parental attention to girls and boys. In the family, it was revealed that boys have more access to hang out with their friends than girls. It happened because the parent has more worry to protect their daughter since they live in urban areas.

"Nowadays, there are many influences from outside. The daughter should be protected to avoid juvenile delinquency. For example, much misbehavior of adolescents and girls are often victimized since they are still in junior high level and the age of instability-transition from children to adults. If we live in the village, it might be safer." (SBW, June 2021).

Gender values and norms were very inherent in family education and taught since the early childhood. In the early age, the standard of appropriateness has been set, including the color of the clothes, behavior, dietary restrictions, and habits. However, those aspects are distinguished between girls and boys. In early adolescence, the gender norms are enforced more strictly for girls that are not profitable for boys as they tend to have more freedom. Consequently, it can lead to deviant behaviors or delinquency of teenage boys. In addition, for girls, eating the wrong dietary restrictions lead to malnutrition.

Exciting findings from field studies showed that parents discriminate the type of housework to their children. While fathers more invite boys to physical jobs, girls are more invited by mothers to clean the house. Parents' socialization strengthened this condition to the types of work done by fathers and the work done by mothers at home. Respondents perceive men as masculine and female figures are feminine figures based on the portrayal of female roles by mother figures and male roles by father figures.

At the family level, socialization and internalization of gender roles to children are carried out by parents as the main socialization agents. The internalization process is influenced by the gender value that parents have. As they give different treatment to boys and girls, thus the children perceive those men and women are different. Later, in the socialization process, the gender values are embodied in the awareness of social roles or, in this case, the gender role of children in the community. This situation is fundamental in assessing the different rights and obligations, opportunities, and responsibilities between men and women. These values should be applied equally to the social-economic strata of the household, rich-poor, farmers-or non, and both in the rural-urban community.

3.5 The Gender Issue and Social Inclusion in Character Education of Adolescents

Gender issues and social inclusion in schools can be traced from the basic subjects, namely religious education, that is expected to shape the students' morale. An informant stated that:

"... All subjects given are in the packages as the compulsory subjects. Religion is the basis of student ethics. In adolescence, being faithful is necessary because they are unstable and looking for an identity. If they do not have faith, then juvenile delinquency is highly possible even for children living in the village. They are also at risk since they use mobile phones, television, and the internet as a medium of communication. Therefore, religious education is expected to maintain their morale" (JSF, May 2021).
Teachers domiciled in the city put the same thing:
".... in the city, in addition to the influence of mobile phone, TV, and internet as the communication media, the direct interaction also needs to get supervision. Youth’s relation is free. In addition, malls have become places for teenagers to hang out after school and even skip school. Religious education becomes the guide of students’ morals” (SWK, May 2021).

In addition to religious education, Pancasila and civic education become an alternative to build students’ morale, especially towards their attitude and insight of nationality. A teacher teaching Pancasila and civic education stated that:

"Recently, the increasing influence of western culture affects students’ mindset about nationality through culture. Many students glorify foreign cultures, which appear to be their appearance, lifestyle, and diet. Therefore, students who are still easily influenced must be strengthened by national insight though history of against the colonialism for 350 years… also, Indonesian national figures who pioneered independence should be introduced” (ESW, JSF, May 2021).

This fact shows no difference between villages and cities. It is necessary to know Indonesian figures taught in the history subject to strengthen national insight. Since the reign of kings, before the colonial period, Indonesia is a sovereign kingdom even in the era of Mojopahit Nusantara has had a wide area. Students must know this history as the role model of leadership of the Indonesian nation in the past. A former school principle suggested that:

“.... in terms of materials given in the history subjects, there is no different content between schools in the village and the city. It is the same. The difference is when the teacher has creativity in explaining to the student ... variations of teaching by role-playing, for example, are often done by teachers in the city. The facility also allows the role play in the form of staging ... facilities in the city is more complete than schools in the village” (SWK, June 2021).

The next subject purposed to build students’ morale is ethics. The subject has changed several times.

"There used to be special subjects of ethics, and then it was abolished. At that time, it disappeared from the list of subjects, and then we advised teachers who taught religion and teachers who taught ethics to include some subject matter into their subjects. Now it seems that the importance of the ethics subject is starting to be seen again, so some schools in this city start offering the subject” (FDA, June 2021).

Moral education that shapes junior high school students’ characters is never abandoned. However, morals education has not paid attention to aspects of GESI. All teachers in the city and village areas claimed that:

"We have never discriminated between female and male students. They got the same subjects and the same treatment. Indeed in terms of leadership, male students are more prominent, but girls are also not inferior.”

"The children of the rich - the poor also are not discriminated. The important thing is their achievements. There is a student whose father works as a builder and her mother a housekeeper. His son is diligent in organizing and school activities. Children with disabilities used to exist, but we do not prepare special treatment as long as they sit nicely and do not bother their friends. The goal for the students with special needs is to have the ability to read and write. However, sometimes they are bullied by their friends” (FDA, June 2021).

The gender-blind issues can be recognized from the teachers’ perspective. They are unaware of the specific needs of students. The finding is similar to the findings of Sukses et al. (2019) in their research on early childhood character education. No special treatment for students and students with disabilities. It implies the lack of special needs fulfillment, especially for students with special needs.
3.6 The Model of Character Education for Youth Based on GESI

Character education can be integrated into formal education in schools through the school curriculum. At junior high school, character education is given in religious education, Pancasila and civic education, ethics (formerly), and extra-curricular such as scouting, young Indonesia Red Cross Society, student council. Some schools have organization or teachers that provide guidance and counseling. The existence of peer groups is quite effective in conveying messages of adolescent reproductive health (Sukesi et al., 2004).

Some societies or indigenous people in Indonesia hold noble values that reflect the identity of their citizenship (Priyatna, 2016). Their character or identity is based on cultural matters. To build character, attitudes some aspects must be fulfilled such as mutual trust (trust does not prejudice), discipline, hard work, reflection, saving, education priority, the enactment of the rule of law, critically constructive attitudes, and shared identity as a nation (Priyatna, 2016).

Bennet (in Megawangi, 2003) asserted that the family is the foremost and most effective place to perform character-building functions. If the family fails to teach honesty, passion, and desire to be the best, other institutions will find it challenging to correct their failures. Since the children is still young, they should be accustomed to the rules and traits of good, honest, and fairness per the child's level of development. The formation of this character needs to be continued in the adolescent phase, where the child undergoes significant socio-psychological changes internally and externally.

The environment will shape the adolescents' personality within the balance between the mind (logic) and conscience. The family's success in instilling the values of virtue and character of the child depends on the type of parenting pattern applied to their children. Parenting pattern refers the interaction between parents and children in the fulfillment of physical needs (eating, drinking), psychological needs (security, compassion), socialization of norms that apply in society so that the child can live in harmony with their environment.

The parenting patterns are classified into authoritarian, authoritative, and permissive types. The authoritarian parenting pattern refers to the parents who make decisions, and the child must be obedient, submissive, not ask questions, and should not fight or contradict. The Authoritarian parenting patterns tend to limit affectionate behavior, the emotional closeness between parents and children. Harsh punishments are imposed if the child does not comply because the parents feel the most right. The authoritarian, on the other hand, parents encourage children to always talk about anything they want. There is cooperation between parents and children because the child is recognized as the whole person. Parents recognize the children's ability to choose, be independent, pay attention, and opine something.

Permissive parenting patterns have a feature that is parents give children complete freedom to do things. With the dominance of the child, there is a lax attitude or freedom from parents. Parental guidance, control, and attention are lacking. The negative impact for children is free to do anything harmful and not conducive to forming children's character. Children are considered as young adults, so they are given the broadest possible leeway as desired. Parental control is fragile; what the child does is all right. However, parenting and education patterns in schools should foster identity, personality, independence, courage, and character.

Based on the previous notions and findings, the character education of the adolescent model based on gender equality and social inclusion (GESI) is designed as follows.
4 Conclusion

Based on the data analysis, the present study had arrived at some conclusions. First, the character education of adolescents in the secondary level in Malang regency was similar between the rural and urban areas. The similarity could be recognized from the curriculum, compulsory school subjects introducing character education such as religion, civics education, history, and ethics created by schools in the urban area. However, a slight difference was found due to the environment and the teacher's innovation in teaching. The heterogeneous urban environment caused teachers to be creative in delivering the material.

Second, the results showed that the parenting pattern of adolescents in families both in the city and in the village showed gender bias. In the city, parents are more authoritarian, meaning that they applied stricter control over their children. Besides, it was found a shift in parental attention to girls and boys.

Third, the gender issue and inclusion in character education of adolescents have not been fully understood, although some aspects have been applied in everyday life. In practice, attention given to adolescent girls includes female reproductive health, while adolescent boys focus on understanding delinquency, fights, and drugs. In addition, the perspective of social inclusion is also considered important in caring for children with special needs.

Lastly, the GESI-based character education model is indispensable for teenagers in both urban and rural areas. Furthermore, in the new normal era, the understanding of infectious diseases needs to be independent subjects at the secondary level.

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The Role of Youth in Raising Gender Awareness on Social Media

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Abstract. The raising of gender awareness is everybody's responsibility to do. Raising gender awareness means increasing knowledge and understanding about gender sensitivity issues. In this case, youth as agents of change already variously do the same things by using social media. Social media is the most accessible platform to raise communication-based gender sensitivity by a single-handed person. This research used a qualitative approach and phenomenology method. Data were collected from youth as university students through forum group discussion and in-depth interviews. This research presents and elaborates values, beliefs, and activities about how youth independently use social media to educate people and do a campaign about gender awareness while sharing, spreading, producing, and reproducing the information repetitively.

Keywords: agent of change, gender awareness, gender sensitivity, social media, youth

1 Introduction

Gender inequality is a behavior that causes a person to be discriminated against for reasons of gender. The term gender inequality refers to the difference between women and men, especially interpreted as a problem of inequality between the situation and position of women and men in society, such as inequality in education, sexual violence, malnutrition, reproductive health information, child marriage, child labor, HIV/AIDS, and gender-based violence. In addition, this can happen when the behavior of one party harms the other because of gender factors (Luthfiyah, 2020).

According to Ellen Kusuma, Southeast Asia Freedom of Expression Network's Online Security Division, cases of online gender-based violence (KBGO) against women also tripled during the Covid-19 pandemic (Stephani, 2020). Komnas Perempuan's 2020 Annual Record states that within 12 years, violence against women has increased by 72%, which is an 8-fold increase (komnasperempuan.go.id, 2020) because there is an increase in the courage of victims to report as evidence of various forms of violence that have begun to be revealed. The data above shows that gender inequality is increasingly touching the virtual world.

Media is a means of communication in society. The function of the media is as a source of information, correlation, continuity, entertainment, and mobilization. Littlejohn (2002) says that the media is a powerful tool for spreading the dominant ideology. The media are perceived as having the potential to raise public awareness about class, power, and domination issues, such as gender. The concept of gender is an inherent trait of both men and women socially and culturally constructed.
Brannon (2011) asserts that the concept of gender describes the traits and behaviors that are considered by culture to be appropriate for women and men. Gaunlett (2002) states that the media spreads a clear division between male and female appearances as choices, making gender categories even more apparent. The media also shape an understanding of how masculinity and femininity should be.

Media insinuates people's consciousness of how we are seeing men and women (Wood, 2013). Daily, the gender binary makes males and females; men and women must obey social and cultural norms in our society. Sex becomes basic to categorize gender traits as feminine and masculine (Bem, 1977). A woman must have feminine traits, and a man must have masculine traits according to society's social and cultural system. The functionalist perspective on gender roles with its views on expressive women and instrumental men is based on the work of Parsons and Bales in traditional society (Wienclaw, 2011).

According to Hall (1997), the work of the media is to defend the dominant ideology (the ruling class). The dominant ideology perpetuates unrealistic women representation, gender stereotyping as a cultural standard, and traditional roles and normalizing violence against women (Wood, 2013). Hall (1997) defines ideology as images, concepts, and premises that provide a framework for representing, interpreting, understanding, and thinking about something that 'make sense' to various social aspects. Furthermore, Giddens said a person's experience is to some extent mediated through words and images from the dominant medium in our lives (Gauntlett, 2002). Media, for this context, focuses on social media and plays a vital role in society as information providers about cultural, social, political, and economic perspectives.

Gender awareness is shaped by how the importance of gender inequality. Many people are concerned about gender issues by finding cases that emerge on media, mainly social media. Indonesian Youth movements present well on how they produce and share information about it (Arditya, 2020). Keeping the update and spread the new area include the activities of young people in consuming information. Young people are the driving force in voicing these various messages of gender equality on social media. Besides, using social media must be supported by the ability to carry out analysis and evaluation. The point of view also departs from the audience's perspective as the center of the campaign carried out on this social media and its activities. So social media is contributing to shaping audience knowledge about their thought, believes, and behavior.

The movements began with knowledge and understanding about gender studies and feminism. The terms 'feminism,' 'feminist,' and even 'gender' is still questioned by most Indonesians. This term causes the ideas about how irrelevant this is to Indonesian values. That makes the urgency of gender awareness is essential. Feminism is a women's movement that fights for the fate of women and human equality. According to Hooks (2000, p. 8), "Feminism is a movement to end sexism, sexist exploitation, and oppression." The issue of feminism is not a single thought or school but consists of various ideologies, paradigms, and theories (Hanum, 2018).

Although there are various analyzes and different ideologies, this feminism has one thing in common in the struggle for gender equality. The struggle for gender equality is conveyed through various contexts. However, in the most basic sense, a feminist is a person – male or female – who believes in equality, especially sex and gender equality.

Youth, who believe in gender equality, plays a vital role in society to spread the many perspectives. Begin from their worries about the current condition about gender inequality has raised their voice to speak up. This research describes youth roles to speak up about gender inequality through social media. This study aims to determine the youth values, beliefs, and
roles for raising gender awareness in social media. And then, by increasing that awareness by understanding more about gender sensitivity issues, the youth were able to present how they act as users and as producers.

2 Methodology

This research used a qualitative approach of phenomenology. This type of research is descriptive qualitative research that describes the meaning of human interaction. Moleong (2004) suggests that descriptive is data collected in words, pictures, and not numbers. This opinion on descriptive research is described to obtain data from manuscripts, interviews, field notes, photos, videos, personal documents notes or memos, and other official documents. This study uses an interpretive paradigm by looking at phenomena and exploring experiences from the object of research, starting from efforts to find explanations about social or cultural events based on the perspectives and experiences of the people being studied (Neuman, 2006).

Data were collected from females and male’s university students as youth respondents through forum group discussions and in-depth interviews from March to June 2021. Informants in the research will be adjusted to the research needs and adjusted to qualitative data research findings. Researchers can explore interesting data from research informants with the characteristics of a.) youth aged 18-25; b.) concern about gender (in)equality studies; c.) using social media actively; d.) eager to involve in raising gender awareness activities.

The most critical stage in the research process is the collection of research data. The problem's formulation is determined if the researcher gets the correct data and follows the research objectives. The data collected in this study are primary and secondary. The analysis approach uses several analytical methods, namely interactive data analysis consisting of data collection, data analysis, data verification, and conclusions from Milles Huberman. Milles and Huberman (1994) state that qualitative research analysis consists of three stages: data reduction, data display, conclusion drawing, and verification.

3 Result and Discussion

3.1 The Factors, How Youth Deals with Society

The history of gender differences between men and women occurred through a very long process. It was shaped by several reasons, such as socio-cultural conditions, religious conditions, and state conditions. With this long process, gender differences are often considered natural or biological provisions that can no longer be changed due to the beginning of gender inequality in society (Rokhmansyah, 2016).

Brannon (2011) also states that gender is not a matter of biological description but a social label, so a label that separates "masculine" and "feminine" emerges. Masculinity is synonymous with individuality, competition, and violence. Gender differences then become a reference in working in the economy, education system, social interaction, and childcare system. These cultural values tend to validate values that are considered male characteristics while at the same time demeaning feminine characteristics (O'Shaugnessy & Stadler, 2005).

When born, our gender has been determined by what we look physically and will further define our society's role and social functioning. Gender identity is socially constructed because it is viewed differently depending on a culture or community, but it is subconsciously agreed
upon (Butler, 1990). A man and woman are finally taught to have characteristics that are considered according to their gender. In a conservative community, gender is fixed. Female means feminine and male is masculine. In a particular family culture, it has an ideal image about how girls, and boy’s performativity. This image also deals with what girls have to do to become gracious women. The informant from the fixed gender stereotype family often deals with things about the father asking her daughter to become feminine, including how to do fashion and roles at home. Being sporty and 'tomboy' is not proper.

Sex is intertwined with gender. It includes the understanding of gender roles, gender identity, and gender performativity. The problem arises when one sex is not compatible with their gender. Femininity and masculinity are associated with stereotypical gender roles. Society finally also constructs ideas about gender roles. Activities such as doing chores at home, cooking, and improving skills in dance or sing are what girls do. Before and after a baby is born in Indonesia, parents have prepared specific colors for their children, pink for girls and blue for boys. In addition to the pink and blue standards, color categorization such as soft and pastel colors for girls and dark colors for boys is still happening.

The family is the minor institution of society and is the first place to teach various things. Parenting and education provided by parents shape a person's mindset and behavior interacting in society. According to Marcia (1993), family background, significant others, expectations from the social environment (including extended family, school, and peer groups), exposure to variations in identity, and adult figures provide a solid foundation for identity. Some informants come from conservative families. Their family sets themselves on rules and roles for men and women to act. For some informants, gender roles construction causing discomfort because it was intertwined with the reproduction system.

Gender roles had become a stereotype that will continue to be perpetuated in social life. Women are educated to grow up to be graceful people and have a soft feeling, should not do heavy work, and must cook, while men must be solid and dashing individuals, should not cry, and must think logically. Peer groups consist of same-sex friends, so showing emotional traits is forbidden as weaknesses should not appear in men. Showing weaknesses means not being strong, so bullying is another problem to face. They are trapped in toxic masculinity. Stereotypes are an assumption about a particular thing or group. The result of community construction will eventually shape gender stereotypes.

Before the media social occurs, it burdens the individual at the community, the differences between public and domestic and man job or woman job are obvious. However, now work for the home could be an option because we are not dealing with the hunt or war activities again—gender role in developing and growing. Everyone could do every role. Role sharing, for instance, shows everyone should have critical thinking about do's and do not's regarding their ability, equally.

Now, the informants deal with gender roles in the family by getting more knowledge about how to do and promote gender equality in daily life, such as sharing the household chores, noticing signs of violence, voicing for women, commenting on the sexist situation, listening and reflecting more about other problems. And then, these youths turn it into messages and spread them on media. These messages about equality are conveyed through various means and media. One of them is by using new media to touch the realm of social media further. The flow of information from new media, especially social media, currently has no limitations.

Nowadays, social media seems to be the only media that can give all of us the freedom to spread news and information, which is also unlimited. In the new media era, the dissemination of gender issues is proliferating. We can see several online platforms, especially social media, which many people currently love in seeking information and sharing or voicing gender issues.
Currently, various communities and organizations, non-governmental organizations, and government agencies have social media. Today, many communities have social media that provide news related to their movement.

3.2 The Value, What is The Youth’s Belief

Humans must interpret the meanings and symbols obtained, which are then used in interpreting situations, making policies and changes, and seeing actions, solutions, advantages, and disadvantages in every interaction process they do. Misunderstanding of gender puts the character of women and men differently. Gender role is a set of behaviors expected behavior (norms) for men and women. Variations in gender roles among the various cultures and periods show that culture is indeed shaping our gender roles (Butler, 1990). The rationale for gender is the ‘body’. Since gender determines whether a person can bear children or not, women who can give birth and raise children must stay at home and take care of their children.

The assumption is that feminine women and men manifest psychological characteristics, such as men being considered brave, strong, and brave. On the other hand, women are considered soft, weak, obedient, and so on. However, it turns out that these differences in character give birth to acts of violence. Various acts of violence arise due to violence, such as domestic violence, rape, genital mutilation, sexual harassment, prostitution, sexual exploitation, and others. For this reason, an understanding of gender awareness to realize gender equality is very much needed in supporting various gender-based social movements.

Gender studies are something that the youth understand after reading and finding cases or events experiencing inequality. The youth got the perspective from the feminist movement. Feminism helped them understand more from cases involving the informants’ experiences, such as catcalling, taking pictures out of consent, bullying, body shaming, and sexual harassment. These bad experiences lead the informants to learn about gender and feminism and slowly construct the values. And also, facts of lack of gender awareness in terms of gender sensitivity on women journalists (Ritonga, Murwani & Ritonga, 2017).

Commonly campaign for women's human rights to bodily integrity and autonomy on matters such as reproductive rights, including the right to abortion, access to contraception and quality prenatal care; for protection from violence within a domestic partnership; against sexual harassment, street harassment, and rape; for workplace rights, including maternity leave and equal pay; and against all other forms of sex-based discrimination. Women are only accessible once they have done away with what they consider an inherently oppressive and dominating system. As long as that system and its values still exist, society will not be able to reform in any significant way.

The cases include how the people understand the way women speak up, how they struggle, and how frontal their words are matter. Understanding the scientific perspective of symbolic interactionism theory sees that humans are very active and dynamic figures in this social life and are goal oriented. Humans are equipped with the ability to think; social interactions form this thinking ability. In this social interaction, humans learn the meanings and symbols in thinking and then acting content about how more women should uproar on social media. Women have the same potential as men as leaders.

Hooks (2000) describes sexism as being perpetrated by men and women socialized from birth to accept sexist ideas and actions. All women are capable of demonstrating their ability to achieve equality and working to attain it. Therefore, change may happen without changing the structure of society. The notion that it is 'natural' pervades all social and legal systems, taxes, and the division of labor, especially the media. (Branston & Stafford, 2010). The youth believe
the values of freedom, sympathy, empathy, tolerance, independence, empowerment, and self-acceptance are the keys to beginning changing society's structure by raising gender awareness.

3.3 The Activity, Youth Role on Social Media

Youth – young people between the ages of 13 and 25 are productively developed and influence contemporary research, practice, and policy on gender and race references (Wyn & White, 1997). History has proven as the existence of youth invents many subcultures to speak up their mind. 'Youth' means trying to understand them as a group that grew up negotiating for their future in the national and cultural context in which they live (Wyn & White, 2017). They enjoy themselves being visible and heard of by many people.

Social media acts as a bigger platform to speak up their mind by various users as audiences. Many topics uproar regarding preferences to be heard in Indonesia, such as gender (in)equality and mental health with the highest internet use. The digital platform is the easiest way for the youth to have activities. Pandemic is also why most youths are spending more time interacting in the digital world. Youth tends to speak up freely and be outspoken.

Moreover, university students as youth from different backgrounds can speak. Gender awareness is one topic that needs more attention because gender equality is a problem, especially on social media platforms. They often speak up on online and offline platforms. Before doing the activities, they gain knowledge about if by following several communities that provide information. They also learn from the community by sharing and caring for and from each member.

First, they are acting as a producer. In West Sumatra, there are various activities carried out by young people, as individuals and community members. These informants are the member of the community such as literary, religious and debating community. As a student, they often held social campaigns and webinars. Because of the pandemic, now they only have activity online by using digital media. The effects provided by various campaigns and outreach on social media and the convenience it enables young people to create, reproduce, and share such content to raise awareness of gender equality.

Social media allows users to interact with each other, even with family, friends, acquaintances, and strangers. The youth use social media to connect with people who had the same interest as them. Social media such as Twitter, Instagram, and TikTok, are used for social networks, and WhatsApp, line, and telegram are commonly used as an instant messaging on web-based communication forums.

Individually, they often wrote features to media online or wrote on their account on Instagram, Twitter, and speaking through audio on Spotify or anchor. The informants freely choose the most accessible social media platform to speak their minds. They learn about audience segmentation and how to inform people effectively by being a content creator. They were often writing or making posters for a campaign on celebrating days. They keep posting, at least once a week, about gender content on every platform. Because, not only explaining and implementing youth's values on a social platform, but these youth are also required to be active and dynamic in understanding this pandemic as an opportunity and then acting by producing content following developments and needs.

Second, they are a share. They said sharing is caring. In the beginning, they are educating their circle in close friends and family, and then sharing the news or discussing the viral cases on Twitter or Instagram. On Twitter, they could discuss with many people with the same interest about the topic. Mainly the topic talks about bolder topics such as harassment, discrimination, oppression, and abuse. The topic then could be shared on WhatsApp group or personal chat also. On Instagram, the feed and instastory feature could be an option to share a more persuasive
message in one way. Third, as a commentator. They like to give comments about current issues, celebrating day and trigger warning viral cases.

Currently, social media users in the world during the Covid-19 pandemic have increased, people are free to consume a variety of content from social media (Simon, 2020). The greater freedom of expression marks the development of the digital media era. Twitter, Instagram, YouTube, Line, WhatsApp, Spotify, and Anchor are examples of social media that can channel freedom of expression. The youth's social media activities are to share and support gender-equality knowledge and give critical understanding. All the activities have the purpose of changing the users' mindsets, attitudes, and behaviors. There are three steps of acting as agents of change by the factors, the values, and the roles.

Firstly, the factor. The youth did the actions because of their past and ongoing experiences as personal and sociostructurally factors. They got influences by parents, peers, social community, and media. They observed the environment around them and found inequalities. So the youth had the purpose of educating people evenly because gender topics sometimes are not accepted well in a religious or conservative community. Second, the values. The respondents believed even the most minor thing indeed would have an impact. They begin to do it by self-empowering themselves first and then empowering the people through social media. They can affect each other by sharing the contents continuously. And third, the action. The result showed that youth as an agent of change had various roles in raising gender awareness. They begin their roles as students and community members, such as debating clubs, religious youth communities, and literacy communities. They spoke through parts of society directly, soft or straightforward methods, and offline or online platforms.

The ease and flood of access to information make young people too busy to participate through the repost feature available on social media. This understanding of gender awareness discusses gender-sensitive communication, gender and sex differences (gender), and gender stereotypes (Turkey. A Guide of Gender Equality in Communication, 2017). Young people are the driving force in voicing these various messages of gender equality on social media. Many youth-led organizations have sprung up in educating the public. This movement is not only at the organizational level but also at the individual level. The remaining youths hold various activities that discuss gender issues tailored to the current active audience at the organizational level. The point of view also departs from the audience's perspective as the campaign's center on social media.

Analysis

People are growing in a world that provides various information choices equipped with the convenience of technology that accompanies it. Information technology in the media accommodates information choices that can build interaction and encourage social and cultural change. People choose to access social media regarding the content. In the new media era, every individual and the social, cultural, economic, and political group must interact actively with new media.

More importantly, expressing individual or group identity is how each group then uses the new media as a means of communication to empower or liberate themselves. Feminism as a women's liberation movement that seeks to fight the subordination of women has applied new media to essential issues. One of the critical concerns is the potential of new media in offering an idea of liberation and empowerment. Certainly, facilitates the development of gender with the flow of feminism, which leads to the expansion of information effectively and efficiently. The presence of the internet as a new media makes the variety of information that can be obtained increasingly diverse.
The media, of course, form public awareness, one of which is related to gender. Information technology in the media is required to accommodate information choices that can build interaction and encourage social change. Many social media platforms such as Twitter, Instagram, Youtube, and TikTok have emerged in spreading messages of gender equality. For example, @vice and Vice Indonesia at @viceind, Magdalene @magdalene, and @indonesiafeminis.

Moreover, various global gender equality movements such as #metoomovement and #heforshe are carried out by young people to increase gender awareness in the international world. Thus, the youth as an agent of change will represent the great movement to raise gender awareness. Furthermore, they are doing the roles by repetitive motions. Furthermore, the youth's role in implementing gender sensitivity issues will give more value to gender equality on social media.

Social media has become a necessity for many people. Even information that comes from online media is mostly opened through links on social media. Social media is a medium to socialize and is done online, allowing humans to interact without being limited by space and time. The increasing number of internet users who are also social media users have been struggling with mass media. Audiences have many choices of new social media on the internet, and they can access it anytime, anywhere within their grasp.

Youth roles begin with the sense of social and justice, and furthermore, they are doing research and making more evaluation. Every human being has the same rights and opportunities to develop their potential. Gender inequality is one of the things that hinders the opportunities they have. The youth hope they could contribute to changing the perspectives about gender by raising gender awareness. Awareness needs process, progress, and constant development. Human has infinite changing value, but by the system, the changing is not possible.

Nevertheless, as a person, it could be done single-handedly.

Discussion

As part of a productive society, young people must take, filter, produce, and reproduce various gender issues supporting gender equality. This research examines how the efforts made by young people to create a society, both young people themselves, who are aware and understand gender issues. This study explains how vital young people's role is in spreading gender understanding to the public through social media. This research illustrates scientific references for the public about the importance of youth roles to understand gender equality, starting from the messages conveyed through social media. This research is also expected to be helpful for the development of further research.

The youths want to highlight returning to being characteristic, compassionate, full of sympathy, and empathy. The family must be educated talking about gender as women and men need each other. Furthermore, schools should do the same by facilitating the students, parents, community, and government. As individuals, youth must be educated critically about media literacy, especially the use of social media.

How could this matter become so important because the research described in this paper has implications for raising gender awareness specifically for youth and whoever interest in gender and media studies? Furthermore, this writing is needed to attract parents, diverse communities, policymakers, educators, and scholars. It should affect how the mind, attitude, and behavior towards gender inequality should be change. The youth roles had to trigger other people to do more even though. With the action about consistency, learning, awareness, keeping up the update, concern, do not become bystander, do something, share, and care about people. It requires more discussion and more action to do, even by the smallest and simplest acts.
4 Conclusion

Youth as an agent of change is need for raising gender awareness. It begins with the understanding of how vital gender education is. Messages supporting gender equality have emerged since the emergence of the feminist movement. Gender awareness is the solution to the lack of gender sensitivity issues. The role of young people in voicing various messages about gender equality is based on the importance of understanding these gender issues, especially in social media. The youth’s had values and beliefs from feminist perspectives as the basis for doing activities on social media. The youth independently use social media to do the campaign while producing, reproducing, sharing, and spreading the information. The youth can control their actions by acting as producers, sharers, commentators by Using social media. Moreover, they hope to provide a social change in their social life.

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Abstract. Maternal death due to pregnancy and childbirth is a reality that leaves many concerns because a mother should not suffer or die because of carrying out reproductive functions. A woman's chances of dying or becoming disabled during pregnancy and childbirth are closely related to her social and economic status, cultural norms, the geographical remoteness of her residence, to the gender relations that surround her. These variables can directly or indirectly affect mothers' access to health services. This paper highlights one of these variables and describes how gender relations in the Minangkabau family can be barriers for mothers to obtain health services during pregnancy and childbirth. Method. This research is qualitative exploratory through cases encountered in the field. They use observation techniques and semi-structural interviews guided by a list of questions to answer the research objectives. Results. Women decide matters relating to reproductive rights and events based on the attitude of their husbands and the experiences of senior women in the family. Educational and financial limitations reinforce this. There are restrictions on women's autonomy in decision-making, which affects their access to health services. The need to obtain health services during pregnancy considers the opinions of husbands, mothers-in-law, and mothers or grandmothers. Conclusion. Gender value systems and traditional experiences of senior women underlie women's procrastination towards their health needs. This attitude fosters an attitude of fatalism that makes women ignore the fulfillment of the demand for adequate health services.

Keywords: gender, fatalism, reality of maternity pregnancy, maternal death

1 Introduction

A woman's chances of dying or being disabled during pregnancy and childbirth are closely related to her social and economic status, cultural norms, gender relations in social circumstances, and the geographical remoteness of her residence. A woman's lifetime risk of dying from pregnancy or childbirth is 1 for every 39 deliveries in Sub-Saharan Africa, compared with 1 for 4,700 deliveries in industrialized countries and 1 in 278 in Indonesia. The fact that mortality rates reflect the difference between rich and developing countries more than any other measure of health, the poorer and marginalized a woman is, the greater her risk of death (UNFPA, 2012).

Based on the WHO report in 2013, Indonesia successfully reduced the maternal mortality rate (MMR) through the MDGs period (1990-2013), although only 56% of the 75% targeted by the MDGs program. This effort is slower than other Southeast Asian countries. Many studies have been conducted to understand what variables can affect the quality of maternal health during pregnancy and childbirth. Pregnancy and childbirth are biological events that should occur naturally for women. However, this phase is also an additional physical burden for women
when carrying out their reproductive functions: women's risk (morbidity) and death (mortality) increases during this phase. Research on causes of death and maternal mortality in the last two decades between 2003-2015 covers 115 countries, in 23 research units that meet the requirements, as well as 417 data packages and approximately 60,799 cases of maternal death, explaining the fact that 73% of maternal deaths are caused by direct obstetric factors and 25% due to indirect obstetric factors (Jan.J Hofman 2014; Kassebaum 2016).

Obstetric factors or often referred to as direct clinical variables, include Haemorrhage, hypertension, sepsis, embolism, prolonged labor, and abortion. The results of research on maternal mortality report that maternal complications are not always predictable, but medical complications have a chance to be managed, and death can be prevented. The mechanism for early detection of high-risk during pregnancy does not always give the proper signal. Meanwhile, indirect obstetric causes are related to socio-cultural psychology variables and geography, contributing to worsening maternal complications. These factors related to the delay include gender norms and relations, family structure, values and preferences for children, economic and educational status, local geographic conditions, behavior in accessing health facilities, and available health services.

Meanwhile, in another explanation in more detail, dr. Abdullah Cholil.MPH sees from the point of view of social, cultural, and religious factors, among others; husbands and families of pregnant women do not know and are not responsive to the conditions of each pregnant woman who are at risk, the workload of the mother as a breadwinner, and the allocation of household work is still the same when the mother is not pregnant. Religion, on the one hand, legitimizes the tendency of people to have many children, and there is rarely a study of religion that renews the notion of the role of husbands/society to help pregnant women and give birth. Pregnancy and childbirth are considered a woman's nature, and death due to pregnancy and childbirth is given a noble value as a martyr's death.

Indicators of these socio-cultural variables can be interrelated and determine the mother's position and decisions related to the needs of the mother. Gender preferences, for example, will determine the mother's position in the family structure and decision-making patterns. Similarly, the variables of values and preferences for children, economic status, and education are suspected to be related to the meaning of pregnancy and maternal delivery. Meanwhile, more external variables such as low levels of education, lack of health knowledge, problems with poor environmental sanitation, poor nutrition, economic constraints to transportation constraints, and distance to service centers will determine the behavior of mothers in accessing available health facilities and facilities.

This paper aims to describe the reality of gender relations around pregnant women giving birth in the Minangkabau socio-cultural context. First, the issues to be explained are how local cognition comes from the traditional understanding of maternity pregnancy, and secondly, actions that represent gender relations and their influence on maternal access to health facilities and the quality of health of pregnant women in childbirth.

2 Literature Review

Global Concern for Women's Health

The International Conference on Population and Development held in 1994 in Cairo has emphasized equality that men and women can play in women's health issues. The conference started from the lack of involvement of men in women's health issues, especially those related
to reproductive health. Many research results show that belief systems of traditional communities and traditional customs often have decision-making mechanisms and strategies based on gender relations, which can prevent certain genders from participating or limiting their authority in making important decisions related to themselves.

The conference emphasized the need for positive male involvement, which is defined as mental and physical participation, which is believed to improve maternal and fetal survival (USAID, 2009). The conference also recommended that the value of investing in women and girls is the key to improving the quality of life for all and emphasized the importance of sexual and reproductive health, including family planning, as a prerequisite for women's empowerment.

**Gender, Culture, and Health Behavior**

Gender and culture are two entities that are attached. Both can be seen as realities with interrelationships that give meaning to individuals in their society or become community presentations through unique individual performances. Roles, statuses, and attributes inherent in a person's behavioral system result from the formation of his social system regarding appropriate masculine and feminine roles and become a mental map for individuals to act. In this context, gender is a mental map manifested in various social institutions, belief systems, norms, and behavior systems.

In several studies, experts have found that gender norms sometimes result in an imbalance of power, affecting essential decisions related to maternal reproductive health. Individuals make sense of their identity and social expectations through appropriate masculine and feminine roles. Sometimes gender norms and relations result in power imbalances that influence decisions about maternal health and family planning. Masculinity can be an ideology that can determine men’s beliefs about equal rights in obtaining health care. In many cultural experiences, this attention leads to negative attitudes, so it is common to find women's reproductive health influenced by gender relations in society. Interactions between gender norms and other cultural beliefs sometimes work as a factor that exacerbates unsafe sex practices and other health risks.

USAID (2009) campaigned for the importance of positive participation from men for maternal health, which was built through communication, even though this meant breaking through the norms and cultural barriers that limit men's involvement. The passive role of men in the reality of maternal health, such as neglecting the use of contraception methods, lack of understanding and lack of attention needed by mothers during pregnancy to give birth to physical violence; starting from the fact that mothers continue to work during pregnancy and sometimes after childbirth and other intentional physical violence. These facts exacerbate and increase the risk of maternal health.

For the case in Indonesia itself, the program to improve the quality of maternal health was initiated by ratifying the safe motherhood and making pregnancy safer programs from WHO through three mechanisms: prevention of pregnancy, the anticipation of complications during pregnancy and childbirth, and strong management of complications. Indonesia has lowered the program's spirit in the form of the maternal affection movement intending to increase public awareness of the health quality of pregnant women in childbirth and the standby husband program, which aims to educate husbands to understand and accompany their wives during pregnancy and after delivery.

Research by Fadzria (2014) found that most husbands (67.4%) could not stand accompanying during pregnancy and childbirth and found a significant relationship with the husband's knowledge and education level. Another research by Suryondari (2010) found a substantial connection between the husband's knowledge of the standby husband program and
the readiness of the husband to accompany his wife during pregnancy and childbirth. These studies show the need for cognitive changes to change men's understanding of women's reproductive health.

Research by Yunarti in West Sumatra (2014, 2015) found a link between local etiology of pregnancy and childbirth, which plays a role in explaining men's behavior towards pregnant or giving birth. In local knowledge, pregnancy is part of a divine event, and the role of men as the cause of pregnancy is considered passive. There is a traditional understanding that pregnancy and childbirth are special events that only adult women can understand and deal with. Men, adolescent girls, and children are ‘distanced’ from the reality of pregnancy and childbirth. Married adult women are the people who are considered most relevant to accompany mothers.

3 Methodology

This material is part of research on socio-cultural factors that influence the health behavior of pregnant women in childbirth. This research is qualitative, with the research location being Padang City, Agam Regency, and Pesisir Selatan Regency with purposively selected sub-districts and Nagari following the research objective, namely having cases of maternal mortality in pregnant women. The approach chosen is a naturalistic approach that is considered in accordance with the research objectives. The method used in data collection is an exploratory study and in-depth interview method accompanied by observation.

Gender issues are drawn from relevant information under the theme of socio-cultural factors that affect the quality of maternal health during pregnancy and childbirth. The total informants who have been interviewed are 42 informants who have been pregnant in the last year, 6 cases of maternal death and three critical cases with mothers who survived death, 12 family members of pregnant/delivery women, three village midwives, six health cadres, and six traditional birth attendants as well as formal leaders in the field of health and local government and informal leaders from traditional, religious and community circles.

4 Result and Discussion

There are four types of field data and discussions that I would like to convey. The first is a description of the characteristics of the informant mothers whom we interviewed and observed the variables of their socioeconomic status, fertility status, cases of morbidity, and mortality, which aims to see and understand the background of the informants. The second, third, and fourth sections are related to each other, explaining the community's local cognition about pregnancy, childbirth, and maternal mortality. The following is the finding data matrix:

Field Data Summary Variables and Indicators

<table>
<thead>
<tr>
<th>Variables and Indicators</th>
<th>Field Data Summary</th>
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<tbody>
<tr>
<td>Demography data and Characteristics of pregnant women and giving birth (N:42)</td>
<td>Couples of childbearing age cover 40% of the population &lt;br&gt; Mother's and husband's education level: 10% elementary school, 20% junior high school, 45% high school, and 25% college. &lt;br&gt; Mother's occupation: Not working 67% &lt;br&gt; Average household income: under 3 million rupiahs per month</td>
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<td>Source: primary data 2016, 2019</td>
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A mother's understanding of how pregnancy can occur in the mother's stomach can explain the rationality of mothers in the care of pregnancy and childbirth. There is a reasonably vague physiological picture where pregnancy is described by symbolizing the growth of plants. The soil is a symbol for the womb, and the plant seed is a symbol for sperm. Rain, water, sun as required conditions for plant fertility are a symbol of God's requirements. The informant's explanation is that it is necessary to have sexual intercourse between a man and a woman, where it is the moment when the sperm fluid enters the woman's womb.

According to the informant, the embryo of a fetus can only be formed if the condition of a fertile uterus is not 'hot' and not 'cold,' the sperm is healthy, and there is permission and 'blessing' from God. And God's intervention is believed to continue in the stages of fetal development in the mother's womb until the time of delivery arrives when the fetus is 'turned on by God on the 120th day, and its fate line will later be outlined as its destiny.

Pregnancy and childbirth are entirely understood as natural phenomena but are filled with destiny and transcendent elements. McCormack (1982) explains that pregnancy and childbirth in many rural communities represent the concept of cosmology and balance, which is manifested in the mother's body as a microcosm vessel. This concept holds that the individual is part of a
whole complex system that continuously maintains its balance, and humans are considered to have limited intervention.

The social environment of senior women around the mother is a source of knowledge about pregnancy and childbirth. Complaints that occur during pregnancy or childbirth are considered as just a matter of pregnancy that will go away on their own, and this is strengthened and linked to the experiences of previous senior women (mothers, grandmothers, aunts, and other adult women), which causes mothers to delay and let complaints with confidence will disappear quickly itself.

Delay and neglect of complaints have the potential to develop into a risky condition for the mother and are often only really treated when the condition worsens. This condition is increasingly driven by the financial situation and the mother's common knowledge and formal education. This situation explains the logic of the consistency of the mother's behavior which tends to be curative, seeking medical help, especially for critical events such as bleeding. At the same time, other complaints are often postponed because they are believed to go away on their own.

The gender norms of Minangkabau society also place pregnancy and childbirth as the domain of married adult women, not something that men and younger family members need to know about. Finally, women are limited by traditional discourses about pregnancy and childbirth (destiny and divine intervention, and the absence of men). The experience of senior women becomes the reference for action. Maternal death due to pregnancy and childbirth is considered a noble death, and in the end, this all minimizes the best efforts that mothers can make in utilizing health facilities.

4 Conclusion

Beliefs and values in maternity health institutions are a reflection of the overall view of life. Pregnancy and childbirth are bound by traditions and belief systems that are unique in symbols and supernatural elements that explain the basics of social balance. According to local interpretations, healthy pregnancy and childbirth are often an effort to maintain a balance of social relations and relationships with transcendent elements through various rituals, imperatives, and taboos. However, sometimes they are counter-productive to modern health principles. The gender value system and traditional experiences of senior women influence and underlie women's procrastination attitudes towards their health needs, fostering a fatalistic attitude that makes women ignore and delay the fulfillment of adequate maternity health services when needed.

References


Gender Inequality Contributes to Women's Vulnerability to HIV During the Covid-19 Pandemic

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Abstract. Gender inequality is believed to have exacerbated the impact of the Covid-19 pandemic on women. Gender inequality during the pandemic, which needs special attention is violence against women in the personal sphere. This research is a qualitative research which is library research. The data analysis technique used is content analysis method. There are two sources of data in this study, namely primary sources and secondary sources. The data presented is data in the form of words that require processing to be concise and systematic. While the writing instrument in this study is a check list for the classification of writing materials, writing schemes/maps and the format of writing notes. Violence against women in the personal sphere in the form of physical violence followed by sexual, will have an impact on women's vulnerability to HIV. This is caused by socio-cultural factors so that when experiencing acts of violence women rarely fight because the control or dominance of men is higher than that of women. If they want to leave, they are hindered by economic conditions because most women are economically dependent on men. In addition, they are also hindered by regulations during the Covid-19 pandemic. In situations of stress due to the violence experienced, women generally cannot refuse unsafe sexual relations with their partners for fear of being threatened or subjected to other forms of violence. This makes women have no power to recommend the use of condoms in sexual intercourse even though they know that the shape of their genital organs is like an open vessel so that it is easier for the virus to enter through small cuts or abrasions or the entry of sperm fluid into the vagina.

Keywords: Violence, Gender, HIV

1 Introduction

Corona virus disease 2019 (Covid-19) is a new type of disease that has never been previously identified in humans. The name Corona itself is taken from the Latin word means crown, because the shape of the corona virus has spikes that protrude like a crown and the solar corona. The corona virus has triggered an outbreak in the city of Wuhan, China, in December 2019, and after that it spread to various countries around the world. World Health The Organization (WHO) declared Covid-19 a global pandemic on March 11, 2020 (Tristanto, 2020).

In Indonesia, the first Covid-19 cases were found in mothers and children in the Depok area, Java West. In responding to the case, President Joko Widodo, through a related press statement, said: The development of the spread of Covid-19 invites the Indonesian people to reduce their activities outside the home and get used to doing work, studying, and worshiping House. The President emphasized that reducing activities outside the home is a step which is
very important to flatten the curve or prevent the spread of Covid-19, because if people stay in
public places and public transportation, they will be at risk of being exposed by the virus.
(Ihsannudin, 2020).

The president's invitation was implemented by the local government by implementing
large-scale social restriction policy. The legal basis for implementing PSBB is: Government
Regulation Number 21 of 2020 concerning PSBB in the context of accelerating treatment of
coronavirus disease. Based on a government regulation signed by President Joko Widodo on
March 31, 2020, it was explained that the PSBB was a restriction on certain activities in an area
suspected of being infected with the Coronavirus Disease 2019 (COVID-19). To regulate as
well as detail the government regulations Minister of Health (Menkes), issues Minister of Health

Although the policies issued by the government have a positive impact on suppress the
transmission of the virus, but in its implementation it also causes various impacts characteristic
negative to gender inequalities in society. This can be seen from the weak position of women in
the family, resulting in increased cases of violence against women in the personal sphere during
a pandemic (Agustina, 2021).

According to a report from UN Women, one in three women worldwide experience physical
or sexual violence, mostly by a partner. However, since the COVID-19 pandemic, the number
of cases of violence in the personal sphere against women is increasing the number of
emergency telephone calls in various countries of the world (UN Women, 2021). That matter in
line with the survey conducted by Komnas Perempuan in 2020 through the media in network
with 2,285 respondents, dominated by women from the islands Javanese aged 31-50 years,
graduated from S1/equivalent, with an income of 2-5 million rupiah, married, have children,
work full time in the formal sector and have no family members susceptible.

The survey results show that the number of women who experience additional time
domestic work more than 3 hours during Covid-19, four times more than other types other
gender. This is due to the additional domestic and accompaniment duties children study at home.
In addition, according to the survey, household economic problems with unstable spending in
the midst of a pandemic has the potential to trigger violence against women in the personal
realm.

The most common forms of violence against women in the personal sphere are: physical
violence in the form of hitting, grabbing, pinching. This can cause injury, pain, injuries or
defects in a person's body that can take life. Sometimes violent physical violence followed by
sexual violence such as practicing unsafe sex acts (Utami, 2021). According to the authors, this
situation will contribute to women's vulnerability to HIV in the midst of the Covid-19 pandemic.
This is in line with the opinion of Heidari et al (2013), namely: Women who experience sexual
violence are vulnerable to contracting HIV.

Research by Jewkes, et al (2006) has also shown that women who are in relatively less
powerful position than their partner, indicated by the report their experience of being more in
control of their behavior, and in their relationships of communication generally very minimal in
having sex more often. Couple violence sexual intercourse was associated with HIV in a two-
way analysis (OR 1.56; 95% CI 1.08–2.23).

This phenomenon is often overlooked in gender discussions in the midst of a pandemic.
whereas based on the Declaration of Commitment on HIV-AIDS, United Nations General
Assembly Special Session on HIV-AIDS in June 2001, the incidence of HIV and AIDS among
women was caused by three things, namely: 1) Poverty, ignorance, and low social status make
women being the target of acts of violence, trafficking, and sexual exploitation; 2) Bargaining
position women who are low, so they cannot determine safe sex and refuse safe sex undesirable; 3) Sexual violence and sexual exploitation, especially in conflict situations (Ainur, 2011).

Based on the background of the problem above, the writer tries to analyze the phenomenon of Gender inequality contributes to women's vulnerability to HIV during Covid-19 pandemic. According to the author, by analyzing this, it can present a broad set of policy solutions especially for long-term structural change that needed to avoid similar crises in the future. In addition, it is hoped that provide benefits and input, as well as be a material for consideration for decision makers decisions in the context of reviewing and establishing various policies related to gender and HIV.

2 Methodology

This research is a qualitative research which is library research by reviewing reliable sources, either in written form or in digital format that is relevant without going directly to the field (Subagyo, 1991; Hadi, 1995). Literature study here is a literature study without empirical testing (Muhadjir, 1998). According to Sugiyono (2012) study the literature is a theoretical study, references and other scientific literature related to culture, values and norms that develop in social situations.

The data analysis technique used is content analysis method (content analysis). Analysis this is used to obtain valid inferences and can be re-examined based on context (Krippendorf, 1993; Sabarguna, 2005). In this analysis, the process will be carried out select, compare, combine various relevant meanings related to gender inequality contributes to women's vulnerability to HIV during Covid-19 pandemic.

There are two sources of data in this study, namely primary sources and secondary sources. The methods and steps used to collect data in the research this is the selection of topics related to gender, women's vulnerability to HIV and Covid-19 pandemic, information exploration, determining focus, collecting data sources, presentation of data, and preparation of reports. The data presented is data in the form of words which requires processing to be concise and systematic (Muhadjir, 1998). Whereas writing instruments in this article is a list of check list classification of material, the scheme / map writing and writing notes format.

3 Result and Discussion

Gender

The word gender comes from the French in the Middle Ages, which is the gender taken from latin, namely genus with the meaning of type or type (Echols, 1997). Use of the word gender was originally developed as a social science analysis by Ann Oakley and since then according to him, gender is then considered a good analytical tool to understand the problem discrimination against women in general (Mosse, 2002). Next year 1970s the feminist movement developed and popularized the word in feminist theory (Chafetz, 1974).

The word gender can be said to appear later but in its journey the term gender more developed than the term sex (Rokhima, 2015). This can be seen from the many use of the term gender instead of sex (as a biological category) compared to sex. Although the general public still equates the terms gender and sex, in the concept of gender differs from biological sex in that it consists of the structural norms of social relations and identities that are socially
constructed in the form of rights, obligations, expectations, and power relations involving women and men (Umar, 2010; Gruskin, et al, 2014; Bloom, et al, 2014). This is in line with the opinion of Fakih (2010) which means: sex is more inclined to the characterization or division of two human sexes based on characteristics inherent, immutable and non-interchangeable biological in this case it is often said as the provisions of God or 'nature'.

While gender is a trait inherent in men or women who are socially and culturally constructed and interchangeable. So that all the things that can be exchanged between male and female traits, which can be change from time to time, from place to place, or from class to class another class, called gender. Therefore, gender should be understood and practiced in society as a visible difference between men and women who are seen in terms of values and behavior in the form of rights, obligations, expectations, and power relations.

**Gender Inequality**

Gender differences in principle are something that is natural and is sunnatullah as a cultural phenomenon. However, the problem and always being sued by gender activists are structures of "inequalities" created by gender roles and these differences (Arbain, et al, 2015). It appears because of an error understanding of the confusion between the biological concept (gender) and its social meaning (gender) (Barlah, 2007).

Gender inequality is manifested in various forms, namely: 1) Marginalization or the process of marginalization/impoverishment, which results in economic poverty; 2) Subordination or subordination, is basically the belief that one gender considered more important or more important than the other sex; 3) Stereotypes, about individuals or groups that are not in accordance with the existing empirical reality; 4) Violence against a certain gender, generally women, because of gender differences. This violence ranging from physical violence such as rape and beatings, to subtle violence such as harassment; 5) Double burden, is a burden that must be borne by one type too much of a certain gender. This arises because of the assumption that the women have a nurturing and diligent nature and are not suitable to be the head of the households, resulting in all domestic work being the responsibility of the women (Fakih, 2010; Arbain, et al, 2015).

All manifestations of gender inequality are interrelated and influence each other. The manifestation of injustice is socialized to men and women steadily, which gradually both men and women become accustomed and trusted that gender roles are as if they were nature. In the end, a structure is created and a system of gender inequality that is acceptable to society (Fakih, 2010).

**Overview of Gender Inequality During the Covid-19 Pandemic**

Gender inequality is believed to have exacerbated the impact of the Covid-19 pandemic on woman. Quoting the statement of the Minister of Women's Empowerment and Child Protection in the Kartini Day Discussion Webinar 23 April 2020, namely violence against women which is part of gender inequality become hidden issues that are often went unnoticed and found in various main narratives related to the cover of the Covid-19 pandemic-19 (Darmawati, 2020). The existence of gender inequality during the Covid-19 pandemic experienced by women due to the increased burden on women during the pandemic, emotional instability of women, and violence against women in the personal sphere (Hutabarar, et al, 2020; Bakhtiar, 2020).

Of the three factors that cause gender inequality during the pandemic, the factors that need to be special attention is violence against women in the personal sphere. The existence of violence against women in the personal sphere during the Covid-19 pandemic is a one of the
impacts of the government's policy to suppress the spread of Covid-19 by apply the rules of working from home (work from home) (Susiana, 2020).

With the implementation of these regulations, a number of women were forced to stay at home and unable to get out so that it becomes the biggest threat to body and mental security women (Agustina, 2021). This phenomenon can occur because women are forced to isolated or “isolated” at home with perpetrators of violence (Radhitya, et al, 2020). This situation provides a golden opportunity for a perpetrator of violence because spend more time privately with the victim and away from people's scrutiny others (Tristanto, 2020). Violence against women in the personal sphere occurs in various types. Shapes These are violence against wives (KTI), violence in dating (KdP), violence against girls (KTAP), violence perpetrated by ex-husbands (KMS) and ex-girlfriend violence (KMP), violence against domestic workers, and other personals.

Based on the annual records of the National Commission on Violence against Women (Komnas Perempuan) on violence against women in 2020 released On March 5, 2021 it was discovered that the amount of violence against women in the the highest personal in 2020 is KTI with the number of reports reaching 3,221 cases or 50% of all cases, followed by KdP totaling 1,309 cases or 20%. Then followed by KTAP with 954 cases or 15%, and KMP with 401 cases or 6%. The rest are KMS with 127 cases or 2%, and 457 cases or 7% are forms of violence others in the personal sphere (Komnas Perempuan, 2021).

According to Law No. 23 of 2004 concerning the Elimination of Internal Violence Household explains that the forms of violence against women in the personal sphere are divided into four forms, namely physical, psychological, sexual, and economic violence. Of the four forms of violence based on this, it is known that violence against women in the personal sphere is the most in 2020 is physical violence with a total of 2,025 cases or 31% followed by sexual violence 1,938 cases or 30%. Furthermore, psychological violence reached 1,792 cases or 28% and the last was economic violence which reached 680 cases or 10% (Komnas Perempuan, 2020).

This is in line with Bhasin's (1996) opinion, namely the situation faced by the community now is a system of male domination and superiority, a system of control over women, where women are dominated. Inherent in this system is an ideology that states that men are taller than women, that women must be controlled by men and that women are part of men's property. This ideology is considered as one of the bases of women's oppression because it creates a feminine character and masculine which preserves patriarchy, creates and strengthens the barrier between private and public and restrict women's movement and development and produce women's domination men (Nunuk et al, 2004: 80)

Gender Inequality Contributes to Women's Vulnerability to HIV

Violence against women in the personal sphere will lead to gender inequality in society and contribute to women's vulnerability to HIV (Bloom et al., 2014). Matter this is in line with research by UNAIDS, UNFPA, and UNIFEM (2013) where there is clear link between violence and HIV, women being beaten, and controlled partners are much more likely to be infected with HIV than women who are not present domestic violence. More than 48% of women who were hit by their husbands or girlfriends are more likely to become infected with HIV than those who are not. In addition, those who emotionally and financially dominated by partner 52% more likely to be infected than those who are not dominated.

Another reason for this is that the strong patriarchal culture in Indonesia causes a woman cannot negotiate and practice safer sex in relate to their partner. This can be seen from the low bargaining power for negotiate intimate relationships, tend to be unable to say 'no' to everyone
sexual partner's wishes, as well as ignorance and reluctance to ask for information partners about the health status of their sexual partners (Dalimoenthe, 2011; Wulandari, et al, 2013; Hartmann, 2016).

This is in line with feminist sociological studies explaining that women are housewives vulnerable to being infected with the HIV and AIDS virus because of the low bargaining power and negotiation in terms of have sex (Dalimoenthe, 2011). This fact is in accordance with the findings of Neverdorff et al (2018) in their report stating the risk factors for HIV transmission from sexual intercourse heterosexuals in Indonesia dominate a quarter of the number of HIV transmissions in Indonesia. Matter this was confirmed by the discovery of cases of HIV and AIDS in housewives with

This number is quite high, reaching 20% of the total number of HIV transmissions in Indonesia over the past year five reporting periods. This can happen because men with different gender norms was significantly equal to the possession of multiple sex partners at the same time similarly, intimate partner violence and alcohol abuse (Heidari, et al, 2013; Gottiert et al., 2017). Inequality gets sharper when women are economically dependent to the couple. Lame conditions like this open up the possibility of violence from the party with higher bargaining power or considers himself to be able to control the other (Nyamhanga et al, 2014).

When it comes to gender inequality in the Covid-19 pandemic situation, such as: violence against women in the personal sphere in the form of physical violence followed by sexual intercourse, it will have an impact on women's vulnerability to HIV. This is because by socio-cultural factors so that when women experience violence, women rarely put up a fight because the control or dominance of men is higher than women. If they want to go then they are hindered by economic conditions because most women are economically dependent on men. Besides that, they are also hindered by PSBB rules during the Covid-19 pandemic.

In a stressful situation due to the violence experienced, women generally cannot refusal to have unsafe sex with their partner for fear of being threatened or experience other forms of violence. This makes women do not have power to advise the use of condoms in sexual intercourse even though they know that the shape of their genital organs is like an open vessel so that it makes it easier for the virus enter through small cuts or abrasions or the entry of sperm fluid into the vagina.

4 Conclusion

There is still a patriarchal culture in society, thus making the position of women vulnerable accept violence from those closest to them. Men think that they have an important role in family or superior to women. Violence experienced by women it is a form of real injustice at this time. Inequality causes there is an unequal relationship between men and women, so that it can increase the number of women infected with HIV and AIDS. The cause of that is the norms gender favoring men to control women and violence against women hinder women's ability to make reproductive decisions based on their own fertility preferences so that women have no bargaining these conditions. This can be seen from women who can't refuse or can't ask her husband uses a condom when forcing unsafe sex. Women also can't refuse sexual relations even though she knows her husband had relationships with a number of other women outside of his marriage.
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Analysis on The Involvement of Women and Children Working in The Informal Sector In Jambi

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Abstract. The purpose of this research is to provide information and results of studies in the form of 1). Characteristics and factors that influence the increase in labor in the informal sector, 2). factors that affect the high participation of women and children working in the informal sector, 3). reasons that push women and children to make decisions to work in the informal sector 4). the right strategy is employed to break the chain of children working in the informal sector. The method of collecting qualitative data is through in-depth interviews with selected and relevant informants using open-ended questions. The results of the study show that the number of women working in the informal sector is 64.5 percent, on the contrary, fewer men work in the informal sector, which is 35.5 percent. There are 65.3 percent of enterprises in the informal sector and the other 34.7 percent are formal enterprises. The education of women working in the informal sector is 60.8 percent of high school, 23.4 percent of high school, and 15.8 percent have not completed primary school and the equivalent of elementary school. For men working in the informal sector as transport workers, 28.5% and 6% for women. 35% of men work in the informal sector at a crossroads, as opposed to 30.5% of women.

Keywords: Participation of women, children at work in the informal sector

1 Introduction

The increase in economic needs causes that meeting the economic need is not only carried out by the family, but the fulfillment of the economy is carried out by involving all family members. The involvement of women in meeting economic needs is supported by the development of civilization that encourages the inclusion of human rights, one of which is gender equality (Hutajulu, 2015). Gender equality does not only occur in urban areas but also occurs in rural areas.

Before the existence of gender equality, women were always identical in working in the domestic sector and were often judged not to be too active to participate in increasing economic activities. The involvement of women in developing the economy, especially in the informal sector, dominates. Based on the results of a survey conducted by the SUSENAS institution, it shows that in 2020 the number of female workers working in the informal sector is 61.35 percent, or 6 out of 10 working women have jobs in the informal sector, (Kurnia, 2020). The high number of workers in the informal sector shows that the government has not been fully able to employ in the informal sector, (Wiladitika, 2016).

The high role of women in the informal sector shows the high contribution of women in developing the economy. Ease in the informal sector makes women highly motivated in spending free time to increase women's involvement in the informal sector, (Rodhiyah, 2013).
The high involvement of women shows that a change from the traditional period of women is only seen as helping the family economy, especially in doing household work, (Arsal, et al. 2016). The assumption that women only work in the kitchen causes women's limitations in work and limits women's functions (Hudayani, 2015).

The high number of workers working in the informal sector is not only done by women, but child labor is one of the workers who dominate the informal sector. The involvement of child workers in the informal sector increases the economic needs of the family. This is certainly very contrary to the labor regulations set by the government. Based on the records of the Ministry of Manpower in 2015 showed that the number of children working in the informal sector reached 48,000 children, especially in the plantation, fishing, and agricultural sectors, (Arief, 2015).

Based on the data from the Indonesia Labor Organization (2015) shows that the working hours carried out by underage children in a day's working hours reach 40 hours per day. Employment problems are crucial problems in the workforce. The increase in labor problems has an impact on the economic sector, social conditions, and the natural culture of the community, (Perdana, 2018). Children who should be at play age are required to work, of course, it will interfere with growth and reduce the playing time carried out by children.

Increasing the progress of a country, of course, it needs quality human resources, so that the workforce is the key in supporting development (Junaidi, et al. 2016). The high number of underage workers will reduce the quality of the Indonesian workforce so that the industries that are built are more dominantly labor-intensive. The increase in the workforce, especially those who are still at the age of children, is certainly a problem for the government in increasing the productivity of the products produced.

The factor that causes children's involvement in the world of work is poverty. Economic limitations require children to work to support the family's economic growth (Ikawati, 2015). The impact of having children working is neglected education, disturbed physical and psychological conditions, and causes children to be neglected spiritually and physically (Wahyuni, 2017). This is the basis for the government not to employ underage workers, especially children.

Based on the Central Statistics Agency records, Jambi Province is one of the provinces with the number of workers working in the informal sector in 2019 as many as 955,702 people or 56.49 percent with 703,895 units of business, when compared to 2018 there was an increase in workers in the informal sector of 0.62 percent with 723,831 business units. the decline in informal sector workers in 2019 was 2.75 percent.

In 2020, the number of workers in the informal sector increased by 4.02 percent or with the number of businesses reaching 732,182 units. however, employment decreased by 0.27 percent or 953,637 people. The high involvement of women in the informal sector as well as the high number of child workers, so the purpose of this study is to analyze The Involvement of Women and Children Working in The Informal Sector In Jambi.

2 Methodology

2.1 Type of Research

This research is descriptive research with a qualitative approach, meaning in understanding the phenomena experienced by the research subject, such as behavior, perception, motivation, and action. Bogdon and Taylor (Moleong, 2000) explain that qualitative methods are research
procedures that utilize data in the form of narratives, detailed stories, expressions, or original language construction results from informants. The researcher tries to explore and explain gender inequality working in the informal sector in the research location. The data in question was obtained from data collection techniques, in the form of in-depth interviews and observations.

Research sites
The research location is the place chosen as the object of research so that the data obtained from the region or region has a certain uniqueness. Or the research location is the object of research where research activities are carried out. Determination of the research location is intended to simplify or clarify the location of the target in the study. The place or area or research area chosen is in Jambi City.

2.2 Unit of Analysis and Informants

Unit of Analysis
Units of analysis are things that are the subject of research or elements that are the focus of research (Bungin, 2007). Likewise, Arikunto said, in 2001, the unit of analysis is the unit that shows the research subject. The unit of analysis or unit being targeted in this research is women and those who work in the informal sector.

Informants
Informants are subjects who understand the problems in research or as actors who understand the problems in research (Bungin, 2007). Informants are key informants and supporting informants. The key informants are married women, widows, and unmarried 1 informant each, which is differentiated based on 5 types of work, while boys and girls work in 3 types of informal sector jobs namely transport workers, hawkers and buskers respectively. 1 informant.

The age of unmarried women is 18 years and the age of children under 18 years has never been married. Supporting informants are the heads of the Jambi Province's Office of Women's Empowerment, Child Protection and Population Control, Jambi City's Community Empowerment, and Child Protection Officer. Initial informants were selected by purposive sampling based on the problem, title, and research focus. There are 30 informants in total.

<table>
<thead>
<tr>
<th>No</th>
<th>Cluster</th>
<th>Amount</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>a.</td>
<td>Farmworkers</td>
<td>1 informant</td>
<td>Married Woman</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1 informant</td>
<td>Widow</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1 informant</td>
<td>Unmarried woman</td>
</tr>
<tr>
<td>b.</td>
<td>Livestock workers</td>
<td>1 informant</td>
<td>Married Woman</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1 informant</td>
<td>Widow</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1 informant</td>
<td>Unmarried woman</td>
</tr>
<tr>
<td>c</td>
<td>Day laborer</td>
<td>1 informant</td>
<td>Married Woman</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1 informant</td>
<td>Widow</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1 informant</td>
<td>Unmarried woman</td>
</tr>
<tr>
<td>d</td>
<td>Mobile Merchant</td>
<td>1 informant</td>
<td>Married Woman</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1 informant</td>
<td>Widow</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1 informant</td>
<td>Unmarried woman</td>
</tr>
<tr>
<td>e</td>
<td>Street vendor</td>
<td>1 informant</td>
<td>Married Woman</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1 informant</td>
<td>Widow</td>
</tr>
</tbody>
</table>

Source of data: 10 informants, divided into 4 clusters
**Table:**

<table>
<thead>
<tr>
<th>Category</th>
<th>Informants</th>
<th>Marital Status</th>
</tr>
</thead>
<tbody>
<tr>
<td>Haberdasher</td>
<td>1 informant</td>
<td>Married Woman</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Widow</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Unmarried woman</td>
</tr>
<tr>
<td>Credit Merchant</td>
<td>1 informant</td>
<td>Married Woman</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Widow</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Unmarried woman</td>
</tr>
<tr>
<td>Home business</td>
<td>1 informant</td>
<td>Married Woman</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Widow</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Unmarried woman</td>
</tr>
<tr>
<td>Street Singer (Male and Female)</td>
<td>2 informants</td>
<td>Married Woman</td>
</tr>
<tr>
<td>Transport Workers (Male and Female)</td>
<td>2 informants</td>
<td>Widow</td>
</tr>
<tr>
<td>Peddlers (Men and Women)</td>
<td>2 informants</td>
<td>Married Woman</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Widow</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Unmarried woman</td>
</tr>
</tbody>
</table>

Source: Processed data's

Notes:
1. Unmarried women over 18 years old
2. Children under 18 years old are not married

### 2.3 Data collection technique

The data collection technique used in this research is to use primary data and secondary data.

**Primary Data Collection Techniques**

Primary data collection techniques are data obtained directly from informants, using: observation and in-depth interviews.

**Observation**

Observation is a data collection method used to collect research data through observation and sensing (Bungin, 2007). The direct observation method is carried out by observing the symptoms according to reality. Presenting directly the nature of the relationship between the researcher and the informant, more sensitive and more able to adapt to a lot of sharpening of the subject factors behind the decisions of women and boys and girls to work in the informal sector. The qualitative approach is closer to meaning, reasoning, more emphasis on things related to everyday life.

**In-depth Interview**

An in-depth interview or oral questionnaire is a dialogue conducted by researchers to research informants. This dialogue was conducted to find out more in-depth, more complete, and detailed information about research problems from the informants. Interviews were conducted by giving specific questions to informants with an interview guide (Bungin, 2007).

**Secondary Data Collection Techniques**

Is data obtained from a second source or other parties related to research problems? The secondary data used in this study came from BPS Jambi Province, Office of Women's Empowerment, Child Protection and Population Control of Jambi Province, Department of
Community Empowerment and Child Protection of Jambi City, and research reports related to research topics that are considered relevant and valid to the problem being studied.

Data Interpretation

In qualitative research, researchers collect data through research instruments, such as observation, interviews, and documentation. The data comes from notes in the field so it needs to be selected to find accurate and correct data by choosing the right method. The type of method chosen and used in data collection must of course be following the nature and characteristics (Arikunto, 2006). The data generated can be in the form of numbers and facts that are used as information material. Thus Moleong (2007) explained that the data obtained were organized, then in analyzing the data, the data were arranged, sorted, grouped, coded, and categorized. Based on the concept, the data and facts that have been obtained in the study are concluded about the involvement of women and children working in the informal sector in Jambi City.

3 Result and Discussion

Region Description

The research was conducted in Jambi City. Objects of research are women workers and child worker. Judging from the demographic position of Jambi City, it is bordered by:

North : Sekernan District, Muaro Jambi Regency
South : Mestong District, Muaro Jambi Regency
West  : Jambi District Outside the City Muaro Jambi Regency
East  : Kumpe District, Muaro Jambi Regency

Table 2. Area of Population Density and Women's MSMEs in Jambi City

<table>
<thead>
<tr>
<th>No.</th>
<th>District Name</th>
<th>Area (km²)</th>
<th>Population (soul)</th>
<th>Density/km²</th>
<th>MSME (business)</th>
<th>MSME Women</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Alam Barajo</td>
<td>41.67</td>
<td>97,184</td>
<td>2,332</td>
<td>181</td>
<td>148</td>
</tr>
<tr>
<td>2.</td>
<td>Kota Baru</td>
<td>36.11</td>
<td>75,384</td>
<td>2,088</td>
<td>191</td>
<td>102</td>
</tr>
<tr>
<td>3.</td>
<td>Pal Merah</td>
<td>27.13</td>
<td>89,835</td>
<td>3,311</td>
<td>1,193</td>
<td>537</td>
</tr>
<tr>
<td>4.</td>
<td>Telanaipura</td>
<td>22.51</td>
<td>50,482</td>
<td>2,243</td>
<td>488</td>
<td>363</td>
</tr>
<tr>
<td>5.</td>
<td>Jambi Timur</td>
<td>15.94</td>
<td>66,709</td>
<td>4,185</td>
<td>439</td>
<td>258</td>
</tr>
<tr>
<td>6.</td>
<td>Danau Teluk</td>
<td>15.70</td>
<td>12,083</td>
<td>770</td>
<td>391</td>
<td>310</td>
</tr>
<tr>
<td>7.</td>
<td>Pelayangan</td>
<td>15.29</td>
<td>13,585</td>
<td>888</td>
<td>76</td>
<td>41</td>
</tr>
<tr>
<td>8.</td>
<td>Jambi Selatan</td>
<td>11.41</td>
<td>61,743</td>
<td>5,411</td>
<td>1,108</td>
<td>681</td>
</tr>
<tr>
<td>9.</td>
<td>Jelutung</td>
<td>7.92</td>
<td>63,369</td>
<td>8,001</td>
<td>568</td>
<td>249</td>
</tr>
<tr>
<td>10.</td>
<td>Danau Sipin</td>
<td>7.88</td>
<td>48,228</td>
<td>6,120</td>
<td>185</td>
<td>89</td>
</tr>
<tr>
<td>11.</td>
<td>Pasar Jambi</td>
<td>4.02</td>
<td>12,532</td>
<td>3,117</td>
<td>479</td>
<td>186</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>205.38</td>
<td>591,134</td>
<td>2,878</td>
<td>5,399</td>
<td>2,964</td>
</tr>
</tbody>
</table>

Source: District, 2020

The area of Jambi City is 205.38 km² consisting of 11 districts. Alam Brajo Subdistrict has the largest area in Jambi City with a population density of ± 41.67 km² and a population density of 2,332 people/km². The most population district is Jelutung ±8,001 people/km². UMKM (Micro, Small, and Medium Enterprises) is a type of business registered at the District level in Jambi City. There are still many MSMEs that have not been registered, let alone business actors or the informal sector at the sub-district level. Likewise, business actors managed by women
who are registered at the sub-district level as many as 2,964 businesses and those that are not listed are even more.

**Characteristics of Women and Children Working in the Informal Sector Age**

It is one of the important factors to be analyzed, especially concerning the ability of women and children to participate in the informal sector. Based on the results of interviews with women and child workers who work in the informal sector, it shows that the average age range of women and children working in the informal sector is 39 - 52 years as shown in diagram 1.

![Fig 1. Age level of women and children working in the informal sector](image1)

Source: Primary data, processed 2021

On average, women and children work in the informal sector at the age of 39 – 52 years with a percentage of 37 percent, as much as 22 percent in the age range of 13 – 26 years, 18 percent for the age range 6 – 13 years. 15 percent at the age of 52-65 years. And 4 percent each in the age range of 26-39 and 65-78 years. This shows that the participation of women and children working in the informal sector is still very low.

**Education**

Education is an important assessment of the quality of human resources. Based on the results of a survey on the participation of women and children working in the informal sector with a total of 27 respondents stating that the average level of education taken is Elementary School, as can be seen in the diagram.

![Fig 2. Education of women and children working in the informal sector](image2)

Source: Primary data, processed 2021

Based on the diagram above, it can be seen that the education of women and children working in the informal sector is dominated by the level of primary school education by 41 percent, senior high school by 37 percent, out of school by 11 percent, and junior high school education by 7 percent, and only 4 percent for undergraduate education level. This shows that the quality of women and child workers working in the informal sector is still very low when viewed based on the level of education.
Income

Based on the results of a field survey on the participation of women and children working in the informal sector, it can be seen that the income received by women and children working in the informal sector is shown in diagram 5 below.

![Income of women and children working in the informal sector](image)

**Fig 3. Income of women and children working in the informal sector**

Source: Primary data, processed 2021

Based on diagram 5 regarding the income of women and children working in the informal sector, the majority have incomes between Rp. 100,000 – Rp. 3,000,000 per month by 78 percent, and Rp. 3,100,000 – Rp. 5,000,000 and 5,100,000 – 10,000,000 at 7 percent, respectively, and Rp. 10,100,000 – Rp. 30,000,000 at 4 percent. This shows that the income received by women and children working in the informal sector is still very low in Jambi City.

Factors Affecting Women and Children Working in the Informal Sector

Today, many women work both at home and outside the home. Many women want to work from home, meanwhile does not abandon her status as a woman. Although there are differences of opinion regarding gender, namely the opinion of the natural stream and the feminist movement. The flow of nature in the extreme assumption that the biological differences between the two. On the other hand, feminism is defined by views and principles to expand the recognition of women's rights. Thus, the nature stream supports gender differences, while the feminist movement seeks to eliminate gender differences by expanding the recognition of women's rights.

When women work, it is inseparable from the stripping of work of both men and women. The patriarchal pattern is quite well established in explaining the social relations of people around the world. Many gender linkages give birth to gender injustices being brought to justice, starting from feminists and men who care about justice.

This study analyzes the involvement of women and children working in the informal sector. In decision making, women and children work because of the influential position of the husband so that shifting his role as husband as head of the family is no longer visible. Behavior that is no longer following its role, then the identity of the discrepancy is applied in several ways, as follows:

a. The income given is not enough, the reason why the husband does not provide a living is that the job is not permanent.

b. Family decision making, the role of the husband is not considered because the wife immediately takes action.

c. Children value their mother more than their father because they cannot be separated from their mother's more activities, from preparing for family needs to earn a living.

The shift in the division of labor between men and women in women's households even in the informal sector has changed the role of women and shifted the role of men. The wife's income is the main income and the husband's income is additional income. Based on the researcher's interviews with informal sector workers: farm laborers, livestock workers, day laborers for traders and home businesses, several informants when determining daily needs:
cooked menus, division of household work, buying household furniture and purchasing valuables, and determining The place of children's education shows that decisions are more dominated by women as wives and some informants still ask for their husband's opinion and it is decided by their husbands but some are returned to their wives or women.

Although some families in making decisions always communicate with their husbands, in essence, the husband only provides a living according to what is obtained and does not try to meet the needs of the family. Husbands or men do not want to know if their needs are not sufficient, then the wife tries to make money. Or in other words, the shortcomings in the household are left to the wife or woman. Such conditions show a lack of balance in the family, harmony, and affection far from expectations.

Factors that influence the increase in women working in the informal sector are the minimum wage, education level, and the number of dependents. Factors that influence the high participation of women and child workers in the informal sector are husbands not working, low household income, a large number of dependents, spending free time, making their own money, and seeking experience. The reasons that cause women and children to decide to work in the informal sector are age, education level, working hours, number of dependents.

Feminism is a generalization of various systems of ideas about social life and human experience developed from the perspective of women. Feminism is a movement that demands full rights, because it opposes the sexual division of labor (Gender) which places men in the public sector, work, sports, war, and government, while women are enslaved without pay, at home (domestic sector).

The main point about feminism is to inform and motivate from the experience of women who criticize gender inequality and promote women's rights, interests, and issues. Initially, feminists emerged because of gender differences. For patriarchy, it is the basis and ideology of oppression which is a sexual hierarchical system in which men have superior power and privilege over the economy (Fakhih M, 1996). Ritzer G, 2005 explains that gender differences are not a problem as long as they do not give rise to gender inequality. But the problem is that gender differences have given birth to various gender inequalities. Gender inequality is manifested in various forms of injustice, which creates unequal discrimination, with the position of women being disadvantaged. Gender inequality is manifested in the form, among others (Fakhih M., 1996):

a. Subordination or the assumption that women are irrational or emotional, so women cannot appear to lead which results in placing women in unimportant positions.

b. Stereotypes or labeling or marking the beginning of harmful assumptions, for example, women dress up intending to be attractive to others and happy to be praised by the opposite sex as well as causing lust for men and sexual harassment occurs.

c. Violence against a woman physically or mentally, such as beatings and rape.

d. The double workload for women who have to do domestic work (household work) and work to earn income.

e. Marginalization or the process of impoverishing women or placing women on the margins.

The cultural concept ensures that women's activities are in the domestic sphere, while men are the breadwinners and function as the head of the household. This concept is socialized that women when working to earn money are considered casual workers (Ihroni, 2000). Workers in the informal sector earn their main living in the household. The division of roles in the household based on gender and economic allocation leads to a greater role for women in household work, while men in more productive jobs or earning a living (Budiman A, 1985).

The paradigm is unable to see the contribution of women's roles in the household economy, even though the contribution shown is low. In the construction of community thought (men) in
the division of labor roles, men are greater than women. Even though there has been a change that the role of men has been replaced by women in fulfilling their responsibilities. The next consequence is often due to negligence in carrying out duties as a housewife due to being busy working to earn a living for the family. Although such negligence is considered as a deviation based on household work for a woman/mother, it is seen as a natural duty of a woman that should not be abandoned.

4 Conclusion

Women as the support of the family economy are increasingly felt and their existence is difficult to deny. The involvement of women working in the informal sector is a strong and independent statement that is seen in their activities when reproducing at home. In carrying out their duties, of course, they have limited physical mobility, because they have multiple tasks to do. On the one hand, working adds to the family's income, while on the other hand, you have to think about doing the abandoned domestic tasks. As a result, there is a shift in the division of labor in the household, as well as women's income being the main income, while the income of men (husbands) is additional income. Likewise, in decision making, women dominate for all decisions, in matters of household,

The results of the study show that the number of women working in the informal sector is 64.5 percent, on the contrary, fewer men work in the informal sector, which is 35.5 percent. There are 65.3 percent of enterprises in the informal sector and the other 34.7 percent are formal enterprises. The education of women working in the informal sector is 60.8 percent of high school, 23.4 percent of high school, and 15.8 percent have not completed primary school and the equivalent of elementary school. For men working in the informal sector as transport workers, 28.5% and 6% for women. 35% of men work in the informal sector at a crossroads, as opposed to 30.5% of women.

Factors influencing the increase in the number of women working in the informal sector are minimum wage, educational attainment, and the number of dependents. Factors that influence the high participation of women and child workers in the informal sector are husbands not working, low household income, a large number of dependents, spending free time, making their own money, and seeking experience. The reasons why women and children decide to work in the informal sector are age, educational attainment, working hours, number of dependents.

Women who work in the informal sector are considered marginalized in development so that women are considered vulnerable to poverty because they think that women/wives' income is additional income for their husband's income. Even though the wife's/women's income is the main income in the household economy, even women/wives are the backbone of the family. Given the complexity of technological developments, women and children must be protected through policies to accommodate gender equality and women can avoid gender injustice by taking into account the contribution of women in development through the dual role of women in the household economy.

Suggestion

It is hoped that the government will issue a policy to protect women and children through the law on the protection of women and children to accommodate gender equality so that women can avoid gender injustice. It is hoped that the government's policy on issuing premarital certificates is really carried out and education is carried out first to make women and men aware
that they have sufficient knowledge about the Procedures for Living in Households. So that women who have multiple roles do not neglect their main role as housewives. Pay attention to the things that a wife should apply to her husband when the wife's income is higher than the husband's.

Likewise, the husband is also expected to be willing to help when the wife does not have time to do domestic tasks, to avoid problems that can solve the integrity of the household. The right strategy used to break the chain of children working in the informal sector is the informal sector development policy that requires direct or indirect intervention from the government. However, given the limited capacity of the government in terms of funding, the government must emphasize indirect intervention.

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Women’s Representation on Forest Transfer Policy in
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Abstract. The recurrence of cases of forest and land fires in Siak regency indicates that the policies have not been solve completely by the local governments. Although there are numerous policies on forest fire prevention, there have been little studies that systematically focus the women representation on this issue. This article analyses an involvement of women on forest transfer (Take) policy in Siak Regency. This policy has one of best practices to protect the environment through budget policy innovations in line with the goals of the Sustainable Development Goals (SDGs) and Reducing Emissions from Deforestation and forest Degradation (REDD+) agendas. In that sense, we explore how women involve in the Take policy through qualitative methods especially in-depth interviews, observation, and documentation. Based on our research, there were limits of women in the Take policy. It argues that the women have chance to participate in the Take policy. However, the women have not played an active role in the Take policy. The women tended to be alienated in the implementation of Take policy due to cultural and political barriers. As a result, the women who sit in power should be able to supervise the Take policy.

Keywords: forest fire, transfer policy, women, Siak regency

1 Introduction

The repeated cases of forest and land fires (karhutla) in Indonesia indicate that the policies taken by the government to date are not optimal. This is very worrying considering that the issue of forest and land fires has negative implications for health, the economy, and the environment. Based on a research study conducted by Harvard University, more than 100,000 people died in Indonesia, Malaysia, and Singapore due to smoke exposure in 2015 (World Bank, 2016). Another study conducted by Glauber and Gunawan (2016) describes the 2015 forest and land fires in Indonesia caused economic losses of US$16.1 billion. These various implications call for serious response from the regions to tackle the issue of forest and land fires.
One of the regions in Indonesia that responds seriously to the issue of forest and land fires is Siak Regency. Siak Regency is one of the areas in Riau Province that experiences forest and land fires every year considering that 53.22% of its area is peatland that is easily burned (Riau Daily, 2017). In addition, based on the Government Performance Report (Lakip) of Siak Regency in 2014, the area of forest that is still categorized as natural is only 9.23% of the existing 855,603 hectares. With the small availability of natural forests, the threat of forest and land fires always appears every year. This is shown by the Meteorology, Climatology and Geophysics Agency (BMKG) report in October 2016, which indicates that 70% of hotspots in Riau Province came from Siak Regency.

Attention can be directed to the Siak Regency Government, which is trying to innovate through regional financing mechanisms for tackling forest and land fires. This is in line with the Sustainable Development Goals (SDGs) and Reducing Emissions from Deforestation and forest Degradation (REDD+) agenda. It is based on a common practice in many countries, where programs for preventing and controlling forest ecosystem damage are carried out through a special financing mechanism or better known as the National Forest Funds (NFF). Studies conducted by Matta (2015) show that several countries have initiated steps to provide finance in the forestry sector such as the United States through the Knutson-Vandenberg Fund in 1930 and Spain through the Patrimonio Forestal del Estado in 1939.

This step was adopted gradually in many countries in the late 1970s. Later, provisions for forest funds were included in at least ten Latin American countries’ law and were followed by the establishment of NFFs in several countries in Africa, Asia, the Pacific, and Europe (Rosenbaum & Lindsay, 2001). Unfortunately, in the Indonesian context, only four regions have tried to adopt a special financing mechanism for dealing with forest problems in the APBD policy and one of these areas is Siak Regency.

In 2021, the Siak Regency Local Government took the initiative to innovate a more pro-environmental budgeting policy called the forest Transfer Policy (Take). In short, the Take policy is a local government-funding scheme by carrying out ecological fiscal transfers. In practice, in Siak Regency, take policy is carried out through reformulation of the fiscal transfer scheme from the district to the village which initially fiscal transfer in Siak Regency used three variables namely basic, proportional, and sakinah allocations into four basic allocation variables, proportional, sakinah, and village performance. The inclusion of village performance as the basis for determining the amount of Village Fund Allocation in Siak Regency makes every village must have measurable performance that in this case is based on the performance standards set in the Green Village Index. In terms of policy capacity, take policy is very realistic.

Haryanto (2015) describes the opening of opportunities ecological fiscal transfers to be adopted in the transfer policy to the region emanating from the General Allocation Fund (DAU) by inserting a form of comprehensive ecological indicators of forest closure. Through this approach, the impetus to implement ecological fiscal transfer becomes stronger and more realistic considering that the environmental conservation mission requires large funds from the government (Mumbunan et al, 2012).

However, in its implementation, studies related to ecological fiscal transfer are still limited. Several new studies analyze the obstacles faced by most local governments to implement ecological-based budgeting where these constraints are caused by the lack of government capability (Meiwanda, 2016), and the occurrence of budget policy alienation (Kabullah et al, 2020). The breakthrough made with the Take policy by the Siak Regency Government certainly calls for further research. Based on previous studies, the issue of forest and land fires budget policies in Siak Regency and Riau Province focuses more on the government capability approach (Meiwanda, 2016), actor networks (Purnomo et al, 2017), institutional effectiveness
Research Questions

The emergence of Siak regency in promotes forest fire prevention agenda through Take policy still leaves problems. The Take policy, which was initiated by the local government, should support by all actors. In that sense, did the Take policy have an impact on female representation? Thus, this article will explore to what extent women's involvement in initiating the Take policy in Siak Regency.

2 Methodology

The analysis is carried out through qualitative research methods with data collection techniques, namely in-depth interviews, observation, and documentation. In-depth interviews were conducted with people who have the capacity and are involved in Take's policy. The informants in this study came from DPRD, Regional Development Planning Agency, Regional Financial and Asset Management Agency, Environment and Forestry Service, Agriculture and Plantation Service, Regional Disaster Management Agency, and the lowest government apparatus, namely the village.

For triangulation, in-depth interviews were also conducted with academics. The other data collection technique is observation by focusing on the Take policy budgeting planning process, which invites all actors in the government agencies into one forum called forum OPD. The observation has explored how female efforts in the Take policy during the government agencies forum in June 2021. The other data collection technique, namely documentation, is carried out through collecting data related to the Take policy in the form of budget documents, regulations and other relevant data that serves to strengthen the findings.

3 Result and Discussion

The low representation of women in public policies seems to have been a long-standing problem. According to the gender gap index released by the World Economic Forum (WEF) in 2020, Indonesia rank 85 of 149 countries in the inequality of women in access to opportunities and economic participation, followed by the inequality of women to participate in political system. The failure of women to fight for gender interests in public policy is actually inseparable from the direction of legislation at the national level. The study conducted by the KODE Initiative on Prolegnas 2020 to 2024 shows interesting facts. Among the 50 draft laws (RUU) in the 2020 Priority National Legislation Program, the majority of the proposed bills are related to the business economy and natural resources (Kabullah, 2021).

Seeing the orientation of the DPR's legislation that directs the bills to the two sectors above, women are actually the most vulnerable group to be affected by the bills because many women's rights will be eliminated in the context of investment interests. At the same time, there is still a lack of gender spirit in the content of legislation. According to Komnas Perempuan's records, several laws are still considered highly discriminatory against the position of women, such as Law Number 1 of 1974 concerning Marriage, Law Number 18 of 2017 concerning Protection of Indonesian Migrant Workers, and Law Number 11 of 2020 concerning Job Creation. In
addition, several bills such as the Bill on Family Resilience and the Bill on the Elimination of Sexual Violence have been slow to be discussed. The lack of commitment to strengthening gender-based policies also has an impact on the regions.

In Siak Regency, the involvement of women in initiating the Take policy can actually be carried out to the maximum. Two women who had the opportunity to be involved in Take's policy were recorded, with details of one senior officer in the government office, and one member of the Siak Regency House of Representatives (DPRD). The two women can be seen in table 1.

<table>
<thead>
<tr>
<th>No</th>
<th>Name</th>
<th>Position</th>
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<tr>
<td>1</td>
<td>Gustimar</td>
<td>Member of Siak Regency House of Representatives</td>
</tr>
<tr>
<td>2</td>
<td>Febri Yenni</td>
<td>Secretary of the Department of Community and Village Empowerment</td>
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Table 1 shows that women can play a bigger role in the decision making of Take policy, given the authority attached to the office to two women. Moreover, the influence exerted can be exercised on all lines, including politics, bureaucracy, and civil society. Gustimar has been a member of the Siak Regency DPRD for three terms. She has sat on the council representing the National Mandate Party (PAN) since 2009 until now in the Siak Regency DPRD. Currently, Gustimar sits as a member of Commission 3 of the Siak Regency DPRD, which is in charge of infrastructure and the environment.

Based on this position, Gustimar should be able to play the role of representing the group of women in ensuring the availability of the budget for policy given the right budget of Take inherent in the institution of Parliament. Moreover, the support for Gustimar is quite strong because of the constituent support.

Meanwhile, Febriyenni is a bureaucrat with a career of more than a decade in the Siak Regency Government. She currently serves as the Secretary of the Department of Community and Village Empowerment. The placement of Febriyenni in the Community and Village Empowerment Service has an important meaning considering that the agency is the leading sector in the Take policy.

In addition, Febriyenni's involvement can be carried out through her position as Secretary of the Service through coordination between stakeholders and budget support for programs / activities that are relevant to the Take policy. In practice, the role of the two women in Take's policy in Siak Regency is very minimal. Even though the two women have a desire to support Take's policy, the advocacy movement that has been built so far is still running partially between them. One of the informants stated:

“Although Siak has echoed its vision as a Green Siak Regency, the support from women in the government is still minimal. They are not only difficult to communicate with, but also do not have a vision to support the gender agenda that can be accommodated in the Siak Hijau vision” (Interview S, 29/6/2021)

From this statement, it can be seen that there are still ideological differences and interests among the women in fighting for the Take policy. They tend to build partial agendas with different motives. This makes it very difficult for the internal consolidation of the women's movement to materialize, resulting in a lack of public support. Even if there is public support for the mission of some of these women, the support that appears is more spontaneous and does not last long.
Suryakusuma's research (2011) clearly describes how the ruling regime succeeded in marginalizing the role of women in political life. A woman is constructed in a position as someone who only dwells on private activities or what he termed domestication. Domestication makes it taboo for women to work in the public sphere, including practical politics. In the case of Siak Regency, this can be seen from the number of women's representation in the Siak Regency DPRD for the 2019-2024 period where out of 40 seats, only 1 seat is filled by women, namely Gustimar from PAN.

The figure of Gustimar himself is a PAN cadre who has been around for a long time. In the structure of the DPD PAN Siak Regency, Gustimar is trusted to be the secretary. However, Gustimar's presence in the DPRD still has not penetrated the patriarchal culture inherent in the political culture in Siak Regency. She also does not have a strong vision related to gender rights in the Take policy in Siak Regency.

The story experienced by Febriyenni as the Secretary of the Village and Community Empowerment Service of Siak Regency also shows a position of inferiority. Although most of her work experience is involved in village affairs, she has not yet had the opportunity to assume the position of head of service. Her position as office secretary is considered more appropriate because she has the capacity and responsibility in managing the financial administration of the office. Febriyenni's bargaining position to get a promotion in the bureaucracy is also not supported by political support that tends to be masculine.

Both of these stories show the lack of women representation in the Take policy. This phenomenon is often seen in the electoral campaign and the political process (Kabullah, 2019). However, the less participation of women in Take policy also comes from the different positions of gender in the social landscapes. This can be seen from the background of the two women who are not very accommodated in the power structure even though they have strong competence and experience in their respective positions. In the construction of “neo-ibuism”, women who are successful in sitting in the power structure can only be so if they can act actively and competitively (Kabullah & Fajri, 2021).

Without this, women have no power against the domination of power. At the same time, the involvement of women is limited given the still strong oligarchic practice in Siak Regency. Based on experience, Siak Regency shows that kinship politics plays an important role in the birth of a policy. The case of Yan Prana, the Head of Bappeda of Siak Regency who was promoted to Senior Secretary of Riau Province shows how greedy political behavior is by prioritizing the family as the successor of the line of power.

The obstacle to strengthening the role of women in Take's policy is also caused by the patriarchal culture that grows in the community, including in political life. It is common due to the weak gender view is intertwined in the political process and the policies (Kittilson, 2019). Women are socially constructed as unfit to be leaders, and to take care of household life is considered enough. Suryakusuma (2011) clearly describes how the ruling regime succeeded in defining the role of women only as wives to serve the family and mothers to take care of the children. At the same time, women do not dare to pursue dreams not associated with womanhood, including pursuing higher political and bureaucratic positions.

In the case of Siak District, since the district was founded in 1999, there has not been a single woman sitting as regent/deputy regent. This is quite contrary to the phenomenon in the 2020 Pilkada in Riau Province where women who won and occupied the position of regent, namely in Bengkalis Regency and Indragiri Hulu Regency. Thus, fighting for women's interests in Take's policy actually has its own unique challenges.

The weak bargaining position of women in the Take policy cannot be separated from the domestication of women. In the legislative function, the expectation to accommodate gender
interests in Gustimar is not easy to realize given the very minimal representation of the number of women in the Siak Regency DPRD. Moreover, Gustimar’s experience in advocating for environmental issues is still weak. As a legislator, Gustimar should be able to act tactically and Take policy advocacy should be integrated into issues that are more inclusive and receive public attention.

Instead of doing this, Gustimar was actually involved in the contestation in the DPRD and parties. As for Febriyenni, it is better for her to be more open by expanding networks with civil society groups. This is coming from the reality that the government is no longer the sole actor in policy. Collaboration with civil society must be carried out to the maximum, including in the success of the Take policy, which is a program of the Community and Village Empowerment Service of Siak Regency. Without these fundamental changes, encouraging women's involvement in policy would be just utopian.

4 Conclusion

This article has explored a female actor’s involvement in the Take policy. In the case of the Take policy in Siak Regency, the participation of women in the policy process is very minimal. The women failed to promote an idea of “women empowerment” during policymaking process. This is exacerbated by the culture of patriarchy and masculine politics in government. Consequently, policies are not gender friendly. In the future, women who sit in political power should be able to consolidate the movement more neatly. The campaign for a policy must be based on inclusive issues. The women must also believe that public support is always behind them. Empathy is what must be instilled in every woman who sits in power and true empathy can be awakened instinctively in every woman. Without it, efforts to strengthen gender-based policies will continue to experience alienation.

References


The Co-Institutionalization Model Changing in Political Identity from The Feminism Theory to Multiculturalism Theory in The Moto of Payakumbuh Urban Area Development

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Abstract. The logo of cities on the island of Sumatra uses many images of rivers; cities on the island of Sumatra are established in the upstream or downstream areas of the river. One of the cities on the island of Sumatra that has the river logo is Payakumbuh City. There is a bridge of Ratapan Ibu that reflects the perception as a city of mother’s care for their children. the bridge of Ratapan Ibu reflects the influence of public perception in shaping urban space. The city of Payakumbuh has transformed city identity since it was inaugurated in 1972, among which is “Rendang City”. This study aims to explain the change in perception in determining the Payakumbuh City logo in the co-institutionalization approach, this research uses a qualitative method with a case study approach. The conclusion is that the shift in the motto of the Payakumbuh City is as conservative feminism model in political identity urban area development.

Keywords: Identity Politics, Conservative feminism, Co-Institutionalization

1 Introduction

Over the past few decades, the conceptualization of local and regional identities as subordinate to national identities has been challenged by discourses on globalization. Some experts argue that the combination of anonymous globalization and individualization results in increased identification with more familiar local and regional environments. This has changed the role of local and regional administration, which is increasingly important in the nation-state (Brenner, 2004). The idea of identity politics can be explained from the decentralization policy carried out through the formulation of Regional Regulations (Perda) which regulate the motto of a city. The motto of a city is needed as a form of establishing the identity of an area.

There is a city or regional government policy to introduce to other (regional) communities some selective elements of spatial identity that are already known or newly recognized by the community as a form of identity for the city area, but this can result in the formation of a resistance identity because there is a shift in focus to the role of the local government—identity of the established space in this de-institutionalization. The relationship between identity and space is quite strong and creates a lot of conflicts. Most people attach great importance to their local community and identity. The possibility of change can cause turmoil and become fertile ground for risking a new identity. "Identity" is revealed to us only as something to be discovered rather than to be discovered; as a target to be pursued, “a goal”; as
something that one still needs to build from scratch or choose from and then to be protected through more struggles (Alvesson, M., Bridgman, T. and Willmott, 2009a)

The politics of "searching" for the identity of urban development areas is a new way that can overcome the complexity of the old way of using long-term analysis that explains human interaction with the environment (Bauman, 2004), such as the interaction between land formation, cultivation, human settlement, and social organization, economy, and territory in the region. This way it starts with physical layers, such as soil and climate, and then moves upwards for human activities, such as economy and culture. Countries are linked in very specific ways. "Identity" is revealed to us only as something to be discovered rather than to be discovered; as a target to be pursued, "a goal"; as something that one still needs to build from scratch or choose from and then to be protected through more struggles (Alvesson, M., Bridgman, T. and Willmott, 2009b).

Anssi Paasi (Paasi, 2012a) uses four aspects or "forms" of the identity of this area. Although there are differences between the four aspects, they are related to each other. Combining these four aspects creates an area that becomes institutionalized by itself, including territorial, symbolic, institutional and functional aspects. The territorial form is the most obvious aspect, including the border and the way the border is developed from a historical perspective. (Paasi, 2012b). Part of this territorial form includes physical space and its characteristics, such as landscapes and land use patterns. Some regional (spatial) stereotypes are based on this territorial form, and the characteristics of its population are the source of the same symbolic form of an area, and this forms the identity of the region. The government and civil society also regulate the institutionalization of the symbolic form of a region through continuous communication of the identity of the region, including through educational institutions, policy documents, and the mass media. The institutionalization of regional identity was formed along with the political administration of the regional government.

Functional form refers to an area's established role in the larger system, such as its economic relationship with neighboring regions or the area's position in the national government hierarchy. When these four forms are interrelated, these four aspects reinforce each other and produce an institutionalized area with a strong regional (spatial) identity, such as a municipality, region, or country. The institutionalized regional identity is based on a stable community with a collective identity that is passed down from generation to generation, but the government's policy to expand or expand new urban areas or districts is a form of changing the functional aspects of regional identity. The policy of expanding or merging new regions is aimed at increasing the economic competitiveness of the community, as well as causing the institutionalization of regional identity in relation to the competitive position of the region with other regions in this economic competition to quickly deteriorate.

Most people attach great importance to their local community and identity, so this strong relation of identity and space can lead to many conflicts. The possibility of this change can cause conflict flares and become fertile ground for risking a new identity. This "bracket" (brick) policy pattern consisting of an arrangement of sand or clay bound by cement is a form of regional identity politics. The effort to overcome this form of resistance is through the government's policy to compile the old identity with a new identity in the form of a network that is tied to a long-term economic goal but is based on the building of an old established identity.

The application of the co-institutionalization model in urban area development planning causes a form of community resistance to government policies, the regional integration policy through co-institutionalization is a form of shifting from an old established identity to a new identity that is still thin and is a form of threat that generates resistance from public to this government policy (Terlouw & van Gorp, 2014). The co-institutionalization model is the
government's effort to reinterpret ethnic identity and identity than an established society with a new, thinner identity so that people in the area are connected to other communities (Terlouw 2017).

Co-institutionalization is the institutionalization of regional space by connecting the old regional space with the new regional space. The result of this institutionalization is the discovery of a layered identity from a new institutionalized space, this layered identity arises due to the result of reinterpreting the identity of an area that is already established and connected to other people as a whole. (Alimin, 2017) Public political support for government development policies is influenced by the extent to which the implementation of these policies can produce concrete buildings, the function of the building in the process of "searching" for regional identity is not only as a means of community integration but also as a public space that functions as a place for social, economic and cultural activities in the community. The motto of a city is not only a form of social reconstruction of discourse but is the basis for the policy of developing urban areas. The overlapping of local, national, and international, regional identities from functional aspects is carried out through selective uploading and downloading of the identities of smaller and larger spatial elements (Terlouw & van Gorp, 2014).

Political changes will be reflected in urban planning. When plans are made, political changes will be seen; main buildings and protocol roads; changes in the names of the roads and the status of the roads; new residential areas; development of a restaurant and bar district; restricted areas to be entered by certain people or vehicles. Building regulations will be influenced by the level of the balance of power between the community's resistance to the city government. Urban planning is a political matter, the political aspects of urban planning can be explained from the ideas held by the power holders in determining urban planning and how the urban planning is made to reflect the national ideology. Urban planning serves the interests of power holders at the government and legislative body (DPR) levels; religious leaders; single political party (monolithic); or a handful of certain entrepreneurs. This ideology reflects ideas about gender, class and ethnicity. In urban planning there is a contestation of interests between the idea of multiculturalism with the interests of gender, class and ethnicity. (Colombijn, 2006)

Several changes to the regional identity development policy based on the "search" for the "bracket" model have been carried out by the city government in West Sumatra Province, such as changing the motto of the city of Solok from "City of Rice" to "City of Rice Serambi Medina", the city of Payakumbuh from "City of Batiah" become the "City of a Thousand Rendang". There is a combination of thick identity with thin identity in the change in the city's motto, and the thick identity is in "The City of Rice" and "The City of Batiah" which have become established identities in the society of the two cities (Terlouw, 2012) While the thin identity is based on the motto "Kota Bareh " (City of Rice), “Serambi Medina” and "City of Rendang," a thin regional identity that focuses on economic competitiveness is more used to attract foreign investors. Local governments sometimes use different areas of identity for different audiences. The form of developing the identity of development areas has shifted from the form of "discovery" to the form of "search."

The implementation of liberal democracy, such as the implementation of direct Regional Head Elections in the election of Mayors places all citizens with equal rights, and does not discriminate between gender, class and ethnicity relations, and produces urban planning policies that are in line with the interests of voters. However, when the policy that is oriented to ethnic diversity (multicultural) is considered as an idea to unite gender, class and ethnic differences to become citizens of the city as a form of secondary identity and gender, class and ethnic identity, the policy cannot be applied to among feminists who have a different culture from men.(Kaminer, 1990)
There is a conservative bias in difference feminism, difference or essentialist feminism states women's identity as a unique identity within a group in various ways, but the relationship between feminism and the multicultural policy of urban identity politics is complementary. There are similarities between the goals of feminism and multiculturalism regarding the ideas of justice, liberation and equality, but the goals of formal justice and equality shared by feminism and multiculturalism far exceed liberal ideas. Understanding the purpose of multiculturalism equality is to understand cultural differences and celebrate them as human goodness, but the specific idea of feminism related to multiculturalism is the idea of group-differentiated rights. (Ponzanesi, 2007).

There is a relationship between conservative feminism ideas about differences in the culture of women individually and in social and economic organizations with multiculturalism policies resulting from changes in urban identity policies in Payakumbuh, the implementation of liberal democracy produces elected mayors who do not give women access to political positions and produces feminism policies. conservative.

The objectives of this research article include (1) explain the transformation of the identity development of urban areas in Payakumbuh City from “Kota Gelamai” to “City of Rendang”; (2); explain the form of Payakumbuh local government policy in linking the community’s attachment to the old identity with the new identity “City of Rendang” which aims for economic development as a city branding (city branding) Payakumbuh.

2 Methodology

This research uses a qualitative method with a case study approach, the use of qualitative methods in this study is related to the essence of the data collected and analyzed as well as the theoretical considerations of the science used. While the use of the case study approach in the research is reasonable because the researcher wants to explain how the shape of the organizational decision-making process, community life, individual projects, personal and family life history, economic development, housing structure and marketing in the implementation of development policies in Payakumbuh City (Yin, 1981).

The unit of analysis in this study is an institution consisting of the Mayor located in the Level II area of Payakumbuh City, Head of the Regional Development Planning Agency of Payakumbuh City, Head of ASITA Payakumbuh City, Chairman of LKAM Payakumbuh City, Head of Payakumbuh City Tourism Office, Head of the Payakumbuh City Trade Office, Chairman Payakumbuh City DPRD Level II. The selection of informants as data sources in this study is based on the principle of subjects who master the problem, have data, and are willing to provide complete and accurate informants.

For the purposes of more intensive interviews, the informants will be divided into two, [1] observer informants and [2] perpetrator informants. The informant selection technique uses purposive and snowballing techniques which will also be adapted to conditions in the field (Afrizal, 2015).
3 Result and Discussion

3.1 The Perception of the City

The city of Payakumbuh is located on the Batang Agam river, the existence of this river for the people of Payakumbuh has a symbolic meaning like other cities on the island of Sumatra. This river symbol not only means a concentric circle that surrounds the city, but also implies the clarity of the water and the upstream or downstream area of the river flow. The Batang Agam River has a symbolic meaning for the people of Payakumbuh city in perceiving urban space as a city of struggle, such as the bridge of Ratapan Ibu that crosses the river and is institutionalized in the city symbol, which the city government ratified through Regional Regulation No. 4/2018.

The bridge of Ratapan Ibu in the city of Payakumbuh is a symbol that contains the meaning of determination to achieve the life goals of all citizens. Some of these common goals are explained from the symbol of 5 gonjong (gonjong limo) which reflects the one that has a 5-pointed star above it as a form of the center for economic activity, community life, "customs of Basandi Syarak, Syarak Basandi Kitabullah".

The order of life "adat basandi syarak, syarak basandi Kitabullah" in the Minangkabau context can unite the ethnic differences of the indigenous population and the immigrant community in Payakumbuh City. There are 3 main ethnic identities of the residents of Payakumbuh City as a historical legacy of the development of other cities in Southeast Asia, including the Minangkabau ethnicity as the native population, the Chinese ethnicity as the second ethnic group which is considered as a Foreign East, and the Dutch ethnicity who first introduced Payakumbuh as a modern city.

Payakumbuh City is a logistics depot of the Dutch East Indies colonial government since its involvement in the 18th century Padri War. Then this city developed into an administrative city of the Balandan government. At first, there was Nagari Aia Tabik as the oldest nagari which was connected by the Dutch colonial government in 1840 with the center through the construction of the Bridge of Ratapan Ibu, the name of this bridge comes from the lamentation of the mother who witnessed the execution of the eyes of the fighters on the bridge by the Dutch Konila government. The Bridge of Lamentations of the Mother is a meaning of the city of Payakumbuh as a city of history and heroism and the meaning of a city of trade and economic activity as a form of perception by the government and urban planners.

There is a development of the meaning of the city of Payakumbuh from the perception of a historical city to a city of education development, economic activity and government administration, the development this meaning goes hand in hand with the development of a modern city shaped by government policy. The perception of the government and city planners is different from the public's perception of Payakumbuh City, the perception of government is derived from the function of Payakumbuh City as a national government unit. This perception was built since the Dutch colonial government placed the city of Payakumbuh as a logistics depot in Yajun 1832 to face the Padri War (1803-1838), then this city was used as the seat of the resident assistant who controlled the luhak of 50 cities.

The function of Payakumbuh city as part of the government unit was continued during the Japanese colonial rule which made it the center of Luhak Limo Puluh's government. Payakumbuh city position as a government unit is done through the stipulation of Law no. 8/1956 dated March 18, 1956 which established this city as a small town. This determination was followed by the Minister of Home Affairs Regulation No. 8/1970 on December 17, 1970, making it a Level II Municipal Autonomous Regional Government. The government's perception of Payakumbuh City can be explained by the year Payakumbuh was born in 1970
which is listed in the symbol of 17 rice and 12 cotton which reflects the 17th of December (12), and reflects the goal of social justice for all members of the Payakumbuh community.

In addition to having 10 teeth, the regional symbol or Payakumbuh logo also has a blue base color, which is water. "This symbolizes the hospitality of the Payakumbuh residents. While the red edge symbolizes courage and tenacity for the truth,". In addition to having a blue base color with red stripes, the Payakumbuh logo is also equipped with an image of a traditional five-sided house with a five-pointed star on it. This symbolizes the center of economic activity, the order of people's lives, "Adar Basandi Syarak, Syarak Basandi Kitabullah" (customs based on syarak, syarak based on the book of Allah).

The political meaning of Payakumbuh as a unit of government can also be explained from the 7 teeth on the city logo shield which contain the meaning of Nagari entering Payakumbuh City, including Nagari Koto Nan Gadang, Nagari Koto Nan Ampek, Nagari Aia Tabik, Nagari Payobasung, Nagari Tiaka, Nagari Lampasi, and Nagari Limbuka Aua Kuniang. Furthermore, there was a change in the number of gears symbolizing Payakumbuh City from 7 to 8. This change was the result of the policy of regional expansion of Nagari Aua Kuning from Nagari Limukan which added 8 Nagari regulated by Regional Regulation No. 21/PD/DPRD/PYK-1972.

The determination of urban space involves various parties and competing interests so that the urban space is in line with the interests of each actor. The revision desired by the executive institution is to return the number of teeth of the Payakumbuh City symbol from 8 to 7, but the legislative institution is trying to increase the number of teeth to 10 as a form of channeling the aspirations of the residents of Nagari Koto Panjang, Sungai Durian and Parambahan in Latina District.

In addition to changes in the number of serrations of the city’s symbol, another meaning explained by the symbol of Payakumbuh City is the existence of a black band on the word Payakumbuh as a form of unity between religion, custom, and law as a rule accepted by the community. There is an acceptance of Payakumbuh as a city with open space to be interpreted through religious values, customs, and laws that apply in society and government. There is an interpretation of Payakumbuh city space from people's perceptions that are built from religious and customary values, as well as the government's interpretation of the law's perception.

These three interpretations are complementary, not contradictory, as happened in the relationship between the community and the Dutch and Japanese colonial governments which linked Payakumbuh City as a government unit. The shift in the meaning of Payakumbuh from a government unit to public space can be explained by the actors and interests who have the authority to interpret the law into Regional Regulations, as explained by the leadership style and development policies that have been carried out since the establishment of Payakumbuh as a Municipality in 1970.

Fig 1. The perceptions of the city
3.2. The Actors and Interests

Urban planning is a political matter, the political aspects of urban planning can be explained from the ideas held by the power holders in determining urban planning and how urban planning is made to reflect the national ideology. Urban planning serves the interests of power holders at the government and legislative body (DPR) levels, religious leaders; single political party (monolithic); or a handful of certain entrepreneurs. This ideology reflects ideas about gender, class, and ethnicity.

Political changes will be reflected in urban planning. When plans are made, political changes will be seen; main buildings and protocol roads (pardae); changes in the names of the roads and the status of the roads; new residential areas; development of a restaurant and bar district; restricted areas to be entered by certain people or vehicles. Building regulations will be influenced by the level of the balance of power between the community's resistance to the city government. Political changes that occurred in Payakumbuh City were in the form of changes in the election of Mayors from an indirect election system by the DPRD to a direct election system (Pemilukada), this change in the electoral system resulted in a stronger Mayor's authority.

Joserizal Zain and Riza Fahlepi are the two Mayors of Payakumbuh resulting from implementing the direct mayor election system. The influence of the Mayor's authority, which is stronger than the implementation of the Regional Head General Election, is a shift in urban area development policies from the government sector to the public sector. There is a change in development orientation from strengthening the government sector to the public interest sector, such as ring road construction. The balance of power between the government and the community in urban planning in Payakumbuh can be explained by the differences in public and government perceptions in interpreting urban space.

The community defines urban space more from a sociological approach to people's daily lives. In contrast, the government defines urban space more from legal and historical perceptions that limit public space to the government sector. The government was the main actor in determining the perception of the form of Payakumbuh City space during the early leadership of Payakumbuh as a Municipality in 1972. The idea of development was more related to the construction of government buildings and roads in the city. Furthermore, there is a shift in development orientation to support the interests of public services, such as schools and health.

The motto of a city does not only reflect the identity of a city, but also reflects the politics of urban development. The development goals of a city area can be oriented to the past in strengthening the ethnic identity of the community and future orientation for economic development. Regional amalgamation (amalgamation) is often seen as an external threat to people who already have an established local identity, and this can lead to the development of identity discourse resistance that binds local residents by focusing on the old urban area. Equals cannot live so easily by constantly adjusting their limits. These communities need to know precisely who administratively to serve and where the boundaries of their authority lie. Therefore, there is often a gap between the vision of the population and the government (administration) of what constitutes the identity of their place, such as the identity of a municipality or territory.

Residents, in particular, tend to value identities that are thick with elements they are familiar with, while the government tends to focus on new economic developments. Often the differences in the identity that the government wants (ideal identity) and the population (desired identity) regarding the future that their community wants become a trigger for political controversy. These political differences in future developments can also widen the gap between
the identity that is communicated and the identity that is understood through the reinterpretation of the identity they perceive by the population, and thus can change the way identity is shared.

The identity gap between the population and the government will reduce the ability of a community to develop strong policies and reduce the ability of the community to successfully promote its interests in other communities and make the community vulnerable to both fragmentation and amalgamation. In this case, political spaces are not only formed but can also be lost. Established spaces such as municipalities can be institutionalized at a time when new spaces take on the limits of some or all of their powers. But this can be the case when cities cooperate intensively or when municipalities are merged. There are several strategies to bridge this identity gap, one of which emphasizes the importance of starting by detecting the differences between the different types of identities. Next, strategize to adapt these multiple identities to create a coherent brand, the fastest and easiest way to align identities.

There is a desire for Nagari residents to have a secondary identity as city residents rather than the primary identity of Nagari residents to achieve better social and economic development goals. The change in local identity from Nagari residents to City residents is the main attraction for Payakumbuh City to attract surrounding Nagari residents to Payakumbuh City. Still, the change in primary identity to secondary identity is an issue of debate between executive institutions and legislative institutions in Payakumbuh City in the formulation of Regional Regulation No. 4/2018 regarding the Payakumbuh City logo. The administrative institution tries to maintain the identity of the city of Payakumbuh as described by the regional regulation governing the formation of the municipality, while the legislature opens opportunities for residents of the surrounding Nagari to become residents of the City of Payakumbuh.

This debate between historical and sociological interests took place in the legal realm and resulted in the approval of the Minister of Home Affairs to allow the development of Payakumbuh City in 10 surrounding Nagari. The executive institution tries to maintain the identity of the city of Payakumbuh as described by the regional regulation governing the formation of the municipality, while the legislature opens opportunities for residents of the surrounding Nagari to become residents of the City of Payakumbuh. There is an interpretation of Payakumbuh city space from people's perceptions that are built from religious and customary values, as well as the government's interpretation of the law's perception. These three interpretations are complementary, not contradictory, as happened in the relationship between the community and the Dutch and Japanese colonial governments which linked Payakumbuh City as a government unit.

The shift in the meaning of Payakumbuh from a government unit to public space can be explained by the actors and interests who have the authority to interpret the law into Regional Regulations, as explained by the leadership style and development policies that have been carried out since the establishment of Payakumbuh as a Municipality in 1970. There are many actors and interests associated with the development of the City of Payakumbuh at the time of leadership resulting from the implementation of the Pemilukada (Regional Head General Election) rather than the indirect election by the DPRD in the implementation of Regional Regulation No. 21/PD/DPRD/PYK-1972 up to the leadership of Dasril Ilyas who put the government (executive institution) as the main actor in formulating the interests of the city community.

The economic development orientation during the leadership of Joserizal Zain and Riza Fahlepi can be explained in market development, the MSME sector, and building the tagline of Payakumbuh as the City of Rendang. The motto “city of Rendang” is not formulated yet in Perda (regional regulations). Therefore, the Payakumbuh City PUPR Service rejected the idea of the
City of Rendang as the city's motto but persisted with the motto "Batiah City," which was formulated by Regional Regulation Number 4 of 2018.

### Table 2. Actors and Interests in Payakumbuh City Planning

<table>
<thead>
<tr>
<th>Political change</th>
<th>Main building</th>
<th>Major Arterial Road</th>
<th>Street name change</th>
<th>New residential area</th>
<th>Resultant and external changes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regional Regulation (Perda) Number 3, DPRD, 1972</td>
<td>Constructio n of PDAM Ummah, Sokaraja, Tanah Abang, Rendang</td>
<td>Change the name of Ummah Sokaraja to Tanah Abang, Rendang</td>
<td>Construction of new town center Sudirman, Tanah Abang</td>
<td>New settlement area of Payakumbuh</td>
<td>The new ring road of the city</td>
</tr>
<tr>
<td>Mayor of Ummah</td>
<td>Mayor of Ummah</td>
<td>Mayor of Payakumbuh</td>
<td>Mayor of Payakumbuh</td>
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Urban planning is a political matter. The political aspects of urban planning can be explained from the ideas held by the power holders in determining urban planning and how urban planning is made to reflect the national ideology. Urban planning serves the interests of power holders at the government and legislative body (DPR) levels, religious leaders; single political party (monolithic); or a handful of certain entrepreneurs. This ideology reflects ideas about gender, class, and ethnicity.

In city marketing and branding, the importance of physical change for city promotion is also increasingly emphasized. This contestation of the city's identity can be explained by the change in the motto (tagline) of Payakumbuh city from Gelamai City to Rendang City. The change in the city's motto has taken place several times since the inauguration of Payakumbuh as a Municipality in 1972 include Gelamai City, Batiah City, Blue City, Bike City, Adipura City, and Rendang City. The change in motto from Kota Gelamai to Kota Rendang is a co-institutionalization policy that uses a "bracket" model to connect the old layer with the new layer as a form of identity politics for urban development in Payakumbuh City.

### 4 Conclusion

The relation between feminism theory and multiculturalism theory can be explained in the differences and similarities in the perception of the development planning of a city area, the development of urban areas involves the perspectives of the community, government and development planners who compete in formulating the motto and policy of urban development. On the one hand, the multiculturalism policy carried out by the city government is different from the goal of maintaining special cultural rights that are owned by conservative feminists,
but on the other hand there is a goal of justice, freedom of equality which is shared by feminists and multiculturalists.

The similarities in these objectives can be explained from the results of the Payakumbuh Mayor election since Reformasi in 1998 which was carried out through direct general elections, although the election did not give women space in the political sphere as Regional Heads but gave room for policies that respect women's rights in the motto of a city. The ideas of justice, freedom and equality that are the goals of the feminist movement and multiculturalism go beyond the same goal of the liberal democratic idea to place women's political rights on equal footing with men's political rights.

Acknowledgments

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Survival Strategies Of "Baro Scavenger" Women During the Covid-19 Pandemic in Sawahlunto

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Abstract. This article describes the survival strategies of the “Mulung Baro” (“Coal Scavenger”) women during the Covid-19 pandemic in the city of Sawahlunto. In addition, the article analyzes the effects of the Covid-19 pandemic on the households of “Coal Scavenger” women. The involvement of women in mining activities is quite striking. Until now, mining has been perceived as a male-dominated role. However, in the mines of Sawahlunto, women are found scavenging for coal. This scavenging role is performed primarily by women, who are known as “Mulung Baro.” Due to the reduced workforce for both men and women in Sawahlunto throughout the Covid-19 pandemic, residents of Sawahlunto, especially women, have become increasingly at-risk of falling below the poverty line, especially women. This is exacerbated by mining company regulations which prohibit women from involvement in mining activities. These mining companies’ regulations are directly tied to the policies enacted by Sawahlunto City’s local government prohibiting scavenging and digging for coal outside the mines. As a result, women are provided few opportunities for mining work, and coupled with the effects of the Covid-19 pandemic on the income of their households, they are struggling financially. This article is a gender-based applied anthropological approach which relies on qualitative methods that are descriptive and holistic. This article is a case study of the “Mulung Baro” women in Sawahlunto. The data collection techniques employed include literature review, in-depth interviews, participant-observation, life stories, and Focus Group Discussion. The data are analyzed according to qualitative descriptive methods. The findings shed light on the varied efforts and strategies undertaken by the “Coal Scavenger” women to sustain the livelihoods of their households. The strategies of the “Coal Scavenger” women include: a) developing new skills in order to provide secondary sources of income such as: massaging massage therapy, baking and selling cakes or snacks, cooking for wedding events as day laborers, b) decreasing household spending, and c) performing jobs usually not undertaken by women, such as serving as neighborhood security in the nagari (village). In conclusion, “Coal Scavenger” women undertake various strategies as housewives in order to sustain their households. This includes doing jobs normally viewed as reserved for men, such as working for neighborhood security. In fact, these “Coal Scavengers” are accustomed to jobs with inherent risks, leading them to have already exercised ‘faith’ when faced with any workplace hazards. The main goal of “Mulung Baro” women is increasing household income in order to provide for the needs of their children and other family members during the Covid-19 pandemic.

Keywords: Strategy, Survival, Covid-19 Pandemic, Pemulung Baro, Household Income
1 Introduction

Indonesia has a long and rich history in mining. Mining by hand has not simply been a matter of extracting natural resources from the ground, it has also provided a rich historical record for the life of the nation. Research on coal mining in Sawahlunto has been conducted primarily from 1892-1996, a period covering the past century. Throughout this period, we meet the miners who lived during the Dutch colonialization of Sawahlunto as well as their descendants, putting together the various puzzle pieces that form the life living history of a mine hundreds of meters below the ground.

The Ombilin Mine is the oldest coal mining site and the only underground coal mine in Indonesia. Ombilin Mine is located in Sawahlunto, one of the cities in the Province of West Sumatra, about 95 kilometers northeast of Padang City. The city of Sawahlunto is known as the City of Mines or the City of Coal and is known colloquially as “Little Netherlands”. Currently, coal mining itself is rarely undertaken and plays little role in the general life of the city of Sawahlunto. However, in 2019, Sawahlunto was designated as a UNESCO World Cultural Heritage site which brought to the forefront new possibilities with heritage tourism based on the history of Sawahlunto, its landscape and cultural sites.

The presence of women within mining activities is quite striking. In Indonesia, mining activities are generally undertaken by males. However, at the mine in Sawahlunto, women work as scavengers hunting for coal that is scattered around the mining sites. The women primarily scavenge for coal outside the mine by sifting through soil discarded by bulldozers outside the mine as well as coal that has fallen along the route taken by dump trucks transporting the coal. At the dump sites, dozens of these “Mulung Baro” (coal scavenger) women wait eagerly to sift through the discarded soil for splinters and fragments of coal. Once the soil is dumped, the women scramble to quickly look for coal before the next load arrives, work that is dangerous and poses great risk to their safety.

The Covid-19 pandemic has catalyzed changes in the social and economic situation of families in Sawahlunto, precipitating new marginalized groups with multiple vulnerabilities. The economic downturn increased the population of those vulnerable to falling below the poverty line and brought new vulnerabilities to the already poor populations.

In Sawahlunto City in 2017, the number of poor people in poverty was recorded at 337,682.00. However, the number of those living below the poverty line increased in 2018 to 354,665.00 and was further exacerbated by the Covid-19 pandemic in 2019, reaching 374,615.00. Based on records from the Bureau of Labor Statistics, there continues to exist within Sawahlunto City groups that are vulnerable to falling into poverty. This is an increase of those living within the Temporary Poverty Line (BPS, 2020).

Due to the reduced workforce for both men and women in Sawahlunto throughout the Covid-19 pandemic, residents of Sawahlunto have become increasingly at-risk of falling below the poverty line. The data indicates that the overall reduction in the workforce is borne primarily by women working in the informal sector, especially those selling wares out of the home or scavenging for coal. These women are the most vulnerable group and make up a significant number of those who have fallen below the poverty line. This is exacerbated by mining company regulations which prohibit women from involvement in mining activities. These mining companies’ regulations are directly tied to the policies enacted by Sawahlunto city’s local government prohibiting scavenging and digging for coal outside the mines. Women are rarely involved in the decisions made related to mining.
As a result, women are provided few opportunities for mining work, and coupled with the effects of the Covid-19 pandemic on the income of their households, they are financially vulnerable. This impact is greatest on women whose primary work has been collecting and scavenging for coal, and their survival strategies need to be studied more deeply. This study aims to describe the strategies employed by “Mulung Baro” (coal scavenger) women to support their family’s income and sustain their households.

2 Methodology

The research was conducted in Sawahlunto City, in the province of West Sumatra. The basis for choosing this site is due to its location as the oldest and only underground coal mining site in Indonesia. This region received recognition as a UNESCO World Heritage Site in 2019 due to its coal mining history and this site was chosen because of due to the presence of women taking part in coal mining activities.

The research uses a qualitative approach and is a case study on women who collect coal in Sawahlunto. It aims to maintain the wholeness of the object, thus the data collected is are studied as an integrated whole (holistically). The qualitative methods used include: literature review, in-depth interviews, participant-observation, life stories, and Field Group Discussion (FGD). These details can only be obtained by talking directly to the community, visiting their homes or workplaces and asking them to tell stories (Creswell, 2013:64).

This research is based on a feminist ethnographic approach. According to Judith Dilorio, feminist ethnography is research carried out by feminists, focusing on gender issues in traditional or non-traditional homogeneous research settings, and in heterogeneous traditional and non-traditional research settings. In feminist ethnography the researchers are women, the place of research is sometimes the world of women, and the main informants are especially women (Reinharz, 2005: 75).

Feminist ethnographers seek to reveal the problematic nature of “I” authorship, comparing opposing reports, readers, and fields of expertise to emphasize the partial and processual nature of all ethnographic writing (eg, Wolf, 1992). Abu-Lughod developed a new feminist ethnography, arguing that in anthropology there is little acknowledgment of the ambiguous intermediate status shared by many researchers because "in anthropology there is a unified assumption that we are outside" (Abu-Lughod). Lughod, 1986).

The data of this research were analyzed using a qualitative descriptive method. Lastly, the research is activism research. This research activism was done in collaboration with Women in Mining and Energy, an NGO providing advocacy on gender in mining and the energy sector.

3 Result and Discussion

In the pre-pandemic period, the "Mulung Baro" women rarely worked supplemental jobs. Prior to the pandemic, Mrs. Paini, who is 54-years old, worked as a coal scavenger and was responsible for her three children and four grandchildren. Aside from scavenging, to increase her household’s income, she also sold food on the side. Her income prior to the pandemic was Rp. 4,000,000,- per month. Because her husband was not making enough to support the family, Mrs. Paini decided to take on more work. Her household’s fixed expenses amount to Rp. 600,000 per week, with an added Rp 10,000 per week for the arisan (a community savings
collective). With her total household expenses coming to Rp 610,000 per week, or Rp 2,440,000 per month, Mrs. Paini was still able to set aside money for savings.

Due to the pandemic, Mrs. Paini’s work as a coal scavenger has been halted. In addition to the pandemic, the government has come out with regulations banning coal mining. With the added difficulty of finding work during the pandemic, Mrs. Paini struggles to meet her household’s needs. In light of this, Mrs. Paini, who is trained in traditional massage, decided to work as a massage therapist. When weddings are held, Mrs. Paini will also supplement her income by cooking for the day, a custom known as rewang. She leads a group of four women who cook for two days and are paid Rp 2,500,000. The income is then split between the four women. As weddings do not provide constant consistent income, Mrs. Paini also works as a massage therapist. With a weekly income of Rp 400,000 to Rp 600,000 per week, she does not set the cost of a massage therapy session as she desires to help her clients without setting the price.

**Case I : Mrs. Paini**

<table>
<thead>
<tr>
<th>Before the pandemic</th>
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**Nonselective in Their Work**

During the pandemic, “Mulung Baro” women are nonselective in their work as long as it is halal (permissible in Islam). This includes performing work usually undertaken by men. An example of this is the case of Mrs. Dona, who began to work as a neighborhood security officer during the pandemic. Dona grew up in the area of Taratak Bancah in Sawahlunto City, above the hills and bordering Solok District. Her parents have been active in small-scale mining all her life, and Dona was accustomed to mining from a young age as she followed in her parent’s footsteps. However, recently Dona and her family are no longer able to work in the mines due to various environmental conditions and regulations related to mining. As such, Dona works various jobs including tapping rubber on her family’s land and as a hired security guard for the village (Linmas).

**Case II : Mrs. Dona**

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<th>Before the pandemic</th>
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Reducing Household Expenditures

During the pandemic, household expenses have become increasingly tight. In general, the "Mulung Baro" women are selective about household spending. Here is the case of Mrs. Puji:

Before the pandemic. Mrs. Puji is the mother of two children and works for a food stall that serves breakfast, including: pecel, bubur kacang hijau (mung bean porridge), and lontong. She has been working there for two years. The food stall is located on the side of the road on the route taken by the coal scavengers at the mine. According to Puji, who is 35 years-old, prior to the pandemic many coal scavengers would pass by and eat at the stall.

After the pandemic. It is clear that sales have fallen as fewer coal scavengers are working. Puji notes that sales average 40 portions a day, having fallen from 60 portions prior to the pandemic. The current sales that have continued are not from the regular coal scavengers who used to frequent the stall. Having worked for two years for Mrs. Desa (the wife of the village headleader), Puji receives a salary of Rp 900,000 per month. She is grateful for the salary considering that working part-time leaves her available for other work. The stall owner often lets Puji return home with food from the stall as she ends her daily shift. When in need of a loan, Puji can borrow from Mrs. Desa and repayment is taken out of her next month’s pay. In addition to this, Puji also receives a bonus of Rp 250,000 before the major holidays.

Case III : Mrs. Puji

These coal scavenger jobs are largely performed by women. Even when men are involved, most males are children or husbands of female scavengers who have no other choice of work. The findings show the indomitable spirit of these coal scavengers. Their work as “Mulung Baro” is a testament to their resilience as women. These women leave the home for dangerous work to provide for their families.

While also playing the important role as mother, these women take on an additional role of head of household. Tirelessly scavenging for flakes of ‘black gold,’ they sift through piles of soil under the scorching heat, all the while being bathed in the dust from trucks traveling to and fro. All they can dream of in the midst of a bleak future is being a mother for to their kids. They cling to their role as bundo (birth mother) in a culture which ties them down has become a bleak future.

This is a snapshot of the modern woman, those squashed under the burdens of life. The pandemic surprisingly has returned them to domestic and public work. They have become indifferent towards work, picking any job that is halal as long as it can provide an income for their struggling households. The pandemic has become the type of ecological condition which
creates the necessity for such women to simply “survive”. While the pandemic has halted much activity, their main concern remains whether their children have food to eat.

4 Conclusion

Women have the ability to support their households. During the adverse conditions of the Covid-19 pandemic, increasing numbers of women in Sawahlunto took over their husband’s role as the household’s main provider of income. This reality was due, in part, to the dramatic increase in male unemployment.

“Coal Scavenger” women in Sawahlunto undertake various strategies as housewives in order to sustain their households. This includes performing jobs normally viewed as reserved for men, such as working for neighborhood security and community protection. The ability of the "Mulung Baro" women in Sawahlunto to survive the economic demands of their households is largely due to their resiliency formed by trained soul with pre-pandemic working conditions as coal scavengers. This is what causes these women to be strong while facing the difficulties of household needs. These ecological conditions have shaped these women to be mentally and physically strong.

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Non-State Actors and SDGs: NGO Challenges in Achieving Gender Equality Within Minangkabau Matrilineal Society

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Abstract. Gender inequality has been proven to be one of the global development's most urgent problems to date. As discrimination against women and girls remains and even increases, it persists as one of the Sustainable Development Goals (SDGs). In 2019, Indonesia's GDI was in group three, and its GII ranked was number 121 out of 162 countries. These numbers are largely related to the development of Indonesia's provinces. Being the largest matrilineal society, Minangkabau ethnic has frequently been the center of the research, particularly on matrilineality and gender equality. However, although West Sumatra's HDI and GDI are higher than Indonesia, its GII is still below the national level. This research aims to identify the challenges experienced by NGOs in implementing programs related to the targets of SDG gender equality in West Sumatra. This research is qualitative research employing literature study and semi-structured interviews as methods to compile data. Interviews are focused on NGOs in West Sumatra such as Nurani Perempuan, Pambangkik Batang Tarandam (PBT) and Lembaga Pengkajian dan Pemberdayaan Masyarakat (LP2M). Each NGO experienced challenges in terms of its activities, organizations, and relations with partners. Although specific challenges between these institutions/organizations differ, there is a similar line connecting them; the challenge of patriarchy which manifests in various levels and forms.

Keywords: Minangkabau, gender equality, NGO, challenges, SDG

1 Introduction

1.1 Gender Equality as a Global Agenda

The fight for gender equality is a never-ending battle; many have argued that it resists the social construction that deeply embedded patriarchal values into our society. In time, these values have become a significant part of society's beliefs and even culture, thus making it more difficult to rectify. Understanding this complication, global citizens representing various world actors such as individuals, organizations (intergovernmental and non-governmental), states, and other non-state actors, have gathered numerous in an effort to establish common grounds on the concept of gender equality and to create initial strategies to start narrowing the gender inequality gap; and in some cases, to further advance existing equal opportunities. The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), the Beijing Declaration and Platform for Action, the Millennium Development Goals (MDGs), the
Sustainable Development Goals (SDGs), and many more declared that gender equality is the problem of the world, which requires global action.

CEDAW, also known as ‘women’s international bill of rights, is an international human rights treaty specifically dedicated to gender equality. The particularity of CEDAW is presented through a detailed explanation of women’s equalities and discrimination, highlighting the clarity of what constitutes sex-based discrimination. This not only makes CEDAW unique but was considered as a breakthrough since it was adopted by the United Nations (UN) General Assembly in the late 1970s and entering into force in 1981. It has widely been accepted as the guideline to implement gender equality nationally; since 90% of UN member countries have ratified this treaty (UN Women, n.d.-a).

Through its definition of discrimination against women, CEDAW emphasizes its principle of “substantive equality” (UN Women, n.d.-a) by recognizing that women’s fundamental rights are not only in the political, economic, and civil field; but goes beyond into culture and tradition. CEDAW could be the solution to the gender gap problem if it is implemented effectively. Not only because of the purpose, principle, and strategy, but it inclusively incorporates other factors that are not detailed in any other human rights treaties, “…which affirms the reproductive rights of women and targets culture and tradition as influential forces shaping gender roles and family relations…” (United Nations, 2009).

Before adopting CEDAW, the United Nations initiated the first of four World Conferences on Women in Mexico City in 1975. The other three conferences were organized in Copenhagen (1980), Nairobi (1985), and Beijing (1995) (UN Women, n.d.-c). This Fourth World Conference on Women was identified as the “most progressive blueprint for ever-advancing women’s rights.” It became more known as the Beijing Declaration and the Platform for Action. The conference prioritized 12 areas of concern (The United Nations, 1995) and was unanimously adopted by 189 UN member countries.

Almost 50,000 people worldwide from various backgrounds attended the opening in September 1995 (UN Women, n.d.-b); these included 17,000 conference participants and 30,000 participants for a parallel NGO forum. There were “6,000 government delegates at the negotiations, along with more than 4,000 accredited NGO representatives, a host of international civil servants, and around 4,000 media representatives” present at the conference (UN Women, n.d.-c). This marks the turning point in the global agenda of gender equality.

Five years after the Beijing Declaration and Platform for Action, the United Nations member countries signed the United Nations Millennium Declarations with the purpose to fight against poverty and alleviate development. This objective was then identified into eight Millennium Development Goals (MDGs) with poverty, education, gender equality, environmental sustainability, health, and global partnership at the center (Chibba, 2011).

The world committed to this fifteen-year agenda on September 2000, and at the end of its period, the UN stated that the effort to achieve these goals were “largely successful” (United Nations Development Program, 2017) despite uneven progress (including the persistence of gender inequality) and significant obstacles remaining (Wysokińska, 2017). The MDGs further declared gender equality as a limited social or territorial problem and is considered the foundation of global development. The 2015 MDG Report concluded that there remains significant effort in eliminating discrimination against women in the professional, economic, decision-making, and labour market (United Nations, 2015).

The MDGs were superseded by the Sustainable Development Goals (SDGs) adopted by the United Nations and its member countries in 2015. This continuous effort to achieve global development further elaborated its strategies by introducing 17 goals which included 169 targets with a period of 15 years, similar to its predecessor (United Nations, n.d.-b, n.d.-a). This global
agenda was built on the shortcomings of the MDGs and was created with a different purpose, politics, and concept (Fukuda-Parr, 2016), with the principle of interconnectedness between the goals to achieve maximum results (United Nations Development Program, 2021; Wysokińska, 2017).

Once again, gender equality became one of the goals of SDGs, a universal agenda for development. However, according to Pham-Truffet et al. in their research regarding relations among the SDGs, discovered that gender equality (SDG 5) along with poverty (SDG 1), health (SDG 3), and inequality (SDG 10) are considered as "predominantly systemic buffers" (2020). This means that these SDGs are not the dominant goals that countries should focus on. By prioritizing these goals, "the co-benefits and multipication effects on behalf of the 2030 Agenda will be very limited from a systemic perspective" (Pham-Truffert et al., 2020). The solution then: effectively implementing other goals, thus benefitting these buffer goals (Pham-Truffert et al., 2020).

Fundamentally speaking, gender equality is a basic human right that could arguably place this goal as a constant global agenda. On the other hand, Pham-Truffet et al.’s research describe the world's reality in terms of the position of gender equality and its relation to development. Nonetheless, gender equality remains a significant stimulant to development, whether locally, nationally and globally. This has been further supported by the government of states, activists, NGOs and IGOs working in the field, and academics.

These endorsements such as “Guaranteeing the rights of women and giving them opportunities to reach their full potential is critical not only for attaining gender equality but also for meeting a wide range of international development goals. As (Peace Corps, n.d.), “Gender equality is a goal in itself and a prerequisite for sustainable and peaceful development” (Government Offices of Sweden, 2015), “Reducing inequality strengthens economies and builds stable, resilient societies that give all individuals – including boys and men – the opportunity to fulfil their potential” (UNICEF, n.d.) reinforces the need for narrowing the gender inequality gap, for the sake of all.

1.2 NGOs and SDGs: The Other Actor

The nature of the SDGs, such as many other international treaties, requires national adoption of these goals into national policies and action plan based on the national realities, circumstances, prior regulations and commitments (United Nations, 2016). Although SDG goal 5 (gender equality) has provided a broader and more complete framework than MDG goal 3 (promote gender equality and empower women), problems may still arise in national implementation.

This specific issue was elaborated by Fukuda-Parr (2016), who stated that potential problems of SDG implementation prevail through selectivity, simplification, and national adaptation. Selectivity signifies the failure to optimally accomplish all goals, considering the many goals and targets that need to be addressed, thus only focusing on several goals and disregarding other goals (Fukuda-Parr, 2016). The complex character of the SDGs – 17 goals, 169 targets, interconnectedness – result to simplification of the concept, hence “stripping away the important qualifiers” (Fukuda-Parr, 2016). National adoption of the SDGs, specifically goals related to inequalities (including gender equality), poses a difficult challenge for states because it requires significant change (Nicolai et al., 2015) whether related to political, economic, and social aspects. Fukuda-Parr (2016) further that:

… challenging inequality involves questioning and shifting the economic model that has been promoted over the last decade. This goal will prove as problematic and challenging as Goal 5: this, too, involves profoundly questioning power and the current economic model.
As a result, there could be a possibility where "It can then be an invitation to water down the ambition of the SDGs" (Fukuda-Parr, 2016). It is specifically because of this that the implementation of the SDGs should include other actors besides the state. In the context of gender equality, NGOs are regarded as suitable actors based on their functions, on the issues they focus on, and on their nature of filling in the gaps of the states' work.

NGOs are organizations assigned to form collaborations with private and national groups on various developing issues in the international world, such as economic, social, cultural, and humanitarian issues. The non-government organization includes religious groups, international legal experts, humanitarian organizations, trade organizations and teaching organizations (Plano 1982). Another definition of NGO is a non-profit, voluntary group formed at the local, national, and international levels to raise awareness in creating welfare for the wider community (Leverty 2008).

According to the World Bank, NGOs conduct various activities to reduce suffering, promote the interests of the poor, protect the environment, and provide social services as a basic right of the community (Carmen 1995). In the context of human rights, human rights NGOs play an important role in raising human rights issues by organizing activities to promote and protect human rights (Marcinkute 2011). Efforts made by human rights NGOs are to collect data through documentation and investigations from various sources such as newspapers, witnesses, reports from other NGOs, and direct information from victims by looking at the wounds or injuries suffered, evidence of physical disability, court proceedings, and demonstrations. Through information and data, NGOs can attract the attention of the public, the government, and other actors related to human rights issues, which could raise public awareness on the subject (Marcinkute 2011).

NGO has become an important actor in defending and protecting human rights issues. This is explained by David Lewis who specifically formulates this role such implementer, partnership dan catalyst (Lewis 2001). Implementer defines the function of NGOs in conducting roles in mobilizing resources to provide goods and services (independent or collaborative). This role includes providing services to people such as the provision of health services, credit, agricultural extension services, legal advice, and emergency assistance (Lewis 2001). The catalyst role signifies inspiring and contributing to the change of specific issues. NGOs could influence broad policy processes and public campaigns by forming and organizing groups, as well as building social spheres with an empowering approach to development, innovation, lobbying and advocacy (Lewis 2001). The last role of NGOs is building partners with government, donors, and the private sector in a joint activity which forms a complex relationship known as a ‘capacity building’ (Lewis 2001).

This research builds on previous study related to gender equality and development, specifically in the Minangkabau ethnic. The Minangkabau culture is argued to have already the values which can advance gender equality in the region, if it has not been achieved. However, research on the role of the Minangkabau matrilineal culture to the achievement of gender equality, specifically SDG goal 5 has discovered that the values of matrilineal kinship, Bundo Kanduang’s role in musyawarah mufakaik (decision making), women’s possession of high cultural inheritance has not been able to contribute to the achievement of SDG goal 5 in the province (Nasir et al., 2021).

This previous study argued that although Minangkabau already had the social capital to achieve gender equality, they could not apply it effectively, thus resulting in a stagnant gender gap (Nasir et al., 2021). In order to complete the preceding literature on the topic, this study focused on the actors related to the achievement of gender equality within the setting of the Minangkabau culture, specifically the grassroots organizations. This research attempts to
highlight the challenges local NGOs experience in trying to implement their programs, which could have significant impact to the achievement of SDG Goal 5.

2 Methodology

This study used a qualitative method with a descriptive type of analysis. The specific choice of this research method was because it could empirically interpret the data findings (Affifudin and Saebani 2009). This study explored the challenges faced by NGOs that are concerned with gender issues in achieving SDG goal 5, which focuses on establishing gender equality, especially in West Sumatra. This study departed from the findings of other studies which presented that the low achievement of SDG goal 5 is related to gender equality in West Sumatra. Meanwhile, West Sumatra has cultural values that can support the acceleration of achieving gender equality. This study combined two data collection techniques, namely, literature study and field research.

Field research in this context was in-depth interview, which used the semi-structured interview method with pre-determined questions (Lamont 2015). Interviewees were founders or current leaders of local NGOs in West Sumatra that focus on gender including Nurani Perempuan, Pambangkik Batam Tarandam, LP2M. The findings of library study data and field research were processed through data processing techniques introduced by Miles and Haberman, namely data reduction, data presentation, and conclusion (Milles and Huberman 1992). Data reduction was then selected, and the data findings were adjusted with the theory used as an analytical tool. The results of the data reduction were compiled and presented as the academic findings of this study. The presentation of the data generated the conclusions in this study.

3 Result and Discussion

The achievement of NGO targets and duties must be supported by adequate NGO management. In an article titled "The Management of Non-Governmental Development Organization" written by David Lewis, there are three interrelated areas of the NGO management challenge. The three areas are activities, organization, and relationships. The internal structure of the NGO signifies the organizational area. NGOs develop activities that include projects, programs, campaigns, and services. Relationships refer to NGO collaboration or association with other actors related to their purpose or project, such as the government, other NGOs or IGOs, and additional components related to their work (Lewis, 2001).

![Fig 1: Three Inter-related Areas of NGO Management Challenge (Source: Lewis, 2001)](image-url)
Context is placed at the center to indicate a decisive variable that influences the other factors. In this research, the context of the analysis is the NGOs' work related to the implementation of programs contributing to the achievement of SDG Goal 5 in West Sumatra, therefore adding Minangkabau matrilineal society in the context.

3.1 NGO Challenges in Implementing SDG Goal 5 in West Sumatra

There are three local NGOs as the main concern in this research, which are Lembaga Pengkajian dan Pemberdayaan Masyarakat (LP2M), Nurani Perempuan, and Pambangkik Batang Tarandam (PBT). These three NGOs are concerned with gender issues in West Sumatra with a track record of consistent efforts. Additionally, these NGOs are the most active grassroots organizations related to gender equality in the province.

Lembaga Pengkajian dan Pemberdayaan Masyarakat (LP2M) was emerged from the concerns for Minangkabau women who in fact should have important roles with the assumption of the matrilineal values own by its culture, but in reality is far from what is expected. On September 7, 1995 this NGO was established. Initially, LP2M was a foundation, but it was considered less democratic due to the existence of power levels in the existing structure. It was then converted into a legal entity associated with the same authority for each member. The vision of LP2M was to create a prosperous and critical society that is just and gender equal.

This vision is broken down into several main missions for strengthening women's leadership at the grassroots level, including strengthening women's economy, advocating for sexual and reproductive health rights, women's participation and political representation, and reducing disaster risk and adaptation to climate change. LP2M's main work programs are independent and collaborative research, building communities at the Nagari level that prepare agents for program implementation and build networks in the local and national levels (Ramadhaniati, personal communication, August 3, 2021).

Nurani Perempuan was founded in 1999, after two years of preparation and discussion. Before Nurani Perempuan exist, the founders of this NGO were active in Perkumpulan Keluarga Berencana Indonesia (PKBI) Sumatera Barat (Indonesian family planning association of West Sumatera). During the time, they met many victims of domestic violence who did not have the courage nor the place to share and complain about their condition. It is based on this simple condition that Nurani Perempuan was established. The NGO was founded under the Zilanisa foundation, which meant 'friends of women' (Kawan Perempuan).

To date, Nurani Perempuan’s principle remains the same; confidentiality and siding with the victims, disregarding their personal background. The mandate of Nurani Perempuan has three mains' programs: handling or management of violent related cases (physical, mental and sexual), prevention of violence against women and girls, and advocacy related to discriminative policies (R. M. Yenti, personal communication, July 29, 2021).

The management of violence against women cases is a part of the service division of the NGO, which oversees other related programs under the management mandate. Within this mandate, there are several programs such as (R. M. Yenti, personal communication, July 29, 2021):

a. Consultation: all cases go through this step. After consultation, the next phase will be determined.

b. Accompaniment: after consultation, Nurani Perempuan will conclude whether the case will have to be reported to the police or the victim needs medical or psychological support. During all of this, Nurani Perempuan will accompany the victim.

c. Recovery: make sure the victim is consistent and committed to counseling;

d. Protection (safe house): for urgent cases such as human trafficking or sexual abuse victims.
e. Social reintegration: not only encouraging the victims who would have to face society, but also preparing society to reaccept the victims without stigmatizing and discriminating them; specifically, the victim’s family.

The second mandate of Nurani Perempuan is prevention which focuses on educating the society which includes community-based services. From 2014 until today, women groups are formed and then strengthened by education and knowledge, which then prepares them to be the agents who can help educate, at least, their community about violence against women. Another activity is awareness-raising in schools (along with other communities). Advocacy is their effort to change discriminative policies by immersing themselves in policymaking, policy hearing, lobbying, and monitoring and evaluation. Within this mandate, they annually hold campaigns to commemorate International Women's Day (8th of March) and Activism against Gender-Based Violence 25th November – 10th December) (R. M. Yenti, personal communication, July 29, 2021).

Before being fully active in 2014, NGO Pambangkik Batang Tarandam (PBT) was initiated by Yulianti Puti, the current director, in 2010. Due to minimum fundings at the beginning of their establishment, PBT focused on women's group meetings. In 2014, after building a network with Kapal Perempuan and the Australian Government, PBT started its mission in assisting isolated areas in the province in the education and empowerment of women. These isolated areas were Baringin, Tarantang and Batu Gadang.

Their activities include education of basic human rights (opportunities and equality for women), advocacy on gender equality, economic empowerment for women (such as gender-based agriculture), strengthening women's capacity, consultation related to domestic violence, and the cooperative movement. In order to achieve the goals of their program, similar to LP2M and Nurani Perempuan, PBT formed women groups within these areas which become the focus of their activities (Yulianti Puti, personal communication, July 28, 2021).

It can be concluded that comparatively, the activities of these NGOs are within the same realm, which essentially focuses on equal opportunities, economic empowerment, advocacy, eliminating violence against women, and women participation in politics or other decision-making procedures. These activities align with SDG Goal 5, specifically Goal 5.1 (End all forms of discrimination against all women and girls everywhere); Goal 5.2 (Eliminate all forms of violence against all women and girls in public and private spheres, including trafficking and sexual and other types of exploitation); Goal 5.5 (Ensure women's full and effective participation and equal opportunities for leadership at all levels of decision-making in political, economic and public life); Goal 5.6 (Ensure universal access to sexual and reproductive health and reproductive rights); and Goal 5.6 (Undertake reforms to give women equal rights to economic resources, as well as access to ownership and control over land and other forms of property, financial services, inheritance and natural resources, in accordance with national laws).

Challenges towards Activities

Based on the conceptual framework that is the reference in this research, the researcher will explore the results of interviews conducted with NGOs regarding the obstacles NGOs face in achieving the target of gender equality in West Sumatra, which is the Goal 5 of the SDGs. Challenges related to activities are direct or indirect obstacles that prevent these NGO’s from achieving their program goals. It is necessary to highlight that all of the interviewed NGO’s programs are within the framework of SDG Goal 5. The researcher's findings in the activity challenges faced by LP2M in achieving gender equality are the patriarchal mindset that still dominates the West Sumatran society insofar it obstructs program implementation. This is then
coupled with the cultural values that are dominated by traditional leaders and religious leaders who do not provide space for women to get involved and have the tendency of patriarchal arrogance.

Another challenge faced by LP2M in program implementation is ensuring the sustainability of a program. Most NGOs are still at the stage of only implementing programs but have not reached the stage where programs are organized regularly and continuously until the desired goals are achieved, these are also related to the women groups and also significantly linked to the mindset of the society. In the context of globalization and technological advancements, the low level of digital literacy is also a challenge faced in forming an independent society. Women's economic development, especially in the context of small and medium enterprises, is expected to be able to develop digital marketing to maximize women's independence in the economic context. There are still many women in West Sumatra who have low levels of digital literacy, therefore challenging the optimization of digital-based economic development (Ramadhaniati, personal communication, August 3, 2021).

With their work related to the elimination of violence against women, Nurani Perempuan faces challenges in all of its mandated programs. In terms of challenges related to activities, the most substantial problems are within the violence against women case management. Nurani Perempuan believes that their handling of the cases has not been intensive and comprehensive due to the number of cases received, staff ratio, and the various natures of these cases. For example, interventions for sexual rape and human trafficking will have to go through different approaches.

For one specific case, there are many steps that they would have to go through (consultation, accompaniment, recovery, protection if necessary and social reintegration) to ensure that the victim will be able to heal from their trauma and can live well within the society. For a sexual assault by a family member victim, after consultation, they would then determine whether this case should be reported or if they should follow any other solutions. If the case is reported, they would then have to accompany the victim to make reports to the police. There could also be medical and psychological treatments of the victim. If it becomes dangerous for the victim, then they would be placed in a safe house. The last step would be to integrate this victim into society, specifically their family (R. M. Yenti, personal communication, July 29, 2021).

These steps are prone to challenges, be it financial, time, human resource, legal, culture, and many more. Reported cases are time-consuming, similar to medical but particularly psychological treatments of the victim. Nurani Perempuan needs to ensure complete treatments of the victims in order to heal their trauma. Their safe house program is also difficult to manage related to financial problems due to the daily needs of the victims and family members accompanying them at the shelter. There is also no time limit when a victim could stay at a safe house, making it difficult for Nurani Perempuan to maximize the use of their safe house. Integrating a sexually assaulted victim into their family is one of the biggest challenges. In many cases, these women are rejected by their families because they believe she has brought shame.

Therefore, Nurani Perempuan does not only tend to the victims but also their families. Due to the incomplete or unsatisfactory implementation of this mandate, there have been cases where victims go through the same case, bringing them back to Nurani Perempuan, thus adding to their already numerous and diverse cases (R. M. Yenti, personal communication, July 29, 2021). Challenges to their prevention and advocacy activities are mainly caused by the management of the cases received. This means that almost all of their time, energy, and other resources are concentrated on handling the cases. Therefore, they are not able to optimally create and implement their prevention and advocacy programs. One of their most important roles in advocacy is that Nurani Perempuan contributes in writing policies relevant to their work.
However, this does not guarantee that the government could accept what they have suggested (R. M. Yenti, personal communication, July 29, 2021).

For PBT, challenges to their activities are related to society's bias culture of patriarchy, along with problems within the local government. Like LP2M, PBT has encountered implementation problems because at the beginning of their work, 75% of targeted areas' local government were not pro-women. They asked about what needs to be advocated in terms of women's empowerment and discrimination. They felt that women in West Sumatra are already highly positioned because of the Minangkabau matrilineal culture. Within this, 75% of non-pro-women local government officers were also women themselves. However, ironically, women are also less considered within this society, which means that women do not have the same opportunities or burdens as men within the realms of politics, economy, and domestic work. Some problems arise from the lack of program-related knowledge transfer between these officials. For example, after having been acquainted to an appointed village head and another official replaces this official, PBT would have to reexplain their programs to the new village head, this delays the progress that they have made. Another challenge was the nature of the isolated areas, which translates to difficult access, the possibility of dangerous situations such as encounters with wild animals, no electricity, and distance between residences (Yulianti Puti, personal communication, July 28, 2021).

**Challenges within Organization**

The second indicator in the analysis of the challenges facing NGOs is the challenges of the organization. Organization challenges are defined as the ability of an organization to regulate program plans, activities, and actions taken internally. In the interview with LP2M, the obstacles faced in the organizational context are the creative challenges that LP2M had in adjusting programs that could be accepted by the community. In addition, in the regeneration process, several members who have been sufficiently trained and being program implementer were faced financial dilemmas that requires them to choose other professions to meet their daily needs because realistically, NGO staff members are not highly paid. There have also been cases where members would have to shift their focus to their family once they have been married or have given birth. This results in human resource deficiency, which have distracted them from achieving their goals (Ramadhaniati, personal communication, August 3, 2021).

Nurani Perempuan's current structure comprises five positions: the director, finance and administration, services division, education division, and data and advocacy division. Currently, there is no staff assigned to the data and advocacy division because of staff shortages. In addition, the existing staff is fully focused on handling cases. As a result, their prevention and advocacy-mandated programs have been difficult to execute. However, despite intensifying their work on cases management, they still have not been able to achieve their maximum goal because of the number of cases (and steps need to be taken for each case) and number of staff ratio is not balanced (R. M. Yenti, personal communication, July 29, 2021).

For PBT, organizational challenges do not only come from limited staff but also from the internal dynamics of the organization itself. There are currently only three staff members of PBT, including its founder and director. This itself has raised issues in terms of management and program implementation. There were periods where PBT employed additional staff, but because they were limited to a one-year-contracts, difficulties arise when these employees had to leave. Quick changes in the staff imply complications in regeneration and attachment to the organization.

The director, Yulianti Puti, also believed that her lack of education as a founder, or how other more educated staff perceived her based on her education, was also a major problem. She
felt that these staff did not respect her as a founder and did not believe that she was competent. Problems worsened in so far that these staff reported the director to its networking organization, Kapal Perempuan. Differences in their organization's vision also became an issue, where Puti concluded that some staff, who were supposed to vitalize the organization, were living off the organization instead (Yulianti Puti, personal communication, July 28, 2021).

**Challenges Related to Relationship**

Management in NGOs also prioritizes the relationship aspect. This aspect is needed to build relationships with related actors who can accelerate the achievements and goals of NGOs. LP2M has built connections with various important elements in accelerating gender equality goals achievement. This connection is conducted by establishing cooperation between LP2M with the government and related NGOs that have the same issue as well as donor agencies. In relation to the government, LP2M has collaborated with local governments at the central level, namely the Ministry of Women's Empowerment and Child Protection, the West Sumatra Provincial Government, including the health office and the Office of Women's Empowerment and Child Protection as well as the district government covering the Bappeda of Padang Pariaman City, Padang Pariaman City Health Office, and others.

However, in the process, the built relationships are faced with the challenges of synergy and collaboration. The lack of government initiative in supporting NGOs and low government contribution in terms of funding for the implementation of programs have weakened the relationship that was built. The need for synergy between NGOs and clear and sustainable program collaboration is a component of the challenges that must be resolved. Other relationships include establishing links with NGOs that have the same concern on gender issues as LP2M by building a network for women's care, caring for children, and caring for people with disabilities.

These networks have been formed at the local, regional, and national levels, but along the way, the challenges faced in this relationship are differences in perceptions, egocentrism, and sectoral ego, which result in difficulty in finding common solutions to common problems. In the context of the relationship with donors, the challenges faced are administrative challenges that require high demands, such as complex documentation, which interferes with program implementation, although to only a limited extent (Ramadhaniati, personal communication, August 3, 2021).

Relationship challenges experienced by Nurani Perempuan and PBT are similar, which are mostly connected to the local government. In the case of Nurani Perempuan, obstacles come from other institutions or NGOs in the region. Nurani Perempuan has indicated to the local government that they encounter difficulties in implementing their activities. However, this has not been adequately responded. Not only have the local government been slow or have not responded to their difficulties, Nurani Perempuan believes that related to violence and discrimination against women, but they also have not made any breakthroughs. By the nature of their work, Nurani Perempuan requires the assistance of other experts connected to violence against women cases.

However, there have been instances where although the role of each institution has been determined, most of the burden still falls under Nurani Perempuan (R. M. Yenti, personal communication, July 29, 2021). For PBT, building relationships with local government was difficult in the beginning, particularly because their work focuses on more isolated areas. However, even after relationships are built and programs start to be implemented, changes in local government officials have impeded in program implementation due to the rebuilding of
relationships with the newly appointed official (Yulianti Puti, personal communication, July 28, 2021).

According to three of the NGOs, culture in this sense patriarchy has played a significant role in undermining the value of women. It has influenced the mindset of the West Sumatran people to the extent that what they believe related to the position of women in society is correct, thus blinding them to the basics of human rights and human discrimination. When asked whether the values of the Minangkabau matrilineal culture have benefitted them in implementing their activities or building their relationships, the unanimous answer was that it did not have significant or even any contribution.

This underlines that although the Minangkabau people are unique because of their matrilineal society, this does not translate to gender equality. This is the context of the environment of these NGOs, which heavily influences the challenges of their activity implementation, organizational structure, and relationships with potential assisting parties.

4 Conclusion

LP2M, Nurani Perempuan, and PBT have encountered management challenges that prevent them from achieving their goals. Achievement of these goals would mean realizing SDG Goal 5 for West Sumatra, a region famous for its matrilineal society. This becomes more significant since in reality, matrilineality in Minangkabau has not contributed to regional gender equality. In terms of activity challenges, each NGO experience different problems, but all originate from society's patriarchal mindset, which manifests in different forms and hinders their activities in various ways. All of them lacked human resources, thus challenging their organizational structure, which impacts the organization and management of their activities.

These NGOs were also similarly faced by the challenges of relationships with local government. However, despite these challenges, all of these NGOs could survive and are still active to this day. Their similarity in creating local women groups to educate and empower other women in the society is considered to be a better success than building relationships with the local government. In a society deeply entrenched with patriarchal values, although they have not been able to accomplish all of their goals optimally, being able to alter the minds and attitudes of the society, even by little, can be considered as a big step towards the achievement of SDG Goal 5.

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Bacha Posh: A Cultural Practice in Afghanistan as Seen in Nadia Hashimi's The Pearl That Broke Its Shell: Resilience against Patriarchy

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Abstract. Bacha Posh is a cultural phenomenon where a young girl is dressed and raised as a boy until she reaches a marriageable age or puberty by a family with no sons for the sake of a better future. This term considers being one of the cultural practices in Afghanistan, which is famously known as a Patriarchal country. The Pearl That Broke Its Shell is written by Nadia Hashimi and presents two female characters that follow this tradition to survive and get a proper life in the family. This research depicts how the practice of Bacha Posh is claimed to save a daughter in a family from the perspective of Patriarchy and its impact on the psychological side. The article then presents a brief overview of Patriarchy's restraint in Afghanistan, which later evoked this practice (Bacha Posh) to be well-known in society. This article focuses more on gender and identity, which relate to the psychological issue within the main female characters. The psychology of gender and women has been investigated in many specific areas. In this case, it will discuss how the phenomena of Bacha Posh affected the psychology of the female characters represented by the two female characters, Rahima and Syeqiba. This phenomenon happens in Afghanistan in which girls are dressed and raised as boys to get a better life. This research concludes that Bacha Posh in this novel gives better opportunities for the female characters' lives socially and psychologically by leading them into modern and intelligent women in their era. By following this cultural tradition, Rahima can pursue her dreams to be a politician. She managed to be chosen as a member of parliament due to her experience at school during childhood. This article also depicts the ideology behind the Bacha Posh by showing its positive impact, which gives the girls the opportunity to support the family income by having a job, having a long-term chance at school, and pursuing their dreams for a better life.

Keywords: Afghanistan, Bacha Posh, cultural phenomena, feminist-psychology, gender, Patriarchy

1 Introduction

Afghanistan is one of the countries where women are struggling against Patriarchy. It may be the only country in the world in which over the last century, kings and politicians have been made and unperformed by struggles referring to women's status. Lately, the situation of women under Taliban rule has been the main point. The role of women rose to symbolize the Western
military powers; a justification of war in the name of freedom of women. Although the situation of Afghan women may alter according to different ethnic groups and social-practical contexts, it is similar in essential aspects.

The extended family, lineage, or sub-lineage (Chaum) give an important role in the traditional Afghan social order based on kinship relations. The patrilineal own circle of relatives is thus, to a big extent, the point of interest and the primary framework of private and social identification to its members [1]. Women's steadiness, particularly in rural settings, is often highly strained due to the concerns about policing women's sexuality and maintaining the family's honor, leading to purdah or the 'protection' and control of women through seclusion and veiling [2]. It is in the Mujahideen regime (1992–1996) and Taliban regime (1996–2001) where women's mobility became strictly controlled, mainly under the recent era, with the Taliban authorities introducing and evoking an extensive adjustment that it is prohibit for women to leave the house without a mahram (male relative) [3].

Based on the situation, many families worried about their daughters, and Bacha Posh has been a good solution. The Bacha Posh will be girls again, usually in the age of 10 or 11, a phase where they have reached puberty. Nashimi (2014:2) states that Afghanistan is a patriarchal society where men control significant institutions. Since 2001, many efforts have been accomplished to uplift women and improvements detected; thus, the main principal of discrimination against women have now no longer been uprooted [4].

Furthermore, Povey (2004:6) invigorates that patriarchal belief and designs stay extraordinarily sturdy in Afghanistan. Afghan women confront and cope against various types of power (masculinity, traditions, religion, age, national and international). It determines that the women in Afghanistan are afflicted by the social rule that were created by the men in the patriarchal society. The men have their strength to manipulate over the women. Sultana (2010:3) states, the patriarchal hierarchy is defined by strength, control, hierarchy, and attitudes in which men dictate, harass, and utilize women. Hence, Patriarchy is a system of social structures and practices wherein men dominate, oppress and exploit women.

On the other hand, Bacha Posh is a cultural phenomenon in Afghanistan that started in ancient times and is still adopted up to the present. It is literally a term translated from the local Dari language, "a girl dressed like a boy." Not only just dressed as a boy, but the girl is also raised as a boy until she reaches a marriageable age or puberty by a family with no sons for the sake of a better future. Parents who only have daughters prefer to adapt this practice by converting one into a Bacha Posh to rise their social status and provide social relief. A daughter's birth in a family is considered a piece of bad luck, especially if the family has no sons. This situation leads the parent to follow the cultural practice, Bacha Posh, to save the family's dignity. It is claimed to keep the girls from acquiring education and supporting the family through employment and income generation.

According to Nordberg, there are various reasons why a few families rise girls as boys in Afghanistan. The main point is to break out the social stigma a family may practice from having no boys and the tension given on families to bear at least one boy: Nordberg (2014, 24) states, "Having a girl's son was way better than none". Many families treat and change daughters as sons as it is believed to bring good luck for the future births of a son [5]. The alteration of changing a girl may be complicated for the Bacha posh's perpetrator as she wants to keep being a boy. This conversion often creates further problem for the girls who had extra capability and flexibility in the phase of childhood, best to have this freedom limited whilst required to re-undertake a female identification and constantly being organized for marriage a brief time after turning into a girl again [6].
Nadia Hashimi is an American-Afgan-born writer who attracts on her Afghan culture to craft internationally bestselling books for adults and younger readers. Her novels cover generations and continents, taking on themes like forced migration, conflict, poverty, misogyny, colonialism, and addiction. She was born and raised in New York and New Jersey. Her parents left Afghanistan in the beginning of 1970s, before the Soviet aggression. Her mother, the granddaughter of a famous Afghan poet, flown to Europe to obtain a Master's degree in civil engineering. At the same time, her father arrived and lived in the United States and worked hard to achieve his American dream and build a new, better life for his immediate and extended family. Nadia was lucky enough to be enclosed with her extended while keeping the Afghan culture an integral part of their daily lives.

The Pearl That Broke Its Shell is one of her novels reflecting the burden of living in a patriarchal society. The novel depicted women of two generations who struggle for their lives in a patriarchal society. Both characters experience complex lives under Patriarchy; however, they strive to change their fate and gain their freedom. This novel talks about two women in different times who survive in the oppression of Patriarchy when the Taliban rules Kabul.

Shekiba, a woman who lives in the early nineteenth century, was left orphaned by epidemic cholera. She saved herself and built a new life from the deprivation of living in a rural village to the luxury of a king's palace in the bustling metropolis of Kabul. While in the early twentieth century, Rahima, with her sisters, lived with a drug-addicted father with no brothers can hardly leave the house or go to school. Their only hope is only in the ancient Afghan practice, which is Bacha posh, which permits young Rahima to dress and treat as a son until she reaches marriageable age. As a boy, she has the previously unimaginable freedom, which is the freedom that transforms her forever[7].

Based on the explanation above, this article identifies the phenomena of Bacha Posh in the novel and analyzes its impact through the perspective of feminist psychology. Rahima is the female character turning into a Bacha Posh until she reaches the age of thirteen, which is considered too late and becomes a big sin for the family. In contrast, Shekiba became a bacha posh to camouflage and covered up her deformed face for the sake of saving her life. Hence, this article discusses Rahima's process as a bacha posh.

2 Methodology

The present study is intended to explore Bacha Posh as a cultural phenomenon in Afghanistan, as seen in Nadia Hashimi's novel, The Pearl That Broke Its Shell. The analysis of the novel is conducted based on the following statements:

a. The issue of Bacha Posh and Patriarchy in the novel
b. Bacha Posh as resilience against Patriarchy

The issue of Bacha posh and Patriarchy in the novel is discussed by presenting how the family in the novel adapted the value of Patriarchy and performed the cultural practice of Bacha posh. As in the next step, the article mainly discusses how the Bacha posh becomes a resilient tool against the Patriarchy. The research is adopting qualitative research using Extrinsic approach (Gay et al.,2000) by applying the close reading method suggested by Jacobus (2001). The study defines the outcome of Bacha Posh seen in the novel as resilience against Patriarchy based on Millet (1970) and guided by the feminist psychology viewed by Marecek (2017).
Kate Millet is one of the American feminists who argue that Patriarchy deals with politics and its issue. Millet (1970: 52) depicts the term politic as the power-structured affair by which another controls one group of persons. In terms of women's struggle in a patriarchal society, Millet states that women should be aware of their situation both in society and at home, form their self-consciousness as women, demand equality with men, and obtain autonomy. Resistance is the only solution to gain equality, dignity, and rights (such as the right to education, freedom to birth control, right to divorce, and participation in decision-making)[8].

Millet also announces her view of 'patriarchy,' which she sees as pervasive and expect 'a systematic analysis – as a political system.' Patriarchy demeans the female to the male or treats the female as an inferior male. This power is strained directly, or indirectly, in civil and domestic life to constrain women[9].

When it comes to feminist psychology, the essential yet fundamental thing to discuss is that it is a branch of psychology concerned with gender, sex categories, and sexualities. It includes academic researchers and practitioners (i.e., psychotherapists and counselors). A commitment to social justice often fuels feminist scholarship. Feminist psychologists have confronted cultural beliefs about innate female nature and unfair stereotypes about various groups of women. It has enlightened the lives of women and girls across the social cycle. Feminists have also considered the part that gender plays in distributing power in a population. In clinical psychology, feminists have asserted the connection between psychological suffering and social context, with some focusing on experiences of sexual abuse and intimate violence[10].

This article explores both Patriarchy and the term bacha posh in Afghanistan through historical data from some trusted sources. This Bacha posh claims to be a solution for the Patriarchal system that considers victimizing the female characters in the story.

3 Result and Discussion

The article's discussion is divided into two points: First, the issue of Bacha Posh and Patriarchy in the novel and second, Bacha Posh as resilience against Patriarchy. The analysis is as follows:

3.1 The issue of Bacha Posh and Patriarchy in the novel

As mentioned before, The Pearl That Broke Its Shell depicted Bacha Posh through the image of one of the main female characters, Rahima. Rahima is a bright girl who lives with her parents and her four sisters. Her father allows the girls to go to school, but he worried about their safety every time they returned home since many boys in their neighbourhood always chase and disturb the girls.

This situation happens when Afghanistan is under the regime of the Taliban. Taliban's system limits the access for women. They are unallowed to study at school and asked to remain at home. Hence, Rahima and her sisters have to give up on their education. The main reason they stop going to school is that the boys disturb them, as the quotation show below:

"He wanted us to go to school but struggle to make that happen safely. How would it look for his daughters to be chased by local boys for all to see? Awful. "If I had a son, this would not be happening! Goddamn it! Why do we have a house full of girls! Not one, not two—but five of them!" he would yell. Madar-jan would busy herself with housework, feeling the weight of disappointment on her shoulders (Hashimi, 2014:5)."
The quotation above shows Rahima's father's anger at his wife and blames her for not being able to bear a son for him. In Afghanistan's patriarchal society, economic dependency on men and social stigma put parents in difficulty. Daughters are often considered a burden, while a son will earn money, carry on the family legacy and stay home to care for their aging parents[11].

Patriarchy has become the main reason for this Bacha Posh's and preserves in Afghanistan, and Hashimi, as an author, brings out this issue to her story. Patriarchal culture makes violence a standard action to punish women. It can be seen through the female characters in the story, especially the character of Madar-jan, who is constantly abused by her husband, padar-jan. As the leading figure in the house, Rahima's father has the strength to control the family using offenses.

Rahima witnesses his acts toward her mother. As a powerless woman, she cannot do anything to prevent his action. Even Rahima's mother told her that men are powerful, "Men are unpredictable creatures," she said, her voice tired and defeated, "God knows what he’ll do" (Hashimi, 2014:107). Rahima was trained to be devoted and loyal to men, especially her father. The patriarchal value is clearly seen throughout the story as it reflects the society in Kabul during that time.

The decision to have Rahima as Bacha posh comes from Khala Shaima, Rahima's unmarried aunt who has a physical disability. She is an intelligent and critical woman who loves her sister and nieces, constantly visits their house, and asks for their news and health. Fully aware of her physical deficiency, Shaima chooses not to put hope in getting married and taking care of her parents and nieces instead. She likes to tell a story about her great grandmother, Shekiba, to Rahima and her sisters. Shaima is also the one who advises Rahima to keep going to school and learn as many things as she can because she sees hope in her favorite niece.

The quotation below can support the analysis:
"The girls need a brother."

"That's what you've come here to tell me! That we need a son? Don't you think I know that? If your sister were a better wife, then maybe I would have one!"

That night Khala Shaima started a story of my great-great-grandmother Shekiba, which my sisters and I had never heard before. A story that transformed me. (Hashimi, 2014:12)

The quotation above shows it was Shaima's idea to change one of the girls in the family to be a Bacha posh. The first line of the quotation emphasizes that one of the girls needs to be "changed" into a boy so that the family may still have pride and the girls can get back to school as they have a "brother" to take care of them.

In Afghanistan, as well as in many other Islamic countries, women are generally assumed to be assisted by a mahram when they are in public. In a situation wherein there are few boys in the household and/or the male head of household must be in charge to escort more than one wife, this may limit women's opportunity to move and expand. It is conceivable that raising a girl as a boy may enhance further mahrams to escort women blatantly, notably if women have less sons convenient to help this task[12].

One of the main reasons Rahima's mother insists her husband accept her sister's idea is to provide their daughters with a good chance of getting an education at school; the Bacha posh can walk the sisters to school and help her run errands to the store. At first, padar-jan did not agree with the idea, but mother¬-jan manages to convince him and let her "change' Rahima into Rahim, as can be seen in the quotations below:

"We could change your clothes, and we'll give you a new name. You'll be able to run into the store any time we need something. You could play games. How does that sound?" (Hashimi,2014:23)
"Yes, she is now your brother, Rahim. You will forget about your sister Rahima and welcome your brother. Can you do that, girls? You must speak only of your brother, Rahim, and never mention that you have another sister". (Hashimi, 2014:36)

The quotations are dialogue from madar-jan to Rahima and her other sisters when she finishes changing the look of Rahima or Rahim. She asked all the family members to 'forget' Rahima and change it to Rahim instead.

According to a trusted source, it is mentioned that obtaining education is becoming the best solution to rescue women from male domination. Only 40% of Afghan girls drop in elementary school, and only one in 20 girls catch school beyond the sixth grade. Some of Afghan families will only allow their daughters to attend all-girls schools near home which is rare. Other families believe girls do not have to be well educated[13]. Patriarchy has been firmly rooted in Afghanistan from ancient times until nowadays. Through her novel, Hashimi tries to deliver her idea, voice, and reactions to the uprooted system in her mainland country, Afghanistan. The image of madar-jan and all the female characters in the story are described as victims of Patriarchy.

3.2 Bacha Posh as resilience against Patriarchy

In the perspective of feminist psychology, the term resilience is substantially tangible since the definition of resilience is an action of adapting nicely in the face of adversity, trauma, tragedy, threats, or compelling sources of forces — such as family and relationship problems, serious health problems, or workplace and financial stressors. It means "bouncing back" from difficult experiences. The capability of an individual to heal from the difficult phase of their life and be able to go back to everyday life can also be said as resilient [14].

According to everydayhealth.com, resilience gives people the emotional strength to cope with trauma, adversity, and hardship. Resilient people utilize their resources, strengths, and skills to overcome challenges and work through setbacks. Hashimi, in her novel, narrates that Bacha Posh can be a solution to resist and survive the Patriarchy in society. Becoming a bacha posh made Rahima or Rahim's life full of energy, enthusiasm, and passion. She loves being a bacha posh as she gets a lot of opportunities to be outside and do everything she has been dreaming of before.

Many sources discuss the effect of Bacha Posh negatively by describing the girl's choice to stay as a boy although she has reached puberty or marriageable age. While in his story, Hashimi delivers the practice positively as it enhances Rahima's ability to survive in her miserable marriage life. This article discusses further how Bacha Posh becomes resilient against Patriarchy through the image of Rahima divided into her life as a Bacha posh and after Bacha posh.

3.3 Rahim's life as a Bacha posh

Rahim has been a Bacha posh for three years, which consider longer than the other Bacha posh has ever been. The age of thirteen has been viewed over puberty age, as the common Bacha posh usually changes back to her girl's life at ten or eleven. Rahim enjoys her life as a boy, as can be seen in the quotations below:

My first errand as a boy was an exciting one. I was to go to the market for oil and flour. Madar-jan nervously handed me a few bills and watched me walk down the street (Hashimi, 2014:42). I felt a thrill as I chased after him. I liked being part of the team. I liked the dust kicking up under my feet. I liked being a boy. (Hashimi, 2014: 52).

"You're a working boy! Now, that's news!" Khala Shaima clapped her hands together. "Yep, I go all around town, and no one bothers me. I can do anything!" (Hashimi, 2014:74).
The quotations show Rahim's excitement as a boy. She is fully aware of her sister's jealousy as their father is treated her like a real boy. Rahim gets her freedom and lives her dream life as a boy. She even manages to gain money by working in the nearest local shop and helping to earn an income for the family. In an article, Ganesh (2013) states that Bacha posh may be able to finance the family through business and earnings generation in the terms of high standards of poverty and restricted chances in economy for women[15]. The statement is reflected in the story when Rahim gets a job and earns money for the family with her part-time job during her Bacha posh life.

The moment Rahima reaches puberty and has her first period is supposed to be when she stops being Bacha posh and changes again to be a girl, yet her mother still enjoys Rahim as her boy, and so is Rahim. She wishes to continue her life as a boy due to her freedom as a bacha posh. It can be seen in the quotation:

I wonder how long I would have gone on as a boy had Madar-jan not seen us on the day. Most children made Bacha posh were changed back into girls when their monthly bleeding started, but Madar-jan had let me go on, bleeding but looking like a boy. My grandmother warned her it was wrong. She couldn't bear to give up having someone who could do for her what my father couldn't, and I was happy to continue playing soccer with the boys. (Hashimi, 2014: 84).

The bad temperament of Father-jan is still not changing even though Rahim has been a son for him. Rahim and her other sisters still witness how their father beats Mother-jan, finally normalizing the situation. Rahim is becoming Rahima again by the age of thirteen.

3.4 Rahima's life after Bacha Posh

In her thirteen, Rahim changes again into Rahima undeniably. Her grandmother has the power to advise Padar-jan to stop the changes, and Mother-jan fully realized that it has to be stopped years before by the time Rahim gets her monthly bleeding. A piece of striking news comes up after Rahima's life returns to normal again when a famous and wealthy man called Abdul Khalid comes to their house to propose Rahima to be his fourth wife. Rahima and her older sisters are proposed by Abdul Khalid's cousins to be the third wife. Padar-jan accepts the proposal and marries his three teenage daughters to three men with a very big age difference. The life of Rahima after Bacha Posh has changed upside-down; it is her life as a wife for Abdul Khalil. Madar-jan begs her husband not to let their daughters marry in their teenage life, but her husband barely hears her.

In the perspective of feminist psychology, Stephanie Shield, in her latest book, Speaking from the Heart (2002), analyzed how gender stereotypes create an ambiguity in our interpretations of feelings (e.g., through construing men as each angrier and much less emotional than women). She offers evidence taken from distinct historical eras and exclusive social contextsin phrases of various norms approximately emotional responses. She manages to sum up that our emotions which are particularly gendered and that those beliefs are consequential. Shields concludes that "Judgments about the presence and meaning of emotion in oneself and others are not made casually or lightly. Who gets called 'emotional' depends on who is naming, who is named, and the circumstances in which emotion occurs? The relationship between gender and emotion is not just a subject of academic inquiry, but one that profoundly affects every aspect of lives in ways that we often do not even suspect" [16].

After becoming a wife, Rahima cannot resist being submissive to her husband and her mother-in-law, and her other three wives of her husband. Her act of resilience toward her life after the Bacha Posh. While Father-jan receives a lot of money from his son-in-law after the
marriage of his three daughters, Mother-jan consumes a lot of medicines as her resilience. She becomes a drug addict just like father-jan did.

I was Madar-jan's helper. Her spunky, troublemaking Bacha posh. I know she wondered if she had made the right decision. If I were a little wiser, I would have told her it had been the best thing for me. I would have told her that I wished I could have stayed a bacha posh forever (Hashimi, 2014: 147).

The quotation shows that Rahima felt grateful for her mother's decision to make her a bacha posh, proving how she could survive her complicated life after the marriage. Being a bacha posh has changed Rahima's life. She becomes a tough, brave, and intelligent woman in her life as a wife, which finally leads her to be chosen a member of Parliament in Kabul, leave her husband, and pursue her happiness.

4 Conclusion

To sum up, this research suggests that the Bacha posh has been a way out and become a resilience to resist the value of Patriarchy. By becoming Bacha posh, Rahima struggles to pursue her dreams. Getting their rights is the evidence of the fact that inequality and lack of opportunity for women still exist in Afghanistan. By the full power of men in a patriarchal society, they are given a leading position in enforcing the norms they desire. However, Rahima has the essential capability to stop her suffering. She is brave enough to defeat her weaknesses as a woman. Some of the female characters in The Pearl That Broke Its Shell who are submissive and recklessly struggle and resist the Patriarchy from the figure of father and husband, can be seen in the characters of Madar-jan, Shahla, and Parwin. On the other hand, this novel also presents some female characters who are submissive yet intelligent and brave, and they are Rahima, Shekiba, and Khala Shaima. Rahima's life as a bacha posh helps her shape her personality into a better person who is willing to struggle to pursue her dreams and happiness.

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Women's Support in Family Economic Resilience During the Covid-19 Pandemic

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Abstract. It has been more than a year since the Covid-19 pandemic occurred in Indonesia. The covid-19 pandemic is not just a global pandemic and public health crisis; it also greatly affects the global economy and financial markets. The phenomenon of layoffs that occurred during the pandemic had an impact on household resilience. The demand for fulfilling economic needs is a priority for family survival. Families that have one source of income from the father as the head of the family will experience a slump. The economic condition needs to encourage women to become the savior of the family economy. The Covid-19 pandemic adds to the burden of women's dual roles. The phenomenon of mompreneurs is that women as wives who initially only take care of children and the household are now managing home businesses due to financial reasons. The paper focuses on how women's support in family economic resilience during Covid-19 pandemic. The purpose of this study is to analyze the role of women in supporting the family economy. The author conducted interviews with three mompreneurs who do businesses to support the family economy. This paper concludes that layoffs have encouraged women to act as saviors of the family economy by doing small business that can help the family economy. Suggestion: The phenomenon of mompreneurs occurs in many areas in Indonesia. The local government must support and empower mompreneurs to improve women's business skills and potential.

Keywords: economic, entrepreneur, mompreneurs, pandemic

1 Introduction

The COVID-19 pandemic has led to a dramatic loss of human life worldwide and presents an unprecedented challenge to public health, food systems, and the world of work. The economic and social disruption caused by the pandemic is devastating tens of millions of people are at risk of falling into extreme poverty, while the number of undernourished people is, currently estimated at nearly 690 million and, could increase by up to 132 million by the end of the year. Millions of enterprises face an existential threat. Nearly half of the world’s 3.3 billion global workforces are at risk of losing their livelihoods. Informal economy workers are particularly vulnerable because the majority of them lack social protection and access to good-quality health care and have lost access to productive assets. Without the means to earn an income during lockdowns, many are unable to feed themselves and their families. For most, no income means no food, or, at best, less food and less nutritious food. (who)
In Indonesia, the impact of Covid-19 has also penetrated all sectors. One of the impacts of the COVID-19 pandemic is the rise of layoffs. Data from the Ministry of Manpower as of 20/4/2020 recorded as many as 2,084,593 workers from 116,370 companies were laid off and affected by layoffs. This number will continue to grow as long as the pandemic continues.

Large-scale Social Restrictions (PSBB) implemented by the government have a direct impact on the economy. Limited mobility has impacts on production difficulties and a decrease in company turnover. This condition makes it difficult for many companies to carry out production that they have to lay off their workers. The phenomenon of layoffs occurs globally in many countries, including in various regions in Indonesia. The ILO stated that the Covid-19 pandemic was the most severe crisis since World War II because the number of job losses was increasing rapidly.

Layoffs have increased significantly over the past year. The company's reasons for terminating employment (PHK) are due to force majeure and efficiency. The phenomenon of layoff big effects the family economy greatly. Losing a job automatically affects the fulfillment of daily life needs. The impact of layoff is more severe for families with only one source of income. The patriarchal Indonesian society makes men the breadwinners while women have domestic duties to take care of children and the house.

The termination of employment experienced by the head of the household directly adds to the burden on women during the pandemic. In many traditional families, the man has the responsibility as the head of the family who has the obligation to meet the economic needs of his family. Termination of employment becomes a closing source of family livelihoods. Women workers who also support the family economy still have a burden, because economic responsibilities that should be the responsibility of the head of the household now have to be borne by them alone.

The role of women in saving the family economy greatly determines the fulfillment of the life needs of all family members. Women's ability to multi-task pushes them to find a way out to save the family's economy. Working women who become sole income earner in the family are a phenomenon that is often encountered during a pandemic. Women who are responsible for the family economy are not a phenomenon that is easily accepted by men who still adhere to patriarchal culture. The author's observations found many facts that men who experience layoffs will experience feelings of depression and stress. Losing his job does not automatically push him to find a way out.
Another phenomenon, based on the author's observations, is that pandemics encourage women to do business by utilizing social media. The term mompreneur became increasingly popular during the pandemic. Mompreneur is a combination of two words, mommy (mother) and entrepreneur. Thus, mompreneur is a term for housewives who own and manage their own business. Becoming a mompreneur is the choice of most women who have no work experience background. Women's efforts to develop a business from home become hope in saving the family economy. The use of communication technology enables women to develop businesses while still doing household chores.

This paper aims to describe women’s support in family economic resilience during the COVID-19 pandemic. The author is interested in this topic, because of the importance of appreciating the role of women in saving family economic stability. The negative stigma surrounding women is not proven. The ability of women to be the savior of the family economy proves that women can be equal to men.

**Working Women**

Working is an activity to produce or help produce goods or services to obtain income in the form of money and/ goods, within a time reference. [1] The term working mother refers to two meanings, namely women who work outside the home who earn income in return for their work and women who do not earn because they work at home. In particular, women who work outside the home and earn income from their work. [2] Working women are women who work outside the home and receive money or earn income from their work. The needs that arise in women to cooperate with men are psychological, security, social, ego, and self-actualization needs. For the woman herself, actually, by working outside the home, she will achieve the satisfaction of needs.[3] There are two main reasons behind the involvement of women in the labor market. First, it is imperative, as a reflection of the low economic condition of the household, so that working to increase household income becomes something important. Second, women choose to work, as a reflection of socio-economic conditions at the upper-middle level. Work is not solely oriented to finding additional funds for the family economy but is a form of self-actualization, self-affiliation and, a forum for socialization [4].

Women workers who are responsible for the family economy experience different conditions in terms of domestic work. The roots of patriarchy are still deep in Indonesian society. It does not necessarily mean that men who have lost their jobs want to help with household chores. Women's burden has become heavier during the pandemic because they have to bear the family economy and still carry out domestic tasks. Some women are lucky because their husbands have the awareness that they can switch roles where their wives make a living while, they take part in doing domestic work.

**Mompreneur**

Mompreneur is a term used by Entrepreneurship magazine from the United States to describe the business carried out by mothers in the country. It is like entrepreneur in general [5]. The distinctive part is that mompreneurship is a business done by mothers at home office. They do business activities while also busily caring for children, taking care of the house, doing household chores, and taking care of their husbands. The phenomenon of Mompreneur became famous as the development of the digital world. Mompreneur's meaning is a woman who works as a housewife and she also develop business (entrepreneurship).

The progress of the digital world makes it easy for women to do digital business. The use of digital media allows women to divide roles more flexibly. Women can do business and earn income without having to leave home frequently. In the pandemic period, the tendency to
become a mompreneur is increasing. The limitations of mobility caused by PSBB encourage many people to do business using digital media.

The world is seeing a tectonic shift in the way businesses are being operated. Mompreneurs are a significant part of this new wave. All the demands of motherhood make mothers quit their day jobs for something that is more flexible, something that puts them in a decision-making role. They want to run a business on their own terms and do what they are truly passionate about.

Here are some facts and figures highlighting the shift towards mompreneurship, giving a snapshot of what sort of businesses are likely to run at present as well as in the future:

Mompreneurs are taking over the world with their out-of-the-box business ideas and unorthodox managerial styles. We take a look at how 10 moms have broke the entrepreneurship barrier and how they went from being a stay-at-home mom to an empowered individual who calls the shots in their business ventures.

2 Methodology

Type of Study
This research is descriptive qualitative. The qualitative research method is the research method used to examine the condition of natural objects where researchers are a key instrument.

[6] Qualitative research is a research procedure that produces descriptive data in the form of written or oral words that originate from people and observed behavior. Meanwhile, descriptive research is one form of research that aims to describe the exiting phenomena, both natural and man-made phenomena [7]

Object of Study
The object of this study was mompreneurs in Jakarta who support their family economy after husband lost jobs during pandemic.

2.3 Data collection method
Data collection was conducted using several methods. For the qualitative approach, data collection was conducted using observation, interviews, field notes, and document use. [8] The
author conducted an interview with 3 Mompreneurs who started the business at the time of the pandemic. The purpose of descriptive research is to make research in a systematic, factual, and accurate way about the facts and characteristics of a particular population or area.

3 Finding and Discussion

In Indonesia, women's choices between career and family, as shown in several trends in the literature circulating in the community, can at least be divided into five groups:[9] The first group is the group of women who choose to leave a career to focus on family development and resilience. This group is commonly referred to as traditional housewives (traditional-mom/full-mother). They prioritize domestic roles and view public roles as complementary for women[10] The second group consists of women who continue their career while still trying their best to be responsible for domestic roles.

This group is often referred to as a superwoman (supermom) who can carry out multiple roles (double burden) simultaneously [11] The third group is women who continue to develop a career while sharing roles with her husband in household matters. These people think that work is an existential issue, human rights, and choices. This group is usually referred to as a modern mother (modern-mom group is women who). The fourth group is the group of women who focus on their family while trying to build a career independently. The domestic role is the main role of women, but this role does not hinder their potential to contribute to economic development [12]. They are synonymous with the title of professional housewives (professional mother) or mompreneur.

Based on the results of interviews and observations conducted by the author, there are also women who choose to become mompreneurs during the COVID-19 pandemic because of financial reasons. The increasing economic needs during the pandemic are the main reason for women to become mompreneurs. Another condition is the husband who is unemployed because he has just been laid off. The role of women in saving the family economy greatly determines the fulfillment of the life needs of all family members. The Covid-19 pandemic has encouraged women to take on various roles.

The increasing role of women in work can be proven from data from the Statistics Institution (BPS). The Labor Force Participation Rate (TPAK) rose slightly in August 2020. However, according to gender, women's participation continued to increase to 67.77. Women's TPAK increased by 1.32% to 53.13%. However, male TPAK decreased by 0.84% to 82.41%. Based on the BPS data, the male workforce tends to decrease due to layoffs, while the productivity of women increases. There is a tendency for women who do not work and are not in the workforce, to enter the world of work during the pandemic. Women are the saviors of the family economy and are the fortress of family resilience during the pandemic.

The economic burden that must be borne by the head of the family is clearly reduced by the contribution of the wife's source of income. Husband and wife become partners in meeting the financial needs of the family. The phenomenon of laying off employees who are the head of the family encourages women to become economic saviors. The role of women as breadwinners during the pandemic, shifts the burden of economic responsibility from the head of the family to the wife. Women have the responsibility to meet all the needs of family members such as children and husbands. A wife who carries the family's financial burden even has to meet the needs of a large family as her husband did before being laid off. This fact is understandable, considering that Indonesia has a strong kinship system. A strong kinship system is the reason a
family head also supports his family’s supports the financial needs of immediate family members such as their father, mother, or brother. The interviewees in this research even stated that she had to meet the economic needs of her family as well as the family of her husband’s siblings who were economically disadvantaged.

According to history, there are still more women today who experience inequality in society. Women have a higher vulnerability to stigma which is exacerbated by the existence of a culture and belief system that are twisted and used as a tool to legitimize the concept of gender inequality. Gender inequality is still rife in Indonesia, for example, inequalities in terms of education, political-participation, work, wages, fairness in society, health, and violence which often occurs to girls [13].

Mompreneurs develop a business during a pandemic by utilizing their skills, such as skill in culinary business, traditional herbal medicine and tailoring. During the pandemic, a culinary business has good prospects. Food orders increase rapidly, especially when everyone has to limit activities outside the home due to the PSBB. Mompreneurs who started a culinary business during a pandemic have cooking skills. A mompreneur must also be able to see opportunities. There are women who saved the family economy by selling a traditional herbal medicine business to increase endurance, such as turmeric herbal drinks or other herbal drinks. During the pandemic, traditional healthy drinks have a potential market. Mompreneurs use this opportunity to develop their business with more attractive packaging.

Some of the experiences of other women during the pandemic were developing a tailoring business. Women who have the ability in the convection field try to take part in this field by making masks or house clothes. During working from home (WFH), some mompreneurs succeeded in developing a home-based clothing business to meet the need of being fashionable during WFH. The business of cloth masks is also a potential tailoring business. Mask is a necessity during the pandemic. Some mompreneurs have tried to build a business.

The majority of mompreneurs prefer to be affiliated with Gojek or Grab compared to promotions through social media such as Instagram or Facebook. Their reasoning is that they need enough followers for the product to be recognizable. Meanwhile, the urgent economic needs of the family must be met immediately. They also routinely do promotions using WhatsApp stories. The advantage of using WhatsApp stories is that they can also update promotional messages with clear target consumers. Now most of their businesses are growing rapidly during the pandemic. In fact, mompreneur efforts have been able to save the family’s economy.

The role of mompreneur women in supporting the family economy is a double burden. Domestic activities such as taking care of children, cleaning the house, and cooking are still routinely carried out in addition to starting a business. Not all women are lucky to get support and assistance in carrying out domestic tasks by their husbands. Often men who lose their jobs are stressed. The activities of husbands who do not help their wives with domestic tasks because they feel ashamed to do women’s tasks. The patriarchal roots also view that women who work to meet family needs are considered to be helping their husbands. Cause the main breadwinner is the husband. The phenomenon answers that women are the saviors of the family economy.

Mayling Oey-Gardiner declare that in general, people think that the place of women is at home. Women are not breadwinners because it is men or husbands who make a living. Even though a woman works and earns an adequate income, she still has the status of “helping her husband”. When many women work in the modern sector, this is problematic. There is a worry that if women are active outside the household, they can not take care of children and the household. [14]
Women are required to have an independent attitude, in addition to the freedom to develop themselves as human beings according to their talents. This requirement is not felt by Indonesian women. The current profile of Indonesian women is described as human beings who have to live in a dilemmatic situation. On the one hand, Indonesian women are required to play a role in all sectors, but on the other hand, there are other demands that women should not forget their nature as women. [15]

Meanwhile, other informants experience that her husband wants to do domestic chores while at home. Some even help the business started by his wife. It also shows that there is a shift in values in some families. Base on the author's observation, feminist men are not rigid in the division of tasks in the household. Feminist men have the willingness and awareness to share roles and support and help each other in household tasks.

Based on Giddens' logic, men can become feminists by always maintaining their discursive awareness through vigilance, suspicion, and continuous distancing from the patriarchal structure that surrounds them. Feminist men are men who do not want to be lulled by the structure that constitutes the social order of their existence [16]. Women's efforts to meet household economic needs should be appreciated by their husbands. A balance division of domestic work can reduce the level of stress that affects mental health. The concern of husband and even other family members to share domestic roles will also make the family more harmonious. Family support is very useful for business prospects in the future. Many home-based entrepreneurial experiences have turned into big businesses.

Empowerment of women is needed so that mompreneur's skills in managing a business increase. Family and government support is needed to improve mompreneur skills. The Ministry Women's Empowerment and Children Protection (Kemenppa) support women's empowerment during the pandemic. Women have enormous potential and a role in national development, especially in the economic field. Empowering women will encourage women entrepreneurs to continue to innovate and protect women from various stigmatizations, stereotypes, gender-based violence, and other social constructions that harm women. Amidst the rise in COVID-19 cases, food safety concerns are increasingly coming under the spotlight.

In response, Indonesian Food and Beverage Association or Gabungan Pengusaha Makanan dan Minuman Indonesia (GAPMMI) has highlighted the need to issue comprehensive guidelines to help promote and foster consumer trust in the food and beverage sector. Indonesia's Ministry of Industry is also reportedly formulating a set of specific guidelines for food and beverage business actors, in addition to other policies to support the sector.

The empowerment of women in the economic sector can also provide positive benefits for the development of the national entrepreneurial sector. Businesses run by mompreneurs open up job opportunities and reduce unemployment.

4 Conclusion

The mompreneur phenomenon proves that women have an important role in saving the family economy. Mompreneur construction views women's economic role is not an obligation but is open to be carried out by women and is complementary. Mompreneur construction emphasizes the standardization (domestication) of women's roles in the family but opens up flexible space for empowering women's economic roles in the family. This flexibility can be seen from the possibility of women's economic roles both being carried out independently or with her husband while still placing the role in the household as the main role.

Women as fighters and saviors of the family economy are proof that they have the same knowledge and abilities as men. The dual role of women as breadwinners as well as the
housewife can trigger stress that can interfere with mental health and emotional levels in the family. Naturally, the wife's dual role as breadwinner is appreciated by the head of the household by building empathy to help with household matters. The pattern of collaborative relationships in the household helps women avoids stress due to excessive physical and psychological burdens. The great potential of women during the pandemic gets empowerment from various agencies. Empowerment of women will encourage women to actively develop themselves while increasing their abilities in the economic field.

References

The Integration of Tolerance in Online Learning at Elementary Schools

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Abstract. Tolerance is a necessary character trait for everyone. Tolerance encompasses not only ethnic, religious, and cultural diversity, but also gender, physical appearance, political views, and social differences. Tolerance must be incorporated into the educational curriculum and embedded throughout the learning process, including online learning. The current study aimed to describe the integration of tolerance into online education. This study uses qualitative method. The study was conducted through the distribution of questionnaires, interviews with teachers, and observation of student learning. They are teachers from three cities in East Java, namely Malang, Kediri, and Probolinggo, who were chosen on the basis of their geographical location, cultural affinity, and level of tolerance. The findings indicate that all teachers are aware that one of the character values explicitly mentioned in the curriculum content standards is tolerance. In general, the respondents believe that it is critical to integrate tolerance into learning. According to the respondents, the most critical aspect of tolerance is tolerance for religious and ethnic differences, followed by tolerance for gender, physical condition, economic and social background, and opinions. The majority of teachers only occasionally explicitly incorporate the value of tolerance into their lesson plans. However, when they implement learning, they always keep this aspect of tolerance in mind. They believe that time constraints, internet network limitations, and physical distance all contribute to the difficulty of integrating character values into online learning. Teachers integrate the value of tolerance into their instruction by providing concrete examples, such as greeting students or commenting on their work. In the implementation of learning, the majority of teachers have placed a premium on the formation of heterogeneous groups. According to their experience as educators, certain forms of intolerance are occasionally encountered in schools. As a result, it is critical to incorporate the value of tolerance into the educational process.

Keywords: tolerance, online learning, integration

1 Introduction

Indonesia is an archipelago with a diverse range of cultures, ethnicities, races, religions, and regional languages. For the Indonesian people, this diversity must be a blessing. Thus, tolerance must be ingrained in the national character in order for intolerance to continue to decline. According to The Wahid Institute (Sufant, Puji Rahmawati, & Sofyan, 2015), each year, Indonesians witness a dozen cases of intolerance. Examples of these intolerance cases include the prohibition on the construction of a pastor’s official residence in Aceh Singkil in...

Children are also prone to intolerance. According to the Program for International Student Assessment (PISA, 2018), 41.1% of Indonesian students reported having been bullied. According to this data, Indonesia ranks fifth among 78 countries with the most bullied students (Kompas, 2015). According to the Indonesian Child Protection Commission (KPAI) (KPAI, 2019), bullying was disproportionately prevalent among elementary school (SD) students, accounting for 67% of all cases handled. Bullying behavior is also motivated by a variety of factors, one of which is a sense of social superiority. Bullying victims are members of community groups that are regarded as religiously inferior or are members of ethnic groups that are regarded as inferior (Zakiyah, Humaedi, & Santoso, 2017). This demonstrates that intolerance is a factor in bullying cases.

Tolerance entails being receptive to (appreciating, allowing, allowing) divergent or contradictory stances (opinions, views, beliefs, habits, and behavior, for example) (Kemendikbud, 2020). The United Nations Educational, Scientific and Cultural Organization (UNESCO) defines tolerance as “respect for, acceptance of, and appreciation of the world’s rich cultural diversity, diverse modes of self-expression, and ways of being human.” Tolerance is the ability to live in harmony with one’s differences (Khalikin & Fathuri, 2016). Verkuyten and Yogeeswaran (2017, 2016) demonstrate that tolerance is not a simple concept, but a multifaceted one. Tolerance is comprised of three components: objection (one’s attitude toward tolerance), acceptance (with regard to one's reaction to the existence of a particular group), and rejection (behavior indicating rejection).

Tolerance, as one of the values emphasized in character education, must be integrated into the learning process. Character education is the responsibility of all teachers in all fields of study under the 2013 curriculum (Santika, 2019:79). The balance of cognitive, affective, and psychomotor learning is an absolute output in the 2013 Curriculum as part of the nation’s character education. This is stated in the 2013 curriculum’s objectives, which include four competencies: spiritual attitudes, social attitudes, knowledge, and skills. These four competencies can be acquired through a variety of intracurricular, co-curricular, and/or extracurricular learning experiences.

The value of tolerance is explicitly mentioned as part of social attitudes, which include being honest, disciplined, accountable, caring (tolerance, mutual cooperation), polite, and confident in effectively interacting with the social and natural environment within the scope of association and existence. Tolerance is defined in the Movement for Strengthening Character Education (PPK) as a component of a religious and nationalist attitude that values diversity (Kemendikbud, 2017).

There are several studies that try to integrate tolerance into the learning system, including research by Dianita, Firdaus, and Anwar which tries to integrate the value of tolerance into the subject of wisdom. the result is 1) attitude to each other respect and respect differences, 2) do not cause conflict in the midst of differences, 3) prioritizing amar ma'ruf nahyi munkar, 4) preach without coercion and does no damage, 5) no judging the difference in others, 6) not easily angered and easy to forgive, 7) not easy provoke or be provoked (2018). Another research is to integrate the value of tolerance into civic education. Citizenship education is considered to play an important role in forming an attitude of tolerance in students (Abdulatif & Dewi, 2021). Both studies were conducted in offline learning while this is a study on the value of tolerance in elementary schools in online learning. Not much research has been done on the integration of the value of tolerance in online learning.
Character education, including tolerance, is also critical in online learning. Despite the fact that learning is based on the concept of ‘learning at home’, parents continue to rely on teachers regarding character education for their children. According to a survey, the majority of parents believe that character education at home is ineffective without the assistance of a teacher. According to Aji (2020), 164 (92.1%) of 178 parents of kindergarten to high school students were unable to optimally develop their children’s character without the assistance of teachers. In education, parents have high expectations of teachers.

It is unavoidable that physical limitations exist in interpersonal relationships in online classrooms, particularly between teachers and students. Online learning is frequently referred to as distance learning because it makes use of the internet network to connect students who are geographically dispersed. Online learning is classified into two types: synchronous (online learning with virtual face-to-face directly between teachers and students) and asynchronous (online learning in which teachers and students interact via media such as email, certain e-learning programs, or whatsapp).

**Problem Statement**

Physical constraints and time constraints are feared to make it more difficult for teachers to instill positive habits that shape students’ character in online learning. Character development is not only about having an understanding of values, but also about their application as a habit. According to Lickona (1992), character education must emphasize the critical nature of the components of good character, specifically moral knowing, moral feeling, and moral action.

**Research Questions**

This study attempted to describe the integration of character education, particularly tolerance, into online learning. The research focused on (1) teachers’ perspectives on incorporating tolerance into online instruction and (2) how teachers incorporate tolerance into online instruction.

**Purpose of the Study**

The purpose of this study was to provide an overview of the integration of character education, particularly tolerance, into online learning. This study was divided into two focuses: the teacher's perspective on the integration of tolerance and the teacher's approach to integrating tolerance in online learning.

**2 Methodology**

Qualitative research methods were used to examine elementary school (SD) teachers' perceptions of tolerance and its application in online learning. The research data were compiled from the teachers' perspectives/responses/answers to a variety of questions via questionnaires and interviews submitted via electronic forms or WhatsApp application. Thirty public elementary school teachers from three East Java cities were chosen as respondents based on the city's population, geographical location, cultural map, and level of tolerance as published by the Setara Institute (Hutabarat, 2018). Malang, Kediri, and Probolinggo are the three cities chosen.

The questionnaire’s questions are as follows. To begin, a series of questions was used to ascertain teachers’ perspectives on the importance of integrating tolerance into online learning, the reasons for the importance of integrating tolerance into online learning, instances of
intolerance in schools, and challenges teachers face when integrating tolerance into online learning. Second, the questionnaire questions elicited an approach for incorporating tolerance values into online education. These questions were intended to elicit information about the method by which these teachers integrate tolerance into online learning. Additionally, data were gathered by observing several online learning processes.

3 Findings

The Importance of Integrating Tolerance into Learning

Tolerance, as a component of character values, must be integrated into all areas of study. According to a survey of 30 teachers, the majority of teachers (27 teachers) rated integration as extremely important, while a few (3 teachers) rated it as important. Teachers were recruited from three cities in East Java: Malang, Kediri, and Probolinggo. In general, the differences between cities did not indicate a tendency for teachers to provide inconsistent responses. As a result, the findings are not divided by city.

Fig 1. The Importance of Tolerance Integration in Learning According to the Teachers

The diversity of the Indonesian nation, which requires tolerance at all levels of society, is the primary reason teachers emphasize the importance of tolerance education from an early age. Several of these teachers have stated that (1) tolerance is critical for establishing unity; (2) tolerance is the foundation for living a peaceful and prosperous life; (3) because we live in a country with a great deal of diversity in terms of religion, culture, characteristics, ethnicity, and race, it is critical to instill the principle of tolerance in students from an early age; and (4) tolerance should be maintained in order to preserve the brotherhood’s integrity, regardless of differences. A slightly different response was given by a teacher who viewed tolerance through the lens of social media’s rapid development. According to the teacher, tolerance had begun to dwindle as a result of the development of social media, making it critical to instill an attitude of tolerance in students at school.

The teachers determined that behaviors associated with tolerance at school, such as greeting, assisting, sharing, collaborating, making friends with anyone, and empathizing, were still evident in students’ daily activities. However, some teachers believe that student-to-student discussions still require training. Since disagreements of opinion are common in everyday life, students must be taught to resolve them through discussion and to formulate the outcome of the discussion as a joint decision.
According to the respondents, the most critical aspect of tolerance that should be developed is religious tolerance. Twenty-three teachers stated that education for religious tolerance was the most critical component of tolerance education. The following aspect is tolerance for ethnic distinctions. Five teachers ranked gender tolerance as the most critical aspect of tolerance education for children. Apart from religion and gender, two teachers prioritized other aspects of tolerance education over religion and gender. The teachers viewed intolerance based on different religious and ethnic backgrounds as a serious issue that threatens society’s harmony, if not the very existence of the nation. Religion and ethnicity encompass sizable segments of society, and thus must be a primary focus of tolerance education.

Some of the teachers emphasized gender differences over other distinctions because they believed that gender is the fundamental identity of every person. According to one of the teachers, the differences between boys and girls have existed since the child was born. Gender differences must be addressed in tolerance education in order to achieve gender equality. The teacher’s ranking of the most critical aspects of tolerance in character education is depicted in Figure 2.

![Fig 2. The Most Important Aspects of Tolerance in Children’s Education According to the Teachers](image)

The majority of teachers admitted to encountering instances of intolerance at school. The teachers continued to notice students’ negative attitudes toward students of different ethnic groups. Among the incidents that one of the teachers encountered was the use of an accent in a unique indigenous language as a source of jokes or ridicule. Another teacher observed a child addressing a friend using his tribal name. Indeed, schools in East Java educate students from a variety of ethnic groups, although the majority are of Javanese origin. East Java is a hub of industry, education, and commerce, making it a popular destination for immigrants (AntaraNews, 2018).

East Java is Indonesia’s second most populous province. East Java is primarily populated by Javanese. However, the ethnic composition of the population in East Java’s cities is quite diverse. The Javanese tribe that inhabits East Java is divided into several sub-tribes and occupies nearly all of the island. The Madurese live on the island of Madura and in the Horseshoe region, particularly along the island’s northern and southern coasts. The Madurese are even the majority in some areas of the Horseshoe. Horseshoe is the name given to the eastern region of East Java Province, which consists of seven regions (Banyuwangi, Bondowoso, Jember, Lumajang, Pasuruan, Situbondo, and Probolinggo). The Madurese, on the other hand, are scattered
throughout almost all of East Java (jatimprov.go.id, 2015; merdeka.com, 2020). Additionally, a teacher mentioned that she once encountered a student who interrogated another student who participated in religious celebrations other than their own. Nonetheless, the teacher believes that this can be overcome by instilling in students an understanding that attitudes and views toward participation in other religious events vary by individual.

Gender can also serve as a catalyst for bullying. The majority of teachers ranked gender as the third most important factor in tolerance education, behind religion and ethnicity. Gender is the distinction between human social roles according to sociocultural context (Fujiati, 2014). Disparities in gender perceptions in the school environment can result in bullying. Bullying motivated by gender, as mentioned by the teacher in the questionnaire, included a tendency to assign leadership roles to men and secretary roles to women when students divided group assignments.

Another incident that the teacher encountered was a male student being teased while sweeping the classroom. This means that the gendered division of labor remains firmly entrenched in some children’s circles. Similarly, there is still an assumption that men and women are better separated in their relationships. This study discovered that grouping according to gender was still prevalent. The teacher reasoned that such group division was more effective because the students cooperated better than they did when they were in a mixed-gender group. In terms of gender, another teacher encountered another incident of bullying involving a boy and a girl who were friends. They were rumored to be dating, which created a stir when the bullied child became enraged. This is consistent with Zahro, Witjoro, and Sidiyawati's (2020) argument that it is critical to develop gender responsive lesson plans in order to overcome the pervasive gender stereotypes in schools that affect the learning process.

The teachers were also concerned about the disparity in students’ economic backgrounds. At one school, a teacher discovered that students gravitate toward certain children, specifically those from wealthy families. Another teacher observed students mockingly mentioning their parents’ work during fights. One teacher stated that it was difficult to instill self-confidence in children from disadvantaged families due to their peers’ lack of acceptance. Additionally, some students were observed to make ‘you are stupid’ jokes when a child was unable to read or complete the teacher’s assignments. Some teachers also have encountered children who struggle with apologizing or forgiving. According to one teacher, when children fight constantly, it takes a long time for them to forgive one another.

Teachers’ encounters with intolerance incidents demonstrate that differences in a variety of ways cannot be avoided in everyday interactions. Tolerance for these distinctions must be reinforced in children. Supriati (2018) asserts that respecting friends who hold divergent views, accepting agreements despite their disagreements, accepting the shortcomings of others, forgiving others’ mistakes, being able and willing to work with anyone who has a diverse range of backgrounds, views, and beliefs, and refraining from imposing one’s own views or beliefs on others, are all significant indicators of being tolerant.

While some teachers observed instances of intolerance among students, they also observed activities demonstrating tolerance in schools, such as greeting one another, assisting one another, sharing, collaborating, making friends with anyone, and empathizing. The majority of teachers believed that, on the whole, students retained a high level of tolerance. Tolerance, however, must be continually fostered and ingrained through education and daily life at home. To support tolerance education in schools, there is a need for learning media and innovative strategies that can train tolerance.
Approaches to Integrating Tolerance into Learning

Character education is a responsibility of teachers, as mandated by the 2013 Curriculum, which explicitly includes religious and social attitudes as fundamental competencies that must serve as a reference point for learning in schools, in addition to basic knowledge and skills competencies. Tolerance, which is a component of religious and social attitudes, must be integrated into education.

The majority of teachers admitted that they did not always incorporate character values into their lesson plans. Only eight teachers reported explicitly including the values of tolerance in their lesson plans. However, all teachers stated that they have always emphasized the importance of tolerance during the educational process. Character values are frequently incorporated into lesson plans in accordance with the characteristics of Basic Competence (KD). For instance, if KD is associated with energy, the lesson plans will feature thrifty, disciplined, and caring characters. On the other hand, tolerance values are incorporated into lessons on harmony, friendship, and diversity.

Online education does not distinguish between general principles of learning. Online learning in Indonesia is recommended in line with the stipulation of the COVID-19 pandemic in March 2020. Although learning takes place online, the curriculum referenced is still current. As a result, tolerance education must be integrated into the educational process.

According to the teachers who provided the research data, online learning made it more difficult for them to conduct tolerance education. One of the reasons for the impediment to tolerance education in online learning is their area’s limited internet network. The teacher facilitates online learning through the use of WhatsApp, Google Meet, and Google Classroom. For online learning, all teachers have a @guru.sd.learning.id account. Students who are unable to access online learning are visited at home by the teacher. If teachers are unable to visit students, parents are responsible for retrieving learning modules from school.

The teachers perceived that the limitations of interaction in cyberspace and the time constraints associated with online learning are the primary impediments to tolerance education in online learning. Due to the limitations, the teachers incorporated tolerance by providing direct examples, such as greeting students, inquiring how they are, and paying equal attention to all students. This is still possible in online learning, particularly during the initial stages of learning and assignment discussion. Another strategy that the teachers used to incorporate the values of tolerance into their lessons is to select media stories and images that depict a harmonious life or tolerant behavior.

The majority of teachers stated that there were sufficient media and educational resources that emphasized tolerance. Only three teachers believed that media and educational resources promoting tolerance were still lacking. This is in contrast to the findings of Zahro, Eliyanah, and Ahmadi (2020), who assert that children’s folklore stories must still incorporate gender equality values.

However, most teachers believed that students would have difficulty accessing these learning resources because they are only available in the form of e-books. According to the teachers, printed books are still more appropriate than e-books for children. The teachers hope that the number of educational media in the form of tolerance-themed stories will increase and become more diverse, making them more accessible to students.
4 Conclusion

Integrating tolerance values into classroom instruction is a challenging task for teachers, even more so in a pandemic situation. Online learning necessitates adaptation. Tolerance-based education is still difficult to implement in online learning. This is due to a variety of factors, from the limited space available for online education to signal limitations. As a result, an innovative strategy and the acquisition of media or educational resources are required to incorporate tolerance into online education.

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Minangkabau Women's Political Identity In Political Representation

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Abstract. This study examines Minangkabau women in politics. The political identity of women in Minangkabau as Bundo Kandung places women in a high position. Their role is centered on the mother in the Rumah Gadang, playing the role of urang rumah [person of the house], induak bareh [mother of the rice], and decision-maker. Among these important roles is that Bundo Kandung plays a role in determining the success and failure of the implementation of decisions made by men in their positions as Mamak (mother's uncle) and Penghulu (tribal chief). This study uses a qualitative approach by conducting in-depth interviews with Minangkabau women who are directly involved in politics, in addition to observing the behavior of Minangkabau women directly involved in politics. In this paper, there are two factors faced by Minangkabau women in the political realm, namely external and internal barriers. External barriers come from the public, political, socio-cultural environments that do not support women's political empowerment or give women opportunities to gain political positions. These barriers are more dominant and are culturally bound. They are associated with the stigma embedded in Minang men that they are reluctant to be led by women and put women to do domestic works and services (in the kitchen, bathroom, and bedroom). Added to this are the Islamic religious teachings, which some interpret that women should not lead. In addition to this external obstacle, the Minangkabau women's participation in politics is limited to the elite. Even in the modern era, it can be seen that the power of Bundo Kandung as a symbol of women in Minangkabau, playing the role as the control of the Nagari [village] government, has been much reduced. The internal barriers emerge from the Minangkabau women's self-factors, which involve personal decisions. Thus, this study found that Minangkabau women feel they do not have the ability to get involved in politics as an additional duty to the dual role that they play: a mother and a wife. The barriers generating from the women’s self are very influential to the extent that such obstacles cause women to be less interested in politics and even reluctant to get themselves involved in the public sphere. As a result, they seem to demonstrate low fighting power.

Keywords: Identity Politics, Women's Representation, Minangkabau Women, Bundo Kandung

1 Introduction

The politics of women's identity in Minangkabau as Bundo Kandung places women in a high position. They are centered as the mother in the rumah gadang and play the role of urang rumah and as decision-makers. Prior to Indonesian independence in 1945, Nagari life in Minangkabau was full of traditional patterns. It is well-known as traditional customary
government, with the concept of Adat Basandi Syarak, Syarak Basandi Kitabullah. Elements of
government leadership use adat as the law that regulates the order of community life in a
traditional way, which applies only to customary provisions as laws in the life of the Minang
people at that time.

In making these customary law products, it is in accordance with the climate of the
traditional Nagari government system. All policies in Nagari, especially those related to the
formulation process of policy, each of the existing tribes must first consult with the Bundo
Kandung through a customary meeting to determine whether or not a certain policy can be
implemented in Nagari. This is because life in Nagari involves the life of all related tribes. Then,
the estuary of all policies concerning each tribe is the Bundo Kandung policy which represents
the function and role of the Bundo Kandung tribe at that time. Ideally, as described above, in
relation to their representation in every activity of the political process in traditional Nagari,
Bundo Kandung cannot be separated from other traditional elements. All of these political
processes are connected to one another. Therefore, it is known that urang nan ampek (four types
of people) consisting of (Ninik Mamak, Alim Ulama, Cerdik Pandai and Bundo Kandung).

It can be said that the role of Bundo Kandung in the public and political spheres in Nagari
is central. This is confirmed by Tenner and AA Navis (AA Navis, 1986: 21), who state that
Minangkabau women in the middle of a large Matrilineal family play a very important role in
the customary process. In decision-making, women's voices are equal to men's, and every issue
must be discussed together. This leads to the conclusion that the position between women and
men in Minangkabau is equal in the political process in Nagari community.

When the New Order came to power, the Nagari administration in Minangkabau land was
changed into the village administration through the implementation of Law No. 5 of 1979. This
law prominently demanded modernization and bureaucratization of village administration,
stateization (as the state entered the village), and marginalization of the diversity of customary
law of the Minangkabau community. Many parties consider that Law No. 5 of 1979 is a form
of Javanization by means of applying the Javanese village model for other communities outside
Java. The law's implementation resulted in that Nagari, Huta, Sosor, Marga, Negeri, Binua, and
others (all are village-level communities outside Java) no longer existed (Sutoro Eko, 2005: 26).

As a consequence, all local wisdom was vaguely maintained and became a customary
culture in many areas area. Minangkabau customs changed drastically from generation to
generation. The structure of community governance that was originally based on local
indigenous communities (self-governing communities) later disappeared and was replaced by a
more bureaucratic government structure. Traditional values, and the basic functions of
indigenous peoples' leadership, disappeared. This included Bundo Kandung's role as one of the
actors in the Nagari government system. It follows from this that traditional interests in
Minangkabau-ness were marginalized. Institutionalizing all traditional instruments, including
Bundo Kandung, into an institution at the time, of course, was inseparable as an alternative
interest in the midst of the solutions brought about by the New Order regime. Bundo Kandung
then officially joined the Minangkabau Customary Institution (LKAAM).

The transition from the New Order era to the Reformation era had a huge impact on Bundo
Kandung's identity politics in the Nagari. Within the framework and space of autonomy, Bundo
Kanduang’s role is extended in the Nagari administration in the contemporary context. In this,
Bundo Kandung is asked not only to be an institution that merely deals with the preservation of
customs but also directly penetrates the political sector, especially as a partner of the Nagari
functionaries in overseeing the performance of the existing government. The institution also
aims to carry out various consolidations between the government officials and the local
community, especially those related to improving women's empowerment programs based in
the Nagari in question. All this reinstate the duties and roles of the Bundo Kandung as practiced before.

Minangkabau women's identity politics as Bundo Kandung provides more opportunities for Minang women to participate in the political sphere. Given such an important position, plenty of Minang women should be involved in politics and winning seats in the parliament. However, the facts show the opposite: The number of female politicians in DPRD (local parliament) at the level of province, regency, and municipality remains insignificant.

The implementation of Presidential Instruction number 9 of 2000 concerning Gender Mainstreaming indicates that the ongoing gender issue has not received special attention in various fields of development. In this, the government has established a political foothold that opens up opportunities for Indonesian women to actively participate in the development, including political development with a gender perspective. The fact is that more and more Indonesian women have increasingly occupied various important positions, although the percentage is not yet as high as those of men do.

In the political field, a target for representativeness as much as 30% for women either in the national or local parliament was set for the 2004 general election. At the time, all political parties participating in the general election were obliged to meet this number. While this demand was fulfilled, the women’s attention and political orientation, especially in the local areas, is still considered lacking.

The issue regarding the low percentage of women on the political stage in West Sumatra has been openly debated. The majority of political activists, female figures in political parties, academics, and non-governmental organizations (NGOs) activists agree on the need to increase the political participation of Minangkabau women. There are many reasons this issue has been a topic of hot debate in West Sumatra. the political representation of Minang women both at the national and local levels is still very low. Historically, women in parliament have never exceeded 18 percent in the DPR (national parliament). In West Sumatra, female representatives in the 2014 election only reached 7.38%. This figure is still far from the expected quota of 30% mandated by the law. The following table shows the number of elected female representatives in the 2009, 2014, and 2019 general election for DPD (Dewan Perwakilan Daerah [Regional Representatives Council]) and provincial DPRD:

<table>
<thead>
<tr>
<th>Legislative Level</th>
<th>2009</th>
<th>2014</th>
<th>2019</th>
</tr>
</thead>
<tbody>
<tr>
<td>DPD</td>
<td>1 participant</td>
<td>1 participant</td>
<td>1 participant</td>
</tr>
<tr>
<td>DPRD Provinsi</td>
<td>6 participants</td>
<td>7 participants</td>
<td>4 participants</td>
</tr>
</tbody>
</table>

The number of representatives of Minang women in the legislature is still quite low and is still far from the expected target. It is an unfortunate situation that one legislative region in West Sumatra has no female representative at all. This occurs in South Solok. The low representation of women in the legislative body raises questions. In fact, it seems to be a paradox: while Women are culturally respected in West Sumatra, they are underrepresented in the parliament.
2 Methodology

The research method is the whole way of thinking used by researchers to find answers to the research questions, including the approach used, scientific procedures (methods applied), data collection, data analysis, and concluding statements (Pawito, 2008:83). The method used is qualitative, which does not prioritize the population or sample size. However, the data that can be extracted in-depth from the informants despite the number of samples is limited. This study uses a qualitative approach to describe social events or realities that cannot be achieved using statistical procedures or other quantitative methods.

This type of research will capture various detailed and nuanced descriptive qualitative information, which is more valuable than just a statement of the number or frequency in the form of numbers (Sutopo, 2002). Furthermore, this research seeks to understand the meaning of events and phenomena that arise in everyday life and interpret their experiences and knowledge with others. This type of research is descriptive, and this study uses a qualitative approach by conducting in-depth interviews with Minangkabau women who are directly involved in politics, in addition to observing the behavior of Minangkabau women directly involved in politics.

3 Result and Discussion

Bundo Kandung – women, mothers, or senior women –are similar to the main pole or limpapeh of the rumah gadang. In the past, the rumah gadang was the residence of three or four generations of matrilineal descendants. The center of the social ties in which the rumah gadang resides is formed by women: sisters, cousins, and their respective mothers. Every grown woman has a room where she receives her husband at night. The place of a married man is not at his wife's house; he only stays at his wife's house at night, and, during the day, he returns to the house of his parents or sister. The image of Bundo Kandung is opposite to a husband; Bundo Kandung refers to a stable element in the circle of family, relatives, and society. The old customary saying says the husband's position is on the outskirts of: "A husband is like ashes on a stump: when the wind blows him, he will leave" (Joke van Reenen, 1996: 2).

Women have the power not only as of the successor of the lineage. According to Sanday social relations in the Nagari women are the same as "the center point of a net." Senior women are associated with the main pillar of the rumah gadang. They are considered to be the most important pillar because it is the first part to be erected. Sanday explains that matriarchy in Minangkabau society is about women as the center, origin, and basis of life and social order. Furthermore, Sanday said that the power of Minangkabau women extends to the economic and social fields.

Women have control of their inheritance and their husbands who come to settle into their wives' family environment. Unlike in many other societies where anthropologists say that, in marriage, what happens is the exchange of women between relatives. In Minangkabau society, what happens is the exchange of men. After marriage, a wife takes her husband from the husband's family to live in her family environment. In the event of a divorce, a husband only has the right to collect his clothes and leaves the rumah gadang.

In relation to this, Dt. Rajo Penghulu (1986: 74) explains that in the traditional concept, women are respected and, therefore, they have a high status. The ideal expression of Minangkabau women is expressed by the title Bundo Kandung, which literally means a biological mother, but it does not actually mean so. Bundo Kandung was first known as the
The name of a wise, intelligent, and just Queen in the famous Minangkabau myth Cindua Mato. The term Bundo Kandung has since been given to senior women in a clan (matrilineal subclan). A senior woman is expected to be wise and strong; she holds key positions and authority in the house and is the paraik or the clan. Therefore, the ideal Bundo Kandung is equated with a woman who has a motherly character and leadership ability (Dr. Rajo Penghulu 1986: 75).

The position of women in the Nagari is the existence of a special institution for women, namely Bundo Kandung. Apart from Bundo Kandung, women also serve in the Nagari legislative body called BPRN (Nagari Legislative Body). The existence of women in this institution is important because BPRN is a representative of social institutions in the Nagari, one of which is Bundo Kandung. The Bundo Kandung Institute is one of the structural efforts to increase the role of women in socio-cultural life.

Provincial and district regulations do not regulate the duties and roles that Bundo Kandung must carry out. Bundo Kandung institutions in the Nagari, based on our interviews, in principle, and KAN (a body at the Nagari level) play a similar role. KAN, whose members are all men, functions mainly to maintain the preservation of customs and settle disputes between adat and inheritance in the Nagari. Meanwhile, Bundo Kandung maintains the preservation of customs, preserves heirlooms, and supervises the behavior of teenagers or young people, who often fall into a lifestyle that is not in accordance with cultural and religious values.

However, the strong position and position of Minangkabau women as Bundo Kandung does not have a major influence on the representation of Minangkabau women in parliament. This can be seen from the number of seats won by Minang women. Based on the collected data, it can be concluded that women find it very difficult to enter political institutions in Indonesia, such as the legislative body. This is also the case for women in West Sumatra. In reality, the women have to go through various challenges and obstacles in order to win.

The existence of an affirmative action policy should assist the position of Minang women’s representativeness in the legislative body. Affirmative action is a policy of the government that is temporary and is aimed at disadvantaged groups in the country. In this case, the groups include women, people with disabilities, elderly people, children, and other marginalized groups. This policy was enacted from the demands of various groups who experience injustice in their country. They feel that they are treated so unjustly that they can no longer be silenced. Therefore, the government, as the elite with high power over the wheels of government immediately becomes the target party.

Affirmative action against women is related to women's political status, but it is not intended to dominate, take over, or tackle each other. The main goal is to provide opportunities for women to be fairly integrated into public life, having been treated as a marginal group. We can use such an affirmative action here as an important tool to keep at least 30% of women at the decision-making level. In this way, we can minimize illegal rules and achieve gender equality.

However, the representation of Minang women remains far from the expected target. This study reveals several factors that influence the low representation of Minang women in the legislature. These factors are divided into two parts: the first is the external factor, and the second is the internal factor. External factors come from the political, public, and socio-cultural environments that do not support women's empowerment in the political field. Moreover, these external factors present several obstacles. Firstly, there is the marginalization of women from the public sphere. This marginalization process has even existed since the days of Dutch colonialism, in which the freedom of Minangkabau women is restricted.

The second is from political parties. This manifests in the form of party rules and recruitment systems. The political parties' system can be discordant for women; political parties
are reluctant or fail to implement affirmative action requiring them to allocate at least 30% seats for female legislative candidates. The situation is worsened by the low interest of women in political parties. When political parties meet this 30% allocation, the competence of these female candidates’ casts doubt. With this in mind, political parties as institutions that are trusted in recruiting candidates must be more careful in playing these roles and functions. The damage to the order of political parties is likely to have an influence on the existing political system. Suppose that, from the beginning, a political party has had problems in its recruitment task, it will remain problematic as to when the recruited party manages to occupy an important position in the system.

The third factor is the economy and education barriers. It is undeniable that one of the factors in the defeat of women candidates results from the financial aspect. Although money does not seem to be the main factor in the defeat of female candidates, this economic problem poses as one of the factors that are quite influential. In addition to the issue of the fund, based on the results of research in the field, it was also found that there are still many female legislative candidates who are actually immature in politics. For example, one of them still lacks experience in social organizations and political organizations. Of course, this lack of experience is unreasonable as it is widely known that political position is one of the toughest areas. One cannot only capitalize on recklessness in subjugating this field.

The internal factors come from Minangkabau women themselves. This includes personal decisions about whether or not to take part in politics. Thus, it was found that the self-factors of Minangkabau women are very influential, causing women to be less interested in politics and stutter to enter the public world, demonstrating the Minang women’s low fighting spirit. Assumptions and attitudes towards politics also influence the self-factor. The women think who the elected leader is is not so important and that politics is just a power game, often followed by dirty acts such as money politics and so on. On the other hand, men consider politics important, and they trust political institutions. However, men also assume that women should stay at home, playing their dual roles as a mother and a wife.

4 Conclusion

In this paper, there are two factors faced by Minangkabau women in the political realm, namely the external and internal barriers. External barriers come from the public, political, and socio-cultural environments that do not support women's empowerment in politics or give women opportunities to gain political positions. These barriers are more dominant and are culturally bound. They are associated with the stigma embedded in Minang men that they are reluctant to be led by women and put women to do domestic works and services (in the kitchen, bathroom, and bedroom). Religion also partially inhibits women's participation in the public or political sphere in that they should not be elected as leaders.

As a result, women's participation in politics is limited to the elite. Even in the modern era, the power of Bundo Kandung as a symbol of women in Minangkabau who has the power to control the Nagari [village] administration has been much reduced. On the other hand, the internal barriers arise from the Minangkabau women's personality, which involves personal decisions. Thus, this study concludes that Minangkabau women share the feeling that they do not have the competence to get involved in politics as an additional duty to their domestic roles as a mother and a wife. The barriers generating from the women’s self are very influential to the extent that such obstacles cause women to be less interested in politics and even reluctant to get
themselves involved in the public sphere. As a result, they seem to demonstrate a low fighting attitude.

References


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Abstract. James Scott’s Subsistence Ethics theory explained 3 peasant survival strategies in coping with crisis situations, i.e. reducing expenditure, using alternative subsistence and broadening networks to attain assistance outside their family. In COVID-19 pandemic crisis context, women with disability social groups develop their survival strategy beyond economic survival as outlined by Subsistence Ethics theory. During the pandemic women with disabilities in Yogyakarta develop their economic strategy by tightening their spending other than for food, finding other possible sources of livelihood and extending their social network to get assistance. However, reducing their spending meant sacrificing their special needs and worsened their disability condition. Therefore, economic survival strategy is not sufficient for women with disability. They also develop social and health strategy to cope with the pandemic situation. Both strategies are developed to fulfill their specific needs according to their disabilities and respond to government and community response to the pandemic which do not always in accordance with the needs of women with disability.

Keywords: Gender, diffable, disabilities, survival strategy, COVID-19

1 Introduction

On 30 January 2020 following the recommendations of the Emergency Committee, the WHO Director General declared that COVID-19 outbreak constitutes a Public Health Emergency of International Concern (PHEIC). On 11 February 2020 officially named the coronavirus as COVID-19 and on March 11, 2020, WHO declared the novel coronavirus (COVID-19) outbreak a global pandemic. COVID-19 is caused by SARS-COV2 which is part of the same coronavirus larger family that caused SARS in 2003. COVID-19 infection has similar SARS symptoms. COVID-19 (less than 5%) has a lower mortality rate compared to SARS (9.6%). However, COVID-19 is more contagious therefore it spreads wider and faster at the global level compared to SARS. To prevent further spread of COVID-19, WHO urges physical distance to each individual for at least 1 meter.

Responding to the pandemic situation, the Indonesian government issued a Government on March 31st 2020 to enforce Wide Scale Social Distancing or also known as PSBB. The PSBB includes instructions of closure for schools, working places, restrictions for religious gatherings, and restrictions in public facilities. Such closures and restrictions caused severe impacts on the large part of society and social groups including people with disabilities. The prolonged
pandemic has affected persons with disabilities livelihood and enforce them to develop survival strategies.

Persons with disability are persons with disabilities including those who have long-term physical, mental, intellectual or sensory impairments which, in interaction with various attitudinal and environmental barriers, hinders their full and effective participation in society on an equal right (Law No. 8 Tahun 2016). Persons with disabilities are part of the most vulnerable group affected by COVID-19 pandemic. Pandemic crisis situation has worsened inequity, discrimination, and violence for persons with disabilities. Physical distancing and social restrictions as part of COVID-19 prevention measures has impacted the persons with disabilities by limiting their access to health service, education, workplace, and social protections.

The concept of livelihood is very important in understanding coping strategies because they are part of livelihood strategies. One livelihood includes income (both cash and in kind). Chambers and Conway (1992) Describes the various components and interactions between the various aspects of livelihoods that sustain life. As in the picture below, a life is supported by interactions between people, real assets and intangible assets. People refer to the ability to earn a living (livelihood Capabilities), real assets refer to savings (food, gold, savings) and resources (land, water, rice fields, crops, livestock) while intangible assets refer to claims and access which are opportunities to use sources of savings, services, information, goods, technology, employment, food and income (Chambers, 1995: 24).

Redcliff (1986) explained that people in marginalized positions such as peasant, people who live in urban slum areas develop their own “survival strategy” or “coping strategy”. Both survival strategy and coping strategy have the same meaning with “coping mechanism”, “coping behavior”, “household strategy” and “livelihood diversification” (Suharto, 2002). Ellis (1998) explained that conceptually coping strategies refer to the process of the ideas construction of multiple efforts and social support in order to survive and to improve social and economic welfare.

Coping strategies could be defined as someone's ability to implement several tools to respond and solve their live problems. Initially, coping strategy as a concept was used in the poor people's efforts to protect their basic needs against crises that cannot be handled personally such as survival strategies of peasant families in rural areas in dealing with crises, natural disaster, famine, and crop failure.

Ethics Subsistence theory described peasant survival strategies amidst economic crises. According to James C. Scott peasants develop three different strategies to survive the crises; firstly, tightening the belt or in other words reducing their consumption and converting to alternative, cheap, and easier to collect food resources around their house. Secondly, using alternative subsistence such as alternative jobs or migrating. Thirdly, expanding their network to get assistance from family, friends, neighbors or even government and non-government organizations (corporations and NGOs). From these strategies it can be outlined that Subsistence Ethics are techniques or strategies used by individuals from vulnerable groups to meet their needs during minimum conditions such as crises, war and pandemic. James Scott’s Subsistence Ethics also called as survival mechanism.

The purpose of this study is to describe women with disabilities group survival strategies during COVID-19 pandemic using James Scott’s Subsistence Ethics theory. This study is focusing on three main questions on women with disabilities survival strategies on how they reduce their expenditure, how they use alternative subsistence and how they expand their network to attain assistance.
2 Methodology

This study used a descriptive qualitative method. It is descriptive, that the data collected is in the form of words, or pictures, specify the numbers. Even if there are numbers only as mere supporting data. This approach does not use numbers in analyzing the problems raised, but the results of observations, interviews, documentation, written notes that aim to explain or describe the reality that occurs to a phenomenon in more depth. The data obtained include interview transcripts, field notes, photos, personal documents, and various other similar data.[7] The final results of the research are stated in the form of a structured narrative.[8]

Research data consists of primary data and secondary data.[10] Primary data is data that is directly and immediately obtained from data by researchers for specific purposes. In other words, primary data is data obtained directly from the first source, either through observation or interviews with respondents and informants. Primary data in the form of places and events related to the survival strategies of women with disability groups during the pandemic were collected through observation, interviews and focus group discussions.

Secondary data, namely data that has been previously collected and reported by people outside the researchers themselves, even though what is actually collected is original data.[9] Secondary data comes from literature reviews, namely: journal publications about persons with disabilities and disasters, reference books related to qualitative research methods and advocacy theory, as well as other reference sources related to survival strategies for vulnerable groups. Primary and secondary data were analyzed using interactive data analysis techniques according to Miles and Huberman[11] and the perspective of Gender Equality, Disability and Social Inclusion (GEDSI) [12].

The validity of the data was tested by using triangulation techniques. Triangulation in credibility testing is defined as checking data from various sources, ways and at various times. Triangulation can also be done by checking the results of the research, from other research teams who were given the task of collecting data. [10] In this study, triangulation of data was carried out by re-checking the results of data analysis of interviews, observations, documentation and FGDs as well as to support and strengthen each other. The subjects of this study were 20 women with disabilities who were assisted by the Advocacy Center for Women with Disabilities and Children (SAPDA).

3 Result and Discussion

COVID-19 pandemic has brought enormous impact to many social groups, including people with disabilities. According to BPS Susenas data there are 37.137.518 persons with disabilities with age >2 years in Indonesia and more than half of them are women. To note, this data has not covered all people with disabilities since there is not, yet data collection specifically intended to reach all people with disabilities in Indonesia and data overlap across sector.[12]. In a normal situation, people with disabilities are more vulnerable to be poor, have higher health expenditure, and more vulnerable to economic crises.[13]

This study involved 20 key informants which included SAPDA activists and women with disabilities assisted by SAPDA through individual interview and focus group discussion. Interview and FGD are conducted using semi structured interview guidance. Informants are women with disabilities and their companions from SAPDA. Most of the informants selected
for this study are physically disabled, this is meant to ease communication during the interview. There was a slight obstacle to collect data from the deaf informant, but the communication obstacle could be overcome using textual (via Whatsapp application) communication although the interview took a longer time. Data and information for this study were obtained also from observations, documents, other case studies and literature that provide information on women with disabilities strategies to cope COVID-19 pandemic. Results of this study showed that all informants of this study experiencing family income decrease due to work termination and work loss both in the formal and informal sector. Income of blind masseuse for example collectively drops to only 7.5% of their income before the pandemic. This is a direct impact of social distancing policy that forbid massage service activities. Massage becomes a high-risk job for blind masseuses since the client condition usually does not fit. Groceries assistance provided by the government is helpful for the blind in supporting their life during pandemic. However, they are still unable to pay electric bills and gas due to income loss. This condition forces them to drain out their savings since unlike in rural areas where people can use wood for energy sources, there is no alternative for gas in urban areas. Compared to men, women with blind disability also have higher risk of facing sexual violence during their practice. If they become victim of sexual violence usually the case difficult to process due to lack of evidence since they only recognize the perpetrator through voice and touch. Meanwhile, tailors, NGOs, social organizations, employers and even laid-off employees have reduced family income to 70-80 percent, which is very significant. This condition is very difficult for everyone as well as for women with disabilities. With only 20-30% of income remaining, they have to survive with some additional needs because all activities are carried out at home. Expenditures that cannot be avoided and cannot be reduced are the need for food, children school payment, especially those in private schools and those who are already in college. This is very burdensome, while parents who have been laid off and do not have social security cards are feeling the impact of the pandemic. The addition of other expenses is the need for food, electricity usage, gas and internet quota. Savings in the use of electricity, gas and internet are certainly done but food needs are not. The remaining revenue allocation is prioritized for this purpose. Thus, an appropriate survival strategy is needed in the face of a prolonged pandemic.

The above is in line with a rapid study conducted by the Indonesian Association of Persons with Disabilities (PPDI). PPDI conducted a rapid assessment of the network of disability organizations which was held on April 10-24, 2020, involving 1683 respondents representing all types of disabilities from 216 Cities/Regencies. In 32 provinces in Indonesia, at least 80.9% of respondents with disabilities in Indonesia were affected by the COVID-19 pandemic. Around 86% of respondents who work in the informal sector experienced a reduction in income of 50-80% during the pandemic. The decline in income becomes more severe during the time of Large-Scale Social Restrictions. Persons with disabilities do not have savings (savings) and depend on support from others for assistance (94.36%).[3] Social restrictions make it difficult for people with disabilities to get health access. The fulfillment of access to information regarding COVID-19 is also difficult to obtain due to policies that still ignore the existence of persons with disabilities.[2] SAPDA conducted a survey on the impact of COVID-19 on the economy of people with disabilities in DIY, which included 204 respondents (179 women and 25 men) with various physical, blind, speech-deaf, mental, intellectual and multiple disabilities. Meanwhile, based on the type of work, it is dominated by not working, then farming or raising livestock, sewing, labor, employees, entrepreneurs and housewives. Of the 204 respondents indicated that 59%
experienced a decrease in income. This data strengthens the results of this study where all informants stated that there was a decrease in income with various causes. The remaining income must be able to survive during the crisis of the COVID-19 pandemic. So women with disabilities need to implement strategies to remain able to live decently in times of crisis.

This study found that women with disabilities used the same strategy as farmers when facing a crisis in James C Scott's theory of subsistence ethics. They carry out three (3) survival strategies, namely reducing expenditure, using alternative subsistence and expanding networks to get help from family, relatives, friends, neighbors or even the government and non-government institutions (companies and NGOs).

First, women with disabilities reduce spending on travel, recreation, eating out, going to the mall, going to a salon, children's pocket money and milk. Other expenses that have been reduced or even eliminated are special needs for disabilities, namely snacks for children with disabilities, physiotherapy for cerebral palsy, medicines and vitamins for people with mental and intellectual disabilities, soy milk and women's reproductive needs such as contraception.

Savings are made but the sufficiency of food and family nutrition must be considered. These savings also have major implications for women with disabilities. With minimal family income, they have to make a variety of family menus to stay guarded. Meanwhile, women with disabilities prioritize food and nutrition for other family members. This makes them vulnerable due to reduced food consumption and nutritional intake. For family resilience, many needs of women and children with disabilities are sacrificed. This causes an increase in the disability of women with disabilities as well as being more susceptible to being exposed to health conditions that are usually more vulnerable.

Household conditions that do not have financial income have the potential to trigger violence against women and children, including women with disabilities. Women with disabilities who are already working and have a bargaining position in their family will lose this bargaining position and increase the potential for violence. Women with disabilities who do not work and have been dependent on their partners or family members are also at risk of experiencing violence due to socioeconomic pressures and further strengthening the stigma about being dependent and unable to contribute to the family. Violence after violence continues to threaten women with disabilities, and there is even a potential for sexual violence in the name of fulfilling economic needs if this crisis continues.[3]

The second strategy, using alternative subsistence, is done by looking for other jobs from catering to being a "subcontract" for catering and restaurant guards. In addition, many use their time at home by gardening, raising livestock and fish. Gardening is done by utilizing vacant land such as yards to plant vegetables, chilies and fruits. Raising chickens is also done a lot because it is very easy, besides that the need for eggs and meat is fulfilled. In addition, fishery businesses, especially fish for consumption, are parrot fish and catfish. This is done to meet the nutritional needs of the family of course and the excess can be sold to earn money. Some of them have developed a business to make bread, it tastes very good, in the beginning it was very popular, especially the solidarity of many people to help "nglarisi" buying their own friends. However, business competition keeps them from surviving, stigma for persons with disabilities becomes a flammable issue. Facts against the world of normalism are not easy. [14] They have physical disabilities, have no right hand, so they make bread with their left hand. While normalism we believe the left hand is the hand that is used for personal hygiene needs. Suddenly, when this issue was raised, they felt disgusted and eventually didn't buy it again. Stigma is an obstruction factor that prevents them from surviving.

The third strategy is to develop a network to get help. In addition to building solidarity among themselves, they also develop their network to get help as a form of survival strategy.
The number of networks determines how much assistance access is obtained. For women with disabilities who are registered as recipients of government social assistance such as Program Keluarga Harapan (PKH), they are getting more survivor than those who do not. The PKH program is very helpful for those who get it during the pandemic which has been rolled out since 2007. PKH assistance in the form of cash money (Rp. 900.000 - 3.000.000 per year) according to predetermined criteria i.e. pregnant/postpartum mothers, children aged 0-6 years, school-age children (SD, SMP, SMA), persons with disabilities and the elderly. Persons with severe disabilities category will obtain Rp 2.400.000 per year. [15]

Women with disabilities who are members of organizations survive both with the community and with their network. The network that is owned and formed can be processed into a network to survive. The number of networks is positively correlated with access to assistance. Social networks that develop during the pandemic are also using social media. Social media has become very effective and active in acquiring new networks and getting assistance. The spirit of helping each other during the pandemic is felt by people with disabilities. The solidarity among them strengthens each other into a survival force for this group.

Thus, direct social networks as well as with developing media do not have all positive implications. This study also found cases of sexual violence for women with visual disabilities. Rape and sexual harassment are very difficult to prosecute because the law requires proof. While blind can only recognize the perpetrator by voice or by touching. Legally this becomes difficult because they cannot identify the perpetrators as usual. Blind women who work as masseurs often receive such treatment. The locus of events can occur anywhere, including in the practice. The practice place should be the safest place for them because usually they are in groups and they know every corner of the house.

They are more vulnerable if the massage is out of place, usually picked up and they certainly don't recognize the place where they massage. Thus, they become very vulnerable in a pandemic because the massage practice has no customers so there is no income. So, when there is an offer to massage outside then they will consider safety or income. While online many people with disabilities use social media just like everyone else. However, the number of digital-based sexual violence for women with disabilities has also backfired.

The results of a brief survey by the Indonesian Women with Disabilities (HWDI) on 55 female respondents with disabilities aged 15-65 years during the pandemic showed that 80 percent experienced gender-based violence. Most of the violence experienced is discrimination, sexual harassment, and psychological. There are also many women with disabilities who experience fraud. Sexual harassment experienced by women with disabilities occurs in the real world as well as in cyberspace. In the real world, cases of sexual harassment to women with disabilities are in the form of being touched and touched by their bodies. While in cyberspace they are asked to show their genitals or make sensual gestures online.[17]

Persons with disabilities are at risk high for exposure to COVID-19. Limitations and difficulties in implementing the COVID-19 prevention protocol is a major factor for people with disabilities to be the most vulnerable group in a pandemic situation. Diversity of disabilities provides various difficulties depending on the interference (impairments) owned. Barriers that can be faced by persons with disability is a limitation in implementing basic protection such as washing hands, wearing masks, practicing physical distancing, limited access to water, sanitation, hand washing facilities; dependence on a companion who can make physical contact; limited access to public health information; a workplace that doesn't provide inclusive facilities, as well as limited access Education and work online. These barriers are exacerbated for those who stay in informal settlements and/or affected by humanitarian emergencies.[18] Gender (in-)equality plays an important role in the lives of persons with disabilities and their families. The
United Nation’s Convention on the Rights of Persons with Disabilities (UNCRPD) officially acknowledges the double discrimination based on gender and disability.[19]

Women with disabilities with various disabilities are one of the groups that are vulnerable to being infected with the new coronavirus or COVID-19. Persons with disabilities are at greater risk of developing more severe health conditions and dying from COVID-19. They have greater health requirements and poorer health outcomes. For example, they are more susceptible to secondary conditions and comorbidities, such as lung problems, diabetes and heart disease, and obesity, which can worsen the outcome of COVID-19 infections. The barriers to accessing healthcare are further exacerbated during the COVID-19 crisis, making timely and appropriate care difficult for persons with disabilities.

Persons with disabilities are at greater risk of contracting COVID-19. They may experience barriers to implement basic protection measures such as handwashing and maintaining physical distancing for several reasons: lack of accessibility of water, sanitation and hygiene (WASH) facilities; a reliance on physical contact to get support; inaccessibility of public health information; or being placed in institutional settings which are often overcrowded and unsanitary. These barriers are exacerbated for those living in informal settlements and/or affected by humanitarian emergencies. Persons with disabilities are at greater risk of discrimination in accessing healthcare and life-saving procedures during the COVID-19 outbreak.

The coronavirus prevention policy cannot be implemented immediately for some people with disabilities. [20] From the aspect of the new normal, it is also not entirely easy for women with disabilities. Regulations, policies and special movements carried out during the pandemic from the government and around the world for health protocols as an effort to protect themselves about 3M which were later developed into 5M.

The health protocols are:
Use personal protective equipment in the form of a mask that covers the nose and mouth to the chin, if you have to leave the house or interact with other people whose health status is unknown (which may transmit COVID-19). If you are using a cloth mask, you should use a 3-ply cloth mask. The use of this mask leaves a problem for people with disabilities, namely for the mute and deaf. Deaf mutes use the organs of vision to identify subjects or objects. Deaf mutes rely on lip movements and expressions to communicate in addition to sign language which turns out to be very diverse and differs between regions in certain mentions. Before the Covid-19 outbreak, communication with people was already difficult. Then when using the mask it is even more difficult because the expressions and movements of his lips are not legible. So we took the opportunity to make transparent masks so that communication would not be difficult.[21]

Transparent masks initially look the same as the masks that are commonly used. Only, on the front, a wide hole was made, and the material was replaced with mica plastic. Because it is transparent, the lips of people who wear this type of mask can be seen clearly when speaking. These masks making requires a long process because she makes experiments both from basic materials and for their needs in order to obtain designs that are comfortable, accessible and safe for their health. The use of these masks is closely related to their survival strategy for information needs including about COVID-19 as well as socializing in a new normal. In addition, certain disabilities need to include caregivers in providing information and understanding about the importance of using masks.
Washing hands

Maybe this is trivial and normal for us, but not so for people with disabilities. For those who do not have hands, either one or both hands, and have hands without fingers, does this still apply? Of course not. Of course, there must be adjustments for health hygiene purposes. In addition, the problem of access to a place to wash hands in public facilities. Placement and design for handwashing facilities play an important role in making them accessible for them. Placement in an accessible place for wheelchair users so that it can be safe and comfortable for them.

Then the design for wheelchair users is adjusted in height, the faucet should not be a rotary faucet but a lever so that those who do not have fingers can also access it. In addition, the design of the hand washing facility with stampede of course is also difficult to access for people with certain disabilities. So, it is necessary to place and design an accessible hand washing facility for people with disabilities.

Social Distancing

This health protocol cannot be fulfilled by women with mental and intellectual disabilities or both. They are very dependent on the companion in every way to meet their needs and are difficult to replace by others. Thus, it is difficult to do for people with disabilities. Another difficulty is that when the companion is exposed to COVID-19, no one can replace his duty to accompany women with mental and intellectual disabilities. In one case, when a companion dies due to exposure to COVID-19, a woman with a disability is also strongly suspected of being exposed. There is no longer a companion who can replace even when you arrive at the hospital, you can't touch it, let alone take medicine. Because they can relate only to those they know and are familiar with.

So, this person with mental and intellectual disability eventually died because he could not be helped. This is different when people with disabilities are in the orphanage, because there are many companions there, so this role can be replaced with other companions. This condition is able to save people with intellectual mental disabilities who are exposed to going through a period of isolation. Thus, social distancing needs to be reviewed as a survival strategy for people with mental and intellectual disabilities. Some women with disabilities are also unable to implement social distancing strategies because they need a companion, so they must always interact.

People with disabilities have different self-isolation techniques from non-disabled people. The steps are of course adapted to the needs and conditions of each disability. It is also part of a joint mitigation action. Not only people with disabilities, but the surrounding environment
must also support them. [20] Self-isolation techniques and accessibility of shelters for persons with disabilities are health survival strategies.

**Stay away from the crowd**

Staying away from the crowd is one thing that is used to do. Many people with disabilities rarely leave the house before the pandemic. However, many of them also have high mobility. For women with disabilities who are the backbone of the family, it becomes very risky when they still have to leave the house and make transactions with other people as a work risk. Persons with disabilities living in institutions are more likely to contract the virus and have higher rates of mortality. Persons with disabilities, including older people with disabilities are also overrepresented in the prison population, particularly persons with intellectual and psychosocial disabilities.

People in institutional settings, such as social nursing homes and psychiatric facilities, as well as detention facilities and penitentiaries experience significant barriers to implement basic hygiene measures and physical distance and have limited access to COVID-19-related information, testing and healthcare. Emerging evidence indicates that people in institutional settings are experiencing the highest rates of infection and mortality from COVID-19.

**Reduced mobility**

Staying at home is not a problem for people with disabilities. This is also related to the survival strategy of women with disabilities in reducing expenses. For people with wheelchairs, they spend more money on transportation because they have to use a car taxi, which should be more expensive than a motorbike taxi. Thus, this protocol is also very supportive for survival strategies. Another impact of reducing mobility is of course the policy of schooling from home, working from home, housework makes the burden on women with disabilities heavier.

Data from Save the Children's research conducted in 46 countries in July 2020, found that 85% of parents, especially mothers of children with disabilities, are worried that their children cannot return to school, even parents of girls with disabilities three times more likely to be unsure of their child's return to school. [22] They experience high stress because they have to be at home with pressure from family, society and information that is often not accessible, does not reach them.

In addition, for persons with disabilities, the home is the most accessible place for them, including when exposed and must be isolated. The problem is that many shelters are not or less accessible for persons with disabilities. So, entering an inaccessible shelter will be a problem for them. However, isolation at home is an alternative if the exposure is mild, if severe symptoms occur then accessible health mechanisms and facilities must still be pursued. Women with disabilities who are exposed and affected without knowing the causes, symptoms or what to do. First, they must self-isolate from their families and communities by entering a quarantine place prepared by the village/district-city/provincial government or must receive treatment at a hospital.

In conditions like this, it is feared that various parties do not yet have special quarantine guidelines or treatments that accommodate the special needs of women with disabilities. In addition to the absence of specific guidelines for handling women with disabilities, quarantine/isolation places may not have prepared volunteers who understand sign language who are able to explain the situation they are experiencing or even what actions will be accepted or should be taken by women with disabilities.

Another challenge is the accessibility of buildings, toilets, etc. when the disabled woman uses a wheelchair or other mobility aids. If these things do not exist, then assistance is needed so that women with disabilities can still carry out mobility or other daily activities without having to risk exposing the virus to other parties. What if they have to undergo quarantine and
treatment independently or in a temporary hospital, they have been depending on their caregiver and have difficulty switching treatment from other parties.\[3\] The types of disabilities that are most affected socially and economically during the COVID-19 pandemic are people with multiple disabilities and people with mental disabilities.\[23\]

Provision of physical accessibility, including a place to wash hands, shelter that is accessible for women with disabilities is the right of persons with disabilities. The rights of people with disabilities are regulated in the laws of each country or each region. There are 3 laws in Indonesia that can be used as a reference for the development of disabled-friendly cities, namely CRPD (Convention on the Rights of Persons with Disabilities), RI Law No. 4 of 1997 concerning Persons with Disabilities, RI Law No. 19 of 2011 concerning Ratification of CRPD.

Based on these four laws and regulations, there are 6 rights of people with disabilities that must be built or achieved to realize a disability-friendly city, namely: 1) Accessibility or universal design of infrastructure, facilities including city parks and modes of transportation are accessibility for everyone: children, mothers pregnant, disabled and elderly, 2) Rehabilitation 3) Social assistance 4) Education 5) Participation in development and 6) Employment.\[24\]

4 Conclusion

The conclusions of this study are first, women with disabilities carry out survival strategies during a pandemic like poor farmers in James C. Scott's theory of subsistence ethics. Women with disabilities carry out 3 strategies, namely reducing expenditure, using alternative subsistence and expanding networks to get assistance. Second, James C. Scott's three survival strategies sacrifice the special needs of women and children with disabilities which causes an increase in their disability and vulnerability to survive. Third, this research finds that in the context of a pandemic for women with disabilities, it is not enough just to use the three strategies mentioned above which can generally be said to be economic strategies. They also need social and health strategies to survive. There were many processes for adaptation, negotiations and political representations both with conditions, situations, other people, institutions and policies.

This research has found that survival strategies of women with disabilities are in line with James C. Scott’s subsistence ethics theory. However, this study also found that the survival strategies for people with disabilities are not only about fulfilling the economy, but also the need for social and health strategies.

![Fig 1. Survival Strategies Model for Women With disability to face pandemic](image)
In order to achieve gender equality as well as disability inclusion, the development process needs a consistent gender, disability and diversity sensitive planning and programming with the aim of equality. [19] Post-Modern Model or Social Model is of realizing an inclusive society. A society in which all elements of society have an equal opportunity to contribute to community life without distinction between ethnicity, race, religion and even differences in physical forms. The Post-Modern Model or Social Model holds the view of realizing an inclusive society. A social order in which all elements of society have equal opportunities to contribute to social life regardless of ethnicity, race, religion and even differences in physical form.

References


The Urgency of Women Protection from Sexual Violence: An Analysis of The Current Regulations in Indonesia

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Abstract. The purpose of the Indonesia listed in the constitution is to protect the entire Indonesian citizens. One form of protection for citizens is protecting the right to be free from threats and violence. However, in the last three years, cases of sexual violence have tended to increase. In 2019, there were 3,528 cases of sexual violence. After the draft of the Women's Violence Bill (RUU P-KS) fails to be ratified by the DPR from 2016 to 2020, further evaluation and analysis should be conducted to know the consequences and impact on efforts to protect women from violence as well as any efforts that have been made by the Indonesian government to take preventive and repressive measures against cases of sexual violence that afflict women. This study seeks to examine juridical rules related to the protection of women in the realm of legislation and policies made by the Government. This study uses a normative juridical approach. This study concludes that there are no laws and regulations in Indonesia that specifically deal with sexual violence. The existing regulations such as KUHP, the Law on the Elimination of Domestic Violence, etc., have not addressed sexual violence specifically.

Keywords: Women, Sexual Violence, Laws, and Regulations

1 Introduction

The formation of the Unitary State of the Republic of Indonesia strives to defend the whole Indonesian nation, among other things. This purpose must be regarded as all citizens, including women, being protected. The Preamble to the 1945 Constitution of the Republic of Indonesia (UUD 1945) outlines the goals pursued throughout the articles that make up the body of the Constitution. Apart from the constitution, the principle of legal protection for the Indonesian people is derived from Pancasila and the concept of the rule of law. The three sources prioritize recognition, guarantee, and respect for human dignity manifested in two forms, namely preventive and repressive legal protection facilities. (Hanum, 2020)

The state guarantees no fewer than 40 citizen rights under the 1945 Constitution, referred to as citizens’ constitutional rights. These 14 constitutional rights are: I the right to citizenship; (ii) the right to life; (iii) the right to self-development; (iv) the right to freedom of thought and choice; (v) the right to knowledge; and (vi) the right to freedom of expression. (vii) the right to property and housing; (viii) the right to health and a healthy environment; (ix) family rights; (x) the right to legal certainty and justice; (xi) the right to be free from threats, discrimination, and violence; (xii) the right to protection; (xiii) the right to fight for rights; and (xv) the right to government. To achieve this purpose, the state must safeguard all citizens, particularly
vulnerable groups such as women and children, and groups with specific requirements such as those with disabilities. (Muhtaj, 2009)

The Committee on the Elimination of Discrimination Against Women's (CEDAW) General Recommendation No. 19 on violence against women notes that Gender-based violence is a kind of discrimination that seriously restricts women from enjoying their rights and freedoms on an equal basis with men, according to General Recommendation No. 19 of the Committee on the Elimination of Discrimination Against Women (CEDAW Committee). Acts of gender-based violence are defined as acts of violence that are directly directed at women because they are female or have disproportionately affected women, according to this broad recommendation. This includes activities that cause physical, psychological, or sexual pain or suffering, as well as threats, coercion, and other types of deprivation of liberty. The 1993 Vienna Declaration, which reaffirms this General Recommendation, declares that violence against women is a violation of human rights.

As a result, eliminating violence against women/sexual violence is a necessary component of human rights acknowledgment. Any act of shaming, insulting, attacking, and/or other actions against the body related to one's sex is referred to as sexual violence. Due to disparity in power relations, gender relations, and/or other circumstances, a person is unable to offer consent in a state of freedom, resulting in or potentially resulting in physical, psychological, sexual anguish or agony, economic, social, cultural, and/or political losses. (Academic Paper of The Draft Law on The Elimination of Sexual Violence, 2016)

Sexual violence accounts for 25% of violence against women (KiP) in Komnas Perempuan's Annual Records (CATAHU) from 1998 to 2011 in Indonesia. This situation demonstrates how violence against women leads to a variety of sexual characteristics. Gender construction, as a social construct that evolves and develops in society, has resulted in more women being treated as sexual objects. These second-class humans are vulnerable to violence and prejudice. Sexual violence, ranging from sexual harassment to rape, sexual exploitation, and sexual enslavement, is frequently triggered by the presence of women. According to the CATAHU 2019 of Komnas Perempuan, there were 156 cases of sexual harassment, 394 cases of sexual harassment, 18 cases of attempted rape, 762 cases of rape, 1136 cases of sexual harassment, and 55 other occurrences of sexual violence. (www.komnasperempuan.go.id, 2020)

Following Pancasila and the 1945 Constitution, the government and society must take preventive, protective, and repressive measures against perpetrators of domestic violence to protect victims and punish perpetrators. Violence in various forms. Domestic violence, in particular, is regarded as a breach of human rights, a crime against human dignity, and a form of discrimination in all forms. As developments reveal, physical, emotional, sexual, and domestic violence are growing more common, we must take action and provide benefits to prevent such crimes.

Citizens, not only adult women but also women in their youth, are the most victims of sexual abuse due to the patriarchal society's socio-cultural framework. The right to be free of threats, discrimination, and violence is a crucial one to achieve. The realization of this right is closely linked to other fundamental rights, such as the right to protection and a fair trial. The right to safety and justice are also crucial in ensuring that victims' rights are respected in cases of sexual violence. The criminal procedural law, which focuses solely on preserving the suspect's rights, has pushed the victim's protection, and feeling of justice to the margins. (Poerwandari, Penguatan Psikologis Untuk Menanggulangi Kekerasan Dalam Rumah Tangga dan Kekerasan Seksual: Panduan Dalam Bentuk Tanya Jawab, 2006)

Due to the Criminal Code's weak control of sexual assault, many cases of sexual violence go unpunished, allowing criminals to go unpunished and sexual violence to persist. Law
Number 23 of 2002 concerning child protection, which was later updated by Law Number 35 of 2014, and Law Number 21 of 2007 concerning eradicating the crime of human trafficking, provides. The three statutes can only be utilized for sexual assault that happens in a limited scope: victims are victims of domestic violence, children, or victims of criminal acts of trafficking in persons. (Nurmila, 2019)

Because the Indonesian Constitution and many laws and regulations have guaranteed the need for particular treatment for efforts to promote, respect, fulfill, and safeguard the rights of women and children, the limiting of the legal umbrella that protects them from sexual violence is alarming. As a result, it's fascinating to consider how arrangements for the protection of women from sexual violence have evolved and how to overcome the legal vacuum that exists in this area.

2 Methodology

Legal research is an endeavour to seek out and discover accurate legal knowledge. There is, of course, a method for looking for and discovering it, which is the method (Rahmi, 2018). In this study, normative research was used to examine various laws and regulations relating to the Urgency of Protecting Women from Sexual Violence in a Gender-Justice Legal System. Legal research undertaken by examining library or secondary materials is normative legal research or library law research. Research on legal principles is conducted on legal rules, which are criteria for behaving appropriately or inappropriately, in normative legal research.

3 Result and Discussion

3.1 Development of Regulations Regarding Sexual Violence in Indonesia

Elimination of all forms of discrimination against women is vital to study, considering that there is not a single country in this world where women are allowed to experience discrimination (unfair treatment), although in different degrees and forms. Therefore, the significance of discussing, encouraging implementation, knowing the barriers and opportunities to fulfill women's rights is fundamental. The fulfillment of women's rights realizes human rights, which are often not appropriately fulfilled because they are discriminated against. Women are one of the most vulnerable groups to various types of human rights violations because of the discrimination they experience. Discrimination is a form of violation of human rights. (Rahayu, 2012).

Thus, discrimination against women violates women's human rights, so that women's empowerment is needed so that women can fight for their rights that are violated. The state has a great responsibility in eliminating discrimination against women because the development of discriminatory practices against women is closely related to various issues that are the responsibility of the state, such as poverty, strengthening of religious and cultural fundamentalism or conservatism, as well as restrictions on women's rights both in politics and for work in the public sphere. (Sumera, 2013).

To overcome the problem of discrimination experienced by women, there is one international human rights instrument, namely the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), which was adopted by the United Nations in
1979 and ratified by Indonesia through Law Number 7 of 1984 concerning Ratification of the Convention Regarding the Elimination of All Forms of Discrimination Against Women.

Thus, Indonesia has a responsibility to eliminate all forms of discrimination against women and apply the principle of equality between men and women in law and everyday life. Indonesia has tried various things to protect women's human rights by applying CEDAW. However, the consistency of the Indonesian government in guaranteeing women's rights still needs to be further proven. This means that although de jure Indonesia has made various progress, de facto, the government still must do a lot of homework in implementing CEDAW comprehensively. The state must continue to prove its commitment, including responding positively to comments and recommendations on reporting on the implementation of CEDAW by the state and shadow reports from civil society every year. (Rahayu, 2012)

In the perspective of human rights, there is no need to wait for more victims because one victim is a victim. In addition, an act that is considered minor, such as non-physical sexual harassment in the form of catcalling, will cause discomfort to the victim and develop into a fear that can lead to death. On the other hand, public service providers noted that sexual violence against women and children was very high and occurred massively throughout Indonesia. Nine types of sexual violence occurred, although it is not yet clear which articles can be used to ensnare the perpetrators (void of legal substance). Victims of sexual violence are also not only women but also men. (Ratna Betari Munti, 2020).

Although women will experience different impacts from men in terms of sexual and reproductive health, LBH APIK Jakarta in 2019 noted that out of nine types of sexual violence, four of them were reported to this institution, namely sexual harassment, both physical and non-physical, sexual exploitation, rape and forced abortion. There were 103 cases of sexual violence against adult women and 46 cases of sexual violence against children. The total cases of sexual violence reported to LBH APIK in 2019 amounted to 149 cases. Meanwhile, in Aceh, cases of sexual violence as recorded in the Annual Records (Catahu) “Flower Aceh” show a reasonably high number, namely 72 percent, compared to all cases of violence against women and children handled. Rape and sexual harassment were reported the most. In addition, the number of sexual violence that occurs in the household, including incest, is also high. (APIK, 2021)

The data compiled by the Action Network shows that the number of cases of sexual violence against boys is greater than that of girls. One in seven victims was a boy, and one in nine victims was a girl. Komnas Perempuan noted that for three years, in 2016-2018, there were 17,940 cases of sexual violence or 42 percent of the total 40,849 cases of violence against women. This means that, on average, there are 5,980 cases of sexual violence every year. Of the 17,940 cases of sexual violence, 17,088 cases were reported by public service providers, of which 8,797 cases were rape. As many as 852 cases were direct complaints to Komnas Perempuan, of which 111 cases were rape. In 2011, Komnas Perempuan stated that at least three women in Indonesia experience sexual violence every two hours. Meanwhile, the Central Statistics Agency (BPS) in 2016 noted that the prevalence of violence is one in three women in Indonesia who have experienced physical violence and (or) sexual violence. (www.komnasperempuan.go.id, 2020)

The Witness and Victim Protection Agency (LPSK) stated that the number of applications for protection at LPSK in 2019 showed an increase. In 2018, the number of people protected for sexual violence was 407, and in 2019 it was 510 people (LPSK, 2021). Of the number covered in 2019, about five-sixths were children, and many requests for protection came from incest cases, or the perpetrators were close people. Perpetrators of incest are biological fathers, uncles, grandfathers, brothers or sisters, and perpetrators who are close people are stepfathers, adoptive fathers, neighbors, and teachers, including Koran teachers, religious teachers, and school
principals (www.komnasperempuan.go.id, 2020). The state even supports the view that sexual violence is a crime against decency through the contents of the Criminal Code (KUHP). In the Criminal Code, sexual violence such as rape is considered a violation of moral norms. This categorization reduces the degree of criminal acts committed and creates the view that sexual violence is a matter of morality alone. (FHUI, 2016)

From the juridical aspect, three aspects must be considered in understanding the obstacles faced by victims, namely aspects of substance, structure, and legal culture (Friedman, 1975). At the substance level, although there is an affirmation of the right to protection from violence and discrimination, the various types of sexual violence are not yet recognized by Indonesian law. As explained earlier, the Criminal Code only regulates sexual violence in the context of rape, whose formulation cannot protect women victims of violence. Although then there was Law Number 23 of 2004 concerning the Elimination of Domestic Violence, Law Number 23 of 2002, which was later amended by Law Number 35 of 2014 concerning Child Protection, and Law Number 21 of 2007 concerning Eradication of Violence Criminal Trafficking in Persons, which recognizes other forms of sexual violence although they are still limited, the three laws can only be used for sexual violence that occurs in a limited scope: victims are victims of domestic violence, children, or victims of sexual abuse, and trafficking in persons.

There are many definitions of violence against women, including that given by Heise, that violence against women is any act of verbal or physical violence, coercion, or threats to life directed at a woman, either a child or an adult, that causes harm to women physical abuse, humiliation, and deprivation of liberty to perpetuate the subordination of women”. This definition has not presented a gender analysis (Gender is a term that indicates the division of social roles between men and women, which refers to the provision of emotional and psychological characteristics expected by certain cultures to be adapted to the physical male and female). (Fakih, 1996)

Prof. Soetandyo defines violence as an action carried out by a person or many people who are in a strong position (feeling strong) to a person or a number of people who are in a weak position (considered weak/weakened), who utilize their strength, both physically and non-physically intentionally. Sexual violence is included in the scope of sexual harassment, namely all forms of behavior that have connotations or lead to sexual things that are carried out unilaterally and are not expected by the person being targeted to cause negative reactions such as shame, angry, hateful, offended, and so on in the individual who is the victim of the harassment. (Jauhariyah, 2017)

Ahmad Sofian defines sexual violence against children as a relationship or interaction between a child and someone older or a more reasonable child or an adult such as a stranger, sibling, or parent where the child is used as an object to satisfy the sexual needs of the perpetrator. These acts are carried out using coercion, threats, bribes, deception, and pressure. Violence against women can be defined simply as all forms of behavior committed against women that give rise to psychological consequences in feelings of fear to implications in the form of physical injury. This definition is so broad that it covers everything from sexual harassment in the form of whistling or teasing against women to neglect by the State on the condition of women citizens who are victims of violence. (Sofian, 2010)

In human rights instruments, sexual violence is defined as “an act of a sexual nature against one or more persons or causes that person or persons to perform acts of a sexual nature by force, or by threats of violence or coercion, such as caused by fear of violence, coercion, detention, psychological oppression or abuse of power, against such person or persons or other persons, or by taking advantage of the coercive environment or inability of such person or persons to give real consent.” (Elsam, 2021)
E. Kristi Poerwandari describes sexual violence as “an attack or physical attempt to injure the sexual or reproductive organs, as well as psychological attacks (degrading, insulting actions) directed at the subject's sexual appreciation. For example, sexual manipulation of children (or parties who do not have an equal bargaining position), forced sexual intercourse/rape, forced forms of sexual intercourse, sadism in sexual relations, mutilation of sexual organs, forced abortion, forced pregnancy, and other forms. (Poerwandari, 2004).

There are 4 (four) categories covering almost all patterns of violence, namely:

a. Legal violence can be in the form of violence supported by law, for example, legally justified violence such as soldiers carrying out duties in war.

b. Violence that is socially sanctioned; a critical factor in analyzing violence is the level of support for social sanctions against it. For example, acts of violence by the community or adulterers will receive social support.

c. Rational violence: some acts of violence that are not legal but have no social sanctions are crimes in the context of crime, for example, murder within the framework of an organized crime

d. Callous violence that occurs without any prior provocation, without paying attention to particular motivations, and in general, the victim is not known by the perpetrator. It can be classified into “Raw Violence,” a direct expression of a person's psychic disturbance in a specific moment of life. (Titahelu, 2016)

Human rights are rights inherent in humans that reflect their dignity, which must obtain legal guarantees because rights can only be effective if protected by law. Protecting rights can be guaranteed if those rights are part of the law, which contains legal procedures to protect these rights. Law reflects human rights, so whether the law includes justice or not is determined by the human rights contained and regulated or guaranteed by the law. The law is no longer seen as a mere reflection of power but must also reflect the protection of the rights of citizens. (Prabowo, 2018)

At the police level, when a victim reports a case, investigators tend to adhere to positive law in determining whether a case is included in the category of a criminal act or not. So when there are no rules related to the case, the victim will find it difficult to report the case, even though the case experienced is an incident of sexual violence. This legal vacuum means that not all cases of sexual violence can be processed through the criminal justice system. Cases such as verbal or other non-physical sexual harassment, or cases of sexual exploitation such as that which often occurs in courtship relationships (Dating Violence) or other relationships, for example, on campus, are challenging to process because they are considered to have no legal regulations. (Ratna Betari Munti, 2020)

The Criminal Code, which only regulates rape and obscenity, cannot be used for non-physical sexual harassment, sexual exploitation, sexual slavery, and sexual torture, as well as sexual violence with an online locus. Many sexual outbreaks of violence have a devastating impact and even make the victim want to commit suicide. In handling cases of sexual violence against children, a legal vacuum was also identified. First, the Child Protection Act only regulates obscenity, while sexual harassment is not regulated. As a result, confusion arises when children provide information, and APH uses the term obscenity for cases of sexual abuse where these terms have different boundaries. Second, the Child Protection Law limits exploitation to economic and sexual exploitation, even though many cases can be categorized as forms of sexual slavery. (Ratna Betari Munti, 2020)

Sexual slavery cannot be categorized as economic exploitation or sexual exploitation because it transcends both. For example, the case of a person with a disability who was forced
to have sexual relations with his father, brother, and sister for years. Another case that also goes beyond the category of sexual exploitation is, for example, a child who is prostituted and has to serve 15 people a night. He is under the control of a pimp and will be fined if he escapes. A legal vacuum occurs when the development of criminal acts of sexual violence is not followed by legal reform. Criminal law instruments only recognize sexual violence like rape and obscenity. Meanwhile, other types of sexual violence, such as forced marriage and sexual exploitation, do not have a criminal basis. The following is an explanation regarding the limitations of the legal regulation in Indonesia. (APIK, www.lbhapik.or.id, n.d.)

Table 1. Limitations of The Legal Regulation in Indonesia (Ratna Betari Munti, 2020)

<table>
<thead>
<tr>
<th>Number</th>
<th>Type Sexual Violence</th>
<th>Legal Regulation</th>
<th>Limitations of Legal Regulation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Rape</td>
<td>Article 285 of the Criminal Code</td>
<td>Limited to sexual intercourse with use of force or threats</td>
</tr>
<tr>
<td>2.</td>
<td>Sexual Harassment</td>
<td></td>
<td>Limited forms of harassment by physical contact such as kissing, touching genitals. Must meet the elements of action: by force or threat; fainting state, helpless physically, lewd acts against those under his protection.</td>
</tr>
<tr>
<td>4.</td>
<td>Sexual Slavery &amp; Torture, Forced Contraception</td>
<td>Law Number 26 the Year 2000 concerning Human Rights Court</td>
<td>Limited to the context of crimes against humanity, with the fulfillment of 3 elements of action: 1) Performed as part of a widespread attack 2) Or systematic 3) What he knows is that the attack was directed against the civilian population</td>
</tr>
<tr>
<td>6.</td>
<td>Forced Marriage</td>
<td>There is no regulation yet</td>
<td></td>
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There is a new model of sexual violence and the presence of nine categories of sexual violence that existing legal substances have not fully addressed. The spread of the locus of sexual violence from offline to online is one of them. The Draft Law on the Elimination of Sexual Abuse is expected to address this type of online or sexual violence. The internet's growth has also resulted in a new source of sexual violence. According to Konnas Perempuan, violence in the digital realm is a new trend category, with no case reports earlier and a rising number of cases recently. Cases like this are new phenomena for law enforcement officers, and its unclear which article will be used. (www.komnasperempuan.go.id, 2020).

Finally, the Criminal Code, namely the offense of defamation or unpleasant conduct, and Article 27 of the Electronic Information and Transaction Law, all three of which are rubber articles, are frequently invoked. Victims of cyber-based sexual violence, on the other hand, are concerned about being caught up in the Pornography Law and the ITE Law. Since 2018, LBH
APIK Jakarta has been dealing with reports of cyber-based violence against women, and the pattern is quite intricate. (APIK, www.lbhapik.or.id, 2021).

Victims who want to report their case experience difficulties in the evidentiary process. For example, the perpetrator is unknown, and the victim tends to feel afraid if the photos and videos can be spread to other parties. In the process of proving in the police, there are obstacles with the limited number of experts who understand gender-based violence associated with the ITE Law. Substantially, the ITE Law regulates the verification process using digital forensics, while the Polda Metro Jaya only owns the supporting tools, so the process takes a long time.

3.2 Prospects of Women's Protection in Indonesia

Sexual violence is an iceberg phenomenon. Documented case data is only a tiny part of the facts that exist in the community. Figures, which represent the number of cases, come from cases reported to public service providers. Meanwhile, many victims did not report cases of sexual violence they experienced. There are a number of factors that cause victims not to report cases of sexual violence they experienced. First, the stigma and perceptions of families and society towards sexual violence, especially in adult women, then lead to victim-blaming. The view that considers sexual violence as a disgrace that will tarnish the good name of the family and society also makes victims reluctant to report.

Second, there is a power relationship between the victim and the perpetrator, making the helpless victim not dare to report. Third, the victim's limited knowledge does not know that she has experienced sexual violence, especially since the victim is a child. This is because the people in their environment have never discussed the issue of sexual violence. Fourth, when the victim is aware of sexual violence against her, they often do not know who to tell or what to do. Lack of understanding of sexual violence and information related to legal access and victims’ rights are also obstacles to reporting sexual violence. Even among journalists, an educated group with a strategic role in communicating information to the public, understanding sexual violence and legal access remains limited.

In the discussion of the film More Than Work, which involved journalists in more than 120 places, the questions asked by the discussion participants were still in the form of basic information needs related to sexual violence and the rights of victims and how to access these rights. This iceberg phenomenon is also related to taboos related to traditions and views that exist in society. This makes the woman victim unable to tell her condition because there are many things to consider. Apart from being an iceberg phenomenon, sexual violence is also considered systematic violence. The absence of a comprehensive legal basis that regulates the elimination of sexual violence causes the case handling process to be inadequate for victims. This situation makes it difficult for victims to obtain a fair trial process and fulfill their right to remedy. (www.konde.co, 2020).

The legal system is not yet fully capable of protecting victims of sexual violence, resulting in incidents of sexual violence as if it were a trivial event and denying the opportunity for perpetrators to get a deterrent effect. This contributes to the recurrence of cases of sexual violence with all its repercussions. This condition is exacerbated by the state's neglect of cases of sexual violence. The absence of state recognition of the rape tragedy in May 1998 is the starting point for the state's neglect of the issue of violence, particularly sexual violence against women. This sets a bad precedent for other cases of sexual violence.

The high number of sexual violence against women and girls must be addressed immediately so that Indonesia can achieve the target of achieving the Sustainable Development Goals (SDGs) and carry out the mandate of the constitution. Indonesia desperately needs a legal umbrella that provides protection and justice for victims of sexual violence, such as the Draft
Law on the Elimination of Sexual Violence, as a manifestation of gender inequality. The number of incidents of sexual violence requires intervention and the presence of the state to prevent and deal with them comprehensively.

Komnas Perempuan, in 2012, announced the identification of 15 types of sexual violence based on documented cases of sexual violence in the last ten years. In 2013, Komnas Perempuan conducted a study to identify laws and regulations that could be the basis for criminalizing sexual violence crimes by examining three things, namely: 1) There is an element of action as a type of sexual violence; 2) Threat of punishment imposed; 3) Mention of acts of sexual violence. Based on this study, Komnas Perempuan stated that only three of the 15 types of sexual violence had criminal arrangements with many intrinsic limitations. The Criminal Code regulates rape, the Child Protection Law regulates sexual exploitation of children, and Law Number 21 of 2007 concerning the Eradication of the Crime of Trafficking in Persons regulates sexual exploitation and trafficking in persons, which in its distribution of articles can be used to ensnare perpetrators who trade in persons for sexual purposes. (tempo, 2021).

This is the background behind Komnas Perempuan and several institutions that are members of the service provider forum (FPL) to draft a bill that regulates the issue of sexual violence, which was later called the P-KS Bill. The P-KS Bill has been an initiative of the DPR RI since April 2017. However, it was not thoroughly discussed until the end of the 2015 - 2019 DPR RI period. Finally, the P-KS Bill was again submitted to the Legislative Body of the DPR RI and recorded in the list of Priority Prolegnas Bills. 2020. When this report was compiled, the dynamics of this bill came to the fore again after the withdrawal of this bill from the 2020 Priority Prolegnas.

The Draft Law on the Elimination of Sexual Violence is an effort to reform the law to address these problems. This legal reform has various purposes, as follows:

- Prevent incidents of sexual violence;
- Develop and implement mechanisms for handling, protecting, and recovering that involve the community and side with the victim so that the victim can overcome the violence she has experienced and become a survivor;
- Provide justice for victims of sexual crimes through criminal and firm actions for perpetrators of sexual violence;
- Ensure the implementation of state obligations, the role of the family, community participation, and corporate responsibility in creating an environment free of sexual violence. (Academic Paper of The Draft Law on The Elimination of Sexual Violence, 2016)

The legal reform is realized in its entirety which includes, among others: regulation on preventing the occurrence of sexual violence; forms of sexual violence; victims' rights, including remedies; procedural law for the criminal justice of sexual violence, including on evidence; monitoring the elimination of sexual violence; and sentencing. In addition, the most important thing to do is how the P-KS Bill can form a new system that better protects women from the side of law enforcement and encourages the state's role to be more responsible for efforts to recover victims and prevent sexual violence in the future.

The proposed P-KS Bill is an effort to overhaul the legal system to address systemic sexual violence against women. The P-KS Bill is a breakthrough so that the law accommodates the needs and interests of women victims of violence. This bill is based on a study of the experiences of victims of violence and how they face the legal process. The principle of law is an essential and fundamental element of the rule of law because the principle of law is the broadest basis for the birth of legal regulation. The existence of legal principles in regulations (articles) is not just a collection of regulations. Still, it contains ethical values and demands that bridge between
legal regulations and social ideals and the ethical views of society. However, legal principles are not legal regulations, and no law can be understood without knowing the legal principles.

Therefore, to understand the law of a nation as well as possible, one can look at its legal regulations and dig it up to its legal principles. It is this legal principle that gives ethical meaning to legal regulations and the legal system. Understanding law or legal concepts, legal standards, and legal principles are elements of legal regulations. Legal regulations themselves are norms in providing clear consequences as a continuation of an act. In reviewing the legal principles related to sexual violence, in Indonesia, there is a system of legal norms that are layered and tiered and groups. (Soeprapto, 2004).

A great norm that applies is sourced and based on a higher norm. The higher norm is sourced and based on a higher norm, and so on until a basic state norm (Staatsfundamentalnorm) is Pancasila (Safa'at, 2006). The five precepts of Pancasila in its position as the formulation of the principles that form the basis for the formation of norms consist of general principles and other principles that can form the basis of the P-KS Bill, which are described as follows:

General Principles of Content of Laws and Regulations:

a. The principle of humanity; it is intended that the content of the P-KS Bill reflects the recognition, respect, and protection of human rights and the dignity and worth of each person proportionally.

b. The principle of protection; It is intended that the contents of the P-KS Bill serve to protect in the context of creating public peace. This is related to the state's responsibility, which must provide protection and protection for everyone, including in realizing gender equality.

c. The principle of the archipelago; it is intended that the content of the P-KS Bill always pays attention to the interests of the entire territory of Indonesia, and the content of laws and regulations made in the regions is part of the national legal system based on Pancasila which must not conflict with the Constitution.

d. The principle of nationality; it is intended that the content in the P-KS Bill reflects the pluralistic nature and character of the Indonesian nation (diversity) while maintaining the principles of the Unitary State of the Republic of Indonesia.

e. The principle of Bhinneka Tunggal Ika; it is intended that every material contained in the P-KS Bill must pay attention to the diversity of the population, religion, ethnicity, class, special conditions of the region, and culture, especially those concerning sensitive issues in the life of society, nation and state.

f. The principle of kinship or deliberation for consensus; it is intended that every material contained in the P-KS Bill must reflect deliberation to reach agreement in every decision-making. The principle of deliberation and consensus in the Law on the Elimination of Sexual Violence does not eliminate the principles of recognition, respect, fulfillment and protection, and promotion of women's human rights in all fields. It is also related to justice and substantive equality.

g. The principle of justice; it is intended that each material of the P-KS Bill must reflect proportional and substantive justice for everyone without exception.

h. The principle of equality of position in law and government; it is intended that any material contained in the P-KS Bill may not include things that distinguish the position of each person in the direction based on background, among others, religion, belief, ethnicity, race, class, gender, or social status.

i. The principle of order and legal certainty; it is intended that every material contained in the P-KS Bill must reflect regulation, punishment for perpetrators, and justice for victims.

j. The principle of balance, harmony, and harmony; intended to ensure that every material contained in the P-KS Bill must reflect balance, harmony, and harmony between the
interests of individuals and society with the interests of the nation and state. (Law Number 12 Of 2011 On Legislation Making)

Other principles for the P-KS Bill, which are under the perspective of Feminist Law, are:
a. Respect for human dignity; is a principle that includes respect for and protection of human rights and the dignity of the victim as an Indonesian citizen.
b. Sense of security; is a principle that reflects the responsibility of the state to provide protection and guarantees for a sense of security for victims as Indonesian citizens.
c. Non-discrimination: is a principle that reflects non-discriminatory treatment, does not exclude/exclude victims base on any background, or prioritizes other parties.
d. Benefit: is a principle that reflects the circumstances in which the elimination of sexual violence must provide unique benefits to victims of sexual violence.
e. The legal process from the perspective of the victim; is a principle that reflects that the entire legal process in the elimination of sexual violence must create a conducive climate and a victim's perspective by respecting the rights of the victim, maintaining the confidentiality of the victim, not blaming the victim, respecting the victim's decision and respecting the particular needs of the victim based on the victim's experience which can influence the response victims of sexual violence. (Law Number 12 Of 2011 On Legislation Making).

4 Conclusion

Various challenges in realizing the protection of women from sexual violence can be studied from at least three perspectives: how the law is made both substantively and procedurally; how the law is enforced by looking at management support and infrastructure; and how the legal culture is to provide a conducive environment in eliminating all forms of discrimination and harassment. However, the most important thing for the State of Indonesia to consider, aside from building a legal structure and legal culture that combats sexual violence, is to prepare a legal umbrella that protects women from sexual assault.

Some many laws and regulations support gender equality and provide protection and guarantees for women and children in the context of the development of legal substance. However, it cannot be denied that there are still many gender gap issues due to the lack of a legal umbrella that regulates the issue of sexual violence that has been implemented. Making Indonesia a country in which sexual abuse is a national emergency. As a result, the Service Provider Forum's design of the Academic Manuscript of the P-PKS Bill, which the DPR employs as a DPR initiative bill, is a concrete move by the state in carrying out the constitutional requirement of protecting people' rights from violence and discrimination

References

Women’s Participation in Healthy Latrine Program: 
Implementation of Corporate Social Responsibility 
TirtaInvestama Company at BatangBarus Village

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Abstract. "Healthy latrine" is a triggering activity for the community to increase universal access to proper and safe basic sanitation in a sustainable manner in accordance with the SDGs (Sustainable Development Goals) indicators implemented by CSR PT. Tirta Investama Plant Solok in Batang Barus Nagari, Solok Regency in 2020. Activities are carried out with a community empowerment approach and provide a minimum subsidy for the construction of latrines for triggering. Adequate sanitation facilities at home are households that have separate sewage disposal from human contact and ensure that waste does not return to the immediate environment. This activity is motivated by the low ownership of latrines, having latrines but not proper and unsafe, and the existence of community members who defecate openly. According to some people, activities in the latrine are routine activities that have direct contact with women. Like the proverb, women are synonymous with 3-ur which means well (sumur), kitchen (dapur) and mattress (kasur). On the other hand, women do not only complete domestic activities but also public activities. This condition does not reduce women's enthusiasm to participate in the “Healthy Latrine” program. Based on attendance, >75% are women at regular program meetings. So the purpose of this study was to determine the cause of the high participation of women in the healthy latrine program. The research method used is a qualitative approach. Data collection techniques were carried out by in-depth interviews and observations. Informants in this study were divided into two, namely informants and observers. The perpetrators are women who are involved in healthy latrine activities. The observer informants were the head of the “healthy latrine” activity group, the activity facilitator, the guardian of the Batang Barus Nagari, representatives of the Bundo Kanduang Batang Barus Nagari and the sustainable development supervisor of PT. Tirta Investama Plant Solok. The findings of this study are that the “healthy latrine” program is considered important and beneficial by women. This is evidenced by the participation of women in each activity session: at the planning stage, women participate in formulating their ideas and formulating joint work plans. At the implementation stage, women helped build latrines, dug holes for septic tanks. In the evaluation stage, women maintain their latrine assets. Several factors caused the high participation of women in the healthy latrine program, namely; 1) No latrines; domestic work takes up a lot of time. 2) Presence of toddlers, children and the elderly at home. 3) Husband doesn't mind if there's no latrine. 4) Worried about contracting the disease if you defecate. 5) Embarrassed to go to the neighbor's latrine. 6) Women with open defecation have the opportunity to be sexually harassed. 7) There is a minimum subsidy for latrines from CSR PT Tirta Investama.

Keywords : Women’s Participation, CSR, SDGs, Women Empowerman, Healthy Latrine
1. Introduction

One of Indonesia's Sustainable Development Goals (SDGs) is to guarantee the availability and sustainable management of clean water and sanitation for all. The target is 2030, achieve access to adequate and equitable sanitation and hygiene for all, and stop open defecation, paying special attention to the needs of women and vulnerable groups (Bappenas, 2017).

Sanitation as one of the indicators in the ideals of sustainable development is essential for a country. Realizing these noble ideals requires support from all parties, both government and non-government. For this development to bring prosperity to the people, concrete steps are needed, one of which is through corporate social responsibility.

One of the CSR activities in the sanitation sector is Tirta Investama CSR Solok factory, which is better known as AQUA, a company engaged in the Bottled Drinking Water (AMKDK) business. PT Tirta Investama has several branch factories in Indonesia, one of which is a factory in Solok Regency which is the 17th factory. This factory has been operating since 2013 and was founded by Danone located in Nagari Batang Barus, Gunung Talang District, Solok Regency (https://aqua.co.id/).

Nagari Batang Barus is one of the Nagari located in the center of the government of Solok Regency, namely Arosuka. This Nagari is the beneficiary of the existence of PT Tirta Investama through the management of the company's CSR funds. In the sanitation sector, Nagari Batang Barus is the location for the “Healthy Latrine” program in 2020.

Healthy latrine activities are carried out with a community empowerment approach and provide a minimum subsidy for the construction of latrines for triggering. Adequate sanitation facilities at home are households that have separate disposal of waste from human contact and ensure that waste does not return to the immediate environment (Water and Sanitation Program, 2009).

The healthy latrine program was carried out with the consideration that in the assessment of community needs in Nagari Batang Barus in January 2020, houses that did not have latrines were found, had latrines but were not feasible, and unsafe, and there were community members who defecated in the area.

According to some people, activities in the latrine are routine activities that have direct contact with women. Like the proverb, women are synonymous with 3-ur, which means well, kitchen, and mattress (Dyah Purbasari, 74). On the other hand, women get a double burden because of work in the household or domestic and public work. According to Nurhidayati (2015) working women are commonplace in the current era. Their reasons vary, including economic conditions, the demands of the times, and their existence as humans who have the same abilities as men.

This condition does not reduce women's enthusiasm to participate in the “Healthy Latrine” program. Based on attendance, >75% are women in every regular meeting of the program (Final Report wash Solok, 2020). So it is interesting to study more deeply what causes the high participation of women in the healthy latrine program.

2. Literature Review

2.1 Healthy Latrine

A latrine is defined as a family latrine whose building is used to dispose of human excreta. Provision of facilities for the disposal of human excreta or feces is part of the sanitation business, which has an important role, especially in preventing the transmission of digestive tract diseases. In terms of environmental health, non-sanitary waste disposal will
pollute the environment, especially in polluting soil and water sources (Wardani and Handayani, 2019).

The recommended latrine in environmental health is a latrine with “goose trine”, which is a latrine that has a neck with an arched toilet hole. Thus it will always be filled with water which is important to prevent odors and the entry of small animals. This model latrine is usually equipped with a holding hole or well and a seepage hole or well called a septic tank. According to the Ministry of Health of the Republic of Indonesia in 2004, healthy family latrines are latrines that meet several requirements, namely not polluting drinking water sources, the location of the reservoir is 10-15 meters from clean water sources. The latrine is odorless, and feces are not accessible to insects or mice. The latrines are easy to clean and safe for users, have adequate lighting, waterproof floors, good ventilation, available water, and cleaning equipment, equipped with walls and roof coverings.

According to Handayani (2011), the latrine functions as an insulator of feces from the environment. A good latrine that meets health requirements will guarantee several things, namely protecting public health from disease, protecting from aesthetic disturbances, odors, and the use of the same facilities, protecting pollution in the provision of clean water and the environment.

Healthy latrines refer to the principles of proper and safe sanitation with the requirement that the latrine has a septic tank. A septic tank is a rectangular tub located below ground level. Its function is to receive or accommodate waste (feces) and flushing water from the latrine, including all household waste. In addition, the faecal sludge is periodically aspirated.

2.2 CSR (Corporate Social Responsibility)

Corporate social responsibility in the legislation uses "social and environmental responsibility". Corporate social responsibility is stated in Law No. 40 of 2007 concerning Limited Liability Companies. Article 74 paragraph (1) states that companies that carry out their business activities in the field of and or related to natural resources are obliged to carry out social and environmental responsibilities. Paragraph (2) states that the obligation is calculated as a company expense whose implementation is carried out regarding propriety and fairness. Paragraph (3) states that companies that do not carry out their obligations as referred to in paragraph (1) are subject to sanctions in accordance with the applicable laws and regulations.

2.3 Women

Discussing the concept of women cannot be separated from the concept of men. Women and men are naturally distinguished. In the big Indonesian dictionary, it is stated that kodrat means original nature or innate nature. These innate traits are not interchangeable. This nature is related to the biological elements attached to each sex (sex).

Women biologically have breasts, uterus, produce eggs, menstruate, bear children, give birth to children, and breastfeed. While men biologically have a penis, it produces sperm. In this case, men cannot replace functions or women and vice versa.

On the other hand, gender (sex) is inseparable from social construction. Women and men are socially differentiated. So there are assessments for each of them. Like women, they are constructed as gentle, irrational, whiny, like to dress up and others. Meanwhile, men are constructed as tough, strong, rational, hardworking and others. This is what is then called the concept of gender.
Basically, it is not a problem of social differences between women and men. As long as it does not give negative consequences to either gender. However, there is one gender that gets negative consequences, namely women, such as violence against women, subordination, double workload, and other negative stigmas.

In social science, there are two major theories (grand theories) that explain the causes of the emergence of this view. First, the theory of nurture (nature) which assumes that the inequality of social roles between men and women stems from the specificity of the chemical composition in the body (body chemistry) and the biological anatomical structure of the two living things. Like the hormone in the blood, men have more testosterone while women have more estrogen. The differences in biological and chemical anatomy are considered to cause differences in the psychological and intellectual atmosphere between the two. So that men become more aggressive, independent, confident and do not like to indulge in feelings. Meanwhile, women experience things that are not experienced by men, such as menstruation, menopause, pregnancy, childbirth, and breastfeeding.

Second, the nurture theory sees the differences between men and women as determined by the cultural environment. This theory depends on the regional context. It could be that in other areas, the position of men is higher than that of women. However, in other areas, the position of women is higher.

2.4 Women empowerment

Women also receive special attention in the goals of the SDGs, namely the guarantee of achieving gender equality and empowering it (Bappenas, 2017). Women's empowerment is a transformation of power relations between men and women at four different levels: family, community, market, and state. Empowerment can be understood in two contexts. First, power in the decision-making process with an emphasis on the importance of the role of women. Second, empowerment in the context of the relationship between women's empowerment and its impact on men in diverse societies. The concept of empowerment is also considered as a process of giving strength in the form of education which aims to raise awareness and sensitivity to social developments.

Salman stated (2005: 181), empowering women is one of the strategic ways to increase the role of women in both the public and domestic domains. According to him, this can be done in several ways. First, dismantle the myth of women as a complement in the household. As appears in the Javanese language konco wingking which means women are friends behind men. Second, providing various skills for women. So that women can also be productive and not depend their fate on men. Third, provide the widest opportunity for women to be able to follow or take the widest possible education.

The three methods above are in line with the opinion of Novian (2010) which says that women's empowerment is both a process and a goal. As a process, empowerment activities strengthen the power and empowerment of weak groups in society. As a goal, the difference refers to the state or result to be achieved by social change, namely that the community becomes empowered and independent.

Women's empowerment is one of the community empowerment. Community empowerment is a group of people acting together to change the economic, socio-cultural, and environmental situation. Christenson's definition is quite simple, but still, the end goal is for a better life. Based on the analysis aspect, we can define community development as a group of local people who have the initiative in the process of social action that is planned to change their economic, socio-cultural life and environmental situation (Christenson, 1989).
The approach used in this study is the self-help approach proposed by Christenson. This approach prioritizes the community concerned to know their own potential, strengths and weaknesses. This approach assumes that humans are placed as active and creative creatures so that they become very meaningful actors as well as control in development. They have the ability and potential to develop themselves. This step is the first step that should be taken in community empowerment which is often forgotten (Christenson, 1989).

The self-help approach can be done with the following steps: first, individuals in society often encounter problems such as fatalism. Fatalism is an attitude that causes dependence, resignation, and lack of confidence in one's abilities. Second, on the other hand, individuals have the potential to solve problems by collaborating and working together to improve the fatalism attitude itself. Third, this approach prioritizes sources, potentials, and strengths from within this approach based on the democratic principle of self-determination. Fourth, through this approach, the community is expected; what their needs are, determine for themselves what must be done to fulfill them, carry out the steps that have been decided, determine which is the best thing to do. Fifth, Based on the steps above, it will ultimately have a positive impact on the growth of independence from time to time. Sixth, each step does not eliminate the locality which is the identity of the community. Like people who live on the coast their life is as a fisherman and it is impossible for them to farm. Seventh, the development activities carried out are very relevant to the needs of the community. Eighth, it is educational, working while learning to foster self-confidence.

Strategic in the self approach, namely: 1) Pragmatic, the ultimate goal of the activity is the materials obtained. In this case there is a physical form or condition (real) that we will achieve. For example, society seeks to improve the material living conditions of the poor and increase productivity. 2) Idealist, the end goal is not always in physical form (intangible). For example, increasing close social relations among community members, creating an attitude of mutual help.

3. Method

The research method used is a qualitative approach. This approach is used considering several considerations. First, qualitative research methods are useful for a deeper understanding of the meaning and context of behavior and the processes that occur in the factors related to that behavior. Second, qualitative research methods are useful for revealing the process of events in detail so that the dynamics of a social reality and the interplay of social realities are known. Third, qualitative research methods are helpful in knowing social reality from the actor's point of view. Fourth, qualitative research methods produce richer information than quantitative methods and are helpful in increasing understanding of social reality (Afrizal, 2014: 38).

The research approach used in the study is a qualitative approach. This approach seeks to provide an overview of certain social phenomena. The word qualitative emphasizes processes and meanings that are not rigorously studied, meaning that they have not been measured in terms of quantity, amount, or frequency. According to Afrizal, qualitative research tries to collect and analyze data in the form of words (oral and written) and human actions and researchers do not try to calculate or quantify data qualitatively (Afrizal, 2014: 13).

In accordance with the research approach and research objectives, the type of research used is descriptive. This type of descriptive research contains an overview of the setting, observations, people, actions, and conversations. This type of research seeks to describe and explain in detail the causes of the high participation of women in the healthy
latrine program. In conducting research using this type of descriptive research, researchers see and hear directly all the events that occur in the field. Then record as completely and objectively as possible the events and experiences that the researcher heard and saw.

The data collected in this study are secondary data and primary data. The secondary data is the profile of Nagari Batang Barus Nagari, Profile of PT Tirta Investama Factory Solok, records of empowerment activities, sources from the internet and libraries. Meanwhile, primary data was collected through in-depth interviews with research informants and observations. Informants in this study were divided into two, namely informants and observers. The perpetrators are women who are involved in healthy latrine activities. The observer informants were the head of the “healthy latrine” activity group, the activity facilitator, the guardian of the Batang Barus village, representatives of the Bundo Kanduang Nagari Batang Barus and the SusDev supervisor of PT. Tirta Investama Plant Solok.

This study uses the data analysis version of Miles and Huberman. Data analysis in the feminist approach is similar to other qualitative research. Data analysis was carried out in cycles. Starting from stage one to stage three, then back to stage one. The three stages are data codification, data presentation, and verification or drawing conclusions. Data codification is also known as the process of naming the research results. At this stage, the researcher will sort out important information by marking it based on the results of field notes that have been written neatly. Then the researcher gave his interpretation of the fragments of the field notes. Presentation of data is that researchers present research findings in the form of categorization or grouping using tables, matrices, or diagrams. The goal is to be effective in data analysis. Verification or drawing conclusions is the researcher's interpretation of the findings from an interview. After this stage has been completed, the researchers have research findings based on data analysis that has been carried out on an interview (Afrizal, 2014: 181).

Data analysis in this study will be carried out since the initial data collection, namely since interviews with informants were conducted. Including collecting observational data. The data is compiled systematically and presented descriptively and interpreted as the cause of the high participation of women in healthy latrine activities in Nagari Batang Barus.

4. Results and Discussion

The healthy latrine program in Nagari Batang Barus was carried out from January to December 2020 supported by CSR PT Tirta Investama. Healthy latrine activities are centered in one of the hamlets in Nagari Batang Barus, namely Dusun Kelok Batuang. This program started with mapping the community's open defecation condition and socializing the program. The mapping was accompanied by a team of facilitators by an NGO from the city of Padang. Based on the mapping, the total houses in that location are 83 houses, 99 families, 337 people. The condition of the latrines, there are 22 houses that do not have a latrine in each house, they are used to riding, defecating behind the house and digging holes for defecation. The actions of community members who do not defecate in the latrine are classified as open defecation (open defecation).

The healthy latrine program is followed by all groups of people, especially people who do not have latrines and are still open defecation. Women's participation in this activity is dominated by women, in accordance with the attendance at regular community meetings in Kelok Batuang Hamlet, Nagari Batang Barus. On average, 75% of regular meetings are women, girls and children. The result of this activity is that all houses have latrines in their own homes.

The involvement of women in healthy latrine activities is assessed using a self-help approach as follows: 1) Women who do not have latrines in their homes lack confidence in
their own abilities, are dependent on neighboring latrine access and are resigned to the situation. Women whose access to latrines go to their neighbors are worried that they will be labeled as troublesome people. 2) On the other hand, women have the potential to solve problems by collaborating and working together to build latrines in their homes. They not only work as housewives, but also farmers and traders. Even so, they took the time to build a latrine in their house. 3) Women have sources, potentials and strengths from within, such as having family members who help each other. According to them, her husband is not always at home because of the demands of his job as a truck driver for Sumatra-Java goods, there are also those who are at home but are reluctant to help because they are tired from work. Conditions like this make women and their young daughters do the work of building latrines such as digging a septic tank pit, laying bricks and cement. 4) In this section, women already understand that latrines are their needs and decide for themselves how to build these latrines in their homes. 5) Once in the house there is a latrine, women feel the benefits of the latrine so that independence appears. 6) The steps that the woman went through did not at all eliminate her identity as a member of a society that upholds mutual cooperation. 7) The healthy latrine program is very relevant to the community's environmental health needs. 8) In addition to achieving the development of healthy latrines, women also have knowledge about latrines and have self-confidence. Women use latrines and keep them clean.

The high participation of women in latrine activities from planning, implementing and feeling the benefits of the program. Several factors contributed to the high participation of women in the healthy latrine program, namely:

a. No latrines, domestic work takes up a lot of time

The assumption of women doing domestic work in the location of the healthy latrine program is still strong. The work includes wells, mattresses and kitchens. Women who are beneficiaries of healthy latrines, apart from working domestically, also work in the public sector as farmers or traders. The longer the domestic affairs the less time they have to work in the public sector. Devi’s experience (41 years old) before there was a latrine in her house, in the morning she usually defecated in a river 150 meters from her house, the road was slippery and steep. Devi can go to the river once or twice because her children also defecate there. The time he spent going to the latrine was 1 hour. After that, she returned home to complete household chores such as cooking, washing clothes, washing dishes, bathing, cleaning the house, taking care of her children and husband. After that he went to the field. In the afternoon, he did the domestic work again. Similar to Prisna (45 years old), she used to defecate into the river twice a day. Usually he goes to the river in the morning and at night.

The absence of latrines at home requires women to go to the river. The longer the women are in the river, the longer it will take for other household chores to be completed and the longer it will take for women to work.

b. Presence of toddlers, children, and the elderly at home

The healthy latrine program is followed by women because they think latrines are important because there are toddlers, children and the elderly in their homes. This group is classified as vulnerable and needs the help of others, including access to latrines.

When children want to defecate, they always say their wish to women. Eni (35 years old) said that her son always called himself if his child wanted to defecate, this child never asked his father for help. Meli (30 years) before there was a latrine provided a special container for her mother (elderly) to defecate because her condition did not allow going to the river.

The presence of toddlers, children, and the elderly at home increases the need for latrines, which is very important because women's duties are identical to caring for children and taking
care of the elderly. According to women, children feel closer to themselves than their husbands, likewise with the elderly.

c. Husband does not mind if there is no latrine
No latrine is not a problem, according to the men. They easily and quickly access rivers or gardens for defecation. In addition, they are not charged with accompanying children or the elderly to the river. This is different from women who are ready for it. Dedi (40 years old) said that he used to occasionally go to the river to defecate. He often rides in stalls to defecate because of the demands of a job as a Sumatra-Javanese freight truck driver. Dedi's wife (38 years old) said that her husband is rarely at home, so he doesn't really care about the latrine.

Men who do not mind if there is no latrine at home because he can easily access rivers or other places to defecate. In accordance with point number one above, husbands understand that the latrine business is not their job. His job is to work for a living. So the latrine problem was handed over to his wife. Physically, men who are biologically stronger and stronger than women make it easier for them to access the neighbor's latrine, garden or river for defecation.

d. Worried about contracting the disease if defecate
Education about clean living behavior is also given to the people of Nagari Batang Barus. The trigger for the ownership of latrines in the nagari is done by explaining diarrheal diseases. Where defecation invites flies. These insects land in the feces and then fly and land on food. The food is then eaten by humans. This process causes diarrhea and skin diseases. As stated by Isis (29 years old), she used to have frequent diarrhea and did not know if the diarrhea was caused by defecation. On the other hand, women are expected not to get sick because it will cause neglect of domestic work. As experienced by Masni (57 years old), no one does housework because he is sick. At the same time, her husband is not reliable in doing these activities. The healthy latrine program provides benefits to women. Having a latrine keeps them away from disease so that it can complete domestic work and public work.

e. Embarrassed to go to the neighbor's latrine
Some residents who do not have latrines go to their neighbors' houses to defecate. But there are problems that arise when they ride there. First, the latrine is inside the house while the owner of the house is not there. Second, her neighbors also use the latrine at the same time that women want to ride to defecate. According to Putri (32 years old), the desire to go to the toilet is generally in the morning. Neighbors at the same time also use the latrine. Women need the healthy latrine program because they feel ashamed if they continue to use their neighbors' latrines. According to Bunga (24 years old), her relationship with her neighbors is not always good, so it is not possible to defecate there.

f. Women with open defecation have the opportunity to be sexually harassed
The defecation activities are related to the reproductive health of women and girls. This activity requires privacy so it is done in a safe place. The actions of women or girls who defecate in rivers or gardens trigger sexual harassment. A healthy latrine program is needed by women. Having their own latrine at home provides protection to women from sexual harassment.

g. There is a minimum subsidy for latrines from CSR PT Tirta Investama
The social and economic conditions of women who do not have latrines in their homes are classified as lower middle class. Her husband's occupation is farmer, farm laborer, traveling trader, and truck driver for Sumatra-Java goods. They want to have a latrine but are constrained by the economy. If they have money, they prioritize food and education for their children. For that, they are given support in the form of a minimum subsidy to build latrines. The subsidies are given in the form of latrine construction materials such as goose neck
latrines, cement, sand, and iron. If the building materials are not enough, then they are self-supporting to perfect it. The latrines that are built refer to the principle of healthy latrines, namely having a septic tank. The septic tank was dug to a depth of 2 meters, a width of 1.5 x 1.5 meters.

5. Conclusion

The participation of women in the healthy latrine program shows that women are able to empower and be independent themselves. This program, which PT Tirta Investama's CSR supports, is considered important and needed by women because it has a positive impact on them. Healthy latrines built in each house enable women to do domestic work. The existence of latrines makes it easier for women to take care of their children and protect the elderly. This program protects women and their family members from sexually transmitted diseases and sexual harassment.

This research suggests that the healthy latrine program should also be carried out by government agencies or other parties by considering gender sensitive issues. It is better for men to be involved in the healthy latrine program so that they understand well that latrines are not only women's businesses.

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Elderly in Facing Covid-19 Pandemic (Study on Communication In Family With The Elderly In Padang City)

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Abstract. Problems in handling the Covid-19 pandemic in Indonesia can be seen from the lack of knowledge and public responsiveness in dealing with the pandemic. Starting from general knowledge about the Covid-19 pandemic, what efforts are being made independently with the community, the alignment of community efforts with government policies. The Covid-19 pandemic impacts the health and economy of the community and the socio-cultural system with various aspects, namely religious education, youth, and sports, empowering women and children, to the welfare of the elderly. This study uses a qualitative approach to describe social events or realities that cannot be achieved using statistical procedures or quantitative methods to see how elderly families survive during Covid-19. This research aims to form the consequence of the social changes that have taken place so far in the elderly community in Padang City amid the Covid-19 Pandemic, where there is a shift (transformation) in the pattern of caring for the elderly their families should carry out. Why does it happen that there are extended family members in the people of Padang whose theoretically the pattern of social protection is in the form of a concentric circle, to the resilience of the elderly family in the city of Padang? Is this a consequence of social changes in the resilience of Minangkabau families and communities as expressed by previous researchers or is it more the desire of elderly individuals who can determine their actions. Family resilience is a matter of concern in this study amid the Covid-19 pandemic.

Keywords: Family Resilience, Elderly, Covid-19

1 Introduction

Community activities have changed since the Indonesian government established a policy of self-isolation protocols in preventing transmission of the COVID-19, including by diverting work and learning activities from home (Yunus & Rezki, 2020) and large-scale social restrictions (Pakpahan, 2020) in several areas in Indonesia. Self-isolation is the separation and limitation of movement from potentially infected people with the virus, thereby reducing the risk of transmitting the disease to others (CDC, 2017; Manuell & Cukor, 2011). Although the call for self-isolation protocols has been socialized, implementation in the field is still a challenge considering that this restriction policy is far from a reflection of the culture in society (Djalante et al., 2020).
The impact of the self-isolation protocol during the COVID-19 pandemic has been widely studied from various perspectives, ranging from physical health and mental health, public and environmental health, lifestyle and communication, and other emotional disorders that impact family life. The function of the family in this time of COVID-19 isolation is essential in the defence and protection of family members, in addition to encouraging adjustment to new habits, achieving new identities, and building new connections (Buzzanell, 2018; Walsh, 2016). It certainly dramatically affects the pressure that appears on the family and is related to family resilience in health and psychology (Affleck & Tennen, 1996).

Family resilience is essential during the COVID-19 isolation period in preparing new habits because family resilience affects the lives of family members and contributes to economic, parenting, education, and socialization aspects. In addition, family resilience can protect members at risk (Patterson, 2002) and prevent the risk of problems in the family, both having the smallest to the oldest family members who have more attention in the elderly category.

In family resilience, the survival of the elderly needs serious attention as the elderly population (elderly). The elderly population, according to Article 1, Law No. 13/1998 on Elderly Welfare, is a population aged 60 years or more. Theoretically, the understanding of the elderly is also associated with changes in physical aspects, psychological aspects, and socio-cultural aspects. Atchley (1977) emphasizes the notion of the elderly, including physical changes in the body after passing through adult life, and includes psychological changes in spirit, memory, mental abilities, and experiencing changes in social position in life.

Socio-cultural problems in terms of the welfare of the elderly caused by the Covid-19 pandemic involve many vital elements such as ideas, values, and norms in society giving more attention to the elderly. Strengthening the existing socio-cultural system can be an effective solution. Such as by increasing the sense of cooperation in preventing the spread of Covid-19. In addition, with this pandemic, the opposite can also happen. The existing socio-cultural system has also been eroded. In approaching the social and cultural system problem, several socio-cultural studies are used to approach it.

This applied research refers to socio-cultural life, which examines and reveals socio-cultural phenomena during the Covid-19 pandemic. The objects of socio-cultural study are humans and socio-cultural phenomena that emerged during the Covid-19 pandemic, such as health behavior, education, economics, politics, human creations, behavior, responses, cultural expressions, unemployment, ignorance, crime, social vulnerability, violence. Socio-cultural research also relies on scientific methods supported by analytical frameworks and theories related to various socio-cultural problems of the community during the Covid-19 pandemic. The ultimate goal of this research is to explore and develop the socio-cultural values of the community to improve the welfare of the community in the elderly category.

The Covid-19 pandemic impacts the community's health and economy and impacts the socio-cultural system with various aspects: religious education, youth, and sports, empowering women, children, and the elderly. The socio-cultural problems caused by the Covid-19 pandemic involve many vital elements such as ideas, values, and norms that exist in society. The conditions in the face of the Covid-19 pandemic have implications for social, cultural, and economic aspects and will undoubtedly have a severe impact on the decline in people's welfare. In handling the Covid-19 pandemic in Indonesia, one of which is in the West Sumatra area, there is a lack of knowledge and public responsiveness in dealing with the pandemic. Starting from general knowledge about the Covid-19 pandemic, what efforts are being done independently with the community, the alignment of community efforts with the elderly category.
Family resilience is a tangible manifestation of caring for elderly family members. The city of Padang is one of the cities with a relatively high number of older people in West Sumatra and a province with a risk of being exposed to Covid-19, which includes the high transmission of Covid-19 in Indonesia. Until early 2021, Padang City is still categorized as a red zone with Covid-19 transmission is relatively high. A study of the elderly supported in the city of Padang can be seen from various dimensions by different disciplines. On the other hand, sociological studies do not pay too much attention to the service process, institutional management, and psychological aspects of the elderly but rather examine the elderly as individuals examine their families and communities and their interactions. Attention to family resilience tends to be associated with seeing how the family plays a role as a pull factor for the elderly being supported during the Covid-19 pandemic.

Concerning the social changes above, this study questions whether these changes are the reason for shifting care institutions for the elderly in some Minangkabau families and whether it is also due to the encouragement of individual motivations of supported elderly. The social changes that have been taking place in the Minangkabau community have become a reference to see cases of shifts in the elderly sponsorship institutions that occur following the central issue of this research.

This research is based on the reality of study questions. The extended family system for families with family members provided with elderly support in Padang is still functioning or has changed the Covid-19 pandemic. This study also looks at the city’s role in maintaining and prospering the elderly during a pandemic and seeing the condition the elderly in society is facing the Covid-19 pandemic.

Researching the elderly can be used as an "entrance" to understand better and uncover "cases" of value shifts and social changes in further research. This study does not aim to generalize the results to represent the Minangkabau community's condition as a whole. This research is a form of the consequence of Padang City's social changes during the Covid-19 Pandemic.

**Problem Statement**

The elderly in Padang City during the Covid-19 pandemic revealed the opposite situation and showed a transformation in the pattern of caring for the elderly that their families should carry out. Why does it happen that there are extended family members in a Minangkabau society whose theoretically the pattern of social protection is in the form of concentric circles, to the resilience of elderly families in the city of Padang? Is this a consequence of social changes in the resilience of Minangkabau families and communities as expressed by previous researchers or is it more the desire of elderly individuals who can determine their actions. Family resilience is a matter of concern in this study amid the Covid-19 pandemic. Therefore, researchers are interested in researching the resilience of families with older people interacting and communicating during the Covid-19 pandemic in Padang City?

**Research Questions**

The purpose of this research is to:

a. How is the resilience of families who have older people in the face of the Covid-19 pandemic?

b. How is the interaction model for the elderly during the Covid-19 pandemic in Padang City?

c. How is effective communication between families and the elderly during the COVID-19 pandemic in Padang City?

**Purpose of the Study**

The purpose of this research is to:
a. To find out the resilience of families who have the elderly in the face of the Covid-19 pandemic
b. Finding an interaction model for the elderly during the Covid-19 pandemic in Padang City
c. To find effective communication between families and the elderly during the covid-19 pandemic.

2 Methodology

The research method is the whole way of thinking used by researchers to find answers to research questions, including the approach used, scientific procedures (methods taken), data collection, data analysis, and concluding (Pawito, 2008;83). The method used is qualitative. Qualitative methods do not prioritize the population or sample size; however, data can be extracted in depth from the informants even though the number of samples is minimal.

This study uses a qualitative approach to describe social events or realities that cannot be achieved using statistical procedures or other quantitative methods. This type of research will capture various detailed and nuanced descriptive qualitative information, which is more valuable than just a statement of the number or frequency in the form of numbers (Sutopo, 2002). Furthermore, the approach is to understand the meaning of events and phenomena that arise in everyday life and interpret their experiences and knowledge with others.

This type of research is descriptive. The purpose of descriptive research is to make descriptions, pictures, or paintings in a systematic, factual, and accurate way about the facts, characteristics, and relationships between the phenomena being investigated, families who have the elderly in the face of the Covid-19 pandemic in interacting and communicating in the city of Padang.

Research Time dan Location

Researchers need to determine the research's time and location to achieve the research's target output. This research is planned to be carried out for one year, namely January 2021 to December 2021. The research will be carried out at the Padang City Social Service, institutions related to handling the elderly, and families who have elderly in the city of Padang based on the recommendation of the Padang City Social Service.

Subject and Object Research

The object of this research is the resilience of families and the elderly recommended by the Padang City Social Service. The research subjects are the Padang City Social Service and related community parties with older people in the city of Padang.

3 Findings

The problem in handling the Covid-19 pandemic in Indonesia and West Sumatra is the lack of knowledge and public responsiveness in dealing with this pandemic. Starting from public knowledge about the Covid-19 pandemic, what efforts are being made independently with the community, the alignment of community efforts with government policies. What certainly raises this concern has, in fact, only been taken seriously by the government after several cases emerged.

The Covid-19 pandemic impacts the health and economy of the community and impacts the socio-cultural system with various aspects, namely religious education, youth, and sports,
empowering women and children, to the welfare of the elderly. This research questions the extent to which the extended family system for families who have included family members who have been provided with elderly support in the city of Padang is still functioning or has changed the Covid-19 pandemic. This research also looks at how the elderly behave, take care and see how the elderly themselves in the community face the Covid-19 pandemic in Padang City.

Equality in interpersonal communication between the general public and the elderly and equality between the elderly and the elderly is also an essential factor. As well as equality between fellow officers in the elderly, the general public and the general public, the general public and administrative employees, the general public with the guide, and all parties related to the elderly. It must create an equal atmosphere and comfort, especially for the elderly spending their old days in Padang City.

The transformation of caring for the elderly from extended families to the elderly can be seen as the dynamics of Minangkabau society. The shift in politeness from one side is considered outside the ideal reference for behavioral guidelines, but on the other hand, the shift is seen as a consequence of changes that have taken place so far in Minangkabau society. The ideal norm of caring for the elderly as a social institution used as a guide for behavior so that life is orderly and orderly began to experience shock since the institution of the elderly in the family, which was not originally based on the request of the Minangkabau community. In its development, sponsoring the elderly in the family has become necessary for elderly individuals who desire to be supported by the elderly or elderly individuals who have problems in their families. Nevertheless, further, it can be said that the two things mutually reinforce and influence each other in a duality relationship.

The phenomenon of the shift in the practice of caring for the elderly and its changes are not intended to represent life at all levels of Minangkabau society but are only limited to families who have included family members to be supported by the elderly in the family. The understanding of the Minangkabau community in West Sumatra shows the setting or cultural background in which the event occurred. The elderly in the family is a tangible manifestation of the social institutions needed by the community for alternative assistance for the elderly by having specific rules, such as requiring neglected older people to be supported. This transformation of elderly care practically involves elderly individuals, the elderly in the family, and the elderly family structure. All of these influences and contribute to the social practice of caring for the elderly experiencing changes.

The following presentation discusses and describes the role of the individual, the elderly in the family separately. Using the structuration theory framework from Giddens (1984), this discussion includes and connects elderly individuals who have unconscious motives, and at the same time, act as actors or agencies. The elderly in the family also play themselves as an agency and the customs or rules in extended family or the Minangkabau socio-cultural system of caring the elderly.

This research questions the extent to which the extended family system for families who have included family members who have been provided with elderly support in the city of Padang is still functioning or has changed the Covid-19 pandemic. This study also looks at Padang City's role in maintaining, prospering, and seeing how the condition of the elderly in society during the pandemic.

Value shifts and social changes occur in further research. This study does not aim to generalize the results to represent the condition of Minangkabau society as a whole. Instead, as a case study, this research is placed as a consequence of the social changes in Minangkabau society.
The presence of the elderly in Padang City during the Covid-19 pandemic revealed the opposite situation and showed a shift (transformation) in the pattern of caring for the elderly that their families should carry out. Why does it happen that there are extended family members in a Minangkabau society whose theoretically the pattern of social protection is in the form of a concentric circle until the elderly are supported in Padang City? This situation reflects the gap between the ideal cultural conception and the factual reality of the family in Minangkabau society leading the elderly to be supported in the city of Padang. Is this a consequence of social changes in the Minangkabau family and society as expressed by previous researchers or is it more the desire of elderly individuals who can determine their actions. In addition, the Minangkabau community as a matrilineal society is known to give privileges to women to control inheritance and have a house to stay. The difference between causes, motivations of the older people being supported is also the study's concern during the Covid-19 pandemic.

4 Conclusion

Investigating the interaction and communication of the elderly during the Covid-19 pandemic in Padang, communication between the government of Padang and the elderly is influenced by five aspects that must consider following what was stated by Joseph A. Devito, namely openness, empathy, positive behavior (positiveness), supportive attitude (supportiveness), and equality (equality). This research questions the extent to which the extended family system for families who have included family members who have provided support in the city of Padang is still functioning or has changed the Covid-19 pandemic. Furthermore, this study observes the role of Padang city in maintaining and prospering the elderly and seeing how their condition in society faces the Covid-19 pandemic.

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Woman and Gossip on Social Media: Between Private and Public

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Abstract. Social media changed human interaction, one of human interaction by gossiping. Gossip becomes a stereotype for women and is often associated with negative things. This article examines how women gossip on social media, whether women can differentiate between gossiping in public spaces, and what changes occur when they gossip on social media. Data collection was conducted by interviewing and observing women social media users in Padang. The design used in this study is a qualitative approach to women's gossiping behavior involving social networking sites. This article argues that gossip on social media is an extension of real-life socialization, while gossiping helps women to maintain contact with their environment and voice their voice over an issue. Gossiping through social media and being able to express oneself also helps to release stress. There is satisfaction when many people know the problem. Nevertheless, offline gossip is preferred when they want to counter or solve problems. Women are also increasingly understanding the boundaries between public and private, especially regarding security and privacy. The number of criminal cases on the internet makes women learn to be more careful in using social media.

Keywords: Women, Gossip, Social-Media, Private Life, Public Life

1 Introduction

The popularity of social media in Indonesia indicates a rise in social media users today. The latest trends suggest that social media refers to the publication of various things that contribute to the development of news and information among the public. The majority of social media users use their social network to meet their needs for news that cannot even be accurately verified. Communities have benefited from media for political and social interests; this is also in line with the efforts to support other fellow users of social networks to politically pressure the government to grant their request (Ambardi, 2014).

Social media is a web-based platform to communicate and form an online network to share information obtained (Junaida, 2018: 436). Examples of these social media are Facebook, WhatsApp and Instagram. Gossip and social media are determined based on differences in individual occupations and education, so that gossip on social media creates its social classes.

Data from APJII (2020) shows internet penetration in West Sumatra Province is at 91.4 percent, while for Padang itself, 93.3% of Padang residents use the internet. This figure is sufficient to show the number of internet users in West Sumatra, especially in the city of Padang.
The rapid development of internet users in Indonesia also affects how humans interact and communicate, one of which is gossiping.

Gossip becomes a stereotype for women and is often associated with a negative thing. Why do women like to gossip? According to Jones (1980 in Coates, 1993), gossip activities are women's activities in their spare time and become part of women's oral culture. One of the reasons why women gossip in private is because women cannot freely speak in public. With men who appear more in public, women tend not to listen to their voices in public spaces. Therefore, private spaces such as small group conversations are an option with a personal theme.

However, the presence of social media provides opportunities for women to have a voice in a larger environment. Unlike the private room, gossip is done with the closest people they know. On social media, gossip activities are not only often done with strangers. Gossip is an exchange of information that can be positive and negative in a form that criticizes third parties who are not present in the chat (Foster, 2004:79).

Gossip has a primary function in principle, namely as a medium of information. With gossip, someone will be more aware of their environment. Gossip is a very efficient tool in gathering or disseminating information in society. Gossip also has other functions such as entertainment and also making friends. Through this gossip one can also understand the behavior and role of someone in the neighborhood (Meinarno et al., 2011:80). Gossip can happen anywhere, such as gossip on television, gossip on social media and also gossip in everyday life.

Gossip on social media often occurs because it is more effective in exchanging information (Junaida, 2018: 466). Gossip on social media does not need to be met in person, but everything can be done virtually. In addition, gossip on social media is more effective because it is supported by content that can be accessed at any time. Gossip has the advantage of being social control. Even in the virtual world, gossip is needed as a way to establish a friendship. (Meinarno et al., 2011:82).

However, gossip on social media negatively impacts when someone creates content distributed through the WhatsApp story feature. Gossiping is also related to the characteristics of the community. According to Tapsell (2020), social media reflects the condition of the community. Indonesia is more open to sharing information in Southeast Asia - whether the information is accurate or not. Tapsell also emphasized that this culture is reflected in online media behavior, where much private information is shared on social media, which is more open.

Problem Statement

a. The use of social media for gossiping is an extension of gossip in real life. Gossip may be by conveying complaints, talking about other people's misfortunes and affairs involving people they know. Although the impression is negative, gossiping can also help release emotions and, in informal interactions, helps to lighten the mood.

b. The number of criminal cases involving social media makes women more careful in interacting, especially with foreigners. Young people tend to take advantage of features on social media to protect their privacy, image and security. The news about the prosecution for using the ITE Law made women more careful in giving comments.

Research Questions

The research questions in this article are:
1. How do women manage their emotions in gossiping on social media?
2. How do women limit themselves, especially private-public boundaries and also safety in using the internet?
2 Methodology

This article conducted passive observation in which researchers not directly involved in gossiping in social media were examined, the position of the researchers only as observers. The design employed for this research was a qualitative approach to gossiping behaviors of women involving social networking sites—observation data used as background data to know how and what social media is used. Data was collected through interviews, documentation and observation.

First, information from social media was observed and gathered. Then, many informal personal interviews with women who use social media for more than one year were conducted to gain a background understanding about gossiping in social media. As a result, field notes that provide a further understanding of women's relationship with social media and how they had used social media as a tool for gossiping, interaction and other purposes can be collected.

3 Analysis and Discussion

The study was conducted in the city of Padang by interviewing women of various ages and occupations. All of our informants spend more than two hours surfing the internet within a day. One of the informants, Kory (29 years), spends six hours a day. "Usually, it opens once for 15 minutes; if you total it in a day, it can be around six hours". Meanwhile, Fira, a student (19 years old), uses social media for six to eight hours a day, this is in line with the findings of Mc Andrew (2014) and Abraham, L. B., Mörn, M. P., & Vollman, A. (2010), who compared the consumption of Facebook use between women and men. According to him, women spend more time on Facebook than men. With the more accessible and cheaper to access the internet, it becomes normal when the intensity of internet usage time becomes higher.

In addition to filling spare time, social media is a place to find and update the latest information and broader interactions. From the data collected by the author, it can be concluded that the older the informants, the less time they will spend on social media. Particularly for those over 40 years old, who fall into the category of digital immigrants. On the other hand, informants under 40 years old are more familiar with the internet and are called the digital native category. Gossip talk in the media has a different segmentation as well. The segmentation of the difference is determined based on the average age of the media users. An example is Facebook, gossip on Facebook media has an average age of thirty years and over. While Instagram is generally used for gossiping by social media users under 30 years old.

After conducting interviews with informants, there are three major themes to be analyzed: gossip as an Emotions Release, watching a Gossip as Spectator and Privacy, Safety and ITE Law Surrounding Online Gossiping behaviors. Furthermore, the discussion and discussion in this article will be divided according to the three themes found.

Gossip as an Emotion Release

Gossip information develops from one platform to another and often becomes a topic of conversation in real life. Chat applications like WhatsApp are widely used for gossiping. Unlike social media such as Instagram and Facebook, WhatsApp is more private and personal. Informants gossiping to vent their emotions either through direct messages with friends or in the WhatsApp Group. Even if gossiping through Instagram, the informant chose not to do it openly, namely in the form of satire. Expression of emotions through the real world is preferred.
In addition to being more satisfied, interaction with the other person is considered more real. Kory, a private employee (29 years old), expressed his concern about gossiping on social media because it was too open, different from the real world. If the information he discloses spreads, she can trace where the leak source came from; it will be challenging to do if he gossips through social media. "If it is through social media, it is possible to be captured and then shared with other people, so I avoid that".

Some informants have realized the boundary between private and public. They realize that not all information can be shared on social media. This awareness emerged, one of which was the number of fraudulent attempts through social media and also the threat of online loans. One of the other reasons is oversharin social media, which can later lead to a backlash to informants. Resti Ayu (30 years), who owns a small shop, admits the difference in channeling emotions on social media and offline, "If we talk directly, we can see their reactions after hearing our stories, unlike social media, we cannot see the reactions but those who know our problems also more." The awareness of other people monitoring the activities of complaining and gossip on social media also encouraged Resti Ayu not to overexpose her personal life. "When she was young, she often vented on social media; as she got old, these activities were reduced".

In addition to women spending more time gossiping than men, research from (Levin and Arlukc: 1987) found that the topic of women's gossip is usually about their family or close friends. In contrast to men, the topics of conversation revolve around themselves, work and relationships. Ferita, a finance officer at a company in Padang, admitted that she used to gossip, especially about her office mates. The office becomes a place of interaction, and also competition, mistakes or scandals from office friends will become a hot topic of conversation in one office.

According to McAndrew and Milenkovic (2002), women are usually more interested in gossiping about other women, especially in their environment, with an age range that is not much different or at the same level as them. One of them is because of the competition between women. News about misfortune or scandal becomes the main ingredient of gossip, and even positive news is also an exciting thing to know. Good news is essential to know, namely to find out the latest updates about competitors or be a whip to be better. For instance, Annisa, a student in Padang, her curiosity about her friends prompted her to explore social media and find out what achievements they have made. This is for her as a spirit to be like them, "even though in the end their achievements become material too".

Still, according to McAndrew, F. T. (2014), the internet provides gossipers to investigate, store and then spread gossip material. Andrew calls it a "gossip seeking behaviour" activity. In contrast to gossip offline, "kepo" or curiosity activities can be done alone by checking the activities and timelines of the rumoured party. This activity does not arouse suspicion from others. On the other hand, gossip material will be more flexible through social media because the evidence is considered more authentic, not just the words.

Watching a Gossip as Spectator

According to Tufekci (2008) gossip on social media is shared by a curiosity about people in the past, what they are doing now and whether they have changed. When they start to compare their lives with the lives of people in their past, nevertheless, the curiosity of the past is not only a stimulus for gossip on social media. Gossip on social media moves the private space of gossip to the public sphere. Gossip, which was initially a private matter, has become public consumption, not just friendship but involving strangers. Platforms like WhatsApp, initially private, have become public consumption because they can be documented, and the content can be shared. Women who previously did not have a voice in public spaces by gossiping on social
media can voice their opinions, feelings, and opinions. However, while sharing private gossip can contribute to maintaining relationships and support, sharing private information can be a backlash. Women’s inability to gossip in public spaces such as social media can impact bullying and even law sued.

Apart from being the perpetrators of gossip, another role of internet user is to monitor the latest gossip developments. In gossip accounts of artists such as Lambeturah, sometimes informants leave a trail by pressing the like button. They like and retweet buttons function to track social media activity. Why is the role of the spectator of gossip also important? Besides being necessary for media engagement and stored for big data purposes, especially monitoring the preferences of information liked by users, the like button also plays a role in. Apart from being a gossip monitor, women also like to follow the latest developments from celebrities. Strangers are not welcome, but celebrities are not categorized as foreigners, even though we never interact with them in real life.

Therefore, although informants are selective in choosing friends, usually they do not necessarily accept all friendship invitations, but interactions with artists, either by giving comments or thumbs up, are everyday. On the one hand, artists who incidentally are foreigners are not strangers in their eyes. It is the same with the hobby of knowing the lives of artists through mainstream media such as tabloids, magazines and television. Women continue to be curious about the lives of strangers—namely, artists through gossip accounts and the artist's media accounts. @lambeturah is an Instagram account that provides gossip information, especially from celebrities. With more than 10 million followers, every day, there is the hottest and viral gossip through this platform. The lives of celebrities are interesting not only because they are famous and their lives show drama, but we can share gossip about celebrities and become a topic of conversation with friends and family.

Although not all women update the latest celebrity news from social media, they get the latest updates from their closest circle. Dewi Elia (55 years old), who works as a dentist, admits that she does not follow the gossip about artists, "I am old; therefore, I prefer to worship in my spare time. The ones who usually update news about artists are young people, and I rarely do it." Nevertheless, even so, Dewi still follows the gossip through her children who have grown up. In addition to fulfilling the curiosity of their idol's life, gossip is also a topic of conversation to interact with friends and family. This finding is in line with the opinion of McAndrew, F. T. (2017), who stated that in this modern and sophisticated world, celebrities become conversationalists for various interpersonal relationships, office friends, school friends and family.

Especially in the context of informal conversations, conversations about artists can lighten the mood, making it easier for people to get to know and interact. Therefore, it is not surprising that women are usually more flexible when interacting with people they just met. Women are better trained to lighten the mood with the information and informal materials they have. The artist's life is also a projection of the life of neighbors and family. Besides wanting to know the artist's life, they also want to know the life of the people in their environment, starting from school, work and place of residence.

Research on learning from following celebrity gossip news conducted by De Backer, Nelissen, Vyncke, Braeckman, and McAndrew (2007) found that young people could learn life strategies from celebrity role models. According to researchers, apart from learning how to dress, keeping up an artist's life helps young people manage relationships. Fira, a fashion content creator, often refers to celebrities as an idea or material for her social media. "Initial interactions are usually followed up, then proceed to direct messages and continue the interaction".
Privacy, Bullying and ITE Law Surrounding Online Gossiping Behaviours

Indonesia is a society that is more open to sharing information - whether the information is accurate or not. This open culture of sharing information is also the cause of the blurring of boundaries between public and private spaces in Indonesia. Gossip on social media transforms the private space of gossip into the public sphere. Gossip, which was initially a private matter, has now become public consumption, not just friendship but also involving strangers; interaction with foreigners is expanding. Platforms like WhatsApp, initially private, have become public consumption because they can be documented, and their content can be shared. Women who previously did not speak out in public by gossiping on social media can voice their opinions, feelings, and opinions.

However, while sharing personal gossip can contribute to maintaining relationships and support, sharing personal information can be an adverse reaction. Women move private spaces in their daily conversations with their closest circle, but that limit is removed on social media, or women's mops are removed. On the other hand, personal social media is also a social media, on the one hand, is a private space where women have complete control and access, but the inability to distinguish between public and private spaces on social media makes women vulnerable to bullying lawsuits.

Gossip content is often vulnerable to demands for the ITE Law. Unlike offline gossip, online gossip can be captured, stored and then shared. Despite the potential to go viral and damage personal relationships, lawsuits can occur. Some cases that were initially only private and limited, but because they were carried out via social media, eventually became viral and led to lawsuits. Recently, Shandy Aulia, an actress who has an Instagram account follower, plans to sue a nurse for being considered insulting to Shandy Aulia's daughter.

Gossip on social media often leads to lawsuits. Since gossip on social media spreads fast and viral, the content is difficult to remove if uploaded on social media (Junaida, 2018: 444). Women often use gossip on social media because it is considered a social weapon. The social weapon in question is a tool used to control others for self-interest. (Meinarno et al., 2011:84). This fear of lawsuits makes informants careful in giving comments, especially in the gossip column.

Almost all informants use their real names on social media accounts; some use their real names plus their surnames and nicknames. Real names were chosen because they want to interact with people they know so that friends or family can easily find their profiles on social media. In contrast to young people who prefer to use a nickname, Annisa feels that it is more suitable to use her nickname because it has been attached for a long time. If email and Facebook use real names ". In addition, young people usually limit the association.

For example, Annisa, who intentionally never shows her parents on her Instagram feed for reasons of privacy, has even removed her 1000 followers on Instagram because she wants to clean up her social media circle. "I removed them because so far they have not interacted and touched so that it will be better." Fira uses the close friend feature when she wants to convey her complaints on social media.

As a content creator, this feature helps him to be able to vent his emotions but also maintain his image. Young women are more selected and have more control of their social media. They are aware of the dangers and can also better use features to maintain privacy and avoid bullying. Meanwhile, informants who have occupations tend to limit content compared to using restrictive features on social media.
4 Conclusion

Gossiping has become a habit that is quite common in society, regardless of status and educational background. Gossip can be opening the container in warming the atmosphere even though it can have a significant impact not good for the perpetrator's cognitive, affective, and cognitive. With social media, gossip that used to be in interpersonal communication now has been transformed into the realm of mass communication. The three main elements discussed in this article has a very close correlation, gossip as an outlet for emotions, spectacle, loss of privacy and the consequences of gossip itself.

Furthermore, gossiping itself is currently getting worse since the rise of social media with various themes presented. However, social media is only an intermediary to make gossip and an updated spectacle. The gossip will not appear if there were no provocations from famous people's social media accounts, celebrities, influencers or even social climbers. One of the worst consequences, bullying, which often appears in the comment's column, seems to be a stage in itself from the gossip accounts. There are many solutions offered to overcome this problem. However, according to researchers, the most important thing to optimize is media literacy.

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The Map of Gender-Based Social Movement to Realizing Gender Equality and Justice in Indonesia

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Abstract. Gender equality and justices are not only the nation's problems but the worlds. Gender problems and injustices are manifested in conditions of subordination, violence, and deprivation of rights that many women experience. If the women's empowerment program directly intervenes with women who are victims of gender injustice, the goal of realizing justice and gender will not be realized because many of the problems stem from men. This study uses a descriptive qualitative approach with literature study and document study methods, in which researchers who study previous studies related to gender-based social movements and collect documents related to this study. Then the researcher discusses these findings by using Alberto Melucci's theory which according to him the formation of a new social movement cannot be separated from the conflict situations experienced by many people at that time. The result of this research is that many gender-based organizations are discussing issues of gender equality and justice. The organization consists of organizations initiated by the women's movement as well as the men's movement. In Indonesia, the emergence of the men's movement to solve these problems is slower when compared to countries in Southeast Asia and the world. This social movement is represented in the form of the New Men's Alliance movement through which gender issues are widely discussed.

Keywords: Movement, gender-based social movement, gender inequality and injustice, and gender equality and justice.

1 Introduction

Gender inequality is difficult to overcome because of the patriarchal view of most people of Indonesia. The patriarchal understanding adopted by the society directly or indirectly can affect the order of society itself, which is then further strengthened by law, politics, culture, and even religion. The injustice experienced by women is often given a justification and is considered a natural thing because of this patriarchal understanding. The situation is provided the privilege to men in all conditions[1].

The form of gender inequality experienced by women in Indonesia can be seen from the number of violence and sexual harassment experienced by women and of course, the perpetrators are mostly men. Based on data referenced from the survey results of the Coalition for Safe Public Spaces (KRPA) in 2018, the number of sexual harassments in public spaces against women is higher than that of men. This survey involved 62,224 respondents, consisting of women and men who were randomly selected in all provinces in Indonesia. The results of this survey state that 3 out of 5 women and 1 in 10 men have experienced harassment in public

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spaces. This means that women are 13 times more likely to experience sexual harassment than men[2].

Then from the 2021 Annual Records of Violence Against Women (Catahu), it was found that throughout 2020 there were 299,991 cases of violence against women. The records consist of 291,677 cases collected from the District Courts and Religious Courts, 8,234 collected from Komnas Perempuan's partner service agencies, and 2,389 cases collected from the Service and Referral Unit (UPR) formed by Komnas Perempuan[3]. The details of the types of 8,234 cases collected from Komnas Perempuan's partner service agencies are:

<p>| Table 1.1 Types of Cases Collected by Komnas Perempuan Partner Service Institutions |
|---|---|---|</p>
<table>
<thead>
<tr>
<th>No.</th>
<th>Case Type</th>
<th>Number of Cases</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Violence in the private sphere: Domestic Violence (KDRT) and Personal Relations, which consists of:</td>
<td>6,480</td>
<td>79%</td>
</tr>
<tr>
<td></td>
<td>a. Violence against wife</td>
<td>3,221</td>
<td>49.7%</td>
</tr>
<tr>
<td></td>
<td>b. Violence in dating</td>
<td>1,309</td>
<td>20.2%</td>
</tr>
<tr>
<td></td>
<td>c. Violence against girls</td>
<td>954</td>
<td>14.7%</td>
</tr>
<tr>
<td></td>
<td>d. Ex-boyfriend's violence</td>
<td>401</td>
<td>6.1%</td>
</tr>
<tr>
<td></td>
<td>e. Ex-husband's violence</td>
<td>127</td>
<td>1.9%</td>
</tr>
<tr>
<td></td>
<td>f. Violence against domestic workers</td>
<td>11</td>
<td>0.1%</td>
</tr>
<tr>
<td></td>
<td>g. Another case of violence in the personal realm</td>
<td>457</td>
<td>7%</td>
</tr>
<tr>
<td>2.</td>
<td>Violence against women in the public sphere, which consists of:</td>
<td>1,731</td>
<td>21%</td>
</tr>
<tr>
<td></td>
<td>a. Sexual violence, which consists of:</td>
<td>962</td>
<td>55%</td>
</tr>
<tr>
<td></td>
<td>1) Obscenity</td>
<td>166</td>
<td>17.2%</td>
</tr>
<tr>
<td></td>
<td>2) Rape</td>
<td>229</td>
<td>23.8%</td>
</tr>
<tr>
<td></td>
<td>3) Sexual harassment</td>
<td>181</td>
<td>18.8%</td>
</tr>
<tr>
<td></td>
<td>4) Fucking</td>
<td>5</td>
<td>0.5%</td>
</tr>
<tr>
<td></td>
<td>5) Attempted rape</td>
<td>10</td>
<td>1%</td>
</tr>
<tr>
<td></td>
<td>6) Other sexual violence</td>
<td>371</td>
<td>38.5%</td>
</tr>
<tr>
<td></td>
<td>b. Physical Violence, which consists of:</td>
<td>275</td>
<td>16%</td>
</tr>
<tr>
<td></td>
<td>1) Beating</td>
<td>128</td>
<td>46.5%</td>
</tr>
<tr>
<td></td>
<td>2) Persecution</td>
<td>53</td>
<td>19.2%</td>
</tr>
<tr>
<td></td>
<td>3) Other physical violence</td>
<td>94</td>
<td>34.1%</td>
</tr>
<tr>
<td></td>
<td>c. Psychological violence, which consists of:</td>
<td>82</td>
<td>4.7%</td>
</tr>
<tr>
<td></td>
<td>1) Threats</td>
<td>15</td>
<td>18.2%</td>
</tr>
<tr>
<td></td>
<td>2) Other psychological violence</td>
<td>67</td>
<td>81.7%</td>
</tr>
<tr>
<td></td>
<td>d. Specific hardness, which consists of:</td>
<td>412</td>
<td>23.8%</td>
</tr>
<tr>
<td></td>
<td>1) Traffic</td>
<td>255</td>
<td>61.9%</td>
</tr>
<tr>
<td></td>
<td>2) Migrant workers</td>
<td>157</td>
<td>38.1%</td>
</tr>
<tr>
<td>Total number of cases</td>
<td>8,234 Cases</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Gender issues in Indonesia have been discussed by the women's movement from pre-independence, post-independence, the New Order era, then until now. Over time the issue of gender inequality was not only discussed by the women's movement but also the men's movement[4]. In realizing gender equality and justice, men should also be involved in empowerment programs, because empowerment programs only involve or intervene directly
with women and leave out men. This form of gender injustice is mostly caused by men who can then harm women, for example, violence against wife (KDRT), violence in dating, sexual violence, domination, subordination, and other types of violence that are mostly done by men. Gender inequality is increasingly lasting because of the patriarchal culture that directly or indirectly gives many privileges to men to do or not do something. If only women empowerment programs directly intervene to help women who were victims of this injustice, the goal to realize gender equality and justice cannot be achieved because the problem comes from men.

For this reason, discussions on these issues are not only discussed by the women's movement but also by the men's movement. This can be likened to an answer to a problem that comes from men and then men are involved and included to solve these problems. The men's movement that opposes gender injustice which causes a lot of harm to women can be said to be a pro-feminist men's movement.

The emergence of the pro-feminist men's movement in Indonesia can be said to be late when compared to other countries, especially those located in America, Europe, and Australia. Feminist research and studies began to appear in the 1960s, especially in America and Australia. They criticized how the conditions of masculinity supported by patriarchal culture caused injustice to women. Then male feminist research and studies began to emerge in Australia in the 1980s, while studies on male feminists in Indonesia are still rarely discussed.

Social movements which discuss gender equality and justice, definitely have a background on why the movement is formed by the actors involved in it. A movement has links with supporting organizations or other organizations that participated in initiating the formation of the movement. Therefore, through this paper, the author intends to map the forms of gender-based social movements in Indonesia and see the interrelationships between these social movements. Before going into a more in-depth discussion here, the author will emphasize that the gender-based social movement discussed in this paper is a men's social movement.

Social Movement

Social movements according to Macionis (1999) and Spencer (1982) in Sukmana (2016) can be understood as an activity that is organized or collective efforts aimed at encouraging or discouraging social change to achieve changes in the new order of life (social change). From this definition, it can be concluded that the main characteristic of social movements is that there are organized activities or collective efforts and there is a goal to achieve social change [5]. According to Singh, social movements can be classified into three parts. They are classical social movements, neo-classical social movements, and new social movements [6]. The explanation of three forms of classification of social movements are:

a. Classical social movement

Classical social movements are categorized into collective behavior such as crowds, riots, resistance, and defiance. The study of classical social movements was widely discussed by Western psychologists and historians before the 1950s.

b. Neo-classical social movement

The neo-classical social movement can also be said to be an old social movement where this movement has been widely discussed through Karl Marx's theory and studied after the 1950s by Western and Indian sociologists. The old social movement emerged as a reaction to capitalism in the form of class revolution and class struggle.

c. New social movement

New social movements can also be referred to as contemporary social movements. The basic difference between the old and new types of social movements can be seen from the issues and goals that form the basis for the formation of the social movement itself.
Movement Perspective appeared around the 1960s and 1970s, especially among people in Europe and America. The European and American communities at that time witnessed how the emergence of movements that were free of humanist, cultural, and non-materialistic issues. The aims and values of this movement can be universal, that is, it is directed to provide protection and maintain human living conditions in a better direction.

Unlike the Old Social Movements models, the New Social Movements are not trapped in Marxist ideologies such as anti-capitalism, class revolution, and class struggle. Thus, the New Social Movement was not interested in the idea of revolution, including carrying out a revolutionary movement to overthrow the state government system. Instead, it focuses on anti-racism, anti-nuclearism, disarmament, feminism, the environment, regionalism, ethnicity, civil liberties, and so on, to issues of personal freedom and peace.

**Social Movement as a Form of Civil Society Interest**

The formation of a social movement cannot be separated from the many interests of civil society that the state has failed to serve. The condition of the state that is no longer able to act in the interests of its people causes social unrest in society. The emergence of this turmoil is because the state is no longer able to solve various problems faced by the community. From this, it can be concluded that the state is not always able to solve the various problems faced by its people[7].

In this case, civil society can be said as an agent or actor who can form an organization or a movement. The concept that can be used here is the concept of Civil Society Organizations (CSOs). CSOs are all organizations or associations that are outside the nation sector. CSOs can range from small local organizations to organizations with a national membership base[8].

**Gender-Based Social Movement**

In simple terms, gender can be defined as interpreted as a differentiator between men and women. However, in a complex way, gender does not only distinguish between men and women but also discusses the roles attached to these sexes. Gender is a crucial implication with inborn traits that will help differentiate between men and women biologically. For example, women can menstruate, get pregnant, and breastfeed but men cannot. Men can fertilize and women can't. Meanwhile, the roles assigned to women and men are not innate but are the result of social construction.

For example, working in the domestic sector such as sweeping, cooking, taking care of children, and other things are often identified as women's duties, and working in the public sector is often identified as men's duties. Social movements based on gender have existed for a long time, both movements carried out by men and women. The consequence of a patriarchal culture that causes the oppression of one gender has led to the emergence of gender-based social movements such as the feminist movement to eliminate the roots of the oppression itself.

The feminist movement has been carried out by women's groups, especially in Europe since the 18th century, but the movement only reached its peak in the 20th century in the 1960s. This movement in its development underwent a paradigm shift in the movement. The paradigm that was originally only fighting for the rights of women has now developed into a struggle that demands universal justice for all human beings. Nighat Said Khan and Kamla Bhasin explained that feminism is not only aimed at fighting for the equality of men and women. Feminism also aims to build a society that is free from oppression and division based on class, caste, and gender prejudice[9].

**Views About Male Feminists**

There is debate among sociologists about whether a man can be a feminist. Simone de Beauvoir in her book The Second Sex, states that men cannot be feminists because there are intrinsic differences between the two genders. In line with Simone de Beauvoir's view, separatist
feminists also assume that men cannot become feminists because for them to include men in the women's movement will only perpetuate the patriarchal culture. After all, men will instill patriarchal values in the movement. Many feminists argue that men cannot be feminists because they do not have the same experience as women, especially in terms of feeling oppressed, and that is why men cannot be part of feminists[10].

However, many feminists also argue that men are needed in the feminist movement to eliminate patriarchy. Men should be encouraged to participate and promote gender equality so that inequality in gender relations can be eliminated[11]. The term male feminists for feminists in Indonesia began in the mid-1980s.

Even then, it was only in the form of a feminist movement and has not yet reached the level of study in the form of critical discourse development and character analysis, especially the issue of male feminists. The argumentation of other feminists is that men can be feminists as long as they participate in fighting for the interests of women. Men who participate in the struggle are more accurately described as pro-feminist groups (male feminists)[12].

**Gender Equality and Justice**

Gender Equality and Justice is a word-formation that contains two concepts, namely gender equality and gender justice. Gender equality means equal conditions for men and women to obtain opportunities and their rights as human beings; to be able to play a role and participate in political, economic, social, cultural, and national security activities, and to achieve equality in enjoying the results of such development. While gender justice is a process to be fair to men and women[13].

Gender justice is also said to be a process, the process in question is a process that is fair for women and men. To ensure that the process is fair for both women and men, it is necessary to take measures to stop things that are socially and historically prevent women and men from playing a role and enjoying the results of the roles they play. Gender justice will then lead women and men to gender equality. Gender equality is a condition for women and men to enjoy the same status to fully exercise their human rights, and to have the same chance to contribute to development. Thus, gender equality is an equal assessment by the community of similarities and differences of women and men in the various roles they perform[14].

**Theory**

The theory used in explaining the problem, in this case, is the theory of Alberto Melucci in which he argues that postmodernism brings a form of social control, conformity pressure, and information processing that is processed by the New Social Movement. According to Melucci, the emergence of social movements cannot be separated from the new situation of conflicts that are intertwined with everyday life. These conflicts include symbolic codes, identity claims, and personal claims.

The conflicts are so far from the scope of conventional politics. Society develops by obtaining information and signs. Social movements here have an important role in processing messages and expressing them. The values and views adopted in the new social movement for Melucci are no longer the same as the values held in the dominant society which is ancient and static. The values adopted in the new social movement will certainly be more dynamic and rational.

In this social movement, actors will consolidate their collective identity through their representation and participation in the social movement. Melucci emphasized that collective action will survive informal organizational networks and sometimes this collective action will shape the organization itself to carry out struggles in a way to achieve the goals of the movement itself.[15]
2 Methodology

To explain the map of men's social movements in Indonesia, the author uses a qualitative approach by collecting data from literature studies and document studies. Literature studies are used to study previous studies on men's social movements both in Indonesia and in other countries. Then the document study is used to collect data or documents related to this research. Qualitative approaches can be used to examine people's lives, history, organizational functions, behavior, social activities, and others.

The qualitative approach is expected to be able to produce an in-depth description of speech, writing, and observed behavior of individuals and groups, communities, and certain organizations in certain contexts based on a complete, comprehensive, and holistic point of view[16]. A qualitative approach is used to obtain in-depth data because each data will contain meaning. That is the real meaning of the data. Therefore, qualitative research does not emphasize generalization but emphasizes more on meaning[17].

The data collection technique in this study was done through document studies. Documents are records of events that have occurred. Documents can change to writing, images, or monumental works of someone[18]. Document study is a data collection technique by studying previous studies related to this research, then studying documents related to this research as well.

In this study, the data analysis used was the data analysis of the Spradley model. Spradley's analysis analyzes the data broadly first, then focuses on the broad thing, and expands it again according to the themes that have been found from the various stages that have been carried out. The analysis of the Spradley model will be divided into two stages of analysis, namely domain and taxonomy analysis[19]. Domains are categories that contain detailed things such as household, family, and other things. Families consist of extended families, nuclear families, and other types of families as well as households, there are broad households, single-parent households and others. After finding the domain analysis, the next thing is to do a taxonomic analysis, which is to formulate the details of the domains that have been obtained[20].

The taxonomic analysis is a more detailed analysis where the domain has been found, taxonomic analysis will be initiated through the researcher's investigation to select and study a particular domain. The taxonomic analysis is based on a series of categories arranged based on their relationship to the domain. The compensatory analysis is an analytical process that looks for specific characteristics in each of its internal structures by looking for contrasting relationships between elements. Meanwhile, cultural theme analysis is an analytical process that looks for relationships between domains as a whole which is then adjusted to the focus and sub-focus of the research [21][22].

3 Result and Discussion

In this paper, the author intends to map gender-based social movements in Indonesia based on their history. This research concludes that gender-based social movements in Indonesia have existed since the colonial era or since Indonesia was not yet independent. Gender-based social movements that emerged in Indonesia were inseparable from the conditions that existed outside Indonesia as well as the conditions that were happening in Indonesia at that time. Gender-based social movements in Indonesia are inseparable from the feminist influence that has developed in other countries.
The development of feminism in Indonesia can be categorized into three major stages, namely feminism in the colonial, post-colonial, and contemporary periods. All gender-based social movements that have been formed in Indonesia are one way for actors to solve problems of gender inequality and injustice so that women in Indonesia are more prosperous and the relations between men and women are equal. The formation of a social movement never separated from the conditions of society, so a social movement is the result of a reaction to certain circumstances, in which certain groups are being disturbed by circumstances they do not want.

In the category of new social movements, the discussion and goals in social movements will be rational. In this case, social movements will focus on humanitarian issues which include gender issues. Actors will form social movements in a network of movements that have existed before and then in this network each of the social movements can work together to achieve the vision and mission of the movement itself.

Gender-based social movements in Indonesia will be categorized based on their history. The formation of gender-based social movements cannot be separated from the development of feminism in Indonesia at that time and the development of feminism in Indonesia cannot be separated from conditions in other countries where the feminist movement first emerged in the 13th and 14th centuries in Europe specifically, in France.

At that time, the name of feminism was not yet known, but there was an article and criticism made by Christe De Pizan in his writings that clearly described the spirit of feminism. At that time, especially before the 18th century, women were seen as different or different kinds of creatures. Pizan dares to go out of his way to such a common view by criticizing the Old Western texts which firmly form the basis of this common understanding. Pizan introduced human insight to women who general Christian thought at that time were imperfect human beings. The most important debate raised by Pizan at that time revolved around the nature of women who were the main perpetrators of original sin. His thesis was formulated in a book entitled, “Book of the City of Lady” (1405)[23].

Then the early feminism movement emerged in England in 1550-1700 as an attempt to deal with patriarchal conditions. The focus of the early feminism struggle was against the patriarchal view of the subordinate position of women because they were seen as weaker, more emotional, and irrational beings. According to Hodgson-Wright, early feminism struggled in three ways. First, through efforts to revise the essentials of women's subordination in church teachings. The second is by opposing various behavioral guidebooks that tend to restrain women at that time. Third, by building solidarity among women writers[24].

The term feminism emerged and was used for the first time by Hubertine Auclert in 1882 as a term for women's struggle for and obtaining political rights. The use of the term became a sign of the presence of feminism in its formal form and the beginning of the first wave of feminism. In general, the early phase of the development of feminism focused on the struggle for women to gain access to voting booths or the right to vote in general elections. Meanwhile, a century before Auclert wrote the word "feminism", namely in 1792, an English woman, Mary Wollstonecraft had written the contents of the term in the book, "A Vindication of the Right of Women". Mary in the book encourages women to become autonomous decision-makers and the path to that autonomy is education[25].

The second wave of feminism emerged as a reaction to women's dissatisfaction with the various discriminations they still experienced despite the legal and political emancipation achieved by the first wave of feminism. The second wave of feminism began in the 1960s which was marked by the publication of The Feminine Mystique, by Betty Freidan (1963), followed by the founding of the National Organization for Women (1966) and the emergence of
Conscious Raising (CR) groups in the late 1960s. This second wave was spearheaded by French feminists such as Helena Cixous and Julia Kristeva. The second wave of feminism focuses more on issues that directly affect women's lives, such as reproduction, child-rearing, sexual violence, women's sexuality, and domestic issues. The second wave of feminism has taken place in Europe, America, and even Asia[26]. Various criticisms of universalism in second-wave feminism led to the redefinition of various concepts in feminism in the late 1980s. There are at least three things that encourage the articulation of the concept of feminism. First, from within feminism itself, they began to see that their concept was racist and ethnocentric which only represented middle-class white women and marginalized women from other ethnic groups and classes. Second, second-wave feminists are considered not enough to voice the issue of "sexual difference". Meanwhile, outside of feminism, theories of postmodernism, poststructuralism, and postcolonialism have developed which then intersect with the development of feminism.[27]

Then, the author will discuss the development of feminism in Indonesia and how the implications for the formation of gender-based social movements in each period of its development. The development of feminism in Indonesia can be categorized into three periods, namely the colonial, post-colonial, and contemporary periods.

**Colonial Period**

During the colonial period at the end of the 19th century to the beginning of the 20th century, it was seen that many women fought on the battlefield to fight against the invaders, this can be proven by the many historical records that recorded some female heroes had fought in the Dutch colonial period such as Cut Meutia from Aceh, Roro Gusik (Surapati's wife) from Java, Martha Tiahahu who helped Pattimura, Emmy Saelan in South Sulawesi, Raden Ayu Ageng Serang, and Cut Nyak Dien [28].

However, the struggles carried out by women at that time were not only on the battlefield but also in the field of education to achieve equality between men and women. Many female figures at that time opened special schools for girls so that girls at that time could take education. In the past, girls were not sent to school by their parents because of the assumption that women did not need to go to school and only focused on taking care of the household. This is what makes women at that time far behind men. There were also female figures who fought in the field of education at that time, namely Raden Ajeng Kartini in Central Java, Dewi Sartika in West Java, Rasuna Said, and Rohana Kudus in West Sumatra, and Nyai Ahmad Dahlan in Yogyakarta.

The development of feminist ideology in the colonial period can also be seen from the formation of a women's social movement at that time in which the movement discussed the issue of equal rights between men and women. There was also a women's social movement that stood at that time.

**Period of 1912**

In 1912 the first women's social movement in Indonesia was formed, this movement was named Poetri Mardika. This movement has links with the first National Organization Boedi Oetomo (1908). After Poetri Mardika was founded, another women's association called Putri Sejati and Wanita Utama appeared. Furthermore, the Muhammadiyah Islamic Renewal Movement, which was formed in 1917, gave birth to the Aisyiah women's organization in 1920 and was later followed by Catholic and Protestant women's organizations.

Likewise, in Maluku, Minahasa and Minangkabau. Aisyiah's organizational movement has a central issue so that women can get a good education and improve the condition of polygyny. Meanwhile, Catholic and Protestant women's organizations voiced anti-polygamy.[29]
Period of 1928-1930

Around the beginning of the 20th century, to be precise from December 22 to December 25 in 1928, women's organizations held the First Women's Congress in Yogyakarta, only one and a half months after the Youth Pledge Congress on October 28, 1928. Around 1000 participants and 30 women's organizations attended. One of these organizations is the Indonesian Women's Association. Women were appointed to the congress. Congress finally identified three challenges faced by women at that time, namely, marriage, polygamy, and access to education.

But a very visible spirit underlying the congress, during the wave of nationalism at that time was an effort to overcome various existing ideologies and interests with the main goal of liberating themselves from Dutch colonialism. Subsequent Women's Congresses were held in Jakarta (1935), Bandung (1938), and Semarang (1941). The anniversary of the congress (December 22) itself was later agreed to as Mother's Day which is celebrated nationally every year and until now recognized as the birth of the Indonesian women's movement.[30]

Period of 1941-1945

The years 1941-1945 were a period of Japanese colonialism in Indonesia. Japanese colonialism at that time had a very bad impact on national organizations or existing movements, including women's organizations. The Japanese colonial government dissolved and simultaneously banned all women's organizations. They only allowed the establishment of a women's organization called Fujinkai (women's association) whose activities were supervised and regulated by the Japanese government. 45 This association aims to combat illiteracy, run soup kitchens, and participate in social work. 46 This continued until finally the Japanese government lost in World War II and Indonesia proclaimed its independence on 17 August 1945.[31]

Post Colonialism Period

Indonesia was independent on August 17, 1945, meaning that the gender-based social movement that occurred after that year was a movement that emerged after colonialism. The early post-independence period can be called the old order period under the government of Sjahrir. At that time in 1950 women's organizations were gradually disintegrating, besides that the GERWANI (Indonesian Women's Movement) emerged as a continuation of Wife Sedar. This organization is spread out in various community activities such as stalls, cooperatives, savings and loan cooperatives, farmers, factory workers, kindergartens held in markets, plantations, villages, Marriage Extension Agency, and courses with communist teaching material.

This organization voices: successful elections, anti-rape, raising awareness of women farmers, eradicating illiteracy, severe punishment for rapists and kidnappers, social activities for women, education on political issues, health, and monogamy. This organization supported the most important political campaign carried out by the PKI. Members of this organization consist of the lower middle layer and the working class. In addition, in 1954 the PERWARI organization (Union of Women of the Republic of Indonesia) was born. In 1955, Islamic and Nationalist Women's Organizations emerged, as well as various activities tied to political parties and religious movements in the form of Women's Halls, Women's Banks, Women's Surau, Women's Organizations, and Women's Magazines.

Then, after Sjahrir stepped down, Indonesia entered the new order period during the reign of President Soeharto. During this era, the mass organization was suppressed until 1968. From 1966 to 1970, the PKI was purged. The only living organization is Perwari. Then 1978 Perwari merged into Golkar. In this year, independent women's organizations disappeared, but several large organizations were born, such as Golkar, Dharma Wanita (wife of a civil servant), Dharma Pertiwi in 1972 (wife whose husband works in the Armed Forces), and the PKK organization
The existence of this form of organization has created many organizations in every department, there are pseudo-official women's wife organizations. Activities are more related to the interests of the husband.[32] This organization received assistance from the government, both political and practical, obtaining various facilities for transportation, office, finance, etc.

Finally, an image emerges where the government depicts controlling almost all issues related to women's organizations. The orientations of these women's organizations include (a) all of them being politicized for the victory of Golkar and as a tool to keep people/groups of society against the regime in power, (b) opposing the tendency of men to harass women, (c) activities that are more related to the husband's interests, (d) support the military bureaucracy. So that women are less active in the bureaucracy and development, besides that there are only two women's organizations that are allowed to operate in rural areas, namely Aisyiah and PKK.

During the Soeharto era, the patriarchal situation in Indonesia was even more viscous, this is evidenced by the situation of the women's movement which was formed based on the interests of her husband. In organizations such as Dharma Wanita and Dharma Pertiwi women's leadership will be based on their husband's position. So, if her husband is the Chair, then her wife will also be the chairman of the women's organization. Furthermore, the existence of PKK shows that the government seems to be increasingly marginalizing women by teaching many skills that are usually done by housewives such as cooking, cleaning the house, taking care of children, and taking care of husbands through PKK.

Contemporary Period

In the reform era, under the government of President Habibie, the National Commission for Women was formed with a feminist orientation because its founders were feminist figures in Indonesia. To strengthen women's human rights which were ratified through Presidential Regulation Number 181 of 1998 and strengthened through Presidential Regulation Number 65 of 2005. With the emergence of various complex problems due to democracy that came during the hustle and bustle of globalization, various women's organizations were born that did not only defend their people, but also to defend and think about the fate of marginalized communities. Like Wardah Hafiz, Suara Ibu Peduli who defends children's rights, Ratna Sarumpaet through her theater and novels voices democracy, labor rights, child trafficking, and sex workers, pluralism, and tolerance.

In the reform era, the emergence of various women's organizations who revived the female reformers like the year 1930s who not only defended their people, but also defend and think about the fate of marginalized communities, various NGO organizations that defend the poor include Wardah Hafiz, a group of women called Suara Ibu Peduli in 1997 (the Voice of a Concerned Mother) who defending children's rights.

Over time the discussion of issues of justice and gender equality was not only discussed through women's social movements but also men's social movements. Even male feminist concepts have become part of gender studies. Men's social movements have emerged earlier in other countries.

As an initial description of the emergence of gender-based social movements here the author will provide an overview of how the men's movement initially emerged in the United States. Over time the feminist movement was not only carried out by women but also involved groups of men. In the 1960s and 1970s, there were many men's movements that fought for gender justice, which became known as the pro-feminist movement. The men's collective movement to achieve gender equality emerged as the Men's Liberation Movement, which criticized patriarchalism which burdened men to achieve certain standards and caused men to dominate women.
Then in the 1980s the men's movement Men's Rights Movement emerged as a reaction to the pro-feminist movement. This movement is an anti-feminist movement in the United States which protested about the conditions and roles that have been carried out by men so far. They burdened men, and government policies at that time caused men to be at a disadvantage.[33]

In Indonesia, the emergence of male social movements is relatively slow if compared with other countries in America, Europe, and Australia. This male-based social movement emerged as a collective action in the late 2000s under the name CANTIK (Cowok-Cowok Anti Kekerasan) or non-violent boys. This movement was formed from a network of men who are pro-feminist to reject all violence ranging from domestic violence to sexual violence which is mostly experienced by women, and where most of the subjects are men[34].

After CANTIK, the man social movement that emerged as the New Men's Alliance, this movement was formed in 2009. This movement discusses a lot about gender issues that occur due to the imbalance of relations between men and women. On the other hand, this movement is also committed to upholding the principles of equality and justice between men and women. The New Men's Alliance was formed by actors who also initiated CANTIK. So, these two forms of movement have a strong relationship. It should be noted that the emergence of CANTIK and the New Men's Alliance Movement cannot be separated from the background of their founders, some of whom come from the women's movement, who discuss the injustices experienced by women and how to overcome them.

The New Men's Alliance on the movement's website and in scholarly writings produced by its members expressly states that they are a pro-feminist movement that was born from a feminist womb. The linkage of this movement with several women's movements in Indonesia is manifested in the form of support from the movement itself. There are also supporting organizations that support the sustainability of the New Men's Alliance Movement as listed on the movement's website, namely Men's Forum Aceh, Rifka Annisa Yogyakarta, Kupang Women's House, Jakarta Women's Journal Foundation, Kalyanamitra Jakarta Foundation, Pulih Jakarta Foundation, and WCC Cahaya Perempuan Bengkulu.[35]

As mentioned earlier that the members of the new men's alliance previously had links to the women's movement evidenced by the condition that the main founders of the men's alliance had participated as members of women's organizations. Among the six founding members who participated in the study, five were previously members of Jurnal Perempuan, including those on the editorial board and four who were staff members. Then another participant was a member of the Rifka Annisa Women's Crisis Center staff member. In this case, it can be seen that the formation of a new male alliance has certainly been influenced by the already existing women's social movement. Moreover, the women's movements allowed men to take part in them so that directly or indirectly this condition is the basis for the formation of men's social movements in Indonesia.[36]

Meanwhile, at the international level, this is in line with the background of the establishment of a new men's alliance which sees that men must be involved in realizing gender equality and justice so that most men become aware and are no longer perpetrators of violence against women, known as the HeForShe campaign.

The HeForShe campaign is a solidarity campaign that upholds gender equality and involves men and boys as agents of change by encouraging them to take action against the inequalities faced by women and girls. From this idea, it is hoped that gender equality is an issue that affects everyone socially, economically, and politically. As the number of cases of discrimination against women continues to increase throughout the world, UN Women initiated a campaign known as the Heforshe Campaign. This campaign seeks to actively involve men and boys in a
gender-based movement whose goal is to achieve equality and eliminate all forms of violence and discrimination against women.

This campaign was founded on September 20, 2014, in New York, United States. As a country under the auspices of the United Nations (UN), certainly, Indonesia is committed to realizing the goals of this campaign. The form of commitment from Indonesia is seen in the HeForShe campaign strategy which takes 10x10x10 steps in which the strategy takes 10 heads of state including the president of Indonesia, 10 leaders of large companies, and 10 university leaders to participate and continue to be committed to realizing gender equality. Those appointed in the 10x10x10 strategy should serve as examples and role models for the community in realizing equality.[37]

Melucci's theory posits that the formation of social movements cannot be separated from the problems faced by individuals and groups in their daily lives. The problems that lead to this case are manifested in the form of injustice and gender inequality which are more detrimental to women and most of the perpetrators are men. The social movement here appears as a form of social control over habits that were initially considered normal by most people, now making it unnatural. The concept of patriarchy here is a conventional concept that used to be embraced by the community and is now facing challenges from several gender-based social movements such as the New Men's Alliance in Indonesia and the HeForShe Campaign at the international level. In this case, there is a change in the perspective of values. Values that used to be considered normal now have become unusual. The values referred to here are of course the values of patriarchy.

Adherence to patriarchal culture sometimes causes people's mindset to become irrational in viewing gender equality and justice. Moreover, patriarchy is manifested in the form of violence, domination, subordination, and deprivation of the rights of women and girls which of course is detrimental to them. For this reason, the presence of gender-based social movements is a means to achieve the goal of social change for the better in society so that the order of life becomes better.

Then Melucci also emphasized that collective action will survive informal organizational networks, and sometimes this collective action will form the organization itself to carry out struggles to achieve the goals of the movement itself. In this case, it can be seen that the gender-based social movement embodied in the New Men's Alliance cannot be separated from the existing network of women's organizations. Women's organizations, that initially discussed gender issues that were more detrimental to women, directly or indirectly have influenced and changed the perspective of their male members in seeing the implications of the patriarchal values adopted by the community.

Meanwhile, at the international level, The UN through the UN Women organization that they formed is also a form of the network in which the organization is running. Here the United Nations through the HeForShe campaign has asked for the commitment of the countries under its auspices to participate in realizing the goals of the campaign. In this case, it is seen that social movements will last and have a greater chance of success.

To make it easier to see how the emergence of gender-based social movements according to the period, the author will describe this through the following table:

<table>
<thead>
<tr>
<th>No.</th>
<th>Period</th>
<th>Year</th>
<th>Types of Feminist Movement</th>
<th>Social Movement Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Colonial</td>
<td>1912</td>
<td>women's movement</td>
<td>Poetri Mahardika, Poetri Sejati, and Wanita Utama</td>
</tr>
</tbody>
</table>
The formation of a gender-based social movement cannot be separated from the influence of feminist ideology where this ideology emerged as a reaction to the disapproval of many women on the shackles of patriarchal ideology. Feminist ideology directly influences the formation of gender-based social movements. The formation of gender-based social movements in Indonesia is inseparable from the influence of feminist ideology that has developed in the West through three waves, namely the first, second, and third waves. Then feminist ideology also developed in Indonesia through three periods, namely the colonial, post-colonial, and contemporary periods.

All gender-based social movements that were formed based on the feminist period in Indonesia can reflect how gender issues were at that time. So, the formation of a gender-based social movement is a reaction from the community to the problem of gender injustice that is being faced at that time and they are not satisfied with the solution made by the state. This gender-based social movement that focuses on issues of gender equality and justice initially consisted of only women's movements. However, as time went on, a men's movement that discussed the same issues began to emerge.

In this case, social movements arise because of public dissatisfaction with the nation. There is also the goal of the social movement itself, which is to achieve social change for the betterment of human life. In Indonesia, the emergence of male social movements is relatively slow compared with other countries in America, Europe, and Australia. A gender-based social movement in the form of a men's movement is forming in the new Men's Alliance Movement, whose emergence could not be separated from the influence of the women's movement that had already emerged. The actors in this alliance are people who initially participated in women's social movements and formed new men's social movements to realize the vision and mission of gender equality and justice in Indonesia.

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### Table: Gender-based Social Movements in Indonesia

<table>
<thead>
<tr>
<th>Year</th>
<th>Movement Type</th>
<th>Women's Movement</th>
<th>Men's Movement</th>
</tr>
</thead>
<tbody>
<tr>
<td>1920</td>
<td>women's</td>
<td>Aisyiah</td>
<td></td>
</tr>
<tr>
<td>1920</td>
<td>women's</td>
<td>Catholic and Protest Women's Organizations</td>
<td></td>
</tr>
<tr>
<td>1928</td>
<td>women's</td>
<td>Indonesian Women's Association</td>
<td></td>
</tr>
<tr>
<td>1941</td>
<td>women's</td>
<td>Fujinkai</td>
<td></td>
</tr>
<tr>
<td>1950</td>
<td>women's</td>
<td>GERWANI (Indonesian Women's Movement)</td>
<td></td>
</tr>
<tr>
<td>1954</td>
<td>women's</td>
<td>PERWARI (Union of Women of the Republic of Indonesia)</td>
<td></td>
</tr>
<tr>
<td>1955</td>
<td>women's</td>
<td>Islamic and Nationalist Women's Organizations</td>
<td></td>
</tr>
<tr>
<td>1972</td>
<td>women's</td>
<td>Dharma Wantita (Civil Servant's Wife) and Dharma Pertiwi (Armed Forces Wife)</td>
<td></td>
</tr>
<tr>
<td>1972</td>
<td>women's</td>
<td>PKK (Family Welfare Empowerment)</td>
<td></td>
</tr>
<tr>
<td>1997</td>
<td>women's</td>
<td>The Voice of a Caring Mother</td>
<td></td>
</tr>
<tr>
<td>2000</td>
<td>men's</td>
<td>CANTIK (Anti-Violence Boys)</td>
<td></td>
</tr>
<tr>
<td>2009</td>
<td>men's</td>
<td>New Male Alliance</td>
<td></td>
</tr>
</tbody>
</table>

### 4 Conclusion

The formation of a gender-based social movement cannot be separated from the influence of feminist ideology where this ideology emerged as a reaction to the disapproval of many women on the shackles of patriarchal ideology. Feminist ideology directly influences the formation of gender-based social movements. The formation of gender-based social movements in Indonesia is inseparable from the influence of feminist ideology that has developed in the West through three waves, namely the first, second, and third waves. Then feminist ideology also developed in Indonesia through three periods, namely the colonial, post-colonial, and contemporary periods.
This movement also has close links with other supporting organizations such as women's organizations that are their partners. In addition, in the international arena, UN Women has initiated the He or She campaign which asks countries under the auspices of the United Nations, including Indonesia, to participate in realizing gender equality and justice. This campaign then took many men and boys to get involved in eliminating violence against women so that later the goals for gender equality and justice could be realized. Of course, this campaign is in line with the vision and mission of the New Men's Alliance to realize gender equality and justice, especially in Indonesia.

References
Sexuality and Reproductive Health Education by Bundo Kanduang In Minang Kabau

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Abstract. It is essential to provide sexual health education from an early age by understanding children to minimize sexual violence in children. The golden age (0-6 years) is a golden period in children's brain development. Education given at this time is a provision for the future, but if there is sexual violence, it will affect the child's psyche and soul. The mother, who is the child's first school, is the most appropriate provision of sexual health education. Every culture in Indonesia has values and teachings about parenting, such as in the Minang tribe with the concept of Bundo Kanduang as the main figure in childcare and education. Bundo Kanduang is a personification and cultural identity attached to mothers in Minangkabau. In 2019, 86 cases of sexual violence were reported in Padang city, with Lubuk Kilangan the sub-district with the most recorded cases of sexual violence against children aged 1-10 years. This study determined the factors related to maternal behaviour in providing sexuality and reproductive health education to children aged 3-6 years. It is a cross-sectional study conducted from February to April 2020. Seventy-one mothers were taken from 931 mothers of children in Lubuk Kilangan District, Padang City, using purposive sampling. Data was collected with 57 validated and reliable questions, and then the analysis is conducted by univariate, bivariate analyzed by test chi-square, and multivariate logistic regression test with a confidence degree of 90%. Reported more than half (62%) of the family had provided sexual health education to their children, but there were still families who had not taught them not to sleep with relatives of the opposite sex (31%), closed the bedroom door when sleeping (4%), slept without using minimal clothes (27%) and do not get used to the children to clean themselves and dress themselves (11%). Of those who did not provide sexual health education because 88% felt the child was still small, and 66% did not ask. Most of the mothers with higher education (70.4%) higher knowledge (74.6%), especially concerning the name and function of the reproductive organs (94.4%), the difference in boys and girls (93%), age 3-6 years was the golden period (90%). Also found that more than half of families with a positive attitude (57%), exposure to sexual and reproductive health information (66%) and positive role from family (53%). However, only 26% of the teacher's role in sex education and reproductive health. No significant relationship between knowledge and family behavior in providing sexuality and reproductive health education, but there was a significant relationship in attitudes (p = 0.043), level of education (p = 0.060), exposure to media information (p = 0.005), family role (p = 0.004), and the role of the child's teacher (p = 0.040). The most related variables are family role OR = 0.245 with a confidence level of 90%. It is expected that the family can establish excellent and open communication with the child to feel comfortable and more open to the family. Family more active in seeking information about the approach, method, or providing reproductive health education to children aged 3-6 years were fun and easily understood by children.

Keywords: minangkabau, bundo kanduang, teacher role, family role, media exposure
1 Introduction

Children 0-6 years of age experiencing rapid growth and development (golden age). Education of children in kindergarten is one effort in nurturing children by providing education to assist the growth and development of children's physical and spiritual. (1) Currently, sexuality and reproductive health education are still taboo in Indonesia, especially children. Indonesian society assumed that sexuality and reproductive health education should be given when entering the marriage age. Facts on the ground, the sex drive has entered into oneself long before the age of marriage. World Health Organization evaluated 47 programs for sexuality and reproductive health in children in the United States and several countries. The evaluation results show that sexuality and reproductive health education and HIV / AIDS can delay a person engaging in sexual activity, reduce the incidence of sexually transmitted infections, and reduce the number of sexual violence. However, in Indonesia, sexuality and reproductive health education has not been included in the school curriculum in particular subjects (2)

Sexuality and Reproductive health education are essential given early to children to minimize children as soft targets of sexual violence perpetrators. According to Law No. 35 of 2014, child abuse is any act against a child that can result in misery or suffering physical, psychological, sexual, and neglect, including threats to commit acts of coercion or deprivation of liberty in a way that is against the law. July 23 was designated as National Children's Day to keep people from various circles combat violence and protect children. (3,4) sexuality and reproductive health education are needed because of the widespread circulation of pornographic media in the community through smartphones that children can efficiently operate. Access to sexuality and reproductive health information is still limited to making children less get accurate information. (2)

The Indonesia National Commission for Child Protection received complaints of 2,737 cases of child violence, and more than 52% of cases was sexual violence. Sexual violence is both individually and in groups, and sodomy is the highest case with 771 cases. Each year the incidence of violence and sexual crimes against children in Indonesia increases (5). Records of the Witness and Victim Protection Agency in the number of cases of sexual violence against children who applied for protection increased 90% from 62 to 111 reports. (5)

Indonesia Child Protection Case has taken from the Data Source Information and Complaints Indonesian Child Protection Commission of Pornography and Cyber Crime continues to increase by 2015 as many as 463 cases in 2016 reached 587 cases, and in 2017 reached 608 cases. (4) Data from the Gender Profile of Children in West Sumatra in 2018 the amount of violence against children by type of violence comes from the police report, violence against children is mainly in the form of sexual violence (52.96%), physical. (39.20%), psychological neglect (6.88%), and Trafficking in Persons 0.16%. (6) In 2019 occurred 115 cases, of which 29 cases of sexual violence against children. It can be seen from the data that current sexual violence does not only occur in adults as victims, but children can also become victims of sexual violence. In Padang, cases of violence increased from 32 to 86 cases, with Lubuk Kilangan District being the highest sub-district with the most cases of sexual violence against children

Many cases of child sexual violence lately occurred because of the wrong family upbringing and education. Family assumes that no need to provides sexuality and reproductive health education in early childhood, but with the advancement of technology today, children can obtain information with quick access to all sorts of media (3) include wrong information. Sex offenders and violence do not just come from another person or unknown persons; in most cases of sexual violence, the perpetrators are those closest to the victim, such as family, neighbors, teachers,
friends, and even the parent. It is necessary to provide education to children about how to protect themselves from sexual dangers. Giving children education related to sexuality and reproductive from an early age does not need to be too deep, providing understanding such as teaching children always to dress neatly, cover their genitals and protect or cover body parts that must be guarded, provide understanding to children which no one should touch body parts.

Every culture in Indonesia has values and teachings about parenting, such as in the Minang tribe with the concept of Bundo Kanduang as the main figure in childcare and education. Bundo Kanduang is a personification and cultural identity attached to mothers in Minangkabau. Parents must get used to encourage children always to tell the experiences during the school day and play with their peers so parents can control the children's activity every day. They teach children according to their age and the use of language easy for children to understand. (3) It is the duty and obligation of the family to provide reproductive health education to children. 

**Problem Statement**

Persistently high sexual abuse the child reported to date. Most abusers are people close to the child. Therefore, they need to know about sexual and reproductive health to prevent sexual harassment. Sexuality and reproductive health education first is expected to be given by the mother. Every culture in Indonesia has values and teachings about parenting, such as in the Minang tribe with the concept of Bundo Kanduang as the main figure in childcare and education. Bundo Kanduang is a personification and cultural identity attached to mothers in Minangkabau. Many factors will influence the behaviour of providing education on sexual and reproductive health. This research will be investigated factors that influence it.

**Research Questions**

What factors are related to maternal behavior as Bundo Kanduang in providing sexuality and reproductive health education to toddler

**Purpose of the Study**

This study aims to determine the factors are related to mother behavior as Bundo Kanduang in providing sexuality and reproductive health education to toddler.

## 2 Methodology

This quantitative study uses a cross-sectional design to identify mother knowledge, attitudes, mother education level, children exposure to media, family role, and teacher role related to the mother's behavior in providing sexuality and reproductive health education to children aged 3-6 years. The Study population is 931 mothers of Kindergarten pupils at Lubuk Kilangan District, Padang City. With purposive sampling with inclusion and exclusion criteria, samples (71 mothers) were taken using the Lame show formula. A validated and relitigated questioner come with 20 questions about knowledge, 23 questions about attitudes and ten questions about child exposure to media, family role, and teacher role, and five questions about the behavior of the mother in providing sexual education reproductive health. Data collected analysis with univariate, bivariate analysis using the chi-square test with 90% confidence level.

## 3 Findings

Most mothers (70.4%) were between 30 and 39 years old, more than 40 years old (25.4%), and three were 20-29 years old. Most mothers with higher education (70.4%) the rest with low
education. Sixty-nine per cent of mothers have children aged six years, 25.4% and 5.6% aged four years. Almost all of them are housewives (85.9%), the rest are teachers, public and private employees and traders.

Forty-four mothers have provided answers on sexuality and reproductive health education (Table 1). Almost all (88.9%) mothers do not provide sexuality and reproductive health education because they think it is not yet time for young children, do not know how to provide sexual and reproductive health education (59.2%), children have not asked (66.67%) and are still planning to provide education (37.04%)

Table 1. Distribution of Mother Behavior in Providing Sexuality and Reproductive Health Education

<table>
<thead>
<tr>
<th>Mother Behavior</th>
<th>f</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Have not gave</td>
<td>27</td>
<td>38</td>
</tr>
<tr>
<td>Already gave</td>
<td>44</td>
<td>62</td>
</tr>
</tbody>
</table>

In Table 2, all mothers explaining the difference between boys and girls, to say “no” when others show their private parts, to say “no” when someone else tells the child to undress in front of that person, always check the condition of the child's body and teaching children to dress modestly. However, some mothers still tell children not to sleep with relatives of the opposite sex (31.82%) and familiarize their children to sleep using minimal clothing. (27.28%)

Table 2. Frequency Distribution of Respondents Are Already Providing Reproductive Health Education

<table>
<thead>
<tr>
<th>No</th>
<th>Statement</th>
<th>f</th>
<th>%</th>
<th>f</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Explaining the difference between boys and girls</td>
<td>44</td>
<td>100</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>2</td>
<td>How to maintain personal genital hygiene</td>
<td>42</td>
<td>95,45</td>
<td>2</td>
<td>4,55</td>
</tr>
<tr>
<td>3</td>
<td>Explaining private body parts that should not be seen and touched by others</td>
<td>40</td>
<td>90,90</td>
<td>4</td>
<td>9,1</td>
</tr>
<tr>
<td>4</td>
<td>Explaining to children to say &quot;no&quot; when others show their private parts</td>
<td>44</td>
<td>100</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>5</td>
<td>Explaining to the child to say &quot;no&quot; when someone else tells the child to undress in front of that person</td>
<td>44</td>
<td>100</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>6</td>
<td>Explaining to the child to say &quot;no&quot; when others show a movie/naked photos</td>
<td>42</td>
<td>95,45</td>
<td>2</td>
<td>4,55</td>
</tr>
<tr>
<td>7</td>
<td>Explain to children what they should do when someone else touches their private parts, tells them to take off their clothes, shows their private parts, shows nude films/photos</td>
<td>43</td>
<td>97,72</td>
<td>1</td>
<td>2,28</td>
</tr>
<tr>
<td>8</td>
<td>Teach children to bathe themselves</td>
<td>43</td>
<td>97,72</td>
<td>1</td>
<td>2,28</td>
</tr>
<tr>
<td>9</td>
<td>Always check the condition of the child's body</td>
<td>44</td>
<td>100</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>10</td>
<td>Do not let strangers touch the child</td>
<td>41</td>
<td>93,18</td>
<td>3</td>
<td>6,82</td>
</tr>
<tr>
<td>11</td>
<td>Often chat with children</td>
<td>43</td>
<td>97,72</td>
<td>1</td>
<td>2,28</td>
</tr>
<tr>
<td>12</td>
<td>Teaching children to dress modestly</td>
<td>44</td>
<td>100</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>13</td>
<td>Accompany children to play outdoors</td>
<td>39</td>
<td>88,64</td>
<td>5</td>
<td>11,36</td>
</tr>
<tr>
<td>14</td>
<td>Get children to not sleep with the opposite sex siblings</td>
<td>30</td>
<td>68,18</td>
<td>14</td>
<td>31,82</td>
</tr>
<tr>
<td>15</td>
<td>Get children to not sleep with the opposite sex siblings</td>
<td>42</td>
<td>95,45</td>
<td>2</td>
<td>4,55</td>
</tr>
<tr>
<td>16</td>
<td>Getting used to children to sleep without wearing skimpy clothes</td>
<td>32</td>
<td>72,72</td>
<td>12</td>
<td>27,28</td>
</tr>
<tr>
<td>17</td>
<td>Teach and familiarize children to wipe themselves</td>
<td>39</td>
<td>88,64</td>
<td>5</td>
<td>11,36</td>
</tr>
<tr>
<td>18</td>
<td>Teach and familiarize children to dress themselves</td>
<td>39</td>
<td>88,64</td>
<td>5</td>
<td>11,36</td>
</tr>
</tbody>
</table>
More than half of the provision of sexual and reproductive health education (50.7%) was carried out by mothers with high knowledge. Based on the statistical test, it was found that there was no significant relationship (p-value = 0.136) with the mother's level of knowledge. In contrast to the research results of Imanda Kartika Putri (2012), which obtained a significant relationship between knowledge and parental behavior in providing sex education for children with a p-value = 0.005. The level of knowledge of mothers in this study was primarily high, but there was still some crucial wrong question. Like a mother will discuss sexual and reproductive health only when the child asks first. It shows that mothers still do not understand when the right time is to give their children sexual and reproductive health education.

Children aged 3-6 years are in the phallic phase, where children will feel a particular pleasure when touching their genitals or rubbing against something. Children begin to explore their genitals and want to know their genital functions. The role of mothers is needed in providing sexual and reproductive health education to children to maintain their reproductive organs. Parents can distract children with other activities to avoid children from potential sexual abuse and sexual behavior deviations. (8)

Less than half (42.3%) of mothers provide sexual and reproductive health education positively. A p-value = 0.043, which means that the mother's attitude has a significant relationship with the mother's behavior in providing sexual and reproductive health education. The OR value obtained is 3.117, which means that parents who have a positive attitude are three times more likely to provide sexual and reproductive health education to children aged 3-6 years. It is in line with research by Imanda (2012) and Eka Nurvianti (2016). (7,9)

This study indicates that most of the mothers (74.6%) strongly agree that children are given an understanding that their bodies are theirs, which they must take reasonable care of. Almost all respondents received a positive opinion on the brush on the provision of reproductive health education for children aged 3-6 years. However, there are still respondents who have negative attitudes, such as there are still respondents who agree (57.7%) that children do not need reproductive health education, so it does not need to be given as early as possible.

Mothers who give sexual and reproductive health education are done mainly by the thousands with a higher education level (49.3%) than women in lower education (12.7%). The p-value = 0.060 with an OR value of 3.111 means that mothers with higher education have 3.111 opportunities in providing sexual and reproductive health education. This study aligns with research conducted by Yulinda Sari and Nur'aini (2018) and Siti Wahyuni (2017). (10) Education affects the pattern of life, especially in terms of motivating to behave; in general, the higher a person's education, the easier it is to receive information. (19) This shows that someone with a high education has an appropriate education and parenting in providing sexual health education. Furthermore, reproduction from an early age to their children is essential to anticipate acts of sexual violence that are rife at this time.

More than half of mothers were exposed to information media (66.2%). Most of the internet (55.3%). Based on the Indonesian Internet Service Providers Association (APJII) in 2017, 54.68% of the Indonesian population has used the internet, and the number of internet users will increase every year. APJII has also surveyed 51.06% of respondents stating that they use the internet to get health information. (8) Statistical test results obtained p-value = 0.005 In line with the research of Imanda Kartika Putri (2012). (2) and Legina Anggraeni (2017). Prasanti (2017) concluded that most people had used online media as a source of information about health and social media such as WhatsApp applications and electronic media such as television only as supporting media to obtain information. (13)

More than half (53.5%) of mothers responded with a positive family role. The statistical test results obtained a significant relationship (p = 0.004) In line with research by Risnir Darmasih
Family plays a significant role in child development. Moreover, it requires full responsibility for building children’s growth and development. A harmonious, compact, and mutually supportive family will establish good communication, especially sexual and reproductive health education. The involvement of a parent can have a positive effect on children’s education, including improving child behaviour and social adaptation so that children can grow and develop in a normal and reasonable and avoid inappropriate behaviour. (15)

Mothers provide education more to mothers who collaborate with teachers (39.4%) than mothers with mothers without the role of a teacher (23.5%). Found a significant correlation (p-value = 0.040) with OR 4.571, which means that mothers have the opportunity to collaborate with teachers 4.571 in providing sexual and reproductive health education. Kindergarten teachers, besides teaching, also provides counselling services to the students every day. Sexual and reproductive health education materials are integrated with relevant development areas, such as physical and health, social and personality development.

At the age of toddlers, children need a proper understanding of the differences between men and women, the importance of maintaining cleanliness and health of reproductive organs such as clean habits in the toilet, protecting reproductive organs, and instilling awareness in children that just no one should touch reproductive organs. (16)

Table 3. The relationship between the dependent variable and the independent

<table>
<thead>
<tr>
<th>Characteristics</th>
<th>Behavior</th>
<th>Have not gave</th>
<th>Already Gave</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mother Knowledge</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Low</td>
<td></td>
<td>10</td>
<td>14,1</td>
<td>8</td>
</tr>
<tr>
<td>High</td>
<td></td>
<td>17</td>
<td>23,9</td>
<td>36</td>
</tr>
<tr>
<td>Mother Attitude</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Negative</td>
<td></td>
<td>16</td>
<td>22,5</td>
<td>14</td>
</tr>
<tr>
<td>Positive</td>
<td></td>
<td>11</td>
<td>15,5</td>
<td>30</td>
</tr>
<tr>
<td>Mother education</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Low</td>
<td></td>
<td>12</td>
<td>16,9</td>
<td>9</td>
</tr>
<tr>
<td>High</td>
<td></td>
<td>15</td>
<td>21,1</td>
<td>35</td>
</tr>
<tr>
<td>Media Role</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Not Expose</td>
<td></td>
<td>15</td>
<td>21,1</td>
<td>9</td>
</tr>
<tr>
<td>Expose</td>
<td></td>
<td>12</td>
<td>16,9</td>
<td>35</td>
</tr>
<tr>
<td>Family Role</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No role</td>
<td></td>
<td>19</td>
<td>26,8</td>
<td>14</td>
</tr>
<tr>
<td>Positive Role</td>
<td></td>
<td>8</td>
<td>11,3</td>
<td>30</td>
</tr>
<tr>
<td>Teacher Role</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No role</td>
<td></td>
<td>24</td>
<td>33,8</td>
<td>28</td>
</tr>
<tr>
<td>Positive Role</td>
<td></td>
<td>3</td>
<td>4,2</td>
<td>16</td>
</tr>
</tbody>
</table>

POR 90% CI p-value
2.647 (0.886 – 7.905) 0.136
3.117 (1.151 – 8.438) 0.043
3.111 (1.083 – 8.934) 0.060
4.861 (1.693 – 13.960) 0.005
5.089 (1.796 – 14.421) 0.004
4.571 (1.187 – 17.603) 0.040
From table 3, it can be seen that the lowest p-value or statistically more significant is the role variable of the family and teacher. With the collaboration of the teaching of the family, especially the mother with the teacher is expected to increase the mother's behavior in providing sexual and reproductive health education to children so children can understand about sexual and reproductive health and can avoid the increase of sexually abused children.

4 Conclusion

There is a significant relationship between attitude, level of education, media exposure, encouragement, family, the role of the teacher of the child, and the mother's behaviour as bundo kanduang in providing sexual and reproductive health education. The most influential variable is the role of the family, so parents are expected to improve harmonious and mutually supportive relationships within the family continuously. It is expected that parents can establish good communication with the child to feel comfortable and more open to parents. Parents are expected to be more open in providing correct information related to sexual and reproductive health to children so that children get the correct information. Furthermore, parents should be more active in seeking information about approaches, methods, or ways to provide reproductive health education to children aged 3-6 years that are fun and easy to understand.

References

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Minang Women in The Patriarchy Cultural Maelstrom: Viewed from The View of Religion and Culture

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Abstract. This study aimed to determine the position of women in Minangkabau when viewed from a patriarchal culture in terms of religious and cultural perspectives—using the theory of nature and nurture by using the perspective of religion, culture, and family. The method used in this study is a qualitative method with a descriptive approach. At the same time, the object of this research is Minangkabau ethnic women who are active in organizational activities both in the realm of government or in non-governmental organizations (NGOs). Technique’s data collection is done using interview and observation methods, and then the data is analyzed through interview transcripts and reduced by making abstractions as a core discussion. This study shows various opinions stating that currently women: women in minang customs have experienced degradation. Their success in holding heirlooms is only a symbol, the management of property by Bundo Kanduang is only possessing, not controlling, so the expression "women reign but not rule" applies. The degradation is caused by the current globalization, capitalism, which makes minang women's position beyond the limits of ability. Judging from the contact of customs and religion, the position of minang women benefits because by custom, they are the owners of high heirlooms, and the man is the head of the family. He is obliged to provide for his wife. This, the position of women in Minangkabau in patriarchal culture is seen in the context of culture and religion by nature cannot be equated because it cannot be separated from the teachings of "adat basandi syarak and syarak basandi Kitabullah".

Keywords: Culture; Matrilineal System; Minangkabau Women; Religion

1 Introduction

The relationship between women and men in Indonesia is still dominated by gender ideology, giving birth to a patriarchal culture. Gender as an analytical tool is generally used by conflict social science schools which refers to construction and system errors caused by gender. Gender, as stated by Oakley in sex, gender, and society (Fikih, 2005), means a difference that is not biological and not God’s nature. This culture does not accommodate attention, balance so that women become unimportant to be taken into account. Based on studies conducted using gender analysis, it turns out that there are many manifestations of injustice, such as (1) marginalization or economic impoverishment of women. For example, many rural women are marginalized and become impoverished due to the green revolution agricultural program, which only focuses on male farmers. male. (2)
The occurrence of subordination to one gender, generally women in the household, where many policies are made without considering women important (3) negative labeling (stereotypes) of certain sexes resulting in discrimination against women, for example, there is belief in society that men are breadwinners and that women outside work is seen as supplementary and may therefore be paid less. (4) women have more and more extended domestic workloads (burden). In other words, women's gender roles in managing and maintaining have resulted in the growth of community traditions and beliefs that they must be responsible for the overall implementation of domestic work. The socialization of gender roles creates a sense of guilt in women if they do not carry out these domestic tasks.

Meanwhile, for men, it is not considered a responsibility, even in many traditions. According to custom, men are prohibited from being involved in domestic work. The workload is doubled for women who work outside the home (Fikih, 2005). According to United Nations statistics in the 1980s, information was obtained that (a) Women work 2/3 of jobs worldwide, but only receive 1/10 of the world's income (b) Of the world's population who are still illiterate, 2/3 are women while he has the burden of "educating" his offspring (c) Women in the world only have less than 1/100 of the world's wealth.

The ideology used as the basis for thinking determines the relationship system between the sexes based on the legal basis of fatherhood so that all aspects are seen from the father's point of view. This ideology becomes lame when women consider them subordinate to men and are not included in making life institutions. In its development, this subordinate relationship of women produces gender inequality, humans as individuals lose their identity because of social and religious construction. The change from matriarchal culture to patriarchal culture occurs when men get to know the farm. Nature creates a property that requires delegation as an inheritance; because of this need for delegation, men begin to look for their offspring to be given inheritance rights.

Since then, the child is known from the father's lineage. The initial change was natural because the warehouse is also a food buffer. However, in the following process, the human view of property rights is expanded. Not only property rights to goods but also ownership rights to decision-making in life. The journey of patriarchal culture is getting stronger when social changes occur, society develops into a capitalist society, and then it is not locked into a militaristic system. As a result of these social changes, there is a view that human norms are considered correct when viewed from the point of view of men. All of this applies in all aspects of life, whether social, economic, political, cultural, and even religious.

The Minangkabau people are the largest matrilineal ethnic group in the world and the only one for Indonesia. His social and political organization approaches a purely matrilineal type from an anthropological point of view. However, they have also long been known as staunch adherents of Islam and their market-oriented and outward-looking mental attitude; on this basis, Minang people in Indonesia are often considered the rightful owners of the merantau tradition. (Banda & Thomas, 1985).

All of this is with the internal contradictions that accompany it, giving rise to a sense of pride and high historical awareness for the Minang people to live together, although sometimes it is excessive from the point of view of social studies rise to exciting speculations. All of these characteristics are side by side with the internal contradictions that accompany them, giving rise to a sense of pride and high historical awareness for the Minang people about communal life. However, sometimes they tend to be exaggerated from the point of view of social studies, which raises exciting speculations and seems to be continuing. It is an exciting puzzle that cannot be explained thoroughly.
The culture of the Minangkabau community, which is embodied in the philosophy of Tigo Furnace Jararangan or Tigo Tali Sapilin, is the role of the three primary forces represented by the Ulama, Niniak mamak, Bundo kanduang. Cadiak pandai is a formal force in a matrilineal society. Socio-culturally, Minangkabau women or also known as bundo kanduang has a unique position in Minangkabau customary law. Especially in the hereditary system taken from the mother's lineage (matrilineal). Economic resources and their use are also for women; meanwhile, in the context of political dynamics in indigenous communities, especially in deliberation for families, the Suara Bundo Kanduang determines the results to be achieved (Idrus. H, 2001).

Social phenomena that occur in society are very dynamic. Therefore, it cannot be denied that people's lives are full of changes. As a result, not a few shifts occurred in the socio-cultural value system of the Minangkabau ethnic group. The actualization of socio-cultural values by the community is not in a vacuum. This means that these socio-cultural values will continue to develop and change according to the conditions of the individual or community who apply them; thus, their actualization is highly dependent on the surrounding environment. Religious teachings and utterances have dominant potential in the application of a biased gender ideology.

In this context, religion can provide inspiration and encouragement for the emergence of gender inequality. In the practical level of religious life, the reality often shows that all forms of oppression and injustice can occur through religious teachings and speeches. When religion is put forward, culture is used as a driving force, how gender ideology enters the community, whether male or female, educated or ignorant. If they believe that community life begins with the individual, then the family as the smallest community in society becomes a very strategic nursery area for preserving and developing gender ideology.

In the family inductively and deductively, the values of gender ideology are developed. This development process is not based on sufficient and critical understanding and appreciation. In essence, it is only a process of impoverishment of civilization because human culture does not develop towards goodness but runs with full exploitation. Based on the description above, the problem in this study is how the Position of Minangkabau women when viewed from a patriarchal culture when viewed from a religious and cultural perspective. The purpose of the study was to determine the Position of women in Minangkabau when viewed from a patriarchal culture in terms of religious and cultural perspectives.

2 Methodology

This study uses a qualitative method with a descriptive approach. This approach is used to find out and analyze the Position of Minangkabau ethnic women more deeply in terms of patriarchal culture from a cultural and religious perspective. The object of this study is ethnic Minangkabau women who are active in organizational activities, both government and non-governmental organizations (NGOs).

In contrast, the data collection techniques used in the study were interview and observation methods. In-depth interviews with research informants who have been selected according to existing criteria, this observation is carried out to obtain accurate data in this study, the documentation that the researcher will do is to collect various materials related to the position of Minangkabau ethnic women from a cultural perspective and religion. Then the data were analyzed systematically through interview transcripts, field notes, and other field documents.
The data were collected to improve understanding and make it easier to explain the research results. The data is reduced by making abstractions as a core summary, which will be described in the results section of this study. In addition, it will relate to the depth of the researcher's analysis in analyzing the data systematically. The researcher describes this relationship as a proposition as in other qualitative research through a descriptive and conceptual writing. In addition, the analysis is carried out based on the views of the informants (emic) that have been validated using the triangulation method and will obtain conclusions from the analysis carried out related to the combination of data obtained from informants (emic) and the researcher's interpretation (etic) of data in the field.

3 Result and Discussion

Many changes occurred in the history of the Minangkabau community, one of which is the change in the concept of the model proposed by (Gertz 1972). In the matrilineal Minangkabau society, the relationship between Mamak and nephew is mutually binding. Mamak is obliged to educate his nephew to become "people." For this reason, the nephew is required to obey all the advice and directions given by his mother. However, along the way, it turns out that the traditional teachings have evolved evolutionarily, the relationship between Mamak and nephew is getting looser, the Position of Bundo kanduang in the Rumah Gadang is no longer clear, these changes are also followed by the diminishing role of extended family in Minangkabau households, and the tendency to live in the form of nuclear families is increasing.

Although, in reality, the Minangkabau society has changed a lot, almost all ethnic residents believe and look proud - that society is based on a matrilineal kinship system, in which lineages and inheritance systems are traced according to maternal lineage. What is more, if it is associated with the teachings of Islam that heaven is under the mother's palm. The most prominent symbol of this matrilineal kinship system is the Rumah Gadang, a communal house consisting of cubicles for each woman, either a girl or a husband. Boys are not allowed to live in this communal house, and their place is in the surau, which is expected to provide them with various knowledge and skills, including if one day they have to go abroad. The husbands of the women who live in the house also cannot be there during the day. They can only come at night and have to leave before sunrise. Their daytime life is at their mother's house or their sister's house.

In the Minangkabau context, there is a term called Marumakkathayam, and this term is the same as the Jurai umbrellas or tribe. These tribes are then divided into families in Minangkabau where withdrawing the tribe is based on maternal or matrilineal lineage. Of the many changes in the Minangkabau community's culture at this time in this study, the researcher focuses more on changing the Position of women themselves "Bundo kanduang" in a patriarchal culture that has long been inherent in Minangkabau society.

As it is known that future projections from the dynamics of social phenomena are one of the changing patterns of function shifts of Minangkabau ethnic women, these changes occur in various sectors in society. Ethnic Minang women enter many new functions that they are not familiar with. as a logical consequence of structural and functional changes of the society as a whole. There are several parameters raised by Mohctar Naim in (Hasanah, 2006) to see the shift in the position function of Minang women, one of which is Mohtar Naim making a parameter or conceptual paradigm about the parameters and Position of Minang women by using a simple calibration method (using the + and symbols -) to determine the level of function of Minang
women's position by looking at the general trend of changes that occur from rural to urban situations.

Table 1  Parameters of the Position of Minang Women in Villages and Towns

<table>
<thead>
<tr>
<th>Female Position Parameters</th>
<th>Minang Women</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social standing</td>
<td>+ +</td>
</tr>
<tr>
<td>Political position</td>
<td>+ +</td>
</tr>
<tr>
<td>Economic position</td>
<td>+ +</td>
</tr>
<tr>
<td>Property ownership</td>
<td>+ -</td>
</tr>
<tr>
<td>Control over children and descendants</td>
<td>+ +</td>
</tr>
<tr>
<td>Household arrangements</td>
<td>+ +</td>
</tr>
<tr>
<td>Ownership of human rights</td>
<td>+ +</td>
</tr>
<tr>
<td>Self-esteem possession</td>
<td>+ +</td>
</tr>
<tr>
<td>Freedom to make your own choices</td>
<td>+ +</td>
</tr>
<tr>
<td>Freedom of movement</td>
<td>+ +</td>
</tr>
</tbody>
</table>

Gradually there was a change in the Minangkabau family moving towards a complete nuclear family, not only because it had to be taught in Islam and the fundamental law of marriage, but also because of social changes in society, which on the one hand gave a more significant role. To fathers and mothers as parents. On the other hand, they were loosening up the relationship between mamak and their nephews because mamak also have to pay attention to their own family.

3.1 The Position of Ethnic Minangkabau Women in the Patriarchal World From a Religious Perspective

The prevailing norms, institutions, and praxis of the Minangkabau ethnic matrilineal kinship system have two main conclusions that are beneficial for the interests of women in Minangkabau, namely:

a. They are formally protecting the interests of women in marriage because lineage and inheritance are entrusted to women, who are generally in a vulnerable position in marriage.
b. Theoretically, the order can violate legal norms, both international human rights law and criminal law. International human rights law is violated because the matrilineal kinship system commits systemic discrimination against humans, not individuals but also against gender.

This means that the order which was designed and implemented about ten centuries ago without any problems to protect women nowadays has the potential to be substantively seen as a systemic institutionalization of gender discrimination in reverse order. The good thing here is that there are no Minangkabau men who have initiated protests against reverse discrimination. However, this does not mean that the kinship system is compatible with a sense of justice or the national legal system.

As previously discussed, the Minangkabau people are the most significant matrilineal adherents globally and steadfast adherents of Islam. In Islam, women and men have the same role. Islam views that women are human beings with a set of potentials that exist in themselves; with these potentials, Allah has assigned them to have various roles.

When talking about Minang women, we need to clarify one thing: who are Minangkabau women? Minangkabau women (Bundo kanduang) are ethnically Minangkabau. It does not
matter if they were born in the village or overseas, have Minang cultural values to shape their personality and behavior consciously shape their personality and behavior. In the past, the values of Minangkabau culture and society were still limited to religious and customary values. The Position of women in Minangkabau is a stereotyped image, strong, strong, and graceful. The Minangkabau woman, symbolized by the nickname I, is a central figure in the family. Bundo kanduang is the center of the road of the whole system in a family. All problems that exist are always delegated to him, and he is the policymaker in the family. Bundo kanduang in its functional sense is personified by older members of the family. The figure of Bundo kanduang is a woman who has matured, strong in personality, and has wisdom, and is in the prime of her life.

The process of property ownership in the clan's family is also left to women whose arrangements are controlled by Bundo kanduang. At that time, the property search still did not play an essential role because life was still agrarian; land, houses, and other assets were owned collectively by the clan's family. In terms of faith law, religion is only movable goods shared, but the management remains with women. After the changing times, bundo kanduang in property management has disappeared, and they are even more marginalized by the growing culture. Their role is only a kind of symbol because its function has shifted to the hands of the nuclear family, namely the father or husband.

Various opinions state that the Position of Bundo kanduang in Minang customs has been degraded. Their glory in holding heirlooms is only used as a symbol at this time. Property management by Bundo Kanduang is owned but not controlled. In Minangkabau, the expression "women reign but not rule" for women connotes female gender socio-culturally and female sex biologically. The contact between customs and religion that places women in a position is robust, respectable, and well-maintained. It is true that the teachings of Islam are more patriarchal and place the Position of women not only gets stronger but also gets a new meaning, if custom so far is primarily only social norms that have ethical values, with religion at the same time being sacred and transcendental, so that sanctions and social control are layered, namely from custom. And religion.

3.2 The Position of Ethnic Minangkabau Women in the Patriarchal World From a Cultural and Family Perspective

By nature, women and men from Minangkabau customs cannot be equated. Because the natures of women and men are equated, it will be contrary to the teachings of "Adat basandi syarak, syarak basandi kitabullah". In Minang custom, the Position and role of women are substantial, and their existence is highly expected. Women in Minangkabau have a critical position in the tribe, clan, and Nagari, and here women function as heirs of high inheritance from their mother to their nephews in the tribe or tribe.

Minangkabau custom places women in a very noble position, the role of women is seen in the matrilineal kinship system (SKM) a principle which has the following characteristics:

a. The lineage comes from the mother
b. The tribe of children according to the mother's tribe "basuku kabakeh ibu, babangso kabakeh ayah dakek mancari induk, tabang basitumpu, hinggok mancakam"
c. High pusako descends from Ninik mamak, low pusako descends from father to son. In this case, "ganggam bauntuak" occurs, the right of power is in the hands of women, the right to maintain is in the hands of men, and the people agree on the right to enjoy together.
d. The title of high pusako is passed down from mamak to nephews  

- The title of high pusako is passed down from mamak to nephews.

e. Matrilocal (husband at wife's house)  

- Matrilocal (husband at wife's house)  

f. Exogamy (marrying outside the tribe)  

- Exogamy (marrying outside the tribe)  

g. Sehina, as shy as Saraso and Sapareso.  

- Sehina, as shy as Saraso and Sapareso.  

Based on the understanding of the results of the interviews above, in terms of the Position and role of women, 7 points must be actualized by the Minang women in their environment:  

a. Take care of himself  

- Take care of himself  

b. Maintain the dignity of his people  

- Maintain the dignity of his people  

c. Take care of children and their families  

- Take care of children and their families  

d. To protect his inheritance  

- To protect his inheritance  

e. Promote and continue the economic life of his family  

- Promote and continue the economic life of his family  

f. To make the nagari and minangkabau nature happy  

- To make the nagari and minangkabau nature happy  

g. Carry out the teachings of abs-bk  

- Carry out the teachings of abs-bk  

Given the critical role played by women inside and outside the household, according to Minangkabau custom, women can be classified into three types:  

a. Simarewan (a place for deliberation and exchange of ideas)  

- Simarewan (a place for deliberation and exchange of ideas)  

b. Mambang tali awan (a woman who is referred to as arrogant)  

- Mambang tali awan (a woman who is referred to as arrogant)  

c. Parampuan (a good woman, a mother who has a commendable nature, good character, and character, has a shy nature in her)  

- Parampuan (a good woman, a mother who has a commendable nature, good character, and character, has a shy nature in her)  

The degradation of customs and culture has also hit West Sumatra due to the current globalization, capitalism. The function of women in the family and culture is sometimes beyond their capabilities. The traditional Tambo-tambo that regulates the pattern of women's lives only remains as history that can only be read by the younger generation now without understanding the true meaning and meaning.

4 Conclusion  

Social changes have resulted in the degradation of customs and culture in West Sumatra, especially in Minangkabau. The Position of Minangkabau ethnic women seen from the patriarchal culture in religion and culture has changed quite a lot. When viewed from a traditional and religious perspective, women are in a position that is even stronger, respectable, and well-maintained. It is true that the teachings of Islam are more patriarchal and place the husband as the head of the family.  

However, Islam has obligated men to be the breadwinners so that Minangkabau women get protection from both parties, namely from customs in the form of high heirlooms and Islam. With the combination of custom and religion, the Position of women not only gets stronger but also gets a new meaning, if custom so far is primarily only social norms that have ethical values, with religion at the same time being sacred and transcendental, so that sanctions and social control are layered, namely from custom, and religion.

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The Ratification of The Draft Law on The Elimination of Sexual Violence Sub Theme: Gender-Based Social Movement

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Abstract. This study discusses the strategy of the West Sumatran women's care network in pressing for the ratification of the draft law on the elimination of sexual violence. Based on National Commission for Women data, as many as 299,911 cases of violence against women occurred in 2020. Then from this data, it can be seen that sexual violence is evenly distributed in almost all parts of Indonesia, including in West Sumatra. Meanwhile, in 2019, referring to data released by the Women's Crisis Center Nurani Perempuan it was stated that violence against women and children reached one hundred and five cases in 2019. In November 2020 WCC Nurani Perempuan reported that there were eighty cases of violence against women, mostly occurring in the city of Padang with the highest cases of sexual violence. This study uses social movement theory, namely the political process theory of Douglas McAdam. The analysis used is stakeholder engagement analysis. In searching for data, the author uses qualitative methods, where the data is obtained from the results of in-depth interviews, observations, and secondary data collection. The findings in this study indicate that the strategy used by JPP West Sumatra is more on organizing as a political force. However, in the strategy carried out as a form of discourse battle, there has not been a meeting between those who reject and support the P-KS Bill to create a confrontation of ideas. So, what happened was only the strengthening of the network from each group to master the discourse in West Sumatra.

Keywords: movement strategy, campaign, Ratification of the P-KS Bill

1 Introduction

The struggle of various activists and the West Sumatran Women Care Network (JPP West Sumatra) in demanding legal protection, in particular, is a form of effort to support legal certainty to protect women. Everyone is a citizen who has the right to feel safe and free from all forms of threats of violence, including sexual violence. Violence is an attack on a person's physical or mental integrity. Sexual violence is any act either in the form of words or deeds done by a person to control or manipulate others and perform sexual activities that are not carried out.

Based on National Commission for Women 2021 Annual Records (CATAHU), there are cases of violence against women received by various community institutions and government institutions spread across almost all provinces in Indonesia, as well as direct complaints received by Komnas Perempuan through the Referral Complaints Unit (UPR), or through National Commission for Women official email, within the past year.
National Commission for Women recorded as many as 299,911 cases of violence against women that occurred in 2020. This data was compiled from three sources: 1) the District Court, namely Religion, totaling 291,677 cases; 2) National Commission for Women partner service institutions totaled 8,234 cases; and 3) the Service and Referral Unit, a unit that was deliberately formed by National Commission for Women to receive complaints from victims who came directly to National Commission for Women, totaling 2,389 cases, with a record 2,134 cases were gender-based cases and 255 cases were non-gender or information-based cases.

Then based on the data above, it can be seen that violence is almost evenly distributed throughout Indonesia, including in West Sumatra. Meanwhile, in 2019, referring to data released by the WCC Nurani Perempuan stated that violence and children reached one hundred and five cases throughout 2019. The Director of WCC Nurani Perempuan, Rahmi Meri Yenti said the one hundred and five cases were the results of reports from ninety-eight victims or their families who reported cases of gender-based violence from January to 2019 to WCC Conscience Women. In November 2020 WCC Conscience Women recorded that there were eighty cases of violence against women, most of which occurred in the city of Padang with the highest cases being cases of sexual violence.

WCC Nurani Perempuan who is a member of JPP West Sumatra is a social movement organization that works on women's issues, wherein society there are still many discriminations against women in various aspects of life, especially the fact of violence against women in Minangkabau society. WCC Nurani Perempuan is a social movement focused on advocating for women. For example, the hearing conducted by the WCC Nurani Perempuan organization asked for support from the local parliament of West Sumatra as a form of an advocacy strategy to urge the ratification of the Draft Law on the Elimination of Sexual Violence.

According to Giddens, the social movement is a collective effort to pursue a common interest or achieve a common goal through collective action in established institutions. Based on this understanding, WCC Nurani Perempuan can be regarded as a social movement organization. As a social movement, Nurani Perempuan does not stand alone, it also gathers political power with individuals, NGOs, and other organizations that care about women's rights.

As a companion institution for victims of violence, WCC Nurani Perempuan was involved in drafting and actively voicing the ratification of the Draft Law on the Elimination of Sexual Violence together with JPP W Sumatra. Among them are Conscience Women, LBH Padang, YCMM, KPI, LP2M, PBHI, Akbar Foundation, PBT, PKBI, Q-Bar, PSE Caritas, WALHI West Sumatra, Taratak Jiwa Hati Foundation, Community Forum.

Of the nine factions in the DPR, five parties firmly support them, namely Golkar, NasDem, PDIP, PKB, and Gerindra. Based on the explanation above, there are obstacles in pressing for the ratification of the Draft Law on the Elimination of Sexual Violence, between the lack of seriousness of policymakers in the discussion and the still massive collection of community groups in West Sumatra. Meanwhile, on the other hand, there is no specific legal umbrella to suppress sexual violence, which is still high in Indonesia.

Through Law Number 7 of 1984, Indonesia has ratified the Convention on the Elimination of All Forms of Discrimination against Women (Convention on the Elimination of All Forms of Discrimination Against Women). Therefore, the Indonesian government is obliged to make regulations that can eliminate stigma and discrimination against women, one of which is through the Bill on the Elimination of Sexual Violence.

As explained in the introduction, one of the problems in this study is the discussion that there are pros and cons in society, especially in women's movement organizations. Thus, this study aims to identify how the strategic form of the movement carried out by JPP West Sumatra...
in packaging the issue to attract the attention of the people in West Sumatra, especially the city of Padang in 2020 which became the city with the highest number of sexual violence cases in West Sumatra.

2 Literature review

Women's Movement Organization

To know the definition of women's movement organizations, it must first be explained what social movements and civil society are. According to experts:

Macionis stated that a social movement is an organized activity aimed at encouraging or inhibiting a social change. Spencer stated that the social movement in question is a collective effort aimed at a change in the new order of life.

Sujatmiko, the movement is a form of joint action with a clear conflictual orientation against certain social and political opponents, carried out in the context of a close institutional network by actors whose strong sense of solidarity and collectiveness exceeds the forms of facing and campaigning together.

From the definition by experts, it can be said that a social movement is a collective action of civil society to bring about social change in the environment of established institutions, meaning outside government institutions and companies. The perpetrators of social movements are civil society, talking about social movements means discussing the joint efforts of civil society. Damsar also stated that civil society is a concept born from a view that sees the relationship between society and the state.

Movement organizations that are members of JPP West Sumatra are actors in social movements who are actively and consistently involved in demanding special laws, namely the Draft Law on the Elimination of Sexual Violence.

Women and Social Movements

Talking about the women's movement means discussing the activities carried out by women's groups. The women's movement is an action organized collectively by women to ask questions in public life based on gender identity as women. The women's social movement presented by JPP West Sumatra is a form of effort to track sexual violence as a result of gender.

In West Sumatra, one of the social movements that have been carried out by women is the resistance of the women of Salingka Gunung Talang in defending the rights to customary land against geothermal development in Batu Bajanjang village, Lembang district. The rejection arose because of the disappointment of women because they were not included in decision-making and felt disadvantaged by the geothermal development of Mount Talang.

The strategy of the movement carried out by the women of Mount Talang consists of demonstrations by bringing the produce of the earth, the action of rejecting reinforcements, and remembrance together. The refusal is inseparable from the desire of women to defend their customary land rights, as well as the impacts that residents fear such as environmental impacts, economic impacts, and social impacts with geothermal development.

Gender-Based Sexual Violence

The marginalization of women begins with gender differences that result in power relations, then manifests in the form of injustice such as Economic impoverishment and stereotypes that are influenced by political, economic, social, cultural, ideological conditions. As a result, the potential for abuse of power, threats, deprivation, and violence is created.
Violence is an attack on a person's physical or mental integrity. Inequality of power creates gender bias in society, crimes categorized as gender violence:

a. Rape of women, including marital rape if there is coercion to engage in sexual activity;
b. Physical beatings in the household, including against children;
c. Support for the genitals such as female circumcision with the assumption of gender bias to control women;
d. Playing games as a form of economic mechanism;
e. Pornography as non-physical violence, namely against the shape of a woman's body that is used as an object for personal gain;
f. Forced sterilization in family planning can endanger their physical or mental health;
g. Holding or touching certain parts of a woman's body by taking advantage of the available opportunities;

h. Sexual as a form of crime against women.

The above categories have shown that gender-based violence is also caused by power relations. The relationship is hierarchical which gives benefits and power to one party.

Draft Law on the Elimination of Sexual Violence

Sexual violence is a violation of human rights, a crime against humanity, and a form of discrimination that must be abolished. The presence of the Bill on the Elimination of Sexual Violence is an effort to protect every citizen, especially women and children. Therefore, the state is obliged to guarantee the security of every citizen by presenting a law with a victim perspective.

The Bill on the Elimination of Sexual Violence is one of the state's efforts to ensure the constitutional mandate which affirms the guarantee of every citizen to feel safe and free from all forms of discrimination. The Bill on the Elimination of Sexual Violence states that the objectives of Prevention of Sexual Violence include the implementation of prevention in education, infrastructure, public services, and spatial planning, governance, and institutional, economic, social, and cultural governance.

3 Methodology

The method used in this research is qualitative with a case study approach. According to Afrizal, qualitative research methods are defined as research methods in the social sciences that collect and analyze data in the form of words (oral or written) and human actions and the researcher does not attempt to calculate the qualitative data that has been obtained and thus does not analyze the numbers.

Thus, to identify the influence of stakeholders on the program of activities, the researchers used stakeholder engagement analysis. Stakeholder engagement analysis is a methodology for identifying and analyzing stakeholders in a project and planning participation because by conducting a stakeholder analysis it can be determined who will participate in the process.

There are two stages in the formation of the Draft Law on the Elimination of Sexual Violence, namely the drafting stage and the stage of ratification of the bill. When viewed from the stakeholders in JPP West Sumatra, WCC Nurani Perempuan is a representative institution in West Sumatra that participated in the drafting stage, while those that support the ratification are all institutions that are members of JPP West Sumatra.

This is where the need to identify stakeholders involved in the ratification of the Bill on the Elimination of Sexual Violence by paying attention to aspects of how the power of stakeholders,
legitimacy, including information needs that need to be explored from the side of these stakeholders.

Therefore, researchers use this approach to identify in advance and see the relationship between stakeholders who are members of JPP West Sumatra. Analysis of the results of in-depth interviews obtained from research subjects, namely institutions that consent to women's issues.

Analysis of Stakeholder Engagement

The analysis of stakeholder engagement will be described in the following table:

<table>
<thead>
<tr>
<th>Stakeholder</th>
<th>Interest</th>
<th>Role</th>
<th>Effect</th>
</tr>
</thead>
<tbody>
<tr>
<td>WCC Nurani Perempuan</td>
<td>Focus on women's issues, wherein society there is still a lot of discrimination against women in various aspects of life, especially the fact of violence against women in West Sumatra society.</td>
<td>-Building awareness of various parties about violence against women -Advocating in the field of non-litigation -Initiating the formation of the Women's Care Network -Involved in drafting and encouraging the presence of a legal umbrella for victims of sexual violence, namely the P-KS Bill -Has a network as a strategic partner of Komnas Perempuan -Holding seminars/webinars related to the P-KS Bill -P-KS Bill Campaign -Audience with the DPRD of W Sumatra -Involved in an action to urge the ratification of the P-KS Bill</td>
<td>Public understanding of women's discrimination is increasing</td>
</tr>
<tr>
<td>Legal aid (LBH PADANG)</td>
<td>The realization of a legal community system that is built on a just and civilized/democratic social relationship</td>
<td>-Case campaign -Involved in an action to urge the ratification of the P-KS Bill -Case advocacy -Audience with the DPRD of W Sumatra -Held a people's session of the P-KS Bill throughout Indonesia</td>
<td>-Free legal advocacy for the underprivileged</td>
</tr>
<tr>
<td>Legal aid and human rights association (PBHI West Sumatra)</td>
<td>The state fulfills its obligations to respect, protect, and fulfill human rights which include civil and political rights as well as economic, social, and cultural rights. The implementation of state obligations is not only achieved without discrimination but is also affirmative towards weak and discriminated groups.</td>
<td>-Assisting the community when dealing with the law -P-KS Bill Campaign -Audience with the DPRD of W Sumatra -Involved in an action to urge the ratification of the P-KS Bill</td>
<td>-Accompany the community to understand their rights</td>
</tr>
</tbody>
</table>

From Analysis of Stakeholder Engagement table, it can be seen that WCC Nurani Perempuan has the most interests and roles because of agreement with women's issues and has a network with the national, then from LBH Padang has a strategic role in advocacy in the field of litigation and campaigns, as well as PBHI West Sumatra has almost the same role as LBH
Padang, it's just that PBHI West Sumatra is more active in the field of community assistance when dealing with the law.

3 Result and Discussion

History of West Sumatra Women Care Network

JPP West Sumatra was formed at the initiative of the WCC Nurani Perempuan because many cases of violence against women and children occurred in West Sumatra. In 2016 advocacy for the P-KS Bill cannot run alone, meetings are held with organizations and individuals concerned with women's issues, such as gender studies in various campuses, cultural observers, media, NGOs, campus organizations, civil society, then formed a tactical network named JPP West Sumatra. Collaborative action that is not forced to be involved, only with volunteer initiatives.

"There is no formal structure in JPP because this network is equal and there are only representatives in each institution that is part of the JPP. JPP funding is more tactical, such as if there are activities, grants are carried out by several institutions or if there are program funds then they are included in JPP finances and made transparent."

Reasons for Institutions Joining the Caring for Women Network

JPP West Sumatra was formed at the initiative of WCC Nurani Perempuan because cases of sexual violence in West Sumatra are high and Nurani Perempuan has limitations, a taxi network was formed from several institutions that agree on women's issues. JPP does not focus on the P-KS Bill alone but women's cases such as gender-based violence and children. For example, on the issue of the geothermal environment, the protection of female friends to defend their land. As the Director of WCC Conscience Women stated:

"Why do we push for the passage of the P-KS Bill, because many challenges are facing sexual handling needs. Not to mention the victims who are still being blamed, the stigma of law enforcement is not very responsive to cases of sexual violence, facilities owned by the state do not yet exist such as safe houses. In a minimal budget, while for a post-mortem it costs around seven hundred thousand rupiahs for the victim. We need to know the psychological impact, not to mention a better forensic visum.

Usually, the victim pays for it personally, if she can't afford it and in very urgent cases, women's conscience also pays, because we need to know whether the victim can be sexually transmitted or not. So, the process is long, not to mention that our P-KS Bill encourages how the perpetrators can also be rehabilitated."

Furthermore, in advocating for cases of sexual violence, LBH Padang has a role in litigation, besides that it also has a strategic role in passing on issues:

"Because of the situation, we see this as something important, how can there be a tactical network, we can share information, advocate for women and children's issues, JPP takes collaborative action, let's do this and then discuss it with JPP. There is no compulsion to get involved, friends are happy to do many things at JPP, initiation at JPP is done voluntarily, for example, a joint petition."

In advocating for sexual violence, PBHI West Sumatra is also involved which has a role in litigation:
“Because indirectly we are active people in the sense that women's conscience is active in non-litigation advocacy, we are people who actively advocate in the field of litigation and of course we must synergize, that's why we actively participate in the JPP.”

**West Sumatra Women Care Network Movement Strategy**

In this subchapter, it will be explained how the stakeholders package the issue so that it can be accepted by the people of West Sumatra, how collective action is formed and developed, and identify the form of the strategy used by JPP West Sumatra. In packing the issue, several networks that are joined hold a meeting, then some cases need to be advocated with JPP, then joint advocacy is carried out, first by writing letters with relevant agencies, hearings with the West Sumatra DPRD, Focus Group Discussions, watching together related to gender awareness, writing articles, seminars/webinars, issue campaigns to holding actions, such as the women's day action. For many people who care about the P-KS Bill, JPP is more active in the case of campaigns by distributing root leaflets, inviting young journalists to campaign information in the media, organizing at the level of legal, grass-roots communities in JPP.

Strategy is essentially planning and management to achieve a goal. The involvement of JPP West Sumatra as an actor in social movements can be discussed through the political process theory. Political process theory focuses more on the factors that enable ordinary citizens to form dominant movements.

**Implementation of the strategy used by JPP of West Sumatra**

Social movement theory has always been by various dialectics. In the theory of political processes, social movements can achieve goals depending on whether the political environment supports it or not. Such as the support of political alliances (support groups). These opportunities that support social movements have been successfully achieved.

For political process theory, the most important external environment faced by social movements is the political environment and political institutions such as the executive, politics. In the process of the Draft Law on the Elimination of Sexual Violence, there is support from political parties as found in five parties that firmly support them, namely Golkar, NasDem, PDIP, PKB, and Gerindra.

The key concept of the process theory is that there is a movement called the Citizen Movement, which is the movement of citizens as ordinary people in demanding the state to fulfill its political rights as citizens. Recognition of identity, protection from inhuman treatment. The movement emerged as a form of response to government policies, here JPP of West Sumatra supports the policy of the Bill on the Elimination of Sexual Violence.

**Resource Mobilization**

Social movements aim to put pressure on policymakers. JPP of West Sumatra feels the need for the DPR-RI as a policymaker to ratify the P-KS Bill to overcome sexual violence that is still rampant. Resource mobilization is included in the strategy to invite the community to be part of efforts to eliminate sexual abuse.

The key concept of process theory is that there is a movement called the citizen movement, which is the movement of citizens as ordinary people in demanding the state to fulfill its political rights as citizens. Recognition of identity, protection from inhuman treatment. The movement emerged as a form of response to government policies, here JPP West Sumatra supports the policy of the Bill on the Elimination of Sexual Violence.

To package the issue of the P-KS Bill, the internal strength of several intertwined networks, initiation depends on the issues brought up, such as the issue of sexual violence, usually initiated by the Conscience of Women. Then some cases need to be advocated with JPP, so joint advocacy is carried out.
In organizing the network, WCC Nurani Perempuan has a strategic role, meaning that organizational strength is a factor that drives the success of a social movement:

“If there is a case, we hold meetings, quick meetings, design strategies such as writing letters to related agencies with copies to the ombudsman, the police. The letter may contain an urging for a case or a clarification of a case, conduct hearings to hold silent auctions. The last strategy that came to mind was when the national meeting suggested the need for issues to people who were exposed to the environment, customary land conflicts, they had to know about the P-KS Bill, on immigrants the issue of sexual violence, support.

The last meeting with Komnas Perempuan was to identify which religious leaders from W Sumatra who studied outside could understand the gender perspective and could socialize it to the community. Public figures to become resource persons, such as cultural figures, must also speak. For female clerics, they are not too brave because the analysis is not as deep as in Java, where the interpretation is sharper.”

As stated by WCC Nurani Perempuan, the weakness of the organization lies in its external strength as a political opportunity with political, cultural, and religious figures, considering that West Sumatra is an area that is considered religious, role of religious leaders is very important to educate the public. Harmony between groups and a greater political environment.

Supportive Political Environment

Seeing the current post-reform socio-political situation, it is increasingly open and becomes a political opportunity for social movement actors in society. With an open political system, people's freedom of expression will emerge and provide political opportunities for the birth of civil society movements. Political process rests on a situation, namely when someone tries to gain access to political power and apply it to their interests or their group. Studies of the political process have focused on the activities of parties as well as groups of internal interest organizations, the nature of political decision-making, as well as the background role of political parties.

The topic of Political Process Theory is dominant towards political connections rather than material resources. In the strategy of pressing for the ratification of the P-KS Bill, there is support from political parties such as five parties that firmly support them, namely Golkar, NasDem, PDIP, PKB, and Gerindra. In intensifying the issue, an open mic in West Sumatra was also held to talk about the ratification of the Bill on the Elimination of Sexual Violence, activities were held by 24 institutions ranging from young people, fisherwomen, interfaith groups, film groups, and others.

This is in line with the webinar activity carried out by the West Sumatra JPP, namely political connections by utilizing a supportive political environment, such as the commission of eight NasDem factions namely Lisda Hendrajoni who said on the occasion of the West Sumatra webinar Talk: Open Mic Ratification of the P-KS Bill, on 29 July 2021:

"We in the legislature continue to fight and every element of society is following this development and supporting the ratification of the P-KS Bill. For the sake of the nation's future, this bill must be passed."

Also participating in his oration, Komnas Perempuan Commissioner Alimatul Qibtiyah said:

"The state should be present to realize security and fulfill the human rights of its citizens to avoid sexual violence. If we support this endorsement, it means we love our family."

The Chairperson of the Ombudsman Representative for West Sumatra, Yefri Heriani also expressed the same concern that:

"Many victims have lost their basic rights, such as being expelled from school or work. In serving victims of sexual violence, service providers are often weak in understanding victims.”
The activity was held by twenty-four institutions in West Sumatra that spoke about the ratification of the P-KS Bill, ranging from young people, interfaith communities, fishing women, campus institutions, gender meetings, women’s associations with disabilities, and others.

**Framing the Movement Issue**

The concept of framing is also used in movement strategies, Goffman defines framing processes as processes used by society to obtain meaning. Movement theory encourages the study of how the role of individual movement actors conceptualize themselves in the form of a collectivity so that it can encourage people to participate and support a movement. As JPP West Sumatra did on March 8, 2021, in commemoration of International Women’s Day, they took a silent action as a form of protest at the West Sumatra DPRD for the ratification of the P-KS Bill. The silent auction was carried out silently by writing down their concerns on cardboard, as many as 50 active women were involved in the silent auction.

The ability of JPP West Sumatra proves the ability to transform potential mobilization into actual mobilization with a frame that can influence community participation. The action relies on symbols, local cultural identities such as posters used, banners.

In the campaign to pass the issue, LBH Padang has a strategic role:

“From the beginning, we were actively involved in providing information, making campaigns, writing articles, networking, and holding actions such as women’s day. In 2019-2020 JPP became one of the hosts for the Sumatra region, consolidating all networks of women in West Sumatra to participate in the people’s session of the PK-S Bill which was conducted boldly and was attended by forty-five civil society networks at the Sumatran level.”

Likewise, West Sumatra PBHI, to invite many people to care about the P-KS Bill, West Sumatra PBHI has a role in assisting the community through litigation:

In packaging the issue to be accepted by the community, namely by conducting socialization,

“We must admit that our society is lazy to read, for example, the P-KS Bill is read at the top, some are not immediately rejected. the most important socialization, which needs to be covered in the bill is article by article, not just the title. The situation is that our society reads at the beginning or hears people talking without reading they have been affected. West Sumatra is an area where there are many cases of violence, it is even worse for certain areas, it is children.”

For the actors of the movement, who are stakeholders of JPP West Sumatra, the frame becomes an important scheme in generating and disseminating issues to increase public participation to participate in collective action.

**Movement Strategy Effectiveness**

The ability of JPP West Sumatra proves the ability to transform potential mobilization into actual mobilization with a frame that can influence community participation. Resources are the key to social movements, the most important factor of the ease of a group in mobilizing resources caused by groups that have established communication networks. The silent auction also relies on symbols, local cultural identities such as wearing farmer’s clothes, used posters, banners. Frames become an important scheme in generating and disseminating issues so that the wider community participates in collective action.
4 Conclusion

The social movement used by the West Sumatran Women's Care Network is a form of tactical network that is explained through the new social movement theory framework consisting of several non-governmental institutions and individuals. JPP West Sumatra is an alliance of movements that agree on the issue of discrimination against women and children. To identify information about the strategic form of the West Sumatra JPP movement in packaging the issue of the P-KS Bill, the researcher was guided by the Political Process Theory from Douglas McAdam. In practice, McAdam said that there are three determining factors that can encourage the success of a social movement carried out by JPP West Sumatra, namely: (1) Organizational strength; (2) cognitive liberation; and (3) political opportunities.

The forms of the movement carried out by the West Sumatra JPP including people's sessions throughout Indonesia became an interesting strategy as a form of discourse battle with those who rejected the P-KS Bill and urged the DPR-RI to immediately ratify the P-KS Bill. These strategic efforts help in legitimizing the framing activities of stakeholders as actors of social movements to dominate discourse in West Sumatra. In intensifying the issue, there was also an open mic “West Sumatra spoke about the ratification of the Bill on the Elimination of Sexual Violence”, an activity held by 24 institutions ranging from young people, fishermen, interfaith groups, film groups, women's gender activists, and others.

The evaluation of the weakness of this movement lies in its external strength as a political opportunity with religious leaders. Considering that West Sumatra is an area that is considered religious, the role of religious leaders is very influential in educating people's lives. However, in the discourse battle, there has been no meeting between the parties who reject and support the P-KS Bill to give birth to the idea of confrontation. So, what happened was only to strengthen the network of each group to dominate discourse in West Sumatra.

Suggestion

The findings presented by the researcher are how the stakeholders at JPP Wes Sumatra have mastered the discourse in packaging the issue of sexual violence in West Sumatra and urging the ratification of the P-KS Bill. The researcher will provide some suggestions for the pros and cons of understanding the P-KS Bill in West Sumatra as a legal umbrella to overcome sexual violence.

For Government
a. Increasing socialization of the importance of the P-KS Bill to overcome sexual violence in Indonesia.
b. Urge the DPR-RI as policymakers to immediately ratify the P-KS Bill
c. Bridging the pros and cons to achieve a common idea so as not to

For Stakeholders of JPP West Sumatra
a. Build networks with religious, cultural, academic, political leaders who have a gender perspective
b. Remain consistent in voicing the issue of sexual violence and overseeing the ratification of the P-KS Bill

References
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Demand for Health Services in The Lesbian, Gay, Bisexual, And Transgender (LGBT) Group in Padang

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Abstract. LGBT people have a high risk of suffering from HIV-AIDS. There were 687 HIV-AIDS sufferers in Padang in 2016, 21% of them were LGBT. Only 29% of HIV-AIDS sufferers in Padang visited the public health center. This study aimed to determine the demand for health services among LGBT in Padang. The research design was qualitative and conducted in February-June 2016. There were 6 participants, who determined by purposive sampling. They are LGBT people, counselor and health worker. The results showed that the LGBT behavior was motivated by family and social environment. Most said that LGBT came when they were teenagers. They are also abusers of drugs and alcohol. The Lesbian, Gay, and Transgender were actively seeking and using health services on a regular basis. However, the opposite applies to bisexual. Great demand occurred when they were detected as suffering from certain diseases. LGBT people generally come from the lower middle-class economy. LGBT behavior requires extra care and is expensive. The economy related to demand for health services, so that it is necessary to increase the economy for LGBT. The better that they should try to get out of risky health behavior as LGBT.

Keywords: Demand, Health services, LGBT , Needs, Wants

1 Introduction

The individual's fundamental desire to meet the need for love in connection with closeness or intimate feeling is called sexual orientation. Normally human sexual orientation is directed at the opposite sex, but under certain circumstances, there is a deviation that a person is sexually attracted to the same sex (homosexual) and or there is still a sexual attraction with another type (bisexual). Homosexuals consist of gays and lesbians. Gay is a lover of fellow men and Lesbian is a lover of fellow women (Sinyo, 2014). Transgender’s people identify and express themselves with a different gender than they were born with. Henceforth, Lesbian, Gay, Bisexual are abbreviated as LGBT.

The LGBT population is found in almost all racial, ethnic, religious, age, and socioeconomic backgrounds in the world. About 3.5% of Americans say they are lesbian, gay, bisexual, and transgender (Hafees, 2017). In Indonesia, the exact number of LGBT perpetrators is not known. According to the Ministry of Women’s Empowerment and Child Protection, there is no actual data regarding the number of LGBT people. Still, based on data on the population vulnerable to being affected by HIV, the number of transgenders is estimated at 597 thousand people. In comparison, gay and bisexual people reach more than 1 million people. If using the
prevalence of the population, the number of Man Sex Man (MSM) can reach 3 million, while the lesbian population is not widely known (Kemenpa, 2015).

Several negative impacts can arise from LGBT behavior, namely the emergence of physical health problems and mental health problems. LGBT people are at higher risk of suffering from various sexually transmitted diseases (STDs) like HIV/AIDS, gonorrhea, syphilis, damage to reproductive organs, and infertility. They can cause cancers, cardiovascular diseases, obesity, anxiety, depression, attempted suicide than the normal population (Hafees, 2017). According to the Center for Disease Control and Prevention, Gay, bisexual men and men who have sex with men (MSM) account for 83% of primary and secondary syphilis cases in the United States. This group also often gets other sexually transmitted infections such as chlamydia, gonorrhea, and Human papillomavirus (HPV) which causes cancer of the anus and mouth. Anal and oral cancer incidence is 17 times greater in gay, bisexual, and MSM than heterosexual men (CDC, 2016).

LGBT behavior can also cause psychological impacts such as hating the opposite sex, feeling that he is not a real man or woman and always depressed due to guilt and sin (Hafees, 2017). Besides physical health problems, LGBT behavior is also at risk of mental health disorders. This is known as “syndemic”, which is two health conditions that occur together in a population. In general, LGBT perpetrators have mental health disorders such as depression, alcohol abuse, narcotics and other addictive substances, and sexual violence. These psychological disorders are still exacerbated by discrimination, negative stigma, and unpleasant treatment in society, including accessing health services (WHO, 2016).

The LGBT group is a group that needs promotive, preventive, curative, and rehabilitative health care. The utilization of health services (demand) is influenced by the desire (want), and needs. Needs in health services are distinguished from perceived needs. It is the sum of the individual needs of the health services and the need for normative (normative needs) which should be provided by the service provider to the patient based on the standard of health sciences. This need felt and expressed through the desire and ability to pay is called demand (Retnaningsih. E, 2013).

Needs are a human need for goods and services based on objective and scientific standards. Want is a person's desire to obtain goods and services coming from a more subjective desire. Demand is the demand of a person or a society for a product or service. Economically, demand is determined by many factors, including the price of goods, prices of substitute and complementary goods, household income, income distribution, population, and forecasts of future conditions (Sukirno. S, 2011). The demand for the health sector is not exactly the same as the demand in the economy because it is related to saving the body and soul. Scientific information related to health demand is useful for decision-making in order to improve the health status of the population. Estimation of health demand can identify variables related to the use of health services such as the need and desire for health services. (Mwabu.G, 2017)

Data from the West Sumatra Department of Health in 2015 showed that the number of people living with HIV in Padang City was 225 cases, with new AIDS cases being 92 cases. According to the Minangkabau Lantera (ML) Foundation, a Non-Governmental Organization (NGO) that oversees the LGBT group in West Sumatra, the number of people living with HIV/AIDS in Padang City in 2016 was 687 people. Of the number of people living with HIV/AIDS, 129 people are gay and 13 are transgender people. This means that 21% of the HIV/AIDS cases that occurred in Padang municipality, came from the LGBT group.

According to data from the Indonesian Ministry of Health, out of 225 HIV/AIDS patients, only 29% visited health care facilities in 2015. In accessing health services, LGBT people can be bullied, isolated, and rejected due to stigma, thus keeping them away from accessing health services. (CDC, 2016). It is necessary to increase the demand for health services for the LGBT
group by knowing in depth the desires (want) and needs of the LGBT community towards health services. Thus, the number of visits to health services for the LGBT group can be further increased so to reduce the incidence of sexually transmitted diseases.

2 Methodology

The design of this research is qualitative. Informants are determined by purposive sampling, namely people who are considered to know about health services for the LGBT group. This research was conducted from February to June 2016 in the city of Padang. Informants in this study were six people. They are gay, lesbian, bisexual, and transgender counselors at the foundation that oversees LGBT groups in West Sumatra and Reproductive Health Midwives at the Public Health Centre in Padang. Primary data was obtained through in-depth interviews and secondary data was obtained through document review.

Data processing by making data reduction, displaying data, and drawing conclusions. The analysis was carried out thematically, namely drawing conclusions in the form of themes of thoughts from the informants, grouping them and comparing them with different sources (source triangulation) and comparing them with the findings of the document review (technical triangulation).

3 Result and Discussion

Overview of Research Situation

This research was conducted on the LGBT group under the LM Foundation in Padang municipality. The LM Foundation is a foundation engaged in public health with its primary focus to provide support for people living with HIV and AIDS (PLWHA). This foundation was established on October 24, by five people with different backgrounds: a student, a broadcaster, an artist, an activist from Non-Governmental Organizations (NGOs), and a paramedic. The establishment of this foundation was motivated by the increasing number of cases of HIV/AIDS. However, it was not matched by the level of understanding and knowledge of the community on how to support PLWHA so as not to get stigma and discrimination in services and social life. The vision of this foundation is "together to build empowered, independent, and quality PLWHA".

The activities carried out by the LM Foundation consist of advocacy and lobbying, networking, capacity building, training and discussions, meetings of PLWHA throughout West Sumatra and monitoring and evaluation. The activities carried out by the foundation aim to improve the quality of life of PLWHA and help PLWHA in their lives in society. Currently, the LM Foundation houses five peer support groups, namely KDS Palito Ati (Parents) in Padang, Bujang Saiyo Sakato Support Group (gay) in Padang, Saraso Support Group in Padang, Dara Jingga Support Group (Lesbian) in Padang, and Jam Gadang Community in Bukittinggi. The organizational structure of the LM Foundation consists of a Board of Trustees, Supervisory Board, and Management consisting of the Chairman, Secretary and Treasurer.

From the research data obtained, the number of LGBT perpetrators fostered by the LM Foundation is as many as 142 people for the Padang City area and 65 people for the Bukittinggi City area. Most LGBT perpetrators are male sex men (MSM), as many as 129 people in Padang City and 45 in Bukittinggi City. LGBT actors in West Sumatra, especially in Padang, have
started to appear openly, but some are still hiding. According to the informant, advances in
technology and information through social media currently encourage the emergence of LGBT
groups openly.

The Characteristics of Informants
Data were obtained through in-depth interviews and document review. In-depth interviews
were conducted on six informants, namely Lesbian, Gay, Bisexual, Transgender under the LM
Foundation, Counselors, and Reproductive Health Program Holders at the Puskesmas,
according to the following table 1:

<table>
<thead>
<tr>
<th>Informant Code</th>
<th>Age (years)</th>
<th>Gender</th>
<th>Education</th>
<th>Work</th>
<th>Status</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inf-1</td>
<td>35</td>
<td>Male</td>
<td>Senior High School</td>
<td>Entrepreneur</td>
<td>Counselors / Escort</td>
</tr>
<tr>
<td>Inf-2</td>
<td>37</td>
<td>Male</td>
<td>Junior High School</td>
<td>Not Working</td>
<td>Gay</td>
</tr>
<tr>
<td>Inf-3</td>
<td>28</td>
<td>Male</td>
<td>Senior High School</td>
<td>Freelance</td>
<td>Bisexual</td>
</tr>
<tr>
<td>Inf-4</td>
<td>19</td>
<td>Women</td>
<td>Diploma</td>
<td>Billiard Employee</td>
<td>Lesbian</td>
</tr>
<tr>
<td>Inf-5</td>
<td>36</td>
<td>Male</td>
<td>Diploma</td>
<td>Beauty Shop Owner</td>
<td>Transgender</td>
</tr>
<tr>
<td>Inf-6</td>
<td>46</td>
<td>Female</td>
<td>Diploma</td>
<td>Civil Servant</td>
<td>Midwife/ Health Worker</td>
</tr>
</tbody>
</table>

Obtained results related to the life background and life experiences of the informants as
follows:

1. Lesbian
Lesbian informants are the youngest informants among other informants. The emergence
of sexual orientation to the same sex has only occurred in the last two years. The informant
stated that the reason for liking the same sex was the trauma factor of the love she experienced
with her previous partner. The pain and discomfort felt with her male partner make the informant
like the same sex. The informant admitted that she was in a relationship with a lesbian but had
not yet had sexual intercourse. The informant is currently working and earning Rp. 1,700,000,-/month. Informants use health insurance in health with a contribution of Rp. 300,000,-/6
months included in the dependents of the informant’s semester tuition fees.

2. Gay Informants
Informants have felt sexual orientation to the same sex since school age. This is triggered
by the informant’s family environment, which treats the informant like a woman, resulting in an
identity that does not match the informant’s gender. Informants’ poor environment also causes
informants to become drug abusers. In 2011, the informant was detained at the Bukittinggi
Penitentiary for drug abuse. At the same time, he knew that he was HIV-reactive. The refusal
to have an HIV-reactive status caused the informant to become a street transvestite who peddled
himself in several places in Padang from 2011-2013. From 2014 until now, informants have not
peddled themselves anymore. HIV reactive status became the issue for the informant to find a
job so that he experiences difficulties in terms of economy. However, for outpatient treatment,
the informant uses 3rd class national health insurance (BPJS) with a contribution of Rp. 25,500,-
which is currently being paid by the LM Foundation.
3. Bisexual Informants

Informants have had a same-sex sexual orientation since the age of 18, due to the influence of their social environment. This informant is married with one wife and four children. Currently, the informant does not have a permanent job so that it is difficult to meet daily life. With family status, the informant is still in a relationship with a same-sex partner. It is not just the same person, he often changes sex-partners.

4. Transgender Informants

Similar to gay informants, this transgender informant also experienced a deviant sexual orientation towards the same sex since childhood due to the influence of the family environment which caused deviations in the formation of identity. The informant has been in a same-sex relationship since college. Active sexual relations have also been started since college but do not often change sex partners because they have a special sexual partner. The informant is the owner of one of the beauty salons in the city of Padang with a monthly income of Rp. 3,000,000, - to Rp. 5,000,000, - Previously, the informant used health insurance In health with a contribution of Rp. 350,000, - / month, but the last two years, the informant no longer uses the health insurance.

Background and Length of Time being LGBT Behavior

The emergence of LGBT behavior is motivated by several factors, such as the environment, including family environment and close friends, social media, and spectacle. Informant explained that they have started being LGBT for quite a long time, namely elementary, junior high, and high school. Nevertheless, most of them start in their teens.

However, according to other informants, the background of LGBT behavior is due to the lack of parental roles in providing an understanding of reproductive health, such as gender, reproductive function, and identity recognition.

“...From an early age, a man is like this, a woman is like this. So they know what the function of their reproductive organs is. The introduction should be done regulatorly so that it can be well absorbed…” (Inf-6)

“...I have six siblings, 1 to 5 boys, I am the fifth child. Because I was wanted as a daughter, I was dressed in girl's clothes until my little sister finally was born. I started to be interested in this kind of thing since puberty since my third year in middle school…”(Inf-5)

The Mindset of LGBT People on Their Behaviors

LGBT actors have their own views on life and the choices they make. They believe that what they are doing is the right thing. According to them, this is their right to be free to choose
what they want to do in their life as long as it does not disturb other people or the surrounding environment. This large number of LGBT certainly has specific effects if it is associated with the sexual activities of those who are vulnerable to the transmission and development of HIV/AIDS. The majority of the informants have started having active sexual relations with the same sex since junior high school and while in college until now with one person and changing sexual partners.

The vulnerability of the LGBT community to the transmission of HIV/ADS is not only due to unsafe sexual activity but also due to the use of narcotics, psychotropic substances, and drugs abuse as well as liquor or alcoholic beverages. According to the informant, the use of narcotics and the alcoholic beverages has been around since junior high school and is mostly influenced by the social environment. People with LGBT are at high risk for abusing drugs. According to the American Center, a study in 2018 concluded that LGBT people are three times more likely to experiment with ecstasy, cocaine, methamphetamine and heroin (Ackermann, K. 2020).

Demand for Health Services

The demand for health services is quite diverse among informants. This is influenced by the health status experienced by each member of the LGBT informant. The informant with HIV-positive fulfills the demand for health services better. A gay informant tried to get a health insurance card (BPJS) by selling his cellphone to get antiretroviral virus (ARV) medicine. The informant tries to maintain a healthy lifestyle, as in the following interview:

"So, I sold my cellphone to get BPJS class 3 for 25,500. I also have a medical card to take anti-retroviral medicines, I have two treatment cards, one at the Seberang Padang Health Center and the other at the M.djamil Hospital..." (Inf-2)

This informant is also taking ARV medicine that he has been on for almost eight months and doing HIV checks regularly to see his body's immunity. The starting point of routine check-ups and outpatient visits to the hospital was different for LGBT informants. Some informants start regularly going to the hospital when they have been diagnosed with certain diseases, but there are also those who are used to doing it even though they are not sick. Lesbian and transgender informants have a great enough demand for health services. They routinely carry out outpatient examinations to the doctor's clinic or hospital once a month and have permanent health workers.

The demand for health services for informants with HIV-negative status is not as good as for HIV-positive informants. If they experience a complaint or an emergency, they do not immediately seek medical attention but prefer to handle it themselves. The demand for health services for LGBT informants is influenced by economic factors, treatment options, and whether or not the health services are covered by health insurance (BPJS). Instead of using money to check themselves, they prefer to use it for basic needs such as food and electricity bills. The following informants state this.

"I don't really think about health, all I think about is money to buy food and electricity bills..."(Inf-3)

"In my opinion, health checks are getting more and more expensive, especially since I do not have health insurance (BPJS). one blood check can reach 700-800 thousand, that's every 3 months."(Inf-5)

"LGB friends are a bit different from transgender friends in terms of health care, maybe because their economic factors are different, so it is like that...." (Inf-1)

Workers who play a role in serving the LGBT group are generally medical personnel as well as paramedics. LGBT people generally access health services in the form of counseling,
sexual education, and identity recognition. Demand for Health Services among LGBT Informants is shown in table 3. From table 3 it can be seen that in general, the demand for health services is good, except for bisexual informants.

Table 3. Summary of Health Services Demand on LGBT Informants

<table>
<thead>
<tr>
<th>No.</th>
<th>In Assessing Aspect</th>
<th>Description</th>
<th>Lesbian</th>
<th>Gay</th>
<th>Bisexual</th>
<th>Transgender</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Member of Health Insurance</td>
<td>Having a specific health insurance card</td>
<td>√ -</td>
<td>-</td>
<td>√ -</td>
<td>-</td>
</tr>
<tr>
<td>2.</td>
<td>Ownership treatment</td>
<td>Having a medical card in the certain card in health facility health institutions</td>
<td>√ -</td>
<td>-</td>
<td>√ -</td>
<td>-</td>
</tr>
<tr>
<td>3.</td>
<td>Proof of payment once on inpatient</td>
<td>Have proof of payment of the administration ever in hospitalized in certain health facilities</td>
<td>√ -</td>
<td>√ -</td>
<td>√ -</td>
<td>√ -</td>
</tr>
<tr>
<td>4.</td>
<td>Proof of medical examination</td>
<td>Have evidence of past health checks, such as: chest X</td>
<td>√</td>
<td>√</td>
<td>- -</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>blood tests</td>
<td>√</td>
<td>√</td>
<td>√ -</td>
<td>√ -</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ultrasound</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>LGBT informant health visits to foundation</td>
<td>A list of visits by LGBT to LF is available</td>
<td>√ -</td>
<td>√</td>
<td>- -</td>
<td>√ -</td>
</tr>
<tr>
<td>6.</td>
<td>Consultation Visit to psychologist</td>
<td>Consulting existence of the traffic data LGBT groups</td>
<td>√</td>
<td>-</td>
<td>√ -</td>
<td>-</td>
</tr>
</tbody>
</table>

From table 3, It can be seen that lesbian, gay, and transgender informants have a high awareness of health by having insurance cards, outpatient visit cards, and conducting health diagnostic checks regularly. It is different from Bisexual informants.

Table 4. Triangulation Matrix about Demand for Health Service among LGBT

<table>
<thead>
<tr>
<th>Informant</th>
<th>Demand for Health Services</th>
<th>Conclusions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lesbian</td>
<td>Hospitalized every month and consume medicine prescribed recipe by a doctor. Regularly doing laboratory checks in 6 months.</td>
<td></td>
</tr>
<tr>
<td>Gay</td>
<td>Visit the VCT clinic routinely, once a month, and take ARV medicine. There is also a schedule for checking the CD4 lab.</td>
<td></td>
</tr>
<tr>
<td>Bisexual</td>
<td>Never had a health check, a lab check, an outpatient visit, and hospitalized once.</td>
<td></td>
</tr>
<tr>
<td>Transgender</td>
<td>Visit ambulatory services routinely every month. Do complete lab checks once in 3 months. Taking regular medication for the treatment of thyroid currently</td>
<td>Three of 4 informants have a fairly great demand for health services. The demand of health services for bisexuals is not good enough.</td>
</tr>
</tbody>
</table>
Shared hobbies or activities can lead to the formation of a community. Nowadays, it is easy to find communities that formed based on hobbies and activities. Besides that, communities that are formed on the same sexual orientation are also formed as examples of the existence of lesbian and gay communities or LGBT groups. It is what underlies the emergence of the LGBT group. This group often gathers and interacts to develop its communication network as people with the same sexual orientation.

People with LGBT behavior have started to show their current existence openly, especially in the city of Padang. Most of the LGBT informants in this study did not open themselves openly in the community. They prefer to close themselves and only be open to their group. This is in line with Agustine’s research on lesbian groups in Jogjakarta which has not yet received public recognition and acceptance. Stigma as deviant behavior makes lesbians choose to close themselves (In the Closet). They also only reveal their identity among themselves (Satrio FXC, 2013). Closing oneself will have specific effects on the LGBT community itself. By shutting down, others do not know that someone needs help. The help that can be given to LGBT perpetrators is medical assistance, both physically and mentally. This condition causes LGBT people to be late in accessing health services so that they come with more severe disease conditions.

Feeling unaccepted and depressed will affect their mental health and make LGBT people unable to express their health problems. LGBT group emerged from school age, namely elementary school. Some started at the junior high or high school level, based on the information obtained. The surrounding environment largely influences the emergence of the impulse for LGBT behavior and the most important role in the social environment. Even sexual activity started an early age, namely junior high school.

Kinsey reports that 37% of men and 25% of women have had sexual activity to the point of orgasm after the onset of adolescence, including LGBT people (Semiun. Y, 2006). Sexual relations that have been started from an early age will undoubtedly have an effect on reproductive health. People with LGBT, especially young people, certainly do not know much about safe sex, so they are at high risk of being infected with STDs and HIV/AIDS. Health is not a commodity that can be traded because health cannot be directly bought or sold in the market. Health efforts are one of the characteristics of health services. In order to improve their health status, people access health services at health service facilities such as doctor consultations, laboratory examinations and X-rays, and inpatient care. It is known as public demand for health services. Demand is one way to achieve a higher health status. Demand is influenced by the need and the desire to get better health (Nurlina, 2012).

Assessment of health will affect efforts to seek health services. In this study, the awareness of LGBT informants about health is proven by a good desire. They view health quite positively. Want good and positive LGBT groups related to health services is realized with good demand as well. They actively seek and use health services. This is in accordance with the theory that perception of health is closely related to treatment-seeking behavior. The better the perception of health, the better the behavior in seeking treatment. In addition to perceptions of health, health service seeking behavior is also influenced by knowledge, socioeconomic conditions and the availability of health service facilities in the community (Afolabi. MO, 2013).

Health conditions that are perceived as good also affect the assessment of LGBT informants on health services. Some of the informants thought that they just started seeking treatment, if they had physical problems. This is because some people think that a hospital is a place for sick people. Rahma (2014) investigated the treatment-seeking behavior of STIs among transgender people in Poso. This study concluded that most transgender people did not feel the need to check their health because they had not experienced a serious illness. This causes them
not to immediately go to the public health centre or hospital when experiencing not too bothersome symptoms (Rahma, 2014). Thus, it can be concluded that the assessment of the meaning of health and attitudes towards disease prevention greatly affects the demand for health services for people with LGBT.

The LGBT group is a group that has abnormal sexual desires, but they are also like the general public, who need medical assistance when they are sick. The health services needed are generally related to reproductive health because people with LGBT behavior are more at risk of suffering from STIs and HIV-AIDS. People with LGBT also need medical help psychologically related to their sexual deviations and secondary consequences in the form of guilt and stigma from their environment. This is manifested in the form of demand for physical and psychological health services. From the results of this study, it is known that, in general, LGBT informants have a good demand for health services. It can be done by measuring the demand for the LGBT group through the use of beds (hospitalization), on lesbian and transgender informants who have been hospitalized. This result from unhealthy lifestyle and the use of medicines such as diet pills by one of the informants.

Lesbian, gay, and transgender informants routinely make outpatient visits to health services every month to check their health. Likewise, the three informants also regularly carry out diagnostic examinations such as blood checks. The three informants, namely LGT, fulfilled their demands by making visits and examinations to health workers providing health services such as clinics and hospitals. It shows that the demand for LGT is very good with its concern for health services which is also good. LGT understands health as something important for their survival. Although it can be said that they do not come from upper-middle-class families, but they strive to get health services by utilizing government programs through JKN through BPJS and other private health insurance.

However, for bisexual informants, there is an unfavorable demand for health services. Informants only meet their health demands by self-medication. The informants have never carried out diagnostic examinations, outpatients, or inpatients, even though the informants are aware of the risks associated with living with a wife who is PLWHA as well as having sex with same-sex partners. One of these is influenced by economic status. The informant said that one of the factors that caused his lack of health concern was due to the lack of economic factors, so that the informant focused more on family survival than personal health. This is in line with the theory that the health priority of family income to buy food is more important than medical needs. Thus, the provision of costs for health services has decreased, magnified by the increase in tariffs for health services, especially in private facilities, resulting in a sharp decline in public access to health services. In addition, the demand for health services is dominantly influenced by several factors, namely tariffs (price), patient income, patient preferences, and alternative goods due to availability and price (Juanita, 2006).

This economic factor gives a considerable influence on the informants' concern for their health, but not all LGBT people are affected because of it. The research was conducted by one gay informant who tried to get health services through BPJS by selling his cellphone for the management of the JKN card owner. This means that concern can be realized with the awareness that comes from each LGBT person. Awareness and desire to improve self-health status are essential and influences decisions to seek treatment and use health services.

This unsafe sex activity and the influence of the environment make LGBT people vulnerable to disease. The majority of LGBT people know about the impact of what they do. However, currently, the LGBT group has only reached the stage of knowing but there has been no positive reaction to improve their health or their lives in a better direction. The comfort factor
of the current condition and environmental influences cause LGBT groups to not be able to get out of what they have been doing.

In a study conducted by Zainal et al. (2015) on lesbian groups in Malaysia, it was found that the majority of informants had a desire to recover. However, their time to change cannot be ascertained because even though they have the desire to change, there is no initiative to make the change. It is also triggered by a sense of comfort in the relationship so that the process of change is hampered (Abidin, 2015).

The LGBT group still requires special attention in terms of health. Because most LGBT people do not know what they need, the information gap on the dangers and health impacts that will be faced has not been appropriately realized before they experience symptoms of the disease after they go to the doctor. Especially for those who have not come out or have not been open to others about their LGBT identity (Kristina. S, 2013). So efforts to maintain the health of the LGBT group require extra treatment. Not only for special health problems related to their sexuality but also for treatment if they are experiencing common illness. The LGBT group is the same as the general public who are free to choose the place where they want to seek treatment (Mukarromah. D, 2013).

Health workers in this study view that the basic things they need are the following:

1. Good perception, by not discriminating against them. Good and proper treatment will ultimately lead to comfort so that LGBT people will be open and willing to follow the health recommendations given.
2. Proper consultation on the problems of each LGBT people because LGBT issues are very complicated, slightly different from other general public. So if it is not handled immediately, it will cause problems that are not only physical health problems but also mental health.
3. Support for the LGBT group to regularly undergo their treatment if they are already experiencing health problems and if not as a health worker can bring the LGBT group towards better physical health and overall life.

It is in accordance with research conducted by Duwi and Refti (2013) in Mukarromah (2013) which states that treatment is through supportive therapy by providing support to transgender, including the LGBT group. Especially for those who have become HIV/AIDS sufferers will experience anxiety, depression, and stress so that their immune system will be reduced. New sufferers usually experience these feelings. There will be feelings of guilt and being ostracized by others. For this reason, support through consultation activities by health workers or experts is very necessary (Mukarromah, 2013). Thus, consultation and support greatly affect the success of preventive, promotive, curative, and rehabilitative actions for the LGBT group.

4 Conclusion

The LGBT group in this study was motivated by the influence of the surrounding environment, namely their family and relationships and life as an LGBT majority had started early, namely from elementary to high school, but the majority were in their teens. LGBT groups are also abusers of drugs; the consumption of alcoholic beverages has also started since school age. The magnitude of the environmental influence and the comfort factor makes it difficult for the LGBT group to get out of this condition. The demand for health services for the LGBT group
in the city of Padang in this study is mostly good. It can be seen from the desire of the LGBT group, most of which are already good.

However, from four informants, only one informant whose demand is not good. This is manifested in demand, namely requests for health services by actively seeking and using existing health services such as routinely conducting outpatient treatment and health checks, but not all LGBT people are active in making health requests. Only lesbian, gay, and transgender people are active while bisexuals are not active in making health requests. This demand mainly arises when the LGBT group is detected with certain diseases, so prevention is not when healthy but preventive when sick so that the disease does not worsen.

LGBT groups need extra treatment and special attention from the government and health workers and the surrounding environment by providing information about the prevention, mode of transmission, and treatment of STDs, STIs, and HIV/AIDS to prevent them from transmitting the disease. It is hoped that the LGBT group can increase their awareness of health by regularly checking their health and maintaining a healthy lifestyle. Non-governmental organizations are expected to increase the reach of mentoring and outreach services to the community. Health service providers are expected to provide sex education, promote the prevention of STDs and HIV/AIDS and take action if they are already positive for HIV/AIDS. Promotion is carried out in at-risk groups. And can be more proactive in promoting health services and health facilities that are currently available to be better utilized by LGBT people.

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Female Subjectivity in Mohja Kafh’s The Girl in the Tangerine Scarf

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Abstract. The feminist movements have echoed the spirit of gender equality in many aspects, politics, education, economic, social, and culture. However, some restrictions of women’s freedom in voicing their thoughts still exist. Women have to struggle in both domestic and public domains. Women have limited access in improving their capacities. This is related to the patriarchal system which put women at a disadvantage. Some deep-rooted patriarchal systems include discrimination against women, marginalization of women and subordination of women. These problems lead to women’s effort living under patriarchal system. The spirit in achieving gender equality is expressed through the behaviors, attitudes and ways of thinking which is called as female subjectivity. The issue of how female subjectivity plays an important role in responding to the patriarchal system is depicted in many media including fiction and non-fiction. This article is aimed at scrutinizing the problem of female subjectivity in a literary work, The Girl in the Tangerine Scarf, a novel written by Mohja Kafh. This novel presents the life of a female character struggling in voicing her thoughts and responses to patriarchal system. The complexity of the main female character’s life and experience is analyzed through the lens of feminism and subjectivity as well as the socio-cultural context. The spirit of feminism is exposing the unvoiced women’s experience. The thoughts of scholars on patriarchy and feminism are the main theories in analyzing the issue of female subjectivity in the novel. In conducting this research, qualitative method is the main method. There are three steps of this method. The first step is focusing on the quotations from the novel showing the issue of female subjectivity. The second step refers to how the selected data is scrutinized through the lens of related theories. The last one is presenting the result based on the objectives of the research. This study reveals two points. First, patriarchy as the cause of main female character’s subjectivity. Patriarchy is imposed by her family (parents and husband). Second, the main female character’s responses to patriarchy as the forms of her subjectivity. The main female character maximizes her role in demonstrating her subjectivity. The efforts of the main female character in presenting her subjectivity bring about some consequences. In this case, the consequences are related to the main female character’s decisions. This article also demonstrates how the main female character shows her struggle in expressing her subjectivity through two ways, resistance and negotiation within the patriarchal system. The ways result in many forms of responses. The female character experiences support as well as challenges from the people around her. The challenges result from the dominance of patriarchy exerted by the family members. In addition, American situation as the contextual background also influence the ways the main female character shows her subjectivity. In this sense, the complexities of the background affect the main female character’s subjectivity. From these points, the study argues that the female character shows the dynamic and unfinished formation of female character’s subjectivity where the patriarchal system can be challenged.

Keywords: female subjectivity, negotiation, patriarchal system, resistance,
1 Introduction

The spirit in achieving gender equality is aimed at ensuring that both women and men have equal rights and opportunities. However, the issue of gender inequality still exists as the roles of men and women are influenced by culture. As Oakley discussed by Prabasmoro suggests that gender is a psychological and cultural term that is built by social construction in certain community groups so that it is not stable. Therefore, how a man and a woman should behave cannot be separated from the socio-cultural context that surrounds them (1). For example, Western women have a mindset that is not entirely the same as Eastern women due to cultural differences. Likewise, the mindset of Western men will differ to some extent from Eastern men. Moreover, a society that upholds patriarchal values places women in a subordinate position when compared to men.

The patriarchal values can be challenged in order to achieve gender equality through subjectivity. With regards to female subjectivity, some behaviors, attitudes and ways of thinking embraced by the female are the forms of subjectivity. Weedon as discussed by Tsui-Yan states that in feminist context, subjectivity is “the conscious and unconscious thoughts and emotions of the individual, her sense of herself and her ways of understanding her relations to the world” (2). The issue of how female subjectivity plays an important role in responding patriarchal system is depicted in many media including fiction and non-fiction. This article is aimed at scrutinizing female subjectivity in a literary work, The Girl in the Tangerine Scarf, a novel written by Mohja Kafh.

This novel presents the life of a female character struggling in voicing her thoughts and responses to patriarchal system. The Girl in the Tangerine Scarf written by Mohja Kafh, an academic who is engaged in the humanities as a lecturer in comparative literature at the University of Arkansas. Kafh is also known as a poet and writer. The Girl in the Tangerine Scarf is one of the literary works written by Kafh in addition to the poem E-mail from Scheherazad and the non-fiction book Western Representations of the Muslim Woman: From Termagant to Odalisque. Some of her works cover American Muslim themes, identity, culture and gender. The Girl in the Tangerine Scarf is a literary work that received several awards including from Booksense Reading Group Favorite 2007, One Book, Monroe County Public Library, Bloomington, Indiana, 2008, and Bloomington Arts Council (3).

Kafh’s The Girl in the Tangerine Scarf has been analyzed by many researchers. Hampton analyzes this novel from sociology of religion (4). Her research shows Khadra as a progressive Muslim woman. Ameri’s study refers to Said’s orientalism and identity of the main female character. She concludes that this novel provides a different view on the image of Muslim woman compared to the Western perspective (5). Marques and Goncalves analyze the relation between hijab and diaspora of the main female character (6) Meanwhile, AlQutami shows that the main female character expresses her feminist resistance. This study is based on third world feminis (7). Handayani also explores the issue of the identity if the main female character as a Muslim immigrant in America. She concludes that Khadra has shown a diasporic identity that she is not only a Muslim woman but also an immigrant in America (8) Another study conducted by Sulaiman et.al depicts that Khadra does not only preserves her Islamic identity but also build her hybrid identity (9). As the last related study is Handayani’s analysis (10). She explains the issue of marginalization in The Girl in the Tangerine Scarf through narratology and the concept of marginalization. After presenting the related studies, this research intends to reveal an analysis on female subjectivity of the main female character through the lens of patriarchy, feminist theories and the socio-contextual background.
The Girl in the Tangerine Scarf presents a story about a main female character, Khadra, who spends her life since childhood in America. Coming from Syria, Khadra experiences many challenges in her life due to her background as a woman and a Muslim in America. The patriarchal values patronize her life. However, she struggles to question the patriarchy by expressing her thoughts and behaviors. Therefore, this study will reveal her subjectivity.

Generally, this study is aimed at enriching feminist analysis of The Girl in the Tangerine Scarf novel. Specifically, this study is aimed to analyze the issue of subjectivity of the novel’s main female character. This study is going to elaborate patriarchy as the cause of female subjectivity and how main female character responds to patriarchy by showing her subjectivity. By considering the context, this study will also explore how socio-cultural context influence the issue of patriarchy and the main female character’s subjectivity.

2 Methodology

The main method of this research is qualitative method. Babbie states that qualitative research is a scientific method of observation to gather non-numeral data. In addition, a qualitative research focuses on the definitions, the description as well as the characteristics of things. (12) There are three steps in conducting this study: collecting data, analyzing data and presenting the results. The first method is the step by focusing on the quotations from the novel showing the issue of female subjectivity. The second step refers to how the selected data is scrutinized through the lens of related theories. In this case, I present various related thoughts from scholars who have discussed and proposed theory of patriarchy as well as feminism. In presenting the results of the analysis, I classify the analysis based on the issue the objectives of the research. First, I present the forms of patriarchy as the cause of main female character’s subjectivity. Then, I present the forms of main female character’s subjectivity.

The complexity of the main female character’s life and experience is analyzed through the lens of feminism. However, in this subchapter, I will also provide explanations regarding patriarchy and subjectivity. Sylvia Walby argues that patriarchy is “a system of social structures and practices in which men dominate, oppress and exploit women” (13). Patriarchy is an attempt to perpetuate the power of men and marginalize women. Ironically, Delphy in Stacey states that patriarchy is considered as “common, specific and primary oppression of women” (14). This assumption illustrates the strong dominance of patriarchy in regulating women's space. The power of patriarchy is accepted in society so that women are not aware of the patriarchal values that oppress them. This is in line with what was underlined by Kate Millet that “patriarchal ideology is so ubiquitous, and its power is so great that women often unknowingly consent to their own oppression” (15)

Patriarchy is related to how culture has defined man and woman. In this sense, culture shapes gender identity. Helene Cixous, a French feminist, proposes patriarchal binary thoughts that differ man and woman. The binary oppositions like head/heart, father/mother, and activity/passivity represent a hierarchical position where men is the superior whereas women is the inferior (15). Beasley states that gender results in hierarchies that privilege or devalue one sexed identity (16). When the privilege is embraced by men, women will struggle for their rights. This triggers feminist movement. Beasley moreover states that feminism regards women as the marginalized. In other words, feminist movement highlights gender equality where women have voices too in expressing their thoughts, behaviors and way of thinking. This is called as female subjectivity.
3 Result and Discussion

3.1 Patriarchy in Family

The Girl in the Tangerine Scarf presents Khadra, the main female character raised in a Muslim family. For Khadra’s family, her father plays an important role in shaping her attitudes as a Muslim. As a preacher, Khadra’s father teaches his family to be a real Muslim. His family has to preserve Islamic teachings where there are borderlines between them and the Americans (11). This way of thinking inevitably internalized in Khadra’s life. Khadra has strict religious views on being a Muslim (11).

The novel also shows how her mother dominates her life. The patriarchy operates in disadvantaging women. Not only her father but also her mother instills the patriarchal values. Khadra is expected to marry a man chosen by her parents. The narrative describes that the man (his name is Juma) comes from a family background with a good reputation (11). Juma's background as a male of Arab descent is an indication that Shamy's family maintains the tradition of choosing who is worthy of being his daughter's life partner. Thus, racial background is an important aspect in shaping the identity of the Shamy family. Handayani claims that Khadra is positioned as the marginalized as she has no power to resist (10).

Patriarchy is continuously imposed by Khadra’s husband. Khadra is forbidden to ride a bike by her husband because she is a woman. Juma is described as exercising restraint on Khadra and saying that his actions are also culturally based because “custom is important” (11) or “culture is important.” That is, Juma was educated in a culture that upholds patriarchy. Al-Mutawah states that in Arab society, the role of family and school is very important in teaching values related to women's dependence on men. Therefore, women are educated to be good wives at school.

However, this does not apply to Arab men who are not obliged to learn how to be a good husband (17). Juma is a man of Arab descent who, even though he has settled in America, has perpetuated the culture that developed in the Arab community. As confirmed in the text, “It's always my business what anyone wants from you. You are my wife” (11). Therefore, Juma's position is that Arab men are protectors of Arab women. The dominance of her husband continues when she has to follow his idea to move to Kuwait for pursuing his study. Again, Khadra faces marginalization as she has no opportunities to make her dream comes true by continuing her study in America (10).

From the explanations above, some discrimination faced by Khadra happens because she is a woman. The existence of woman in society is considered as an entity that is juxtaposed with men. As stated by Beauvoir that "...man can think of himself without woman. She cannot think of herself without man" and that "...she is defined and differentiated with reference to man and not he with reference to her ; she is the incidental, the inessential as opposed to the essential". Beauvoir's statement indicates the denial of the existence of women. In other words, women are associated with inferior, subordinate and marginal traits. The attributes attached to women encourage oppression of women by men. Oppression limits the movement of women to get their rights (16).

3.2 Breaking Female Stereotypes: Female Subjectivity through Being Active and Progressive Individual

Patriarchy has created female stereotypes like passive and inferior. The Girl in the Tangerine Scarf shows how the main female character challenges the stereotypes. Khadra expresses her way of thinking towards patriarchy through several actions. When she is forbidden to ride a bike by her husband, Khadra responded by saying "Show me where in the quran it says..."
women can't ride bikes in public." (11). Khadra rejects Juma's views regarding Islamic teachings. This is shown by the attitude of Khadra's character who disobeys Juma even though he has to bear the consequences, namely Juma's anger: "Whenever she biked after that, Juma would get in his black car and roar off. Not tell her he was going." (11). Khadra raises a non-essential identity that is contrary to the essential identity presented through Juma's perspective regarding Muslim women who wear hijabs who are not supposed to be cycling.

Khadra experienced various restraints that pushed her to do things that her family opposed. Khadra had the courage to go against what was taught in her family both through her parents and her husband. In this case, Khadra does not consider patriarchal values as something that is taken for granted. First, Khadra decided to have an abortion because Khadra felt she was not ready to have children in the midst of the conflict between her and Juma. Khadra feels that she has the right to determine her future, including whether she will maintain her pregnancy or not despite facing challenges from her parents (11). Family conflicts put Khadra in a difficult situation. Khadra is described as follows: "I don't think I can stay with Juma without changing who I am. Who I essentially deep-down am." (11)? Khadra is described having an abortion. Her decision reflects that she the authority of her own body. This way is in line with what ...has stated that women have to be autonomous with their own body (18).

Moreover, Khadra then opposes patriarchal domination by refusing to defend her marriage. Khadra is described as daring to take a solemn step, namely filing a divorce suit initiated by her wife. This is considered unusual for her family. Khadra's courage to reject patriarchal domination shows that as a second generation of immigrants, Khadra does not necessarily accept and continue the culture related to the homeland. According to AlQuatami, Khadra's attitude indicates a feminist resistance where she dares to break the norms that place Muslim women in an inferior and subordinate position compared to Muslim men (7).

The Girl in the Tangerine Scarf also presents an issue of progressivity of the main female character's way of thinking. As discussed earlier, Khadra has been raised in a strict Muslim family. However, the novel voices Khadra's dynamic view of Islam which is correlated with the construction of Khadra's identity as seen from Khadra's meeting with several people. Firstly, when she meets Tayyiba, her friend since her childhood. They talk about their view on being a Muslim:

"Well, why are you Muslim if anything else is just as good."
Khadra thinks for a minute. "Love," she says slowly. "love and attachment."
"But you think someone else can pray another way and find a path to God?" Tayyiba counters. "Absolutely."
"Well, why do you feel like you're a Muslim when everyone else is just as good as a Muslim? Khadra thought for a moment. "Love," she said quietly. "love and closeness."
"But do you think one can worship in another way and find his way to God?" Tayyiba insisted.
"Of course."

Khadra's openness to the disparity of views about being a Muslim shows progressivity. The change in Khadra's perspective on Muslims and non-Muslims that she displayed when she meets Tayyiba indicates Khadra as a second generation of American Muslims who did not necessarily accept the dominant culture but also did not perceive the Muslim community as a better group. Khadra went through the process of being and becoming alternately in the formation of her identity so that she became an American Muslim immigrant (8). As the following text illustrates: "She looks around at the white people, too-the Americans-no wait, she's American now-the other Americans."(11) "Khadra no longer sees herself as separate from America because she is part of the other Americans. In other words, there is no difference
between herself as a Muslim immigrant from Syria and America as the country where she lives because "they're us, and we're them" (11). Therefore, Khadra who grew up in a pluralistic country experiences dynamic perspective about herself, religion, and culture related to her homeland (5), (8), (9).

Another progressive view is shown in terms of the change of Khadra’s response towards her friend’s view on relationship with followers of other religions. Her friend, Seemi, states that her family is "totally open-minded about people from other religions" (11). Initially, Khadra shows her objection. However, Khadra changes her the way she views on her friend’s opinion after she meets some people who changes her thoughts on being a Muslim. She chooses to remain friends with Seemi even after Khadra finds out that Seemi practices sex outside of marriage. Khadra has her own opinion on Seemi's behavior.

However, the assessment is not judgmental of Seemi as someone who behaves negatively. Although Khadra was educated by her parents to keep her distance from men, Khadra does not judge Seemi's actions in black and white as seen from her view: "I just don't believe in it for me. I don't presume to know you and the path you are on and where this act falls in your relationship with God and the universe." In other words, Khadra places herself as a person who is open to someone's perspective on things that are different from her.

The explanation above presents Khadra as a representation of American Muslims who instead of being confined to a narrow view, Khadra is transformed into what Hampton states as a progressive (4). The transformation of Khadra's mindset about Islam emphasizes that a person's identity is unstable because it is always a process. As the text shows Khadra as a Muslim figure who experiences the dynamics of the perspective of Muslims who view differences and progressivity.

3.3 Expressing Subjectivity: Hijab, Travel, and Identity

Another issue that also presents in the narrative is how journey regarded as an important part of expressing subjectivity and identity. Khadra's decision to divorce triggered Khadra's desire to travel to Syria. In Syria, Khadra met an anonymous poet (The Poet) who also helped change Khadra's perspective on the essence of individual religion. The poet brought change in Khadra. The poet was surprised by Khadra's attitude by questioning everything with religion. "Why do you spend so much time worrying about what God thinks of you?" It's the other way around, you know. God is what you think of God, you know." "You still think of God as some Big Parent in the Sky, don't you?", he demanded. "But then what? Without that, I'm lost. "Your veil is very revealing, you know." "Oh, but veiling is important, definitely!" "You woman-body is loved by God, good and pure. Veiled or not veiled," he said (11).

Both Poet and Khadra convey their views on belief in God as well as hijab. Khadra experienced an identity crisis. Khadra began to think about the meaning of religion and hijab for her. Khadra is then described as experiencing an incident where she accidentally allowed herself to no longer wear the hijab. At that time, Khadra realized that veiling and unveiling are part of the same process." (11). However, Khadra finally realizes that the hijab was an important part of her life (11). Especially when she learns from her aunt how her mother struggles to wear the hijab because it was banned by the Syrian government. Therefore, Khadra decides to continue wearing her hijab.

Another event showing Khadra’s subjectivity is described through negotiation. When Khadra returned to America after traveling to Syria, she continues to wear the hijab. However, Khadra decides to wear an orange or tangerine hijab. This is different from the situation in Indiana where Khadra always wears a dark hijab. Khadra’s dark hijab is the symbol of her resistance toward American government’s policy regarding the Middle East crisis. Khadra
decides to choose orange or tangerine as a new look of herself. In other words, the bright tangerine color symbolizes the ‘new’ figure of Khadra. In addition, Khadra with the “new self” is not only represented by the change in the color of her hijab but also through the trip to Syria that she did. This is in accordance with what was articulated by Pearce and Stacey as discussed by Priyatna that travel is a symbol of the transformation of the old self into a new self. Khadra’s mindset is dynamic (19). Khadra with the “old self” is Khadra with a narrow view of the meaning of religion and hijab in her life which is only a ritual. Meanwhile, Khadra with the “new self” is Khadra who has the perception that worship including the use of the hijab must be based on personal awareness and without coercion. The process of discovering the "new self" continues when Khadra decides to return to America.

Khadra decides to choose Philadelphia as her destination. The reason why she chooses this city as she regards Philadelphia as "a big city where she knew no one. There, she’d make it on her own, carve out a life that would manifest gratitude and modesty and love” (11). Virginia Woolf in her A Room of One’s Own states that women need a place to design their lives beyond patriarchal atmosphere (2). For Khadra, Philadelphia is a ‘room’ where she is free from her family’s intervention as what she experienced in Indiana. She starts making friends from different religious backgrounds and respect their perspective on Muslim woman. In other words, Khadra constructs her subjectivity.

Khadra’s subjectivity continues when she refuses to take off her hijab when she is in a crowd. This forces her friend Seemi to remind her to take off her hijab because of the Middle East crisis that fueled American hatred to Muslims. Political events that occur in America have an impact on the lives of American Muslims, including the conflict in the Middle East region. However, Khadra has a different view regarding the use of her hijab. For Khadra’s character, the hijab is something valuable, not just clothes: “It’s my connector. It makes me feel connected to the people in my family, my mosque, where I come from. My heritage.” (11). Bullock explains that there are several reasons related to the use of the hijab, namely as a form of revolutionary protest, as a political protest, for religious reasons, as access to the public sphere, as a personal identity, part of culture, and as a government regulation. The use of hijab as part of government regulations means that the government requires female citizens to wear the hijab (20).

This statement is in line with Rahayu’s research on hijab and the certain context. She elaborates her views on hijab in the Indonesian context. According to Rahayu, wearing the hijab in Indonesia has gone through various changes over time. In the 1980s, the Indonesian government banned the wearing of headscarves for students. However, over time, the use of the hijab became commonplace in almost all corners of Indonesia. This makes the hijab as part of popular culture that forms a hybrid identity for the wearer because it negotiates with the local culture (21). Thus, it can be concluded that the hijab issue cannot be separated from the social context.

Bullock moreover explains that the use of the hijab as a form of revolutionary protest can be seen from the protests against the government forbidding the use of the hijab. Hijab as a protest is political, meaning a protest against Western discourse that prohibits the hijab. The use of hijab as a religious teaching is an effort to obey the teachings of Islam. Meanwhile, the hijab can be used as an access that makes it easier for someone to take part in various arenas, including getting a job. Hijab as a personal and cultural identity means that the use of the hijab is on its own initiative and the hijab is a hereditary heritage so it must be preserved (20).

The Girl in the Tangerine Scarf shows Khadra’s dynamic identity in relation to hijab. Her decision to maintain her hijab shows that the hijab represents historical value for her as the hijab is associated with her heritage. She insists not to take off her hijab as she preserves her identity
as a Muslim woman although the political situation in America is not safe for her. As Marques and Gonzalves states that The Girl in the Tangerine Scarf is a narrative about the subjectivity of the main character Khadra as an American diaspora Muslim woman who feels proud of her religious symbol (in this case, hijab) as her identity (6). In other words, Khadra’s subjectivity is associated with her own fashion style.

4 Conclusion

The Girl in the Tangerine Scarf is a novel that voices how female character can be a feminist agent through her subjectivity. Khadra, as the main female character, demonstrates a feminist spirit in responding to patriarchal culture. The efforts can be seen from her resistance and negotiations in questioning patriarchy. She creates her own ‘room’ and has the authority of her own life and her own body. Her ways of thinking, behaviors and thoughts are her forms of subjectivity that always be in an unfinished process due to her identity. Khadra is not only a woman but she is also a Muslim woman living in a diverse atmosphere.

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References


The Woman’s Involvement in Terrorism: The Phenomenology Study on The Woman in The Family of The Former Terrorist Prisoner

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Abstract. When reality is no longer surely thing for the women, will it push them to the new world for the way of the women’s thinking? They will be the group of women who believe in irrational concepts as an answer and way of life for the power and things accomplishment. Through this phenomenology study on the five families of former terrorist prisoners in West Java, Indonesia, which takes time six months reveal the meaning behind what has been represented as one of the forms of weakness and powerless of the woman in the family is the concept of patient and convinced. Patient towards everything that occurs and believes that what has occurred is a destiny which must be lived honestly and sincerity. These both concepts make the woman silent and being in the obedience zone on the husband and religion, but exposing depth meaning proves that these concepts have made the woman have the strength in implementing their role and status as the woman as how of what they believe is covered by the religion and belief. This article will travel you to the successful women who find their strength as “the new women”. The discussion is no longer about the women’s strength to be equal, to balance, or even reach beyond the values about the man and the woman as they are constructed but, it shall be about patiently time to be ideal women who are craved for in living safely in the world and the hereafter. How the women believe that there are the things that should fight for inwardly which is about patient and belief particularly in family relationship to accomplish “the real gender relation”. Yes, there is about religion, self-strength, and the women’s heart, which is they are the first women’s defense for being the new women. Happy travel the women’s brain in the point of their zero strength as “woman”.

Keywords: Family Resilience; Gender Relation; Women Terrorism

1 Introduction

Once in a while, a question comes up about the misconception of the woman’s involvement in a terrorist case which involves the family (King, 2009; Shapiro & Maras, 2019). The question is followed by the stigma about some concepts such as woman and maternal, feminine which is supposed to maintain and take care of (Ross & Hilkert, 1995) so that unable to make a woman do what is described for her in a terrorist case, and some traditional concepts of the woman which is covered by religion that puts them a place unstrategically to perform something destructively (Malihah, Nurbayani, & Wulandari, 2020). On the other hand, we realize that women have been long time perceived as unable creatures to obtain their way towards their goal and what they wish for. The social construction which says that the women (must) follow the men in the “religion corridor” (Rafferty, 2012) is not applicable for the women in fact who have
strategic positions in deciding for the family which is those who have the same belief that religion belongs to all together so that it requires in common strength to live it in.

The next application is when the women have placed themselves as the ones who have the “same” duty with the men in struggle, defending the religion as to how it is supposed to be believed by both of them (Laqueur, 2006), neither male nor female reaches an agreement to shape a family “based on religion”. Various interpretations come up as an attempt to apply the goal and belief towards what is supposed to achieve and finish no exception by deconstructing the perception about the same strive in common.

Yes, at this point the man and the woman have organized each ability and strength to share duty among them about what is supposed to perform. The role division of both of them is perceived as the whole collaboration to live the spirit of the fight which means that one’s contribution is nothing without others. There is some kind of collaboration pattern in living up to the religion, and it is not for other people in the manifestation of the existence as the Muslim but more about a belief of responsibility in devoting to what is convinced and believed as the part of worship to do.

Various perceptions about terrorism which involves the woman appears to the public. One side considers the woman has been away from feminine socially and spiritually, the other side observes that the woman with maternal can be a deadly and promised executor of the success of terror which has been planned, and the third side identifies that there is a victimization of the woman’s involvement in the act of family terrorism, while the fourth side perceives that the woman is recognized as the independent subject who can think straightly in making a decision. So, it is not about a question: What makes the woman do so? But more about a push factor that the woman obtains so that they can trust their ability and to the religion, which is believed, there is also self-actualization as the “new woman” who can fight and apply what is supposed to do as a woman.

The last thing, this article displays another form of the woman’s fight, about what is believed and supposed to live, about various consequences of the concept is self-existence from the religion that is convinced and about the woman’s portion in a struggle to prove “the equality” in the strife. There is a struggle, persistence, commitment to religion that is maintained by the woman in every strive in making a decision (Chakkalakal, 2001). Not to forget, there is a concept about the right to actualize self-belief on something, more about religion, and what is supposed to do for the family. The objectivity value is aimed in every research and writing process, due to it cannot be denied that what is written will present polemic conceptually, study and data display. Enjoy the new world of the women in their struggle of what is believed.

The women in their role and function in the family will be a heart from the socialization process, assimilation process of their children and family to the norm and value, also the status and role every family member in a society (King, 2009; Wilodati, Komariah, & Wulandari, 2019). A good family interaction also a social institution in a society that depends on one crucial element which is the family. A lot of terrorism case which involves the family leads to a question about the success concept of family resilience in shaping the individuals to dispel radical thinking which is destructive (Berman & Laitin, 2008).

Up to now, particularly in West Java there is not an institution that focuses on managing of terrorism case which involves family especially that makes a woman be the main executor but there are several institutions that focus on the woman’s problem, family and the children that can be optimized its role to also handle the case preventively and repressively related to this case. The transformation of the main three institutions consists of school, family and society become an important point in providing the education service that can revive social community.
for the whole life, not only for the woman but also the man and the children as the next generation.

The repetition of the terrorist case which involves the family seems like a signal that the terrorist case has not been fought properly, there is a positive response precisely that can be obtained by the group of terrorists through the fear which is planted successfully to the people (Fadl, 2001). And the success of the group of terrorists in performing their action as if one of the inspirations for the other group of terrorists, particularly in maximized the woman’s role pattern in their action.

Simply, role maintenance, status, and a woman’s position in the family become a worksheet for the completion of the terrorist case. It is based on several kinds of research and findings in the field about woman’s militancy tremendously (Melligan, 2019). The woman is a double-edged sword, one sharpens the act of terror while the other side blunts through the resocialization of the religious values and nationality to be better (Malihah, Nurbayani, Wulandari, & Wilodati, 2021).

The stereotype culture on the women who are perceived as weak and powerless so that they seek a space for self-actualization becomes part that cannot be separated from this case. Now it is time to share the open space and safe in self-actualization in every aspect, not only in education, social, but also the religious discussion.

The terrorist case which involves the family becomes a part of the conceptual thinking about (wrong) actualization in religion (Gunning & Jackson, 2011; Maghfur & Muniroh, 2013), unfortunately, we also need to see the other side that the value of this behavior cannot be viewed as the subjectivity side, but also the objectivity will lead to reconceptualization on the “value of actualization” and the value of good and bad action. There is a responsibility in identifying causality and interpreting everything that occurs through comprehension of the case characteristic, the individual and religious background also the group who causes the decision to act a terror (Roy, 2015).

The idea and socialization deliver a description of one’s decision-making. This concept will stimulate various collective experiences for the family and the religious group in represent what is believed with no exception. Therefore, it can be summed up that there is a conceptualization and the forming concept process that is influenced by the cultural condition and one’s experience activity. As for how it happens to the women in their decision to get involved in the terrorist family case. Whatever their role, actively or passively, they really have the strength to maximize what is supposed to do in the religious corridor and social community which is allowed by the humanity value.

The phenomenon of woman’s involvement in the terrorist case that involves the family is researched based on several questions:

a. How is the form of a woman’s contribution in a terrorist case that involves the family?
b. How does the woman internalize the value and religious belief in deciding to be part of the act of terror?
c. How is the attempt of deradicalization on the woman in the family of the former terrorist prisoner through education institution?

The purpose of this study is to reveal the meaning of the woman’s involvement in the act of terror who involves the family, how the correlation occurs between what is believed by the women in internalizing the religious value becomes a push factor of their involvement on the terrorist case, and the attempt of deradicalization that is performed to the woman in the family of the former terrorist prisoner through education institution.
2 Methodology

This study is a qualitative approach by using phenomenology design in the six months to reveal the meaning behind the woman’s involvement in the terrorist case that involves the family. The internalization of the religious values through the membership in the religious community and social community’s activity commonly. The informant of this study consists of five families of former terrorist prisoners in the West Java area, Indonesia. Even though, the main informant is the woman as the wife but the man as the husband is also researched as the additional informant and becomes one of the confirmation aspects about the validity of the data which is obtained. Some representatives around the informant’s domicile such as relatives and neighbors are asked for information related to the tolerance concept and reinstatement of the family of the former terrorist prisoner in the neighborhood.

3 Findings

To expose the phenomenon of the woman’s involvement in the terrorist case who involves the family, the researcher focuses on two main issues in this study.

3.1 The Form of Woman’s Contribution in The Act Of Terrorist Who Involves The Family

The woman has an important role in actualizing the religious values of the family. Besides, the woman is the fundamental from the socialization, time availability and the closeness with the children compared to the man becomes a crucial point in the process of family education. Yes, it can be concluded that it is a bonus from the domestic sphere, which is had by the woman, due to it is not about “the silenced woman stays put in the home” but it is about “controlling” in implementing the values to the children that is managed by the woman. All informants of this study agree with this statement, that somehow the man or father becomes a leader of the family but the parenting process and internalizing the religious value is controlled by the woman as a wife.

Is there monitoring from the man for this thing? It is there for sure but limited on what can be seen, as the common thing to perform in Islam which is Salah. Moreover, it is about how to apply the belief to what is supposed to do in the religion is still in the woman’s hand. This thing can be a particular space for the woman in “shaping” the children, about how the woman educates them through definition and basic comprehension about the religion, social value, right and responsibility as one ummah, also what is supposed to do for self-actualization.

Founding out the three typologies of the former terrorist prisoner’s wife in this study: first, the wife who does not know at all if the husband gets involved in the act of terrorist; second, the wife who finds out the husband’s involvement in the act of terrorism but not taking part actively on it; and third, the wife who knows the husband’s involvement in the act of terrorist and taking part actively on it. Terrorist activity is meant not only on a big scale such as bombing that kills the victims but also on small scale such as religious discussion or religious doctrine which supports terrorism.

As to how it has been revealed by several kinds of research about the woman’s involvement in terrorism is on what is convinced frequently making a woman blindfold so that deciding to involve directly. The faith and belief are on the husband and religion, also the values of obedience which is internalized wrongly by the women can lead them to be a deadly weapon on the act of terrorism but also about the doctrines which able to stir other women until their
children are in the wrong direction in interpreting the meaning of Jihad. The woman’s involvement in the mistaken religious doctrine is not something new but, after that, the woman can take part directly in the terrorist execution.

The phenomenon that occurs to the woman who does not involve in the act of terrorist even though their husband involves actively is those who give moral support in keeping a good reputation in the name of the family. During their husband is in prison, the wife waits by taking care of their children.

Frequently, the women have to survive alone just to pay a visit to their husband in the prison even though the cost will incur, long-distance and the extended family keeps a distance from supporting after finding out the involvement in the act of a terrorist, all of these things will not make the women step back and abandon their husband. It is also experienced by the women who do not know at all their husband’s involvement in the radical group and terrorist supporters. They are as the wife of former terrorist prisoner still accept every sentence and wait as much as possible until the law releases their husband and return to the family.

3.2 The woman’s attempt to internalize the religious faith and value in deciding to be the part of the terrorist act

The strength, patience, and faith in what is destined by God become an interesting part in exposing the terrorist case. Even, two informants of this study are the wife of the prisoner who is sentenced to death, but it does not fear them to marry the man who supports the terrorism again. The marriage is held in the prison is no longer a strange thing for them. One thing that is believed by both women is that struggle has its ways. It is hard to comprehend this, but it leads them to the way we understand will be as hard as they can be.

There is a self-faith in the woman’s heart that is about patient and sincerity. It is probably not our capability to judge good – bad or right – wrong on what has been decided by them, but it is about the way of life which is convinced. There is a thrilling question which also distracts our awareness as the same woman during discussing with the woman’s informant, the wife of a former terrorist prisoner who has a faith that “Allah, is God of the universe who has written my destiny as the man’s companion who fights to defend His religion through this Jihad (terrorism)”. Accompanying him in every condition becomes my responsibility as a wife to the husband and Allah”.

“Accompanying” sounds like a heavy narration for our ears and minds as the researcher in exposing the phenomenon of the woman’s involvement in the terrorist case that involves the family. There is irrational faith, but it can strengthen the wall of strive of the family of the former terrorist prisoner. On the other side, they are in one circle which reinforces each other. The religious circle, which is strengthened, pro-terror, the religious groups with the same faith and the “the concept of religious struggle” so that, there is a related value which can be obtained in the women’s effort to live their life as the wife of the terrorist prisoner that is given by these groups.

Some factors which persuade one’s decision-making based on the religious faith consist of mind, emotion, faith level on religion itself, until the decision can provide the experience and influence for themselves, family, or social community (Kakar, 2017). It becomes the main study about how the group’s solidarity runs. Even though it is not about a group with the same mind, but the meaning of the Jihad concept can be interpreted wrongly, and there is another group who feels the right one until marginalizing the family of the terrorist prisoner. Figuring out about this, it is not a strange thing if the women “choose” to stay in their circle group until becoming a family, once they never think that their action in the name of terrorism is wrong. But in difficult
situations, this group of pro-terror still presents, reinforces “their side” to stay patient and accept everything that happens with a belief that it is part of the life struggle for the family and religion.

Other parts in minimizing the representation of the religious value inhumanly such as the act of terrorism are the awareness of togetherness in solving the problem together. The five informants agree with the statement that the availability and openness in accepting the family of the former terrorist prisoner is not an easy thing for the people. It seems like becoming a responsibility and the awareness “must be” had by the family of a terrorist prisoner to move away from their neighborhood. Frequently, the family of the terrorist prisoner has to find a new place where nobody will recognize them, their background, and or that they are from the family who deals with the law because of terrorism case.

In the end, the terrorism issue, the woman’s involvement in the act of terrorism no longer becomes national’s responsibility and law enforcement but it is supposed to be our responsibility as a nation, and as an ethnic religion or whatever it is. And the terrorist act which involves the family, there is another duty humanly sticking to the people, whoever they are, which is about the tolerance that must be had as together an effort that can be viewed repressively and preventively in resolving the terrorist case. Accepting different people with relief can be the first step to make it the “same” and together with all of us.

3.3 The attempt of deradicalization that is carried out to the woman in the family of a former terrorist prisoner through an education institution

The education institution provides a foundation to the woman and family especially in implementing good religious awareness. Not only about the actualization and internalization of the religious values which “must” be performed but also about the awareness that there is another study about “the way in actualizing religious value” and still respect the humanity value. Findings in the field show that education background persuades one’s role in the terrorist act. No exception with the woman who always has been a tool in spreading the radical doctrine to their children in the terrorist case who involves the family, also to the same woman through the religious discussions exclusively in the terrorist case that is commonly performed by the woman.

The informant reveals that the wife’s involvement is started with her involvement in the religious group discussion that is followed by her husband. It becomes a way to unite the perception about several religious concepts “pro-Jihad” through the terrorist act. Once in a while, given doctrine about the stigma of the woman’s position in Islam who must obey their husband, and it becomes an opportunity for the radical group in stirring the woman’s involvement. Furthermore, is the legitimation of the woman’s role through the moral support that is carried out to the husband and the religious group.

The family or married couple who has good education background will role as the spreader the ideas or ism that is convinced by their group. The women through their role and position strategically help and strengthen the religious awareness about the concept of Jihad, women’s fiqh, etc to other women who is a wife or relative from the man in the religious group or those who have not joined the group. The findings show that the women can run their mission to persuade other women. It is not only the radicalization but for sure on the other side, there is a concept of deradicalization. The understanding and acceptance among the women during the discussion, simple talks are believed to easily transmit various information.

The religious groups through the religious activity exclusively are believed to become a place in spreading the religious ideas that direct to radicalism and terrorism. The simple thing that is frequently carried out is to plant and strengthen the awareness of the woman’s role as the wife in the household who must obey the husband. This obedience concept is meant contextually so that it is not impossible that there is a willingness and the woman’s involvement in every
case of terrorist is caused by the limited understanding about the religious context which is not finished. This obedience concept is delivered continually by describing hell and heaven as a reward from its implementation.

Whatever the condition, the woman in the radical religious group is given a comprehension to believe and have a faith that their role and function as the woman is to obey the husband. The woman is obligated to support the husband’s decision, moreover if it is for the religion. This condition is getting worse due to the understanding of the religious concept only limits textually, followed by the obedience concept. No wonder if the biased understanding of the religious concept allows the woman’s role to be unfortunate in the family, particularly in making a decision is supposed to obey as how it has been revealed before.

The imbalance of understanding to the woman about the religious teaching describes that how important is the role of educational institutions formally, informally, and non-formally in educating continually about the simple of religious concepts which are often misinterpreted. The education institution roles in internalizing the concept of religious awareness which is followed by the understanding of human values. It cannot be denied that internalizing the humanity value becomes midway in minimizing the concept of religious radical. Simplicity can be carried out as the response in minimizing the polemic about the religion, faith, and religious concepts which are misinterpreted textually.

The openness of religious discussion can be followed by the people becoming a tool in deradicalizing the religious concept which is stray. Filtering all information which is obtained from the mass media can be a preventive step in handling the radicalism case that directs to terrorism. Besides that, we cannot forget the community’s role in solving the social community cases such as terrorism. Society as the social control has a crucial role not only in the corridor of preventive step but also repressive step. But one thing to remember is that tolerance becomes one of the keys in an attempt of deradicalization that is provided by the society to accept and back up the moral support to the woman and the family through the religious group who puts the humanity value on the top.

4 Conclusion

The phenomenon of the woman’s involvement in the terrorist case in this study brings us to the new fact related to the woman’s paradigm in making a decision. There is a belief in religion, devotion to what is believed as a way of life (religion and a choice to be wife) and it is out of from what, who, and how the condition is. The woman finds the patience point and belief on what is destined by Allah, God of the universe. We cannot close our eyes that there is organized idea complexity in every decision that is made by the woman, furthermore, how your perception in judging the case. It is not impossible if what the woman did was the realization from the form of the “new woman”, and the decision to survive becoming a first step in shaping “antiterrorism immunity” (Volkova & Dudnikova, 2019) in the concept of the new resilience family.

References


The Phenomenology of Undercover Prostitution at Padang City: According to Feminism’s View

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Abstract. The practice of prostitution is a classic problem that always exists in the midst of human life, but still feels new to talk about and discuss it. Padang as one of the Islamic cities in Indonesia, it turns out that there are many cases of undercover prostitution. Unfortunately, the person are mostly female students, including students. In carrying out their actions, they also do not work alone. Most of them, use the services of pimps. They do this, so that their actions are safe from police raids. In the sense of the word, the pimp acts as their bodyguard. The functional elements that will be studied in this study, namely the pimps and sex workers themselves. The background of this research is motivated by public unrest about undercover prostitution in the tourist area of Padang City, which is almost completely not exposed to its existence, but has a negative impact on society both socially, psychologically, religiously, and culturally. The focus of this research is directed at how the form of the social network of undercover prostitution practices and how the roles and functions of each unit in that social network. The purpose of this study is to determine the phenomenology of undercover prostitution at Padang city from the point of view of feminism. The methodology of this research is a phenomenological approach, especially the type of qualitative research. The research subjects were determined purposively, namely tour guides, taxi drivers, pimps and residents who sell around the location that is the object of research. The theoretical framework that is used as the basis for the analysis refers to the perspective of social network theory. Data were taken from a number of informants who were distributed in the field, by conducting in-depth interview techniques and data observation in the field. There were five research locations selected, each of which was a discotheque, nightclub and hotel which was always crowded with them. Furthermore, the sample data is analyzed. There are three results obtained in this study. Firstly, disguised prostitution in Padang City is a large network coordinated by the big pimps. Secondly, from the point of view of feminism, these female sex workers are tempted by the hedonistic culture of living and generally they come from broken homes. Thirdly, generally the persons are not virgin, then her lover plays the role of a pimp who will offer themselves later to a masher man. The results also show that the social network of undercover prostitution practices is formed by involving various stakeholders, such as users, taxi drivers, tour guides, commercial sex workers, nightclub business owners and the surrounding community. The social network is formed because of the same interest, especially economic interests. This study in the perspective of feminism is expected to be an input for the Padang city government to minimize all these undercover prostitution activities.

Keywords: Undercover prostitution, feminism, pimp, communication, gender, Padang.
1 Introduction

A mother must be able to earn a living because of the problems of economic demands that occur in a family. But unfortunately, they actually take the easy way, namely by profession as prostitutes. In this case, prostitution is a form of surrender of a woman to a man by getting paid in the form of money [1]. Unfortunately, a wife who works as a prostitute, was ordered by her husband because of the difficult family economy. Another reason, a prostitute plunged into the world of prostitution due to wrong social factors, victims of human trafficking, and victims of domestic violence [2].

Furthermore, the phenomenon of prostitutes in Purwokerto, Central Java, revealed that a prostitute plunged into the world of prostitution due to psychological factors such as heartache, disappointment because a husband cheated on her [3]. This prostitution activity is almost evenly distributed throughout Indonesia, which currently has 161 places for prostitution localization [4]. However, many prostitution activities in Indonesia are covert in nature. This condition is not a phenomenon that appears by itself. The presence of these prostitutes actually spreads because of various dimensional factors [5]. The city of Padang, the capital city of West Sumatra Province, is one example. This city, which has a high religious level, also has many hidden prostitution activities.

Violence toward women, including femicide, intimate partner violence (IPV), rape, and human trafficking, continues to impact women’s health worldwide [6]. Women across the world experience physical, sexual, psychological and economic violence often leading to long-term physical, mental and emotional health problems. Violence and abuse also make it difficult for women to pursue educational opportunities or to perform their jobs. Globally, IPV is the most common form of violence. Unfortunately, too often IPV ends in death. It is estimated that two-thirds of victims of intimate partner or family homicides are women.

The gender discrimination can manifest into marginalization, subordination, stereotype, violence against women and job burden [7]. Firstly, marginalization is a process of impoverishment against woman. Secondly, subordination is a view that women are considered unimportant in making decision and positioned in the second priority after men because they are irrational and emotional, so they can't lead. Thirdly, stereotype is labeling on a particular group. Research by Zanuar Azasi discusses the Sociological Study of Commercial Sex Workers in Gang Sadar Baturaden, Central of Java Province. This study shows that the practice of prostitution can have a negative impact, such as causing HIV/AIDS where the number of cases continues to increase from year to year [8].

The society responds to the practice of prostitution in various ways. Some agree that the existence of prostitution localization can provide additional income for traders and those who rent their houses for prostitution. On the other hand, there are also people who do not agree because the practice disturbs the comfort of the environment, such as noise caused by music playing very loudly and vehicles passing around the neighborhood [9]. It makes a differentiation, because in this study, the author discusses real portraits that reveal all sides of the motives and consequences of Commercial Sex Workers. While in previous studies, the subject of research is more on aspects of the socio-economic impact experienced by CSWs.

Furthermore, research by Darmaji in 2018 by taking a case study in Bandungan Village, Semarang City, revealed that the decision to become a commercial sex worker is not an easy thing for women who are already married. The decision to become a commercial sex worker is influenced by several factors. Among them are economic factors, self-indulgence, consumerism lifestyle and negative environmental factors [10]. This study discusses the rights and obligations of the wife as a commercial sex worker in terms of the marriage law. Meanwhile, in this study,
the author discusses real portraits that reveal all sides of the motives and consequences of Commercial Sex Workers.

Social functioning is a person's activities in carrying out his role in the social environment. Everyone plays a role in carrying out their lives both in terms of fulfilling their needs, carrying out their roles and carrying out their duties. Social functioning is the ways that people, both as individuals and collectives, behave or act to carry out life's tasks and meet needs [11]. The problem of prostitution, including a difficult problem, because it concerns the needs of humans who have lust. Prostitution is hard to get rid of. What can be done is to reduce the number and prevent its spread. This study aims to find out how the views of a number of prostitutes in the city of Padang interpret their existence from the point of view of feminism.

This study also discusses the social and legal systems that should be fairer in viewing the phenomena that occur in the life of prostitution. In this case, the guilty party is always identical with the woman. Meanwhile, pimps who play a role in selling prostitution services are rarely arrested.

2 Methodology

This study uses the Naturali paradigm which is derived from the view of positivism. While the approach used is a phenomenological approach to the type of qualitative research. This method was chosen on the basis of the consideration that prostitution is a real phenomenon in people's lives. The data collection method in this research conducted in the city of Padang, by conducting interviews with key informants, namely two pimps and 4 prostitutes. The research locations were taken in a number of pubs and night clubs in the city of Padang. Then, the data analysis used qualitative data analysis methods, namely the method of reduction, data presentation and drawing conclusions [12].

Data reduction is used as a selection process, focusing on simplification, and data transformation that emerges from interview activities in the field. Presentation of data is a collection of information that leads to drawing conclusions and taking action after the research is completed. Furthermore, drawing conclusions is a verification of activities from the beginning to the end of data collection.

3 Result and Discussion

3.1 The phenomenon of the existence of disguised prostitution in the view of feminism

The results of previous studies stated that a woman became a commercial sex worker in the city of Padang, due to economic factors (40 percent), having experienced physical violence (20 percent), rape victims (20 percent), unemployment (10 percent) and trial and error. know (10 percent) [13]. When prostitution becomes part of the system in social life, the role of prostitution becomes very necessary in supporting a social life, even though it is disguised. In this case, prostitution can happen to anyone, regardless of gender [14].

As is known, the city of Padang is known as a religious city, and is bound by symbols of customs and culture, namely "Basandi Syarar Adat, Syarar Basandi Kitabullah". Therefore, if a woman wants to become a prostitute in Padang City, she must do the job in secret. Because if she doesn't, she will be bullied by the community and will also receive social and customary
sanctions. Therefore, the practice of prostitution in the city of Padang is like an iceberg. On the surface it doesn't look real, but behind the surface, things happen a lot.

The number of cases of prostitution, contributed to the high rate of the spread of HIV/AIDS in the city of Padang. Patriarchal culture has a negative impact on women who work as prostitutes. This is due to the difference in viewing prostitution that occurs in women as well as the wrong perspective of the male-dominated social system. In the sense of the word, the stigma and discrimination received by women prostitutes is heavier than men who work as pimps. Therefore, feminists provide a new discourse in viewing women who work as prostitutes [15].

In this case, feminists reject men who have been more dominant in providing views on social and political changes that have occurred in society. This tends to benefit men regardless of women's interests. Whereas men and women are different dualisms. But biologically, 98 percent of male and female chromosomes are the same [16]. Feminists assume that men often underestimate the problems that occur to women [17]. Therefore, feminists need to provide a different perspective in addressing various problems that occur to women. The issue of prostitution is also the domain of men in giving views and decisions, so far it has only been based on men's theories. For this reason, this study discusses the perspective of socialist feminists in viewing prostitution that occurs in women.

Based on information obtained from informants, prostitutes in Padang City are always careful in doing their jobs. The practice of prostitution cannot be separated from gender issues. This is a land for feminists to completely erase the problem. In practice, prostitution is not only for women. But the facts on the ground, negativism about prostitution is always associated with women. Nanik, et al [17] state that prostitution is a job done by women who have low skills to get a high salary.

One of the PSK informants, “SS” said that she chose to become a prostitute because her husband was unemployed. The high burden of living, to meet the economic needs of a family who has four children who are still toddlers. Furthermore, the “AS” informant admitted to being a prostitute because his employer was sexually harassed her. After she was no longer a virgin, she felt she was not pure anymore, so she decided to become a prostitute.

Unlike the other informants, “GN.” She became a prostitute because she was disappointed with her cheating husband. The high burden of living, to meet the economic needs of a family who has four children who are still toddlers. Furthermore, the “AS” informant admitted to being a prostitute because his employer was sexually harassed her. After she was no longer a virgin, she felt she was not pure anymore, so she decided to become a prostitute.

Another prostitute, “NN”, admitted to being a prostitute because she was asked by her boyfriend who is also a pimp. This is done to meet their lifestyle needs. Then, another informant, “HS” admitted to being a prostitute because it was difficult to get a job. By working as a prostitute, she claims to be able to earn a net income of Rp 500 thousand per day. She continued, “HS”, admitted that apart from working as a prostitute, she also worked as a pimp. Because as a pimp, she feels valued by men. Meanwhile, "LL", revealed that a prostitute must be prepared with the stereotypes attached to women.

3.2 Influence of aspects of radical feminism on commercial sex workers

Linguistically, radical means down to the roots. Radical feminism was formed to explore the root of the problem is the emergence of an imbalance of power between women and men. Basically, this school argues that reforming the system of injustice between the two sexes cannot be done only at the structural level or legal reform as promoted by liberal feminism. However, it must also be done at the cultural level.

In this case, it is the woman who has to start. The direction of the struggle for radical feminism, which is cultural in nature, seeks to foster gender awareness at the social level. At the most radical level, this school wants women's struggles to be devoted to women themselves.
This is what then triggers the emergence of many criticisms of this flow. This flow of course has its own reasons for its intention to create a women's world.

For a long time, the world and life have been determined more by the male voice. Ideas, instincts, and women's voices are not taken into account at all, both in the political arena, in the production of science, in the industrial world, as well as in the intricacies of research, so that women's lives are always an object that is determined unilaterally by men. In this case, women are required to determine and give direction to their own lives. In the sense of the word, listening to women's voices must come purely from women, not be interfered with by the views of male sexism.

Based on the analysis of data collection, the following results were obtained:

a. The influence of aspects of radical feminism on prostitutes:
   - There is a growing paradigm that oppression or discrimination experienced by women comes from men and the patriarchal system, without the need for further investigation.
   - Prostitutes consider gender differences which are often referred to as feminine and masculine completely as social constructions or the formation of people's thoughts that are wrong and should not need to be distinguished.
   - Considering that oppression or discrimination by men and the patriarchal system is a priority issue compared to other forms of oppression.

b. Actions taken by prostitutes with radical feminism:
   - Protest against the exploitation of women and the implementation of roles as wives, mothers, male sex partners, even considering marriage as a form of formality to discriminate against women.
   - Reject a stratified hierarchical system based on gender and class lines.
   - Having sexual relations, as a form of rejection of the exploitation of men against women's bodies.
   - Entering the world of prostitution with the aim of being able to benefit the women and harm the men.

3.3 The influence of aspects of Socialist feminism on prostitutes

This study considers that social construction is a source of injustice to women. This includes the stereotypes attached to women. The oppression of women occurs in any class, even the socialist revolution does not necessarily raise the position of women. This feminism occurs in the lives of women commercial sex workers in disguise, but in a very different form of movement. Feminism aims to restructure society in order to achieve gender equality [6].

In this case, gender inequality is caused by the capitalist system that creates classes, including within the family. This group movement adopts the theory of praxis of Marxism, namely the theory of awareness of the oppressed group, women are under men [18]. In the view of socialist feminism, prostitution tends to be more understanding and does not prohibit sex transactions in exchange for money. Women have the right to get a salary in the form of services to men in sexual services. Women must be respected as supporters of men in carrying out their functions and roles in status, even though what is done by women is only doing work of a domestic nature, including providing sexual services.

Women should not be discussed in getting social status in society because women's domestic roles do not allow them to get this. The conclusion of this study is that prostitution is part of a subsystem in a social system that is needed in society. From the point of view of feminism, women have always been unequal to men and have been discriminated against by the social system. Women who work as sex workers are a form of inequality that is accepted by women against men. This inequality occurs as a result of the lack of women's roles in accessing
education and political roles in the public. The criminalization of prostitution does not work against policies with the interests of various programs and local agreements.

This study also sees that the social and legal system should be fairer in viewing the phenomena that occur in the life of prostitution. Not even a member fish of low social strata and provide inappropriate legal treatment, because in prostitution the guilty party is the pimp, not the female sex worker. Policies that favor women by providing more opportunities in the fields of education, public roles and political roles. With laws and policies that favor women, they will be able to provide protection for women, so they are not trapped in sex work that has a negative impact on women.

There are so many shortcomings that still have to be fulfilled in exploring the life of prostitution which has a social, economic, and cultural impact on people's lives. The life of prostitution does not only occur in women, but also occurs in men and underage children. Therefore, the researcher really hopes that there will be further researchers to explore this phenomenon. In the city of Padang itself, if a woman works as a prostitute, she will be bullied by the community around where she lives. Therefore, feminists provide a new discourse in viewing women who work as prostitutes [15]. Feminists in this case, reject men who have been more dominant in providing views on social and political changes that occur in people's lives. Feminists also assume that men often underestimate women. Therefore, feminists need to provide a different perspective in addressing various problems that occur to women.

The existence of the practice of prostitution which cannot be separated from gender issues, becomes a ground for feminists to eliminate this problem. The practice of prostitution is actually not only practiced by women, but also occurs in men and underage children. Therefore, the researcher really hopes that there will be further researchers to explore this phenomenon. In the city of Padang itself, if a woman works as a prostitute, she will be bullied by the community around where she lives. Therefore, feminists provide a new discourse in viewing women who work as prostitutes [15]. Feminists in this case, reject men who have been more dominant in providing views on social and political changes that occur in people's lives. Feminists also assume that men often underestimate women. Therefore, feminists need to provide a different perspective in addressing various problems that occur to women.

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4 Conclusion

a. From a feminist perspective, women are always unequal to men. In this case, women experience marginalization which shows women to be the second sex, women have a lower status than men, so that men can act arbitrarily against women.

b. From a socialist feminist perspective, social construction is a source of injustice for women. In this case, women also have rights that must be respected by men in carrying out their functions and roles in the social system.

c. From a radical feminist perspective, efforts should be made to raise gender awareness in the social system, especially towards women. Gender-based violence, which includes prostitution, arises as a result of an imbalance in gender relations between women and men. Such gender discrimination can lead to poverty and encourage women to fall into the trap of prostitution.

References


Cinematic Adaptation of Markus Zusak’s Novel, *The Book Thief*: A Newfangled Perspective on The Nazi War, Anti-Semitism, and Narrative

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Abstract. The article aims to qualitatively and descriptively examine the cinematic adaptation of Markus Zusak’s novel *The Book Thief*. We compare the novel as a corpus with Percival’s film and examine cinematic elements and the motivations in detail. This article will focus on three motivations in the film adaptation: economic lures, cultural capital, and personal and political motives. We support the hypothesis with the scenes in the film and the secondary data. In Zusak’s novel, there are explorations about the atrocities and anti-Semitism during the Holocaust through Death or the narrator. The film reflects the conditions during the Nazi reign (1939-1942). However, Percival refines the poignant story of the Holocaust through a young girl’s eyes. It also deflects the audience’s attention from Nazi atrocities. The film is not a film to pursue the violence during the Nazi reign in Munich; instead, it elevates the audience’s impression into lovable sides that attract their empathy. Although the film depicts the impacts of war, Percival removes the violent scenes so that all ages could consume the film. We argue that the film highlights humanity and the warm family relationship among Germans or between Germans and Jewish. Percival excellently emphasizes women’s resistance, bravery, love, and affections in his film. The director fails to present the narrator as a unique character like in the book.

Keywords: Adaptation, Anti-Semitism, Cinematic, Holocaust, Nazi

1 Introduction

The Book Thief was written by Markus Zusak in 2005 and adapted into a film with the same title in 2013. The novel and film recount a teenage girl, Liesel Meminger, in Germany during World War II. Liesel’s communist parents abandon her in the Germans’ hands for her survival. However, her identity must be disguised as a communist descendant. The Book Thief vividly illustrates Nazi Germany, the relations between Germans and Jews, and the Germans’ activities under Nazi reign. In an interview with Miller, Percival mentions that he was fascinated by Zusak’s incredible and colorful narrations (2013). In addition, the screenplay written by Petroni ingratiates Percival to adapt The Book Thief. After the film was released, it received many awards and nominations for its score.

Ellis (1982) mentions that about 30% of narrative films created by the Hollywood classic period result from the novel adaptation to the film. For example, an outstanding novel series, Harry Potter (1997-2007) by J.K. Rowling, was also adapted into films by David Yates (2001-2011). Another example that cannot be overlooked is an adaptation work by Disney Productions. Some fairy tales have been adapted, such as the German fairy tales of Jacob and Wilhelm...
Grimm, Richard (2021) states that the adaptation of a book can be helpful to deliver social and political messages. It can be argued that film adaptation might depict a different narrative perspective, and then there is a transformation of the object (Fong, 2016). There is a possibility that the form of the narrative in the novel and its motion picture is different. The collaboration and the flexibility between the author, the director, and the actor in contemporary filmmaking is crucial to avoid the viewers' disappointment. Therefore, this comparably active sense to experience and materialize the imagination for the spectator can lead to disappointment. Hanich (2018:427) claims that “… if the adaptation translates the imagined world of the novel into a very different and irrefutably public form, the reader’s concretization may be threatened.”

Habitually, the audiences concern about the fidelity to the source when reviewing the film adaptation. Moreover, film critics question the motivations that exist in adapting a literary work into a film. On top of that is how the novelists and filmmakers interpret a similar issue. It is often disputed how the cinematic elements represent the narrative in the novel. It is challenging to examine Percival’s interpretation of The Book Thief.

There have been many positive and negative responses toward the adaptation of The Book Thief. Kendrick (2014) argues that the film managed to envelop the heart of Zusak’s novel. On the other hand, he argues that the film failed to explore all the essential things in the novel. Percival has immensely portrayed include as much as he can in a 121-minute film. However, there are still many important moments, such as violent acts that are not exposed in the film.

The themes, characters, and plot of The Book Thief have been transformed into a film by using cinematic elements. As Hutcheon says, every performance presented in the adaptation work must be dramatized because the description, narration, and represented thoughts must be transformed into speech, actions, sounds, and visual images (2006:40). Therefore, Percival is perspicacious in sorting out the moments that are fitting to reflect Zusak’s book.

2 Methodology

The focus of the study is based on the data taken from Zusak’s The Book Thief and its film. The data describes the alterations, the relation between Germans and Jews, Nazi reign, anti-Semitism, and the Holocaust. The data will be categorized into three parts; what is adapted, how is adapted, and why is adapted. The data will be analyzed based on Hutcheon’s theory about adaptation and John Gibbs’ approach to mise-en-scene. The primary data are from The Book Thief and the movie entitled, similarly, The Book Thief. In collecting the data, we will watch the movie on a website and then try to match the three motivations in the film adaptation. In analyzing the data, we will start by reading the novel and watching the film to investigate the similarities and differences. Then, in presenting the result of the analysis will be presented descriptively.

Hutcheon elucidates that five categories should be deliberated in analyzing a film adaptation (2006:33-158). The first category is ‘what,’ which refers to the adaptation and parts adapted in the book. Second, the ‘who-why’ category questions the virtual adapter and why the adapter makes the adaptation. The next category is ‘how.’ Hutcheon states that the audiences are essential. Their reactions to the film adaptation constitute a significant concern to the adapters. The last ones are ‘where- when.’ This category is related to time and place.

Hutcheon divides the motivations into four upon adapting a literary (2006:86-95). They are economic lures, legal constraints, and cultural capital, personal and political motives. Undeniable, economic lures affect all stages of the process of adaptation. The economic factor
is an influential significant reason in adapting Alice Walker’s The Color Purple. Spielberg made some alterations in adapting the novel due to the demands from Hollywood to increase the selling value of the film (Mcmullen and Solomon, 1994:171). The legal constraints concern the agreement between the author and the director occur when a literary work is adapted into a film.

The adapters can raise defenses to the ownership of cultural and intellectual property. Hutcheon explains that one way to gain respectability or improve cultural capital is to use adaptations as a pedagogical impulse (2006:92). She also emphasizes that every adaptation work has the adapter’s reasons. In adapting The Great Gatsby (2013), Luhrmann thought he could see himself through Gatsby’s character, born in harsh circumstances and struggling to follow his dream (Anushiravani and Alinezhadi, 2016:81). Director reorganizes the work that he adapts to highlight something that he thinks is important and exciting to be shown on the screen. Disney has changed the ideology of Snow White, which is based initially on German values, into American Values (Inge, 2016:141).

Gibbs states that mise-en-scene is “the content of frame and the way they are organized. The content of frame refers to lighting, costume, decoration, properties, and the actor” (2002:1-2). When analyzing mise-en-scene, it means to analyze framing, camera movement, the particular lens employed, and other photographic decisions. Mise-en-scene supports the researchers’ understanding of the film. Scrutinizing them in this study is indispensable because it will explain how the director visualizes the narratives conveyed by the author from the book into a film.

3 Result and Discussion

3.1 The Adaptation of The Book Thief into Its Film

One of the significant alterations that Percival made is refocusing the themes of The Book Thief. Percival focuses on themes that highlight loving-kindness, such as the power of words or family relationships, rather than prioritizing war and violence. He maintains the hideous moments during the Nazi regime that Zusak vividly illustrates. As the most influential theme, Percival raises a theme about the power of words admirably.

Through the film, the audiences acknowledge that words have an essential role in life, for example, diverting from gloomy foretime, alleviating frightening moments to deal with, and even provoking people. As a diversion, Percival displays it through Liesel that uses books that she reads to distract her from the agony of being separated from her family. Liesel becomes interested in reading and writing after stealing The Grave Digger’s Handbook at her brother’s funeral, Werner. She gets help from her foster father, Hans Hubermann.

The literacy activities are undertaken by Liesel and Hans when they improve the relationship between them to be harmonious. Percival raises a scene featuring Liesel reading a story to appease the people during the sheltering from air raids in the basement. He also shows that words can provoke people and remain calm, for example, through a speech from the mayor that indoctrinates Germans to hate the Jews and execute The Book Burning event. Percival presents this scene to strengthen anti-Semitism in the Nazi era.

In an adaptation of The Book Thief, Percival remakes some characters. First, one significant change of Liesel is the way she undertakes the thievery of books. Percival creates Liesel, who becomes more audacious. She does all thievery of books by herself. Whereas she often commits it with her best friend, Rudy, as described in the novel. In the film, Percival prefers to elevate Liesel over Rudy, who also often steals. Liesel, portrayed as a beautiful,
whiny, poor girl, is remodeled into a vigorous girl who is more resilient and healthier. Second, Percival remolds Hans Hubermann, Liesel’s foster father, to enhance the amiable side of the film. Compared to the book, Percival excessively portrays a perfect parental figure through Hans. He even exaggerates every action of Hans to be more impeccable.

Then, Hans becomes the most well liked character in The Book Thief. Percival creates Hans as a loving and amiable person and also does not discriminate between Germans and Jews. To strengthen the amiable side, Percival turns down a scene when Hans slaps Liesel as in the book (Zusak, 2005:116). Instead, Percival dramatizes a moment by presenting a shot that shows Hans’s solicitous face to Liesel. Percival abolishes the slap scene because it will undermine the perfect image of the parental figure. With an actor’s expertise, Geoffrey Rush, who plays Hans’s character, becomes more enchanted.

Considering the plot in the book, Percival condenses and removes some parts of The Book Thief. First is when her schoolmates bullied Liesel at school. In the book, there are two characters that bullying Liesel, Ludwig, and Franz. However, Percival eliminates Ludwig and enhances Franz to do bullying toward Liesel. Percival also removes the character of Hans Junior, Hans Hubermann’s son, and deputized by a soldier, Wolfy, to persuade Hans to join the Nazi Party. These happen because there are similarities of characters and scenes; as a result, the film becomes more efficient without having to eliminate the message conveyed in the book. Second, Percival also does not show scenes that feature war scenes and reduces violent content in the film. While in the book, Zusak displays some narratives that describe war or bloodshed. As a consequence, the film becomes more pleasing.

Third, Percival modifies the plot pace in The Book Thief. For instance, there is a dialogue that Rosa is concerned about Werner’s absence, Liesel’s younger brother (at 00:05:11-00:05:38, The Book Thief 2013). Percival adds this shot to emphasize Rosa’s character as an unfriendly person. There is also a scene when Hans plays riddle with Liesel and calls her “your majesty” (at 00:07:28-00:07:32, The Book Thief 2013). Percival appends those scenes in order to strengthen Hans’s character as a loving person. Consequently, the audiences assess Rosa and Hans characters earlier in the film than in the book.

Percival diminishes the tension of the climax of The Book Thief. Zusak already created a complicated climax, and Percival converts them into more ordinary. Percival does not display Liesel’s anger, who blames words as the cause of her suffering. Thus, the climax is not as intense as in the book. Percival does not show Liesel who found Max during the parade of Jews as in the book; instead uses camera movement to show Liesel’s expression looking for Max amid Jews (at 01:48:07-01:49:10, The Book Thief 2013).

In addition, Percival also modifies the scene when Rudy expresses his hatred toward Hitler (Zusak, 2005:426). In the book, only Rudy blatantly shows his hatred, but Percival makes Liesel do the same, even though Liesel is the one who dominates (at 01:42:12-01:43:15, The Book Thief 2013). As a result, the role of Rudy’s character, which should also have a significant influence in the story as it is in the book, becomes lessened.

In the final scene, Percival dramatizes when Himmel Street is bombed and kills Hans, Rosa, Rudy, and his family; only Liesel survives. Percival reversals Hans’s position with Rudy as the last person found by Liesel. The scene when Liesel finds Rudy dying is pretty cliché, while Rudy is found already dead by Liesel in the book. Percival remakes this scene to embellish the romantic side of the film. If only Percival imitates the ending of the book, certainly it will make a scene more heartbreaking, and it will be intriguing the audiences’ sympathy.

Overall, Percival’s film successfully represents the heart of The Book Thief, such as the power of words. From the alterations Percival made, the film turns into a family film that earns acquisition. By eliminating horrific narratives from the book, more people can enjoy this film.
3.2 The Analysis of Cinematic Elements of “The Book Thief”

The Book Thief has three elements that need special attention when adapted into a film: the depiction of the power of words, the social conditions of Germans and Jews during the Holocaust, and the narrator, Death. These elements are challenging parts to be adapted by the director. Percival utilizes the proper cinematic elements to raise those elements. Therefore, the heart of the book can be depicted in the film thoroughly.

In the film, Percival dramatizes some scenes to show the power of words as the central theme of The Book Thief. Percival reduces the presents given by Liesel to Max in the hope that Max can recover. In the book, Liesel gives thirteen kinds of presents to Max such as one ribbon, one pinecone, one button, one stone, one feather, two newspapers, a candy wrapper, a cloud, one toy soldier, one miraculous leaf, a finished whistler, and a slab of grief. Whereas in the film, Percival appoints only one moment, that is a story Liesel reads. Percival uses camera movement by making a shot with a medium close-up that focuses on Max’s ailing face and Liesel, reading a story.

These shots are repeated alternately in order to indicate that words alleviate Max. Percival also adds in Max’s dialogue about how important the role of words. When Max recovers from his high fever and thanks Liesel, he says, “with all that reading, you will not leave me in peace” (at 01:27:49, The Book Thief 2013). As a result, the power of words in the film is more exaggerated.

In the Book Thief, several events show about Germans and Jews society during the Holocaust. In an interview with Stein (2013), Percival mentions that one of his intentions is to make this film illustrate the Holocaust and the horrific events during the Nazi reign. In the film, Percival demonstrates the humane society of the Nazi reign. He wants to maintain that Germans who resist the policies made by Nazi but not all events in the book that tells about it are explored in the film. For example, there is a scene in the book when Hans gives bread to Jewish prisoners during the parade.

The Jew stood before him, expecting another handful of derision, but he watched with everyone else as Hans Hubermann held his hand out and presented a piece of bread, like magic. (Zusak, 2005:394). This moment does not appear in the film to avoid abusive scenes perpetrated by Nazi soldiers against the Jewish and Hans. Consequently, the audience is not exposed to the cruelty during the Nazi reign when watching The Book Thief. By eliminating this moment, Percival also ignores one of Zusak’s inspirations while writing The Book Thief.

In order to reinforce social conditions during the Nazi reign, Percival’s film raises some historical events during the Nazi reign to show anti-Semitism. They are The Book Burning, Kristallnacht or The Night of Broken Glass, Parade of Jews, and Hitler’s Youth program. The Book Burning event generates the audiences to imagine Nazi’s anti-Semitism, particularly toward Jews’ works. Percival also chooses Kristallnacht event to strengthen anti-Semitism in the film. The scene is created remorselessly by showing Nazi soldiers who torture Jews and destroy their houses and shops. In this scene, Percival aggravates the scene by using Kampflied der Nationalsozialist by Kleo Pleyer sung by Liesel with her classmates in Hitler Youth as background music (at 00:18:27-00:18:29 The Book Thief 2013). One of the meanings of the song lyrics is “we do not create a brother pact with Jews or non-Germanic.”

As the preeminent uniqueness of The Book Thief, Percival does not present Death as the narrator powerfully. Zusak utilizes Death as a narrator to describe the conditions during the Nazi reign. The narrator's existence is intense and vivid, and its narration is necessary to make the
reader more understand what is or will or has happened. Through the narrator, Zusak expresses Nazi cruelty and mass murders happened. The role of Death as a narrator is constructive to replace the reader’s eyes to see the horrible events from the grim reaper’s side. While in the film, Percival ignores the narrator’s viewpoint. Assuredly, it is going to be more terrible scenes. Therefore, the horror of war described by Zusak in his book is not fully exposed in Percival’s adaptation.

To explore Death as the narrator, Percival uses mise-en-scene, especially camera movement, music background, and the wardrobe. The film begins with the camera shooting the sky accompanied by a narration explaining Death to bring out that the one who speaks is Death. Zusak creates Death, who has feelings and affections like a human. To exhibit it, Percival uses the music background dominated by piano and violin during Death’s narration and makes it more comforting.

A scene presents a man dressed in a black coat and black hat, stopping in the middle of a street at midnight. Percival adds that character as Death, and then the narrator starts narrating and approaches the characters one by one (at 01:54:51-01:55:50, The Book Thief 2013), and then Himmel Street is bombed. To further reassure the audiences, Percival also brings a scene when England declared war on Germany, there are some kids cheered and happy, and Death says, “They were running to me” (at 00:51:30 The Book Thief, 2013).

3.3 The Motivations in adapting “The Book Thief” into Its Film

Percival has three motivations in producing The Book Thief. One of the reasons that cannot be circumvented is economic lures. After the Book Thief was released, it achieved a profit of nearly four times its production cost. Mostly, the novel that becomes best-sellers has a good storyline and has an interest often become the target of the directors to be adapted into a film. Percival obtains a profit by gaining more audiences. To achieve this goal, Percival discards some parts that will reduce the audiences’ interest, such as bloodshed or war scenes of the book.

The second reason is the cultural capital contained in The Book Thief. The book features some critical historical events, such as The Book Burning and Kristallnacht. Percival aims to make the film a pedagogical impulse that subtly portrays the Nazi reign and the Holocaust. In addition, Zusak’s book also has a detailed picture of the conditions during the Nazi reign. Percival succeeds in reviving the Nazi regime on a screen. As a result, the audiences imagine how the social conditions during the Nazi regime that full of propaganda and anti-Semitism. It mesmerizes the audiences by the dreadful setting, but Percival also displays them with a warm, kind, and humorous story.

Percival contemplates certain Germans-Jews, who have atrocious memories of Nazi reign and the Holocaust. By not judging German society toward what their predecessors had done, Percival decides to reduce the atrocities of the Nazis in his film. Rather than exploring it, Percival deflects the audiences’ attention from the atrocities of the Nazi reign and focuses more on love, affection, family, and human struggle. That makes the audiences aware that there is humanity that was heartwarming during World War II.

The last motivation is personal and political motives. In an interview with Schmidlin (2014), Petroni says that there is a demand from the production company, Fox 2000 Pictures, to remove the magic realism that features in Zusak’s book and upholds family issues. Percival also presents his film with a straight and dramatic tale. When we watched the film, no political motives touched our sensitivity except the Nazi reign. A clear delineation of Nazi atrocities contained in the book becomes its interest to be adapted. Due to this background, The Book Thief can generate different views for the readers and audiences about the social conditions and public relations during the Nazi reign.
4 Conclusion

In adapting The Book Thief, Percival has interestingly altered in violence reductions and kindness dramatizations. Percival has minimized the things of The Nazi reign that can provoke controversial issues, such as showing the concentration camps or displaying Hitler figures in his film. The film focuses on minimizing the horror of the Nazi regime. On the other hand, Zusak bravely explores the habits of Germans during the Nazi reign who like to act inhumanely. By using cinematic elements, Percival manages to give an overview of how words could be compelling in life and anti-Semitism during the Nazi reign.

The film enables the audience more aware that during the Holocaust, there are Germans who resisted the policies of the Nazi and refused to be anti-Semitic. Percival's film ultimately shows that a storytelling book could be a successful novel on the screen. The novel and the film expose that Liesel is a strong, brave, and loving girl. Rosa, Liesel’s foster mother, and Liesel irrefutably grow as powerful women. Liesel can gain masculine characteristics during the Nazi war.

The presence of Death as the narrator in the film provides a new perspective of humans and sympathy. However, some events in the book about the victims of anti-Semitism are not exposed to the audience, making the film get some unfavorable critiques. The film confirms a famous quote by motivational speaker Erin Gruwell that writes, “Remember not all Germans were Nazis.” Percival solely produces a family film that upholds human kindness and love. The film becomes a narrative consolation and captivatingly entwines a consistent thread of humanity.

References

Gender Analysis in The Utilization of Family Hope Program Assistance (FHP) In Kuantan Singingi Regency, Riau Province

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Abstract. This study aims to describe how the perception of gender roles in the Implementation of the Family Hope Program (FHP) in Kuantan Singingi Regency, Province Riau. The FHP program is part of the Family-Based Integrated Social Assistance Program Group. The characteristics of this program are the fulfillment of the main basic rights of poor individuals and households through education, health services, food, sanitation, and clean water. The implementation of this research uses a qualitative approach to obtain answers to the study through a process of interviews and in-depth observations of the sample of FHP families studied. Sampling is based on the number of the population whose size is determined statistically. The results of the study show that the target units of the beneficiaries are family members according to the established criteria, such as: having family members consisting of children aged 0-15 years, pregnant women, passing the postpartum period, the elderly, and with disabilities. To direct this program on target, the design of the FHP program, FHP cash assistance is given to mothers or adult women (grandmother, aunt, or older sister) who are usually called family administrators. The provision of funds to family administrators is believed to be able to encourage the effectiveness of FHP in improving the quality of education and health of beneficiaries. In line with the purpose of FHP itself, it is aligned with a gender perspective so that FHP is expected to be able to provide more space for women's roles in improving the welfare of their households. This is built on the assumption that women are the most vulnerable social group amid economic pressures and shocks, because of their traditional position in existing gender relations. Another reason is that women are considered more effective in managing household finances so that the quality of health and education of beneficiaries can be improved. In this study, the perception of gender roles has been seen in the FHP program policies. However, the perception of gender here is still not felt by women. In line with this, aid recipients should be given an understanding that the assistance provided can reduce poverty which has an impact on the quality of life of women. This is in line with Presidential Instruction No. 9 of 2000 concerning Gender Mainstreaming and Presidential Instruction No. 3 of 2010 concerning Equitable Development. Suggestions that can be conveyed in this study: (1) increase the understanding of FHP recipient families to affirm gender equality and gender roles in the household, (2) provide equal roles, and equal opportunities as in decision making, division of tasks and functions at home household and social, education, responsibility for improving the quality of family and social life (3) improving the position of women in decision making, because women already hold the cash from FHP assistance, (4) providing space for women to be involved in social activities. The position of women in the FHP program is in line with Mosser's theory which mentions three roles (triple role) of women in the family, namely reproductive roles, productive roles, and social roles.
Keywords: Gender perception, Women's quality of life, Overcoming poverty, Family Hope Program

1 Introduction

Improving welfare is a development objective that is the top policy priority to be implemented by the government as implied in the Preamble to the 1945 Constitution. But to realize the development goals as a whole is not an easy task to realize because in addition to requiring hard work from the government, it also takes synergy from all components of the nation to do. Low incomes and high levels of income inequality seem to be tasks that cannot be completed through development that has lasted more than 5 decades.

One of the basic problems today for the Indonesian nation is about poverty that still stands out and cannot be solved properly by the government through development. Poverty has a complex impact not only in terms of economy, but also social, cultural, political as well as all aspects of people's lives. Various criteria in measuring the level of poverty that we can see such as low-income levels so that the purchasing power to basic needs and calories consumed to be low. While the cause of poverty itself is due to the ownership or mastery of production factors are very limited, limited access to jobs resulting in high unemployment rate, low level of education and skills (skills) so as to have an impact on the low quality of human resources and competitiveness.

So complex the problem of poverty is needed appropriate and comprehensive poverty alleviation efforts and strategies and well-coordinated by all relevant agencies. Various government efforts to overcome poverty have been made, including through Presidential Regulation No. 15 of 2010 on Acceleration of Poverty Alleviation as amended by Presidential Regulation No. 96 of 2015 which is then handed down by each Ministry to be elaborated and followed up on the policy. However, these efforts are still not maximized because there is still a large number of poor people, namely 27.54 million people (as of March 2021). Many factors that have not yet been approved such efforts such as government policies that have not reached all regions as a whole so that the implementation of poverty has not been seen and felt by all corners of society.

The problem of poverty is also closely related to the role of gender in a household. This gender function becomes an increasingly interesting study to be developed in the world of science today, especially in the field of social economics. Gender roles theoretically emphasize how to focus the roles of men and women in various fields. While in terms of poverty many findings say that there is an influence on the role of men and women in the household that also has an impact on the condition of poverty experienced. The role of men – and the role of women is seen mainly in terms of work. According to Scanzoni, (1976)explained that gender roles are divided into two, namely traditional gender roles and modern gender roles.

Traditionally, gender roles focused on male and female tasks more tailored to traditional or hereditary habits where women worked more at home taking care of the family, while men played a role in making a living. While modern gender preen emphasizes the existence of the same level or parallel between men and women. This modern concept is then now developed and became the focus of attention that the relationship between the roles of men and women have the same position in the household. Women also have the right to work while men must also play a role in taking care of the family and household.

Most functions and gender mainstreaming in the community are still not well developed. There are still many household patterns that carry out gender roles traditionally. Where the full
responsibility of the family is the woman. The woman who takes care of the house, the child, and the husband. Women work at home while men work for a living outside. This hereditary thinking is also the basis that women do not need higher education because of their role as housewives taking care of the family. It is this habit that sometimes curbs women's right to improve their quality of life. Moreover, if it turns out that the income obtained by the husband is also not able to meet the needs of the family to the maximum then the impact is the decrease in the quality of life of the women.

Similarly, the problem of poverty is found in Kuantan Singingi Regency, one of the regencies in Riau Province. According to bps data of Riau Province on the poverty level of Kota Regency, Kuantan Singingi regency is still included in the district with a high poverty rate in Riau Province, which is 9.56 in 2019 experienced a very small decrease from 2018 of 9.925%. Although megalami decrease but judging by the amount of data contribution of the poor in Riau Province, Kuantan Singingi regency still provides quite high data when compared to other regions in Riau Province.

The high poverty rate in Kuantan Singingi regency is more due to the low level of productivity of the population. The low productivity of the population has an impact on the inability of the community in meeting daily needs. This is very appropriate when viewed from the main jobs in kuantan singingi district which is dominated in the agricultural sector. Almost overall, people in Kuantan Singingi regency work as farmers with lower middle income. So that it has an impact on the purchasing power of the community is low and difficulty in meeting the needs of the community.

The impact of poverty certainly greatly affects the lifestyle of the people in Kuantan Singingi Regency, especially with regard to the level of education and quality of health. As a result of the low income has an impact on the inability of the community to pursue a higher education, on the other hand the need for low health services causes the public not to prioritize health conditions, especially for mothers and toddlers. This lack of access and understanding of education and health has an impact on the low quality of human resources. The workforce has no knowledge and skills so it is not able to compete in the world of work, and in the end the community cannot afford to escape from the circle of poverty.

As happened in one of the villages in Kuantan Singingi Regency, namely Seberang Taluk Hilir Village located in Kuantan Tengah District. From the data obtained in 2019, the main jobs are dominated by the agricultural sector. Of the population who inhabit the village seberang Taluk Hilir as many as 972 people, the profession as a farmer farmer is 21.09 percent, while the least work is as a civil servant or the defense and security apparatus of the country is 0.3 percent.

This high poverty rate should be a top priority for local governments in addressing it. Of course, many activities / planning that has been done by the government in drafting the right policies targeted at alleviating poverty. One of the policy solutions that has been implemented by the local government of Kuantan Singingi regency in tackling poverty is the provision of assistance directly to the community. One form of direct assistance activities that is still running is with the Family of Hope Program (FHP) from the Ministry of Social Affairs. This FHP program is part of the Family-Based Integrated Social Assistance Program Group. The characteristic of this program is the fulfillment of the main basic rights of individuals and poor households through education, health services, food, sanitation and clean water.

Kuantan Singingi district has also implemented the Family of Hope Program (FHP), under the auspices of Social Services, almost all existing villages have run the Family hope program including Seberang Taluk Hilir Village. FHP program continues to be improved as a direct effort to protect and help the survival of the poor. Because indeed, the main target of FHP assistance itself is Very Poor Households (VPH) with various criteria set such as: having family members
consisting of children aged 0 - 15 years, pregnant women, past the nifas, elderly and people with disabilities. The main focus of the FHP program itself is to reduce poverty and improve the quality of human resources.

The interesting thing in FHP is that in addition to this program to alleviate poverty, it is also expected to provide more space for women in regulating their family's economy. Through FHP, women have the opportunity to hold cash. Women are able to meet the needs of themselves and their families with the help of this FHP. Thus, this program is one way to be able to alleviate poverty. Because in fact, this condition ultimately makes women more marginalized and have no power in decision making.

This is in line with the concept of poverty according to Todaro, (2004) which explains absolute poverty is if a person's income is below the poverty line or the income owned is not enough to meet the minimum needs, among others: food, clothing, health, housing, education needed to be able to live and work. This concept is in line with the findings in the field found in Seberang Taluk Hilir Village that there are still many people who are still in poverty, with low-income levels, health and low education. This ultimately has an impact on the quality of life of women is also low. from the initial survey can also be informed that the FHP money they get is only useful in meeting various household needs, especially in buying food and other needs every day and as payment for debts or electricity bills.

Motivated by these conditions, the author is interested in researching the Role of The Family of Hope Program (FHP) in alleviating poverty through improving the quality of life of women in the Village Seberang Taluk Hilir District Kuantan Tengah Kuantan Singingi Riau Province.

Identification of problems based on the description above, can be formulated as follows:

a. What is the role of the Family of Hope Program (FHP) in reducing poverty in Seberang Taluk Hilir Village, Kuantan Tengah District, Kuantan Singingi Regency?

b. The extent of the impact of the Implementation Program of Family Hope (FHP) on improving the quality of life of women in the Village Seberang Taluk Hilir District Kuantan Tengah Kuantan Singingi?

The purpose of making this research is to know:

a. The Role of The Family of Hope Program (FHP) in reducing poverty in Seberang Taluk Hilir Village, Kuantan Tengah District, Kuantan Singingi Regency

b. Impact of the implementation of the Family of Hope Program (FHP) on the quality of life of women in the Village Seberang Taluk Hilir District Kuantan Tengah Kuantan Singingi

2 Relevant Theories and Previous Research

Poverty according to the concept of the economy is a lack of income to meet the minimum basic needs. Although poverty according to economic concept can be measured from the adequacy of income, poverty can also be identified from the characteristics inherent in the poor. These characteristics are among others characterized by the attitudes and behaviors of the population who accept the situation as if it cannot be changed, the low willingness to progress, the low quality of human resources, low productivity, and limited opportunities to participate in development, (Todaro, 2004)

From the explanation of the economic concept above, it is clear that poverty is closely related to income levels and needs. In the event that the estimated income should go into basic necessities or minimum basic needs that allow a person to live a decent life. If a person or family's income level does not reach the minimum needs, then that person or family can be said to be poor.
According to Spicker (quoted in Turquoise, 2016) divides the causes of poverty into four mashabs:

a. Individual explanation is caused by the individual characteristics of the poor in themselves: lazy, wrong choice, failure in work, congenital disability, not ready to have children etc.

b. Familial explanation due to hereditary factors, where inter-generational misfortune occurs, especially due to education

c. Subcultural explanation is due to the characteristics of the behavior of an environment that results in the moral of the community

d. Structural explanations, regard poverty as a product of society that creates balance with differentiating status or rights

It can be concluded that poverty as a whole is not only measured by the total income a person has and his ability from the income to meet the needs of the day- day. Many factors that can cause a person to be in a state of poverty both in terms of ability and effort owned, hereditary and environmental factors also contribute to the condition of one's poverty.

Gender equality according to the description in the Gender Mainstreaming Guidelines (PUG) basically emphasizes the equal rights between men and women in every way inherent to themselves. (Lestari, 2020). Therefore, there needs to be justice and equality between the rights of men and women. This concept is now developed in science, where there needs to be a role of society to start changing mindsets and behaviors in realizing gender justice. Many gender issues are discussed based on the phenomenon of society to then become a policy in implementing and realizing development programs. (Nadyah, 2020).

The problem is mainly related to: marginalization of women or problems where women are marginalized from productive work so as to have an impact on economic inequality. As well as the problem of subordination which means that various policy programs are considered less optimal for women which is caused by patriarchal ideology that prevails in society. Besides working more because it fully takes care of the family while the husband is not charged to play a role in taking care of the family. The still fundamental negative stigma in society that working women are not a good example also influences the gender injustice that occurs.

In the Technical Guidelines for Distribution of Non-Cash Assistance FHP program in 2019, there are several criteria of FHP social assistance recipient components, namely:

1. Criteria of health components include:
   a. Pregnant / nursing mothers
   b. Children aged 0 – 6 years old

2. Criteria of the educational component include:
   a. Elementary school children / madrasah ibtidaiyah or equivalent
   b. Junior high school children / madrasah tsanawiyah or equivalent
   c. High school children / madrasah aliyah or equivalent
   d. Children aged 6 - 21 years who have not completed must study 12 years

3. Criteria of social welfare components include:
   a. Elderly, 60 and older
   b. People with disabilities, especially people with severe dysabilities

This condition becomes one of the categories / criteria that determine the family of FHP recipients. As a note to the government, people who fit the category of recipients of FHP are entitled to receive cash assistance after their name is listed on the FHP card.

Prospective recipients must sign an agreement that as long as they receive assistance, then they must:
a. Send children aged 7 - 15 years and children aged 16 - 18 years but not yet completed compulsory basic education 9 years, where their learning development will be recorded and monitored by the local Social Service
b. Bring children aged 0 - 6 years to health facilities in accordance with the health procedures described in the FHP and then the local government is obliged to record every health service performed
c. For pregnant women, must check themselves and their fetus to the available health facilities in accordance with FHP procedures and the authorized government is obliged to record every service performed

The general purpose of the implementation of FHP (Pedum FHP 2008) is to reduce poverty and be able to break the chain of poverty and improve the quality of human resources. The objectives of the FHP program:

a. Improving the standard of living of Beneficiary Families (HDI) through education, health and social welfare services
b. Reduce expenses and increase the incomes of poor and vulnerable families
c. Creating changes in the behavior and independence of the HDI in accessing health services, education and social welfare
d. Reduce poverty and inequality between income groups
e. Introducing formal financial products and services to PKM

So, the target of this FHP is people with very low income groups. This objective is also a form of implementation of the concept of achieving mdgs targets (General Guidelines FHP 2008). Furthermore, in Pedum FHP year 2008, explained the purpose of FHP specifically:

a. Improving VPH social conditions
b. Improving the level of education of VPH children
c. Improving health and nutrition for pregnant women, nifas mothers and children under 6 years old from VPH
d. Improving access to education and health services, especially for VPH

Based on the next FHP Technical Guidelines in 2019, the roles of district/city coordinators specifically related to the distribution of FHP are:

a. Coordinating the management of data / documents related to the validation results of candidates KPM FHP, the results of verification of commitments of FHP components, the results of the update of KPM FHP, the realization of the distribution of FHP assistance and other documents FHP in the District / City of the task location
b. Coordinating the implementation of FHP assistance distribution activities as well as follow-up reconciliation reporting on the realization of FHP aid distribution in all sub-districts

There are two main objectives of FHP that can be identified, namely: First, as conditional cash transfer (CCT), FHP is a form of cash payment that is direct, periodic and predictable to help poor families increase income. Every CCT program that is born aims to, first and foremost, prevent the negative effects caused by economic pressures arising from changes in policy and economic dynamics, both domestically and at the global level. Therefore, CCT is expected to be useful to maintain the standard of living of every household and also encourage the creation of wealth, and also minimize the effects of social pressures.

In highly technical terms, the CCT program seeks to "correct market failures related to uninterested positive externalities", where such assistance is used to (a) strengthen specific behaviors towards safe positive externalities such as encouraging consumption of goods or something good, such as health and education; (b) the targets are vulnerable groups who are unable to obtain good needs due to the negative effects of income caused by bankruptcy and or external shock.
Second, FHP aims to provide more space for the role of women in improving the welfare of their households (Arief, et al., 2011). This builds on the assumption that women are the most vulnerable social group amid economic pressures and shocks, due to their traditional position in existing gender relations. Another reason is that women are considered more effective in managing household finances, so that the quality of health and education of beneficiaries can be improved. The important thing to underline is that studies on the successful implementation of FHP in ensuring VPH living standards are maintained relatively well in the midst of economic shock have been widely carried out, and the findings show that the positive impact is felt.

As a study conducted by the World Bank (2011) confirms that FHP has a positive impact in improving the quality of life of the recipient's family cash assistance. FHP recipients take advantage of their excess cash to buy better food, as well as to support their health.

In Arif (2013) conducted a research (Working Paper) with the title "Is Conditionality Pro Women? (A Case Study Conditional Cash Transfer In Indonesia)" The study examined the CCT program or known as the Family hope program in Indonesia to find out the impact of CCT or FHP on women as domestic regulators in West Java province and East Nusa Tenggara Province. The results of this study show that so far there has been no significant change in women's household tasks in connection with the implementation of the FHP program. Despite the fact that these meetings are closely related to women's normal daily tasks, such as caring for children or taking them to posyandu, this can be attributed to the fact that there is no formal supervision mechanism yet to evaluate the fulfillment of the program requirements that form the basic principles of the FHP program.

While the approach of gender analysis techniques here is all forms of analysis that focuses on how the role of husband and wife in determining the division of daily work. This will determine how each of them plays a role in the use of FHP assistance. The basis of the theory that became a reference in the research of how the role of women in the utilization of FHP funds is the moser model approach. Analysis of moser model approach is based on three forms of female roles, namely 1) productive role in terms of increasing family income, 2) reproductive role focusing on the role of women in taking care of the family which is a routine activity at home such as: caring for children, cleaning the house, cooking etc. and 3) the role of social activities that is the extent of the role of women in social activities carried out daily (Masadi, 2020).

3 Types and Data Sources

This research is qualitative research that uses non-experimental design. That is, researchers do not intervene to Very Poor Households (VPH). This study only measures the impact of FHP on the quality of life of women which this program has taken place before the research was conducted and was not compiled at the beginning of the implementation of this study. So there is no manipulation and it does not affect the research object.

The data sources are distinguished into two, namely primary data and secondary data. The primary data source is data collected directly by researchers obtained directly from the source, namely the Housekeeper who received FHP assistance. While secondary data is data collected by researchers obtained from written sources such as district profile book sources, BPS data, and so on.

Data Collection Techniques

The data collection techniques used in this study are all intended to get the maximum and correct information. Therefore, the first step in data collection is to determine in advance the type of data needed, namely primary and secondary data. In the data collection in this study can
be done by means of intensive observation (observation), in depth interview (in depth interview), documentation techniques and literature study.

**Data Analysis Techniques**

In this study, the data analysis techniques used are miles and huberman analysis model or called Interactive Model that is through the process: data reduction, data presentation and conclusion drawing.

To ensure the correctness of data (credibility), obtain relativity of data similarity in other situations higher (transferability) and consistency appropriate in each process with conditions in the field, the data validity techniques are carried out, namely:

a. Credibility test technique (data correctness)

Data correctness techniques are used by checking data from various sources (triangulation of sources) using various means (triangulation techniques) in various time conditions (triangulation) time in order to obtain more objective data.

b. Transferability test technique

It is a technique used to test the veracity of research results by providing a more detailed, clear and systematic and trustworthy description. With this technique it can be seen the extent to which the results of the study can be applied or used in other situations with similar characteristics.

4 **Research and Discussion Results**

4.1 Implementation of Family Hope Program (FHP)

The implementation of the Family of Hope Program (FHP) is a form of policy carried out by the local government of Kuantan Singingi Regency as one of the efforts in alleviating poverty. The implementation of these activities is almost evenly distributed in all villages in Kuantang Singingi Regency including Seberang Taluk Hilir Village, Kuantan Tengah District, Kuantan Singingi Regency. Evident from the findings obtained in the field there are three villages receiving FHP funding. The provision of assistance is prioritized to families belonging to VPH in accordance with the criteria set by the local government, evidenced by the conditions and circumstances of FHP participants in real terms by plunging directly into the residence of the participants.

From the results of our interview with the FHP Companion across the Taluk Hilir Kuantan Singingi district was obtained that in the distribution of FHP funds it has been adjusted to the applicable provisions of the local government in this case is the Social Service kuantan singingi. However, in the implementation is adjusted to the conditions of the participants FHP refers to the condition of the participant's state fund. So it can be said that between one FHP participant and another FHP participant will not get the same amount of FHP assistance. For example, for health funds where each toddler gets assistance of Rp 250,000 /month, pregnant women Rp 250,000 /month. In the field of education where for elementary school children assistance of Rp 75,000 /month, junior high school costs Rp 125,000 /month, high school of Rp 166,000 / month.

As for the elderly, disabilities and severe disabilities will each get assistance of Rp 600,000 received per 3 months. The method of disbursement of funds later is usually given per three months where each Beneficiary Family (KPM) will be given a kind of ATM card that can be used to take the aid funds at BRI Link in the village environment. so that the assistance will be directly received by FHP participants from social fund accounts taken every three months.
4.2 FHP Management

From the findings of the study, FHP beneficiaries are no longer worried about the cost of schooling their children. This is in line with the purpose of the FHP program itself which is to improve the quality of existing human resources by maximizing the Pendidikan taken. It is undeniable that education is indeed the dominant factor that determines the success of government policies in alleviating poverty. Because the circle of poverty that never escapes from the quality of education is low and health and indeed become the main requirement that must be prioritized to be overcome.

In general, the funds from this FHP Program, held or managed by the housekeeper, namely women, whether it is a wife, mother or aunt in the household. With funds in hand, women have access and control over the use of funds. This position benefits women where it becomes a “regulator” in the household. This condition, directly unaware by them, but from the results of the study, women say, they become freer to buy household needs after they obtain the funds. Although the funds received already existed in accordance with the criteria of assistance, but from the respondents interviewed said, that the funds can also be saved.

Basically Value-for-Money (VfM) from FHP cash assistance is expected not only to provide improvements in living standards economically, but also socially including in the context of gender relations. Thus, analysis becomes a fundamental need in reviewing the impact of FHP implementation.

Husbands or men in households, generally give full about the management of funds to women. Indirectly, gender relations are already seen in the management of the fund. When asked by husbands or men in the household, they said that women were more “deserving” of managing funds. The handover of funds management to the housekeeper (wife, mother or aunt) indirectly gives flexibility to the role of women in managing household finances. This condition can improve the quality of life of the peempuan, because they feel they have access and control over their household finances.

In line with the purpose of the FHP program itself, where the focus for health and education so that it is expected to have a positive impact in changing the quality of life of the community, especially women or housekeepers in the Village Seberang Taluk Hilir District Kuantan Tengah Kuantan Singingi Riau Province in a better direction. One of the programs that has been running in terms of health such as facilitating and requiring pregnant women and toddlers FHP participants to check their health and pregnancy at least four times during the period of pregnancy while the toddler should be monitored for growth. This is because the number of mothers from the very poor in the village is rare and able to check the pregnancy.

Similarly, in terms of education, FHP participants are required to enroll their children to attend school from elementary to high school. The attendance level of FHP students will continue to be monitored by the local government. It is hoped that with the policies of these two main components, it will produce healthy and intelligent children as human investment to eradicate poverty.

Given the large role of FHP as an effort in alleviating poverty and improving the quality of life of women in Kuantan Singingi Regency precisely in seberang Taluk Hilir Village, Kuantan Tengah Subdistrict, it is expected that through this FHP assistance program, it is expected that the community can meet their daily needs and be able to strive to increase income so as to improve the quality of life of women.

4.3 Conclusion

Based on the results of research and discussion that has been described earlier can be concluded:
a. Implementation of Family Hope Program (FHP) in Seberang Taluk Hilir Village, Kuantan Tengah District Kuantan Singingi District has been able to run as it should and is able to play a role and influence and can contribute in reducing poverty rates in Kuantan Singingi Regency, because that becomes the main need for the long term through the fulfillment of the need for education and nutrition for children in the VPH can be met, such as the need for uniforms and books (education) and milk (toddlers) as well as additional nutrition for the elderly and people with disabilities. As for basic needs in the form of food and housing they have been able to meet through income obtained from their main work in general as farm laborers and builders.

b. With this FHP program where the management of assistance in the form of cash that is generally the husband’s hand over their management to his wife who plays the role of housewife, this makes the role and position of women become very important and decisive in the use of assistance in the form of cash. This condition has made the position of women in the VPH become strategic to realize a prosperous and quality family, especially in terms of education and health of their children.

Advice

From the results of the research conducted, there are some suggestions that can be submitted that can be proposed that are expected to help in the implementation of the Family Hope Program (FHP) especially in the Village Seberang Taluk Hilir Kuantan Tengah District Kuantan Singingi. Suggestions include:

a. In order for FHP assistance to play a role in addressing poverty significantly, it is necessary to improve both the quantity and quality of the program in order to expand the target recipients, reach all levels of society that are in need, and increase the involvement of women in the management of the program through systematic and sustainable development.

b. It is necessary to conduct mentoring, data collection and socialization continuously and thoroughly in order to be understood by FHP recipients so that every FHP activities and activities can be held properly in order to realize quality and competitive human resources.

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Resilience of Women's Families After Divorce Lawsuit (Cerai Gugat)

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Abstract. Divorce cases that entered the Padang City Religious Court in 2019 amounted to 1,607, of which 75% were cases filed by his wife. In the divorce lawsuit case that was decided by the court, the wife as a plaintiff in addition to being burdened with the costs of the case, also tends to be neglected her right to get something from the husband after divorce, such as mut'ah bread, iddah bread, child's livelihood and other rights. This is certainly also affected by the resilience of women's families after divorce. Family resilience here concerns the family's ability to manage the problems it faces based on the resources it has to meet the needs of its family. The purpose of this study is to describe the condition of family resilience (physical, psychological, social) post-divorce lawsuit, efforts and achievement constraints. This research uses a qualitative approach. Data collection through in-depth interview methods. Informant was selected by purposive is a divorced woman who has children. Where data is analyzed qualitatively interpretative based on relevant literature studies. The criteria of tenacity and toughness and independence are reflected in the struggle of women in meeting family needs and educating and caring for children without the existence of a husband. For them to be able to eat, send children to school and live a quiet life without marital problems is a happy thing. Although relatively many things experienced and felt by women after divorce, but the resilience of this woman's family is relatively not experiencing total destruction or the turbulence of its existence. Certain adjustments are made in dealing with or minimizing the impact of divorce in order to maintain family survival, such as working to increase income, asking for parental help and debt and getting closer to God.

Keyword : Resilience, Women, Family

1 Introduction

Marriage or marriage is a birth and inner bond between a man called a husband and a woman or wife to live together to form a family. Marriage Law number 1 of 1974 states that the purpose of marriage is to form a happy and eternal family (household) based on the Supreme Godhead. To achieve the things mandated by the Law requires readiness of inner birth, spiritual and material body. However, in the course of building a household encountered various challenges such as obstacles in adapting to differences in cultural background, habits, character of each partner. The process of adjustment in married life can lead to misunderstandings, quarrels and other conflicts that create relationship disharmony in various variations if not managed properly.

Not to mention problems in the inadequacy of meeting economic needs, moral crisis, domestic violence, polygamy, child problems, office work, interference of third parties such as
parents, in-laws and other men / women. At some point when there are no more satisfactory agreements between husband and wife or the existence of things that cause the marriage bond can no longer be maintained then divorce becomes an alternative. The cause of divorce is not singular but rather an accumulation of various factors. (Fachrina, 2017; Karim in Ihromi, 2004; Sudarsono, 1991;).

Divorce, especially divorce claims in Indonesia and in West Sumatra, is known to be rife. Badilag MA data noted that the number of divorce lawsuits filed by the wife experienced an increasing trend every year and the number was greater than divorce talaq. In 2015 divorce talaq as much as 28.1% and divorce 71.9%, while in 2018 jumped sharply, namely divorce talaq 26.2% and divorce 73.7%. Padang City in 2019 recorded as many as 1,607 divorce cases filed, of which 75% were divorce proceedings. The cause of divorce is more dominated by husbands less responsible to the family and disharmony of spousal relations (Religious Court Class IA, 2020).

The rise of divorce lawsuits filed by the wife identifies a shift in the value of divorce in society. Society in general no longer views divorce as something embarrassing or something that should be avoided. Here mayarakat tolerate divorce as the best alternative way for couples to resolve marital problems. So is the shift in societal stigma towards widow status. If it used to be that widows were afraid of widowhood because of negative connotes then now being a widow is not something to be ashamed of. (Nurhasanah & Rozalinda, 2014; Fachrina, 2017; Goode, 1997, Karim dalam Ihromi, 2014).

In addition, the level of education, employment, and income and legal awareness of women is getting better. Along with it, women become increasingly economically independent and realize their rights as a wife so that when marriage is considered not to meet expectations, her rights are neglected, and marital life is not happy any more than women are more likely to take the step of divorce. Divorce is a way out of problems and conflicts faced. In divorce, it can be said that women are subjects no longer objects. The transformation of gender awareness and legal understanding contributed to the rise of divorce in society (Sudarsono, 1991).

However, in the divorce case that was decided by the court, the wife as a plaintiff in addition to being burdened with the costs of the case, also tends to be neglected her right to get something from the husband after divorce, such as mu'tah, iddah bread, child's livelihood and other rights. The impact of divorce from some studies shows that wives bear more burdens both economically, childcare, psychologically and socially (Fachrina, 2017, Gulardi in Ihromi, 2004).

This is certainly also affected by the resilience of the family after divorce, especially to the family of the wife who does not work (has no income). Whether the divorce decision made by the wife as assumed above that economic independence and gender awareness is also behind women in Padang City taking the step of divorce. Padang city as the capital of West Sumatra province with a very varied socioeconomic status. In addition, it also wants to know whether the divorce decision will affect the resilience of the woman's family.

Family resilience here concerns the family's ability to manage the problems it faces based on the resources they have to meet the needs of their families (Sunarti; 2001). It is said that the economic pressures faced by a family are closely related to the level of resilience of his family. Meanwhile Walsh (1996), family resilience as the ability to survive and adapt to various conditions that are constantly changing dynamically and have a positive attitude to the challenges of family life.

Family strength or family resilience according to Frankenberger, 1989 (in the Family Resilience Development Catalog; 2016). It is "a condition of adequacy and continuity of access to income and resources to meet basic needs: food, clean water, health services, educational
opportunities, housing, time to participate in society, and social integration". The term family strength or family resilience was first introduced by family sociologists, which shows a strength both in terms of inputs, processes, and outputs / outcomes and the impact of the output that is felt benefits for the family and the strength of family fighting power (coping strategies) in adjusting to the surrounding environment. (Puspitawati, 2012).

Law No. 52 of 2009 on Family Resilience and Well-being defines it as a family condition that has tenacity and toughness and contains material physical abilities to live independently and develop themselves and their families to live harmoniously in improving the well-being and happiness of birth and mind. Aspects of family resilience include.

a. Physical resilience, regarding the economic ability of the family, is the ability of family members in obtaining economic resources from outside the system to meet basic needs, namely a state of meeting food, clothing, housing, education and health needs.

b. Social resilience is related to non-physical resources. Family, oriented religious values, effective communication, high family commitment (role sharing, support for progress and family togetherness time, fostering social relationships and problem-solving mechanisms).

c. Psychological resilience, family ability to control emotions positively, positive self-concept (including expectations and satisfaction) and husband's concern for wife (Sunarti, 2013).

A family called by Achir (1999) has family resilience if the family can optimally carry out its role in realizing all the potential of its members and is responsible in terms of education, economy, social and culture to carry out family functions including the functions of love, protection or protection, reproduction, socialization and education, economy and environmental development. So according to him by observing the implementation of a number of family functions, namely if the family has been able to optimally carry out a number of functions, then the family is said to have a word and if vice versa then the family has the fragility and turmoil of its existence.

2 Methodology

Research is conducted using a qualitative approach. By using these research methods, the author understands the object of the research through understanding the research subjects to the problems studied without being released from the context. Interviews were conducted on 16 research informants, namely women who filed for divorce who lived in Padang City and at the time of the study were still widows and had children. Data collection through interviews is done using mobile media, calling informants and sometimes followed by chat on WhatsApp. Several other informants are willing to be interviewed face-to-face after making an agreement first. Observation is also done to observe the situation and conditions of family life. Data is also equipped with an in-depth review of objects studied through books, articles and documents.

Qualitative data, field records and secondary data are collected to be then classified based on the theme and problems of the research by referring to the plan (outline) of the research report. The classified data is then interpreted and linked in relation to theoretical assumptions, problems and research objectives.
3 Result and Discussion

The research informant numbered 16 people. 8 informants have education above high school, some even have master level S2 and S3. But also found 3 informants who only finished junior high and elementary school. In general, informants work. For informants who do not work, namely the status of housewives living with their parents, where the house is owned by parents and other lives not with parents but with 2 children, one of whom has finished college.

Meanwhile, there was 1 informant decided to leave his children who numbered 4 people with families in the village because they could not afford to finance and take care of children after divorce. Before divorcing only ordinary housewives so after a divorce had financial difficulties and now do small selling with erratic income (small under 2.5 million per month).

For informants who work the majority live with children in their own homes except informant's Rn and Mur. Rn who was recently divorced for about 2 years left his husband and children and now chooses to live alone in a rented house despite being economically able with a profession as a lecturer. Another case with Mur who is only able to contract a house from income selling crackers. Meanwhile, some of the informants when this study was conducted already there were married children and had grandchildren such as informants Dm, Dan, Ey, and Wn.

Because the informants obtained in this study are mostly over the age of 50 years, their children are currently generally studying at the high school and college level. Some informants have children still in middle school and elementary school. None of the study informant's children had experienced a dropout. According to their recognition there is or there is no husband and whatever the circumstances of the child's economy must go to school however such as owing first with neighbors or reduced sales capital first to meet the needs of the child's school. School needs can also be helped by scholarships from the school.

The family is expected to be a gathering place with its most comfortable, safe and peaceful members. Families formed from the legal bond of male and female marriage should continue without any inequality of roles, especially roles between husband and wife. But the reality is that in the family of research informants there is still inequality or inequality of role. Role injustice concerns the division of roles in the family. Although in general informants work well as office employees, sell, and work odd jobs, almost all domestic work is still done resulting in double burden for them. Before going to work they must first prepare for school, breakfast children and husbands start to wake up at 4 am.

The informant also washed clothes and cleaned the house, while the husband and children had not woken up. Husbands and children wake up, shower and have breakfast without anyone helping informant homework. Every morning hunting time meets the demands of obligations as a wife and mother pinned to her shoulders by husband, child and community. Even informants meet the needs of food sometimes do not have time. All of that was carried out by the informant with the realization that it was indeed his duty. Understanding and awareness of the obligations of the role described by the informant is due to being socialized by parents. The informant saw his parents do so and expected to do so when he became a wife and mother. The teachings of the informant religion also led to the understanding of the informant to the obligation of the role. Society still tends to position men with a line of privileges as husbands or heads of families.

Gender roles are important in the life of marriage. Gender roles are cultural ideas related to people's expectations of men and women. Women's roles and positions are still connected around the domestic sphere, and men's roles relate to affairs outside the home (public space). Although informants work outside the home but less optimal than men because they are still constrained by perceptions of gender biased society.
Therefore, when the informant is faced with the behavior of the husband who is less responsible for supporting the family, not maintaining trust and cheating or polygamy, then in general the informant cannot accept it. Informants expect the totality of devotion given to husbands and families to be balanced with a peaceful and harmonious married life. But what is obtained is that the husband is often angry, snapping and dishonest to make the informant not live a married life that the informant says is not happy. In the end at one point the informant could no longer deal with the condition and decided to take a divorce.

The study found that divorces that occur in the married lives of informants are motivated by a variety of reasons. Divorce was done because it was left by the husband for a long time (more than 1 year) without news and finally said he was married to another woman. Cheating and polygamy are the reasons for divorce for other informants. Another reason is because the husband during his home life does not have a job, so this often triggers quarrels and domestic violence in living a home life.

3.1 Family Resilience After Divorce Lawsuit

Economy Resilience

Overall, women who divorced in the study, both working and not working, tended to be able to meet daily needs related to economic resilience. The achievement of economic resilience for women who are suing for divorce is largely fulfilled by their own income and by the existence of support from their parents. Help from the husband is only obtained by 2 informants to help with the children's school fees and even so according to the informant is not much and not routine. Women who are working or economically independent are more likely to decide to take divorce than women who are not working or economically dependent on their husbands when something happens that causes their households they can no longer maintain.

However, the informant has a thin child not because he is unable to feed the child, because parents help meet the needs of children but more because they lack knowledge about good child development. The existence of informants who are only educated in middle school and married at a young age prefers to use the money they have for his own benefit such as buying powder, lipstick or clothes. In addition, there are also those who do not have much time to take full care of children because they are busy working for money and taking care of homework. He paid less attention to his children.

Another obstacle in achieving economic resilience is related to the relatively small informant's accession of selling jobs with small capital so that the difficulty in paying BPJS or saving for example. The money earned is only used up to meet basic daily needs. Here it is known that the husbands of informants almost entirely do not provide financial assistance to the family post-divorce. Some informant children sometimes meet their father at certain times such as holidays or times that require large fees (go to college, get married). Even according to the informant's confession was also not fully helped by their father.

Psychological Resilience

Meanwhile, for psychological resilience almost all informants give statements that divorce has a psychological effect on him. Where psychological resilience is the ability of a family or divorced woman in positive emotional control, positive self-concept (including expectations and satisfaction) and concern for family. In early divorce some informants admitted that they tended to be more emotional, irritable or sensitive to other people's words or attitudes. This affects the treatment of the child.

Children get physical and psychological abuse by their mothers. All of this happened at the beginning of the break.' But after more than a year began to accept the situation and live the life of raising her children without the presence of a husband. Divorce also creates a traumatic
condition with marriage so that it decides not to remarry. I don't want to have problems like you did in your previous marital life. It is better not to get married if you will eventually experience another divorce.

Divorce not only affects the divorced couple also has an influence on the child. In this case parents tend to consider children in deciding whether to divorce or not if facing problems in their homes. Some couples don't even dare to take the step of divorce and still maintain marriage for the sake of their children even though they live a life of marriage that is not harmonious anymore. Some of the effects of divorce on children are known such as children tend to be bullied or quiet, naughty, traumatized so that children withdraw from their social environment and do mischief such as skipping school, fighting, drugs and so on.

Some of the psychological impacts experienced by informants as described above, especially in the early days of divorce can be said to be something natural because they do not have the thoughts and hopes of divorce in married life. Although in the course of marital life is stated by all informants cannot be separated from the big problems with the couple that cause relationship disharmonization but they are less likely to intend to act divorce. But arriving at a point where the problems piled up, continued to accumulate without any change towards improvement, finally the informant admitted that he no longer had the ability to live the married life and decided to take the step of divorce.

Achieving post-divorce psychological resilience, such as not being emotional and traumatic, is relatively difficult for informants to achieve with respect to the context of married life that leads to divorce. Divorce cases caused by domestic violence and the husband's infidelity become things that make informants feel the psychological impact of divorce, in addition to the mental unpreparedness in managing the divorce itself. Mental unpreparedness imagines living in the days when one raised and financed one's own child without the presence of the husband, even if the informant himself pursues the husband's side in the divorce proceedings.

Another obstacle in the achievement of psychological resilience is related to the support of children and extended families. Therefore, the wife who sued first for divorce from the husband lacked support from the children. Their children tend to regret decisions taken by their mothers and expect mothers to maintain the marriage. Especially for the cause of parental divorce that they consider acceptable or forgiven such as irresponsible fathers giving a living or receiving back fathers who used to go without news, even asking mothers to forgive fathers who have had affairs with other women. However, after passing a few years after the divorce explained the informant can little by little pass and the children can accept the decision taken by the informant.

Likewise, with the support of large families such as parents or informant siblings. Because in general informants living in Padang City are not with large families, moral support after divorce is not obtained. One of Ls' informants even got an unpleasant attitude on the part of his extended family by cornering or blaming his actions in the past married to her husband.

Social Resilience

The results of this study obtained data that the majority of informants who were unable to carry out related indicators of social resilience due to their time was more devoted to income activities and daily activities in taking care of homework. As a single parent in general after divorce do not get financial assistance from ex-husband. Informants are required to work to meet the needs of the family. This situation resulted in informants also rarely communicating or visiting to reunite with extended family.

For informants who work as laborers or who have limited assistance admitting to not being able to help or care for their parents, there are even informants who are actually helped and live in their parents' homes. For informants who work as lecturers or civil servants more have time
to achieve this social indicator. However, almost all informants said that at the time of divorce, which is about one year, tends not to do things related to the above indicators of social resilience except regarding prayer, prayer and fasting. Divorce makes informants tend to be reluctant to socialize with the environment where they live and with extended families.

Although relatively many things experienced and felt by women after divorce as a result of divorce decisions taken as described at length above, but the resilience of this woman's family is relatively not experiencing total destruction or the turbulency of its existence. Certain adjustments are made in dealing with the impact of divorce in order to maintain family survival.

4 Conclusion

Can be said that the constraints of achieving indicators of family resilience in both economic, psychological and social aspects are complicated by the impact that arises from divorce experienced by women post-divorce. Where the impact of divorce itself is also greatly influenced by what is the cause of the divorce. Furthermore, the cause of a divorced married couple will underline the meaning of divorce for the woman who is suing her husband.

The resilience of women's families after divorce if they refer to the understanding according to Law No. 52 of 2009 on Family Resilience and Welfare can be said that relative can be fulfilled. The criteria of tenacity and toughness and independence are reflected in the struggle of women in meeting family needs and educating and caring for children without the existence of a husband. However, for the criteria of developing themselves to live harmoniously, prosperously and happily born inner for them is a abstract and relative thing. For them to be able to eat, send children to school and live a quiet life without marital problems like those experienced before divorce is a happy one.

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Local People's Perception Towards Visitation to Museum Rumah Kelahiran Buya Hamka: An Ungendered Perspective

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Abstract. Local people, both male, and female contribute significantly to the development of tourism in their area. Their perception towards visitors will influence their behaviors towards literary tourism destinations, including those in West Sumatra. The article aims at, first, evaluating the visitation to Museum Rumah Kelahiran Buya HAMKA within five years (2015-2019), analyzing the attitudes and behaviors of the local people towards visitation, scrutinizing how the people deal with the visit's socio-culturally, and lastly, showing how the people perceive the visitation. The data on visitation were gathered from the museum archive. The information on local people's ungendered perceptions came from a questionnaire filled in by a sample of 30 people in Sungai Batang, West Sumatra, Indonesia. The descriptive survey technique was used to determine how the local people perceived the museum and its visitors. The results indicate that the yearly visits remain constant. However, the museum's monthly visits fluctuate and correlate with the visit times. The people generally support the museum's existence, the visitors, and the side effects of the visitation. Their answers indicate that they pay positive attitudes and behaviors towards the museum's activities because they helped improve their local economy.

Keywords : birth home museum, HAMKA, literary tourism, local people, perception

1 Introduction

Carbonell (2004: 1) [5] argues that a museum is "(1) a literal gathering place for the reception of histories, memories, natures, nations, cultures, and audiences..." There might be hundreds of places like it in Indonesia now, which can be categorized as historical, cultural and art museums. Literary museums are part of cultural museums, which begin to get attention recently. As there are more museums to explore in Indonesia, more people visit museums in Indonesia today than ever before. Many literary museums in this nation include The Words Museum of Andrea Herata in Belitung, The Poetry Home of Taufiq Ismail in Tanah Datar, and The HAMKA Birth Home Museum in Sungai Batang, Agam, West Sumatra. The Birth Home Museum of HAMKA (Museum Rumah Kelahiran Buya HAMKA, for short the HAMKA Museum) is among 12 museums in West Sumatra (Rusmiyati et al. 2018)[13].
These museums attract thousands of visitors every year. The HAMKA Museum alone receives over 10,000,000 visits per year, based on the museum report. These museums, including the HAMKA Museum, are significant in education, including historical studies (Asmara 2019)[3]. Illahi (2019) [9] writes that the HAMKA Museum is a unique museum containing HAMKA's heritage collections. The building of this museum is in the form of a traditional house that reflects the Minangkabau identity. The construction of the HAMKA Museum was provided with funds from ABIM (Force Belia Islam Malaysia) and the Agam Regency government. The people who visited the museum interacted with other visitors and also the local people around the museum.

How is the flow of visitors to the museum? What is the local people's perception of the visits? Fitri (2020) [7] writes that HAMKA was an Indonesian Islamic figure who wrote hundreds of books with various topics, ranging from philosophy, interpretation, history, customs and culture, literature, etc. The HAMKA Museum is a literary museum that was established on 11 November 2011. The Governor of West Sumatra, Zainal Bakar, agreed that the museum be built precisely above the home of HAMKA's parents, which had collapsed in Japanese times. The museum aims to be an educational, historical, and cultural attraction for visitors and the public.

As mentioned in its vision and mission, the museum is tasked with creating a professionally managed museum and appreciating visitors and the people who use the museum as social and cultural learning media. As an educational medium, the museum offers visitors the opportunity to explore HAMKA's thoughts through discussions with managers, displayed items, and books on the legacy of HAMKA. This museum provides visitors with an education that HAMKA has been known for several professions ranging from a prominent preacher whose influence reaches Singapore, Malaysia, the Middle East, and America.

Besides being a great scholar, he was also known as a journalist, historian, writer, and statesman. He has written 118 books and some papers, essays, and articles. The museum establishment is in line with the government's effort to facilitate the visitors to study the history and culture of Minangkabau. This museum has been managed and framed in line with Minangkabau culture and history as suggested by some scholars, such as Nopriyasman (2019)[12], who argued that West Sumatra's tourism should be framed according to its history and culture.

Naredi et al. (2019) [11] also stressed similar things by introducing museums as centers for information on the history. They believe that museums function to upgrade people's awareness of history, especially for the younger generation. Besides, the HAMKA Museum also provides a cultural learning center for visitors and the surrounding community. The museum was built similar to the original home of Haji Rasul, HAMKA's father, and is located precisely on his old home. This museum collects valuable objects belonging to HAMKA and his family, such as photographs, typewriters, robes, and clothing, all of which reach more than 100 items.

This paper explores the flow of visits to the HAMKA Museum and how the community around the museum perceived the visits. It looks at the statistical data of the visits that have occurred over the last five years. It also provides reasons why and how the local people perceive the visitation to the museum. Specifically, this study's aims are four-folds. First, it evaluates the museum's visitation phenomena within five years (2015-2019), including the number of visitors per year, months, and days. Second, the article analyses the attitudes and behaviors of the local people towards visitation. Third, it scrutinizes how the people deal with the visit’s socio-culturally through their involvement in and support for the museum. Lastly, it shows how the people perceive the visitation as a trigger to improve the local economy.
On Tourism and Local People's Support

According to WTO (1993), tourism deals with the activities of people going and spending time in destinations beyond their homes for less than a year for either leisure, business, or other goals. Spillane (1987) explained five kinds of tourism in terms of purpose. People may go either for pleasure, cultural aims, sports, business, or convention. When going as tourists, they face some elements they can see and feel during the tourism activity. Tourism relates to tourists and the people who live their lives in and around the destinations. The activities in the destinations can impact the local people's lives in many aspects.

However, tourism can also be a significant sector to upgrade the economy in specific communities. Tourism in the local community enjoys its greater advantage when the community gets significant involvement and minimizes its negative influences. Gilmour & Fisher (1991) have stressed that a community is often defined as a group of individuals with mutually recognized interest within the resources of a selected area instead of as people living in this area.” So, various parties like the government, private sectors, and those who reside in or adjacent to the tourism destinations are needed to run the tourism activities. Yet Ashley & Roe (1998) argued that tourism could cause some locals to have problems such as displacement, local resource depletion, increased living costs, and cultural exploitation.

Although different stakeholders hope for different kinds of people's involvement (Tosun, 2006), Aref (2011) has reminded that influential stakeholders of tourism destinations should communicate to come to the right decisions to grow and develop the destinations. Then, Ertuna & Kirbas (2012) alert that the tourism destinations can develop in line with the local people's participation. Their significant support can make them sustainable and help improve their welfare.

In addition, the local people's culture, tradition, knowledge, and environmental conservation improve along with the people's support. Local people are essential in tourism development. If local people's expectations and skills do not go along with tourism development and planning, they should undermine its capacities. Local people have to be involved in policy, plans, and delivery, and the destination management needs to enhance people's trust (Muganda, Sirima, & Ezra, 2013). In summary, local people's involvement is essential for tourism activities and development (Breugel, 2013).

2 Methodology

We focused our attention on the data of visitor flow to the HAMKA Museum. To determine the number of visitors, we record it from the guest book and information from the museum archives. A descriptive survey technique was employed as the study method. In this study, the researchers conducted a direct survey of the existence of the HAMKA Museum over the people around the museum. Observations and surveys were conducted on Saturday, 22 February 2020. To find out how the people perceived the visit, we distributed a questionnaire to 30 local people.

We employed two sets of data: the first derives from the visitor profile issued by the HAMKA Museum in the last five years (2015-2019). The data were used to analyze the trend of the visit to the museum. The second, a sample of 30 local people was surveyed at the museum in Sungai Batang, Maninjau, Agam, Sumatra Barat by reviewing the people's perceptions of the destination.
3 Result and Discussion

3.1 The Flow of Visits to the HAMKA Museum

There are two sets of data that were gathered. First, the data taken from the HAMKA Museum, which issued the number of visitors to the museum in 5 years (2015, 2016, 2017, 2018 and 2019). We did not collect the data from 2020 and after because the museum visits began to drop significantly after 2019 due to the Corona pandemic.

So, to analyze the visits in a normal situation, we excluded the visits after 2019. All data were complete except for the year 2019, which is minus data of visitors in December. Second, the data are taken from questionnaires distributed to the museum visitor in January 2020. The data from the museum are presented in Tables 1, 2, 3, 4, and 5 below.

<table>
<thead>
<tr>
<th>Table 1. Visitors to The HAMKA Museum 2015</th>
</tr>
</thead>
<tbody>
<tr>
<td>Month</td>
</tr>
<tr>
<td>-------</td>
</tr>
<tr>
<td>January</td>
</tr>
<tr>
<td>February</td>
</tr>
<tr>
<td>March</td>
</tr>
<tr>
<td>April</td>
</tr>
<tr>
<td>May</td>
</tr>
<tr>
<td>June</td>
</tr>
<tr>
<td>July</td>
</tr>
<tr>
<td>August</td>
</tr>
<tr>
<td>September</td>
</tr>
<tr>
<td>October</td>
</tr>
<tr>
<td>November</td>
</tr>
<tr>
<td>December</td>
</tr>
<tr>
<td>Total/year</td>
</tr>
</tbody>
</table>

Source: The HAMKA museum

In 2015, the flow of visitors to the HAMKA Museum was fluctuating but without sharp differences. The lowest visits were in June, and the highest was in January. The number of visitors in January and December indicates the best time for the visitors as the months denote holiday times so that more visitors came to visit. Saturdays and Sundays were the favorite days for visitors to travel to the location.

<table>
<thead>
<tr>
<th>Table 2. Visitors to The HAMKA Museum 2016</th>
</tr>
</thead>
<tbody>
<tr>
<td>Month</td>
</tr>
<tr>
<td>-------</td>
</tr>
<tr>
<td>January</td>
</tr>
<tr>
<td>February</td>
</tr>
<tr>
<td>March</td>
</tr>
<tr>
<td>April</td>
</tr>
<tr>
<td>May</td>
</tr>
<tr>
<td>June</td>
</tr>
<tr>
<td>July</td>
</tr>
<tr>
<td>August</td>
</tr>
<tr>
<td>September</td>
</tr>
<tr>
<td>October</td>
</tr>
<tr>
<td>November</td>
</tr>
<tr>
<td>December</td>
</tr>
<tr>
<td>Total/year</td>
</tr>
</tbody>
</table>

Source: The HAMKA museum
In 2016, the flow of visitors to the HAMKA Museum was fluctuating as it was in 2015. The lowest visits were in May, and the highest was in April. The number of visitors in January-April and December indicate the best times for the visitors as the months denote holiday times so that more visitors came to visit. The days of the week are the same days to travel to the location.

### Table 3. Visitors to The HAMKA Museum 2017

<table>
<thead>
<tr>
<th>Month</th>
<th>Monday</th>
<th>Tuesday</th>
<th>Wednesday</th>
<th>Thursday</th>
<th>Friday</th>
<th>Saturday</th>
<th>Sunday</th>
<th>Total Number</th>
<th>Unit</th>
</tr>
</thead>
<tbody>
<tr>
<td>January</td>
<td>173</td>
<td>162</td>
<td>151</td>
<td>190</td>
<td>104</td>
<td>253</td>
<td>253</td>
<td>1,286</td>
<td>Person</td>
</tr>
<tr>
<td>February</td>
<td>132</td>
<td>156</td>
<td>147</td>
<td>136</td>
<td>139</td>
<td>185</td>
<td>188</td>
<td>1,083</td>
<td>Person</td>
</tr>
<tr>
<td>March</td>
<td>172</td>
<td>193</td>
<td>197</td>
<td>116</td>
<td>141</td>
<td>186</td>
<td>153</td>
<td>1,158</td>
<td>Person</td>
</tr>
<tr>
<td>April</td>
<td>105</td>
<td>102</td>
<td>127</td>
<td>128</td>
<td>117</td>
<td>122</td>
<td>143</td>
<td>844</td>
<td>Person</td>
</tr>
<tr>
<td>May</td>
<td>126</td>
<td>122</td>
<td>129</td>
<td>127</td>
<td>125</td>
<td>237</td>
<td>231</td>
<td>1,097 Person</td>
<td></td>
</tr>
<tr>
<td>June</td>
<td>117</td>
<td>105</td>
<td>87</td>
<td>73</td>
<td>114</td>
<td>146</td>
<td>141</td>
<td>783</td>
<td>Person</td>
</tr>
<tr>
<td>July</td>
<td>110</td>
<td>116</td>
<td>131</td>
<td>146</td>
<td>148</td>
<td>179</td>
<td>146</td>
<td>976</td>
<td>Person</td>
</tr>
<tr>
<td>August</td>
<td>147</td>
<td>137</td>
<td>121</td>
<td>122</td>
<td>83</td>
<td>148</td>
<td>181</td>
<td>939</td>
<td>Person</td>
</tr>
<tr>
<td>September</td>
<td>132</td>
<td>155</td>
<td>160</td>
<td>159</td>
<td>133</td>
<td>121</td>
<td>134</td>
<td>994</td>
<td>Person</td>
</tr>
<tr>
<td>October</td>
<td>149</td>
<td>146</td>
<td>138</td>
<td>154</td>
<td>194</td>
<td>197</td>
<td>157</td>
<td>1,135</td>
<td>Person</td>
</tr>
<tr>
<td>November</td>
<td>175</td>
<td>142</td>
<td>140</td>
<td>141</td>
<td>133</td>
<td>144</td>
<td>194</td>
<td>1,069 Person</td>
<td></td>
</tr>
<tr>
<td>December</td>
<td>158</td>
<td>172</td>
<td>169</td>
<td>178</td>
<td>136</td>
<td>189</td>
<td>186</td>
<td>1,188 Person</td>
<td></td>
</tr>
<tr>
<td>Total/year</td>
<td>1,696</td>
<td>1,708</td>
<td>1,697</td>
<td>1,670</td>
<td>1,567</td>
<td>2,107</td>
<td>2,107</td>
<td>12,552 Person</td>
<td></td>
</tr>
</tbody>
</table>

Source: The HAMKA Museum

In 2017, the flow of visitors to the HAMKA Museum was also fluctuating. The lowest visits were in June, and the highest was in January. The number of visitors in January-March and October-December indicate the best times for the visitors as the months denote holiday times so that more visitors came to visit. Saturdays and Sundays were the favorite days for them to travel to the location.

### Table 4. Visitors to The HAMKA Museum 2018

<table>
<thead>
<tr>
<th>Month</th>
<th>Monday</th>
<th>Tuesday</th>
<th>Wednesday</th>
<th>Thursday</th>
<th>Friday</th>
<th>Saturday</th>
<th>Sunday</th>
<th>Total Number</th>
<th>Unit</th>
</tr>
</thead>
<tbody>
<tr>
<td>January</td>
<td>143</td>
<td>109</td>
<td>161</td>
<td>154</td>
<td>109</td>
<td>125</td>
<td>109</td>
<td>910</td>
<td>Person</td>
</tr>
<tr>
<td>February</td>
<td>89</td>
<td>94</td>
<td>115</td>
<td>126</td>
<td>101</td>
<td>179</td>
<td>180</td>
<td>884</td>
<td>Person</td>
</tr>
<tr>
<td>March</td>
<td>99</td>
<td>121</td>
<td>155</td>
<td>140</td>
<td>120</td>
<td>201</td>
<td>146</td>
<td>982</td>
<td>Person</td>
</tr>
<tr>
<td>April</td>
<td>88</td>
<td>69</td>
<td>59</td>
<td>89</td>
<td>44</td>
<td>163</td>
<td>199</td>
<td>711</td>
<td>Person</td>
</tr>
<tr>
<td>May</td>
<td>84</td>
<td>103</td>
<td>140</td>
<td>133</td>
<td>74</td>
<td>184</td>
<td>189</td>
<td>907</td>
<td>Person</td>
</tr>
<tr>
<td>June</td>
<td>71</td>
<td>96</td>
<td>150</td>
<td>170</td>
<td>108</td>
<td>117</td>
<td>88</td>
<td>800</td>
<td>Person</td>
</tr>
<tr>
<td>July</td>
<td>97</td>
<td>176</td>
<td>146</td>
<td>75</td>
<td>99</td>
<td>96</td>
<td>94</td>
<td>783</td>
<td>Person</td>
</tr>
<tr>
<td>August</td>
<td>107</td>
<td>83</td>
<td>101</td>
<td>120</td>
<td>106</td>
<td>157</td>
<td>154</td>
<td>828</td>
<td>Person</td>
</tr>
<tr>
<td>September</td>
<td>98</td>
<td>87</td>
<td>92</td>
<td>95</td>
<td>85</td>
<td>220</td>
<td>224</td>
<td>901</td>
<td>Person</td>
</tr>
<tr>
<td>October</td>
<td>110</td>
<td>129</td>
<td>104</td>
<td>101</td>
<td>99</td>
<td>178</td>
<td>169</td>
<td>890</td>
<td>Person</td>
</tr>
<tr>
<td>November</td>
<td>136</td>
<td>103</td>
<td>121</td>
<td>180</td>
<td>140</td>
<td>174</td>
<td>181</td>
<td>1,035</td>
<td>Person</td>
</tr>
<tr>
<td>December</td>
<td>88</td>
<td>72</td>
<td>94</td>
<td>85</td>
<td>75</td>
<td>223</td>
<td>218</td>
<td>855</td>
<td>Person</td>
</tr>
<tr>
<td>Total/year</td>
<td>1,210</td>
<td>1,242</td>
<td>1,438</td>
<td>1,468</td>
<td>1,160</td>
<td>2,017</td>
<td>1,951</td>
<td>10,486 Person</td>
<td></td>
</tr>
</tbody>
</table>

Source: The HAMKA Museum

In 2018, the flow of visitors to the HAMKA Museum was as fluctuating as the previous years, but without sharp differences. The lowest visits were in June, and the highest was in January. The number of visitors in January and December indicates the best time for the visitors as the months denote holiday times so that more visitors came to visit. Saturdays and Sundays were the favorite days for them to travel to the location.
Table 5. Visitors to The HAMKA Museum 2019

<table>
<thead>
<tr>
<th>Month</th>
<th>Monday</th>
<th>Tuesday</th>
<th>Wednesday</th>
<th>Thursday</th>
<th>Friday</th>
<th>Saturday</th>
<th>Sunday</th>
<th>Total/Year</th>
<th>Unit</th>
</tr>
</thead>
<tbody>
<tr>
<td>January</td>
<td>103</td>
<td>136</td>
<td>112</td>
<td>135</td>
<td>138</td>
<td>109</td>
<td>125</td>
<td>858</td>
<td>Person</td>
</tr>
<tr>
<td>February</td>
<td>172</td>
<td>89</td>
<td>94</td>
<td>115</td>
<td>126</td>
<td>213</td>
<td>226</td>
<td>1,035</td>
<td>Person</td>
</tr>
<tr>
<td>March</td>
<td>156</td>
<td>104</td>
<td>120</td>
<td>165</td>
<td>140</td>
<td>252</td>
<td>280</td>
<td>1,217</td>
<td>Person</td>
</tr>
<tr>
<td>April</td>
<td>241</td>
<td>257</td>
<td>175</td>
<td>173</td>
<td>182</td>
<td>279</td>
<td>225</td>
<td>1,532</td>
<td>Person</td>
</tr>
<tr>
<td>May</td>
<td>172</td>
<td>184</td>
<td>212</td>
<td>204</td>
<td>204</td>
<td>277</td>
<td>234</td>
<td>1,496</td>
<td>Person</td>
</tr>
<tr>
<td>June</td>
<td>155</td>
<td>165</td>
<td>160</td>
<td>170</td>
<td>177</td>
<td>258</td>
<td>249</td>
<td>1,334</td>
<td>Person</td>
</tr>
<tr>
<td>July</td>
<td>143</td>
<td>150</td>
<td>175</td>
<td>157</td>
<td>136</td>
<td>238</td>
<td>241</td>
<td>1,240</td>
<td>Person</td>
</tr>
<tr>
<td>August</td>
<td>168</td>
<td>136</td>
<td>135</td>
<td>138</td>
<td>140</td>
<td>286</td>
<td>240</td>
<td>1,243</td>
<td>Person</td>
</tr>
<tr>
<td>September</td>
<td>235</td>
<td>242</td>
<td>142</td>
<td>161</td>
<td>165</td>
<td>235</td>
<td>256</td>
<td>1,436</td>
<td>Person</td>
</tr>
<tr>
<td>October</td>
<td>180</td>
<td>169</td>
<td>195</td>
<td>187</td>
<td>166</td>
<td>331</td>
<td>270</td>
<td>1,498</td>
<td>Person</td>
</tr>
<tr>
<td>November</td>
<td>192</td>
<td>148</td>
<td>137</td>
<td>160</td>
<td>194</td>
<td>254</td>
<td>212</td>
<td>1,297</td>
<td>Person</td>
</tr>
<tr>
<td>December</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>Person</td>
</tr>
</tbody>
</table>

In 2019, the flow of visitors to the HAMKA Museum was not different from the previous years. The lowest visits were in January, and the highest was in April. The number of visitors from February to November indicates the best times for the visitors. Saturdays and Sundays were the favorite days for them to travel to the location.

The domestic and foreign tourists to The HAMKA Museum come from various regions in West Sumatra and neighboring provinces to neighboring countries such as Malaysia. The HAMKA Museum does not provide data on the profile of tourists who visited. They only record the number of tourists who come annually. They do not release data such as gender, age, origin, citizenship, economic status, etc. The number indicates that tourists are coming from 10 thousand to 15 thousand people per year.

Table 6. Total visit per year and per day

<table>
<thead>
<tr>
<th>Year</th>
<th>Monday</th>
<th>Tuesday</th>
<th>Wednesday</th>
<th>Thursday</th>
<th>Friday</th>
<th>Saturday</th>
<th>Sunday</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>2015</td>
<td>1.696</td>
<td>1.708</td>
<td>1.697</td>
<td>1.670</td>
<td>1.567</td>
<td>2.107</td>
<td>2.107</td>
<td>12,552</td>
</tr>
<tr>
<td>2016</td>
<td>1.712</td>
<td>1.693</td>
<td>1.732</td>
<td>1.672</td>
<td>1.645</td>
<td>1.631</td>
<td>1.657</td>
<td>11,742</td>
</tr>
<tr>
<td>2017</td>
<td>1.696</td>
<td>1.708</td>
<td>1.697</td>
<td>1.670</td>
<td>1.567</td>
<td>2.107</td>
<td>2.107</td>
<td>12,552</td>
</tr>
<tr>
<td>2018</td>
<td>1.210</td>
<td>1.242</td>
<td>1.438</td>
<td>1.468</td>
<td>1.160</td>
<td>2.017</td>
<td>1.951</td>
<td>10,486</td>
</tr>
<tr>
<td>2019</td>
<td>1.917</td>
<td>1.780</td>
<td>1.657</td>
<td>1.774</td>
<td>1.767</td>
<td>2.732</td>
<td>2.558</td>
<td>14,185</td>
</tr>
</tbody>
</table>

Source: The HAMKA Museum

Table 6 shows that the HAMKA Museum has received more than 60 thousand visitors within five years. Although there was no sharp difference in number between the years, the peak of the visit was in 2019 with over 14 thousand, showing the increase in number compared to 2015 and 2017. There were more visitors on the weekends, where Saturdays and Sundays were the favorite times to visit the museum. The increase in number might reach 20% higher than that on other working days.

Table 7. Total visitors per month

<table>
<thead>
<tr>
<th>Month</th>
<th>2015</th>
<th>2016</th>
<th>2017</th>
<th>2018</th>
<th>2019</th>
<th>Total/ Month</th>
</tr>
</thead>
<tbody>
<tr>
<td>January</td>
<td>1.286</td>
<td>1.059</td>
<td>1.286</td>
<td>910</td>
<td>858</td>
<td>5.399</td>
</tr>
<tr>
<td>February</td>
<td>1.083</td>
<td>1.064</td>
<td>1.083</td>
<td>884</td>
<td>1,035</td>
<td>5.149</td>
</tr>
<tr>
<td>March</td>
<td>1.158</td>
<td>1.127</td>
<td>1.158</td>
<td>982</td>
<td>1,217</td>
<td>5.642</td>
</tr>
</tbody>
</table>
Table 7 indicates that monthly visits to the HAMKA Museum range between 4,5 and 5,5 thousand each month. There were no particular months for visitation. The lowest visits were 711 in April 2018, and the highest was 1,532 in April 2019. Visits in April, June, July, August, and September indicate months of low seasons while high season appears in other months. Clearer visits per month and day can be seen in graphs 1 and 2 below.

![Fig 1. Monthly Visit to the HAMKA Museum](image1)

![Fig 2. Total visitors per day](image2)
3.2 Local people's perception of the visitation to the HAMKA Museum

Local people play an essential role in tourism development in Sungai Batang. They help promote the destinations by providing products and services to the destination. The HAMKA Museum somewhat contributes to the development of the people by adopting various practices and educating the visitors and the residents. It promotes the local culture, creates environmental awareness among the local community, and upgrades economic opportunities for the locals.

Table 8. Local Respondents' Profile

<table>
<thead>
<tr>
<th>Sex</th>
<th>Male</th>
<th>Female</th>
<th>Undecided</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>16</td>
<td>12</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>(53%)</td>
<td>(40%)</td>
<td>(7%)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Education</th>
<th>Junior High</th>
<th>Senior High</th>
<th>College</th>
<th>Undecided</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>5</td>
<td>19</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>(17%)</td>
<td>(63%)</td>
<td>(10%)</td>
<td>(10%)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Farmer</th>
<th>Seller</th>
<th>Private</th>
<th>Student</th>
<th>Undecided</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2</td>
<td>14</td>
<td>6</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>(7%)</td>
<td>(47%)</td>
<td>(20%)</td>
<td>(7%)</td>
<td>(20%)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Income</th>
<th>Below Rp1M</th>
<th>Rp 1M-3M</th>
<th>Other</th>
<th>Undecided</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>4</td>
<td>24</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>(13%)</td>
<td>(87%)</td>
<td>(20%)</td>
<td>(7%)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Age</th>
<th>15-25</th>
<th>25-35</th>
<th>36-45</th>
<th>46-55</th>
<th>Above 55</th>
<th>Undecided</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>4</td>
<td>2</td>
<td>13</td>
<td>8</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>(13%)</td>
<td>(7%)</td>
<td>(43%)</td>
<td>(27%)</td>
<td>(3%)</td>
<td>(7%)</td>
</tr>
</tbody>
</table>

Source: Research data

Table 8 shows that most respondents were local males (16: 53%) compared to females (12: 40%), who mainly worked as sellers (14: 47%) and private sectors (6: 20%). They were primarily junior and senior high school graduates, respectively 5 and 19 locals, who earned below Rp 1 million per month. These locals were productive, mostly between 36-45 (43%) and 46-55 (27%).

Table 9. The influence of visitors on Local people's lifestyle

<table>
<thead>
<tr>
<th>Type of Influence</th>
<th>Influential</th>
<th>Not Influential</th>
<th>No Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dressing style</td>
<td>13: 43%</td>
<td>15: 50%</td>
<td>2: 7%</td>
</tr>
<tr>
<td>Way of speaking</td>
<td>15: 50%</td>
<td>13: 43%</td>
<td>2: 7%</td>
</tr>
<tr>
<td>Behavior</td>
<td>13: 43%</td>
<td>15: 50%</td>
<td>2: 7%</td>
</tr>
<tr>
<td>Lifestyle</td>
<td>2: 7%</td>
<td>26: 87%</td>
<td>2: 7%</td>
</tr>
<tr>
<td>Local culture</td>
<td>25: 83%</td>
<td>25: 83%</td>
<td>2: 7%</td>
</tr>
<tr>
<td>Customs</td>
<td>25: 83%</td>
<td>25: 83%</td>
<td>2: 7%</td>
</tr>
</tbody>
</table>

Source: Research data

The local people's responses show two sides of answers between balanced and dominant perceptions. There are some influences that the visitor’s impact on the local people's lifestyle. They think that dressing, speaking, and behavior do influence them proportionately between thoughts on their influence or not, respectively 13-15 (43%-50%), 15-13 (50%-43%), and 13-15 (43%-50%). Differently, the majority believed that visitors did not influence their lifestyle, local culture, and customs, respectively 2-26 (7%-87%), 3-25 (10%-83%), and 3-25 (10%-83%), leaving only 2 (7%) undecideds.

3.3 Local People's Involvement

The people of Sungai Batang positively perceived that the visitation to the HAMKA Museum was not a one-sided activity that the visitors decided to do, but it also worked to activate them to act. Such a move directly or indirectly encouraged them to increase the visits and improve the quality of the visitation in and around the destination. The people's level of participation can be seen in Table 10.
Most of the local people participate within the management or in the activities the museum runs. Other than the 4 (13%) who were part of the management, the majority (16: 53%) wanted to take part in any acts the management team offered, compared to those who did not want to get involved (12: 40%). Regarding the activities held by the museum, 20 (63%) participated; 8 (27%) did not get involved, and 2 (7%) did not decide.

Table 11. Local People's Support

<table>
<thead>
<tr>
<th>Types of support</th>
<th>Do agree</th>
<th>Agree</th>
<th>Doubt</th>
<th>Agree less</th>
<th>Disagree</th>
<th>No response</th>
</tr>
</thead>
<tbody>
<tr>
<td>The local Communities need to support management initiatives towards sustainable tourism.</td>
<td>12: 40%</td>
<td>16: 53%</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>2: 7%</td>
</tr>
<tr>
<td>The local Communities need to participate in sustainable tourism planning and development.</td>
<td>10: 33%</td>
<td>18: 60%</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>2: 7%</td>
</tr>
<tr>
<td>The local community needs to work together and be involved with relevant parties in the development and management of the museum.</td>
<td>8: 27%</td>
<td>19: 63%</td>
<td>1: 3%</td>
<td>-</td>
<td>-</td>
<td>2: 7%</td>
</tr>
<tr>
<td>The local community needs to be involved in activities related to environmental conservation efforts of this touristic attraction and the surrounding environment.</td>
<td>9: 30%</td>
<td>14: 47%</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>2: 7%</td>
</tr>
</tbody>
</table>

Source: Research data

When they were asked to support the existence of the museum in four areas of support: management initiative, tourism planning and development, collaborative involvement, and direct involvement, the people's answers generally fall between do agree (8-12 : 27%-40%) and agree (14-19 : 47%-60%). Nobody disagreed, and 2 (7%) were undecided.

3.4 Economic Opportunities

The HAMKA Museum offers opportunities for visitors to study history and culture and upgrade the local economy. The coming in and going out of the visitors impacted the economy to grow. Looking at the economic benefits, we can see such a reality of four economic aspects as seen in the following table.

Table 12. Providing local economic opportunities in the tourism sector

<table>
<thead>
<tr>
<th>Economic Opportunity</th>
<th>Yes</th>
<th>No</th>
<th>No Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Did the destination trigger job vacancy to grow?</td>
<td>28: 93%</td>
<td>-</td>
<td>2: 7%</td>
</tr>
<tr>
<td>the HAMKA Museum improves the growth of the local people's economic opportunities and</td>
<td>28: 93%</td>
<td>-</td>
<td>2: 7%</td>
</tr>
</tbody>
</table>
small-scale entrepreneurs.

the HAMKA Museum has increased the ownership of business capital.

There is an increase in local community skills related to tourism activities at this location.

Table 12 shows that the museum offers chances for people to grow their local economy through job vacancies, entrepreneurial opportunities, business capital, and skills. These four areas, according to the people work between 22-28 (73%-93%). Of the 30 respondents, 3-6 (10%-20%) suggest they did not see such a chance, and 2 (7%) chose undecided.

Table 13. Economic benefit/influence of the museum's tourism activity

<table>
<thead>
<tr>
<th>Types of Benefit / Influence</th>
<th>Yes</th>
<th>No</th>
<th>No Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Did the museum activities cause the purchasing?</td>
<td>27</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>to upgrade the product and service made and provided by the local people?</td>
<td>27</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Is there any improvement in the local economy as?</td>
<td>27</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>a side effect of the museum of HAMKA?</td>
<td>27</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Are the visits to the museum beneficial?</td>
<td>27</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>to the locals economically?</td>
<td>27</td>
<td>1</td>
<td>2</td>
</tr>
</tbody>
</table>

Source: Research data

Tourism activities in the HAMKA museum prove to have some significant impact on local people's economy. When answering the three questions regarding the economic improvement the museum caused them to benefit, they signaled that the museum activities were influential to their economy. Of the 30 respondents, 27 (90%) benefited from the tourism destination. Only 1-2 (3-7%) believed it did not, and 1-2 (3-7%) were undecided. The opportunities the museum offers and the involvement the people worked through to go in line with their wills to perceive the visitors in a positive tone are shown in Table 14.

Table 14. Rate of local people's acceptance over the visitors

<table>
<thead>
<tr>
<th>Local people's perception over the visitors</th>
<th>Welcoming</th>
<th>Quite welcoming</th>
<th>Neutral</th>
<th>Welcoming less</th>
<th>Not welcoming</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>28 : 93%</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>2 : 7%</td>
</tr>
</tbody>
</table>

Source: Research data

Table 14 indicates that the local people welcome the visitors. Of the 30 respondents, 28 (93%) answered that they were happy to accept all visitors, and only 7% did not decide their answers.

4 Conclusion

This paper examines the flow of visits to the HAMKA Museum by analyzing datasets obtained through the museum records and the local people's perception of the museum. The results indicate that the visit to the museum fluctuated in times. The local people generally support the destination in many aspects, including positive economic impacts on the people and the reciprocal benefit both sides get. Although they thought that the visitors could negatively impact their lives, we can denote key differences in local peoples' perception over the visitors within the idea that it offers them more benefits than disadvantages. The facts presented suggest
that the visits to the museum for the local people appear as meaningful as their effort to improve their life.

For them, the alternative way to cope with the museum is to raise their support and get involved in its management and activities directly or indirectly. They show that the visits to the HAMKA Museum are entirely meant for them. These findings provide an essential betterment in exposing the flow of visits to the museum and suggest how the visits to the museum might enable the local people to welcome more visitors in the future. They also indicate the possibility of managing the visit flow, fostering local people-related factors, and the benefits of approaching and handling the locals.

References

[14] Permusuem Dirjektorat Jenderal Kebudayaan Kementerian Pendidikan Dan Kebudayaan, 2018
Supply of Health Services in The Lesbian, Gay, Bisexual and Transgender (LGBT) Group in Padang

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Department of Public Health Administration and Policy, Faculty of Public Health, Universitas Andalas, Padang Indonesia²³

Abstract. LGBT need therapy from psychological and medical perspectives. Of the 1437 HIV cases in Padang in 2015, 12% of them were LGBT. This group has a high risk of transmitting sexually transmitted diseases (STDs) so that the supply of health services should be well accessible. This study aimed to analyze the availability of health service supply for LGBT in Padang. Research with a qualitative was conducted in February-July 2016. Informants were determined by purposive sampling as many as six people. Data were collected by using in-depth interviews, document review and observation. The results show that the supply of health services for the LGBT has been available and incorporated into the HIV-AIDS program since 2011. The service providers consist of doctors, midwives, nurses, and health analysts who have been trained. Services in the form of counselling and health checks, namely physical and supporting examinations to detect HIV, STDs and tuberculosis. The service time, the equipment standard and the infrastructure are the same for reproductive health services. There is no particular service program for LGBT, because it has been integrated into reproductive health services. However, it is necessary to create a particular consultation room so that the LGBT feels more comfortable.

Keywords: LGBT, Reproductive Health, Service Supply

1 Introduction

Humans are unique creatures, very different from other living things. Their thoughts and social environment control them in meeting their biological needs. Humans view other humans as creatures always driven by pent-up desires, including natural desires (Notoadtmodjo. S, 2010). The primary desire of individuals to fulfil the need for love, related to closeness or a sense of intimacy, is called human sexual orientation. Usually, human sexual orientation is sexual orientation directed at the opposite sex.

However, there is a deviation in sexual orientation under certain conditions, called Same-Sex Attraction (SSA). SSA is a term used to describe that a person has a sense of sexual attraction to the same sex, either totally, really only interested in the same sex (homosexual orientation) or partially, there is still sexual interest with the other sex (bisexual orientation) (Sinyo, 2014).

Homosexual or homosexual is a term used in science about sexual identity broadly, in addition to heterosexual and bisexual. However, homosexuality also has the meaning of same-sex sexual orientation or same-sex sexual acts. When discussing homosexuality’s, it is related
to the terms lesbian, gay, bisexual, and transgender, which today are known as LGBT (Sinyo, 2014).

The LGBT group is vulnerable and has a high risk of contracting the Human Immunodeficiency Virus (HIV) that causes AIDS. The World Health Organization (WHO) cites global estimates of sexually transmitted diseases, published in the journal PLOS ONE, showing that an estimated 357 million new infections occur annually. More than 1 million sexually transmitted infections occur every day. STD transmission is mainly through sexual contact, including vaginal, anal, and oral sex (Noyman, L, 2015).

The World Health Organization reports that LGBT people often experience poorer health outcomes than the general population and face barriers such as discrimination, negative stigma, and less favourable healthcare treatment that significantly affect their overall health (WHO, 2013). Statistically, it is difficult to determine the number of LGBT people in Indonesia because few have opened up to the general public. However, in recent years this group has begun to venture to emerge and voice their freedom to the broader community.

Padang City is a city in West Sumatra that has the largest population. In 2015 the population in the city of Padang was 872,617 people with a total of 276,449 family heads. Of the total population, data from the West Sumatra Health Service in 2015 stated that for those who have HIV, there were 1435 cases in Padang City, AIDS 1346 new cases, while HIV 173 cases caused by LGBT subjects (Departement of Health, 2015).

Another source said that the impact of health problems on the LGBT is that the LGBT can cause various venereal diseases, including gonorrhea and syphilis, which can cause damage to the reproductive organs and infertility. Besides physical health problems, LGBT people are also vulnerable to psychological effects that are not good for themselves, such as homosexuals who often feel insecure about their identity (Hasan, S, 2008). The health status of the LGBT group creates the need that makes the LGBT decide whether to seek help or not. The use of health services is influenced by desire, demand, and need. The need for health services is distinguished on the perceived need, namely the sum of individual needs for a health service and normative needs, namely the needs provided by health service providers to patients based on health science standards (Budiarto, W, 1996).

Based on the Indonesian National Report, health services for LGBT people are only focused on people living with HIV and sexually transmitted diseases. Sexual and reproductive health services are only intended for heterosexual people. Whereas counselling services and attention to psychosexual problems and sexual well-being for transgender people are also very much needed (USAID, 2013). Such condition causes LGBT actors in Indonesia to be reluctant to consult about their health problems.

Based on interviews with LGBT perpetrators themselves, they stated that they had willing to have their health condition checked but did not know what kind of health services would be provided for them; besides that, they were also afraid of being discriminated against after arriving at the health service because of their sexual behavior.

2 Methodology

This study used a qualitative design. This research was conducted in February - July 2016 in the city of Padang. The technique of determining informants is by purposive sampling. Informants in this study consisted of the Head of Disease Eradication and Disaster Management,
HIV Program Holders, Adolescent Reproductive Health Program Staff, VCT Midwives, Psychologists, and Reproductive Health Midwives.

Table 1. Research Informants of Health Service Supply for LGBT in Padang City

<table>
<thead>
<tr>
<th>No.</th>
<th>Informants</th>
<th>Number of People</th>
<th>Methods</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Head of Provincial Health Office</td>
<td>One person</td>
<td>In-depth interview</td>
</tr>
<tr>
<td>2</td>
<td>Head of City Health Office</td>
<td>One person</td>
<td>In-depth interview</td>
</tr>
<tr>
<td>3</td>
<td>Head of BKKBN</td>
<td>One person</td>
<td>In-depth interview</td>
</tr>
<tr>
<td>4</td>
<td>Health Service Providers in Government Hospitals (Doctors, Nurses, Midwives)</td>
<td>One person</td>
<td>In-depth interview</td>
</tr>
<tr>
<td>5</td>
<td>Service Providers Health in Private Hospitals (Doctors, Nurses, Midwives)</td>
<td>One person</td>
<td>In-depth interview</td>
</tr>
<tr>
<td>6</td>
<td>Health Service Providers at the Public Health Center/ Puskesmas (Doctors, Nurses, Midwives)</td>
<td>One person</td>
<td>In-depth interview</td>
</tr>
<tr>
<td>7</td>
<td>Psychologists</td>
<td>One person</td>
<td>In-depth interview</td>
</tr>
<tr>
<td>8</td>
<td>Reproductive Health Experts (Obstetricians, Sexologists)</td>
<td>One person</td>
<td>In-depth interview</td>
</tr>
<tr>
<td>9</td>
<td>Mental Health Expert</td>
<td>One person</td>
<td>In-depth interview</td>
</tr>
</tbody>
</table>

The technique of collecting data in this research is by in-depth interviews, document review, and observation. Data collection tools used were interview guides, notebooks, tape recorders, and video recordings. Data in this study are processed utilizing data reduction, data presentation, and drawing conclusions and verification. Data analysis was carried out utilizing triangulation of sources and triangulation of techniques.

3 Result and Discussion

3.1 Supply of Health Services

Health Service

From the results of in-depth interviews conducted by researchers, health services for the LGBT people already exist and are the same as other health services, and there is no discrimination in health services.

Table 2. Matrix Triangulation (Health Services)

<table>
<thead>
<tr>
<th>Aspects examined</th>
<th>In-depth Interview</th>
<th>Document Assessing</th>
<th>Conclusion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of Visits</td>
<td>The number of visits this LGBT to health services has reached hundreds each year</td>
<td>The number of visits to the MSM was 155, for a total transvestite 15 people in Seberang Padang Public Health Center, 2015.</td>
<td>The number of visits by this LGBT to health services is quite large.</td>
</tr>
</tbody>
</table>
Types of Health Services

The types of services are counselling, counselling, and health checks, both physical and labor. The counselling given regarding health issues is counselling about the introduction of reproductive health, while the counselling that has been carried out is counselling about LGBT in schools, including universities so that teenagers know the impact of LGBT. In addition, the provision of condoms has also been carried out by health workers to this LGBT group.

Service Time

Based on the results of in-depth interviews that researchers conducted, the time for health services for the LGBT was the same as for other health services, there was no specific time provided for them, but if they wanted to do counselling, they could communicate directly with the counsellor by telephone.

Health Checkup

Based on the results of in-depth interviews conducted by researchers, health checks have been carried out and given to the LGBT group, such as physical and labour examinations for HIV, STIs, and Tuberculosis.

a. Physical Examination and Labor

The examination was provided according to their needs. The examination consists of a physical examination and a laboratory examination. The physical examination is in the form of health checks for the LGBT, while the laboratory examinations provided are testing for HIV, Sexually Transmitted Infections (STIs), and Tuberculosis. Officers at the Public Health Center (Puskesmas) also received referrals from the M.Djamil and Yos Sudarso Hospitals to carry out STI checks for LGBT groups.

b. Ongoing Comprehensive Service Examination

The examination provided to the LGBT group is called the Continuous Comprehensive Service, which includes all services, both physical and labor examinations.

<table>
<thead>
<tr>
<th>Aspects examined</th>
<th>In-depth Interview</th>
<th>Document Review</th>
<th>Conclusion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Health Check-up</td>
<td>Health checks have been provided for this LGBT group, both physical and labour examinations.</td>
<td>HIV examinations or tests were carried out on LGBT groups with a total of 22 MSM and shemale</td>
<td>Health checks have been carried out for LGBT people</td>
</tr>
</tbody>
</table>

Table 3. Triangulation Matrix (Health Check)

<table>
<thead>
<tr>
<th>Aspect examined</th>
<th>In-depth Interview</th>
<th>Document Review</th>
<th>Conclusion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Health Check-up</td>
<td>Health checks have been provided for this LGBT group, both physical and labour examinations.</td>
<td>HIV examinations or tests were carried out on LGBT groups with a total of 22 MSM and shemale</td>
<td>Health checks have been carried out for LGBT people</td>
</tr>
</tbody>
</table>

Health Workers

a. Personnel Involved

Based on in-depth interviews conducted by the researchers, it was found that the health workers involved in providing health services to the LGBT group were doctors, midwives, nurses, analysts, recording reports and other health workers, both medical and non-medical. Especially for workers who have received training.

b. Special Health Workers

There is no need for extraordinary health workers to provide health services to these LGBT groups because all health workers are involved in providing services to them; training for health workers needs to be provided.

c. Training

Training has been given to health workers in 10 Public Health Center, consisting of Public Health Center Seberang Padang, Padang Pasir, Air Dingin, Lubuk Buaya, Bungus, Pauh, Andalas, and there are still several Public Health Center and other health workers who will be included in the training.
Table 4. Triangulation Matrix (Health Personnel)

<table>
<thead>
<tr>
<th>Aspects examined</th>
<th>In-depth Interview</th>
<th>Observation</th>
<th>Conclusion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Health Workers</td>
<td>Health workers involved in providing services to LGBT are doctors, nurses, midwives and other health workers</td>
<td>Two personnel are involved in providing health services at the Public Health Center Seberang Padang, namely doctors and midwives.</td>
<td>The health workers involved in providing services to the LGBT group are all health workers</td>
</tr>
</tbody>
</table>

Medical Equipment

a. Equipment provided
Health equipment provided for health services for the LGBT group is generally the same as equipment for others because the logistics at the health service center all come from the center.

b. Special Equipment
There is no need for special medical equipment for the LGBT group, but for Public Health Center that have received training and carry out continuous comprehensive service checks, they have equipment for HIV testing for all patients, not only for the LGBT group.

Table 5. Matrix of Triangulation (Health Equipment)

<table>
<thead>
<tr>
<th>Aspects examined</th>
<th>In-depth Interview</th>
<th>Observation</th>
<th>Conclusion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Medical Equipment</td>
<td>No special equipment is needed, but in Public Health Center that have received training, tools are provided for HIV testing</td>
<td>Availability of equipment for HIV examination at Seberang Padang Public Health Center, which is used for all patients</td>
<td>No, there are special medical equipment provided for the LGBT group</td>
</tr>
</tbody>
</table>

Facilities and Infrastructure

a. Means and Infrastructure Provided
Based on the in-depth interviews with informants, it is known that health facilities and infrastructure are the same for all services. There are no special facilities and infrastructure provided for this LGBT group because if special facilities and infrastructure are provided, this LGBT group will feel increasingly discriminated against.

b. Special Clinic
There is no special clinic for them. The Health Office only provides VCT clinics for Public Health Center that have received training, where all patients can use the clinic, but so far, the ones who conduct the most examinations at the clinic are LGBT people. At the Seberang Padang Health Center, the clinic was named a particular clinic; the clinic also provides counselling services for the LGBT group.

Health Program

a. Special Health Program
Based on the interviews with informants, there is no particular health program for the LGBT group because it will make them feel discriminated against. In addition, the health program is generally the same from the start of providing services to them until they receive treatment.

b. Existing Programs
Health programs in health services for the LGBT group have been incorporated into the HIV prevention program, and the health programs have been sustainable.
Table 6. Triangulation Matrix (Health Program)

<table>
<thead>
<tr>
<th>Aspects examined</th>
<th>In-depth Interview</th>
<th>Document Review</th>
<th>Conclusion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Health Program</td>
<td>Program for LGBT groups is part of the HIV prevention program</td>
<td>Data on the HIV situation in West Sumatra 2015, which includes LGBT people</td>
<td>Health program for LGBT is included in the HIV prevention program</td>
</tr>
</tbody>
</table>

Supply of Health Services

Based on the results of in-depth interviews with informants, it was found that the supply of health services already exists for this LGBT group. There it is explained that there is no discrimination against this group. The types of services have been provided in counselling, counselling, health checks, physical examinations, and supporting examinations. One of the research informants also said that one of the measures to prevent HIV transmission among LGBT-risk groups was distributing condoms and free HIV checks at Primary Health Services. Counselling on LGBT has also been carried out in schools, including universities, so that students can know the impact of LGBT.

Based on the results of a document review at the Seberang Padang Public Health Center, the researchers saw that the number of visits in 2015 was 155 for MSM and 15 for shemale. In the three years running the VCT clinic at the Seberang Padang Public Health Center, the MSM group has always occupied the total number of people caught as HIV-positive. Of the 155 MSM visits at the VCT clinic, 14.2% of them were HIV positive.

Laetitia C. Rispel (2011) explains that there is still a scarcity of health services for LGBT perpetrators because health services only focus on LGBT actors who have contracted HIV. One of the informants from this study said that he did not know where to go for a health check because the Government Hospital did not provide a program for them, and the hospital only accepted LGBT people with whom they were related. In this study, researchers also cross-checked LGBT actors, including transgender and lesbian.

From this confession, they admitted that they still often feel discriminated against when seeking treatment at health services and do not get precise information about their health services. Therefore, it is hoped that all health agencies, including the one with no exception, can provide comprehensive health services to this group and to relevant health agencies to be able to carry out health promotion and more active screening for this LGBT group so that they also get more accurate information about health services, which is good for them (Rispel. L, 2011).

Health Examination

Based on in-depth interviews with informants, it was found that health checks for the LGBT group had been carried out; the examinations provided included physical examinations and supporting examinations such as labor for HIV tests. This examination consists of testing for HIV, Sexually Transmitted Infections and Tuberculosis.

Research conducted by Christopher M. Fisher, et al. (2011) explained that the LGBT had received health examinations and counselling. The health examinations obtained consisted of, Genital examinations/ HPV, Herpes, HIV, Hepatitis A, B, and C, Gonorrhea, Chlamydia and Syphilis. For other examinations such as mental health counselling and medicines (Christopher. M, 2011).
Health Workers

Based on interviews with informants, it was found that the health workers involved in providing health services to the LGBT were almost all health workers, including doctors, midwives, nurses, health analysts and the recording and reporting division. Medical and non-medical personnel, and most importantly, once was a health worker who had received training on health services for the LGBT.

The training has been given to health workers by the West Sumatra Provincial Health Office. The training was attended by 10 Public Health Center, including the Seberang Padang, Padang Pasir, Air Dingin, Lubuk Buaya, Bungus, Pauh, Andalas, and many more health centers. Each Public Health Center consists of doctors, midwives, and nurses. The training provided is in the form of training on handling these LGBT, such as interviewing them and handling them when they make a complaint.

Research from Khalili (2015) states that it is still challenging to find competent doctors to handle LGBT cases in California because there is no special training and program for doctors dealing with LGBT health problems (Khalili, J, 2015). Therefore, it is hoped that all health workers should be involved in providing services to this group, and all health workers should also receive training on health services for this LGBT group without exception. Not only that, for health service units that have not received training, so that in the future they can also be given training on handling this LGBT group, such as health service units that have received it.

Medical Equipment

Based on in-depth interviews with informants, the researcher found that the medical equipment provided for the LGBT group is the same as the equipment for other health services; there is no difference because the equipment provided is directly imported from the centre. Health centers that have received training are provided with equipment for HIV testing. This thing is called device centrivius.

Based on the interviews conducted, the results showed that, in general, medical equipment was the same; there was no difference for any group. Health equipment for HIV testing provided at the Public Health Center can be used for everyone who wants to do an HIV test, not only for certain groups, such as the LGBT group.

It is hoped that all Public Health Center in the city of Padang have this tool for HIV testing so that all people, including the LGBT group, can easily carry out HIV checks at any Public Health Center.

Facilities and Infrastructure

Based on interviews with informants, the researchers found no difference in facilities and infrastructure for this LGBT group. Special health facilities and infrastructure are also not provided because if special facilities and infrastructure are provided for them, they are afraid that they will feel increasingly discriminated against. However, several health workers also stated that there needs to be room to conduct consultations with these LGBT groups because they often feel uncomfortable conducting consultations. After all, the room is also used for other patients in health checks.

Facilities and infrastructure according to the Ministry of Health of the Republic of Indonesia in 2010, facilities are all physical objects that can be visualized by the eyes or palpable by the five senses and can be easily recognized by patients and (generally) are part of a building itself. An infrastructure is an object, network, or installation that makes existing facilities function according to expected goals (Kemenkes RI, 2010).

Research conducted by Kevin and Harvey (2015) says that basically, the health care facilities available for LGBT people are the same as health care facilities in general. Then there is a special clinic provided to accommodate various health information about LGBT; there are two
reasons why this clinic should exist. First, the health service focuses on their current health problems and examines the causes of past health problems. This particular clinic has unlimited access for LGBT people, called the Access Care Unit (Kevin, L, 2015).

The results of this study are that there are no special facilities and infrastructure, but it is hoped that there will be one facility such as a counselling room that they will use to conduct consultations so that when they consult with health workers, they can be more open without any interference from other patients.

**Health Program**

Based on in-depth interviews with several informants, it was found that the health program itself is not necessary. There is no plan to establish a particular health program for these LGBT groups because if a particular program is formed for them, they will feel increasingly discriminated against. However, this program’s health care for LGBT has been integrated into the HIV prevention program, wherein conducting a document review, the researcher looked at the HIV situation in West Sumatra in 2015, in the report, which included cases of the LGBT group.

According to Sardu Siyoto (2015), the health program is a collection of projects in the health sector, both short-term and long-term. In general, a health program is held as a realization of a health program plan in the health sector that will improve a community's health status (Siyoto, S, 2015).

Based on the results of interviews with theories about health programs, from the results of research so far, health programs for the LGBT group have been included in the HIV control program. Based on the existing theory with in-depth interviews, it is almost the same, but it is not necessary for health programs in particular because health workers do not want them to feel increasingly discriminated against, and there is no particular health program planning far.

Therefore, the researcher hopes that the existing program can be maintained so that the health impact of this LGBT group can be reduced and the health status for this group and other communities can be further improved.

**4 Conclusion**

Based on the results of research conducted by researchers, it can be concluded that the types of health services are counselling, counselling, and health examinations, both physical examinations and supporting examinations such as labour. The service time is the same as the time for health services in general. The health checks were provided to the LGBT group include physical and supporting examinations such as HIV, STI, and Tuberculosis examinations. Health workers involved in providing services are Doctors, Midwives, Nurses, and Health Analysts. Health workers have also been given training on services provided to the LGBT group. The health equipment used is the same as health equipment in general, and the facilities and infrastructure available are the same for all types of health services. So far, the health program for LGBT is incorporated in the HIV prevention program, no need for a particular program for this group because health services integrating it with other reproductive health. However, in the future, it is necessary to create a consultation room for them to be more comfortable and open in conducting consultations with health workers.
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More Than Victims: The Role of Women in Conflict Zones

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Abstract. Although women and children are not directly involved in the armed conflict, many victims have been found in this group. In conflict, the role of women is underutilized and even underestimated in conflict prevention, maintenance, and peacebuilding. When the conflict occurs, women play an essential role in conflict management, both as mediators, mediators, and peacemakers, to become the last bastion of conflict victims seeking safety and protection. This paper aims to describe the role of women in conflict areas in carrying out the conflict resolution process. The study was conducted using a literature review technique utilizing most existing written materials, including selected academic sources and documents prepared by various related institutions related to internal and international conflicts. In conflict that occur in various parts of the world, women participate in the four stages of conflict resolution, namely preventive diplomacy, peacekeeping, peacemaking, and peacebuilding. Preventive diplomacy is an effort to prevent disputes from turning into conflicts, increasing the level of conflict intensity between conflicting groups, and expanding conflict zones if they have occurred. The role of women in Iraq, Burundi, and Kenya illustrates women's involvement in preventive diplomacy. The peacekeeping stage mark by the process of stopping or reducing acts of violence. The role of women's groups in Liberia to end the civil war and overthrow the Liberian dictator from the presidency marks women participation in the peacekeeping. Meanwhile, peacemaking aims to bring together or reconcile the political attitudes and strategies of the conflicting parties through mediation, negotiation, or arbitration from the elite or leader level. This role was exemplified by women's groups in Aceh and Ambon through intentional and unintentional conflict reconciliation. The last stage, namely peacebuilding, is marked by various efforts to create lasting peace. This stage marked by the contribution of Rwandan women in the rehabilitation and reconstruction process after the 1994 genocide.

Keywords: The role of women, conflict zones, conflict resolution, agents of peace

1 Background

Although wars between countries have decreased, domestic violence continues and is increasing. Over the past two decades, civil conflicts had doubled from 30 in 2001 to 70 in 2016 (Oxfam International, 2019). Conflict will always have an impact on the parties involved in the conflict directly or indirectly. When conflicts occur, especially in armed conflicts, children and women often become victims or are negatively impacted. Women are vulnerable to gender-based violence when conflicts occur, such as rape, torture, discrimination, and other violence. Plumper and Neumayer estimate that conflict or war affects women's life expectancy...
lower than men. Apart from experiencing violence, women's access to necessary resources such as food, clean water, and health services is also limited. This condition provides an indirect effect that is stronger than the direct combat effect during the war (Shea & Christian, 2016). On the other hand, women are also directly affected by the death of their families due to the conflict (Noor & Binte-Saleem, 2017).

Even before the conflict occurred, women tended to be seen as a class of society whose involvement was limited in social, political, and economic spheres. For example, the ratio of Pakistani women involved in starting their own business and becoming self-employed is meager, with women entrepreneurs representing only one percent of this gender population as a whole (Noor & Binte-Saleem, 2017). Women, in this case, are often seen as weak and unable to reason, so they are not given the responsibility to be involved in the public sphere. This assumption has been embedded in people's thinking.

Based on a survey conducted by Oxfam in 2013, it was explained that, in general, men perceive women as lacking the capacity to participate in political or public life. On the other hand, women believe that they cannot overcome the stigma or social pressure that will arise if they try to voice issues related to women (Oxfam International, 2019). With this assumption, women are also often forgotten to be agents of peace and conflict resolution. The opportunity for women to be involved in conflict resolution seems to be deliberately limited.

For example, the government's initiation of the Maluku conflict resolution at the elevated level was carried out at the Malino II meeting. The meeting invited 34 people as representatives of the Christian community and 35 people from the Muslim community in Ambon city. However, there were only three women from the 69 delegates of the Malino II meeting (Asyathri & Yuliati, 2014). From these data, it can be seen that women are rarely involved in formal meetings.

Various works of literature encourage the understanding that the role of women is significant in conflict resolution. International organizations and NGOs have also consistently called for increased participation of women in the peace process. Although it is rarely highlighted, it is not uncommon for women to remain active in conflict resolution efforts, either directly or indirectly.

This involvement is carried out through trade, following grassroots movements, or being directly involved in formal meetings and filling positions in government. This article intends to explain women's roles in the stages of building conflict resolution through a search of some related literature. This paper will also first explain the impact of conflict on women and the different ways women and men deal with and resolve conflicts.

2 Concept of Conflict Style and Conflict Resolution

In dealing with conflicts, of course, management is needed to resolve them. There are five types of conflict management style tendencies. First, competing is a conflict style with a concern for fulfilling one's own goals at the expense of others. Second, accommodation is done by sacrificing one's own goals for the benefit of others. Third, avoiding is an act of ignoring the goals of both parties by delaying conflict issues. Fourth, the collaborative style is done by finding a satisfactory solution for both parties. Finally, compromising tries to find a middle ground by only partially fulfilling the interests of both parties (Shepherd, 2015). The first style gives excellent concern to oneself, whereas the second style focuses on others. Contrary to the first two conflicting styles, the
third style does not pay attention to the parties' goals for a while. Meanwhile, the last two conflicting styles are the fourth style which focuses on the interests of oneself and others, and the last one is concerned with both parties equally.

The experiences of women and men in conflict situations differ significantly and the way they manage the conflict (Stella, 2015). Various studies have shown that men tend to use competitive and avoidant styles, while women prefer collaboration and compromise. Therefore, peace agreements and reconstruction will be more effective if they involve a peacebuilding process (Shepherd, 2015). Unfortunately, many parties forget the role of women in conflict, both in negotiations at the negotiating table and in the peace process and peacekeeping. The issue of peace and all efforts to make it happen is considered part of men's work so that the role of women in this regard is considered less significant.

Reviewing conflict resolution, Johan Galtung emphasized three processes that must be passed before peacekeeping, peacemaking, and peacebuilding are created. Peacekeeping is a stage of conflict resolution that stops or reduces acts of violence (absence of direct violence). The next stage is peacemaking, a process whose goal is to reconcile or reconcile the political attitudes and strategies of the conflicting parties through mediation, negotiation, or arbitration from the elite or leader level. The final stage of peacebuilding is where the implementation of social, economic, and political changes or reconstruction is carried out to achieve lasting peace (Asyathri & Yuliati, 2014).

Meanwhile, the UN Secretary-General Boutros-Ghali in July 1992 described four models of peace operations that were not much different from Johan Galtung's thinking (Mumtazinur, 2017). This concept is considered to help define peace operations. The four models include preventive diplomacy, peacekeeping, peacemaking, and peacebuilding. Preventive diplomacy is an action to prevent disputes from escalating between conflicting groups, prevent disputes from becoming conflicts, and prevent conflicts from spreading if they occur. In contrast, the other three stages are almost the same as those proposed by Johan Galtung.

Discussions on the role of women in conflict resolution and peacebuilding are increasing, especially in the form of multilateral policies. Efforts to evoke the role of women in conflict resolution and decision-making were outlined in the 1995 Beijing Platform for Action. Subsequently, on October 31, 2000, the United Nations Security Council by mutual agreement adopted Resolution 1325, which focused on increasing the role of women in the maintenance of international peace and security which marked the beginning of the agenda for women, peace, and security.

With this resolution, the term Gender Mainstreaming was further promoted. This global agreement is needed to foster and enhance good cooperation between men and women in responding to conflict. The mandate of Gender Mainstreaming is to ensure that the agenda of women's issues can be included and discussed in various aspects of international policy, especially in international security. Women have historically not been given a decision-making role in severe security issues, such as violent conflict.

Resolution 1325 urges women's participation in peace initiatives, protection from human rights violations, and conflict prevention. Eight resolutions have been made and approved to broaden the scope of women's issues on the UN agenda (Oxfam International, 2019). Furthermore, this resolution is an alternative explanation explaining the relationship between women peacemakers and conflict resolution. In some kinds of literature, a more concrete explanation of the significance of women's participation is expressed. One of the indicators consistently used by academics and policymakers is the number of seats women hold in government (Stone, 2014).
Women's participation can also be seen during the negotiation phase. In negotiations, a gender-critical approach will be effective in power-sharing to anticipate "stalled" negotiating mechanisms and try to build a broader agenda for peace treaty changes early on (Bell, 2018). Although UN Security Council resolutions have been issued, unfortunately, most of the resolutions adopted by many countries focus more on the core issues of participation and protection (mainly related to gender and sexual violence).

Although this is an essential element, other vital issues such as conflict prevention and the role of women in this regard are not given the same priority (Oxfam International, 2019). In this case, the government is considered to doubt still the role of women in solving public problems.

3 Women as Conflict Victims

In the last few decades, gender is one of the issues often discussed and has received much attention from social and political experts. Discussions on gender issues often begin with a debate about the primary differences between men and women, especially in world politics (Mumtazinur, 2017). What needs to be emphasized, especially according to feminists, is that gender is categorized as a social category, not a 'given' biological category (Shepherd, 2015). Gender is constructed in society.

Feminine and masculine are two terms that indicate one gender and can be learned through social interaction. Feminine traits are often identified with women, while the masculine is synonymous with men. Gender is an identity, structure, symbol that can affect social life, including conflict situations (Asyathri & Yuliati, 2014). The manifestation of each gender category can take different forms depending on the culture in which the meaning of gender grows and has historically changed.

Thus, the definition and meaning of gender can change due to differences in class, culture, age group, and in certain situations, such as in war or peace situations. However, some literature also argues that traditional culture in many countries tends to discriminate against women in many ways (Bell, 2018).

In Kenya, for example, only 3% of land can be owned by women, while land ownership is considered the main asset of Kenyans because 70% of the community's livelihood is agriculture. The restrictions on women's property rights to land are in line with the patrilineal inheritance tradition, which shows that men own all but a small part of the land (Stella, 2015).

It is not only a matter of access to resources; discrimination against women is also often shown by the number of women who are treated with gender-based violence. Gender-based violence is a form of discrimination that seriously hinders women's opportunities to enjoy rights and freedoms based on equal rights of women and men (Ocktaviana & Purwoko, 2014).

In addition to physical violence, women also tend to be limited in their activities in the public sphere because most people think that women only need to manage their interests within the household. If it is related to the impact caused by the conflict, it can be seen that children and women are often the victims when the conflict has started. Although children and women are not the triggers of conflict, women often become victims of violence such as abuse and rape (Mumtazinur, 2017).

Gender inequality is the most severe and detrimental form of discrimination. This discrimination makes women and girls live in poverty, deprived of their rights, and limited in their capacity to make changes. In every corner of the world, women tend to exercise less
power and control than men, especially in the public sphere (Oxfam International, 2019). This discrimination also takes place in situations of peace and conflict. For example, before the war against ISIS in Iraq, women and girls had experienced various patterns of violence in their daily lives. According to Oxfam interviews, 83% of women stated that they had been subjected to behavioral control by their husbands, 33% had suffered psychological abuse, and one in every five women had experienced physical violence (Oxfam International, 2019). Discrimination and violence can worsen when conflict occurs.

When the conflict begins, the community is vulnerable to adverse impacts, including the emergence of many fatalities. As an example of the conflict in Burundi between 1993-2003, more than 300 thousand people became victims in the civil conflict in the conflict area. More than 1.5 million people have become refugees, and another one million people have been displaced in various areas.

In other cases, such as in Liberia, women are often victims of abuse and rape. This event is similar to what happened in Rwanda, where between 250,000-500,000 women were affected by gender-based violence, especially rape. Not only causing casualties, but conflict can also disrupt community activities, especially in the economic field. These forms of violence occurred in various conflict areas, such as on the border of Ambon, Indonesia, which became the scene of conflict between Muslim and Christian communities. When the conflict occurred in Ambon, economic activity, especially the market, was completely paralyzed in the first weeks. Two main markets in Ambon city, namely Mardika market and Gambus market, caught fire. Due to the paralysis of economic activity, household needs also feel the impact. Women who are considered to have the responsibility to be housekeepers also face difficulties in this regard.

Conflict or war also tends to affect women's life expectancy lower than men. In conflict or war, women are often victims of violence from the conflicting parties. In addition, women's access to necessary resources such as food, clean water, and health services reduces. Therefore, women are prone to receive the effects of conflict indirectly rather than the effects of direct combat obtained during the conflict (Shea & Christian, 2016). Although women are often required to distribute logistical supplies (such as food and other necessities), ironically, women are always the users and managers of natural resources who are generally excluded from the formal decision-making process about these resources.

In addition, the instability of the post-conflict environmental situation and other problems of a personal nature create stress, and anxiety in women's lives and, of course, make women feel very uncomfortable (Noor & Binte-Saleem, 2017). As happened in Iraq, even the war against ISIS ended in 2017, women's nightmare caused by this conflict is far from over. Women are isolated, attacked, and stigmatized by their communities; even worse, women cannot return to their home communities for fear of being subjected to the same humiliating treatment (Oxfam International, 2019).

As a result, women are trapped in hazardous conditions. In contrast to Iraq, in Pakistan, the conflict is characterized by strikes by residents in villages and unilateral control of core infrastructure elements such as roads, bridges, communications, or other persistent effects concerning ongoing terrorism cases (Noor & Binte-Saleem, 2017). As a result, many people's daily activities are disrupted, such as economic activities and transportation. Women and children also have difficulty getting access to security, food, and education due to conditions that are shrouded in fear.

Such a conflict environment gives women at least the worst uncertainty, fear, and hopelessness. Paradoxically, after experiencing many difficulties resulting from the conflict, some women were forced to enter the business world or a more profound role in the public
sphere. This situation is primarily due to the loss of male family members due to conflict, so women need to take over to keep the family alive (Noor & Binte-Saleem, 2017).

Again, gender inequality is a problem that will have an impact on economic development. Just as before, women face barriers to entrepreneurship caused by their gender. There is always a stigma that women should stay at home and take care of all household matters. The presence of women outside the home is also considered to be able to invite greater crime. Economic inequality and lack of access to resources make women dependent on men and more vulnerable to economic manipulation and exploitation.

In carrying out activities outside the home, the refugee camps, which should have been a place of refuge in times of conflict, were not used properly. The camps otherwise do not protect women from sexual violence. Ironically, not infrequently, the harassment and violence received by refugee residents, especially women, actually came from personnel assigned to look after and protect the refugees.

For example, in Sri Lanka in the late 1990s, rape and other sexual harassment incidents were reported by police and paramilitary personnel tasked with providing security to populations displaced by civil conflict (Shea & Christian, 2016). This form of violence provides a very heavy trauma for refugees or victims of conflict.

4 Women's Role as Agent of Peace

The view that women are only victims of conflict seems to have marginalized the role of women as initiators of peace. This action resulted in a minimal number of women's representation in peace negotiations (Ocktaviana & Purwoko, 2014). For example, in the conflict in South Sulawesi, Indonesia did not pay much attention to the involvement of women as in the Malino Meeting, which was a Maluku conflict negotiation that invited 34 people as representatives of the Christian community 35 people from the Muslim community in Ambon city. Of the 69 delegates of the Malino II meeting, only three of them were women.

Most women do not have a formal political platform; they often draw credibility and power from a broader social base and promote their agenda at the grassroots level. This limitation condition is also stated in a United Nations report which shows that from 1990 to 2017, women made up only 2 percent of conflict mediators and 8 percent of peace negotiators globally (Iloh & Oghomitse, 2019). Women are considered relatively more sensitive to humanitarian problems and "lost" in human life than men (Shea & Christian, 2016).

The role of women in conflict needs to be studied by considering the context in which the conflict occurs. However, when conflict takes place, women do not only appear as victims. Not infrequently, in the event of a conflict, the figures of women appear either directly or indirectly as mediators in the conflict or peacemakers. In fact, on several occasions, women became the last bastion of perpetrators or victims of conflict seeking safety and protection (Ocktaviana & Purwoko, 2014).

The issue of women's participation in conflict management and peace processes has been discussed in various international commitments since the mid-1990s (Stella, 2015). For more than six decades, international peace operations have also been recognized and carried out in dozens of countries in various parts of the world. A UN Security Council Resolution regulates women, peace, and security in terms of official international recognition. Resolution 1325 recognizes the under-utilized and underutilized contribution of women in conflict prevention, maintenance, and peacebuilding.
Furthermore, this resolution emphasizes the importance of women's active participation (Iloh & Oghomitse, 2019). The resolution generally promotes Gender Mainstreaming. This global action is needed to respond to conflicts that occur with good cooperation between men and women in maintaining peace. Gender Mainstreaming is directly related to the principles related to the elimination of discrimination against women (Mumtazinur, 2017).

When conflict has occurred, the role of women can be seen in the peacekeeping stage, where women try to stop or reduce acts of violence (absence of direct violence). UN-derived peace operations may prevent and restore conflict situations, but not the trauma experienced by women victims.

In this condition, a woman's role becomes meaningful; women can help alleviate the suffering of other women in 'female' ways that may not be done, especially by male peacekeepers. The experiences of women and men in conflict situations are significantly different, as are how they manage the conflict. Some scholars argue that women's resistance to violence may be the result of women being conditioned by society to become caregivers and peacemakers. Women also prefer the style of collaboration and compromise in resolving conflicts.

Stone (2014) conveys the theoretical assumption that women hold the key to peace, starting to impact national-level governance through the application of gender quotas to ensure women's representation in the political sphere. This involvement can be seen from the leadership of women in Liberia, from the grassroots level to the presidency, who played an essential role in rights-based national reforms and the election of President Johnson Sirleaf. Women's groups began to unite in hopes of helping the peace process in Liberia, ending the Second Civil War and launching the overthrow of Liberian dictator Charles Taylor. Women's increased participation is needed in various formal institutions regarding when and how armed conflict is avoided, abbreviated, or resolved (Shepherd, 2015).

Gender issues also play an essential role in the formation of women-dominated NGOs, as happened in Iraq (Henrizi, 2015). Through interviews conducted with women's agencies in Iraq, the relationship between the agency and international donors was built to craft changes and long-term projects. With the intersection with various international actors, Iraqi women's agencies want to show that women are no longer just victims of conflict but become actors with the ability to interact and negotiate.

In addition, the agency is also working with religious leaders in Iraq to counterbalance criticism of "too pro-western." This condition shows that this agency carries out preventive diplomacy, which aims first to carry out diplomacy or negotiations to resolve problems before the conflict begins. Furthermore, this agency also plans to be more independent in carrying out its activities in the future.

Meanwhile, after the civil war in Burundi in 1962, women also have a significant role. The United Nations Operation in Burundi (ONUB) requested the assistance of Nelson Mandela, who is a supporter of the role of women in the conflict resolution process. Mandela also encouraged the Burundian Women's Peace Conference to create peace. The existence of Burundian women becomes vital with the existence of a quota of 30% of women in government institutions that have the right to formulate regulations that prioritize the interests of women and children, especially after the civil war (Mumtazinur, 2017).

In conflict, the presence of women encourages the success of the collective agreement as outlined in the Arusha Peace Accord, which consists of several essential points, including:

a. Their rejection and disappointment with the slow involvement of women in the peace process.
b. Recommend the integration of Burundian women's rights in the peace process in Burundi, including the implementation of legal mechanisms to eliminate gender discrimination and gender immunity based on war crimes.

c. Determination of 30% quota for women's roles in government.

d. Ensure increased protection for women and children, especially refugees.

e. Providing guarantees for women's rights to property, land, and inheritance.

In their writings, Bell (2018) shows that there is a relatively large division of political power between men and women, especially with the use of power-sharing as a conflict resolution tool. Effective management of water resources in Marsabit, Kenya, reflects the critical role of women in preventing conflicts that occur when users with different priorities cannot access sufficient water to meet their needs. Women ration water at home to more effectively meet the needs of drinking, cooking, bathing, and washing the whole family. Women in Marsabit also did not show ethnic differences to strongly influence the conflict (Yerian et al., 2014).

In the peacemaking stage, it is not uncommon for women to reconcile or reconcile the political attitudes and strategies of the conflicting parties through mediation, negotiation, or arbitration from the elite or leader level. For example, in early 2000, when Aceh, Indonesia was still in a conflict situation, 450 Acehnese women gathered to discuss the Duk Pakat Inong Aceh (DPIA). DPIA I was held in Anjong Mon Mata, Banda Aceh, on 19-22 February 2000, which resulted in 22 recommendations. The focus of the recommendations is to ensure a peaceful settlement of the Aceh conflict through negotiation (Ocktaviana & Purwoko, 2014).

The role of women in conflict resolution and peace does occur not only directly but also indirectly. The conflict in Maluku is a conflict with the accumulation of various problems and the involvement of many actors. The role of women as agents in the reconciliation of the Maluku conflict can be seen in two forms of activity, namely intentional and unintended. The role of women included in the intended category is the Women Care Movement (GPP). Meanwhile, the role in the unintended category is through the activities of women traders in Papalele (Asyathri & Yuliati, 2014).

This group of small traders builds good relations between the conflicting parties and needs each other, especially to meet their daily needs. The stages of peacemaking can be seen from Papalele's activities by selling in the market, affecting the reconciliation of the two warring communities. One of Papalele's meaningful activities and help social reconciliation of the Muslim and Christian communities can be seen from their presence at the Baku-Bae market located in the Mardika area, Ambon (Talakua, 2017).

Various studies have shown that women are less likely to support military action, whether in the general public or government (Shea & Christian, 2016). This view can be seen from what women have done in creating conflict resolutions in Maluku. The market process runs well and is very harmonious, where most of the Muslim community act as sellers/ traders and the Ambonese Christian community as buyers. In addition, the role of women here can help carry out economic activities because previously, the market had been burned and framed as a result of the conflict.

Meanwhile, after the 1994 genocide, the main challenges faced by the new government in Rwanda were restoring and maintaining security, law, and order and initiating a process of national reconciliation and restoration. The implementation of social, economic, and political change or reconstruction is carried out to achieve lasting peace or peacebuilding; in this stage, women also show their role. Rwandan women made a significant contribution to the rehabilitation and reconstruction process initiated and promoted by the government by participating in the construction of houses in newly established settlements based on local
values known as imidugudu. These women provide food for their families and the community working under the Food for Work Programmed. At a minimum, these women can produce food from their farms to ensure food security for the people of Rwanda. This group helps in the national recovery as hunger will be a great danger to reconciliation and national cohesion in Rwanda (Iloh & Oghomitse, 2019).

5 Conclusion

Apart from being victims, women can also play an essential role in the conflict resolution process. This role can be seen from the involvement of women in their efforts to treat trauma victims of conflict, natural resource management, and involvement in peace diplomacy. Referring back to the four stages of UN conflict resolution, namely preventive diplomacy, peacekeeping, peacemaking, and peacebuilding, the role of women in conflict is seen in various stages towards peace. Preventive diplomacy efforts can be seen when women first carry out diplomacy or negotiations to resolve problems before the conflict begins.

When a conflict has occurred, the role of women can be seen in the stages of peacekeeping when women try to stop or reduce acts of violence (absence of direct violence). Women can help alleviate the suffering of other women in 'female' ways that many peacekeepers (in this case, men) may not be able to do.

In the peacemaking stage, it is not uncommon for women to reconcile or reconcile the political attitudes and strategies of the conflicting parties through mediation, negotiation, or arbitration from the elite or leader level. The stages of peacemaking that affect the reconciliation of two warring communities can also be seen from informal activities by selling in the market known as papalele. Meanwhile, the implementation of social, economic, and political changes or reconstruction is carried out to achieve lasting peace or peacebuilding stages, and women also play a role in helping reconstruct post-conflict conditions.

This role can be seen through the active participation of women in the rehabilitation and reconstruction process, such as building houses in newly established settlements locally. The various roles of women in conflict resolution are difficult to continue without promoting the Gender Mainstreaming program. The program encourages good roles and cooperation between men and women in responding to conflict. Gender Mainstreaming is also directly related to the principles related to the elimination of discrimination against women. For this reason, knowledge about gender equality needs to be instilled in the community so that awareness and changes in discriminatory mindsets arise, especially for women.

References


The Role of Women of Great Indonesia (Pira) In Recruitment of Women Cadres at The Gerindra Party (Study of The Gerindra Party Board of Regional Representatives of West Sumatera)

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Abstract. Through political parties, women can actually fight for their interests in all fields, especially in the political field, so that political parties become one of the important factors that can determine women's political participation and political representation. Those who know women's needs are women themselves, so the party should give women a more significant role in the internal party as an effort to increase women's participation, one of which is by providing space for women cadres to take part in the recruitment of new women cadres to join the internal organization party. This study aims to examine the role of the Greater Indonesia Women (PIRA) in carrying out political recruitment of women in the Great Indonesia Movement Party (Gerindra). This research is limited to the 2019 election area. The method used is a qualitative method with a case study type used to answer this research question. The results of the study found that the role of PIRA is very dependent on the placement of roles that have been determined by the Gerindra party.

Keywords: Recruitment, Women, Gerindra, PIRA

1 Background

One of the phenomena that continues to be hotly discussed in the public and in politics is the issue of gender or gender equality which still appears to be a gap. The term gender refers to the social characteristics and traits associated with men and women. The associated characteristics and traits are not only based on biological differences, but also on social and cultural interpretations of what it means to be male or female (Rahmawati, 2004: 19). Ann Oakley defines that gender is a social construction or attribute imposed on humans that is built by human culture and Mansour Fakih revealed that gender is an inherent trait of both men and women that is socially and culturally constructed, but in fact the differences in nature between men and women can change or be exchanged.

Therefore, it is a big mistake to interpret gender as God's nature as well as sex. It is not that there are no gentle men and strong women, because these things can be changed according to the case and the place. However, what is often a fundamental problem is interpreting sex and gender as the same thing. That women are natured as weak creatures who need protection from men, so that men act as someone who is strong as a protector of women, so that they are...
'above' women. This distinction between men and women unconsciously places women in the second class, which is under men. On the other hand, the interpretation of religion is only fragmentary which distinguishes between the positions of men and women, which in fact God never distinguishes his people but from the level of piety. This piecemeal understanding also makes women increasingly subordinated.

Likewise in the world of politics, the world of politics which is considered a dirty world is defined as the world of men. Men are considered strong enough to be in the dirty world of politics, while women are not. This is one of the things that encourage the lack of women in the world of politics and coupled with the wrong understanding of gender. When we talk about politics, we are also talking about policy making and enactment. What will happen if there are no or very few women who participate in policy making or enactment? It is conceivable that the policies made are paternalistic policies that do not really consider women as implementers of these policies. So that since the first there have been many women's movements that voiced the differences experienced by women, so that women's representation is needed in making and ratifying policies.

A growing reality, both in developed countries and in developing countries, the world of politics is always dominated by men, both in terms of representation and interests. Thus, making a space for women comfortable to be involved in the world of politics becomes difficult. In Indonesia itself, the gender gap in public and political life is still a challenge that continues to be faced today because the number of women's involvement in every public and political activity is still not able to be fulfilled. Indonesian women lag behind in public life to politics, Indonesia itself is at number 80 out of 156 countries listed in the Gender Development Index (GDI) in 2007. In 2009, this figure fell to 90, meaning women in Indonesia still does not enjoy the same rights and standards as men (Barri, 2010: 1).

Women and politics are indeed an interesting thing to talk about, because the existence of women to take part in the political sphere has been regulated in the legislation. In Indonesia, one of which was the birth of the affirmative action movement, a special action taken by the state to provide opportunities, opportunities and encouragement for women to get involved and participate in politics. Affirmative action can also be understood as state compensation for women who have been marginalized by development policies that are not gender-oriented.

The affirmative action quota of 30% on women's representation is constantly being updated in order to achieve perfection in increasing women's representation in decision-making institutions. In the 2014 election, Law No. 8 of 2012 concerning Elections has been enacted. This policy requires political parties to nominate at least 30% women from the total candidates at the central, provincial, and district/city levels.

In the 2014 election, affirmative action was emphasized by KPU Regulation No. 7 of 2013 concerning procedures for nominating DPRD members, which instructs political parties to be required to fulfill the 30% quota requirement for female legislative candidates (clegers) in each electoral district (dapil). Parties that do not meet these requirements, then the candidates in the electoral district who do not meet the requirements will be crossed out as election participants. This provision places women in an advantageous position, because with this regulation women have a greater opportunity to sit as members of the legislature (Kerati, 2014).

By regulation, women have been given ample space, but in reality the affirmation of the 30% quota does not seem to have placed women in the expected position. This can be seen from the acquisition of women's seats in the West Sumatra DPRD. In the 2004 elections, only 5 of the 55 seats available for women in the West Sumatra DPRD were available. In the 2009 election, 7 of the 55 seats were elected by women. While in the 2014 election the number of
women in the West Sumatra DPRD decreased to 6 people, even though the number of seats in the West Sumatra DPRD increased to 65 seats. In the 2019 election, based on data obtained from the West Sumatra KPU, the number of women who will sit in the West Sumatra DPRD for the 2019-2024 period is only 4 people based on the results of the recapitulation of the West Sumatra KPU calculation (West Sumatra Provincial KPU, 2020).

The problem of the low representation of women in the legislature has become a matter that has been widely studied, because through this realm women can represent their aspirations. We know that currently there are many women who already have concerns about issues of gender, welfare, education, and anti-violence. Even from year to year the women's movement continues to grow but unconsciously that many things that are the problem have not changed significantly.

Like the right to vote, indeed at this time women already have the right to vote, but not so with the right to be elected. The wrong understanding of gender makes women not someone who is prioritized to be chosen as the maker and ratifier of a policy in order to realize a gender responsive policy. Meanwhile, in realizing this, women must be in the public sphere. However, women will not be able to walk alone in channeling their aspirations without a proper forum. The container referred to in this context is a political party.

Through political parties, women can actually fight for their interests in all fields, especially in the political field, so that political parties become one of the important factors that can determine women's political participation and political representation. So it can be understood that this is where the definition of a political party is considered as a very important forum in fighting for women's rights. The number of political parties that have sprung up does not guarantee a high number of women's representation in the political sphere, so that it has an impact on political parties which are generally used as vehicles in following a series of general elections.

This indicates that political parties in Indonesia are still not ready to empower women cadres in internal parties. In fact, it is women who know the needs of women themselves, so the party should give a more significant role to women in the internal party as an effort to empower women, one of which is by providing space for women cadres to take a role in recruiting new women cadres to join the group. party internals.

Based on the explanation above, the author will examine the role of women in Indonesia Raya (pira) in the recruitment of women cadres in the Gerindra party. Of the various political parties in West Sumatra, the author only focuses his research on the Gerindra party, because Gerindra is the only major party in West Sumatra that has succeeded in bringing 2 female cadres to get seats in the Regional People's Representative Council of West Sumatra Province. Gerindra's success is certainly inseparable from the activeness of the Gerindra party wing organization named Perempuan Indonesia Raya (PIRA) in selecting quality female cadres who will serve as party members and will also be nominated as legislative members in the province of West Sumatra.

2 Literature Review

2.1 Role Definition

Role means something that is played or carried out. Role is defined as an activity that is played or played by someone who has a position or social status in the organization. The role
according to terminology is a set of behaviors that are expected to be possessed by those who are domiciled in society. In English, the role is called "role" whose definition is "person's task or duty in undertaking". It means "a person's duty or obligation in a business or job". The role is defined as a set of behaviors that are expected to be possessed by people who are domiciled in society. While the role is an action taken by a person in an event.

A role is an activity carried out by a person or an institution/organization. The role that must be carried out by an institution/organization is usually regulated in a stipulation which is a function of the institution. There are two kinds of roles, namely the expected role and the actual role. In carrying out its role, there are supporting and inhibiting factors.

Role also means the behavior of individuals who decide a certain position, thus the concept of the role refers to the expected behavior pattern of someone who has a certain status/position in the organization or system. According to Abu Ahmadi, role is a complex of human expectations for the way individuals must behave and act in certain situations based on their social status and function. Role is a dynamic aspect of position (status), if a person carries out his rights and obligations according to his position, then he carries out a role.

Soekanto explained, the role shows more on function, adjustment, and as a process. Precisely is that a person occupies a position or place in society and performs a role. And if a person carries out his rights and obligations according to his position, then he carries out a role (Soekanto, 2002).

Meanwhile, according to Poerwodarminta (1995) "role is an action taken by a person or group of people in an event". Based on Poerwadarminta's opinion, the purpose of the actions taken by a person or group of people in an event is a set of expected behaviors owned by a person or person domiciled in the community. According to the Big Indonesian Dictionary, "Role is a set of levels that are expected to be possessed by people who are domiciled in society". According to Bryant and White, a role is defined as a job description for a person or individuals that contains certain expectations that do not care who occupies the position. This definition can explain that the role is a description of a person's job or task in which it contains the expectations of the people who occupy the position.

Based on the above theory, the role can be concluded as an action that is both a right and an obligation carried out in a social condition. If understood in the context of the role of women in political parties, the role in question is a status in the form of actions that can be carried out in order to maintain the internal balance of the party and carry out the expectations of political parties.

**Role type**

Role or role according to Bruce J. Cohen, also has several types, namely:

a. The real role (Anacted Role) is a way that is actually carried out by a person or group of people in carrying out a role.

b. Prescribed roles are the ways that society expects us to carry out certain roles.

c. Role conflict, which is a condition experienced by someone who occupies a status or more that demands conflicting role expectations and goals.

d. The role gap (Role Distance) is the implementation of the role emotionally.

e. Role failure, namely the failure of a person in carrying out certain roles.

f. A role model is someone whose behavior we imitate, imitate, and follow.

g. The series or scope of roles (Role Set) is the relationship of a person with other individuals when he is carrying out his role.
2.2 Recruitment

One of the functions of political parties in a democratic political system is the function of political recruitment, this function is a typical function of political parties. For political parties, the nominated candidate plays an important role in determining the characteristics of the political party concerned in public, that political recruitment shows the typology of the party. So, whether as a mass party, cadre, catch-all, cartel or business-firm, it can be seen from how political recruitment is carried out (Pamungkas, 2009:).

What is meant by political recruitment is the process by political parties in finding new members and inviting talented people to participate in the political process. Recruitment carried out by political parties is not only limited to finding new members, but also recruiting and nominating party members for public office positions. Political recruitment is also broadly interpreted, as a way of selecting, selecting, and appointing citizens to be ordained as candidates for leaders in the political system in general and in government in particular (Haryanto, 1984).

Political recruitment for elections is carried out in three stages. First, the certification stage, is the stage of defining the criteria for who can enter the nomination, which includes election rules, party rules, and social norms. Second, the nomination stage, which includes the availability (supply) of qualified candidates and the demand (demand) of the selectors when deciding who is nominated. Third, the election stage, which is the stage that determines who wins the election. The first and second stages of the political recruitment process are the full domain of political parties. After that, the third stage is the domain of voters, namely the process where voters determine who among the existing candidates is chosen as leader.

Hazan and Rahat (Hazan & Rahat, 2006) mention four important things in political recruitment by political parties, namely (1) who can be nominated as a candidate, (2) who selects candidates, (3) where candidates are selected, and (4) how the candidates are decided. Based on these four things, a party recruitment management model is produced, whether it is inclusive or exclusive, and whether it is centralized or decentralized.

2.3 The Concept of Political Parties

Already understood by first understanding the definition of a political party. There are three theories that try to explain the origin of political parties. First, the institutional theory which sees a relationship between the early parliament and the emergence of political parties, second, the historical situation theory which sees the emergence of political parties as an attempt by a political system to overcome the crisis caused by changes in society at large. Third, the theory of development that sees political parties as a product of socio-economic modernization (Ramlan Surbakti, 1992).

Political parties were born to realize an idea that the people are a factor that needs to be included in the political process. Through these political parties, the people participate in terms of fighting for and channeling their aspirations or interests. Thus, the process of articulation of interests is channeled through political parties.

According to Ramlan Surbakti (1992) states that "a political party is a group of people who are neatly organized united by a common ideology that aims to seek and maintain power in general elections in order to implement alternative policies that they have compiled". The alternative public policies that have been drawn up are the result of guiding various interests that live in society, while the way to seek and maintain power to implement public policies can be through elections and other legitimate means.

In Law No. 2 of 2008 concerning political parties article 1 paragraph 1, political parties are defined as organizations that are national in nature and are formed by a group of Indonesian
citizens voluntarily on the basis of common will and ideals to fight for and defend the political interests of members, society, nation and state, as well as maintaining the integrity of the Unitary State of the Republic of Indonesia based on Pancasila and the 1945 Constitution of the Unitary State of the Republic of Indonesia. From an institutional perspective, political parties are the link between the people and the government. Or in other words, political parties become a bridge between civil society and the government (Timothy, 1998).

From the various descriptions above, it can be concluded that a political party is an organization formed based on a collection of people who have a common goal to gain power in government and become a liaison between civil society and the government, which provides bottom up and top down information. The concept of strategy in the social sciences is primarily concerned with the way people deal with difficult situations and challenges. Although the response they can take to new forms depends on history and geographic location, the reality is that individuals can find ways to face challenges in order to survive (Treefland in Ibrahim, 2005). According to Benet (Ahimsa, 1995) household strategies are patterns formed by various adjustments planned by humans to solve problems using existing resources. Efforts are made to meet the minimum requirements for solving their problems.

This study wants to see a life survival strategy, because poor families in this research area are not only sufficient to meet the minimum level needs, but they also use social relationships to develop in their environment in addition to meeting basic needs.

3 Research Method

The research approach is a point of view used by researchers to answer research problems. The research approach is very influential on the focus and implementation of research, especially in the selection of methods. The research approach refers to the perspective of the researcher conducting his research (Afrizal, 2014: 11). To conduct research, research methods are needed, according to Taylor and Bogdan (1984: 1) and Muhadjir (2002: 3) research methods as a way used by researchers to solve problems and seek answers to research questions. Another language is research methods, how researchers deal with a research problem so that research problems are answered. Research methods have meaning as strategies carried out by researchers to collect and analyze data to answer research questions (Afrizal, 2014: 12).

This study used qualitative research methods. This method is suitable and appropriate to be used in expressing the point of view in conducting research, because this research method is a research method for Social Sciences that collects and analyzes data in the form of words (oral and written) and human actions and the researcher does not try to calculate or quantifying the qualitative data that has been obtained and thus not analyzing the numbers (Afrizal, 2014: 13). According to Anggito and Setiawan (2018: 8), the qualitative research method is an approach in a natural setting with the intention of interpreting the phenomena that occur where the researcher is the key instrument.

Qualitative research methods are useful for a deeper understanding of the meaning (subjective meaning and interpretation) and the context of behavior and the processes that occur in factors related to that behavior. This study will examine more deeply about the role of women in Indonesia Raya (pira) in the recruitment of female cadres in the Gerindra party representing West Sumatra.
Selecting informants, the researcher selects and uses an informant selection technique using a purposive sampling technique (a deliberate mechanism), namely before conducting research the researcher sets certain criteria that must be met by the person who will be the source of information. Based on the criteria that have been set, the researcher has known the identity of the people who will be used as research informants before the research is carried out (Afrizal, 2014: 140).

So, the criteria used to explore information about the process of empowering women in political parties in the scope of the province of West Sumatra include female administrators and cadres from political parties that have succeeded and those who have not succeeded in bringing female members to the legislative body of the West Sumatra DPRD.

4 Findings and Discussion

The institutional side of women in the Gerindra Party already has a forum, namely the wing organization of the Gerindra Party, namely Women Indonesia Raya (PIRA). PIRA is the women's wing organization of the Gerindra Party, established shortly after the founding of the Gerindra Party on February 6, 2008. PIRA was established in Jakarta, October 9, 2008, which aims to invite Indonesian women to participate in all aspects of life as citizens of the nation, especially in political matters. Politics in everyday life, is not foreign to women. However, politics in official channels and accredited in political parties, is still rare for women.

PIRA's vision is to improve the welfare of the Indonesian people through the Indonesian women's movement in every aspect of life. Starting from the people's economy, education, culture, and health in the context of national independence. PIRA's mission is to do so by joining the Gerindra Party. Half of Indonesia's more than 240 million people are women. Thus, the glory of Indonesia is also determined by the contribution of the women of this country. The journey towards a successful, big and dignified nation is half realized through the role of women.

The Gerindra Party is well aware of this fact. Indonesian women are potential. They must be able to play a strategic role in the midst of all conditions in society. History proves, at critical times, women often have the courage and initiative to rise up to support their families and ultimately save the community in their environment. Their steps are noted to have repeatedly succeeded in improving social, cultural and economic conditions, both at the rural and urban levels.

The role of the Greater Indonesia Women (PIRA) does not depend on the role placement determined by the Gerindra party. PIRA as the Gerindra wing organization that specifically deals with female cadres can decide for themselves about the activities to be held and policies to be made but in coordination with the internal parties of the Gerindra party. This is because the activity budget funds to be disbursed come from the Gerindra party budget.

The Gerindra party's desire to recruit as many female cadres as possible is clearly seen through the Gerindra Party principle which states that Gerindra needs cadres, not cadres who need Gerindra. In an effort to recruit female cadres, the grinding process carried out a formal acceptance process through the South East Timor selection and also informal acceptance through input from community leaders regarding who was eligible to be appointed or nominated in the election from the Gerindra party. Recruitment is open through a selection stage that must meet the requirements for capability, popularity, and accessibility. Meanwhile, closed recruitment is enough to rely on relationships and family elements. In these two
recruitment channels, PIRA is given the authority to determine which female cadres will be selected. Although it is a suggestion from the community and input from other cadres regarding the female cadres to be recruited, the Gerindra party still considers that the female cadres recruited should be qualified in 3 aspects, namely electability, financial ability and intellectual ability. This is because everyone who becomes a cadre in the Gerindra party will one day become a cadre who will be nominated to advance in the election, therefore the party must consider these 3 things.

To prove their good electability, female cadres are asked to present evidence of support for the party and cross-checked by the South Korean team for the electability evidence. And also for the financial capacity of cadres, they must report their wealth to the party and the amount of assets they have. As a wing organization of the Gerindra Party, especially in Gerindra DPD West Sumatra, PIRA is given the authority to act as one of the selection teams in selecting cadres to be cadres or legislative candidates, especially for female cadres. Several PIRA members will be selected as the selection team. Even to register as a legislative candidate at the provincial level, every female candidate must obtain a recommendation from PIRA at the same level, as well as at the branch level taking into account electability, intellectuality and financial ability.

As a wing organization of the Gerindra party, Perempuan Indonesia Raya (PIRA) has the authority to provide recommendations to internal parties regarding the placement of women in the party's internal management. Although it is regulated in Law no. 2 of 2008 which is a change from Law number 31 of 2002 which mandates political parties to include a minimum of 30% women's representation in the establishment and management at the central level, as well as the rules contained in the party's Articles of Association (AD/ART) regarding women's representation in the internal party as administrators, but the regulation does not regulate the placement of women's positions in the internal party.

The results of the study show that the role of the Greater Indonesia Women (PIRA) does not depend on the role placement determined by the Gerindra party. PIRA as the Gerindra wing organization that specifically deals with female cadres can decide for themselves about the activities to be held and policies to be made but in coordination with the internal parties of the Gerindra party. This is because the activity budget funds to be disbursed come from the Gerindra party budget.

In general, the political recruitment process can be carried out in two ways, namely openly and privately. Recruitment is open through a selection stage that must meet the requirements for capability, popularity, and accessibility. Meanwhile, closed recruitment is enough to rely on relationships and family elements. However, these two recruitment channels must meet the element of being financially capable, this is because all cadres who enter the Gerindra party will eventually be nominated as legislative candidates. In these two recruitment channels, PIRA is given the authority to determine which female cadres will be selected.

The Gerindra Regional Board of West Sumatra has 31 women who become administrators through the recommendation of the Women of Indonesia Raya PIRA, with details of the deputy chairman being 7 women, the deputy secretary are 11 women, and the deputy treasurer is 13 women. PIRA is also given the authority to include daily PIRA administrators at the Regional Leadership Council (DPD) and Branch Leadership Councils (DPC) as daily administrators of Gerindra at that level.

To register as a legislative candidate at the provincial level, every female candidate must obtain a recommendation from the Women of Greater Indonesia (PIRA) at the same level, as well as at the branch level by taking into account electability, intellectuality and financial ability. In fact, PIRA is also given the authority as a selection committee team in selecting
female cadres who will become legislative candidates. From the several active roles of the Greater Indonesia Women (PIRA), it is proven that the Gerindra party at the Regional Leadership Council (DPD) level of West Sumatra was able to win 14 seats in the Regional People's Representative Council (DPRD) of West Sumatra province with 2 of them being female cadres in the 2019 election.

5 Closing

Conclusion

Women Indonesia Raya (PIRA) is one of the wing organizations of the Greater Indonesia Movement (Gerindra) party which specifically deals with women's affairs and is also managed by women. Born on October 9, 2008 in Jakarta. PIRA was established with the aim of inviting Indonesian women to participate in all aspects of life as citizens of the nation, especially in political affairs. Many programs are held by the Women of Greater Indonesia (PIRA) to prepare quality women such as Training of Trainers (TOT), entrepreneurship training, recitations, social services and helping to raise funds for disasters, regeneration training, and workshops for legislative candidates. women in West Sumatra. This event was also held by Women Indonesia Raya (PIRA) in the recruitment of Gerindra women in the 2019 Election.

In the 2019 election, the representation of women from the Gerindra party who sits in the Regional People's Representative Council of West Sumatra Province has achieved quite a good achievement. There were 4 women elected to sit in the West Sumatra DPRD, and 2 of them were women from the Gerindra party. The achievement of the Gerindra party is not only in the representation of women, even the Gerindra party also gets the most votes in the West Sumatra DPRD by getting 14 seats in the West Sumatra DPRD.

Suggestion

All recruitment-related activities carried out by the Gerindra party wing organization named Perempuan Indonesia Raya (PIRA) is one form of effort to improve the quality of female grinding cadres in the internal party that begins in the recruitment process. This activity is a positive thing that is able to make Gerindra female cadres become more competent female cadres in contestation in the legislative elections.

It is hoped that this recruitment activity will be further improved in order to get even better results. Because some cadres are recruited only before the general election, they take cadres who are ready to use in order to win votes without going through the existing training.

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Life Survival Strategies of Women in Urban Poor Households

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Abstract. Pekanbaru as the capital of Riau Province is one of the rapidly progressing cities. However, the city still has the problem of urban poverty. Although the poverty rate of Pekanbaru City is relatively low, poverty is a complex development problem. Meranti Pandak, as one of the sub-districts in Rumbai Pesisir District, is also still experiencing the problem of urban poverty. Natural conditions of Siak Riverbanks often experience flooding due to environmental damage. To survive, the inhabitants of the region must be able to adapt. Women in poor households have a large role, both in terms of economic and social resilience. This study adds to the repertoire of thoughts for analyzing the role of women in survival in urban poor households. The purpose of this study was to analyze the characteristics of the poor in Meranti Pandak Sub-district, Rumbai Pesisir District, the role of women in poor households in the Life Survival Strategy, and the trend of gender equality in economic activity in poor households. The results show that the role of women in survival strategies in poor households is through debt and sufficiency, regulating the structure of consumption/dietary patterns, developing the economy/subsistence production, relying on government and generous assistance (especially during floods during the rainy season), and trade in the micro-scale informal sector. With regard to gender equality in urban poor households, the poorer the household, the wider the inequality and the smaller the role of women in family economic control.

Keywords: Women, Poor, Urban, Survival Strategy

1 Background

Poverty is one of the urban socio-economic problems. Although the number of poor people in urban areas is less than in rural areas, the problem of urban poverty is much more complex. Poor people in the city are relatively more difficult to live when compared to the poor in rural areas because the main source of fulfilling their needs is money. In rural areas, with little money people can eat with the results of natural resource management.

Poverty is a multidimensional problem, where poverty is not only measured by income, but also includes the vulnerability and vulnerability of people or groups of people, both men and women, to become poor, and limited access of the poor in determining public policies that have an impact on their lives. Therefore, solving the problem of poverty needs to be based on understanding the voices of the poor themselves and the recognition, fulfillment and
protection of their basic rights, namely social, economic and political rights (Bappenas in Kornita, 2014).

Meranti Pandak Sub-district (In Indonesian: kelurahan) which is part of Rumbai Pesisir District (In Indonesian: kecamatan) has an area that is not too large (2.5% of the total area of Rumbai Pesisir) or 3.88 km² of 157.33 km², with a population of 12,940 people and a population density of 3,335 per km². The female population is 6,974 people (more than the male population) with a sex ratio of 86. For the poor people in Meranti Pandak Sub-district who live on the banks of the Siak River. The unfavorable economic conditions became worse when the flood came, causing repeated suffering. Crowded houses and impermanent construction conditions with improvised materials, limited supply of clean water, and inadequate disposal of waste and garbage.

As an area that always experiences flooding, Meranti Pandak floods twice a year. This flood is because the area is close to the Siak River. Poor families are under great pressure from these impacts and need to adapt in order to survive. The resilience of the poor, especially women in poor families, is not a simple matter. This study focuses on the role of women in urban poor households in survival. Both economic and social resilience. The study also examines the role of women in the family economy in urban poor households in the perspective of gender equality.

2 Literature Review

2.1 The Concept of Poverty

Munkner in Sugihardjanto (2001) states that poverty can be viewed from a mechanical point of view as a low level of income. Furthermore, poverty can also be seen as deprivation in the sense of low or inadequate access to resources or because living in a natural environment that is getting worse or damaged, and the inability to meet basic needs. He further said that poverty can also be seen from a mental or cultural perspective, namely as a feeling of isolation, loss of direction, hopelessness, apathy and a passive attitude towards suffering.

Prayitno (1993) states that poverty is generally measured by income level and can basically be divided into absolute poverty and relative poverty. A person is said to be absolute poor if the income level is lower than the absolute poverty line or in other words the amount of income is not sufficient to meet the minimum needs reflected by the absolute poverty line. Absolute poverty is generally compared to relative poverty. Relative poverty is a state of comparison between income groups in society, namely between groups that are not poor because they have a higher income level than the poverty line and groups of people who are relatively richer. By using a measure of income, this situation is known as income distribution inequality. This inequality can also reflect inequality between population groups, between economic sectors and inequality between regions.

When examined from the time pattern, poverty in one area can be classified as persistent poverty, namely poverty that has been chronic or hereditary. Areas like this are generally areas that are critical of their natural resources, or are isolated areas. The second pattern is cyclical poverty, namely poverty that follows the pattern of the overall economic cycle. The third pattern is seasonal poverty, namely seasonal poverty as is often found in the case of fishermen and food crop farming. The fourth pattern is accidental poverty, namely poverty due to natural
disasters or the impact of a certain policy that causes a decrease in the level of welfare of a society (Kartasasmita, 1996).

The World Bank distinguishes three dimensions of poverty, namely (1) multidimensional poverty, meaning that because human needs vary, poverty also has many aspects. Viewed from the general policy of poverty covering primary aspects in the form of being poor in assets, socio-political organization and knowledge and skills; secondary aspect in the form of poor social networks of financial and information sources. These dimensions of poverty manifest themselves in the form of malnutrition, unhealthy water and housing and poor health care and poor education, (2) these aspects of poverty are interrelated, either directly or indirectly. This means that progress or setbacks in one aspect can affect progress or setbacks in other aspects, (3) that the poor are human beings, both individually and collectively. We often hear the words rural poverty (in Indonesian: kemiskinan pedesaan), urban poverty (in Indonesian: kemiskinan perkotaan) and so on, but this does not mean that villages or cities that has need of achievement or progress experience poverty, rather the people or residents are suffering from poverty. In other words, the poor are the people, residents or humans.

According to Mukherjee and Carriere (2002) poverty is a condition where people experience various threats to be able to live decently. These include insufficient consumption, vulnerability, low education, inadequate basic health services. The infrastructure that can provide daily needs is minimal and there is a lack of opportunities to participate in social and political life as fellow human beings.

The characteristics of poverty are (Supriatna, 2000):

a. The poor generally do not have their own factors of production (land), even if they do have a limited amount, so that their ability to obtain an opinion is very limited.

b. Not having the possibility to obtain production assets with their own strength, including the difficulty of obtaining credit that is in accordance with the livelihood pattern of the rural people making it difficult to develop.

c. The level of education is generally low, so the knowledge and skills possessed are inadequate. This is because they run out of time to earn a living and do not have time to study. Their children cannot finish school, because they have to help their parents to earn extra.

d. Many of them live in isolated areas, so they do not have access to socio-economic facilities and information.

e. Absence or lack of alternative livelihoods other than what they can do.

f. The socio-cultural environment does not encourage them to excel and advance in life.

From some of the definitions above, if understood more deeply, the notion of poverty can in an economic sense be a symptom that exists in areas of the poor population associated with low income. Where income according to the BPS definition is remuneration from production factors received by each member of the household or resident, including wages/salaries, income from rent, ownership of capital and others. Meanwhile, social poverty is attached to the person of the poor, such as their way of life and behavior. Poverty is usually described as a lack of income to meet basic living needs such as food, shelter, clothing, etc.

In addition, the concept of poverty according to Hamid (2000) broadly is:

a. Relative Poverty, which looks at poverty from the percentage of income received by lower income layers. Those who are at the bottom of the national income stratification are considered poor.

b. Absolute Poverty, that is seen from the extent to which the income level of the poor is unable to meet their basic needs, namely clothing, food, housing, health and education. The ability to buy basic needs is equivalent to its purchasing power (value for money).
Those who cannot afford certain basic needs according to minimum standards are considered to be below the poverty line.

Meanwhile, Wahyono (1993) suggests that poverty is grouped into three categories, namely:

a. Structural poverty is a situation where the phenomenon of poverty is caused by a structure that impels society to progress as a whole.

b. Natural poverty is a situation where the phenomenon of poverty is caused by poor natural resources that support the community.

c. Relative poverty is a poverty situation which refers to a comparative situation between an individual, group or society with another individual or with other communities.

A person is said to be absolutely poor if his income level is below the poverty line or his income is not sufficient to meet the minimum needs, including food, clothing, health, housing, and education needed to live and work. This concept is intended to determine the minimum level of income that is sufficient to ensure survival (Todaro, 2000). In addition to absolute poverty, there are also concepts of cultural poverty and relative poverty. Cultural poverty is caused by an understanding of the attitudes, habits of life and culture of a person or society that feels sufficient and does not lack. In general, this group is not easy to participate in development and tends not to try to improve their standard of living despite efforts from outsiders to help. While relative poverty is the income of a person who is already above the poverty line, but is still relatively lower than the income of the community, then the person or family is still in a poor condition (Sumodiningrat, 1997).

Sugihardjono (2001) states that poverty is caused by different causal factors and dimensions, depending on whether the poor live in rural or urban areas, or whether they live in large family structures, or small families. It is very difficult to clearly distinguish between the problems, symptoms and causes of poverty. Whichever classification of factors into these categories depends, among other things, on our perspective on poverty. If low resources and unfavorable trading conditions are seen as the main causes of poverty, then increasing productivity, access to markets, reasonable prices for products produced by the poor are appropriate steps in eradicating poverty. However, if the poor condition of the natural environment is seen as a crucial cause of widespread poverty, then wiser use of natural resources and access to information, education, training and guidance, then human resource development becomes the only way to create sustainable development.

Sayogyo as quoted by Arsyad (2002), suggests that the poverty line is determined by using per capita rice consumption. For rural areas, it is determined at 240 kg per capita per year, in urban areas it is 360 kg per capita per year classified as very poor, while those classified as poor if the consumption of rice per capita per year is 320 kg in rural areas and 480 kg for urban areas. To find the consumption value, the total population expenditure is equivalent or calculated based on the price of rice at the time of the study.

2.2 Survival Strategy

The concept of strategy in the social sciences is primarily concerned with the way people deal with difficult situations and challenges. Although the response they can take to new forms depends on history and geographic location, the reality is that individuals can find ways to face challenges in order to survive (Treefland in Ibrahim, 2005). According to Benet (Ahimsa, 1995) household strategies are patterns formed by various adjustments planned by humans to solve problems using existing resources. Efforts are made to meet the minimum requirements for solving their problems.
This study wants to see a life survival strategy, because poor families in this research area are not only sufficient to meet the minimum level needs, but they also use social relationships to develop in their environment in addition to meeting basic needs.

3 Research Method

The population of this research is the entire poor population, amounting to 633 people, especially women in Meranti Pandak Sub-District. The sample is determined by quota, namely 50 poor people with female gender from the female population in this village which is assumed to have represented the population as a whole.

Sources of data collected directly from the respondents through the survey method. Data collection from respondents was done by interview technique with respondents using a list of questions or questionnaires. Interviews were conducted with 50 women who are poor people in the study area, in addition, detailed in-depth interviews were also conducted to obtain more in-depth information. Supporting data in the form of secondary data were collected from agencies related to this research, including the Regency Government, BPS, other agencies and the results of official publications.

To provide clear boundaries for this research, several operational definitions are made:

a. Education is the length of formal education taken or completed by the informant, namely not completing elementary school, graduating from elementary school, graduating from junior high school, graduating from high school, graduating from college and graduating from college, measured by years of schooling.

b. Health is a condition that is free from disease, which in this study only looked at the health condition of the respondents in the last year.

c. Income is the average income per capita of family members produced by all family members per month in meeting family needs, which is measured in rupiah.

d. Employment is the type of respondent's business at the time of the study to maintain survival consisting of traders, craftsmen, washers, coolies, casual laborers, fishermen, etc.

e. A survival strategy is a method used by a group of people to maintain survival in conditions of poverty.

f. Poor is a state of complete deprivation, lack of education, lack of skills, and lack of capital.

To achieve the first objective of the study, all poor families selected as respondents are sorted and the frequency is obtained from each respondent and the percentage is calculated. From these results analyzed qualitatively. To achieve the second goal, the data analysis process to be carried out is descriptive qualitative, in accordance with the steps of data analysis proposed by Moleong (1994) as follows: 1. Examining all available data from various sources, 2. Data reduction carried out by making abstractions, 3. Arranging data into units, 4. Categorizing data while coding, 5. Conducting data validity checks, and 6. Data interpretation. For this reason, the collected data (primary and secondary data) obtained are organized and compiled, after being arranged, interpretation and discussion of the data found is carried out.
4  Result and Discussion

4.1 Characteristics of the Poor in Meranti Pandak Sub-district

The results of this study describe certain characteristics or conditions of the poor population in the research location based on the results of primary data. From this, the characteristics of the poor in Meranti Pandak Village were analyzed from 2 (two) points of view, namely socio-demographic characteristics and household economic characteristics of respondents. Socio-demographic characteristics consist of age, gender and marital status as well as education level. While the economic characteristics in terms of type of work, income, and number of dependents.

Respondent’s Age

The age of the head of the poor family in Meranti Pandak Sub-district with the lowest range at 19 years old, and the highest at 65 years old. The age range of family heads in Meranti Pandak Village can be seen in table 1 below:

<table>
<thead>
<tr>
<th>No</th>
<th>Age Group (Years)</th>
<th>Number of Respondents (KK)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>19 – 25</td>
<td>10</td>
<td>20,00</td>
</tr>
<tr>
<td>2</td>
<td>26 – 32</td>
<td>6</td>
<td>12,00</td>
</tr>
<tr>
<td>3</td>
<td>33 – 39</td>
<td>8</td>
<td>16,00</td>
</tr>
<tr>
<td>4</td>
<td>40 – 46</td>
<td>12</td>
<td>24,00</td>
</tr>
<tr>
<td>5</td>
<td>47 – 53</td>
<td>7</td>
<td>14,00</td>
</tr>
<tr>
<td>6</td>
<td>53 – 58</td>
<td>4</td>
<td>8,00</td>
</tr>
<tr>
<td>7</td>
<td>59 – 65</td>
<td>3</td>
<td>6,00</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>50</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Table 1 shows that the head of the family in Meranti Pandak Sub-district is a population of productive age. With this productive age, it means that they have strong enough energy, so that most of the work they do is work that requires energy, for example as laborers, traders, fishermen, and others. This is related to the level of education, so the poor in this area do more jobs that rely on their energy because of the relatively high level of education and very high competition in urban life. Thus, the head of the family hopes that by doing this work they will be able to meet the needs of their family and in carrying out the fulfillment of household needs, the role of women in the family also determines by participating in earning a living.

Gender and Marital Status

Based on the 50 respondents in the study area, 29 were male and 11 females. To find out more clearly about this, it is presented in Table 2.

<table>
<thead>
<tr>
<th>No</th>
<th>Sex</th>
<th>Number</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Male</td>
<td>32</td>
<td>64,00</td>
</tr>
<tr>
<td>2</td>
<td>Female</td>
<td>18</td>
<td>36,00</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>50</td>
<td>100,00</td>
</tr>
</tbody>
</table>

Furthermore, based on marital status, it can be explained in the following table:
Table 3. Distribution of the Respondents by Marital Status

<table>
<thead>
<tr>
<th>No</th>
<th>Marital Status</th>
<th>Number</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Married</td>
<td>35</td>
<td>70.00</td>
</tr>
<tr>
<td>2</td>
<td>Divorced/Single Parent</td>
<td>15</td>
<td>30.00</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>50</strong></td>
<td><strong>100.00</strong></td>
</tr>
</tbody>
</table>

The distribution of respondents based on their marital status is mostly (70%) married. This is easy to understand because the unit of observation is the Head of the Family. Those who are single parents are widows/widowers by 30%. As a poor family, those with single parent status will certainly make the household economy more difficult, because they have to earn a living and take care of the household at the same time.

**Level of Education**

The characteristics of poor families are usually characterized by relatively low education, because there is a kind of vicious circle. Low education, low employment, low income, low ability to finance education and so on. The comprehensive educational condition of the respondents is as presented in the following table.

Table 4. Distribution of Respondents by Education Level

<table>
<thead>
<tr>
<th>No</th>
<th>Educational Level</th>
<th>Number</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Not Schooled</td>
<td>5</td>
<td>10.00</td>
</tr>
<tr>
<td>2</td>
<td>Did Not Graduate Elementary (in Indonesian: Sekolah Dasar/SD)</td>
<td>8</td>
<td>16.00</td>
</tr>
<tr>
<td>3</td>
<td>Graduated Elementary</td>
<td>12</td>
<td>24.00</td>
</tr>
<tr>
<td>4</td>
<td>Graduated Middle School (in Indonesian: Sekolah Lanjutan Tingkat Pertama/SLTP)</td>
<td>9</td>
<td>18.00</td>
</tr>
<tr>
<td>5</td>
<td>Did Not Graduate High School (in Indonesian: Sekolah Lanjutan Tingkat Atas/SLTA)</td>
<td>6</td>
<td>12.00</td>
</tr>
<tr>
<td>6</td>
<td>Graduated High School</td>
<td>10</td>
<td>20.00</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>40</strong></td>
<td><strong>100.00</strong></td>
</tr>
</tbody>
</table>

From the table above, it can be seen that 62% of respondents in Meranti Pandak Sub-district have low education (junior high school and below), in fact there are 10% of respondents who do not go to school at all. Meanwhile, respondents who received education until they finished high school were 32%.

**Occupation**

The occupation of the respondents at the time this research was conducted showed that all of the respondents worked in the informal sector (100%). their work is not permanent and the income is relatively uncertain (vulnerable). Most of the respondents' occupations in Meranti Pandak Sub-district are laborers, fishermen, and traders.

This is because only these jobs are relatively available because most of the respondents do not have skills and have low education and also the natural conditions that are on the river coast making it difficult to find other alternative livelihoods. Those who work as fishermen usually look for fish in the Siak River.

Table 5. Distribution of Respondents by Main Occupation

<table>
<thead>
<tr>
<th>No</th>
<th>Main Occupation</th>
<th>Number</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Fisherman</td>
<td>13</td>
<td>26.00</td>
</tr>
<tr>
<td>2</td>
<td>Traders/open kiosks/stalls</td>
<td>12</td>
<td>24.00</td>
</tr>
</tbody>
</table>
The main occupation of the largest respondent is Labor, this can be understood because the location of the poor is in urban areas which are quite busy and are developing rapidly, which requires a lot of labor in their economic activities. Most of the poor people who live in Meranti Pandak Sub-district are immigrants who come from outside the city of Pekanbaru.

Income

The level of income earned affects the level and pattern of consumption. The lower the level of income, the more the number of needs that cannot be met. The following shows the total income of respondents in Meranti Pandak Sub-district. Most of the income levels are still below IDR 1,000,000. With current conditions, the income level is mostly allocated to meet family needs so that respondents are unable to set aside their income for saving. The source of poverty is due to low income and this is also experienced by the poor in Meranti Pandak Sub-district.

Table 6. Distribution of Respondents Income and Number of Respondents Family Dependents

<table>
<thead>
<tr>
<th>No</th>
<th>Income Level</th>
<th>Number</th>
<th>Average Dependents</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Rp500,000,00 – Rp750,000,00</td>
<td>18</td>
<td>4</td>
</tr>
<tr>
<td>2</td>
<td>&gt;Rp750,000,00 – Rp1,000,000,00</td>
<td>13</td>
<td>5</td>
</tr>
<tr>
<td>3</td>
<td>&gt;Rp1,000,000,00 – Rp1,250,000,00</td>
<td>10</td>
<td>5</td>
</tr>
<tr>
<td>4</td>
<td>&gt;Rp1,250,000,00 – Rp1,500,000,00</td>
<td>7</td>
<td>6</td>
</tr>
<tr>
<td>5</td>
<td>&gt;Rp1,500,000,00 – Rp1,750,000,00</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>6</td>
<td>&gt;Rp1,750,000,00 – Rp2,000,000,00</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Total/Average dependents</td>
<td>50</td>
<td>4.76 = 5 orang</td>
</tr>
</tbody>
</table>

With a poverty line limit of IDR 479,944 per capita per month, with an average number of family dependents of 5 (five) people per KK, the largest household income of IDR 2,000,000.00 is still below the poverty line. The number of respondents’ children is between 3 to 10 people, where the highest number of children is 10 people, and the lowest is 3 people. The largest number of respondents’ children are between 4 to 5 people. This condition shows that the number of children who are dependents of the head of the family is quite large. This will make the burden of meeting the needs of the respondent's family quite heavy, and also the large number of family members will also affect spending.

With the heavy burden of needs that must be met and the large amount of expenses that must be borne by a family, they will do any work as long as it does not violate the rules that apply in society, so that there is a balance between expenditure and income. Actually, the larger the number of children, it means that more and more workers are available for the family, but in the village where the research is located, the respondent's children only help with food needs by helping their parents as fishermen, parking attendants, or selling mobile newspapers.

However, according to respondents, they are not too dependent on their children, if they can fulfill their needs through the work their parents do, they do not ask their children to help meet their food needs.
4.2 The Role of Women in Survival Strategies

Based on the results of the study, the survival strategy of subsistence respondents (money) is the survival strategy that is mostly carried out by respondents through borrowing neighbors, borrowing relatives, and looking for additional work. Based on the mode of survival strategy carried out by the respondents, most of them still revolve around the strategy of “closing the hole, digging a hole”, so that in a chain it will create a vicious circle. Survival strategies such as: looking for additional work, and the role of women/mothers working, as well as encouraging children to work (who have entered working age) are alternatives that are more productive in nature.

In addition to subsistence strategies to survive, there are survival strategies against the situation and environmental conditions encountered, such as strategies for dealing with natural conditions (floods during the rainy season). In this case, the efforts and roles of women, especially mothers, play a very important role by trying to meet the needs of their families as much as possible (as sufficient as possible).

Subsistence/Money Survival Strategies

The survival strategy used by respondents in dealing with financial problems is by taking debt to their closest family or neighbors.

<table>
<thead>
<tr>
<th>No</th>
<th>The Form of the Strategy Used</th>
<th>Number of Respondents</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Be Indebted</td>
<td>32</td>
<td>64,00</td>
</tr>
<tr>
<td>2.</td>
<td>Sufficient</td>
<td>28</td>
<td>36,00</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>50</td>
<td>100,00</td>
</tr>
</tbody>
</table>

From Table 7 it can be concluded that the most common survival strategy used by respondents is debt and the others are sufficient. The reason the respondents chose to be satisfied is because they feel powerless to pay their debts if they owe an uncertain income, so they prefer to fulfill their needs sufficiently by growing vegetables and looking for fish which are directly consumed by themselves.

This is when viewed from the opinion of Coralie and White (1987), the type of strategy based on the socioeconomic status of the household used by the poor in the study area is a survival strategy, namely a strategy to meet the needs of life at a minimum level in order to survive.

Survival Strategy by Changing Consumption Structure

In this strategy the role of women in poor households is very influential. Because in principle the women who manage household finances (both as wives and single parents). The form of changes in consumption carried out is by reducing non-food consumption items or buying consumption materials at lower prices. The reduction was made for expenses, clothing, household appliances and other non-food needs.

The consumption structure is also changed when the prices of materials for consumption needs increase, so respondents tend to choose those with lower prices in the hope of obtaining the same quantity to fulfill their consumption needs. In addition, reducing food and non-food consumption is also a strategy in surviving the urban poor.
Table 8. Distribution of Respondents by Changing Consumption Structure Strategy

<table>
<thead>
<tr>
<th>No</th>
<th>The Form of the Strategy Used</th>
<th>Number of Respondents</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Reducing non-food consumption</td>
<td>28</td>
<td>56.00</td>
</tr>
<tr>
<td>2.</td>
<td>Choose the cheaper one</td>
<td>15</td>
<td>30.00</td>
</tr>
<tr>
<td>3.</td>
<td>Reduce consumption</td>
<td>7</td>
<td>14.00</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>50</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Table 8 shows the pattern of food consumption with a balanced nutritional structure is still a concept and has not been implemented in urban poor households in Meranti Pandak village. According to Markum (2009), the urban poor face various problems such as lack of healthy food because they are limited in buying basic commodities which result in malnutrition, limited clothing, not having a permanent place to live, uninhabitable place to live, not having money for treatment, difficult to access quality education, vulnerable to crime, and discrimination in the legal process.

Survival Strategy Related to Natural Conditions (Flood in the Rainy Season)

Floods in Meranti Pandak Sub-district have regularly occurred every year, according to respondents, when the rainy season arrives, floods will hit the area, and usually it starts in September, October, and peaks in November and December to January every year. In this condition they cannot make a living by trading or fishing in the river. This is due to natural conditions and continuous rain. When the rainy season arrives, the residents in Meranti Pandak will have their access to go out of their usual activities from their area due to flooded roads and difficult to pass. Thus, during the rainy season they must be prepared to face the arrival of these natural conditions.

Respondents generally have a way or strategy to survive in the event of a flood by expecting government and generous assistance. According to Suyanto (2013), there are three ways that poor households can use in dealing with times of crisis, namely: 1) They can tie their belts tighter by eating only once a day and even switching to lower quality food, 2) Using alternative subsistence, meaning self-reliant includes activities to replace the use of 3kg LPG gas with firewood and leftover wood found, work as a handyman, casual laborer, or by migrating to get a job, asking for help from relatives and friends, or taking advantage of a relationship with his protector (patron), and labor (clients). Poor families who are respondents in Meranti Pandak Sub-district carry out strategies to maintain their survival related to this natural condition, especially with finance/subsistence. The method or strategy used by the respondent in dealing with financial or subsistence problems is by way of debt, and the strategy used in dealing with the natural environment is by the respondent staying at home/on land by not earning a living and not leaving their residential area during the season hoping for assistance. government, private sector and donors.

In principle, households are faced with a basic problem, namely how to meet basic needs. Basic needs are essential needs that as far as possible must be met by a family in order to live properly (Muntiyah and Sukamdi, 1997). In order to survive, food and health are top priorities (Chambers, 1993). The poor seem to prioritize the continuity of food supplies and sources of income, or in other words, a decent and secure life. They tend to propose activities that can provide a source of income.

One of the basic problems that the urban poor must face is how they can survive and survive in the midst of urban society and economic conditions that place high economic and social pressures on their lives. Poverty is a serious problem in the process of regional
economic development. The problem of poverty must be seen as a serious problem by the government because it has a very serious impact on the community. The government should place the problem of poverty as a priority in the development plan.

![The Vicious Circle of Poverty](image)

The condition of the poor, if not addressed immediately, will become like a vicious circle. The poor will have low incomes, thus affecting the level of savings and small capital. Poor people because of low income, access to education is also low, it will affect skills and work productivity. Poor people are also low on access to health so that health conditions are also vulnerable and will affect productivity levels. The government takes part in cutting the poverty chain from various sides. Starting in terms of health, education and economics so that the vicious circle of poverty can be broken and the problem of poverty can be overcome.

Related to this, the role of women in poor households is very significant in determining to be released from the shackles of poverty. This can be understood because women as housewives and single parents in urban poor households play a role in supporting the family economy and regulating consumption patterns. In fact, it is the backbone of the family in the urban poor household.

Based on the survival strategy of poor households in Meranti Pandak Sub-district as described above, the role of women in poor households is always trying/helping in overcoming economic difficulties and getting out of poverty. The economic activities carried out by women in the study area are relatively limited. Women make efforts to overcome the economic difficulties of their households, among others, by mobilizing their strength to be able to increase household income or income by going to work, taking debt, managing finances so that they are sufficient, regulating consumption structures/patterns; manage the existing shortage conditions in the household to remain able to survive with the existing conditions.

In urban poor households, women's capacity is influenced, among other things, by their level of education and health status. In both fields, there is still a gender gap where the percentage of women with low education is more than double that of men. These data indicate that education for girls is still considered not as important as education for boys.

For the poor, education is not a top priority. And for poor women, education is becoming less of a priority. If a poor family has some education funds left, it is very likely that the limited funds will be used to finance the education of boys. In addition, female child laborers...
are often needed to do domestic work (including child care) with their mothers. The problem of population poverty has long been a concern of the central and local governments. In connection with the above conditions, several things that the author can put forward as an effort to overcome the problem of poverty in the Meranti Pandak Sub-district which is a government intervention to accelerate poverty alleviation in this area are:

a. The Decent Housing Program/ Rumah Layak Huni (RLH), is a program for the poor to be able to live in houses that are considered more suitable.

b. Community Empowerment Based on the Rukun Warga/ Pemberdayaan Masyarakat Berbasis - Rukun Warga (PMB-RW), started in 2014 until now, in this program the Pekanbaru City government focuses on reaching direct infrastructure services to the community according to their needs.

c. The Savings and Loans Urban Village Economic Business/ Usaha Ekonomi Kelurahan - Simpan Pinjam (UEK-SP), is an effort to increase public access to non-bank financial institutions for poverty alleviation in the city of Pekanbaru.

d. Family Hope Program/ Program Keluara Harapan (PKH). This program is a very important cash assistance to help poor families. This social protection program aims to improve the quality of life for very poor families, by accessing certain health and education services that have been established for poor families. That way, in the future poor families in Pekanbaru will have no problem getting education and health services.

e. Activating outreach activities for the community, namely providing increased knowledge for the community related to various matters with integration between government, private and volunteer institutions (NGOs).

Related to the above explanation, the failure to achieve a decent standard of living by a person is influenced by multidimensional factors such as insufficient quality of Human Resources (HR), lack of productive opportunities and insufficient social protection. The low quality of human resources is influenced by access to education, health and other services provided by the government. Meanwhile, the lack of productive opportunities is influenced by the low ability and entrepreneurial climate, especially for Small and Medium Enterprises (MSMEs). Meanwhile, adequate social protection will protect the community from social shocks that can cause a person to fall into poverty when a disaster, illness or economic crisis occurs.

In accordance with Presidential Regulation No. 15 of 2010 concerning the Acceleration of Poverty Reduction, it is stated that poverty reduction programs are activities carried out by the government, local governments, businesses and communities to improve the welfare of the poor through social assistance, community empowerment, empowerment of micro, small and medium-sized businesses. as well as other programs in order to increase economic activity. Thus, the acceleration of poverty reduction is carried out with the following strategies:

a. Reducing the burden of spending on the poor.

b. Improving the ability and income of the poor.

c. Develop and ensure the sustainability of Micro and Small Enterprises.

d. Empowerment of the poor to meet basic needs.

e. Synergize poverty reduction program policies.

4.3 Gender equality in the role of women in the family economy in poor households

Women in everyday life often perform several roles at once, where in a gender perspective, women are considered only managing the household. Nugroho (2011) suggests that the gender role of women in the wider community is to manage the household so that many women carry more and longer domestic workloads than men.
The work that women do is very diverse, ranging from taking care of children, serving husbands, doing household chores, social work in the community to working in the public sector to earn an income. Work, family, and society are thought of by women so as not to interfere with each other. These jobs are carried out alternately in time not just a day, but repeatedly for days. This work is routinely carried out by married women in general. The work that these women do every day is influenced by several factors such as the presence of a husband and number of children, family support for work, as well as status in the family.

According to Flanders in Al-Hibri (2001) working women can be divided into several categories. First, women as single women who have the advantage are not afraid to get pregnant. Second, working women who marry without having children have the advantage of being able to help their husbands work and take care of the household. Third, women have careers as mothers whose career opportunities are open and can increase their role as mothers. Based on the results of the study, the role of women in the economy of poor families is 40% to 100% in widowed mothers.

However, in intact households consisting of husband, wife, and children or other dependents, the role of men is still dominant because women are more likely to carry out domestic activities and often the income generated or the homework done is not calculated economically. This makes the condition where the poorer the household, the wider the inequality and the smaller the role of women in controlling the family economy.

5 Conclusion and Suggestions

The conclusions that can be presented in accordance with the results of the research conducted are as follows:

a. The characteristics of the poor in Meranti Pandak Sub-district are reviewed socio-demographically; classified into the category of productive age, have a low level of education where most of the respondents have junior high school education and below.

b. Characteristics of the poor in Meranti Pandak Sub-District in terms of economy; all respondents work in the informal sector (100%) and most of them are fishermen, traders, and laborers with additional jobs as parking and transport workers as well as goods becak drivers. Respondents’ income ranged from Rp. 500,000 to Rp. 2,000,000.00 per household per month with an average number of dependents of 5 people per family. Related to this, with a per capita income of less than IDR 479,944.00 per month (the poverty line of Riau Province per capita per month), the respondent's income is relatively low, not even very sufficient.

c. Urban poor households in Meranti Pandak Sub-district have survival strategies, including subsistence strategies that are always used by respondents to meet basic needs, namely to fulfill their daily needs by borrowing from relatives and neighbors. Then by being satisfied with what is there. Furthermore, changing the consumption structure and regulating consumption patterns by buying necessities at lower prices with quality consequences will also be reduced. Meanwhile, with regard to survival strategies in the face of natural conditions (floods during the rainy season), respondents generally have ways or strategies to survive on land (not looking for fish in rivers) and expect government and generous assistance.
The role of women in the economy of poor families is 40% to 100% in widowed mothers. The poorer the household, the wider the inequality and the smaller the role of women in family economic control.

The government needs to pay more attention to the conditions of the urban poor in Meranti Pandak Sub-district, Pekanbaru City, such as providing assistance funds for the provision of inadequate drainage facilities, assistance funds for increasing productive businesses, community training related to skills and developing tourist villages in Rumbai Pesisir District so that resources trained humans from Meranti Pandak Sub-district can contribute and increase their income.

The community in Meranti Pandak Sub-district must take better care of the environment and maintain cleanliness and environmental sustainability, as well as help the government cooperate to prevent flood disasters during the rainy season. Women belonging to urban poor households in the Meranti Pandak Sub-district should further increase their role in home industry-based activities and their role in tourism villages developed in Rumbai Pesisir District.

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Women’s Language Features in Making Request in Pride and Prejudice Movie

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Abstract. Women are the creatures that are required to speak more politely than men. The phenomenon is in line with the gender perspective where men and women are different socially. Then, they are also treated unsimilarly. The use of women’s language features will support the politeness of the women's statement. Therefore, it can represent their social status in society. Besides, there must be certain functions of women’s language features, especially when making the request. A request is an act of asking something and asking someone to do something. This article aims to describe the functions of women’s language features when making requests depicted in the movie Pride and Prejudice. The data were taken from a high rating movie titled Pride and Prejudice 2005. The movie filmed five sisters from an English family who deal with marriage, morality, and misconception issues. All requests from women’s utterances became the data. The observational method with the non-participant technique was used to collect the data. The result of the analysis was presented narratively. After analyzing the data, it is found that there are two functions used by the women characters in Pride and Prejudice movie in making requests indicating their language features. They are 1) hedging devices and 2) boosting devices.

Keywords: functions of women’s language features, request, women’s language features utterances

1 Introduction

Language is a set of symbols in the form of written, spoken, and signed, which are used by humans to communicate with each other. As social creatures, both men and women use language to communicate. However, several differences occur when both men and women are communicating, even though they use the same language. It means that both men and women use language differently in their speech. That is why women used women’s language features when doing communication.

Anjani (2009) [17], found there are three reasons of why women decided to use women’s language features. The first one is because women are the guardian or role of the society, women is more status conscious than men, and women are categorized as subordinate group in society. Holmes [1] stated that men tend to focus on the context of the talk. Meanwhile, women focus on how the talk affects the feelings of others. It can be seen in the following utterances 1-2 how women talk by considering the feeling of others:

1. Can I wear your spotted muslin? Oh please, Jane
2. Well, tell me quickly, my love
Utterances 1-2 are used when the speaker is asking the hearer to do something for her. The speaker seems not to want to hurt the feeling of the hearer because of her request. Then the speaker adds a word to soften her request, to make the request polite to be heard. A request is an illocutionary act whereby the speaker conveys to the hearer that they want the hearer to perform an act that is for the speaker’s benefit [4] [5]. We can see the following utterances 3-4:

3. It’s cold in here
4. You must finish the exam!

In the sentence above, the speaker uses speech acts of requests. In utterance 3, the speaker makes the request in an implicit way. The speaker was indirectly telling the hearer to give her a blanket since the weather is cold. On the other hand, the hearer needs to figure out the speaker’s intention with a lack of transparency in the utterances uttered by the speaker [6][7]. Meanwhile, in sentence 4, the speaker makes the request in an explicit way. The speaker was directly telling the hearer to finish her exam. If not, the hearer will receive the consequence of it. When making the request, women apparently tend to use women’s language features to soften their request or strengthen their request. For example:

5. You know, he must marry one of them
6. I’m so sorry, how is my sister?

Utterances 5-6 mean asking someone to do something and asking for something. In sentence 5, the speaker softens her request to make the hearer fulfilled her request. In sentence 6, the speaker strengthens her request to make the hearer take her apology seriously and to take her request seriously. This paper aims at describing the functions of women’s language feature in request in Pride and Prejudice movie. The women characters in Pride and Prejudice movies tend to use women’s language features when making requests. The functions of women’s language features is described with the reason for using women’s language features in request.

2 Functions of Women’s Language Features

Holmes [1] and [2] said women are more polite than men, and men tend to be more to the point when doing communication. Women’s language features is defined as the different choice in the frequency of lexical items and grammars between men’s and women’s speech that characterize women’s language [1][3]. Moreover, women are regarded as more expressive, friendly, and have a large stock of words when communicating.

Women’s language features such as lexical hedges, tag questions, rising intonation, super polite forms, and avoidance of strong swear words can be categorized as hedging devices. Hedging devices may be used to weaken the strength of an assertion. Meanwhile, language features such as intensifier, hypercorrect grammar, emphatic stress, precise color terms, and empty adjectives can be categorized as boosting devices. Boosting devices may be used to boost devices or strength an assertion. We can see the following utterances 7-8:

7. Please, Papa, don’t let her go!
8. Prepare yourself for something very dreadful
In both sentences 7-8 above, the speaker uses women’s language features. In utterance 7, the speaker means asking her Papa to do not give her sister permission to go from their house. In this utterance 7 contains hedging devices that she usually uses to weaken the strength of her request. The speaker wants her Papa to fulfill her request. Thus, she uses hedging devices to make her request sounds polite. In utterance 8, the speaker means is requesting the hearer to brace themself for something horrible that will happen. This utterance contains boosting devices that she usually uses to strengthen her request. On the other hand, the speaker emphasizes the statement to makes sure the hearer’s aware of her warning.

3 Method

The data were taken from Pride and Prejudice movie based on the novel Pride and Prejudice movie by Jane Austen. Pride and Prejudice which was released in 2005, is a British romantic drama about five sisters from an English family who deals with marriage, morality, and misconception issues. This movie films about a prejudiced girl and a proud man. The girl came from the middle class. Meanwhile, the man came from a high class. At first, they hated each other. However, as time goes by, they know each other. In the end, they have lived their happily married life together.

The observational method with nonparticipants [8] [9] was used to collect the data. The dialogue of women characters in Pride and Prejudice movie in the request that contains women’s language features were collected as the data. By using the concept about women’s language features [1], the speech act of request [10], and the context [11]. The result of the analysis is presented descriptively.

4 Result and Discussion

When making the request, women’s characters in Pride and Prejudice movie used two functions of women’s language features. They are 1) hedging devices and 2) boosting devices. The occurrence of these functions is presented in Table 1

<table>
<thead>
<tr>
<th>No</th>
<th>Utterances</th>
<th>Functions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>You know, he must marry one of them!</td>
<td>Hedging Devices</td>
</tr>
<tr>
<td>2</td>
<td>Are you too proud, Mr. Darcy?</td>
<td>Boosting Devices</td>
</tr>
<tr>
<td>3</td>
<td>You could invite militia. They’re an excellent company</td>
<td>Hedging Devices</td>
</tr>
<tr>
<td>4</td>
<td>Do you really believe he liked me, Lizzie?</td>
<td>Boosting Devices</td>
</tr>
</tbody>
</table>

The women’s language features in the request were uttered by female characters in Pride and Prejudice in a movie titled Pride and Prejudice, the adaptation of a novel written by Jane Austen. The cover of the movie is in Figure 1.
As one of the high rating movies in 2000’s, Pride and Prejudice reflected the Victorian-era societies. Therefore, the movie viewer will be carried away to the atmosphere in Victorian era. In the Victorian era, someone who speaks the correct pronunciation will be recognized as a well-educated person. When making a request, they used some functions of women’s language features. For example, Good Lord, Miss Elizabeth. Did you walk here? in this statement, Caroline is shocked by Elizabeth’s appearance when she comes to her dwelling. Then Caroline uses the expletive to soften the way she uttered her request.

When making requests, female characters use hedging devices and Boosting devices in Pride and Prejudice movies. Those functions are displayed in Figure 2.

**Functions of The Features of Women’s Language**

Boosting devices become the most functions used as 53.50% and hedging devices as 46.49%. Boosting devices tend to be used by the female characters in Pride and Prejudice movie to boost or emphasize their request by strengthening the assertion [12]–[14] to catch people’s attention. For example, it is too far to walk, Mama. Jane requested her Mama for a vehicle to facilitate her trip. She seems to want to make a strong assertion for her request.
5 Conclusion

There must be a certain function of an utterance. It is in line with the women’s language features. The features used by the women in communication may mean and function specifically. As the female characters in Pride and Prejudice movie, when making a request—an act to ask someone to do something and ask for something, have certain functions. Those functions used are hedging devices and boosting devices. Whatever the way chose, and strategy implied in making the request, the way women and men communicate tends to be different. This should be in line with the role of each creature in society.

Acknowledgments

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References


Abstract. This research is aimed to identify human insecurity in the village, especially women, and how this contributes to peacebuilding in the village. This research was conducted in the village of Sidomulyo, Batu City, East Java Province, Indonesia, which since 2018 has declared itself as Peace Village. The approach used is the Human Security Approach (HSA) because this approach is centered on humans as objects for peace or development and provides space for individuals as subjects, security references, and ultimately security providers. This research was conducted during the Covid-19 pandemic, which eventually becomes the context in several areas of human security. The results show that women in this village feel that the Covid-19 pandemic threatens their economic and health security. The environment is also threatened due to the massive development of the tourism industry. Personal insecurity mainly arises because there are still cases of domestic violence that are never resolved through the legal mechanism. Community insecurity arises several times when new settlers and minorities show different symbols of identity. In the political area, although there have been many women's empowerment programs in this village, the quality and quantity of women's involvement in the policy-making process are still very limited.

Keywords: Human Security Approaches, rural women, peacebuilding

1 Introduction

The Human Security Approach (HSA) is an approach that was later integrated into the peacebuilding effort to produce durable peace. The concept of human security aims to build a world where all people live with freedom from fear, freedom from want, and freedom to live with dignity. The peacebuilding approach that integrates how to eliminate human security aims to build a social, political, and economic infrastructure that produces conditions that are intolerant of inequality and prevent future violence.

An integrative approach like this is needed for community development in any context and level because the peacebuilding approach was seen as ignoring the welfare needs of the local population and not involving traditional indigenous institutions. Both human security and peacebuilding approaches deal with gender and women's issues. The human security approach was criticized from the outset for ignoring gender perspectives in its approach.

Meanwhile, the practice of peacebuilding shows a very significant role of women in achieving peace. This approach also captures the root causes of social and political exclusion, horizontal inequality, and structural violence as early warning indicators. Thus, HSA is a long-term-oriented approach.
Human Security shifts the security concept from conflict between countries and the absence of war to individual security. The concept of Human Security is understood diversely. Some see this concept in a broad definition, including the absence of threats to livelihoods and food security, health security, psychosocial well-being, the fulfillment of civil and political rights, and personal safety, as well as the absence of conflict. Others see this concept as too broad and difficult to operationalize, so they offer the concept of Human Security by emphasizing the freedom of humans from violence, including things that have urgency for humans to fight for it even though they have to face great risks.

The HSA is a framework used by the UN to assess, develop, and integrate responses towards complex issues that require a combination of inputs from various systems, ranging from the global system in the UN to the governments, non-government entities, up to the communities. The HSA refers to UNSC Resolution No.66/290 of 2012. It aims to help UN member states identify and address issues intertwined and challenge human survival, livelihood, and dignity.

Referring to the document released by the Human Security Unit, the Human Security approach is used as the basis for analysis, mapping, and strategic planning of a program or activity agenda. Considering the diverse conditions of each country, this approach identifies the types of human insecurity and the possible root causes, including: 1) Economic insecurity; 2) Food insecurity; 3) Health insecurity; 4) Environmental insecurity; 5) Personal insecurity; 6) Community insecurity; and 7) Political insecurity.

To be operational, HSA addresses the complex situation of insecurity through collaborative, responsive, and sustainable measures that are: (1) people-centered, (2) comprehensive, (3) context-specific, (4) prevention-oriented, (5) protection and empowerment. This study refers to the principle of protection and empowerment, which requires the preparation of a Human Security strategy by considering top-down and bottom-up actions. The “protection” aspect refers to strategies to encourage or increase the capacity of institutional or governance structures needed to protect communities affected by the identified threats. Meanwhile, the “empowerment” aspect refers to the strategy developed by considering the capacity of the affected community.

Several studies have shown that inequality and oppression play a role in creating conflict at many levels and specifically highlight gender inequality in conflict. Melander, for example, shows the correlation between high gender inequality and intra-state conflict by looking at the level of women's participation in parliament and the ratio of men and women pursuing higher education. Caprioli researched the role of gender inequality in internal conflict and found that countries with high levels of gender inequality during the period 1960-2001 had a high tendency to experience domestic violence.

Parmar et al. researched human security and gender using quantitative instruments in Djobong, a district in Cameroon, a rural area which has become a refuge for the Mbororo tribe from the Central African Republic. For years, this tribe has experienced violence from its government, anti-government groups, and gangsters in various forms, who took advantage of a condition known as coupures de route. The study uses the Human Security indicators with a model that measures sexual violence and gender-based violence, to identify the insecurity faced by women affected by conflict. The results show that a gender-inclusive model ensures accurate measurement of what poses a threat to women's security and becomes a more sensitive tool to understand the community or state's tendency to engage in violence.

This study was conducted to see how the HSA is used to see human insecurity in the village, especially women, and how this can contribute to peacebuilding in the village. This research was conducted in Sidomulyo, a village in Batu City, East Java Province, Indonesia.
which in 2018 declared itself as a Peace Village, an initiative to overcome the threat of radicalism by empowering the village community through fostering harmony, community resilience, promoting social equality, and respecting differences. The HSA is used because it is centered on humans as objects for peace or development and provides space for individuals as subjects, security references, and ultimately security providers.

This research was conducted during the Covid-19 pandemic. This village is one of the main tourism destination villages of a major tourist destination in East Java, so the context of the Covid-19 pandemic is very influential on the results of the study.

2 Method and Materials

This research is qualitative research with the HSA by prioritizing the type of qualitative data. Primary data collection was carried out using two main data mining techniques: focused group discussions and in-depth interviews. In extracting the data, this research also used non-involved observations to get the informant, community, or society context. This observation was also carried out to identify potential informants to be interviewed and involve in the focus group discussions.

The target of this discussion is the representatives of women's groups in the village, while men are also involved in the interviews. Interviews were conducted with nine informants, and both FGD involved 12 participants. Document studies and media news searches were carried out to obtain supporting data from the problems presented by the subjects of this research.

In this study, the principles of HSA are applied as shown in the following picture:

![Fig 1. HSA Operationalization](image)

3 Findings

Sidomulyo is located within the administrative area of Batu City Government in Batu District. The location of this village is very strategic because it is crossed by the main road and several tourist attractions in Batu City. The village has an area of 2.51 km² or 10.14% of the total area of Batu subdistrict, with a population of 7,730 were in 2019 consisting of 3,883 women and 3,847 men.
Sidomulyo is known as a center for ornamental plants typical of the highlands. Since October 2020, this village was released as a Flower Tourism Village after being delayed since March 2020 due to the COVID-19 pandemic. Batu subdistrict is designated as City Area Part (BWK) 1 in Batu City Regional Regulation No. 7 of 2011 concerning the Spatial Planning (RTRW) of Batu City for 2010-2030. The BWK-1 area is intended to develop the city government center, modern trade, service activity area, tourism activities, and tourism accommodation support services.

What is interesting about this village and what often gets it in the spotlight is the existence of Sekolah Perempuan Desa (SPD), an informal school for rural women in Batu held since August 2013. SPD was formed by two women's NGOs, namely Suara Perempuan Desa and Karya Bunda Community (KBC). The last NGO is based in Sidomulyo. The idea stems from observations made by the head of the SPD during 2009-2012, which found that 76 percent of Batu residents only attained education at the secondary level, which then seen as a source of common problems for women in Batu City, including early marriage.

SPD provides education for women to learn practical and strategic knowledge. Practical knowledge is provided to meet women's practical needs, such as skills to increase women's and family income. SPD held training and workshops, such as culinary and entrepreneurship, and also daily life discussions on family nutrition, parenting, clean lifestyle, reproductive health, information technology mastery, etc. Meanwhile, strategic knowledge is delivered to encourage village women to have critical thinking.

SPD tries to convey knowledge about human rights, women's and children's rights, and development planning at local and national levels that can affect women's lives. They also talk about global issues, such as the global economic system and how it impacts women in rural areas, women's rights to food, sustainable agriculture, climate change impact and the need for environmental management for women's lives, and many other topics. Thus, women in Batu, especially in Sidomulyo, have the opportunity to access education and broaden their knowledge and skills even through informal channels.

3.1 Human Security of Women in Sidomulyo

Economic Security

Based on the concept of Human Security, the economic area focuses on all threats that may be caused by poverty, unemployment, lack of access to credit, or other economic opportunities. The main economic insecurity in Sidomulyo has been identified in the form of reduced sources of income from people's livelihoods due to first, the decline in income caused by the COVID-19 pandemic and, second, the uncertainty of the agricultural businesses caused by the acceleration of urbanization and industrialization in the last decade. The COVID-19 pandemic has had a very significant impact on the lives of Sidomulyo residents.

Large Scale Social Restriction Policy (PSBB) implementation by the government to suppress the spread of the virus has resulted socio-economic pressures for Sidomulyo residents, who are generally farmers and flower sellers. Based on a family-level income survey for needs, their income decreased drastically. As many as 91% of respondents said their income had decreased. The most affected are 34% female household heads. 50% of respondents admitted that since the Covid-19 outbreak, their income average has fallen from IDR 500 thousand to IDR 1.5 million per month. As for families whose income falls above IDR 1.5 million reached 30%.

The declining income is not followed by the decrease in the family’s basic needs. For example, the school needs increase during the pandemic because parents and families have to provide online learning facilities, such as gadgets and the internet, which not all residents can...
afford. Another consequence is the reduced working time, especially for women's groups, because they have to allocate their time and energy to accompany their children when attending online school. It reduces the opportunity for women's groups to earn additional income.

Business competition has also increased due to the impact of layoffs from tourism supporting industries, such as hotels and restaurants, which also collapsed during the beginning of the pandemic. In April 2020, the One-Stop Integrated Service and Manpower Investment Service (DPMPTSPTK) of Batu City noted that 2,555 workers were laid off, and 52 other workers were forced to be laid off. Of that number, 1,901 of the laid-off workers are residents of Batu City, while the other 654 come from various regions in Indonesia. The majority of these workers work in the hotel sector and tourism destination management. The number of residents who are victims of layoffs has changed their livelihood to adapt to meet the needs of life during the pandemic. As a result, many of them turn to sell food, farming, and/or trading ornamental plants.

After the PSBB policy was relaxed, the sale of ornamental plants was also bustling. However, many residents are worried that this ornamental plant farming will also not last long even though this area has been designated as a trade area supporting tourism, especially ornamental plants. They see this as only a trend. Another concern also arises based on previous experiences when farmers have to switch crops several times. Until the early 2000s, apple growers were still experiencing their heyday. But it declined sharply due to the decrease in the quality of soil, water, and air caused by the excessive use of pesticides and the growth of tourist attractions without any conservation efforts. At the same time, the price of fertilizers and pesticides has soared, which means that production costs have also swelled. Rising prices are a dilemma since people's purchasing capability has also decreased. So even though it's tough, the option of reducing profit margins is inevitable. Many farmers switch to ornamental plants that do not need open land. Responding to this problem, several residents agreed that managing a family-based economy is essential to survive.

Health Security

Health Security

Health Security

Health Security

The health area focuses on all threats caused by epidemics, malnutrition, poor sanitation, and limited access to basic health services. The health insecurity indications in Sidomulyo are: first, the fear of being infected by the virus; the unpleasant experiences with health services; the deteriorating quality of children’s health; and the low awareness of citizens to live clean and healthy.

Some residents are worried about the transmission of the COVID-19 virus because they interact with tourists and out of town work activities from some residents. This concern arises because many tourists neglect to follow health protocols, such as not wearing masks and keeping a distance. The fear of contracting the virus is also caused by the absence of a vaccine for this outbreak.

The PSBB policy as a form of controlling mobility is faced with demands to earn income through work activities that are impossible to do at home, such as taking care of plants displayed in kiosks for sellers, or care of agricultural seeds the farms. Some believe that working and keep moving helps them to be healthier and robust their immune system. Some dismiss all forms of concern and fear about Covid by relying on their religious belief system, Islam in majority. In their perspective, all forms of panic can be dispelled, considering that what they are experiencing is a destiny that God has ordained.
The poor services on the existing health insurance are also seen as a form of security threat. Some residents are not participating in the BPJS-Health program voluntarily. They do not see BPJS-Health as significant enough, so they join BPJS-Health only if they experience health problems. The process of its registration and obtaining the services is complicated, and the health services received are below the expectations. It may be casuistic, but the experiences were spreading by word of mouth and generate reluctance to join this program.

Another health threat that appears and very crucial is the deteriorating quality of children’s health because it concerns the quality of future generations. The treat comes from the high stunting and mortality rate. Sidomulyo is one of five villages asked to focus on handling stunting cases by the Batu City Government. In 2020, there were 134 toddlers in Sidomulyo experiencing stunting from 2,279 toddlers in Batu City. The high infant mortality rate is caused by child or adolescent marriage, which is also a significant problem for the Batu City Government.

On average, children with stunting in Batu are not due to their low economic background or parents’ education level like most cases of stunting in general. In this village, even parents with a college-level education can have children with stunting. The cause is more on the lack of adequate knowledge and time to provide proper nutrition for their children. Insufficient nutritional intake departs from unhealthy eating habits with ready-to-eat ingredients for reasons of practicality. Busy working parents also tend to feed their children with poorly nutritious food. To anticipate such facts, the Batu City Government is currently working with communities, such as SPD, to encourage women to provide healthy food for their families. Information about healthy and nutritious food is also conveyed through posyandu in villages, along with other health information that can avoid the risk of stunting.

Another threat to children’s health that emerged in discussions and interviews with residents was the phenomenon of children’s high dependence on gadgets at a very young age. Children become socially inactive, and it reduces the intensity of interpersonal communication between parents and children, which is fundamental in socialization and basic education in the family. To overcome the anticipation of social problems due to gadgets, a group of women in Sidomulyo encourages their children to actively participate in sports and arts activities managed by the village.

The last health security issue identified by women in Sidomulyo is the low awareness of clean and healthy living patterns (PHBS) at the family level. According to several informants, there are still houses of Sidomulyo that do not have a septic tank. Approximately ten percent of the residents' houses do not have a healthy sewer and are directly channeled into the river. They also mentioned that there are still many residents who defecate in the river. This habit has an impact on the environment around them because it is polluted by human waste.

Uniquely, those who practice this habit come from a relatively medium socio-economic background when viewed from the size of their land and properties. In response to this, the Sidomulyo women's group provides counseling about PHBS. The village government also has latrine programs, but often the financing is limited to subsidies, so it is not fully funded. With this subsidy platform, some people find it challenging to finance the shortfall, which is usually more than three million rupiahs.

**Environmental Security**

Environmental security focuses on all threats caused by environmental degradation, depletion of resources, and natural disasters. In Sidomulyo, the decline in the quality of the environment occurs due to the activities of residents in line with the escalation of the
development of Batu City as a tourist area that derives from: (1) decreasing air quality, (2) decreasing groundwater quality, and (3) increasing volume of solid waste.

The decline in air quality is triggered by an increased volume of tourists, especially during weekends and holidays. The more tourist attractions, the more visitors will come to Batu City. The increasing volume of vehicles adds to air pollution and traffic jams, which can be overwhelming and to the point of making many people stressed. The growth of factories cannot be avoided because they are all built as infrastructure to support the tourism industry. In addition, the high burning of waste and harvest waste in the fields also causes changes in air quality. More land has been converted into a tourist spot, the variety of plants has decreased, the residents have focused more on planting ornamental plants that are considered less able to filter out the concentration of carbon dioxide in the air, as do large trees especially those with long roots. It means that the fresh air that residents can breathe is decreasing.

However, what the residents felt and said was different from what the Head of the Batu City Environmental Service conveyed. According to air quality testing results in 2020 at 10 points, Batu City's air quality is in the range of 73 percent, which is above the national index average of 70 percent. All detailed measurements show that the air condition is still below the threshold or quality standard. That means the air condition in Batu City can still be tolerated because every air or water parameter is far from the threshold. This gap is interesting to study because it may indicate that the standards set do not consider the residents' experiences.

Groundwater and surface water are also currently needed to be appropriately managed. One of the uses of groundwater and springs in the Upper Brantas watershed is a source of raw water for Regional Drinking Water Companies (PDAM) in Batu City and Malang City, which have a population of more than 1 million people. The residents of Sidomulyo feel and witness the contamination of groundwater in their area. Although Sidomulyo is surrounded by three springs for daily needs, the lifestyle of the surrounding community and industry does not support the improvement of environmental quality. Carrot washing waste from Banyuning, for example, is one of the factors in the decline in water quality caused by industry.

Likewise, the habit of disposing of plastic waste, restaurants and hotel waste contributes to both groundwater and surface water pollution. What is also highlighted is the use of chemical fertilizers and excessive use of pesticides – in the long term – are considered severe enough to pollute because the soil absorbs them. Those who feel the impact of pollution the most are residents who live in lower-lying areas. Freshwater fish farmers often find their seeds die because of this. This condition is confirmed by Widiatmono, Anugroho, Nurlaelih, Sulianto, & Lusiana (2017), which shows that the water quality of the Brantas River in Batu City has a water pollution index including the criteria for being slightly polluted at twelve points. Taryana (2015) also shows that nitrite and nitrate concentrations in water from springs near densely populated areas had higher concentrations due to human activities.

The management and utilization of waste are also considered not optimal. Apart from the habit of people who litter carelessly, this is also due to the limited number of landfills, which the government should provide. But the government has realized the importance of more integrated waste management and utilization to support the development of a more ecological tourism industry area. Currently, the government has also built a final disposal site (TPA) in the Tlekung area. It is recorded that around 108 tons of waste per day enter the TPA. Without proper waste management, it will pose a severe threat to the environment.

A community group such as KBC also provides socialization to sort household waste to make it easier to manage it at the final disposal site (TPA). Residents also are encouraged to join the waste bank program. It is beneficial in the process of recycling waste into more
valuable goods. For example, some waste bank communities use baby press waste which is quite piled up by recycling it into flowerpots.

The availability of TPA does not necessarily solve all waste problems because every rainy season, the smell of garbage that accumulates in the TPA is very strong and disturbs residents who live near the TPA up to a radius of more than two kilometers. Moreover, the pandemic also added medical waste accumulations such as masks, gloves, used infusion bags, etc. It is recorded that approximately 100 kilograms of medical waste go to the TPA per day.

**Personal Security**

The personal area focuses on all threats caused by all forms of violence, human trafficking, and child labor. In particular, this area focuses on women and children as the most vulnerable groups. The personal insecurity in Sidomulyo appears in the form of: (1) the threat of domestic violence against women, 2) the threat of violence against children, and 3) the threat to women's capacity development.

Domestic violence against women is a common occurrence in Sidomulyo. The problem is that there are underreported so that the availability of definitive data is relatively difficult to obtain. Cases of violence against women, in this case, husband violence against wives, are relatively small in number. This informant's statement was confirmed by a statement from the Head of the Office of Women's Empowerment and Child Protection; in 2020, the number of domestic violence relatively decreased, from 19 cases in 2019 to 17 cases in 2020. The actual number may be even higher than what has been officially recorded. This is most likely because the community is still reluctant to report domestic violence incidents to the authorities.

Residents tend to resolve domestic violence cases using personal or familial mechanisms from the information obtained in the field. It is much influenced by the still strong kinship system in managing almost all affairs, ranging from personal affairs, the economy (read: work), which is generally engaged in agriculture, to children's education. This has been passed down from generation to generation, especially for those who have large areas of land. In general, every parent and the extended family hopes that their children can continue their business as farmers and plant traders. Therefore, it is rare for Sidomulyo residents to migrate outside their territory to try their luck by switching jobs outside of farming.

With this strong kinship, every problem, including domestic violence, will always be seen as a rift that must be immediately patched and repaired by family members because every crack is a disgrace that should be resolved internally, as much as possible without any interference. It causes residents to be reluctant to question and disclose domestic violence cases because the perpetrators may still have family connections. Domestic violence is considered a small thing so that it doesn't need to be exaggerated, even covered up.

The leading cause of domestic violence is not economic factors. The people of Sidomulyo have a relatively adequate economic life. As far as agriculture is concerned, getting a job is not difficult. Factors that trigger the occurrence of domestic violence are more due to infidelity. Social interactions that are increasingly free and wide open due to internet penetration and the intensification of social media, such as Facebook, Instagram, Tik Tok, and the like, are seen as the primary triggers that open up opportunities for infidelity.

According to another informant, even if there is violence due to infidelity, the violence perpetrated by a husband against his wife is not very serious (severe) and does not happen all the time. The phrase "just being beaten" expressed by the informant shows that residents see the act of hitting as not a form of violence that needs to be exaggerated and seen excessively.
This kind of view strengthens the explanation of why domestic violence does not need to be reported to the authorities.

The handling of domestic violence is also often constrained by administrative problems. KBC often encounters administrative and documentation problems, for example, such as ID cards, family cards, and others. Resident documents that do not match those recorded at the civil registry office cause domestic violence cases to be slow to handle. The victim must first take care of the citizens' documents so that the case can be handled. This is considered a hassle and takes a lot of time and energy and strengthens the desire of victims reluctant to report domestic violence cases to the authorities.

Efforts to prevent domestic violence in Batu City have attracted the attention of many parties. KBC, for example, holds a weekly campaign to eliminate violence against women. In addition, similar activities in the form of socialization on the empowerment and protection of women were organized by The Integrated Service Center for the Protection of Women and Children (P2TP2A) and PKK at the city level.

P2TP2A in Batu City also noted the increase of violence against children's cases. During 2018 there had been 31 cases of violence against children, while in 2017, there were only 9 cases. Residents also identified violence against children as a result of broken homes and economic problems. Violence against children by family members still happens, for example, sexual violence perpetrated by father against his daughter. Violence by a person from outside the family that has occurred is the sexual abuse of underage girls. So far, the most significant cause identified by one of the informants is the widespread use of the internet and social media that children can easily access without being controlled by parents or other parties responsible for child safety.

Child problems also arise in child marriage; it is the root cause of infant mortality and stunting rates. So far, the residents' response to this condition is more or less the same as efforts to prevent violence against women, conduct campaigns, and assist the women's community for children who are victims of violence. The research observations indicate that this condition contributes to the low number of women who are active or involved in empowerment programs initiated by existing women's communities, such as the KBC. As a result, those who receive the benefits of any intervention program from any donor are only the same people because they are the only ones who respond to these programs.

Community Security

Community Security focuses on all threats caused by tensions between identities, crime, and terrorism. Field data shows two symptoms: 1) the presence of settlers who show unusual activities and 2) the lack of space for expression for religious minority groups. The majority of residents in Sidomulyo are Muslims. Social interactions between Muslims and non-Muslims have been well established without any tension arising from the identity difference. Anxiety that has arisen among the residents is when several times there are foreigners who live in the prayer room and carry out activities that make residents feel uncomfortable. They have certain appearance and clothing characteristics and usually stay and spend the nights in the mosque for quite a long time. People or groups that carry out suspicious activities are indeed disturbing and unwanted by residents.

Another symptom of religious practice that causes restlessness is groups or congregations that often provoke in mosques or prayer rooms. Provocation is carried out in several lectures or informal conversations using diction of infidel, toghut, and others. Residents are worried that this provocative diction could disrupt social relations between beliefs that have been very harmonious and tolerant. So far, their provocation has not affected the social stance of the
residents to remain tolerant and harmoniously live side by side with minority residents of different religions.

On the other side, there are a small number of residents who adhere to panghayat. The social interaction of this community with the majority of residents is excellent, harmonious, and full of tolerance. This group of adherents is – it can be said – very open, very tolerant, and adaptive in social life. Their openness and adaptation can be seen from their presence or participation in the religious activities of the Sidomulyo Muslims. For example, a group of devotees attends tahlilan.

With a very open, tolerant, and adaptive attitude in interacting between beliefs, people who adhere to the faith do not feel like they are a minority. The openness and tolerance created in the inter-faith interaction are very conducive because the majority of the Muslim population in Sidomulyo are culturally nahdliyin – who are nationalists, very open, and tolerant of the existence of groups with different religious identities. A nahdliyin figure, namely Gus Shirodj, who is seen as a role model and protector for the residents, contributed significantly to maintaining harmony and tolerance in social life in Sidomulyo.

However, as a minority group, the spaces for ritual expression they have are relatively limited. In contrast to Muslims, who have more freedom in carrying out worship activities, whether it be in the prayer room, mosque, or at home, Christians, for example, can only do collective worship in the church. There is only one church recorded in the Sidomulyo area. Meanwhile, convention activities that involve many people cannot be carried out at home. Once a case, residents held a prayer service and sang holy songs, were questioned and reprimanded by residents not to hold similar activities in the future. This incident is indeed a matter of concern in realizing freedom of expression in carrying out their worship according to their respective beliefs.

This phenomenon may be closely related to regulations that prohibit the construction of places of worship within a particular minority group, such as the Joint Decree (SKB) of the Two Ministers in 2006 concerning the Establishment of Places of Worship not been revoked until now.

**Political Security**

In the political area, threats may be caused by political repression, human rights violations, discriminatory and exclusive policies, and no law enforcement and justice guarantee. The insecurity faced in the political area is the low quantity and quality of involvement of women's groups in the local political process that comes from: 1) women's unfriendly mechanisms, 2) low support for women's leadership, 3) less transparent village governance.

In the last three years, the village government has invited women's groups and organizations in decision-making processes, such as the Muchadara Dusun (Musdus) or Musrembangdes. Women's groups or organizations such as Muslimat, Fatayat, KBC, and even gymnastics and arts groups were also invited to the village development planning forum and given access to submit what is needed.

However, the involvement of women is constrained by technical problems and the routine mechanisms. Activities are usually carried out at night and last until late when women are busy with domestic work. As a result, the proportion of meeting participants between women and men is unequal. On average, only 10 percent of the participants who attended were women.

Women's access to policymaking has not yet become a political reality that accommodates women's groups' aspirations, interests, and needs. While political realities at higher levels shows different things, when Dewanti Rumpoko was elected as mayor in 2017. Dewanti is the
wife of the former mayor who served for 2 terms, that gave her a large capital to have the opportunity to be elected replacing her husband. The situation is different for women from Sidomulyo. One of the women activists in this village lost her vote in the election of members of the Village Consultative Council (DPD). The reason is still the same: "wong lanang ae, jangkahe ombo" (just choose men, they have larger steps). Women's access to become leaders continues to be hit by gender-biased cultural barriers.

Stereotypes against women are a problem and an "eternal obstacle" that is still strong in the minds of citizens (men) and the government, from the village level to the city government. For example, women do not yet have the skills to identify and articulate needs for broader interests, namely the interests of rural communities. The inability of women to identify these needs – in their view (of men) – is evident in propose a program that is too general, such as the empowerment program, so usually considered to be less urgent.

The existing village programs for women's empowerment are also still focused on program that dealing with domestic works, such as training in cooking skills, making cakes or handicrafts, etc. It is because the majority of special women's programs – especially those carried out through the PKK – are spillover programs that have been established by the Batu City government, not programs initiated by the women of Sidomulyo themselves.

This stereotype of women is justified by the level of education of most women in Sidomulyo that are still relatively low, i.e., on average, only elementary and junior high school. With a low level of education, critical awareness about women's rights equal to men's are still not strong enough to be formed.

It also formally prevents women from participating in public spheres at a broader and more complex level, for example, becoming a village or sub-district facilitator, which requires a minimum of a bachelor's degree. The reason why women, have low education is not based on economic factor, but on cultural perception. Higher education for women is not seen as fundamental need compare to the need to have jobs and earn money.

This condition also hinders women aspirations in good governance. Women were restless over the lack of transparent governance, particularly village-owned enterprise (BUMDES) management. Several women who are active in both communities and organizations suggested that BUMDES be managed transparently. Nevertheless, all efforts to have more equitable and transparent management of village assets have not been successful. Moreover, one of the informants observed that increasing the capacity of women, especially politically, did not seem to be liked by both the residents and village officials.

3.2 Human Security of Women in Sidomulyo Village

The HSA is basically used to map human vulnerabilities in various aspects or areas. The areas of human security spans from personal security to broader social security including community, environment, health, economy and politics security. Through these areas, it is possible to identify which areas are the most threatened and which areas are the safest. This makes HSA is more preventive than reactive, mapping potential threats other than those that are already manifest.

Start from the concept, the variables to the derivative indicators, the HSA assumes that human security is a very complex condition, perhaps even fragmentation. This means that, through this approach, we are not required to get a solid big picture and come to a general conclusion that a community is safe or not, but rather to look at parts or each area, by looking at the possible interconnections between them, and identifying which areas are the most vulnerable or unsafe and urgently addressed.
This research found threats to economic, health, environment, personal, community and political security in Sidomulyo. Research data also shows that several threat areas are interconnected and have impact on each other. For example, how the health insecurity, due to pandemic, affects the decline in people's income due to restrictions on production activities (economic threat). Women (read: mothers) lost the opportunity to get additional income because they have to accompany their children study at home (online school).

The findings also show the most vulnerable areas and group in this village. This research confirmed that women and children are the most vulnerable groups, who are threatened not only in their health, economy, and personal security, but also their political security. Political area is the most urgent areas that need to be addressed concerning human security of women. The presence of women is only limited to fulfill the formal administrative adequacy of women quotas in political forum, but not strategically involved in the decision-making process. Men and the society themselves do not see women have adequate capability to occupy strategic positions like in the BPD by occupying strategic positions, like in the BPD.

UNDP report admits like other fundamental concepts, such as human freedom, human security is more easily identified through its absence than its presence. In other words, to know and understand the condition of human security, it is precisely by identifying current and future insecurity situations. The principle that is promoted in HSA is the principle of via negative (what is NOT). Thus, reports with HSAs are reports of human insecurity, not human security. HAS research in Sidomulyo Village – or wherever HSA research is conducted – is a report on insecurity in Sidomulyo Village, not security in Sidomulyo.

Therefore, what is interesting to find and discuss further, is not what forms and causes of human insecurity in a region (Sidomulyo), but how people survive in and overcome their insecurity. What mechanisms exist and have been put in place and what should have been done but are not there? The table below can help answer the questions above.

<table>
<thead>
<tr>
<th>Areas</th>
<th>Existing Protection Mechanism</th>
<th>Lacking Protection Mechanism</th>
<th>Existing Empowerment Mechanism</th>
<th>Lacking Empowerment Mechanism</th>
</tr>
</thead>
<tbody>
<tr>
<td>Economic</td>
<td>Temporary Social Assistance</td>
<td>Social Safety Net</td>
<td>Change the plant</td>
<td>Reduced opportunity for additional income</td>
</tr>
<tr>
<td>Health</td>
<td>BPJS</td>
<td>Dissatisfaction of BPJS services</td>
<td>− Religious belief</td>
<td>− SPD</td>
</tr>
<tr>
<td>Environmental</td>
<td>Adding disposal sites</td>
<td>Conservation efforts</td>
<td>Waste bank</td>
<td>No mechanism to handle medical waste</td>
</tr>
<tr>
<td>Personal</td>
<td>P2TP2A</td>
<td>Efforts to counter kinship</td>
<td>KBC program and intervention</td>
<td>Domestic violent tolerant</td>
</tr>
<tr>
<td>Community</td>
<td>Religious leader wisdom</td>
<td>Tolerance understanding</td>
<td>Minority group adaptation</td>
<td>Majority groups flexibility</td>
</tr>
<tr>
<td>Political</td>
<td>Women involvement in decision making process</td>
<td>Women-friendly mechanism in decision making process</td>
<td>Women awareness on inclusive &amp; good governance</td>
<td>− Political support for women</td>
</tr>
</tbody>
</table>

What is meant by the protection mechanism is to achieve freedom from fear. What is meant by empowerment mechanism is to achieve freedom from want. The two mechanisms, as described in the table above, are actually efforts – what intended by Amartya Sen – to expand real freedom and capability to determine in a more dignified manner what is valuable
and good for human life and for the community. With freedom and capability, humans are not only able to manifest the potentials of themselves and their communities, but also carry out their functions (being and doings) in many areas.

It is undeniable that there have been efforts to empower women economically and politically, especially after the presence of the SPD which facilitated many empowerment activities. However, women's economic empowerment still places women only as human capital to support productive economic growth, not human capabilities, who have the freedom to determine which they think, as women, are very valuable for their lives. Although women's groups have been facilitated with practical and strategic knowledge, but knowledge has not resulted in a significant transformation to empower women in the context of human capable and open wider social opportunities (inclusiveness). As a result, efforts to empower women only reach the same few people (elite), thus failing to encourage women as agents of change on a larger scale (inclusion of the exclusive).

4 Conclusion

HSA to peacebuilding is an alternative tool that can offer solutions to the traditional peacebuilding approach offered by liberal institutionalists that often disregard local context, experiences, and institutional legacies. Sidomulyo is one of the declared Peace Villages, an effort to suppress the symptoms of intolerance and radicalism, by involving women from the grassroots through strengthening and promoting their capacity in building peace and tolerance.

The HSA that integrates gender perspective will provide a comprehensive basis for understanding how threats are perceived by the grassroots, particularly women, because this approach is people-centered and their root-cause (comprehensive), as an effort to prevent any conflict and violence (prevention-oriented). The socio-cultural context of this village shapes how women perceive threats to themselves, their families, and society, for example, in health security when they rely on their religious believe to deal with the threat. The context of the Covid-19 pandemic is an additional context that influences how women perceive threats in several areas, such as economic security (context-specific).

HSA helps to identify Human Security of women in Sidomulyo. Economic, health, environmental, personal, community and political security are the areas that women perceive as threatened areas for themselves, their children and the society. This research conclude that Political Security is the key to these women’s Human Security since it supposed to provide protection and empowerment mechanism. The society should be educated that giving political support for women as decision makers in the village is crucial. Village government should be given the capacity to be able to recognize that political empowerment for women is urgent and necessary. The women themselves, should find ways to eliminate the inclusion of the exclusive among them, to encourage women's agency, including to become agents of any peacebuilding efforts in this village.

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Gender Mainstreaming in Post Disaster Reconstruction in West Sumatera

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Abstract. Natural disasters in Indonesia are very common, ranging from earthquakes, tsunamis, floods, landslides, forest fires, volcanic eruptions, and failures that can be directly caused by humans. Some of the damage that occurred in Indonesia was minor, but there were very serious damages such as the tsunami in Nangroe Aceh Darussalam, the earthquake in the Special Region of Yogyakarta, and the earthquake off the coast of West Sumatra in September 2009. The tsunami and earthquake outages, coupled with a lack of lifestyle, have caused significant damage to assets and infrastructure. Under these circumstances, Indonesia needs to expand and implement its own regulations to properly dispose of or dispose of fallout at the facility. Otherwise, the loss and suffering of Natural disasters can be even greater. On September 30, 2009, there was a 7.9-point earthquake on the west coast of Sumatra. Lack of lifestyle and damage to infrastructure. Most of the infected died mainly in Aceh and the island of Sumatra in West Sumatra. There were 1,150 dead, 1,214 seriously injured, and 1,688 slightly injured. One of the key factors in building a natural disaster response facility is to evaluate and adopt important directives from such implemented natural disaster response structural activities. In addition to the outlined weaknesses and failures in disaster response, the strengths and outcomes could be important guidelines for building more advanced national disaster response equipment in the future. Therefore, in order to gain knowledge of the substances used to form anti-disaster devices, it is necessary to thoroughly study the anti-disaster steps or structures of herbs. Disaster preparedness by minimizing vulnerabilities is perceived as a better way to deal with disasters than public disaster response. Creating a tradition of prevention is important for dealing with the consequences of regular risks and failures. Disaster risk haircuts are described as a conceptual framework that minimizes the risk of social vulnerability and failure and considers the possibility of avoiding (avoiding) or limiting (mitigating) damage. I am. Residential areas are far from their original place of residence, starting with the provision of unsecured and accommodating housing, which is primarily a facility for girls and children. Even when distributing disaster funds, the unique desire for the elegance of this girl and her kids is no longer considered. We identify gender roles in West Sumatra's public reconstruction disasters through records of West Sumatra's herbal disasters and collect records from the realm of individuals who are deeply involved in the nature of West Sumatra's reconstruction failures. It focuses on the goal of properly explaining the role of gender in the post-disaster reconstruction of West Sumatra.

Keywords: Gender Mainstreaming, Reconstruction Post-Disaster, West Sumatra
1 Introduction

Blind gender Post disaster reconstruction place women and children into difficulties to continue their post disaster time. (Gender Worksheet, 2020). This can be solve if gender factors are replicated, integrated into laws and regulations related to post-disaster activities themselves, and the activities undertaken are more integrated to support sustainable development (Gender Worksheet, 2020).

In general, women and children are very vulnerable gender groups under normal and even post-disaster situations. Fact is that 72 hours after a disaster, women, and children are in many ways vulnerable to violence. On the other hand, sexlessly built Huntara (temporary housing) has created a temporary housing that does not give women and children a sense of security as one of the checked aspects. Disasters are part of the vulnerability. To reduce the impact of a disaster, you need to reduce the vulnerabilities of disaster components with vulnerabilities. Achieving sustainable development requires implementing disaster risk mitigation strategies and measures to mitigate vulnerabilities. (Yumarni, Amaratunga & Haigh, 2014).

Women are at higher risk of disasters than men, but women are who enable communities to cope with disasters (Enarson, 2016) and (Chatun, 2018). In current disaster management practices, women are considered helpless victims, and their skills, knowledge, and abilities at each stage of the disaster cycle are not recognized (Ariyabandu, MM, and Wickramasinghe, 2018). Gender equality in disaster risk mitigation plays in leadership, management, and decision-making, as women are not only victims of disasters, but also act as agents for changes in disaster risk mitigation preparation. We need women's empowerment to be responsible (Secretary-General, 2015).

Gender mainstreaming have to be integrated in disaster risk mitigation strategies. (Childs & Krook, 2006), It can be used as a powerful tool to mitigate women's vulnerabilities resulting from a variety of factors, including lack of access to resources and the increasing number of women participating in the disaster risk mitigation policy-making process. However, strengthening gender mainstreaming is a long-running process, with many long-term stakeholders including advocacy, advice, and support, capacity building, method and tool development, and alertness in progress tracking requires input.

2 Methodology

Using the 'research onions' the model proposed by (Saunders ; K. LEwis, Philip; Thornhill, 2019) Saunders et al. (2019) as the research methodology framework, where research strategies are case studies. Using qualitative and quantitative methods. Data collection method is semi-structured interview using a questionnaire survey.

The Steps of the research phase can be seen in Figure 1.

![Fig 1. Steps of Research Stages](image-url)
3 Result and Discussion

Start literature review talk about disasters, post-disaster reconstruction, gender, and matrilineal system as a cultural order in the study area. In the preliminary study phase it will introduce the study area. Continue with a questionnaire, as a tool then conduct a pilot survey. After that, revisions and improvements the Survey and data collection start with the distribution of questionnaires, The respondents are the community in West Sumatra. The discussion and data analysis doing to get answers of the research objectives using SIDA model.

![SIDA Flowchart](image)

4 Conclusion

Although West Sumatra is an area that adheres to a matrilineal system, where women are the center, in practice, there are still weaknesses in the application. One of them is concerned with disaster response; the design of gender analysis assistance is not always applied so that the needs and the process of distributing aid cannot produce gender-specific outputs. Temporary housing, which may constitute violence against women, is another example. A study of in post-disaster reconstruction-based gender in west Sumatra is needed.

References


Solidarity and Participation: Women’s Experiences in Village Decision Making Exclusion

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Abstract. Women's interests should be accommodated in government decision-making practices, including at the village level. However, various studies have shown that the accommodation of women's interests in decision-making experiences various obstacles, both due to government actors and government mechanisms. This research focuses on looking at actors and government mechanisms based on politics and gender perspectives in Sidomulyo village, Batu city. Regarding to those focuses, they are elaborate into three objectives. First, identifying issues about women in Sidomulyo village. Second, identifying political actors in Sidomulyo village and observing the women’s position. Third, analyzing women’s accommodation and their interests in practices of decision making in Sidomulyo village. The process of collecting, identifying, and analyzing data was carried out using qualitative methods. The field research lasted for two months with three main techniques including in-depth interviews, focus group discussions, and document studies. As a result, this research shows that Sidomulyo village is unique regarding gender issues which are proven by initiative and solidarity strengths of the women in the village in dealing with local social problems. However, active participation of women in the grassroots level is not linear with their involvement in practices of formal decision making in the village level. Women are generally excluded due to lack of access to participate, so that they do not have control over development priorities and budgets in the village. Political dynamics and decision making in Sidomulyo shows that the governance actors involved are CSOs and the village government, but both contribute to an asymmetrical relationship. From gender aspect, quantitatively women in government are categorized into underrepresented with descriptive representation in which policies and budgets are discussed in a gender-neutral way.

Keywords: Women Solidarity, Women Participation, Women of Village, Politics of Village

1 Introduction

This research derived from two major perspectives to observe how the position of women in the decision-making process and policies at the village level, including the political and gender perspectives (gender politics). Through a political perspective, this study attempts to analyze the actors involved and the political mechanisms in the process of formulating public policies in the village. Meanwhile, through a gender perspective, this study aims to look at the disparity between men and women both in the decision-making process and in the substance of village policies.
Through the political aspect, the actors and mechanisms analyzed are in the village context. In contrast to the national or regional level government system, village government certainly has unique political dynamics because a village is the lowest level of government that is closest to the community. Village politics in this study, specifically, relates to several things such as policy politics (Perdes and RPJMDesa), the complexity of relations between village political actors, as well as budget politics in the APBDes document, all of which are full of political power battles. The power battles do not only occur between the village government and supra-village governments such as district/city governments, provincial governments, and central government.

Contextually, since the enactment of Law No. 6 of 2014 concerning Villages led to many changes in the practice of government and development in the village. Because of the regulation, a village gets a wider scope through the addition of authority, additional funding sources, and restructuring of the village government. Moreover, after the intervention of the Village Law, both the position and the authority given have implications for the flexibility of the village government to carry out government and development activities in accordance with the needs of their respective villages.

However, even though villages currently have a number of authorities and a large source of income, few studies state the practice of local state government – in which the village becomes the implementing agency for supra-village government policies – is still dominant compared to the practice of local self-government or self-governing community originating from village independent initiative. For example, study from the East Java Province Community and Village Empowerment Service in 2019 [1], mentioned about the low initiative in drafting a Village Regulation by the village government, mandatory Perdes excluded (such as RPJMDesa and APBDes).

Through a gender perspective, this is related to the principles of democracy and equality which are also contained in the Village Law. Therefore, the practice of village government and development must not exclude vulnerable groups such as women groups. Women have different necessity from men, due to certain situations that are unique to women only. These typical situations lead to the needs of women, for example experiencing menstrual phases, getting pregnant, giving birth and breastfeed. As a result, women have special occasion to get through each phase humanely such as menstrual leave, maternity leave, availability of lactation rooms and so on.

Unfortunately, government policies (including village governments) are often gender neutral. It means that they do not pay attention to the different needs of women and men. Through gender-neutral policies, one of the impacts is the low access of women to be served adequately by the state. This is affected to low participation and control of women and ended with the low development benefits for women. In a rural politic term, the accommodation of women interests is also important to note. Many studies have analyzed the existence of discrimination in the decision-making process in the village.

Prastiwi in an article entitled "Accommodating Women's Interests in Government and Village Development" [2], concludes 3 (three) things. First, the women interest in the government sector are not accommodated. It can be seen from the absence of legislative products about the interests of women. Second, women interest in development are reduced because they are often simplified to the interests of the PKK and Posyandu. Third, the involvement of women is not representative because village head’s wife and the village midwife are sufficient to represent village women. These three findings are caused by village level policy makers who does not know about gender consideration.
In terms of location, this research took place in Sidomulyo Village, located in Batu District - Batu City. There are some reasons why this research located in Sidomulyo. First, Sidomulyo has had a women's group founded on the initiative of women citizens, namely Karya Bunda Community (KBC) since 2011. KBC consists of women who organize themselves by focusing on strengthening women's capacities and empowering the economy of their members. KBC together with Suara Perempuan Desa (Rural Women Voices) also succeeded in initiating the implementation of the Village Women's School from 2013 to 2017. Second, Sidomulyo was the only village in Batu City that was chosen by the Wahid Foundation to declare a Desa Damai/Peacefull Village program in 2018. Through this program, five of women's groups were formed that focus on peace issues through economic empowerment.

Regarding to Sidomulyo itself, there are several journals with two main research themes, that are the agrotourism village and the Village Women's School. In the first theme regarding agro-tourism, research is carried out from an economic to architectural perspective [3] [4] [5] [6]. The next theme relates to women with the object of the Village Women's School [7] [8]. There are a total of six journals that have selected Sidomulyo as the research location, but none of them have identified and deepened the analysis of how village women are positioned in village decision-making.

The political and gender perspectives that pay attention to the rural context will serve as a main analysis, in a study of the position of women in the decision-making process and policies in Sidomulyo Village. The objectives of this research include identifying women's issues in Sidomulyo Village, identifying political actors in Sidomulyo Village and see where women are placed, and analyzing women's accommodation and women's interests in decision-making practices in Sidomulyo Village.

2 Method and Materials

Like most feminist studies which tend to use qualitative methods, this research was also conducted based on qualitative methods. In addition to getting a complete picture of the phenomenon, qualitative methods enable to require a certain gender-aware and sensitive approach, Denzin and Lincoln refer to qualitative feminist research as research characterized by subjectivity that is used to interpret women's actual experiences [9].

As a feminist research, this research practices a “feminist perspective” which seeks to reveal women's experiences and gender relations from the women's perspective. Trisakti Handayani in "Concepts and Techniques of Gender Research" stated that research with a women's perspective explicitly states its alignment, focusing on women problems in which aspects of women feelings and experiences are involved, then looking for strategies to change situations that are not in favor of women [10].

Located in Sidomulyo Village, Batu City - East Java, the data collection process in this study was carried out by three methods, namely interviews, Focus Group Discussion (FGD) as a primary data collection technique, and document study as a secondary data collection technique. There was one FGD conducted specifically for female participants, 12 informants who consist of five women and seven men who come from government leaders, community leaders and village women's leaders. In document study, this research focuses on looking at documents owned by the village government, such as Village Regulations (Perdes), village profiles, Village Medium-Term Development Plan documents (RPJM Desa), and Village Revenue and Expenditure Budgets (APBDesa).
3 Results and Discussion

Sidomulyo is a village located in Batu District, Batu City. As an official village, currently it is led by a Village Head assisted by village officials and several institutions which were formed and authorized by the Village Head, such as LPMD, BPD, Linmas, Karang Taruna, PKK and Desa Siaga. Besides, known and declared as Desa Damai, Sidomulyo was also confirmed as a Tourism Village in October 2020. The development of agricultural potential into a Tourism Village is the result of cooperation between the Village Government and University of Brawijaya. Now, Sidomulyo Tourism Awareness Group (Pokdarwis) is responsible to manage the tourism in that village, with some activities including planting flowers, cutting flowers, picking apples, grafting and cuttings education. The development focus of this Tourism Village is based on the daily economic productivity of the people who are dominant in farming.

Seeing from socio-cultural aspects of the people, Sidomulyo seems to live in a blend of Java and Islam. Those two cultures, side by side, are applied in the daily life of the people. Islamic culture with a majority group of Nahdlatul Ulama (NU), indicated by dibaan and tahlilan traditions, also two NU Islamic Boarding Schools in Sidomulyo, including Pondok Pesantren Manba’ul Ulum and Pondok Pesantren Al-Fattah. In addition to this, Javanese culture can be seen from the traditions of Bantengan, Sanduk and Slametan Desa. As an illustration, Bantengan is a tradition that combines elements of dances, supranatural martial arts (olah kanuragan), music, and poetry (mantra) that are full of magical nuances. Moreover, Sanduk is a typical dance of Batu City which was actually adopted from Madura.

Sociologically, Sidomulyo has peri-urban characteristics which can be recognized from several things. First, the aspect of physical appearance has changed from agrarian to non-agricultural. Second, from economic perspective there has been good job differentiation among people in agriculture, trade and services. Third, from the socio-cultural aspect, the people's mindset has shifted from rural to urban life. Both the economic and socio-cultural aspects of community in this village certainly affect how women are positioned in lives. This is proven by agro-tourism in Sidomulyo as community-based tourism in which women in each family are active in farming and trading crops.

The discussion of women position in decision-making processes and policies at the village level will be viewed through two lenses, including focusing on women as a social category/group, and seeing women accommodation or women interests through how feminine or masculine values are practiced, not only through social categories. From the second perspective, this research referred from Ashley Judd's opinion that patriarchy is not men, but patriarchy is a system in which men and women participate in it. This opinion is practically voiced by Vandana Shiva [11] who is known as a figure of ecofeminism, in his book entitled "Free from Development".

Shiva revealed that the principle of femininity is the sustenance perspective needed by life which is characterized by peace, safety, compassion, and togetherness. Besides, masculinity has characteristics such as competition, domination, exploitation, and oppression. According to Shiva, the principles of femininity are not a privilege possessed by women, nor is masculinity possessed by men. Therefore, this research could not be moderate when examining how stakeholders and government mechanisms from a political and gender perspective by looking at women from the perspective of social categories, considering the women are potential to implement the principles of femininity, and to act based on these masculinity principles.
As a social category, women have different needs from men which are caused by certain situations that are unique to women only. For example, the phases of menstruation, pregnancy, childbirth and breastfeeding. Women have the need to carry out each phase humanely such as menstrual leave, maternity leave, availability of lactation rooms and so on. The fulfillment of these various needs of women should be ensured through state policies even though they are gender neutral. It means they do not pay attention to the differences in needs between women and men. Through gender-neutral policies, one of the impacts is the low access of women to be served adequately by the country. Because of the low access, it has implications for low participation and control, and ends with the low development benefits for women.

In Sidomulyo Village, the gender gap appears in several issues including health, education, environment, and violence issues. Regarding the issue of Health, based on 2015 achievement data recorded in the document of RPJMDesa 2015-2021 [12], the Infant Mortality Rate (IMR) in Sidomulyo was three deaths, then the Toddler Mortality Rate was four deaths, and Maternal death is one death. Although these numbers are not large, they are evidence of problems in protecting health for mothers and children, which can be caused by lack of nutrition, unhealthy living habits or even weak access to health services.

Regarding the issue of education, the dropout rate for women is 0.05 percent. Then the education level of men is 51 percent and women's is 49 percent, while the dropout rate for men is 0.08 percent and women's is 0.05 percent. Unfortunately, only education data has been gender disaggregated in the document of RPJMDesa, while other achievements are generally not presented in a gender disaggregated manner, such as in 2015 the ratio of babies with birth certificates was 90 percent, and the number of poor people was 3.77 percent.

In environmental issues, the potential for environmental pollution and/or damage has a different impact which is even more significant for women than men. This research found that there are three environmental-based problems. First, the existence of land degradation due to the use of chemical drugs in agriculture. Second, there is water pollution due to restaurant waste and diaper waste that contaminate water in Sidomulyo. Third, the increase in motor vehicle pollution due to the density of tourists in this village. These three forms of environmental problems can have an impact not only on the quality of human life but also on the emergence of natural disasters.

Environmental degradation enables to carry out poverty in Sidomulyo considering that the societies are economically very dependent on nature. Previously, the people grew apples, but because the natural conditions did not support them, they turned to vegetables. Then because vegetables were less productive, about the last 15 years they have turned to flower and ornamental plant farmers. It is even known today; many flower farmers use pesticides so that it threatens the sustainability of the productivity of their agricultural land.

In the violence issue, although it does not happen much, it is still found that there are practices of Domestic Violence (KDRT) with female and child victims. Violence against women (KTP) was found on the results of interviews with the Head of RT 02, while violence against children (KTA) was conveyed by informants in women's group FGDs. Through in-depth interviews, KTA during the pandemic actually showed an increasing trend.

Village Political Stakeholders and Women Solidarity

The concept of governance generally refers to the rules of the decision-making process which is tied to a certain value system such as accountability, participation, consensus, transparency and so on. However, the important thing raised in this research is that the decision-making process and the implementation process of the decision must involve interaction between three actors namely state actors, private sector and civil society. In this
study, the governance actors refer to the importance of these actors’ involvement because examining governance is not only about the rules and processes that can ensure the government works well, but also involves actor’s involvement [13].

The governance concept derived from democracy which marks the importance of the relations between those three actors in democracy. In this concept, state actors or government are responsible to create a conducive political and legal environment. Besides, the private sector is tasked with providing employment and income. Also, civil society has responsibility to facilitate socio-political interactions and motivate people to participate in social activities.

Based on the conception of governance actors, in Sidomulyo, actors from the private sector are not involved much in either government practices or village development. In the practices, it is dominated by the village government (Village head, Village apparatus and BPD). Society groups are also involved but government should be selective care to see who will be involved, considering that not all groups in the community can be categorized as civil society.

There are three perspectives that can be used to understand civil society. First, as an associational phenomenon, in this case Tocqueville defined civil society as an organized area of social life which is seen as an institution or association. As an institution, civil society exists in associations, representative forums, press freedom, and social associations. Second, civil society as a public space, which is the space between the state and the market or private sector. Public spaces are spaces that are free from domination (free public sphere) and are used to achieve the common good. Third, civil society as a value that is associated with civility values, in this case civil society is not seen as just an independent organization from the state, but also has several characteristics such as volunteerism, self-sufficiency and self-reliance, high independence in the state and tied with the norms or legal values followed by its citizens [14].

Based on this explanation, the groups formed by the government cannot really meet the criteria to be called civil society groups. Among these groups, for example, are Village Community Empowerment Institutions (LPMD), Farmers Groups, Women Farmers Groups, Family Empowerment and Welfare (PKK), Dasawisma and Posyandu. Apart from the groups, there are several groups founded on community initiatives such as Karya Bunda Community (KBC), organizations under NU namely Muslimat and Fatayat, and five women's groups formed by the Wahid Foundation through the Desa Damai program. As a note, each group that has been mentioned, whether formed by the government or not, its members often are involved between one group and another. The question is which groups and how women's solidarity and participation can be raised in Sidomulyo.

Solidarity among women called sisterhood is a concept which has many meanings, but it describes the relationship between women or groups of women. Bell Hooks in "Sisterhood: Political Solidarity Between Women" [15] noted as follows:

*To experience solidarity, we must have a community of interests, shared beliefs and goals around which to unite, to build Sisterhood. Support can be occasional. It can be given and just as easily withdrawn. Solidarity requires sustained, ongoing commitment. In feminist movement, there is need for diversity, disagreement and difference if we are to grow.*

According to Hooks’ explanation, there are three important things in the practice of women's solidarity. First, solidarity is created through a community where shared interests, beliefs and goals unite to build sisterhood. Second, solidarity requires continuity and ongoing commitment. Third, that disagreements and differences are still needed in order for solidarity to continue to grow.
Hooks in another book entitled "Feminists for Everyone" [16] mentioned that the feminist movement creates bonds among women in which they do not rely on men but are responsible to protect their own interests as women. To achieve this, women must relinquish power of class and race to dominate other women. Indeed, Hooks is a black feminist who supports the view of socialist feminism, so that the issue of race and class attract the attention which is considered to hinder women's solidarity.

Sisterhood derived from liberal feminism, Hooks is one of the feminist writers who emphasizes that the differences between one woman and another enable the practice of sisterhood to celebrate these differences. In the context of geopolitics, Aihwa Ong [17] wrote that “strategic sisterhood based on individualistic notions of transnational feminine citizenship, ignoring the historical and cultural differences between women from the first and third world”. According to Hooks and Ong's opinion, the practice of sisterhood can differ depending on the ideological background of women's groups, including in Sidomulyo Village, Batu City.

In this village, the origin of women's solidarity is culturally built because women not only play a role in reproductive work, but they are also active in productive work and community work. In productive work, the results of interviews and FGDs show that women in Sidomulyo generally play an active role with their families in farming ornamental plants, flowers or vegetables. Although data from Perdes No. 6 of 2019 only stated that the number of Sidomulyo farmers/planters is 1,588 and 114 farm laborers out of a total population of 8,043. However, in fact almost all population has agricultural/plantation activities either as a main or additional economic activity, including women residents.

The role of women (old women) in community work is carried out through community groups such as PKK and Dasawisma. Solidarity has long been established through the PKK and Dasawisma, but since 2011 Karya Bunda Community (KBC) group has been present and in 2019 there have been five women's groups formed by the Wahid Foundation through the Desa Damai Program. These two groups do not have a direct relationship with the Sidomulyo Village Government both administratively and financially.

KBC was founded on July 13, 2011, with the founding mother in the name of Siti Yulaikah. The number of first members was 11 people, but currently the total KBC members are 26 people. Without being legally registered, KBC looks like a women community. However, KBC activities are quite extraordinary, for example in 2013 – 2017 KBC and Suara Perempuan Desa Kota Batu held a Village Women School. Sutopo (2016) mentioned the following:

*Batu women's school is an informal school that is engaged in women's empowerment. The purpose of the establishment of this women's school also legitimizes the goals of the feminist movement which requires men and women to have equal access to social life.*

The founders of KBC are native of Sidomulyo, and the majority of KBC members as well. In the beginning, KBC was established to empower women through the aspect of knowledge, but later this aspect has developed to women's economic empowerment. In the early years of its establishment, KBC was one of the groups that was given capital assistance by a government program, namely the National Community Empowerment Program (PNPM).

The interesting thing about KBC's activities is that in carrying out their activities, KBC often relies on cash collected from various sources such as monthly fees of Rp. 3,000 per month per member, selling takjil and second-hand clothes during Ramadhan events and participating in bazaars.
Currently, KBC cash of 12 million rupiah is used for two types of expenses which they call “revolving money” and “fixed money”. Revolving money is used for revolving savings and loans among KBC members and has been running since 2013 until now, while the fixed money is used for daily needs such as capital for participating in bazaars, or emergency conditions if a member is sick.

Each member of KBC has a business such as farming and selling cakes, food or clothes. In addition to this, KBC is currently incorporated in the Association of Women Organizations (GOW) of Batu City so that it often has access to trainings with various focuses such as health, education or environment. As an illustration, joining the Gender Equality Academy training by the Malang Averroes Institute. In participating in such trainings, KBC members attend alternately, but each attendee is obliged to convey the results of his training to all KBC members after the training.

During ten years of its existence, KBC survived and developed into a solid women's community like a family. The solidarity and solidity of this group persisted until its activities became an example for the Office of Women's Empowerment, Child Protection, Population Control and Family Planning and the Batu City Education Office. In terms of impact, there are three impacts of the existence of KBC, namely the impact on strengthening the capacity of women obtained through training, then the economic impact on women and their families who are members of KBC. The last is the impact on the surrounding community.

This impact can be seen from several KBC activities such as Bakti Sosial funded by their own finance, and the participation of members in Sapu Bersih Sampah Nyemplung Kali Community (Saberspungli). Various social issues including environmental issues have become KBC's concern. However, the existence of KBC was never counted by the Sidomulyo Village Government, even the founder of KBC on behalf of Siti Yulaikah was failed in the Village Representative Body (BPD) election in 2019.

In addition to KBC, since 2017 there have been national level CSOs, namely the Wahid Foundation in Sidomulyo through activity Women Participation for Inclusive Society (WISE). It initiated Desa Damai program in which women are placed as the main actors. Through the WISE program, five women's groups were formed including Bunda, Dewi Anjani, Bukit Berbunga, Jasmin and Lavender. These groups then received training such as training in time management, conflict management, finance, skills like embroidery or sewing, and others. From these trainings, they can increase their empowerment both economically and socially.

Similar to KBC, the activities of the five women's groups focus on women's economic empowerment. Through activities that focus on strengthening women's economy, in the long term the activities in Desa Damai Program seek to shape these women as actors of peace. Currently, the economic activities of each group are supported by capital through Cinta Damai Cooperative formed by Wahid Foundation.

Through these two groups, KBC and women groups of Desa Damai, women carry out community and productive work at the same time. Not only limited to social roles because these two groups also play a political role, including the implementation of the Village Women's School with a political theme, the participation of their representatives in the BPD election, and their participation - KBC - on supporting one of the female legislative candidates in Batu City during the 2019 general election. Through the concept of contemporary representation, as part of civil society groups, these two groups represent the practice of informal political representation or non-electoral political representation, which grows based on networks [18].

Culturally, Sidomulyo women have generally been involved in community work. Some of the community work traditionally done by women including tahlilan and diba’an. In addition
to being active in activities that are part of the NU tradition, socio-society women in Sidomulyo also have a role in the practice of mbiodo, women's participation through the provision of money, goods or labor at weddings, circumcisions and births. However, women's participation in basic community groups is not the same as women's participation in village-level decision-making. In RPJMDesa of 2015-2021 document, it is stated that the achievement of women's participation in village government institutions in 2015 is 20 percent.

Now, it is possible that the percentage of representation has decreased due to the non-fulfillment of the obligations of women's representation in the Village Consultative Body (BPD) for the period 2019 - 2025. Normatively, article 58 paragraph 1 of Law No. 6 of 2014 concerning Villages stated that “The number of BPD members is determined by an odd number, at least 5 (five) people and a maximum of 9 (nine) people, taking into account the area, women, population, and Village Finance capabilities”[19].

Based on this rule, women representation has become a concern in the Village Law even though it is not regulated in the form of a minimum quota. Unfortunately, in Sidomulyo, the activity of women's groups (including the existence of women's critical actors) at the basic level is not linear with the presence of women's representation in the BPD. In fact, BPD is one of the important elements of village government, considering that BPD is responsible for the entire implementation of Musdes in the village. In relation to this BPD, Anita who currently serves as the Secretary of Sidomulyo Village stated:

“.... actually, there is a woman who can enter in the eighth position. But when we informed the chosen woman, she didn't want to because she felt that yesterday's election was fair. Furthermore, if she entered, she would be in 8th position. However, If she agreed, she will be in seventh place, meaning that it is not in accordance with the selection. So, she has her own ideals of not wanting to join.”.

Normatively, women are expected to play an active role in decision-making processes. Globally, the National Democratic Institute (NDI) in an article entitled “Why Women in Politics” mentions the urgency of the presence of women in politics, partly because: 1) Women work across party lines, 2) Women lawmakers are highly responsive to constituent concern, 3) Women help secure lasting peace, 4) Women’s participation encourages citizen confidence in democracy, 5) Women priorities education, health, and other key development indicators [20].

Based on NDI, apart from the special needs, unique situation, and the range of experiences of women who can only be represented by women, the presence of women in politics is also able to have an impact on democratic life that is more maternal and has implications for society as a whole. As a note, the presence of women itself certainly cannot be concluded as a single variable for the success of accommodation of women's interests in village policies. Relationships between governance actors will certainly influence the dynamics of decision-making in the village, both actors from the village government side and from civil society organizations.

The number of populations in Sidomulyo is 8,043 people with 4,131 of female residents (51.36 percent) and 3,916 of male residents (48.63 percent). However, even though the difference between male and female population is 2.68 percent more than the female population, the BPD election process did not succeed in giving one seat to a woman. Generally, liberal electoral system does hamper women's accessibility to representative seats. This happens because the direct election process is based on liberal principles that affect the competition of elections such as individual freedom, private property and equal rights which
are not necessarily owned by women. Thus, the electoral process and results, which are built on this principle, actually facilitate male domination.

From the structure of the Village Government, it was noted that the Sidomulyo Village Government was led by a male Village Head on behalf of Suharto. The Village apparatus consists of 10 people in which the village secretariat is led by a female Village Secretary named Anita, who oversees three Heads of Affairs. Then under the Village Head there are three Section Heads and Three Dusun Heads. Of the 10-village apparatus, there are three women. This means that from the village government's perspective, women's representation is fulfilled by 27.27 percent. From the perspective of the Village Community Institution, the explanation of Law No. 6 of 2014 concerning Villages states as follows:

“Village community institutions function as a forum for village community participation in development, government, community, and empowerment that lead to the realization of democratization and transparency at the community level and create access so that the community plays an active role in development activities.”

The village community institutions referred to in this law, apart from LPMD, also including Karang Taruna, RT and RW.

Fig 1. The Structure of LPMD Sidomulyo

From the structure of the Village Community Empowerment Institution (LPMD) period 2020 - 2025 as shown above, it was noted that of the 15 administrators consisting of four female administrators and 11 male administrators, or equivalent to 26.66 percent female representation. Apart from the Village Government, BPD and LPMD, at the community level, it appears that the heads of the 50 RT and 12 RW in Sidomulyo Village are all men.
Based on this data, even though at the village level women representation already exists, at the community level, the legitimate formal leadership of women is not visible. Based on this explanation, both at the government level and at the grassroots level, men and women in Sidomulyo carried out community work. However, the differences are that the man community role is more related to political authority than the female community role at the same area. Especially at the grassroots level, the role of men's communities, such as head of RT and RW is correlated with jobs that receive budget support, while women's roles such as in PKK, Dasawisma and also in KBC are unpaid work.

Regarding this fact, Mosser noted “…While women in their gender-ascribed roles of wives and mothers are involved in community managing, men are involved in community politics…. This gender division at the community level between paid men's work and unpaid women's voluntary work has been extensively reinforced by government…” [21]. Therefore, women tend to be excluded from community work related to authority and supported by the government's budget.

Accommodation of Women's Interests in Village Policy

The political representation of women in village government, including in community institutions seems underrepresented. Indeed, there are 27.27 percent of women in the village government structure, but Sidomulyo is categorized as underrepresented because apart from the village government structure it does not reach 30 percent of women. In addition to this, the number of women is zero percent of the 7 (seven) elected BPD members for the period 2019 - 2025.

The Village Community Institution also shows that all RT and RW are led by men. In addition, women who hold positions in village level institutions are generally also the middle class (even elite) of the village. This phenomenon has an impact on the process and quality of the decisions taken whether they really represent the interests of women or not. However, women in Sidomulyo do not occupy strategic positions at the village government level. The position of the Village Secretary, who is the second person in the village government, is held by a woman. Hence, this strategic position has not yet been seen in gender-sensitive policies and budgeting.

At the village level, there are two planning activities that require community participation, including the Village Development Planning Deliberation/Musyawarah Perencanaan Pembangunan Desa (Musrenbangdes) with the output of the Village Medium-Term Development Plan/Rencana Pembangunan Jangka Menengah Desa (RPJMDes) and the Village Deliberation/Musyawarah Desa (Musdes) with policy outputs such as the Village Government Work Plan/Rencana Kerja Pemerintah (RKPdes), Village Revenue and Expenditure Budget/Anggaran Pendapatan dan Belanja Desa (APBDes), or various regulations at the village level. In the context of village-level decision-making such as Musrenbangdes and Musdes, the women involved are generally the village middle class who have time slack so they can do social activities freely and then they get certain positions at the village level.

Regarding this, Jefry Winters stated that "If there is a certain group that is in power because of a lot of capital, power based on wealth, then usually he will be very masculine” [22]. Representation assumes that those who are not present can still present their views and interests, with or without the consent of the parties present. Looking at the quality of women involved in village decision-making and women who are present in government structures and village institutions, the majority are middle class.
In other words, at both locations the form of representation that is practiced is descriptive representation instead of substantive representation. In this case, Lovenduski [23] underlines that substantive representation is a form of representation that directs women into maternal policies and political behavior or often referred to as political feminization. As a product of the political process, the results of Musrenbangdes and Musdes (which produce village regulations) will have an impact on the community, including women's groups. Thus, concerns about the limited access of women in the decision-making process can have an impact on the lack of women's participation, where the end result will have an impact on the limited benefits that can be enjoyed by women from these processes.

Various arrangements about Musrenbangdes and Musdes mention the obligation to involve women's organizations or women's groups. For example, in the explanation of article 54 paragraph 1 of Law No. 6 of 2014 concerning Villages stated that women groups are one of the groups that must be involved in the Village Deliberation (Musdes). Then, Ministerial of Home Affairs Regulation No. 114 of 2014 concerning Village Development Guidelines also places women as one of the groups that must be included in the RPJMDes Drafting Team, where the next draft of the RPJMDes will be brought during Musrenbangdes.

Some of the women groups invited during Musrenbangdes process are official groups that are institutionally formed by the village or can also be referred to as extensions of the village government such as PKK, Posyandu and Kelompok Wanita Tani. The involvement of women in the village decision-making process is not representative because the wife of the village head, village midwife or heads of village community organizations are considered sufficient to represent village women. As a result, the decision-making process is practiced in a gender-neutral way (even though the policymakers are women). As an output of this kind of Musrenbangdes process, research informants stated that women's activities funded by the village were PKK and Posyandu activities only.

In APBDes 2018 document [24], it is recorded that the total village budget is 3,435,341,333, and women activities funded by APBDes are 226,501,851 including operational cost for PKK and Posyandu, routine recitation for PKK, Early Childhood Education/PAUD buildings, operational cost of children's forum and village-toddler empowerment cadre. With the details of these activities, the budgeted expenditure is only 6.59 percent of the total village income for 2018.

In APBDes 2019 document, it is recorded that the total village budget is 5,337,007,900 of which amounts, women's activities funded by the APBDes are 338,2566,550, with details of activities including village-owned non-formal education infrastructure, implementation of posyandu, PKK development, training or counseling on women's empowerment, training or counseling on child protection. With the details of these activities, the budgeted expenditure is only 6.33 percent of the total village income in 2019.

Likewise, during Musdes process, where none of the Musdes were held, it resulted in a special policy (Perdes) protecting women's groups. Therefore, in the research in Sidomulyo, Musrenbang and Musdes processes do not seem to be truly aspirational towards women's groups. In this village, there are some village regulations (Perdes) that have been ratified, including:

a. Village Regulation No. 2 of 2018 concerning the Village Revenue and Expenditure Budget (APB Desa) for 2018.

b. Village Regulation No. 2 of 2019 concerning Village Authorities Based on Origin Rights and Village-Scale Local Authorities.
c. Village Regulation No. 6 of 2019 concerning the Sidomulyo Village Government Work Plan (RKP Desa) for 2020

d. Village Regulation No. 1 of 2020 concerning the accountability report on the implementation of the Sidomulyo Village Revenue and Expenditure Budget (APB Desa) for 2020.

e. Village Regulation No. 2 of 2020 concerning the Village Revenue and Expenditure Budget (APB Desa) for 2020.

f. Village Regulation No. 3 of 2020 concerning changes to the Village Government Work Plan (RKP Desa) for 2020.

g. Village Regulation No. 4 of 2020 concerning changes to Perdes No. 2 of 2020 concerning the Sidomulyo Village Revenue and Expenditure Budget for 2020.

h. Village Regulation No. 5 of 2020 concerning the village medium term development plan (RPJM Desa) Sidomulyo for 2020 – 2025.

i. In 2020, the Village Government ratified the Village Regulation Draft No. 6 of 2020 concerning the establishment of Village-Owned Enterprises.

j. In 2020, the Village Government passed Village Regulation No. 7 of 2020 concerning the second amendment to Village Regulation No. 2 of 2020 concerning the Sidomulyo Village Revenue and Expenditure Budget for 2020.

The tenth Village Regulation for the 2018 - 2020 period is all mandatory because they have been outlined in government regulations at the national level. Based on this list of village regulations, it appears that there is no village regulation specifically intended for minority groups, including women's groups. Likewise, in the aspect of village infrastructure, it is also not found that the village infrastructure that has been built has taken into account the needs and interests of women (gender neutral).

Meanwhile, according to the village secretary on behalf of Anita, it was stated that the infrastructure that protects women's needs is still in the form of planning, namely the lactation room which will be built during the renovation of the Village Hall in 2021. In general, the practice of accommodation of women's interests in Sidomulyo Village by the village government is implemented in gender neutral way.

4 Results and Discussion

Women in Sidomulyo generally carry out three roles at once, namely reproductive work, productive work and community work. In productive work, the majority of women contribute to the community-based ornamental plant and flower business. In community work, apart from traditionally women joining pengajian (tahlilan and diba’an) and PKK, Dasawisma and Posyandu which are the unpaid work. The emergence of KBC and women groups of Desa Damai also justifies the existence of community work that derived from the initiative of non-government groups.

The existence of KBC and women groups of Desa Damai at the basic level have placed them relatively as critical village actors. Women's cultural solidarity, which previously existed in various community activities, was strengthened in these two groups. Through these two groups, the women organize themselves with the main focus on the issue of economic empowerment of women, also they focused on personal empowerment and even political empowerment among female members.
Because, apart from the issue of women's economic empowerment, various issues were also discussed in these groups such as political issues, health and environmental issues through various seminars, discussions or training meetings. Women solidarity in Sidomulyo is not only based on non-government initiatives, but also needs to be seen as part of democratic life. Through democracy, the activism of non-governmental groups like this can contribute freely even though it is not legally registered through a notary. However, in village-level decision-making processes such as during the Musrenbangdes and Musdes, women who are active at the basic level are generally excluded due to lack of access to participation, and ultimately do not have control over development priorities and budgets in the village.

The relationship between government and non-government actors in Sidomulyo is an asymmetrical one, where the dominant power remains in the hands of the village government. This is exacerbated by the underrepresented formal representation of women both descriptively and substantively at the village level. Although the position of village secretary is filled by women, this strategic position does not necessarily make women's interests considered in decision making at the village level.

Hence, it is not surprising that the direct output of such a process is that Sidomulyo does not have a single product of legislation that specifically protects women's groups. Even documents such as RPJMDes and APBDes tend to the same target related to PKK, Posyandu and Early Childhood Education with a value of never more than 7 percent. The interests of women are reduced because they are often simplified to the interests of the PKK, Posyandu and Early Childhood Education. Meanwhile, women groups of Desa Damai did not even receive any real assistance such as funds or certain regulations that support their empowerment.

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References


Gender and Historical Awareness of a Region

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Abstract. The history of a region is sometimes unknown by the local people who live in the area. However, gender roles can contribute to public awareness of the history of a region. This study aims to explain the role of gender in increasing public awareness of the history of a region. The method used in this research is a qualitative method with a case study approach and a constructivist paradigm. Data collection was carried out by observation, in-depth interviews, and documentation, while the analysis was carried out by coding analysis, as well as triangulation techniques to validate the data. This study found that the Dharmasraya Government held a major event, namely the Pamalayu Festival to glorify history. The implementation of the festival which is quite long has made people realize that the area where they were born and raised has a very remarkable history. The role of gender in inheriting the history of the Dharmasraya civilization finally began to grow. This knowledge and awareness made women begin to pass on their understanding to their offspring as a legacy by teaching or retelling the history to their children and the younger.

Keywords: Pamalayu Festival, Dharmasraya, Historical Awareness, Gender Roles

1 Introduction

People often do not realize that they are living and growing up in an area that has a great civilization. Little did they know that the place where they have been living for so many years had such a huge history. This great history is not only related to the region they live in but is very closely related to others. The region is Dharmasraya which turns out to have a fairly large history and civilization but not many people know and realize it. Dharmasraya is one of the districts in West Sumatra Province. This area was once the capital and center of government of the Malay Kingdom. The capital of Dharmasraya Regency is Pulau Punjung, where this Regency was part of the Sijunjung Regency based on Law number. 38 of 2003. Dharmasraya district is also known as Ranah Cati Na Tigo[1].

The name of this district was taken from the manuscript discovered on the Padang Roco Inscription, where the inscription stated that Dharmasraya was the capital of the Malay Kingdom at that time. This kingdom emerged after the fall of the Srivijaya Kingdom in the 13-14th century, where the territory of this kingdom was the power of the previous Srivijaya kingdom, started from the Malay Peninsula to Sumatra. This can be proven from the Grahi inscription in Chaiya, southern Thailand, and noted in a Chinese manuscript entitled Zhufan Zhai by Zhao Rugua in 1225. Later this kingdom established a relationship with the Singhasari Kingdom, as written in the Padang Roco inscription. In addition, the name Dharmasraya was also mentioned in the historical records of the Majapahit kingdom, Nagarakretagama as one of the vassal areas[2].
Historians of the Dutch era have studied this history a lot, even in 1930, they brought the Amoghapasa statue and the Bhairawa statue to the Indonesian National Museum in Jakarta[3]. This great history unfortunately has begun to be forgotten by the people of Dharmasraya. The name Dharmasraya resurfaced when the division of the Sawahlunto-Sijunjung district was made and became the name of the new district. The Dharmasraya government tried to glorify this history by holding the Pamalayu Festival which was held at the same time as Dharmasraya's anniversary.

After the Pamalayu Festival was held, people began to realize the history of the Dharmasraya Regency. People begin to understand that there is a great history of civilization that they have started to forget. People are becoming more aware that there are cultural sites in Dharmasraya that they need to protect and preserve and pass on to the next generation. Before the Pamalayu Festival was held, there were still many people who did not know about the history of Dharmasraya, but with the Pamalayu Festival, people began to take part in passing this history on to the next generation in various ways. This is also done by all levels of society, both women and men with their respective roles in life. The role of society, both men and women, is very important so that this great civilization is not forgotten or even one day it will be vanished by the times. The role of gender is very essential to optimize public awareness of the history of Dharmasraya.

To distinguish between sex and gender, it can be understood that sex refers to the biological characteristics between men and women, while gender refers to the psychological, social and interaction concepts of the individual's character "(Wolvin, 1995:105). Gender is a system of meaning, point of view through which most men and women are separated environmentally, materially, and symbolically. Gender also refers to differences in the character of men and women based on socio-cultural constructions, which are related to their nature, status, position, and role in society. Gender in people's lives gives their respective roles as cultural ideas that define different roles in both the public and domestic spheres.

Gender is a more complex concept than sex. Sex is a classification made by the society based on genetic and biological factors. Gender is not innate and not always stable. It is defined by society and expressed by individuals as they interact with others. Gender changes from time to time, we are born male or female (gender), but we learn to be masculine or feminine (gender).

Culture has the basic word culture which comes from the Sanskrit "buddhayah", which is the plural form of budhi which means "mind" or "reason". Koentjaraningrat defines culture as "cultivating power" in the form of creativity, intention, and taste, while culture is the result of creativity, initiative, and taste. So, culture according to Koentjaraningrat is the whole system of ideas, actions, and human works in the context of community life which is made into a human property by learning (Koentjaraningrat 2000: 181). According to Liliweri (2002: 8) culture is the view of the life of a group of people in the form of behaviors, beliefs, values, and symbols that they receive unconsciously, all of these are passed down through communication process from one generation to the next.

The process of transmitting cultural values can be done by giving inherited knowledge to the next generation or called generativity. Generativity is an individual's orientation towards care and concern for future generations related to the provision of inherited knowledge for regeneration. Ericson (1950), Lawford et al. (2005) investigated that the construct of generativity is related to a concept of caring and caring for the next generation, which has traditionally been seen as important for middle-aged adults to educate others. Generativity itself is not a stagnant but dynamic concept instead, thus it will be possible to change and develop along with the growth of society (Ericson, 1950).
McAdams & de St Aubin (1992) explain that generative are people who create, maintain, and pass on existing heritage to the next generation. Based on the understandings above, several important points need to be underlined from this generativity concept, namely: 1) One's contribution to the care of the area, 2) Believing that what is shared regarding what is obtained will be remembered by others, 3) Having a sense of responsibility for the next generation, 4) Have a proactive nature, 5) Have the knowledge to be disseminated.

Generativity or concern for the next generation refers to individual attention to build and guide future generations (Ericson, 1950). When someone has a caring nature for the next generation, it will affect their desire to come to seek knowledge related to history and culture which may later be passed on to their children and grandchildren.

Based on the results of research conducted by Jian Ming Luoa, Lianping Ren, about local people's motivation for generativity, including the desire for transmission, the emergence of identity and pride, sustainable resources, concern for grandchildren, and concern for community development. From the results of the study, it is also known that the behavior of local communities related to the history of their area gives rise to behaviors, including disseminating knowledge, educating and influencing future generations, organizing and/or participating in relevant activities, expectations for conservation, and further learning behavior.

Research on cultural communication approaches in increasing public awareness about the area has not been done by many other researchers. The research that has been done related to cultural communication is a research conducted by Ongky Andriawan with the title “Analysis of the Pamalayu Festival as a Communication Channel in Cultural Internalization (Case Study of the Pamalayu Expedition in Dharmasraya). The study found that before the Pamalayu festival was held, most people did not know about the history of the Dharmasraya area, but the Pamalayu festival, it gave rise to different meanings from the community related to their area (Andriawan, 2020).

Another study that is also a reference for researchers is a study entitled “Does gender make a difference in pro-environmental behavior? The case of the Basque Country University students” by MA Vicente-Molina, A. Fernández-Sainz, J. Izagirre-Olaizola. The results of this study explained that pro-environmental behavior differs by gender[4]. The findings from Nina B. Holmelin's research entitled "Competing gender norms and social practice in Himalayan farm management" explains that there is an interaction between modern development norms and traditional gender norms that lead to cultural changes on a local scale which have implications for women's participation in certain fields[5].

Public awareness of the history of Dharmasraya is shown in different behaviors based on gender. The nature inherent in men and the nature inherent in women makes them reflect different behaviors towards their area. These differences are caused by cultural differences that exist in the Dharmasraya Regency area with other regions. This makes the researcher interested in researching "Gender and Awareness of the History of a Region", with the formulation of the problem: how is the role of gender in raising public awareness of the history of an area?, and the purposes of the research are to explain gender differences in Dharmasraya and analyze the role of gender in raising awareness of society to the history of an area.
2 Method

The method used in this study is a qualitative research method. Strauss and Corbin in Afrizal (2016:12) define qualitative research as a type of research whose findings are not obtained through statistical procedures or other forms of calculation. Creswell (2004:4) argues that qualitative research is a research method to explore and understand the meaning of individuals or groups of a social problem. Paradigm is a perspective to understand the complexity of the real world. Paradigms are firmly entrenched in the socialization of adherents and their practice. Paradigms show them what is important, valid, and reasonable. Paradigms are also normative, showing in practice what to do without the need for long existential or epistemological considerations (Mulyana, 2003).

The paradigm used in this research is the constructivist paradigm, which is almost the antithesis of the notion that puts observation and objectivity in discovering a reality or science. This paradigm views social science as a systematic analysis of socially meaningful action through direct and detailed observations of the social behavior concerned with creating and maintaining or managing their social world (Hidayat, 2003). This study uses three data collection techniques, namely in-depth interviews, observation, and documentation studies. In-depth interviews using language and terms that apply in society using a familial approach, so that the cultural context can realistically and accurately be revealed to understand and explore in-depth information in concluding information about human life in a society. Furthermore, how to conduct interviews (interviews) using interview guidelines, while the contents of the interview framework are adjusted to the aspects studied. The results will be recorded in detail to be identified as field data.

Observation is defined as an activity of observing directly by using a person's five senses to see and understand an object related to the research being studied (Kriyantono, 2006: 106). In this study, the type of observation used is non-participant observation. The researcher came to the informant's place to carry out activities as an observer but was not involved with the informant's daily activities. According to Creswell (1994; 150-151) documents are divided into two forms, namely public documents, and private documents. Public documents consist of meeting notes and newspapers while private documents consist of journals, diaries, and letters. Patton (2002; 293) added public documents with annual reports and documents in the form of photographs.

The results of the research were obtained in the field, then collected and analyzed based on the formulation of the problem that was prepared previously. According to Bogdan in Sugiyono (2010), data analysis is a process of systematically searching and compiling data obtained from interviews, observations, documentation, and other field notes so that they are easy to understand, and the findings can be compiled in research reports.

3 Results and Discussion

The Dharmasraya Regency Government realizes that their area has a very large history and past civilization. They implement this awareness by studying and exploring the history from various sources and information, both from the Dharmasraya community itself and from historians, humanists, and archaeologists who do have an interest in matters relating to past civilizations, history, and culture of a society. The study conducted by the Dharmasraya
Regency Government inspired the Regent Sutan Riska, to hold a festival called the Pamalayu Festival.

In the mid-13th century, it was known that an expedition was carried out from East Java to Sumatra. Pamalayu Expedition. This expedition was said to be an attempt at the conquest of Java over Malayu. There is no authentic evidence that the expedition was a conquest. The subjugation narrative that builds up here seems to need to be straightened out. This is due to the delivery of the Amoghapasa statue which symbolizes love. The Amoghapasa statue itself has an inscription on the back of the statue. Amoghapasa itself was interpreted as a beautiful sunrise. The inscription behind the back of the statue also said about beauty and virtue and hopes for a message of peace. The narrative circulated that the Pamalayu Expedition was a conquest, was allegedly due to a misinterpretation of the colonial narrative. Sutan Riska wanted to straighten out the existing narrative through the Pamalayu Festival[6].

Dharmasraya Regency, which has been considered as a district that does not have much potential in tourism at first, turns out to have a wealth of history and civilization that is so high. This history and civilization deserve attention and have become an attraction for the Dharmasraya. Dharmasraya Regency is also known as Ranah Cati Nan Tigo which has a former glory of the Malay kingdom. Based on the findings in the Batanghari River, there are still neatly stored traces of the ruins of a kingdom found in several locations.

Although the age of the Dharmasraya Regency has not been that long because of the division that was carried out some time ago, it turned out that the name Dharmasraya has been recorded in history hundreds of years ago. This strengthens the Dharmasraya Regency Government to hold a major event, namely the Pamalayu Festival which has been held in conjunction with the sixteenth anniversary of Dharmasraya Regency, with the peak event being held in Dharmasraya Regency on January 7, 2020, for seven days and seven nights. In addition, to glorify history, Regent Sutan Riska also expected that the festival can strengthen the unity, togetherness, and friendship that have long been forged with various regions. The Pamalayu Festival is also held as an attempt to promote the region for the Dharmasraya district and introduces cultural wealth and deepens the history of Dharmasraya to the public, especially the millennial generations[7].

The Pamalayu Festival which has been conducted in Dharmasraya Regency left a lot of meaning for the community. The festival, which was originally planned to be held annually, but could not be implemented due to various obstacles, has had a major influence on changing the behavior of the people in Dharmasraya Regency. People's knowledge and understanding of their area are growing, as the result, people's behavior also begins to change along with the development of both knowledge and understanding.

Changes in the behavior of the Dharmasraya community towards their area, cannot be separated from the knowledge and understanding they got from the Pamalayu Festival which was held for quite a long time. People know that their area has a history and civilization that has only been known and realized by a handful of Dharmasraya people, and sometimes they also do not convey their knowledge to people around them who have lack understanding about the history and civilization.

Changes in people's behavior, which in this case is superimposed on men and women in Dharmasraya Regency, cannot be separated from the culture that exists in the area. Where in the Dharmasraya community system, which is still included in traditional society, gender roles tend to be very clearly visible and can be identified from the activities carried out by men and women in one organization or community group. One of the community organizations that allows men and women to meet and interact with each other is the BAMUS (body of deliberation) in each village, Dharmasraya district.
BAMUS members come from various layers of society, such as the leaders, Niniak Mamak, and one of them is Bundo Kanduang. Acting as one of the traditional instruments, Bundo Kanduang becomes a mouthpiece to convey the aspirations of women in each village, then they are brought to the table of the village and/or Regency Deliberations. The main focus of the discussion is on the welfare of women and children. To discuss this, Bundo Kanduang usually meets once a month at the district scale to discuss the program or activities to be carried out. However, when talking about other problems, Bundo Kanduang is usually not too involved in the conversation, even though they are always asked for opinions by other members of the deliberations as well as solutions to problems that may be suggested by Bundo Kanduang.

During deliberation, the presence of men is indeed more dominant in terms of giving opinions and problem-solving, as well as in terms of leading discussions, while Bundo Kanduang usually waits for an opportunity to express opinions when invited by the leader of the deliberation. Bundo Kanduang tends to think of putting other traditional apparatuses first. It is rare for Bundo Kanduang to raise their hand to ask for an interruption when there is a difference of opinion, except when the impact of the results of the deliberation is very bad for the community. But that has never happened.

In discussing this case, there are some analyses can be used, as follow: The behavior that occurs in society is related to the role of Bundo Kanduang above by Eisler et al., (2003); Xiao and McCright, (2015), he called the behavior that arises because of considering gender differences. One of the approaches used is based on the theory of socialization and gender roles (Zelezny et al., 2000). Socialization theory argues that individual behavior patterns are shaped by gender expectations in the context of cultural norms (Schahn and Holzer, 1990; Zelezny et al., 2000).

Gender socialization is the process by which individuals are taught how to behave socially according to their assigned gender, which is assigned at birth. Socialization is the process of transferring norms, values, beliefs, and behaviors to group members. The most intense period of socialization is during childhood when adults who belong to a particular cultural group instruct children on how to behave to comply with social norms. Gender is included in this process; Individuals are taught how to behave socially according to the assigned sex. Gender socialization is thus the process of educating and instructing children about the norms, behaviors, values, and beliefs of membership in the groups assigned to them.

In Minangkabau custom, Bundo Kanduang has several other roles, such as the limpapeh (the one who holds central power) of the Rumah Gadang, the holder of heirlooms, and so on. This is because the villages in Dharmasraya are led by descendants of the king, and Bundo Kanduang always comes from royal descent who then inherits various traditions and acts like a Minangkabau woman who has been determined by custom. However, there is one Nagari that does not come from the king's lineage, namely the Koto Baru. The traditional leaders in this village consist of Tigo Tuo (Three Elders/Respected Persons) in the village. Bundo Kanduang was finally determined by custom through deliberation.

Which in the end does not have a role like other Bundo Kanduang, for example being the limpapeh of the Rumah Gadang and so on. Within this framework, women are directed to a nurturing caregiver role, which encourages them to be more compassionate, empathetic, and cooperative than men, and thus more protective of nature (Blocker and Eckberg, 1997). However, men's socialization emphasizes the role of economic providers and market activities, encourages men to be more skilled, rational, and competitive than women, and is, therefore, more closely related to anti-environmental attitudes (Blocker and Eckberg, 1997; Hunter et al., 2004; Mohai, 1997).
Minangkabau women, especially Bundo Kanduang, have a role as Limpapeh Rumah Gadang, as stated by Blocker and Eckberg's (1997) in their research above that women are directed to the role of nurturing caregivers, which encourages them to be more compassionate, empathetic, and cooperative than men. Therefore, they play a more important role in passing on cultural or historical values. This means that the representation of women called Bundo Kanduang who is in the KAN organization acts as a mouthpiece or conveys the aspirations of the community, especially women and children in the village.

The gender socialization argument has also been extended by researchers to consider factors that may mediate the effects of gender on pro-environmental attention and behavior, for example, environmental knowledge, religious beliefs, values, motivations, roles, and social status, etc. (Blocker and Eckberg, 1997; Davidson and Freundenburg, 1996; Xiao and McCright, 2015). However, there is little evidence for possible gender-mediated effects on environmental concern and ultimately on pro-environmental behavior (Xiao and McCright, 2015). Several hypotheses derived from gender socialization theory have received attention from scholars in recent years, for example, the differences in roles and social status occupied by men and women (McCright, 2010; Xiao and McCright, 2015).

The research that has been done by several experts above suggests that women and men have differences related to gender roles which are influenced by several things including religion, values, roles, social status, and others. This is illustrated by several activities carried out by Bundo Kanduang, including visiting the homes of the poor, usually accompanied by the regent and village leaders, making a joint cooking program as a tradition that Bundo Kanduang is trying to maintain, such as cooking galamai and wajik which are also known as traditional cakes to welcome the important day as Eid or just a big activity together. Involved in the preparation of tribal weddings, cooperation, helping each other to make the wedding event a success by cooking food together, and helping welcome guests and serving food, all these activities were noticed by Bundo Kanduang and coordinated other mothers to be involved and willing to help.

Activities such as the above, are one of the gender roles carried out by women, where women are always more likely to struggle in the domestic field, even though they are Bundo Kanduang who are given equal opportunities with men in KAN but still have an inherent role. which is superimposed by the prevailing culture, norms, and values that women are more in the domestic sphere and men are in the public sphere.

Not only in opinion but gender roles can also be seen when people carry out daily activities where men and women intersect to achieve common goals. Some of the findings of the authors are during the galamai cooking activity for the muri record activity carried out at the district level and when working together to clean the temple.

In terms of cooking, where women and men are required to be in the same kitchen, usually, men play a role in finding firewood and stirring foods such as wajik, galamai, rendang, curry, and other foods with a cauldron and a mixing the ingredients. Meanwhile, women play a major role in mixing spices, preparing raw materials, and keeping the fireplace from going out. However, most programs and activities are currently no longer able to be carried out due to the constraints of the Covid-19 Pandemic.

Not only during large meals/cooking events at the village or district level. Such a role also occurs at the family level, on several important occasions such as welcoming Eid, thanksgiving events, and other events. The mother and daughter usually take care of the ingredients and mix spices while the father and son usually stir the food, slaughter the animals to be cooked, and look for firewood.
The next activity that can also illustrate the difference between women and men is when they work together to clean up the Pulau Sawah Temple area and the Padang Roco Temple. During the cooperation, men tend to carry out activities such as transporting garbage carts, lifting heavy objects, giving pest poison, hoeing, etc. Meanwhile, women are more concerned with cleaning the grass, sweeping, and taking care of cooking for lunch breaks. Everything is done in the same place, namely the temple area.

In this case, it can be seen that when women and men are in an organization/community group, they tend to divide roles based on norms and awareness that are mutually agreed upon within the community group, as described above. But in reality, when women and men are not in a certain group or do not have mutual interests, women can do all the things that men do in cooperation when they do it themselves. For example, when cleaning the house or rice fields, women tend to do everything such as hoeing, lifting heavy objects, and so on. But again, when men are side by side with men, this role re-emerges at various levels, both district, national, and household.

This is based on the model of women’s gender role attitudes proposed by the Futing Team Liao and Yang Cai, that both socialization and different situations affect gender role attitudes (and hence influence behavior). Socialization can affect a person's life situation, which in turn affects gender role attitudes and behavior. In other words, socialization, and situational differences both have a direct effect on gender role attitudes and behavior, while socialization also works through situational differences, thus having an indirect effect as well. Other background variations can also influence a person's life situation and gender role attitudes and behaviors. This means that in this study it turns out that apart from socialization and other life background factors, life situations are also very visible in the attitude of gender roles, where women when they are with their families, will have different roles when they are together in an activity forum in the community.

In contrast to conditions in society, this can also be seen from the behavior of men and women in the education sector. In the education sector, for example, teachers, the roles of women and men tend to be equal, in this case, women may become discussion leaders or act as project leaders. In terms of opinion, women and men tend not to wait for each other's opportunities and are well aware of their position. Sometimes even the roles of male and female teachers can vary greatly.

The data in the field shows that there are quite visible differences in the roles of a teacher in elementary and high school who both carry out learning and recreational activities to Padang Roco Temple on different occasions. A female teacher named Ningsih. Mrs. Ningsih is a physical education teacher, among other teachers at her school, she is the one who has a strong idea and desire to teach students about the history of her hometown by introducing historical places through outdoor teaching and learning activities. She thinks that she did all these things because of her background as a BAM (Minangkabau Culture) education graduate and a physical education teacher.

When asked again, she said that she would like to see children enjoying a more flexible and less rigid education just at school, even if only a few times. She saw that the children were also very excited and curious about the places where they studied (Temple Padang Roco). This desire arises because Mrs. Ningsih has a high sense of motherhood which makes her pay attention to her students and want the best. When compared to other teachers, especially male ones, the fathers don't think much about this method of learning. Even at the temple, the mothers seemed to prefer playing with their students, while the fathers mostly chose to sit and occasionally supervise the children who did not follow the guidance of the accompanying teacher.
According to Seltzer, there are two competing gender ideologies in the workplace, namely the traditional ideology and the modern development ideology. How social practice is related to gender ideology can be approached in two ways: competing ideologies allow people to choose between two sets of norms to legitimize certain practices. However, from a structure-oriented perspective, people are embedded in and carriers of their culture, expressing aspects of it through learned and shared patterns of behavior (Seltzer, 1991, p. 86). It means that female teachers have used a gender-percent ideology called the ideology of modern development.

The approach is also different, the male teacher tends to show his power and strength as an adult by raising his voice slightly and giving orders to manage the children. In contrast, Bu Ningsih and other female teachers who give a more subtle approach, inviting with a touch and low-friendly way, it is not uncommon for female teachers to approach children and invite them back to the core of the lesson.

Beecher and Stowe as proponents of traditional gender roles put forward criteria for the ideal female role, including being capable in the domestic area only, obeying the patriarchal rules, being treated voluntarily as a man's helper to do all domestic duties, and having a proper education about housework. On the other hand, according to Mary Wollstonecraft, the criteria for the ideal female's role can struggle outside the domestic area, dare to refuse patriarchal rules, dare to claim an equal position with man, and has a proper education at school.

To conclude the explanation above. Gender roles in Dharmasrayas' society can be seen from the involvement of men and women in social organizations. The research highlighted 2 different sectors which are a local organization named BAMUS (Body of Deliberation) and the education sector. The gender roles in the local community (BAMUS) are seen to be based on traditional values. It was based on the role of males and females attached to them, based on norms and awareness that are mutually agreed upon within the community group. Bundo Kanduang as Limpapeh of Rumah Gadang, the one who delivers cares and affection, prioritizing men's dominance over them in the context of deliberation or discussion, as long as the men stand for the common good of the community.

Women are always more likely to struggle in the domestic field. On another hand, men also respected the existence of women on every occasion, men always asked for Bundo Kanduang's opinion on every topic of discussion. That is just how the men and women respect one another role in the community. Even if it seems to be not equal which men tend to be more dominant compare to a woman in the public sphere, there is always respect the men give to the women through the way they treat the woman in public discussion. Women opinion is always counted. Moving on to the education sector, the role of men and women tend to be equal in every aspect and occasion, in leading, discussion, opinion, initiative, etc. In the traditional sector gender role refer to traditional norms and values, it is called traditional ideology, yet in the education sector, men and women adopt modern development ideology.

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Module Development of Psychosocial Stimulation Manjujai for Parenting of Stunting Children in West Sumatra

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Abstract. The first two years of human life is sensitive to have adequate nutrition. Naturally, nutrition itself cannot function optimally for physical growth and brain development without stimulation. In this study, nutrition is strongly related to psychosocial stimulation. This research aims to develop a module of psychosocial stimulation entitled Manjujai which is based on the local culture of Minangkabau.

Method: The research method used was product-oriented Research and Development (R&D) by Rowntree (1994). The research was conducted from May until July 2021 in two sub-districts in Padang Panjang, West Sumatra, Indonesia. Several instruments, such as a checklist, questionnaire items, Focus Group on Discussion (FGD), and Interaction Group on Discussion (IGD) were used. The technique of data analysis was quantitative and qualitative analysis which began with planning module development, writing, validation, evaluation, and module revision. The module was used as a guideline for cadres in the parenting class, especially to guide parents/caregivers on how to do Manjujai to the stunting children under five years old.

Result: In the research development process, the activity was to compose a book of outline material in the form of a printed module of psychosocial stimulation entitled Manjujai. Based on the process of module development, it was found that the average answers given by the cadres included the rating of 4 (good) and 5 (very good). The module is used as the guideline for cadres of BKB (Bina Keluarga Balita)/PAUD/Posyandu who function as facilitators in the parenting process for parents/caregivers of stunting children. Based on the module, the cadres are expected to demonstrate to the parents/caregivers how to do Manjujai to the stunting children. The way how to do Manjujai includes; 1) showing the parents/caregivers the way to introduce vocabularies in the form of speaking pleasantly, communicatively, persuasively, while always appreciating them; 2) to show the parents/caregivers how to select pictures of the children’s interest; 3) to motivate the children to sing Minangkabau songs together or personally in which the words or phrases reflecting religious and moral teaching; 4) to read poems or story-telling which reflect religious and moral teaching to the children.

Conclusion: All the activities in this module increase the physical growth and brain development of stunting children under five years old. This study attempts to reconsider the culture of Minangkabau in the form of Manjujai for the parenting process as the baseline of early education in Minangkabau society.

Keywords: Manjujai, module, parenting, stunting, Minangkabau
### 1 Introduction

The stunting children belong to the nutritionally vulnerable groups. The things that need to be considered at their age are their physical growth and brain development. Growth has an impact on physical and developmental aspects related to the maturation of organs individual functions. Optimal growth and development depend on one's biological potential. The achievement level of biological potential is the result of the interaction of various interrelated factors, namely genetics, environment, psychosocial, and behavior (Soetjiningsih, 2013). The age of under five years is the most critical period to determine human resources. It is because, in this period, the process of the children’s physical growth and brain development run very quickly. For this reason, various aspects are needed, one of which is psychosocial stimulation to optimize the children's physical growth and brain development.

The BKB program is one of the forms of government services. It is a part of the Family Planning program which aims to increase the knowledge and skills of parents and other family members in fostering children's physical growth and brain development through physical, motoric, intelligent, and emotional stimulation. The BKB program is carried out with the role of BKB cadres. They are community members who work voluntarily to foster and provide counseling to the parents about children’s physical growth and brain development.

One of the aspects in Minangkabau culture which is practiced as psychosocial stimulation is Manjujai. It can be said that Manjujai is a pattern of stimulating children that have long been known and carried out by all generations. Besides, Manjujai is specifically used by mothers in Minangkabau to convey good values to their children, to persuade them to talk, then stimulate them through the desired expectations (Gusnawilis, 2019). Manjujai activities are commonly used by the Minangkabau community to put children to sleep and to persuade them to stop crying or being sad. Besides, most of the mothers use Manjujai when accompanying their children to play because this can improve the children's motoric skills. Overall, Manjujai activity can improve the aspects of children’s growth and development (Dahrizal, 2018).

Based on the above statement, it can be said that Manjujai, in addition to being able to shape the children's character, can improve various aspects of children’s physical, motoric, intelligence, psychosocial, and emotional growth, and development through interesting games, happy songs, pleasant gestures, and speaking a meaningful word. This happens to the children who are given Manjujai activities by their nuclear and extended family (parents/caregivers/close relatives) from whom they get emotional closeness. Because of such a parenting process, the children always look cheerful and have a better appetite. This improvement can be seen from the children’s optimal growth and development of their weight and height.

The research of the intervention study conducted in Tanah Datar in 2015 showed that the administration of the Manjujai intervention combined with the provision of nutritional feeding or Manjujai has a significant effect on improving the nutritional status of children. The results showed a decrease in the proportion of underweight children (Z-Score BB/PB <-2 SD) by 14.5% at the end of the intervention compared to the control group, indicating an increase in the proportion of underweight children by 1.4%. Almost the same situation as the proportion of children with nutritional status, the combination of interventions also showed a decrease in the proportion of undernourished children (Z-Score BB/U <-2 SD) by 11.3% at the end of the intervention.

So, this study found out that the normal children who were given Manjujai had better cognitive, language, and motoric intelligence than those who were not (Helmizar, 2015).
Another fact shows that the result of the study about the implementation of the book of Manjujai conducted in Pasaman in 2021 found out that the children's social, emotional, cognitive, motoric, and linguistic abilities tended to get improved while attempting to reconsidering the culture of Manjujai in parenting process in Minangkabau society (Helmizar et al., 2021).

Accordingly, this study aims to develop a psychosocial stimulation in a developed module entitled Manjujai. The purpose of this module is to optimize physical growth and brain development, especially of stunting children under five years old. The module is used by BKB/PAUD/Posyandu cadres and parents/caregivers in parenting activities to provide psychosocial stimulation to stunting children.

2 Method

The research method used is product-oriented research and development (R&D) introduced by Rowntree (1994). It is hoped that the product is in the form of a printed learning module entitled Manjujai. The research was conducted from May until July 2021, and it was done in five stages: planning, writing, validation, evaluation, and revision in the form of a module. It was carried out in two sub-districts in Padang Panjang, West Sumatra, Indonesia. Several instruments, such as a checklist, questionnaire items, Focus Group on Discussion (FGD), and Interaction Group on Discussion (IGD) were used. The purposively selected informants were cadres BKB/PAUD/Posyandu who carried out parenting classes for parents or caregivers of stunting children.

The technique of data analysis was quantitative and qualitative analysis which began with planning module development, writing, validation, evaluation, and module revision. In order to get validity and reliability of the data, module, and interpretation, a psychology was invited to prove. The stakeholder at the Department of Health in Padang Panjang as module users also got involved in the checking process of the validation. Therefore, the learning outcome of the module was based on the validation from the stakeholders, who declared that the module was good and feasible to be implemented in the field by cadres, parents, or caregivers of the stunting children. The guideline module strongly supports the program of the parenting process, namely, to optimize the physical growth and brain development of stunting children.

3 Results and Discussion

The stage of the module development started from the planning. At the initial stage, an outline of the material was composed in the form of a printed module of psychosocial stimulation entitled Manjujai. The module of Manjujai was expected to optimize the children’s physical growth and brain development. The module was used as the guidelines for the cadres of BKB/PAUD/Posyandu in the field.

At this stage, a brainstorming or discussion was also be conducted between the researchers and the stakeholders of the Department of Health in Padang Panjang District to share perceptions and next activities. In addition, information related to stunting children and the intervention program conducted in the Center of Nutrition or BKB/PAUD/Posyandu was derived from the cadres in Padang Panjang, there who had the following characteristics, shown in table 1.
Table 1. Cadres Characteristics

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<td>Duration as cadres (years)</td>
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The number of cadres interviewed was 12 women, with 75% of them had been cadres for 1-5 years. The cadres interviewed were aged 30-50 years old. During the period of the interview, the cadres’ experience in the field about the form of psychosocial parenting in Minangkabau, namely Manjujai was also explored. So, based on the interview, it was discovered that the cadres really need guidelines related to Manjujai, including the specific ways to implement Manjujai. So, the module is expected to contain technical guidelines for cadres to provide psychosocial stimulation through songs, pleasant gestures, speaking the meaningful word, interesting games, and stories in accordance with Minangkabau culture (see also, Helmizar, Sawirman, & Rahmy, 2020).

At the writing stage, the materials of the module were developed by the researchers and divided according to the outline. The results of the discussions were agreed upon at the initial stage. The formulations previously discussed by the researcher and stakeholder were redeveloped into a draft of the printed module of psychosocial stimulation Manjujai.

At the stage of validation, the stakeholder at the Department of Health in Padang Panjang as module users got involved in checking the process of validation. In order to get the validity and reliability of the data, a psychologist was invited to prove it. Therefore, the learning outcome of the module is based on the validation of the stakeholders who declared the module was good and feasible to implement in the field by cadres, parents or caregiver.

At the evaluation stage, the module was carried out in Padang Panjang District in two of the BKB/PAUD/ Posyandu, in which there were twelve (12) active cadres. The trial stage of this module resulted from the completion of the module, which was then printed and implemented by cadres in the field. The result of the evaluation can be seen in the figure below. The scale used is a Likert scale with the rating of 1 = Very Poor, 2 = Less, 3 = Enough, 4 = Good and 5 = Very Good.

**Fig 1.** Assessment of the Eligibility of the Language Aspect and Assessment of the Feasibility of the Presentation Aspect
Fig 2. Appropriate Assessment of Media Effects and Overall View of Assessment Aspects

The above Figures (Figure 1 – 4) show the ratings of the way the cadres implement the materials of the module. Figure 1 shows that the language aspect of the module has four components. The average answer to each question is a rating of 4 (good). Likewise, in Figure 2, which is related to the feasible aspect of presentation on the module, the cadres’ answers is the rating of 4 (good). Similar to Figure 3, the cadres in the field used the appropriate assessment of media. The average cadres’ answer is “good”. While in Figure 4, regarding the overall view of the module aspects, all the cadres’ answered with a rating of 5 (very good).

At the stage of revision, the research team, together with a team of media experts, and linguists completed the draft writing of the module of Manjujai.

According Musdalifah's study (2020) founded that the development of a draft, is carried out by analyzing the product that will be used developed by formulating the objectives of the module. Likewise, with this study, the module's purpose is to provide knowledge for mothers of children about psychosocial stimulation in a Manjujai method. The next stage is preparing and compiling the material. Next, compile instruments or validation tools and finally carry out evaluations. The validation of the expert team includes aspects of content feasibility, presentation feasibility aspects, language feasibility aspects, and contextual feasibility aspects.

In Musdalifah's research (2020), an assessment of 3.57 was obtained, which means very good. Another study, Isnar (2019), evaluated the module covering the title's suitability with the content of the material. There are four answer choices, namely very appropriate, appropriate, less appropriate, and not appropriate. The results of the research show that the content and discussion of the module are appropriate. This is the same as the researchers' research, with the average assessment of health cadres being good. Graphics of the assessment results can be seen in Figures 1-4.

In the module development process, the activity was to compose a module of outline material. The printed module of the psychosocial stimulation entitled Manjujai was used as the guideline by the cadres of BKB/PAUD/Posyandu who functioned as facilitators in the parenting process. Based on the module, the cadres were expected to demonstrate the way how to do Manjujai to the stunting children, which includes: 1) introducing vocabularies in the form of speaking pleasantly, communicatively, persuasively, while always appreciating them; 2) showing them pictures of their interest to let them know things, plants, and creatures in their environment; 3) motivating them to sing Minangkabau songs together or personally in which the words or the phrases reflect religious and moral teaching. Often, the songs accompany about forty games played by children under the control of parents or caregivers; 4) reading poems or storytelling which reflect religious and moral teaching.

Afterward, the research team wrote the module draft and invited experts following the draft completion. Then, the modular test was done for the BKB’s active cadres in Padang Panjang. Finally, after the completion and improvement of the module were printed in the
form of books, then given to the National Population and Family Planning Board of West Sumatra Province to distribute to both trained cadres and stakeholders.

There are some research which are strongly related to this study. The study which was conducted by Walker et al. (2006) focused on early care for children's growth and development based on psychosocial stimulation. The result of the study showed that by implementing psychosocial stimulation, there was an improvement in the cognitive abilities of stunting children and their academic abilities in the next period of life. Children who are stunting, if given maximized child feeding care in the first thousand days of life period and early care of physical growth and brain development through psychosocial stimulation interventions, there will be an impact on the quality of health, including gross and fine motoric development (Walker et al., 2006). Further testing of this module will be carried out on mothers of children. It is hoped that it can provide mother's knowledge about psychosocial stimulation in the Manjujai activities to optimize the development of stunting children.

The result of the research conducted by Rosiyanah (2021) produced a manual for sensory stimulation for children aged 4 - 6 based on seven senses play activities intended for early childhood educators. The provision of sensory stimulation can not only be carried out by parents and those closest to the children. However, it can be carried out by various circles of society, including teachers in early childhood education units. One of the bases in developing this manual for sensory stimulation is the behavior of children with sensory problems that often appear in learning and are poorly understood by teachers, so they become obstacles in children's daily activities. Departing from this condition, the manual for sensory stimulation guideline is needed to socialize through teacher training using appropriate teaching materials to enable teachers to integrate sensory stimulation programs into the learning process (Pribadi, 2015).

After understanding the stunting, the reasons, and the symptoms, we can take preventive action to avoid happening to our children. Here are some ways to prevent stunting, to meet the appropriate nutritional needs for children in the first thousand days of life, to meet the nutritional needs of pregnant mothers, to meet the protein on the daily menu for children according to their age, to maintain the clean sanitation and to meet the needs of clean water, to provide psychosocial stimulation, and to bring the children routinely to the center of nutrition (BKB/PAUD/Posyandu) once a month. The children under five should regularly have their weight and height measured in order to know whether the children are stunting or not. Such as an explanation about creating an anti-stunting generation of badly needed by parents hoping that the children can grow and develop physically and mentally (Indonesian Ministry of Health, 2018).

The children’s growth needs to be stimulated by parents or caregivers to grow and develop optimally according to their age. Naturally, psychosocial stimulation comes from the children's environment. Therefore, children who get direct stimulation can develop faster than those who do not even get stimulation. In addition, psychosocial stimulation can also serve as a beneficial reinforcement of children’s development (Kania, 2006).

Based on lots of research done, stunting is caused by several internal and external factors. The external factors are those which influence family socio-economy, such as mother’s education level, mother’s employment status, and family income (Ardiyah, Rohmawati, and Ririanty 2015; Ni'mah and Nadhiroh 2015). According to Par’i and Utami (2017), a mother’s knowledge of nutrition, feeding, and personal hygiene affects the increase of nutritional status that can improve community nutrition. This improvement can reduce stunting rates. Manjujai activity can be used as an intervention for early childhood development, motoric, and cognitive. In addition, this form of psychosocial stimulation can strengthen the bonding or
attachment between mother and children, provide a sense of comfort, security, and happiness. Such a condition can affect physical growth and brain development optimally.

5 Conclusions and Suggestions

The module of psychosocial stimulation Manjujai consists of the guideline for the parents or caregivers to implement the Manjujai to the stunting children which include introducing vocabularies in the form of speaking pleasantly, communicatively, persuasively, while always appreciating them; showing them pictures of their interest to let them know things, plants, and creatures in their environment; motivating them to sing Minangkabau songs together or personally in which the words or the phrases reflect religious and moral teaching; reading poems or stories which reflect religious and moral teaching. All the activities carried out are expected to promote the physical growth and brain development of the stunting children under five.

Thus, the children's social, emotional, cognitive, motoric, and linguistic abilities are expected to improve. This study attempts to reconsider the culture of Manjujai for the parenting process as the baseline of early education in Minangkabau society. We may come to the following policy suggestions based on the analysis. First, the Department of Education and Culture and Health in West Sumatra and Indonesia should make minor investments in designing culture and health-based curricula interfaces. Although it’s not a core subject, for example, the elementary schools in West Sumatra should contain Manjujai applications on the learning materials. Second, A public effort should be launched to educate parents on applying the Manjujai procedure for their children. Third, some documentary films are also suggested to socialize Manjujai to the community.

Acknowledgment

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References


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Women and Children Workers Involved in The Rubber and Palm Oil Plantations: Motivations and Impact on Family Income in Jambi Province

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Abstract. This paper reports on the authors’ ongoing research with women and children’s workers in the plantations. It is to study their motivation of the involvement in the rubber and palm oil plantation and its impact on family income. To meet these objectives the qualitative method was used comprising: observation, secondary data review, and interviews by employing open-ended questions, which used to generate a greater perspective on the experiences of women workers and children as laborers in rubber and palm oil plantations. The results of the study indicate that women participate in the rubber plantation is to support family income in fulfilling family’s daily needs. On the other hand, women's income from palm oil plantations is an additional income for saving or investment, because household expenses have already covered by the husband's income. For children's motivation to work in the rubber plantation is to help their parents to meet the daily needs and to support their education. There are no children workers found in palm oil plantations.

Keywords: Family income, rubber and palm oil plantation, women and children’s workers

1 Introduction

The role of women is still traditionally addressed as domestic workers (homemakers) and non-economic activities such as raising children and taking care of the household. Along with the development of an increasingly complex society, the role of women has been transformed into a male partner, not only taking care of the family and household activities, but women also play a role in economic activities. Several studies have revealed that women working in the public sector are often associated with household economic reasons and the problem of poverty which is a problem not only in big cities but also in villages (Tuwu, 2018; Sayogyo, 1993).

Rural women are generally intensively involved in agriculture, in addition to other roles in the development and transformation of rural communities such as health, family resilience, and so on. The facts show that rural women are not only determinants of farming traditions, but also as managers of family economic activities, especially when their husbands are not at home (Suratiyah, et al, 1996). Women who work in the public sector have an impact on increasing family income (Tuwu, 2018).

On the other hand, women (mothers) also have an important role as educators of children who provide the basics of education, attitudes, and skills such as character, manners, affection,
and instilling good habits that have a big influence on children's development. Mothers become the first school for children because children's education starts from and within the family (Zahrok & Suarmini, 2018). Women are also spearheading in maintaining and improving the health of the family (Paramitha & Puspitasari, 2021). The role of women cannot be separated in maintaining the quality of family health such as maintaining reproductive health, nutritional intake for children, cleanliness of the house and environment, clean and healthy living behavior, and so on (Trubus. id, 2018).

Ladang Peris is one of the villages in Bajubang Subdistrict, Batanghari Regency, with a majority native Jambi population whose livelihood is dominated by the rubber and palm oil plantation sectors, either individually owned or community plantations. Only a small part of the Ladang Peris villager own rubber and palm oil plantations. Thus, generally Ladang Peris' women work as laborers receiving planting wages, harvest wages, lawn moving wages, and fertilizer wages which are done on a wholesale basis or receive daily or monthly wages or profit-sharing. This condition illustrates that although Ladang Peris village has a large plantation area, it does not mean that the community has a good economic level.

Uncertain economic conditions, especially during the COVID-19 pandemic, where prices of necessities are increasing while family incomes tend to decline to result in disruption of family economic stability. This condition encourages women (housewives) to not only engage in the domestic household sector but also participate in supporting the family economy, by working in rubber plantations such as tapping rubber, selling rubber, hunting pests around rubber trees, and providing fertilizer. Whereas in palm oil plantations, they harvest the palm oil fruit, pick palm seed, spray the unwanted grass and fertilize the palm trees (Bissonnette, 2012; Li, 2015; Utomo, 2008).

As many as 1,014 women out of a total of 981 heads of households, meaning that all housewives or wives and adult daughters work on both rubber and palm oil plantations (Vos and Delabre, 2018). The involvement of children, both male, and female, has become a tradition for Indonesians, if the mother or female works, it is ensured that their children will help. This is in line with what was proven by Suyanto, 2010, Manurung, 1998 that children choose to work to help their parents to make money and prove that children's involvement in economic activities in the formal and informal sectors shows the potential for exploitation.

The issue of child labor is not a new problem among rural communities who train children to work at an early age, but child labor (wages) is prominent when the modern industrial sector is developed in the plantation sector. Although several studies explain that the factor of child labor is still a culture in society that is less favorable to children or practices that are detrimental to children who take refuge in the name of cultural customs. There should be support for Article 32 of the Child Convention, which states that child workers have the right to be protected from work that endangers their education and physical, mental, spiritual, moral, and social development health.

The formulation of the problem under study is as follows:

a. What are the characteristics of women and children working on plantations?
b. What are the factors behind the decision of women and children to work on plantations?

2 Literature Review

A child is a person under the age of 18 as stated in Article 1 of Law no. 13 of 2003. Working children or child laborers are residents who work under the age of 18 years can be
connoted exploiting children, children work for smaller salaries without considering their personality development, security, health, and prospects. The type of work that is difficult to detect is categorized by UNICEF as exploitation of child labor is a domestic help. Children who work as domestic helpers are the most vulnerable and difficult to protect child workers (Andri, 2005).

In microeconomics, it is explained that supply and demand are shown from the background of factors that influence the community to provide child labor for work, while from the demand side, factors that support entrepreneurs decide to use child labor as a production factor (Hardius, 2004). Child labor arises because of poverty from the family, poor families encourage children to work for additional income or as a way to survive (Baihaqi, 1999).

So, child labor makes poor family’s immortal because these poor families can go down and down, economic growth and social development become sluggish. Poverty is one of the drivers of children working in the labor market because parents urge their children to work and generate household income (Hardius, 2004). But not all poor people let their children work in the labor market, meaning that there are social, cultural, demographic, and environmental factors. Often in the culture of a society that requires girls to work at home, in addition to poverty can threaten the family and the peace of the nation (Sumijati, 2001).

Women who devote their time to work in palm oil plantations and rubber plantations do not require special education and skills requirements, but in general women workers in these areas do not have high education level. The roles of women are divided into two categories, namely role as wives and housewives with activities focused on housework including taking care of children, cooking, washing, and accompanying husbands. Second, the role of women in addition to working in the household sector is also to work to increase family income (public sector) such as trading, labor/farm / non-agricultural workers (Mardinto, 1990).

Mardiana, 2005 explains that the division of roles and status between men and women has been known since ancient times. The sexual division of labor persists and is embedded in people's lives, so people believe that women who go looking for work are women who violate their nature. Men have obligations and responsibilities to fulfill household needs. Differences in roles, status, and obligations result in differences in the movements of women and men. Women's movements are limited to staying at home doing domestic roles (macak, masak, and manak also known as dressing up, cooking, and reproduce), while men have a wider work area than women.

3 Research Methodology

Types of research

The type of research used is descriptive research with a qualitative approach. It is intended to understand the phenomena experienced by research subjects, such as behavior, perception, motivation, and action. Bogdon and Taylor (Moleong, 2000) define qualitative methods as research procedures that produce descriptive in the form of written or spoken words from observable informants. The researchers try to explore and explain the women and children’s motivations who work in rubber and palm oil plantations in the research site.

Research site

The site of this study is the place chosen as the research subject. The data used comes from a region or area that is unique, namely living in the area, but does not own the place of
residence because it only uses an empty place, and some are rented. The place or area of research is Ladang Peris Village, Bajubang District, Batanghari Regency. Researchers describe married women, widows, and women over the age of 18 and children, both girls and boys who work in palm oil and rubber plantations.

**Unit of Analysis**

Units of analysis are things that are the subject of research or elements that are the focus of research (Bungin, 2007). In this research, the unit of analysis is women and children who work in palm oil plantations and rubber plantations.

**Informant**

Informants are subjects who understand the problems in research or as actors who understand problems in research (Bungin, 2007). Informants are key informants and supporting informants. The key informant was the women were married, widowed and unmarried respectively as one informant, boys, and girls who work in the rubber plantations and palm oil respectively as one informant. The age of unmarried women is 18 years and the age of children under 18 years has never been married. The age of women over 18 years who work in Palm Oil plantations is 22 years, the age of married women is 49 years, and the age of widows is 45 years.

This means that women who work in Palm Oil plantations are of productive age. While the age of women over 18 years old is 20 years old, married women are 35 years old and the age of widowed women who work in the rubber plantation sector is 55 years old. The age of the widowed woman working in rubber plantations is 31 years. Likewise, children, both boys and girls, who work in rubber plantations are around 16 years old.

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<tr>
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<td>Data sources: 10 informants, divided into 4 clusters,</td>
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<td>1 informant Widow</td>
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<td>1 informant Unmarried woman</td>
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<td>b. Woman working in palm oil plantation</td>
<td>1 informant Married Woman</td>
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<td></td>
<td>1 informant Widow</td>
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<td></td>
<td>1 informant Unmarried woman</td>
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<td>c. Children working in rubber plantations</td>
<td>1 informant Boy</td>
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<td>1 informant Girl</td>
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<tr>
<td>d. Children working in palm oil plantations</td>
<td>1 informant Boy</td>
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<td></td>
<td>1 informant Girl</td>
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**3.1 Data collection technique**

The data collection technique used in this research is to use primary data and secondary data:

**Primary Data Collection Techniques**

Primary data collection is data obtained directly from informants through observation and in-depth interviews.

**Observation**

Observation is a data collection method used to collect research data through observation and sensing (Bungin, 2007). The direct observation method is carried out by observing the symptoms according to reality. Observation is data collection, which indicates an essence between researchers and informants, more sensitive and more able to adjust to a lot of sharpening of the factors behind the decision of women and boys and girls to work in the
rubber plantations and palm oil. The qualitative approach is closer to the meaning, reasoning, more emphasis on things related to everyday life.

**In-Depth Interview**

An in-depth interview or oral questionnaire is a dialogue conducted by researchers to research informants. This dialogue was conducted to find out more in-depth, more complete, and detailed information about research problems from the informants. Interviews were conducted by giving specific questions to informants with an interview guide (Bungin, 2007).

**Secondary Data Collection Techniques**

Data obtained from a second source or other parties related to research problems; The secondary data used in this study came from the Badan Pusat Statistik (Central Bureau of Statistics) of Jambi Province, the Office of Population Control, Family Planning, Women's Empowerment and Child Protection, Batanghari Regency, and research reports related to research topics that are considered relevant and valid to the problem being studied.

**Data Interpretation**

In qualitative research, researchers collect data through research instruments, such as observation sheet, interview protocol, and documentation. The data come from notes in the field, so it needs to be selected to find accurate and correct data by choosing the right method. The type of the method chosen and used in data collection must of course be under the nature and characteristics (Arikunto, 2006). The resulting data can be in the form of numbers and facts that are used as information material.

Thus Moleong (2007) explained that the data obtained were organized, then in analyzing the data, the data were arranged, sorted, grouped, coded, and categorized. Based on the concept, the data and facts that have been obtained in the study concluded about the involvement of women and children working in the palm oil and rubber plantation sector in the Ladang Peris Village, Bajubang District, Batanghari Regency.

### 4 Results and Discussion

#### 4.1 Region Description

The research was carried out in palm oil and rubber plantations in the Ladang Peris Village (see figure1). The distance between the village of Ladang Peris and the capital city is 1.5 km for the district, 17 km for the district, and 50 km for the city of Jambi. Judging from the demographic position of the Ladang Peris Village, it is bordered by:

- North: Panerokan and Bajubang Villages
- South: Mulya Jaya Village, Sumber mulya, and Markanding
- West: Water Pump and Sungkai Village
- East: Panerokan Village and Tanjung Pauh

<table>
<thead>
<tr>
<th>Table 2. Population in Ladang Peris Village</th>
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<td>No.</td>
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Most of the plantation owned by rubber plantation owners. ± 50 percent of the rubber plantation are replanting into palm oil because the price of rubber is lower than the price of palm oil. As a result, many rubber trees were cut down and turned the place into a palm oil plantation.

4.2 Women and children’s income of working in palm oil and rubber plantations

Household income is the husband's income plus the wife's income. The household income, both children and married women, widows, and girls over the age of 18, received an average of IDR. 3,000,000 – IDR 4,000,000.00. This means that women and children who work in palm oil and rubber plantations categorized as poor family. According to government regulations people who earn under IDR 5,000,000,- per month deserve to get PKH (Family Hope Program) or BLT (Direct Financial Aids).

The monthly income of women in palm oil plantations is IDR 3,000,000 - IDR 4,000,000.00. The types of work done by these workers are spraying pets, cleaning up the terrain, harvesting the palm oil fruit, arranging the midrib, and drifting. For part timer, female students who are over 18 years earn around IDR. 800,000,- per month. They collect the palm oil fruit to be ready to be transported by using a rickshaw. Widows receive the same monthly income as married women, it can be even higher, namely IDR. 4,000,000 - IDR. 5,000,000,- because they have more working hours. They clean up the terrain, spray the pets, harvest the fruit, release, and arrange more fronds.

Meanwhile, for boys and girls, their job is to wait for the ward or harvest palm oil (picking up the fallen fruits that are loose from the stump) with a wage of IDR 20,000 – IDR 30,000.00 per 2 weeks or IDR. 40,000,- to IDR. 60,000,-. Meanwhile, women who work in rubber plantations earn IDR 2,200,000 – IDR. 4,000,000. Their jobs are tapping, weeding weeds, spraying liquid fertilizer and pets as well as clean the environment around the rubber trees.

The number of dependents of women and children both women and men who work in rubber and palm oil plantations is 4-6 people. The selected children’s informants were only limited on junior high school or equivalent high school and did not want to continue their education because they felt a pity for their parents for the costs of school fees they had to pay. It is specifically for the girls. The monthly expenses are considered not enough to meet the daily needs if the income is IDR 4,000,000,- whereas the monthly expenditure is more than IDR 5,000,000.
The educational background of boys and girls who work in palm oil and rubber plantations is that they graduated from junior high school and do not want to continue their education to the higher level of education. The educational background of married and widowed women who work in palm oil and rubber plantations is junior high school, while the education of women over 18 years old who work in palm oil plantations is currently pursuing a bachelor's education, so work in palm oil plantations is a side job. The education of women over 18 years old who work in rubber plantations is high school graduation because their parents' income is very small and they have an older sister who is still in college, this woman has given up not continuing her education to go to college.

In the health sector, female household members and children working in rubber and palm oil plantations have no history of congenital and infectious diseases. The female household members who work on the plantation occasionally feel dizzy and sometimes have a fever. When they got a cough or flu, scrapings on the body is one of the ways to recover. In addition, drinking herbal concoctions is also useful for relieving the other minor ailments. As a mother, women worker also plays a crucial role in caring of the family members when they get sick by preparing nutritious healthy food and giving medicine as a reflection of attention and affection. Mothers also accompany sick family members to visit nurse, doctors or health care centers.

This is in line with the opinion of Zahrok and Suarmini (2017) that mothers play a role as a nurse who cares the most of family health and mothers also play a role in providing protection and emotional encouragement to sick family members.

Women who work will continue to cook or prepare food for the family to consume, wash clothes and household utensils and clean the home environment even though it is not intense because they do not have enough time. Women as mothers in the household are responsible for all domestic affairs, such as cooking, cleaning and managing the house, raising children and educating children as stated by Fitriani (2016).

4.3 Factors behind the decisions of women and children to work in palm oil and rubber plantations

Economic Factor

Palm oil and rubber plantations in Ladang Peris are one of the job opportunities for the local community as well as for the surrounding community. Working is the responsibility of men as the head of the family to meet the economic needs of the family. Such stigma has been inherent in people's lives since ancient times. Duties and responsibilities to meet the economic needs of the family-owned by the man/husband. But over time, women have the same opportunities in carrying out work outside the home/in public spaces. This means that gender equality does not mean that men and the International Labor Organization or ILO (2015) put forward the principle of gender equality in the workplace related to the fulfillment of equal rights and opportunities, and fair treatment between men and women. Although a domestic task, it also remains the responsibility of women in the household.

Being a worker on palm oil and rubber plantations is an alternative that is done to help the family's economy which is increasing to fill the void of time in the morning until noon, where women as other family members, husbands work, and children go to school. Working on rubber and Palm Oil plantations is a choice for women in helping to provide for the family's economy, besides being difficult to find other jobs, the most important thing is that they have the husband's approval.

Women's work in Palm Oil plantations is different from those in rubber plantations, when it comes to Palm Oil plantations, namely: fertilizing, spraying, mowing grass, cleaning up the
terrain, harvesting, arranging fronds, ngelangsir. Meanwhile, women's jobs in rubber plantations are spraying, trimming/slashing grass, planting seeds, extracting, and collecting results. Work on Palm Oil plantations is carried out from 8:00 to 17:00, bringing provisions from home including food and drinking water as well as prayer utensils. The work in the rubber plantations, from 7:00 a.m. to 10:00 a.m. is carried out every day except on rainy days while collecting sap from 7:00 a.m. to 1:00 p.m. every day.

The factors behind the decision of women and children to work in Palm Oil and rubber plantations are the fulfillment of economic needs. Fulfilling daily economic needs also want to get a decent life, finally, women work outside the home as workers in rubber and Palm Oil plantations. This proves that not only can women do work in the domestic sphere, but women also enter the public sphere just like men and help fulfill household economic needs.

The point is that economic reasons are the basis for women to be allowed by their husbands to work outside the home because the husband's income or income cannot meet the needs of family life (Hadith narrated by Abu Daud meaning from ibn Umar RA said, "I saw a woman coming to the Messenger of Allah and asking: O Messenger of Allah, what are the rights of a husband over his wife? The Messenger of Allah replied: the right of a husband over his wife is that one is not allowed to leave his house except with the permission of the husband. If you do it, you will be cursed by the angel Rahmat and the Angel Gadob (angry until you want to repent).

Time Factor

Women workers in Palm Oil plantations start at 8.00 until 17.00 in the afternoon, bringing provisions from home including food and drinking water as well as prayer utensils. Women workers in palm oil plantations do household chores from sweeping, cooking, and preparing luggage for themselves and their husbands starting at 4.00 or 4.30 preparing for the dawn prayer – 7.30. Then at 17.00 go home to shower and pray until 18.30, rest at 18.30 - 20.00 and continue to sleep. So women working in Palm Oil plantations need 11-12 hours at home (t home), 8 hours working time (t market), and 3-4 hours rest time (t lease). The work in the rubber plantations, in the river, starts at 7.00 to 10.00, is carried out every day except on rainy days, while collecting sap from 7.00 a.m. to 1:00 p.m. every day.

Women workers in rubber plantations do household chores from sweeping, cooking, and preparing luggage for their husbands starting at 4.00 or 4.30 preparing for the morning prayer – 6.30. Then at 10.00 go home, rest at 10.00 - 20.00 and continue to sleep. Therefore, that women in rubber plantations if the village takes 11-12 hours at home (t home), work time (t market) 3 hours, and rest time (t lease) 9-10 hours. But his job as a collector requires 11-12 hours at home (t home), 6-7 hours of work (t market), and 6-7 hours of rest (t-leisure) 00 or 4.30 preparation for the morning prayer – 6.30. Then at 10.00 go home, rest at 10.00 - 20.00 and continue to sleep.

5 Conclusions and Suggestions

5.1 Conclusion

Based on the results of the research, it can be concluded that besides acting as housewives (domestic role) women also play a role as a breadwinner who participate in making a living for the fulfillment of their family's needs. The role of women workers to meet the economic needs of the family summarize as follows:
a. The reasons of married women working in palm oil and rubber plantations is because of the demands of the family's economic needs. Considering the amount of income of husbands or men is not sufficient to meet the needs of family life result in they have to work in the plantations. In addition, the women work not only to earn money for a living but also for saving and investment. On the other hand, the motivation of children working in the plantation is to generate household income and also to pay the school fees.

b. Women who work in rubber plantations allocate more of their time in the domestic space than in the public-sector. While women work in palm oil plantations dedicate more time in the public sector than domestic. Besides, household women who work in the plantations still have another important role in maintaining family health.

5.2 Suggestions

a. Women who work on plantations need to know the factual conditions in society between the social relations of men and women which are still patterned in the patriarchal system which still has many shortcomings because it tends to place women in discriminatory conditions. So, socialization about gender equality in society as a whole is important to build a new perspective in a gender-sensitive society.

b. Men should be more tolerant of women so that there is an increase in cooperation between women and men in work and married life, especially in the division of household tasks. The free time that men have as husbands should be used to help women as wives in doing household chores.

References

Social and Religious Support for Postpartum Blues During Covid-19 Pandemic in Cangkringan

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Abstract. Managing postpartum blues during COVID-19 pandemic must be prioritized. Postpartum women are highly vulnerable to mental disorders during the pandemic including postpartum blues. Pregnant and postpartum women fear and worry about themselves and their babies getting infected. Economic difficulties, family conflicts, and domestic violence during the pandemic can exacerbate postpartum blues. The culture of visiting newborns without practicing safe, health protocols, and a culture of over-criticizing and lack of appreciation for postpartum women’s mothering skills constitute additional stressors. Late management of postpartum blues can lead to postpartum depression and postpartum psychosis with mothers at risk of committing suicide and infanticide. This study aims to analyze effectiveness of social and religious support by husbands and midwives on managing postpartum blues in the Cangkringan Health Center area. This is a quasi-experimental, pre-test and post-test control study, conducted from March to June 2021. Research subjects were postpartum women who delivered at three Midwifery Clinics in Cangkringan Health Center area, their husbands and midwives. Husband and Midwife Social and Religious Support Modules and the Edinburgh Postnatal Depression Scale (EPDS) were used. T-test was analysed. After training midwives and husbands on how to provide social and religious support, average EPDS scores in postpartum mothers significantly decreased from 12.20 to 3.93 (p =0.000005) and 12.80 to 7.13 (p = 0.00022) in the intervention and control groups respectively. In conclusion, midwives’ and husbands’ social and religious support can significantly reduce the average postpartum depression score in postpartum women during the COVID-19 pandemic in Cangkringan.

Keywords: midwife, religious support, social support, postpartum blues, husband

1 Introduction

Managing postpartum blues during the COVID-19 pandemic is very important and must be prioritized. This research supports 2 goals of SDGs no. 3 and 5. This study supports Sustainable Development Goals (SDGs) 5.1 and 5.2 for gender equality, aiming to reduce maternal and infant mortality and eliminate all forms of discrimination and violence against
women. This study also supports SDG 3.4, aiming to reduce premature deaths due to noncommunicable diseases, through prevention, treatment and promotion of mental health and well-being and increasing access and coverage of services for mental disorders including depression. One of the causes of the high maternal mortality rate (MMR) and infant mortality rate (IMR) is mental health problems. Severe psychiatric disorders after childbirth can increase the risk of suicide up to 70 times compared to other causes, especially in the first year after delivery. More than 50% of women who die by suicide are due to mental disorders after childbirth (Oates, 2002).

Postpartum blues is the feelings of sadness and tearfulness experienced by postpartum women shortly after birth but can decrease over the first 2 weeks of giving birth. Women with postpartum blues mostly recover quickly, but it can progress to postpartum depression and even postpartum psychosis, which can negatively impact mothers and babies and the relationship between mothers and babies. Postpartum mothers are very vulnerable to mental disorders due to the COVID-19 pandemic and are very susceptible to infection. COVID-19 is a highly contagious and rapidly spreading infection that can be and is dangerous for some individuals.

The results of Nanjundaswamy's research (2020) stated that pregnant and postpartum women during the COVID-19 pandemic expressed very high anxiety about visiting the hospital by (72.65%), the safety of their babies (52.14%), anxiety about contracting an infection by 40.68%, and social media-related anxiety (39.83%). The COVID-19 pandemic affected pregnant and postpartum women with 35.4% of women experiencing postpartum depression. In the study of Ostacoli et.al. (2020) it was found that 42.9% of postpartum women experienced depression during the COVID-19 pandemic.

The results of the research by Davenport et.al (2020) found that 40.7% of postpartum women experienced postpartum depression during the COVID-19 pandemic. The research by Liang et.al (2020) shows that 30% experienced postpartum depression, and the results of research by Nanjundasmy et.al. (2020) it was found that 35.4% experienced postpartum depression due to the COVID-19 pandemic. The COVID-19 pandemic will provide a heavy and prolonged stressor burden and aggravate the mental disorders of postpartum mothers.

Additionally, the prevalence of postpartum blues in Indonesia is quite high, at 50-70% (Bobak et.al., 2005). Sumarni's research (2013) showed that the prevalence of postpartum blues in East Sumba is 80%. Research conducted at the General Hospital in Bandung City showed that 35% of postpartum mothers experienced severe postpartum blues (Fitriana and Nurnaeti, 2015). Research in the Blora Health Center area showed that postpartum mothers experienced postpartum blues as much as 48.6% (Wijayanti, et. al., 2013). Another study conducted in the working area of the Yogyakarta City Health Center showed that the incidence of postpartum blues was 46% (Fatmawati, 2014).

Research in Huntap Cangkringan District (permanent relocation homes after eruption) found that 60% of postpartum mothers experienced postpartum blues after childbirth (Sumarni, 2013). In the Jetis sub-district, Bantul Regency, after the earthquake, it was also found that 52% of postpartum women experienced postpartum blues (Hadiano and Sumarni, 2014).

During the COVID-19 pandemic, pregnant and postpartum women experience very heavy and prolonged stressors that can exacerbate the postpartum blues experienced. One effort to deal with postpartum blues is for the husband and midwife to provide social and religious support to postpartum mothers. Sumarni (2012) found that social support and religious support can reduce depression and improve cognitive function in the elderly after the Merapi eruption at Gondang Cangkringan Huntara.
In Cangkringan Huntap, after the Merapi Volcano eruption, it was found that lack of husband's support could increase occurrence of postpartum blues in postpartum mothers (Sumarni, 2013). Another study in Jetis Health Center and Dlingo Health Center in the period following the Yogyakarta earthquake, showed that the lack of social support from husbands and midwives could affect the severity of postpartum blues in postpartum mothers (Sumarni, 2014). However, Ismangoen and Sumarni (2016) research in Purwobinangun, Pakem Village in Sleman, showed that husband's social support in overcoming postpartum blues is still very low (37.10%). Further, in this study it was found that husbands and midwives had not provided a touch of social, religious support during the delivery and post-partum process for postpartum mothers.

Postpartum women during the COVID-19 pandemic living in the vicinity of the Cangkringan Sleman Health Centre may be experiencing stressors that can put them at risk of developing postpartum blues, postpartum depression and the most dangerous condition of postpartum psychosis. These conditions can have a negative impact on both mother and baby. In the worst condition, mothers are at risk of hurting their own babies and commit suicide. Husbands and midwives can provide social and religious support for postpartum mothers to overcome postpartum blues.

A community-based intervention of training husbands and wives to provide social and religious support of postpartum mothers is thought to be able to decrease depression scores in postpartum mothers. Supporting postpartum women and preventing postpartum blues, postpartum depression and postpartum psychosis will contribute towards the attainment of SDGs 5.1 and 5.2 for gender equality and SDG 3.4, aiming to reduce premature deaths due to noncommunicable diseases.

2 Research Questions

The main research question of this study is what is the change in average postpartum depression (EPDS) scores in postpartum women in Cangkringan Health Area before and after husbands and wives received training on how to provide social and religious support to postpartum women?

3 Purpose of the Study

This study aims to analyze the effectiveness of social and religious support by husbands and midwives on managing postpartum blues in mothers in the Cangkringan Health Center area.

4 Research Methods

This type of research is a quasi-experimental research with a pre-test and post-test control design. The subjects of this study consisted of 16 midwives and 30 husbands and 30 postpartum mothers who were then divided into 2 groups. The intervention group or Respondent Group 1 (KR-1) consisted of 15 husbands and 15 mothers who gave birth in
March 2021 to early June 2021 at Kriti Arum, Lanjar and PKU Muhammadiyah Cangkringan Midwifery Clinics and the control group or Respondent Group 2 (KR-2) consisting of 15 husbands and 15 mothers who gave birth in March 2021 to early June 2021 at Azizah Midwifery Clinic.

Research tools included a midwife's social and religious support module and a husband's social and religious support module for husbands and midwives' training. Postpartum blues and depression scores were measured with EPDS (Edinburgh Postnatal Depression Scale). Observation questionnaires were used to collect data on skills and knowledge of midwives and husbands on providing social and religious support to postpartum mothers.

In the intervention group, midwives and husbands were provided training to provide social and religious support to postpartum mothers. While in the control group, training was conducted only to midwives to provide social and religious support for postpartum mothers. The intervention in the implementation of social and religious support training in postpartum response to the impact of the COVID-19 pandemic was carried out 3 times for each Midwifery Clinic and PKU Muhammadiyah Cangkringan Clinic via Zoom. Interventions for the implementation of social support training, husband's religious support were carried out via cellphone and Whatsapp Call.

Husbands were given social and religious support training 3 times: first, when the husband was waiting for his wife to give birth, second, when the wife was preparing to go home after childbirth care and third, after postpartum care at home. Training to midwives was provided online by Zoom and training to husbands were done twice via phone calls and once in-person in the clinic. The analysis technique is descriptive quantitative and qualitative, and the statistical analysis technique used is T-test with $\alpha = 5\%$.

5 Findings

The study was conducted on all husband-and-wife couples who gave birth at the Maternity Clinic and Midwifery Clinics in the working area of the Cangkringan Health Center. Cangkringan is one of the Kapanewonor sub-districts located in the northern part of Sleman Regency, about 19 km from Gadjah Mada University, and is one of the sub-districts located in the danger area of Mount Merapi or the Merapi Disaster Prone Area. Maternity clinics and Independent Midwifery Clinics located in the Cangkringan area include Azizah Midwifery Clinic, Kisti Arum Midwifery Clinic and PKU Muhammadiyah Cangkringan clinic. The study participants were 30 postpartum women and their husbands who were then divided into 2 groups.

The intervention group consisted of 15 husbands and 15 mothers who gave birth in March 2021 to early June 2021 at the Kriti Arum and Lanjar Midwifery Clinics and PKU Muhammadiyah Cangkringan Clinic, in which the husbands also received training on how to provide social and religious support to postpartum women. The control group consisted of 15 husbands and 15 mothers who gave birth in March 2021 until early June 2021 at Azizah Midwifery Clinic, in which the husbands did not receive training on how to provide social and religious support to postpartum women. Midwives of postpartum women in both intervention and control groups received training on how to provide social and religious support to postpartum women.

Based on the data obtained, most of the husbands in this study were in the 20-30 years age group, with most having a high school education level. The majority worked as private
employees such as factory employees, tour guides, and shop employees. In addition, most of the others worked as entrepreneurs or sand miners. On the other hand, the majority of postpartum mothers were also 20-30 years old, with most having a high school education level. The majority of women (56.67%) were housewives. Most of the women (60%) in this study were primiparas or women who had just given birth to her first child.

5.1 Changes in Average EPDS Postpartum Blues Score in Kapanewon Cangkringan, Sleman Before and After Training for Midwives and Husbands

The average score of postpartum blues in postpartum women living in the subdistrict Cangkringan changed after the midwife and her husband received social and religious support intervention. The intervention was provided after midwives and husbands received training on how to deliver social and religious support. The changes are shown in table 1.

Table 1. Changes in Mean Postpartum Blues EPDS scores in the Intervention Group and Control Group in Kapanewon Cangkringan between Before and After Training

<table>
<thead>
<tr>
<th>Change in Average Postpartum Blues score Before and After Training</th>
<th>Average Score</th>
<th>T-Test</th>
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<tbody>
<tr>
<td>Intervention Group</td>
<td>Before 12.20</td>
<td>After 3.93</td>
<td>7.0968</td>
</tr>
<tr>
<td>Control Group</td>
<td>Before 12.80</td>
<td>After 7.13</td>
<td>4.9319</td>
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Source: Primary Data, 2021

The average change in the postpartum blues EPDS score before and after training and after being given social support and religious support in the intervention group was a decrease in score by 7.34. In the intervention group, the average EPDS score before training decreased from 12.20 to 3.93 after training. Meanwhile, in the control group, the average EPDS score before training decreased by 4.07 from 12.80 to 7.13 after training. Based on statistical analysis, there was a significant decrease in the EPDS Postpartum blues score before and after being given training in both groups indicated by p value <0.05, namely in the intervention group p = 0.000005 and in the control group p = 0.00022.

6 Findings

Midwives and husbands who have provided social support and religious support to postpartum mothers to manage postpartum blues significantly decrease the average EPDS score in postpartum mothers. Midwives have been able to provide empathetic social support, appreciation support, and can give praise to mothers who give birth and give praise to mothers for success in caring for children during postpartum. In addition, midwives can provide religious support by playing murotal, sholawat, dhikr, guiding prayers and offering prayers to reduce pain. Social and religious support provided by midwives in both the control group and the intervention group can provide a feeling of calm, comfort, and safety to postpartum mothers so that they can reduce postpartum blues.
In the intervention group, it was shown that the provision of social and religious support provided by the midwife as well as the husband reduced the EPDS score for postpartum blues more significantly than only being given social and religious support by the midwife. Postpartum mothers in the intervention group stated that after participating in social support and religious support training, their husbands’ behavior change.

Husbands became more attentive, helped mothers care for babies, gave massages and caresses when mothers felt tired, and provided informational support such as reminding mothers more often on how to take care of their babies and implement health protocols to prevent COVID-19 infection. Husbands invited mothers to pray frequently together, and husbands can better understand the symptoms of the postpartum blues, such as when mothers feel sad. The social and religious support provided by the husband makes the mother feel calm, happy, safe, comfortable, and reduces fatigue while taking care of the baby. Through training sessions, midwives and husbands became aware of the importance of providing social and religious support. Listening to Quranic recitation may have similar benefits to listening to music and can provide calmness and reduce pain (Rosmiarti, 2020).

Some other effects of social support are that it can reduce anxiety levels, reduce general disorders, reduce somatization disorders, reduce depression, and reduce or delay death (Sarafino, 1990). In providing social support activities, mothers get a feeling of satisfaction and calm which will increase dopamine, have a feeling of being appreciated which increases serotonin, a feeling of trust in their ability to increase the hormone oxytocin, feelings of pleasure that increase endorphins in the body (Stahl, 2008). Close family and health workers can provide social support.

Based on Sumarni's research (in 2013 and 2014), the social support of husbands and midwives can reduce the degree of postpartum blues in postpartum mothers after the earthquake in Bantul and after the eruption of Merapi in Sleman. Strong social support from health workers will improve quality of life, physical health and reduce blues depression. Social support from midwives can reduce blues depression in postpartum women in Huntap Cangkringan (Sumarni, 2013). Training on early detection of postpartum blues and depression will further empower midwives and further increase the knowledge and skills of midwives to study the symptoms that appear in postpartum women within the first 1-10 days (Sumarni, 2013; Hadianto, 2016).

Early detection of postpartum blues and depression can decrease progression to more complicated illness such as postpartum psychosis, putting both mother, baby and family at risk of harm. The results of Sumarni's research (2018) state that social support from midwives and husbands can reduce postpartum blues. The results of research by Gumussoy, et.al (2020) stated that social support can protect pregnant women from anxiety and prevents the occurrence of mental disorders after childbirth. Social support is also a factor that affects a person's perception of where he or she will feel safe and comfortable during pregnancy and childbirth during the COVID-19 pandemic (Yue, et.al, 2020).

Religiosity can reduce susceptibility to depressive symptoms by various mechanisms. Religiosity will affect individuals' social support, which can be a protector against depression (Koenig et al., 2001). Religiosity provides a positive force that counters suicidal thoughts in those who are depressed, lose hope in life and experience stressful events (Pasiak, 2012). Research by Sumarni (2012) shows that religious support can reduce depression and improve the cognitive function of the elderly after the eruption at GondangSleman Shelter. Religious practice may exert a strong antidepressant effect due to increases in serotonin and dopamine (Sumarni, 2018).
Religious support that husbands and midwives can give is that they can guide mothers to pray. The husband can accompany the delivery process and pray for the wife to reduce her pain and fear. Husbands and midwives can say a prayer of gratitude for the safety and success of the mother's delivery. The husband can also provide a touch of post-delivery assistance and pray for his wife when taking medicine, breastfeeding the baby, praying for the time to calm and put a fussy baby to sleep, and praying for the recovery of the mother's health after childbirth (Sumarni, 2018).

The results of research by Nodohudsan et al. (2020) state that religious experiences cause a person to become calmer and more confident in dealing with anxiety during the COVID-19 pandemic to prevent mental disorders during pregnancy and childbirth. In addition, prayer and the Qur'an provide many benefits, including reading the Qur'an can be used as non-pharmacological therapy to reduce anxiety, a study with 20 pregnant women showed that Muratal Al-Quran can reduce anxiety and pain scale in pregnant women during pregnancy. childbirth, listening to the reading of the Qur'an cause a relaxation response of calm and peace (Ghiasi, 2018; Rhosmiati, 2020; Istiqomah, 2021).

7 Findings

The results of this study support prior studies showing the benefits of social support and religious support for pregnant women. In conclusion, this study showed that postpartum blues prevention training on social and religious support of both midwives and husbands can significantly decrease the average depression scores of postpartum mothers in Cangkringan during the COVID-19 pandemic. The reduction in average depression scores was greater when both midwives and husbands were trained compared to training midwives only.

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Kinship System of Minangkabau Matrilineal Fisherman Society in The City of Padang

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Abstract. Minangkabau is famous for a matrilineal kinship system where lineage is based on maternal line. Women in a matrilineal society have a stronger position in the family and in decision making. The matrilineal kinship system in Minangkabau cannot be separated from the livelihood system that comes from agriculture. Minangkabau are known communal heirlooms; the inheritance is in the form of agricultural land such as rice fields or fields. Meanwhile, a small part of the Minangkabau community also earns a livelihood as fishermen. The livelihoods of fishing communities do not depend on agriculture, their source of livelihood depends on the expanse of the ocean; they earn their livelihood from fish catches. Therefore, the aim of this study is to better understand the application of the matrilineal kinship system in fishermen communities. Our research uses a qualitative approach by using observation, structured interviews and in-depth interviews techniques. The research was conducted in a fishing village in Pasia Nan Tigo Village, in the city of Padang. The result of the research indicates the matrilineal kinship system does not play an important role in the life of the fishing community. Fishermen know the name of their family clan, but they are not influenced by the kinship system in their daily life. Husbands and sons play more roles in the household as the economic backbone of the family and decision makers, meaning that in fishing communities there has been a shift in gender roles compared to gender roles in Minangkabau matrilineal society in general where women have a stronger position. Economically, the males play more and more important roles because since they are teenagers they have been able to sail to the middle of the sea to fish and make money for their families while girls are not yet able to work in that age range.

Keywords: Fisherman, Gender, Kinship, Matrilineal, Minangkabau

1 Introduction

According to Fox (1966) the kinship system has an important meaning in many societies, both simple and advanced societies. Relationships with ancestors and relatives are the key to relationships in the social structure. Relationships with relatives become the axis of various interactions, obligations, loyalties, and sentiments. In a society where kinship is very important, loyalty to relatives replaces loyalty to others. This means that the kinship system is closely related to the social structure it builds further.

The Minangkabau ethnic is famous for its matrilineal kinship system. The matrilineal kinship system is rare because only a few ethnic groups in the world have it. Heider (1997: 182) mentions several examples of matrilineal societies in the world such as the Navajo and Hopi people in North America, several ethnic groups in sub-Saharan Africa, some cultures in
India, especially in the southern state of Kerala. According to Heider, the largest matrilineal population is the Minangkabau ethnic group in Indonesia.

According to Marziali (2000) the characteristics of the matrilineal system are as follows: 1) descent is traced through the female line; 2) lineage group members are recruited through the female line; 3) inheritance and political succession are channeled through the female line. Meanwhile, Kato (1978) describes the characteristics of the Minangkabau matrilineal system, namely: 1) The formation of the lineage group is organized according to the female line; 2) The lineage group is headed by a man called the penghulu; 3) The pattern of local dual settlement in the sense that a man stays at his wife's house at night and during the day at his parents' house; 4) The authority in the family is in the hands of the mamak.

Furthermore, Kato also discussed the changes and sustainability of the Minangkabau matrilineal kinship system. He explained that there had been a change from communal life in the Rumah Gadang to the life of the nuclear family by living in separate houses. The role of men as fathers becomes important where he no longer lives in two places but settles uxorilocaly in his wife's house. On the other hand, the role of the mamak is reduced where they are no longer economically responsible to their nieces and sisters. But his position in the family is still strong where he still has ceremonial duties in his community.

In terms of gender, the position of men and women in Minangkabau is different from that of non-matrilineal society in general. The female occupied a rather special position because she was the continuation of the lineage. The inheritance belongs to the matrilineal women who have the right to process the inheritance. When a man gets married, he comes to a woman's place. This causes differences of opinions among anthropologists whether in Minangkabau apart from being matrilineal it can also be called matriakhat (power in the hands of women). Some anthropologists say that Minangkabau is only matrilineal because the men in power are the leaders of the people. But Sanday (1998) says Minangkabau besides being matrilineal is also matriarchal because men actually only represent the interests of women. A penghulu in Minangkabau acts according to an agreement with his mother and sister. Sanday concluded that women in Minangkabau are more powerful than men.

The Minangkabau community is an agrarian society or a farming community because their main economic mainstay is shared inheritance. The heirlooms are in the form of rice fields and fields that are processed to produce staple food and some of the proceeds are sold to buy things they don't produce. Thus, maritime culture is less synonymous to Minangkabau culture because fishing communities do not rely on communal heirlooms as their main source of economy. Fishing communities make the sea their main source of livelihood. The sea is not a private or communal property, everyone is free to exploit it to take fish or other resources in the sea.

Ginkel (2007) said fishing are men's world, people who go to sea looking for fish are men, not women. Women in fishing communities are supporting the work of their husbands or sons. Usually, women in fishing communities work to help their husbands in repairing and folding nets, as well as selling fish after their husbands return from the sea. Their main duties are generally doing housework and taking care of the children. West Sumatra as a province that has a coastline along the province from North to South and faces the Indian Ocean certainly has fishing communities. Based on BPS data (2020) the number of fishermen in West Sumatra is 45,305 people, if on average each fisherman has 4 family members, it is estimated that the population of fishing communities in West Sumatra is around 225,000 people.

The fishing communities in West Sumatra are generally Minangkabau people. As mentioned above, the Minangkabau matrilineal system is actually supported by an agrarian or agricultural lifestyle where there is inheritance that supports the family economy. While in
fishing communities, the main economic source is the result of the sea which incidentally is not an inheritance, everyone is free to take advantage of the sea.

Based on Ginkel's opinion and the differences related to the general condition of the matrilineal community, it is assumed that the matrilineal kinship system in Minangkabau fishing communities has a different application compared to Minangkabau society in general. Based on this, the main question of this research is "how is the sustainability of the matrilineal kinship system in fishing communities?" with details of the research questions as follows: 1) How important is the matrilineal clan or tribe in fishing communities?; 2) What is the role of mamak or wife's brother towards children in fishing communities?; 3) What is the role of husband and wife in decision making in fishermen's households?; 4) What is the value of boys and girls in fishing families?

2 Research Method

The research location is Pasia Nan Tigo Village, Koto Tangah District, Padang West Sumatra. This research uses qualitative research approach. Data collection techniques are observation, structured interviews and in-depth interviews. Collecting data through observation to observe the actual behavior of fishermen and the community on a daily basis is done in order to get a closer picture of the social life of the fishermen's families and communities in the research location. The next data collection technique is to conduct structured and in-depth interviews with key informants and regular informants. Data analysis is done by organizing, sorting, grouping, coding or marking and categorizing them so that a finding is obtained based on the focus or problem to be answered.

3 Research Results

3.1 Fishermen Overview

The fishermen in Pasia Nan Tigo sub-district are mostly migrants. They come from various regions in West Sumatra Province but generally also have family backgrounds as fishermen in Pesisir Selatan and Padang Pariaman Regencies among others. Apart from these two areas, there are also fishermen who come from Solok and Tanah Datar Regencies. The reason they become fishermen in Pasia Nan Tigo Village is because being fishermen in urban areas has a higher income than being fishermen in their area. The fish can also be sold faster than they are in rural areas.

It is estimated that around 75% of the existing fishermen are immigrants. The rest are natives to Pasia Nan Tigo Village. Most of these migrant fishermen are small-scale fishermen and are crew members of fishing boats. As small-scale fishermen they catch fish using simple fishing gear such as kapal pukat tepi or inshore trawler, and perahu jaring net boat. Some of the the indigenous fishermen, may own more modern fishing vessels called kapal bagan. They work as labor and generally also come from areas outside Pasia Nan Tigo as mentioned above.

The migrant fishermen have lived or moved to Pasia Nan Tigo since the 80s. They live in Pasia Nan Tigo by renting land or houses from local residents. Those who rent land build simple semi-permanent houses on it, as well as rent houses in general as well as semi-
permanent simple houses. Since their arrival in the 80's they have lived for almost 40 years and have had children and grandchildren living in Pasia Nan Tigo.

### 3.2 Clans or suku in fishing communities

The fishing community of Pasia Nan Tigo is divided into two groups, natives and immigrants. Indigenous people are those who have inhabited the village since their ancestors. They own land and land belonging to their matrilineal people in the kelurahan. Based on their history, their ancestors came from the Solok district which borders the city of Padang. Solok district is located east of the city of Padang.

Clan is a kinship group based on a patrilineal or matrilineal kinship system. In Minangkabau society that line is the maternal line and Minangkabau people call it tribe. There are several tribes found in the indigenous Pasia Nan Tigo population, namely the Sikumbang, Caniago, Guci, Balai Mansiang Tanjung, Malayu, Jambak, Koto, and Panyaringek tribes. Meanwhile, migrant fishermen still remember the names of their tribes according to the tribes in their family of origin. The names of their tribes also vary, there are Tanjung, Sikumbang, Koto, Jambak, or Piliang.

Indigenous fishing communities still consider tribes to be important, this can be seen from their way of living is still based on kinship groups. Generally, they live or settle based on groups of the same ancestors, going as far as four or five generations. They have an inheritance in the form of jointly owned land that is used for fields, rice fields or shelter. Migrant fishermen all still remember their clan or suku but the pattern of residence and family relations for them does not show the importance of clan or tribe. The sedentary pattern of immigrant fishing communities is not grouped into groups like the natives. This is because they come from different areas and have to live on other people's rented land. The relationship with their hometown is also not too intense, they rarely return to their hometown and their children already consider themselves to be Pasia Nan Tigo people.

In Minangkabau matrilineal society, the pattern of settling after marriage is matrilocal or uxorilocal. This is still true in fishing communities but there are also quite a lot of patrilocal or virilocal settled patterns. This is related to the number of fishermen's sons who follow in the footsteps of their parents while their wives may come from other areas. So then they took their wives to their parents' house. This is very different from the matrilineal tradition which determines that a married couple after marriage lives at the wife's parents' house.

### 3.3 The role of the wife's brother or mamak

The pattern of settling after marriage still follows the matrilineal kinship pattern, namely uxorilocal even though they are not natives of Pasia Nan Tigo. For example, if a man has married, as a new family with his wife, he will live in his wife's family home. After some time, they live and have enough money they can move to a new place to rent or rent a house. Children, as in the matrilineal kinship system are closer to their mother's relatives than their father's relatives.

Wife's brothers or mamak have less role in the fishermen's families. The position of the father is considered the only central position in the family. Some fishermen's houses are inhabited not only by one nuclear family but also by several nuclear families, consisting of senior nuclear families with nuclear families of their daughters. So, in addition to households in the form of nuclear families, households in the form of extended families also exist, so they are in the form of broad matrilineal families. Mamak or mother's brothers usually don't play a role because they are far away from their hometown and also mamak is not important because there is no inheritance to be taken care of.
Informal leadership is mostly held by certain people because of their position in fishing communities, not primarily due to leadership in kinship groups. People who are valued or older in fishing communities have more to do with ownership of fishing gear. The owner of the Bagan boat or the owner of several Payang boats is considered more influential and respected. Other informal leaders are people who work outside the fisheries sector but are willing to help fishermen by establishing fishermen's groups to obtain assistance from the government. The fishermen seem to lean on these people and ask them questions to help solve their problems.

However, the informal leaders mentioned above are actually indigenous people. This is because the natives generally own the charter boats and have more fishing gear than the migrant fishermen. This means that they become informal leaders not because of their relationship with the kinship system but because of their wealth or economic ability. The informal leader is not always a man but can also be a woman. One of the women in this village is the head of a fishing group. She is a retired teacher. Wanting to help fishermen to improve their standard of living, she formed a fishing group and made a proposal on behalf of the group to obtain assistance from government programs aimed at fishermen. This figure has become the foundation for around 40 traditional fishermen to obtain loans to fishing equipment or to repair damaged fishing equipment.

3.4 The Role of Husband and Wife in the Household

In a fishing family, a father or husband plays an important role in family life because they are the main backbone for the family's needs. Meanwhile, the wife is the main supporter to help ease the burden on her husband at work. The number of fisherman's family members is generally neither large nor small. Generally, women are not directly involved with their husbands' work as fishermen, but women as wives help their husbands with certain jobs, such as pushing the boat when their husbands are about to go out to sea, pulling the boat to the beach when their husbands arrive from the sea. Some of the wives join in selling the fish caught by their husbands to traders who are already waiting on the beach and some directly peddle fish to people's homes.

Some fishermen's wives also work for other people by receiving wages as cleaners, drying or boiling fish that will be used as dried or salted fish. They work for people who own home businesses making salted fish. Their work is not permanent depending on the presence or absence of fish available for salted fish. If there is a fish shortage or difficult fish season, they do not work because the business owner cannot afford to buy fish because it is expensive. When it's fish season and the price of fish is cheaper, then they get a job.

Actually, the women are not just housewives. They generally work, except for those who still have small children, because they have to look after and care for children so that they cannot work. After their children grow up or have entered elementary school age, they generally try to find additional income. There are several jobs done by fisherman's wives to increase family income, namely working for other people as mentioned above, working as a fish seller, selling grilled fish, working as a housemaid and so on.

Because the location of the village is adjacent to housing complexes, where many people live, some of the fishermen's wives also work as housemaids. They usually do laundry and iron clothes. They leave early in the morning after finishing their own household chores and come home in the afternoon or evening. One of the fishermen's wives does not only do cleaning but also takes care of the employer's children because both of his parents' work. For this kind of work, they are having to come home late because they are waiting for their employer to come home from work.
The wives play a very important role in the domestic sector; raising children, cleaning the house, washing, and cooking. The men rarely do this. If they are not fixing their nets or boats after going to sea they will sit in a “warung” which in the local language is called a “lapau”. The wife's position in matrilineal society is so strong because she is actually the ruler of her house. The house in Minangkabau belongs to the wife. This is because houses are generally built on communal land or inheritance owned by the wife's family. Even though the husband is involved in the construction of the house, the house cannot be sold or pawned. If a divorce occurs or the wife dies, the husband is not entitled to the house, he will return home to live with his extended matrilineal family. In general, women have an inheritance in the form of land where she and her husband can cultivate the land for family needs.

Such conditions are difficult to imagine in fishermen's families because they are generally migrants; they live in rented or contracted houses. This can make the position of women different from the one in the Minangkabau matrilineal system. Here, fishermen's wives also come from other areas. The wife of a common fisherman manages household finances, usually the men give most of the proceeds from selling their fish to the wife. The amount of income given to the wife as they often tell is about 80% of the income. The 20% cut that the husband takes is to buy cigarettes and pocket money when sitting at the stall. Wives are expected to manage expenses for food, fees and snacks for the children to go to school and others. Wives are also expected to save money by saving or joining social gatherings to be able to meet their needs if at any time they need money suddenly due to damage to nets and boats or when they are sick. A wife who can manage finances well is highly appreciated by fishermen.

But there are also many who do not believe that fishermen hand over 80% of their money to their wives because they think that some fishermen are wasteful, they like to sit at the stalls to drink tea, coffee or milk, then they eat cakes or snack or instant noodles. According to them, the fisherman may take more than 20% of the money for himself and then hand it over to his wife. With the number of men who often sit at the stalls spending their money on cigarettes or snacks, some informants are increasing convinced that men give their wives far less money than they should.

In terms of decision making in the family husband and wife share roles. In terms of spending for daily needs, generally the wife decides, such as spending for children's needs and spending for daily consumption. This is because the husband is often at sea or at the beach repairing fishing gear rather than at home. For expenses for repairing fishing gear, such as repairing boats, buying nets, are repairing nets is generally the husband's decision. Meanwhile, for certain things, such as buying household appliances, children's needs for school, or participating in social gatherings, it is generally a joint decision between husband and wife.

3.5 The value of sons and daughters in the family

Although fishermen generally live-in houses that are not the house of the wife's family, nor on land belonging to a matrilineal family, the pattern of settling after marriage still follows the uxorilocal pattern where after marriage men leave the house and live in the house of their wife's family before they can be independent. This means that the kinship relationship is still closer to the mother's relatives than the father's relatives for a child. After parents become elderly, girls are more likely to play a role in caring for their parents than boys. If a person does not have daughters, sons take care of their parents.

But for certain cases there are some men who bring their wives to their parents' houses or live in their parents' relatives' environment. This is due to their work as fishermen, they take their wives to their parents' houses. Usually, the parents of the male side allow their son's family to live in their house if there is a family house that happens to be not inhabited.
Another option they allow their son to build a simple house on the land they own. Living in this house or building on this land is usually only limited to usufructuary rights, not ownership rights after the man dies, his wife and children do not have the right to own the house or land.

Girls and boys in the family go through different types of socialization because of the influence of life in fishing communities. Boys make fishing activities a play environment. They play on the beach watching fishermen work pulling boats or trawls and repairing boats or nets. They watch fish being lowered into baskets on the beach. This activity for some boys can also earn them money. They are sometimes involved in taking some fish from the fish baskets that get off the boat and then sell them so they can get their own snacks. Children's activity like this is called "mancacak" activities that are allowed but are seen as somewhat negative.

Girls do not do activities on the beach like the boys. They play more around the house or helping the mothers with household chores. Boys after adolescence also often sit at the stalls chatting with their peers watching television together while eating snacks at the stalls. Sometimes they play cards or dominoes with their peers. This seems to be due to the influence of the matrilineal kinship system which places men outside the home and the owner of the house is a woman, especially since generally the size of the house is small so boys may feel more comfortable when doing activities outside the home.

In terms of the economy, boys play a very important role in the family economy. After they are generally in their teens, they start going out to sea. At first they accompany their fathers to go out to sea to become fishermen, then when they are older they go out to sea by themselves in their own boats. Apart from being able to support themselves, they also hand over part of their income to their parents to help meet their daily needs at their parents' house. This causes more boys from to drop out of school than girls. Generally, boys' highest level of education are the junior high school and girls' at reach the senior high school.

4 Conclusion

This article is based on the results of research in Pasia Nan Tigo Village related to how the matrilineal kinship system takes place in fishing communities. The Minangkabau matrilineal system is actually a system that takes place in an agricultural society where shared inheritance is important for the survival of the matrilineal people or kinship groups. Meanwhile, in fishing communities, the source of their livelihood is the sea, which is a public property, not private or group property, and the work is determined by the importance of the role of men.

The results show that the matrilineal kinship system in fishing communities has its own distinctive style. This is not only influenced by their work as fishermen themselves but also by their backgrounds as immigrants from other regions. In fishing communities, the family tends to take the form of a nuclear family and an extended family that is matrilineal and patrilineal. The role of the wife's brother or mamak in the extended family is no longer important.

That role is replaced by figures in the fishing community such as skipper and group leaders in the fishing community. Men as husbands are the main breadwinners and wives generally also look for additional work to meet household needs. A son in a fishing family may take his wife to his parents' house. Meanwhile, economically, boys also play a very important role in helping the family's economy because generally at a relatively young age they have gone to sea to become fishermen.
References

Women's Contribution to Improving Children’s Nutritional Status

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Abstract. Undernutrition among children under five are still a problem in the developing countries. Recent basic health survey in Indonesia had shown that the number of undernutrition is increased, mainly stunting conditions among children which reached the prevalence more than 20% in several places. This article aims to review contribution of women in improving nutritional status among children in the family. A literature study was conducted to explain and find out the role of women in a family to improve family food consumption and nutrition. We used keywords nutritional status, women empowerment, risk factors, and undernutrition through online resources such as Science Direct, Google Scholar and Pub Med. After searching the articles, we found 22 articles that related to the topic. Then, we reviewed and analyzed for discrepancies in this literature study. We found that specific women empowerment indicators like education and employment status, are factors that have related to children's nutritional status. There is a direct impact to women's empowerment on children's nutritional status by improving women's health. So, it's recommended to design a comprehensive intervention based on women empowerment to enhance child nutrition status through involvement in decision-making in family activities, especially on produce and process of food.

Keywords: women, empowerment, children, nutritional status

1 Introduction

Malnutrition prevalence among children under five was still high in the world, this condition was suffered mainly by children who lived in developing countries than developed countries. This problem is the major contributor of child mortality in the world, besides the extended consequences into adulthood such as diminished productivity, higher risk of excess weight gain or increased obstetric risks and degenerative diseases in the next age. Women are more at risk than men regarding to health and nutritional status. However, she could not reach full growth potential, chances education and working place, and also impact to the next generation when she is married and has a baby (Donya S. Madjdian, 2016).

Undernutrition is one of malnutrition condition with forms namely underweight, wasting and stunting. Based on Health Survey in Indonesia or we called Riskesdas from 2013 until 2018 found that prevalence undernutrition among children still showed a high prevalence, especially stunting status. It was 37.2% on year 2013 and 30.8% on year 2018 for stunting prevalence among children under five ages. This condition is not only happened in the rural area but also in some urban areas that showed an increase of undernutrition problem, including stunting (Kemenkes RI, 2018).
Children with age 2-3 years old is one of the vulnerable groups because at this age children are growing faster and develop than other groups of age. United Children Fund or UNICEF year 2013 stated that multi factors cause nutrition problems, consist of 2 (two) main factors are insufficient consumption of nutrients and infectious disease. Other factors related to children's nutrition status are food security, feeding care and in adequacy of health centers access.

Women’s role in order to increase children’s nutritional status was proved from previous studies in the world. Women as the primary caretaker of children play an important role in providing of food and caring a member in the household. Even though the results were not consistent, but the studies showed that women empowerment with some indicators had significant association with nutritional status among children (Awaisra Shafiq, 2019; Elizabeth L. Fox, et al, 2019). Because of that, more effective strategies should be done to overcome malnutrition among children.

Based on the previous explanation, we are interested in reviewing women's contribution to improving nutritional status of children in the family.

2 Methodology

Literature study was conducted to explain and find out women’s contribution in improving family food consumption and nutrition status, specifically improve children's nutritional status. This study was done because of previous studies had proved that several determinants of nutritional status among children, including maternal factors related with nutritional status among children. The study stages were by searching and reviewing articles on women and their contribution to children's nutritional status.

We used keywords nutritional status, women empowerment, risk factors, and undernutrition through online resources such as Science Direct, Google Scholar, Pub Med, and other related websites. Articles that were included in this literature study from year 2001 until 2021. After we searched, we reviewed and analyzed for discrepancies of the results, including findings from quantitative studies. We divided the analysis of literature study into three parts, (1) factor affecting children nutritional status, (2) factor of women and nutritional status of children, (3) strategy in combating children nutrition status through women contribution in family.

3 Result and Discussion

After searching the articles, we found around 22 articles that related to the topic. The description of the articles are showed below;

<table>
<thead>
<tr>
<th>No.</th>
<th>Author (Year)</th>
<th>Variables</th>
<th>Methods</th>
<th>Research Results</th>
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<tbody>
<tr>
<td>1.</td>
<td>Awerke Girna, (2019)</td>
<td>Mother characteristics, family characteristics, children’s fed on cow milk, children’s nutritional status</td>
<td>Cross sectional study</td>
<td>Mothers with no formal education, food insecurity, and children with no feeding plate are associated significantly with undernutrition</td>
</tr>
</tbody>
</table>
Maternal and children’s factors  
Cross sectional study  
Low mother’s nutritional status, inadequate information access, close birth order, inbreeding, father with low education, living in rural, inadequate toilet, and inadequate vitamin A intake

Socio-demographic, mothers’ nutritional status, and children’s health factors, children’s nutritional status  
The secondary data  
The risk of undernutrition increased with low nutritional status of mother, inadequate information access, close birth order, inbreeding, father with low education, living in rural, inadequate toilet and lack of vitamin A intake

Maternal and children’s status  
Case control study  
Mother’s low formal education, mother stature less than 150 cm, mother’s low nutritional status, low birth weight, household with more than two of under-five children, diet diversity score less than 4 (WHO reference) and often frequencies diarrhea episodes were a risk factors of stunting

Maternal and children’s factors  
Systematic review and meta-analysis  
Age and sex of children, supplementary food, lack of dietary diversity, a frequent diarrhea disease, maternal with low education, maternal stature, residential area and low income were significantly related with undernutrition

Women empowerment factors, socioeconomic status and children’s malnutrition status  
The secondary data  
Inadequate house, low family financial, a more family members, and low maternal work were related with school children malnutrition

Growth problems and women’s empowerment and gin under five children  
The secondary data  
Living in rural areas, were aged more than 18 years at marriage and antenatal clinic visited more than three times on pregnancy had a risk to be stunted. Lack of maternal educational level, short height, low birth weight and nutritional status of mother were related with underweight status among children. Mother with no education had a risk wasted children
<table>
<thead>
<tr>
<th>No.</th>
<th>Author(s)</th>
<th>Title</th>
<th>Study Type</th>
<th>Findings</th>
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<tr>
<td>8.</td>
<td>EW Mwaniki, et al (2020)</td>
<td>Children characteristics and nutritional status</td>
<td>Cross sectional study</td>
<td>Children characteristics such as children’s health was associated with children nutritional status. Infectious disease such as diarrhea and colds or coughs increased the odds of undernutrition among children aged 4 until 11 years in Nairobi</td>
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<td>10.</td>
<td>Morris Ndemwa, et al (2017)</td>
<td>Demographic characteristics and nutritional status</td>
<td>Cross sectional study</td>
<td>Increasing age are significantly with the prevalence of underweight and stunting</td>
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<td>12.</td>
<td>A.A Marphatia et al (2016)</td>
<td>Socioeconomic and gender inequality exposures and children’s nutritional status</td>
<td>The secondary data</td>
<td>The reduction of Gender Inequality Index (GII) will impact to major reduction of poor birth weight, child malnutrition in low- and middle-economic countries.</td>
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<td>13.</td>
<td>Monalisa Chakraborty and Saswata Ghosh (2020)</td>
<td>A family member mainly children, mother’s educational status, food intake and children’s nutritional status</td>
<td>Case control study</td>
<td>A big family member, lack of mother’s educational status and inadequate food intake had a risk of being malnourished among children</td>
</tr>
<tr>
<td>14.</td>
<td>Kathleen M, Kurz, (2001)</td>
<td>Contributions of women, food intake of family and nutritional status</td>
<td>Literature review</td>
<td>Activities of bringing food into the household, family systems with complex rules, more roles in traditional, and are more home bound than women in families with weaker bond</td>
</tr>
<tr>
<td>15.</td>
<td>Donya S. Madjidian and Hilde AJ Bras, et al (2016)</td>
<td>Sex, family, and nutritional Status</td>
<td>Literature review</td>
<td>Women with strong bond in the household, family systems with complex rules, more roles in traditional, and are more home bound than women in families with weaker bond</td>
</tr>
</tbody>
</table>
Empowerment of women, maternal nutrition and low birth weight (LBW)  
The secondary data  
Empowerment of women was significantly related with undernutrition among mothers and LBW

Household factors, children’s nutritional status  
Cross sectional study  
Women with short stature was significantly related with stunting

Women’s nutrition  
Literature review  
Intervention on women during pregnancy and postpartum was not successful in addressing the nutritional disadvantages of women's lives

Maternal and children’s status  
Systematic review  
Child age and gender, early complementary food, inadequate dietary diversity, diarrhea diseases, a lack of maternal education, maternal stature, area living and low of socio-economic status were significantly related with undernutrition

Factors of socio-economic, nutritional status  
Cross sectional study  
Inadequate house, low financial, more family members and maternal job were related with malnutrition

22. Sadaf Khan, 2019  
Maternal factors, socio-demographic factors and children’s status  
Secondary data  
Early marriage, low educational status and nutritional status of mother are associated with children’s nutritional status

3.1 Factors affecting children nutritional status

According to conceptual framework malnutrition by UNICEF, undernutrition among children under five is caused by multiple factors, directly of inadequate food intake and infectious disease. Then others are indirect factors, food security in the household, parenting and in adequate environment, also in access to the health centers. The low of income and resources of socio-economic available to family and a lack of political need also parts of indirect factors. Even though it is identified that these factors act through mother’s factors, the important factors of women’s status in wider society relative to male receives little attention from policymakers (Unicef, 2013).

In general, results from previous studies have identified several factors which affected children's nutritional status. These factors are poor child feeding and maternal hygienic practices (Awerke Girna, 2019). Other studies found that mothers with no formal education, food insecurity, and children with no feeding plate are associated significantly with undernutrition (Dianol, 2021).

Moreover, the odds of undernutrition among children under two age old increased. It is caused by some factors such as with low nutritional status of mother, inadequate information
access, close birth order, inbreeding, father with low education, living in rural, inadequate toilet and lack of vitamin A intake (Jawad Tariq, et al 2018). Kidanemaryam Berhe, et al, 2019 identified as risk factors for stunting were mother with low education, mother stature (≤150 cm), mother with low nutritional status, low birth weight, household with more than two under-five children, diet diversity score less than 4 by WHO reference and a frequent of diarrhea episodes. Study in Ethiopia showed that children characteristics such as age, gender, poor dietary diversity, complementary food, a frequent of diarrhea diseases, and maternal characteristics, such as education, stature, living area and income factor were associated with undernutrition among children (Desalegne Amare, 2016).

Specific in maternal characteristics like employment, had a large number of children, close birth orders and having children with female gender were related with children’s undernutrition. Beside that factor such as inadequate houses, more family members, low monthly financial and unemployment also contributed to undernutrition status among school children (Awaisra Shafiq, 2016). The previous study found that other factors like living in the rural areas, were aged more than 18 years at marriage and visited antenatal clinic more than three (3) times on pregnancy were less likely to have children with stunted condition. Then, a lack of mother's educational level, short height, low birth weight and low nutritional status of mother were proved related with children under five age nutritional status. Mothers had lack of education level were more odds having wasted children (Alemayehu Gonie Mekonnen, 2021).

Specific factor from children characteristics such as health status was related with nutritional status among children. Infectious diseases such as diarrhea and colds increased malnutrition risk among children aged 4 until 11 years in Nairobi (EW Mwaniki, 2020). Otherwise, malnutrition causes children more susceptible to infections (Piere Pratley, 2019). Moreover, Morris Ndemwa, et al (2017) identified that underweight and stunting prevalence positively related with the increased of children’s age. Then Ira Jain, et al study in year 2020 identified that gender of children, order birth, and immunization status are positively related with undernutrition among children. The researchers also found that undernutrition number was low on children who took complementary nutrition than children who did not received complementary nutrition.

A.A Marphatia et al (2016) explained that the reduction of GII will impact to major reduction of child with LBW, child malnutrition in developing countries. This index is newly index of composite measuring women’s disadvantage consist of three points; called empowerment, reproductive health and the labor market. Monalisa Chakraborty and Saswata Ghosh (2020) through case study in India identified the odds of malnutrition increases positively with increasing children’s number in family, a lack of maternal educational status and inadequate food intake.

3.2 Children nutritional status and women’ factor

Women have a role in household health and nutrition through two (2) ways, namely from (1) Activities of bringing food into the household, such as producing, processing, selecting purchased food, providing care for the family member and (2) Resources, such as inputs on production, financial, technology of labor-saving, social networks and support, microfinance for women and women’s own capacity. But, in fact there is often limited on access to resources, for example access for income, production-focused inputs, labor-saving technology, microfinance for women, social networks and support, and women’s capacity (Kathleen M, Kurz, 2001).

Overall, aspect of family system is another factor that comes into a cycle of malnutrition in family. There are long-standing historical roots in the norms and values in the family. Many
families in some places in the world still use this pattern, such as gender, impact to the roles that women have in their groups and the power relations between male and female. The previous studies found that women with strong bonds and the complex systems in the family, have roles in traditional aspect, and are more home bound than women with weaker ties.

However, power relations and gender attitudes are shaped by historical changes. The values and practices underlying these are relatively persistent, changing only slowly over time, thereby highlighting the relevance of historical and cultural perspectives on today's development outcomes (Donya S. Madjidian and Hilde AJ Bras, 2016). This fact, we linked with men or father as the leader of the family has played an important role in decision-making on household activities, according to food security and food distribution.

Through the study, Rebecca Jones, et al (2019) stated empowerment of women domains were significantly associated with nutritional status on maternal. The study categorized women's empowerment into three points, intrinsic agency such as attitudes of intimate partner violence, social/human assets and influence in household decision making. Besides that, previous studies about association of empowerment of women with children’s nutritional status had a significant impact to child nutritional status (undernutrition). Women’s empowerment factors in this study is education, status of employment, and decision-making about visits to the family. Similarly, wealth status of household factor also had related with the index of anthropometric failure composite.

Alemayehu Gonie Mekonnen, et al (2021) found that an increase in each dimension of empowerment, namely attitude towards violence, social dependence, and decision-making was correlated with a reduction in the odds of child growth faltering. Alamgir Kabir, et al (2020) identified that women's empowerment was related with maternal undernutrition and LBW with a dose-response relationship. They used five groups of women's empowerment index indicators in their study, namely a) education, b) socio-familial decision-making access, c) economic contribution and access to economic decision making, d) attitudes towards domestic violence and e) mobility. Piere Pratley (2016) noted that women's empowerment and maternal had related with child health outcomes such as antenatal care, skilled attendance at birth, contraceptive use, child mortality, full vaccination, nutritional status and exposure to violence.

Women's factor mainly nutritional status is also an important factor that contributed to children's nutritional status. Undernutrition women were related with undernutrition among children. Women with low body mass index is one of anthropometry indexes that we can use to determine nutritional status. Several studies have proved that underweight women are related to her child, such as producing preterm births, resulting in stunting, inadequate growth and development, or mortality.

Jessica Hal, et al (2020) found that women with short stature (<150 cm) was related with stunting of child, the odds increased as women stature decreased. Rebecca Jones, et al (2019) identified that maternal BMI was significantly associated with child nutritional status, exactly height for age and child weight for age. Other specific factors about women are age, education, nutritional status, parity, and multiple birth related to nutrition problems among children (Aweke Girma et al, 2019) and low household income,

More explanation about women characteristics regarding to child health and nutrition have done by several studies. Women characteristic such as age at first delivery contributes significantly to child health. The risk of malnutrition is greater in children who have younger mothers about aged 13–17 years compared to those who have older mothers. Similarly, teenage mothers are more likely to be undernourished during pregnancy due to the depletion of nutrients and, subsequently, due to breastfeeding (Jawad Tariq, et al, 2018). Women had no or low formal education were more likely to have undernutrition children than women who had formal
education. We can explain that women who had formal education could have good knowledge about nutrition, hygiene behavior and health-seeking behavior for her child.

However, economic status has significantly related to women's low performance according to education, nutritional status, and being a young mother. Low financial can contribute significantly to the poor nutritional status of mothers by restricting their access to nutrition-rich foods, which will affect child health. Children belonging to poor families are more likely to be stunted, wasted, and underweight. Information access and education can play a vital role in improving child health-related issues in Pakistan (Jawad Tariq, et al, 2018).

3.3 Strategy in combating children nutrition status through women contribution in family

A comprehensive nutritional intervention program is needed to overcome nutrition problems among children. It would be going well if we used nutrition sector and multi-sector strategies. Multi-sector should corporate each other to plan the strategy in a short period or long period. A wide approach should be conducted by government in term to make the effort of some programs successfully.

Based on the factors which linked with women and children nutrition status, one of the factors is income. Previous study found that women spend much the income for food and other basic needs than men. Women buy food, vitamin supplements, immunizations, or medications or to pay fees for health services regarding to the better health of family member. It will be reflected in children nutritional status such as child weight for height increased significantly 8 times faster if income was in women hand than men hand (Kathleen M. Kurz and Charlotte Johnson-Welch, 2001).

Awaisra Shafiq, et al (2019) explained that women’s participation in income generating activity can improve household economy, social status, child nutritional status, but and reduce gender inequality. Governmental and non-governmental organizations should establish a formal and informal income-generating sector for women in rural and slum urban areas to overcome that economy factor.

Another important aspect of women which is linked with children nutritional status is women’s health. Some interventions, such as nutrition counselling and education are done to increase women’s knowledge, improve dietary diversity, and provide healthy and nutrient food in the family.

Also, micronutrient supplementation programs for vitamin A, iron and folic acid, calcium, zinc, and multiple micronutrients are conducted in terms of effectively impacted the micronutrient status of pregnant and lactating women, as well as women of reproductive age and adolescent girls according to deliver a healthy and normal nutritional status of baby. However, the current study from Elizabeth L. Fox, et al (2019) identified that intervention on women during pregnancy and postpartum was not successful in addressing women’s nutritional status in lives. Because of that, more effective strategies needed to overcome the disadvantage faced by women across women’s lives.

Women's empowerment program is another strategy to increase children's nutritional status. If we discuss about women's empowerment, some scientist also related with women’s ability in making life choices. It is also linked with education and employment. Based on that, women empowerment activities usually were conducted through community-based program, like house visits, community groups, and community centers. To reach a wider target, using radio, television or media social is recommended. Good empowerment was related with increased financial, household decision-making, control over resources, and utilization of health resources, such as visit the health center.
In term to nutrition outcomes, empowerment was associated with increased income allocated to food expenditures, improved household food security and increased dietary diversity. But from several studies, empowerment had no impact on women's BMI. So, an effective way to get a positive impact from women’s empowerment intervention is women’s participation in empowerment activities. Even though, the findings are not consistent, however the previous studies proved that a significant association of women participation on empowerment activities with decrease of prevalence underweight and maternal anemia. This is showed through increase fruit and meat consumption in the household (Elizabeth L. Fox, et al, 2019). Specific programs and policies should be undertaken in rural and urban areas to create awareness about women’s education level. Governments should also actively support programs in these areas at the level of regional and national to increase each individual’s nutrition, health, education, and employment-generating activities (Awaisra Shafiq, et al (2019).

4 Conclusion

Women as a primary caretaker of children in the household contribute to keeping children’s health and nutritional status. Some women’s factors are associated with children nutritional status such as women health and women empowerment. The other side, low access for women on education and nutritional status, also in decision making were happened in the household. However, to increase women’s contribution to improve children’s nutritional status could be done through women’s empowerment program. Participation in empowerment activities were recommended in order to improve their nutrition knowledge, attitude and behavior in the household.

References

Why Media, Women, and Children Cry in Palestine: The Case Study of the Israeli-Palestinian Conflict in May 2021

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Abstract. This study determines the politics of revisionist-Zionism and the limitations of global media in representing gender issues, particularly in the May crisis 2021. Based on the exploratory case study method that utilized post-Zionism literature and critical discourse analyzes on media reports on May crisis 2021, it is argued that the fake history, misinterpretation of religion, and contemporary Zionist-revisionist politics have contributed to the Israeli settler colonialism that led to the gender invisibility placing Palestinian women and their children under longstanding adversity and serial violence. At the same time, media representation of women and children as civilian victims did not stop the May 2021 Israel-Palestine crisis. This helped to understand the governing reason of the revisionist-Zionism that created an apartheid state of Israel in the early 20th century, facilitated the protracted political crisis, and justified the Israeli occupation of the Palestinian territories since 1948 through ethnic cleansing called Nakba until today. This crisis has continued politically and developed into bloody wars that increased women's suffering and significantly neglected the fair gender issues in the public debate and media reports. As a result, although the media have regularly reported civilian casualties of women and children in the conflict, unfortunately, the Israeli-Palestinian war has been oddly protracted, as shown by the 2021 Israel-Palestine crisis. This study strongly suggested enlarging an international social media campaign against the Israeli occupation, facilitating political change at the international level and internal Israel and Palestine to go beyond the political conservatism, and initiating a democratic socialist state for the Palestinians and Israelis.

Keywords: Critical Discourse Analysis, Media, Post-Zionism, Representation, Revisionism

1 Introduction

The overarching question of this study is twofold: firstly, to explore the political background of Israeli and Palestine conflict that justified protracted crisis and led to Palestinian women adversity, and secondly, to determine how media regularly represented the Israeli violence on civilian women and children, particularly the May crisis in 2021 without mainstreaming gender discourse.

Furthermore, this study examines the political economy of May crisis 2021 that called for the attention of the international world. According to Shehadeh (2021), the May crisis in 2021 relates to the Sheikh Jarrah incident in which the Jewish settlement organization, Lahav
Shomron, expelled 4 four houses occupied by Palestinian Arab settlers since 1957. Similarly, the Jewish settlement organization, Ateret Cohanim, asked an Israeli court to remove 87 (eighty-seven) Palestinians in Silwan. Then, Israeli police attacked Muslims in the courtyard of the Al-Aqsa mosque, in which 300 (three hundred) Palestinians and 21 (twenty-one) Israeli police officers were injured.

In the end, Hamas retaliated with hundreds of rockets from Gaza into Israeli territory, Tel Aviv, Ashkelon, and other cities. Israel has responded to hundreds of airstrikes in Gaza that killed 26 (twenty-six) Palestinians, including 9 (nine) children and 2 (two) Israelis within two days. Reuters (17/05) reported Palestinian women lost their houses due to Israeli airstrike in Gaza City. In the protracted war between Palestine and apartheid Israel, Palestinian women have increasingly suffered and lost their children and significantly explained why regularly media reports without mainstreaming gender issues hardly advocated Palestinian women adversity.

Previous studies (Almahallawi & Zanuddin, 2018; Bachtiar et al., 2021; J. Carpenter, 2018; Kovel, 2020; Norman, 2009) lacked mixed exploration of post-Zionism literature, and critical discourses analyze in politico-economically exploring the recurred conflict between both parties related to gender issue through strategic case study research. Therefore, the purpose of this study is to explore the political background of such prolonged conflict and determine the failed contemporary global media in mainstreaming gender issues in the May crisis 2021 related to such political background.

As such, this study significantly reconstructions the exploratory case study by combining new historical of post-Zionism and critical discourse analyzes that possibly develop critical understanding on protracted Israeli Palestinian conflict since the late 19th century until today, which is poorly explored in Indonesia, discover global media limitations on advocating Palestinian women, and finally contributed to the Palestinian studies, post-Zionism and critical discourse analysis.

Politically and historically speaking, the conflict between Palestine and Israel has occurred since the establishment of the state of Israel in 1948. Arab countries such as Egypt, Jordan, Syria, and Lebanon have defended Palestine, but this support is decreasing drastically at this time. There were wars against Israel supported by Arab countries which historically had economic and political ties with the Palestinian territories, especially in the last days of the Ottoman Turks.

Some of the famous wars are the six-day war of 1967 which won Israel over and further annexed large areas of Palestine, and the War of 1973 nearly crippled Israel without American help. Since Arab countries tend to withdraw from confrontation with Israel due to pressure and diplomacy from America's superpower, many Palestinians have carried out resistance in the last four decades, primarily through the armed struggle of Hamas, including the May crisis 2021 (Firro, 2004; Khalidi, 2005; Pappe, 2006).

This study strategically utilizes case study research to understand the context and uniqueness of the Israeli Palestine crisis, particularly the May crisis 2021 (Yin, 2014; Stake, 1995). The case study collected relevant media reports on the May crisis 2021 and conducted a literature review of post-Zionism to explore the entire political background of the 2021 May conflict related to gender invisibility issues.

Thus, this study discovers the historiography of Zionism in Palestine and partly discusses media representation of Palestinian women in May 2021 with Norman Fairclough's critical discourse analysis (CDA), particularly at the social and political background of the crisis. In the post-Zionism analysis, which is historical, the literature review considers Edward W. Said (Clifford, 1980; Jordan & Said, 1980; Turner & Said, 1981) and exercises the views of Ilan

The Political Background of Israeli and Palestine Conflict
The occupation of Palestine is a matter of the Zionist campaign supported by the West and the discursive practice of orientalism and Zionism. Early orientalism was widely associated with intellectuality, which was considered to mark the superiority of the West. Orientalism is knowledge power to legitimize colonialism and misrepresent the eastern natives in the 19th and 20th centuries. The actual contribution of orientalism studies was the success of Britain and France from the 19th century until the end of World War I in colonizing 85 percent of the world (Said, 1978; 1979,1981).

Similarly, orientalism was also utilized by Dutch colonialism to control and hegemonize Indonesian people. Marco Kartodikromo described this hegemony and misrepresentation in Student Hidjo (1919) about a colonial officer who had served ten years in the Indies and was wrong to tell Javanese people as dirty, stupid, lazy inferior (Dhakidae, 2003). Edward W. Said (1979) strongly argued an interrelated relationship between orientalism and Zionism, the appropriation of Palestine territories, and the contemporary global Islamic world.

Sadly, the zionists believe Palestine is the promised land for the Jews, who have a diaspora everywhere. Zionism chose to build Israel by destroying Palestinian Arabs. Zionism cannot be seen as an ideology of Jewish liberation but rather a colonialist and imperialist ideology (Said, 1978; 1979; Pappe, 2006; Pappé, 1993a, 2014a, 2017, 2018a).

Historically, the Zionists movement occupied Palestine under British support, which initiated the Balfour declaration of July 18, 1917. It is noted that Palestine should be reconstituted as the national home for the Jewish people. What is being questioned by Edward W. Said is that it is not appropriate for Israel to occupy and colonize the land of Palestine, which has historically existed. Palestine has existed for a long time under the rule of 7th century Islamic Arabs. In the tenth century, the name Filastin was found in several manuscripts. Then in 1515, it was a province under the Ottoman dynasty (Said, 1978; 1979).

Furthermore, the new massive Jews arrived in 1882 and are noted as the beginning of the Israeli settler colonialism project. Indeed, there were already Arab Christians and Muslims living there. There were hundreds of villages with people who are diligent in farming. Due to Israel forced establishment in 1948, hundreds of these villages were lost, and thousands of Palestinians were displaced (Said, 1979; Pappe, 2006). To put it differently, since the power of the Ottoman Islamic state fell in the early 20th, Zionism diplomacy involving Western colonialist countries through the Balfour declaration further chose Palestine as the Jewish state despite Palestine was already inhabited by approximately 700,000 non-Jewish Arabs, 60,000 Jews (Shlomo Sand, 2012).

Moreover, Palestine was also a strategic area, and the farmers were relatively prosperous in the 1865-1900. In 1880, Palestine was the economic route to Lebanon, Syria, and Egypt. Palestine is an economic and commercial area. Its population grew from 350,000 in 1870 to 660,000 in 1914 (Pappe, 2006). The Jewish community then came to the Palestinian territories and gradually controlled the economy, which marginalized the indigenous Palestinians. Britain finally chose to leave its mandate to manage the political transition in Palestine, which led to the declaration of the illegal state of Israel in 1948.
As a result, the occupation of Israel in 1948 further triggered the Arab-Palestinian war, which was supported by Egypt, Lebanon, Jordan, Syria, Iraq and was relatively successful in hitting Israel, prompting the United Nations to carry out a policy of dividing Israel and Arab Palestine, which was firmly rejected by Arab countries. The conflict culminated in a six-day war in 1967 involving Egypt, Jordan, and Syria, but Israel's military dominance expanded the Israeli occupation territory. Then, Israel nearly lost 3,000 dead against a coalition of Arabs, Egyptians, and Syrians in the 1973 Yom Kippur War, but quickly won the war after receiving arms and American F-15s from the United States (Campbell & Pappé, 1988; Pappé, 1992, 1993d, 2020d).

Today's hegemonic representation and interpretation of the West and their experts dominate our social, media, and intellectual life on seeing global politics. The West, through the media, displays the face of Islam, which is synonymous with oil, violence, and terrorism, especially since the 1980s until now. Meanwhile, the West strengthens its image as synonymous with democracy, modernity, and progress despite unfairly occupying Palestine lands and destroying Iraq (Said, 1981; Berg & Said, 1982; Pappé, 2011, 2018e, 2020d).

The media represents the reality of political fundamentalism that has occurred, such as the bombings and hostage-taking in the Middle East but releases an invisible fact, namely the Islamic response to the tyranny of Western colonialism since the 19th century until today. Through the media and research institutions, Zionism and the West are trying to erase the international world's memory of oppressed Palestine and replace it with the dangers of Islamic fundamentalism (Berg & Said, 1982; Mohrem, 2020; Turner & Said, 1981).

Many world leaders such as Imam Khomeini and Sukarno declared to defend Palestine. They want to show the origin of the problem, namely the colonialism of Israel and the ignorance of Palestine's rights, particularly since 1948 on Nakba day (Bachtiar et al., 2021; Cooley, 1979). Nafez Abdullah Nazzal writes in the Palestine journal on Nakba tragedy, "The plunder of the Jewish Zionists in 1948 had a tragic story in six villages in the Western Galilee region of Al-Sumeiriya, Al-Bassa, Al-Zib, Al-Ghabisiya, Kabi, Al-Birwa where the people in the village has to deal with inhumane modern weapons." In Al-Gahbisiya village, a victim named Hussein Shehada recalled his grief, "I came back with a blanket, pillow, and food for my family. I left this village under the pursuit of the Israeli army with nothing (Nazzal, 1974)."

**How Media Reported Settler Colonialism in May Crisis 2021**

The political background of conflict explains the recent war in May 2021, which overlooked the significant issue of Israeli settler colonialism that preserved the marginalization of Palestinian women and triggered a global protest to free Palestine, including Palestinian women and their children. The visualization of narrative in the May crisis 2021 that will be explored into their contexts can be seen in the following pictures that show a woman in Sheikh Jarrah was intimidated by Israeli forces, then triggered the clash in the al-Aqsa.

Israeli troops destroyed Palestinian women houses, killed children, finally sparked people solidarity in Palestine and across the globe:
Three mainstream global media (Aljazeera on May 12, 2021, BBC on May 12, 2021, and CNN on May 16, 2021) described this issue in more nuances factor of the forced expulsion of Palestinian alongside competing for religious tendencies. However, those media failed to emphasize the rooted political Israeli colonialism and feel Palestinian women sufferings for several decades under Israeli rule as represented in the following table below:

**Table 1. Textual Representation of three mainstream media; Aljazeera, BBC, and CNN**

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<th>Mainstream Media</th>
<th>What led to the most recent Israel-Palestine escalation?</th>
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<td>Aljazeera.com</td>
<td>(12/05/2021) Anger has been growing over the forced expulsion of Palestinian families from the occupied East Jerusalem neighborhood of Sheikh Jarrah, facing multiple court cases filed against them by several pro-settler organizations since 1972. These organizations claim that the land the families live on was initially under Jewish ownership. However, Palestinians see this as an extension of an official Israeli policy to displace many Palestinians from Jerusalem to retain a majority Jewish identity in the city. The United Nations has warned the planned expulsions could amount to “war crimes” (<a href="https://www.aljazeera.com/news/2021/5/12/what-lead-up-to-most-recent-israel-palestine-escalation">https://www.aljazeera.com/news/2021/5/12/what-lead-up-to-most-recent-israel-palestine-escalation</a>)</td>
</tr>
<tr>
<td>BBC</td>
<td>(12/05/2021) The fighting between Israel and Hamas was triggered by escalating clashes between Palestinians and Israeli police at a holy hilltop compound in East Jerusalem. The site is revered by both Muslims, who call it the Haram al-Sharif (Noble Sanctuary), and Jews, for whom it is known as the Temple Mount. Hamas demanded Israel remove police from there and the nearby predominantly Arab district of Sheikh Jarrah, where Palestinian families face eviction by Jewish settlers. Hamas launched rockets when its request went unheeded. Palestinian anger had already been stoked by weeks of rising tension in East Jerusalem, inflamed by a series of confrontations with police since the start of the Islamic holy month of Ramadan in mid-April. The threatened eviction of Palestinian families further fueled it from their homes in East Jerusalem by Jewish settlers and Israel's annual celebration of its capture of East Jerusalem in the 1967 Middle East war, known as Jerusalem Day (<a href="https://www.bbc.com/news/world-middle-east-57033595">https://www.bbc.com/news/world-middle-east-57033595</a>)</td>
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The Sheikh Jarrah case is the flashpoint for tensions, but they quickly spread throughout the city and far beyond the confines of Jerusalem. The situation in Jerusalem can escalate in a hurry on its own, but the sensitivities in the city have been compounded by a combination of religious and nationalist factors. Two holidays fell on the same weekend this year: the Muslim Night of Power (Leylet el-Qadr) on the night of May 8, considered the holiest night of the year; and the Israeli holiday of Jerusalem Day (Yom Yerushalayim) on May 9-10, celebrating the day the Israeli military took control of the Old City in 1967. Each holiday on its own can inspire religious and nationalist fervor, and together they are even more liable to ignite an already tense situation.

However, the left-leaning media, Jacobinmag, firmly confirmed the rooted Israeli colonialism and touched Palestinian suffering, protest, and solidarity. It was reported that the latest Israeli Palestine crisis of May 2021 occurred after the Sheikh Jarrah incident that encouraged about 1.6 million Palestinians to stage demonstrations in Israeli territory on Tuesday (18/5). This action was organized by young people and the lower classes who support the Palestinian resistance and reject racism and Israeli barbarism. The Allenby Bridge between Jordan and the West Bank was packed with crowds urging the border area to be opened. Solidarity also occurred on the Lebanese border, and the masses tried to enter Jerusalem (Awad and Thier, 2021).

The left media, Jacobinmag, further reported Palestinian demonstration in Israeli territory that responds the Sheikh Jarrah incident through a journalistic photo which shows political solidarity among one young woman, eight men, and one kid holding on Palestinian flag as the following:

![Palestinian citizens of Israel demonstrate in Haifa, Israel, on May 18, 2021, to mark a nationwide general strike called by the country's Arab leadership and express solidarity for Palestinians in the Gaza Strip. (Mati Milstein/NurPhoto via Getty Images, www.jacobinmag.com)](https://www.jacobinmag.com)

Indeed, the Sheikh Jarrah incident related to the expulsion of the Jewish settlement organization, Lahav Shomron, against 4 (four) houses occupied by Palestinian Arab settlers since 1957. Likewise, the same thing happened in Silwan, where the Jewish settlement organization, Ateret Cohanim, succeeded in asking an Israeli court to expel 87 (eighty-seven) Palestinians. Nevertheless, racist treatment has often occurred in the education sector, access to water, and electricity (Shehadeh, 2021). Finally, the photo below shows clashes between

![Fig 3. Clashes between Palestinian women and Israeli forces in Sheikh Jarrah](image)

Furthermore, Newyorker media significantly reported the conflict in the courtyard of the Al-Aqsa mosque through a journalistic photo that shows thousands of women, children, and young protesters under Israeli police's attack as the following:

![Fig 4. On Monday, Israeli police stormed the al-Aqsa compound, where thousands of worshippers had gathered. Photograph by Mahmoud Illean / AP / Shutterstock](image)

The roots of the Israeli-Palestinian conflict are historically complex and impacting Palestinian women's roles and must be approached with the new historical perspective on the clarity of religious arguments and high political theorization. The escalation of conflict only increasingly brings about the sufferings of Palestinian women. Indeed, violence, death, and racism on Palestinian women politically become a part of Israeli colonialism and an invisible gender issue that must be criticized and less represented in global media reports.

It essentially started from a misinterpretation of religious texts, which was justified by a pragmatic political movement of ethnic Jews establishing the state of Israel through a serial trilogy of Zionism projects; Pax Britannica through the intervention of the Balfour declaration, Pax Americana with the intervention of the American military captured Jerusalem and Pax Judaica as a right-wing zionist dream to establish Solomon's Temple on Al-Aqsa land.

Finally, the trilogy of Zionism project of colonialism has been enforced by the global media, leading to gender invisibility in the killing and violence of Palestinian women and their
children. Unfortunately, the global media critically failed to represent the Israeli-Palestinian conflict and women's sufferings related to the entire social-political background and its context covering historiography of the Israeli occupation and the gender issue (Fairclough, 2005, 2017; Fairclough & Fairclough, 2012). The occupation of Jewish Zionism is seen by Illan Pappe (2006) as ethnic cleansing of Palestine. Edward W. Said (1979) stated that the core of this problem must be placed in modern politics starting in the late 19th and early 20th centuries, establishing the Jewish state of Israel by removing the indigenous Palestinian population. Britain supported this colonization in the early 20th century (Pappe, 2006) and the United States after World War II (Chomsky, 1999; Chomsky, 2019; Davidson, 2016; Pappe & Chomsky, 2011). As a result, the modern Israel state grew into an apartheid regime that killed the Palestinian people and supported the planned expulsions of Palestinians.

How to Stop Killing Palestinian Women and Overcoming Israeli Palestine Crisis

Palestine women have significantly engaged with the political protest against Israeli occupation and oppression that more often resulted in their death and surviving their children under peace and war. In two documentary movies, "Gaza Fight for Freedom" created by Abby Martin (2019) and "The Process: Will the Palestine/Israel Conflict Ever End?" produced by Kadri Mahmoud, Amy Basil, and Joshua Baker (2020) for Real Stories, Palestinian women have been suffering and being under pressure due to the protracted conflict.

Palestinian women have lacked their human capability, including their expected gender roles. Instead, they go to the enemy line as shown in "Gaza Fight for Freedom" and have little dreams for raising their children in a peaceful country, as told in "The Process: Will the Palestine/Israel Conflict Ever End?."

In the recent May crisis 2021, women are not only easily killed by Israeli airstrikes, but also they lost their lovely homes and memorable places, as represented by Reuters in the following photo that shows an older woman is desperately standing in the middle of destroyed buildings. In the meantime, thousands of children of Palestinian women were already killed because of this irrational conflict, including children below as represented by BBC in the following photo.

The increasing operations of Israeli settler-colonialism through realizing the planned expulsions and making evil airstrikes, including the May crisis 2021, have significantly contributed to Palestinian women's sufferings. They lost their beautiful homes and beloved children and lacked human capability, particularly their expected equal gender roles. However, since the Israeli forces were controlled by bloody Zionist-revisionist elites and the global media's lack of ultimate gender narrative, the same crisis will potentially escalate more badly and reproduce another story of Palestinian women suffering shortly.
Finally, the Israeli Palestine crisis resulted from Israeli settler colonialism that persistently put Palestinian women in danger. This settler colonialism has many complexities originating from religious interpretation, the political ideology of Zionist-revisionist, superpower's hegemony, lack of media power on the gender issue, and international community's support, making a better understanding of the historiography of Israel and Palestine and gender issue based on fair religious interpretation, new critical history, and advanced gender studies could change the misunderstanding between two parties in the elite and grassroots level and avoid violence on Palestinian women.

Based on post-Zionism literature, Israel's apartheid state is wrongly justified as the "promised land" by right-wing zionist elites and grassroots. Both Old Testament and Quran clearly show that the land of Canaan located around Jerusalem as "Holyland" for religious people and not the homeland for Jews only, so it is not explicitly god-given land to the Jews (As-Suyuthi & Al-Mahally, 2015; Pappé, 2005, 2012b; Sand, 2019). That is why Shlomo Sand (2012) mentioned that the establishment of the state of Israel in 1948 was strongly influenced by the context of political tendencies rather than religious teaching among Christian Zionists and Jewish Zionists in Britain, France, Italy, and Germany to save millions of persecuted and displaced Jews in the late 19th and early 20th centuries.

In the meantime, by using alternative media, international communities and global activists could pressure zionist-revisionist in power and superpower countries to stop their expansion, airstrikes, support, and occupation on Palestinian territories that killed a thousand women and their children. In other words, global media are expected to mainstream the gender issue of Palestinian women with global activism and media campaign to free Palestine, mainly through internet-based social media. Nbcnews.com, on May 15, 2021, reported that thousands take part in pro-Palestinian protests in Sydney, London, and Paris as the following picture in London shows women and men hold banners and chant free Palestine:


Fig 6. Protesters attend a rally in London to express solidarity with Palestinians on Saturday. Chris J Ratcliffe / Getty Images

It is noted that people across the globe supported Palestine because they are fed up with the longstanding Israeli settler-occupation that frequently seems to be racist to Palestinian people alongside the unbelievably killing of women and children by hundreds of airstrikes (Dina Sulaeman, interview on June 16, 2021).

Nevertheless, Israel is a persistent apartheid state captured by conservative elites that have increasingly strengthened their settler colonialism and politically won the diplomacy at the international level supported by superpower European countries and the united states of America. Fortunately, Palestinians' counter has been represented by the Hamas movement in the ground alongside moderate international negotiation by the Fatah movement that resulted
in recognizing Palestine as one of the Non-Member Observer States at the United Nations (Swastiningrum, 2019).

The occupation of Israel has already killed thousands of Palestinian women and their children. In other words, Palestinian women have ultimately suffered from violence and marginalization based on Fakih's gender perspective (Arbain et al., 2015). The Israeli settler-colonialism has committed war crimes by operating the planned expulsions. Israel still obtains American funds and weapons. Joe Biden recently agreed to US$735 million in arms aid to Israel (Awad and Thier, 2021). Israel is getting stronger and enforces laws that tend to be apartheid regimes, as recently seen in Sheikh Jarrah. That is why the Hamas movement in the Gaza strip responded to Israel by sending rockets. Meanwhile, social media campaign with the hashtag "free Palestine" worldwide has successfully supported Palestine in that May crisis of 2021.

The international community, through the United Nations, mediates the Israeli-Palestinian conflict. The first commonly discussed solution is the two countries' solution (Sand, 2013, 2019). This solution is the most moderate alternative for the United Nations and the Palestinian authority by looking at the long process of Israel's victory via military and diplomacy from 1948, 1967, 1973 until now.

Nevertheless, this solution will always be left floating without clarity by Israel and America. It is feared that it will become an entry point for more profound diplomacy to benefit the Palestinians. Israel's current position is powerful with the support of Western countries. The second solution was proposed by Ilan Pappe (2017) that is the solution of one democratic state between the Jewish and Palestinian communities that are equal before the law, human rights, and God. This solution is relatively ideal and moderate for the Zionists. They were also influenced by the socialist movement in Europe to free the Jews from persecution in Europe and become the subject of a more favorable history.

This solution is also relatively reasonable in universal religion and brotherhood of the three Abrahamic religions: Judaism, Christianity, and Islam. However, this solution is more challenging to realize, considering that today, Israel's politically strong position is controlled by right-wing revisionism. They use weapons to kill Palestinians for the planned expulsions and the sake of the Israeli state (Kaplan, 2005). Right-wing radicals recently in power under Benjamin Netanyahu are currently replaced by Naftali Bennett, who have racial tendencies to expel Palestinian Arabs from the occupied territories.

Finally, Iran's spiritual leader, Ayatollah Khamenei, proposed the final solution, holding a popular referendum. It is suggested that the Palestinians who should be involved in this referendum live in Israel, the Palestinian Authority, and the refugee countries. This solution is intended to objectively see the owners of the Palestinian territories from majority votes.

2 Conclusion

In post-Zionism's view, the historiography of the state of Israel begins with the efforts of European Jews and the assistance of imperialist states. Israel has stood to seek the best alternative for both community, religion, and the state. Palestine and the Arab community who have lived there for a long time cannot be sacrificed by Israel in its policy of expanding its occupation. In reality, Israel is expanding its territory, ignoring the rights of longstanding Palestinian Arabs, killing women and their children, destroying and obstructing the work of media that is against Israeli interests and occupation.
The superpower countries, alongside mainstream media, tend to support Israel's self-defense and lack of gender perspective. However, alternative media centered on social media can be the potential to provide a deeper view and gender based perspective to protect Palestinian people and gather support worldwide to criticize Israel's racial treatment in the May 2021 crisis, as shown by many media.

At this time, Israel is controlled by conservative revisionist-Zionism who want to expand the Israeli occupation area because of the weak resistance of the Palestinian people and inadequate international control. The revisionist-Zionist elite, who now dominate Israel's national political policies, have not provided Palestine and the Palestinian Arabs with the best humanist option. The current situation and conditions in Palestine have not been able to shake the power of conservative revisionist-Zionism within Israel and at the international community level. At the same time, mainstream media have not yet played their critical roles globally.

References


Women and Political Rights in Islam (Focusing on Indonesia)

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Abstract. In the male dominated society, there are minimum political rights given to women. Particularly the increased of demand for extended female political participation, the matter of female involvement in politics on various levels has become a much debate. When it comes to women political participation and leadership, there seems to have been contradiction between the ideal expressed in sharia and actual practices in Muslim state policies. The debate over Muslim feminists today is more heteronormative debate, gender polarization and phallic masculinity (male desire). Therefore, Islamic feminism is between legitimacy and the need to restore the status of women’s political rights from orthodox pressure and subjugation itself. Feminist ethics is more rearranging women’s involvement in the society to be equal, balance, and proper treatment. Islam provides justice and equality for women. There is equal opportunity for both men and women, including equality in political rights. Nothing in the laws of Islam or in their intention can account for the generally low status of Muslim women. The existing situation is contrary to the law, because originally women in Islam were granted an equal place in human society. Cultural values related to women’s sexuality in Muslim countries, which reflected the inequality of gender very much influenced by the formulation of law, both secular and Islamic law. The question of the role of religion on gender constructions, for example in Indonesia has not been asked often enough, but is clearly of great relevance to contemporary debates, as the country struggles towards a modern democratic state. The discussion on gender roles becomes particularly conspicuous when we turn to the matter of women’s political participation in Islam. The question to be considered is how does the pre-existing, culturally rooted perception of women influence the interpretation of the Qur’anic position on women? The interpretation of the Qur’an itself is influenced by social, moral, economic and political concerns, including interpretation regarding women in political rights. Qualitative method is used to achieve the purpose of this study.

Keywords: Women, Gender, Political Rights, and Islam

1 Introduction

In many Muslim countries limited women are elected Members of Parliament. In Indonesia for instance, the Indonesian population is 50.2% female and the equality of male and female in political participation is guaranteed by the Indonesian Constitution of 1945 and with the signing of the UN Convention on political rights of women in 1961. However Indonesia is still essentially a man’s world. Men still play the most significant roles outside the home. The most important jobs are still occupied by men, even though the number of women in high positions is growing and Indonesia has had a woman president.
The idea prevails that if a man is of high position, his wife enjoys the same husband’s status. This shows that in fact there is still no true equality between men and women in Indonesia society. In general, women’s participation in public life is limited in terms of areas and levels of decision-making. As a whole, women are minority in political life in Muslim countries, and the discussion of whether sharia allows women to active themselves in official spheres has to take account of this fact.

Indonesian Muslim women have a strong bargaining position within their households and their social spheres because they have some control over the acquisition and use of individual skills and resources. When compare with women in societies where households are hierarchical, embodying the ideal of age and gender distinctions in specific role constraints, Indonesian Muslim women are less bound by hierarchical constraints and somewhat freer to make independent, responsible decisions.

However, tradition also provides a sort of framework within which gender roles evolve. Family and lineages inheritance, status, and solidarity are points in gender ideology regarding women that emerges particularly in class societies, both in rural and urban regions. In general, women's participation in public life in Indonesia is limited in terms of areas and levels of decision-making.

Religion, cultural milieu, and a particular way of socialization have been pointed to as important factors influencing women's general non-participation in public life, in particular their lack of contribution to decision-making. Socialization plays an important role in inculcating a culture-specific "ideology of gender," which in the Indonesian context is characterized by dependency on, and subordination to, men, as well as rigid division of labor by sex. This ideology of gender appears to have been reinforced in recent years by the revivalist tendencies caused by the resurgence of religion and the reinvigoration of tradition side-by-side with the process of modernization.

Aware of these conditions, there are many women's movements and organizations that are struggling for a better situation for women. They are protesting against their subordination and are trying to find ever-more-effective ways to do so. There are many kinds of women's movements in Indonesia. However, some aim to preserve, rather than to change, women's position. Moreover, within the movement for change there are also many conflicting emphases and perspectives.

These conflicts are caused by divergent notions of the significance of gender differences and the division of labor based on sex, thus requiring deeper understanding of the impact of the processes of change on women's lives as Indonesian society responds to new challenges and demands. The plurality of both culture and religion, on the one hand, and the complexity of new factors, which influence Indonesian society, on the other, has to be taken into account in the discussion of the status and the position of women.

Although gender is a basic building block in any social formation or cultural tradition, a revolution against the condition of women in traditional Muslim societies is inevitable. Men have, historically, framed Muslim prescriptions for women. Islam, however, is not gender-specific but rather a faith system and a way of life open equally to women and men. In Indonesia, Islam has been largely ignored as an aspect of gender relations.

Actually, over a long period in the history of Indonesia itself, the position of women has been considered very important, especially in the area of politics. For example, in an 8th century Middle Java inscription, a ruling son, King Sanjaya, mentions the previous rule of his mother as queen. More recently, history records the rule of queens in the 17th century. Aceh was ruled by a queen for 34 years from 1641-1675: Sultanah Tajul Alam Safiatuddin Johan
Berdaulat—who governed for 34 years (1641-1675)—was crowned to succeed her husband because they had no children.

Both government officials and religious scholars approved the coronation of a woman, and it turned out that her reign was very productive for the development of Islamic law, literature, and science in the Aceh territory. She was both a stateswoman and a scholar. She wrote a book entitled “Masail al-Muhtadi li Ikhwan al-Muhtadi (Basic Guidance for the Beginner).” Many schools were built for both men and women, because, according to the Queen, Islam commanded that men and women should gain knowledge together.

In 1699 Kadhi Malik-ul Adil issued a fatwa from Mecca, which decreed that under Islam, women could not be leaders, and this fatwa served as an excuse to depose the last queen, Sri Ratu Kamalat Shah, and to bring to an end the rule of women. Another example from the 19th century is from eastern Indonesia, the South Celebes. Siti Aisyah We Tenriolle was an intelligent and strong-willed woman who became the Queen of Ternate in 1856, inheriting the rule from her grandfather. She united three regions during her reign, composed an epic of seven thousand folio pages, and founded the first school for both women and men in Ternate.

While these examples show something of the great strength of the heritage of Indonesian women, feudal and colonial life in Indonesia caused a weakening and decline in the status of Indonesian women over the period of the last hundred years. Men came to dominate women in the community. By the end of the 19th century, although women continued to have a strong role in agriculture and household economics, in general, feudalism and the backwardness and lack of education of middle-class women made it easy for men to overmaster them and to minimize their great contributions.

For the majority of Muslim women who have been kept for centuries in physical, mental, and emotional bondage and deprived of opportunities to see themselves as fully human, the task of defining what womanhood in Islam is, or even of analyzing the question, is overwhelming. All this is only possible through a rigorous understanding of Islam's heritage, its context, and its own defined goals.

Facing these historical facts, it is necessary that we ask not only what religion can do for women, but more importantly: what can women do with religion? In other words, how can women use religious traditions and values to their advantage? How can we meet traditional values half-way, so that the traditions can help change society?

Thus, it is my intention in this paper to provide a sympathetic but critical analysis of the Women and Political Rights in Islam. A clear understanding of the problem will be required. In this article I focus primarily on theoretical issues related to the rethinking and re-contextualizing of classical Islamic sources and literacy traditions about the position of women in political rights and particularly on the issue of women leadership in a modern context.

This paper deals with Islamic Law (Syari’ah) and jurisprudence (fiqh), which from the elements of Islam most directly responsible for the definition of women’s roles and the boundaries of women’s activities in the Islamic Community. Islamic concepts provide a framework of general ideas and paradigms that will give meaningful form on women perception. I hope this research will give theoretical contribution for women empowerment and close the gender gap in political participation between men and women.
2 Women in Socio-cultural and Political Development and Economic Status

Feminist consciousness and women’s struggle against gender discrimination in society still seem to demand a certain improvement in socio-economic and political development. We experienced the suffering of many women in Third World societies is related to social and economic structure associated with pre-capitalist societies.

Therefore, economic, social development, political structure, and the degree of women’s institutional participation in any society are crucial factors in women’s emancipation. The government policies and the commitment to empowering women do not rest exclusively on extended educational and employment opportunities and formal legal rights, but also through active challenges to secular and religious patriarchal ideologies and custom. Tradition in itself may provide a sort of framework within which gender roles evolve, but it cannot explain women’s status in contemporary Muslim countries. This explanation requires a more direct examination of norms pertaining to women’s social and political participation and to the forms, which that participation has taken.

In the case of women’s social and political status in Indonesia, adat, also important as it might be in the thousands of relatively isolated villages throughout the country, should not necessarily be expected to be of direct relevance to political behavior at national level. For the most part, there is little indication that adat prescriptions have shaped the views of educated, nationally oriented Indonesian toward women in politics.

The equality of males and females in political participation was guaranteed by the Indonesian Constitution of 1945, giving women as well as men the right to vote, stand for election and hold public office. Furthermore, Election Law No.15/1969 underlined the equal rights of all eligible citizens to vote and stand for election. Because of these developments, Indonesian women have exercised their civic and political rights by participating actively in the general elections since 1955 and holding public office.

At the national level, the political participation of women can be seen through their representation in Parliament. However, despite the fact that a very high percentage of women voters have exercised their franchise in various elections, women's representation in the key decision-making bodies at the national level is quite low, although the number and relative share of women in the membership of parliament and in the People's Consultative Assembly has increased since 1971. In 1993 women still accounted for only 12.4 percent of the total parliamentarians and 7.6 percent of the members of the People's Consultative Assembly.

The figures above show us a comparatively small number of women being elected to the House of People Representatives, the Consultative Assembly, and political parties. Meanwhile, the number of women in Indonesia is larger than that of men. In 1980, the ratio of men to women was 98:100, and between 1985 and 1990 it was 99:100. It is worth that during elections approximately 81 % of the women exercised their right to vote. Therefore, the small number of women who became members of the House of Representatives, the Consultative Assembly, and the central boards of political organization seems to be unrepresentative and unfair. The presence of women in politics or in jobs related to politics is still considered strange by most people, male and female.

In the Indonesia political system, culture has also obstructed women's involvement in politics. There are some factors, which explain why the number of women who became members of the DPR, MPR, and of the central boards of the political organizations is very unproportionally given the number and position of women in Indonesian society. One of the
factors is the social value, which generated rigid stereotypes, and another is the hierarchy. Women are indeed exalted as wives and mothers, but this social cult of motherhood is combined with a socio-economic powerlessness. Thus the “naturally” weak and docile women are marginalized in society. Women are expected to stay at home to take care of domestic affairs and children.

Furthermore, many other hierarchies and stereotypes were created to place women in inferior and dependent positions. Women are generally considered less good at critical thinking, less capable of making judgements and decisions for themselves. They are also considered less curious, and weaker and in need of protection. Besides that, pattern emerged for the foundation of women’s organizations, whether secular or religious. They were generally formed as counterpart organizations to exclusively male organizations, and the women directly involved in their formation were generally the wives of the founders of the male organizations. These women’s organizations focused on education of women as their primary mission. The women’s wings of religious reform movements have played active roles in advocating and implementing social and educational reforms but not included of political rights of women they focused on.

Economic circumstances also undoubtedly prevent many women from participating in politics. First, most women find keeping house without any electrical conveniences a full-time job. And second, the structure of the Indonesian economy tends to make it difficult for women to enter modern careers that might provide a basis for political interest and activity. These economic factors, along with the universal image of women as the weaker sex, probably contribute to a private attitude, which, though it rarely is articulated publicly, may be the major explanation for the lack of female political activity.

The low political participation of women is also attributed to the standard image of women as representing motherhood, dedication, and sacrifice, which are absolutely required for family and household prosperity. The woman is supposed to enhance her husband’s career and status. Her biological nature is adduced to argue that women’s duties should be limited to the sphere of the family. The lack of women’s political participation is also attributed to the lack of professionalism among women.

If we return back to the general and presidential election in October 1999, the position of women was the question of the day. The leading candidate for the presidency in Indonesia’s long, tortured political process was a woman, Megawati Sukarno Putri. Many people were faced with the question of whether or not a woman like Megawati could hold such a position, whether or not she was capable of serving as a president, and so on. And as coalition lobbying intensified some of her opponents began playing the Islamic card. However, closer to the election time the debate went back to the topic of gender. The controversy shifted between Megawati’s gender to her leadership capability.

At the same time, the political discourse on women in Indonesia opened a new door for re-interpretation of the place of women in the realm of political power, in relation not only to the concept of power in Islamic teaching in the Qur’an but also to the role of women in the political arena in general. As a potentially divisive issue, Islam suddenly emerged, in the vacuum of the slow vote count, a restive but largely quiescent political force for decades. With Megawati Sukarno Putri’s campaign for president, the discussion of gender and politics gained a whole new focus and perspective.

There is no question of a rise of militant Islam or an imposition of Islamic law. One year after the forced resignation of President Suharto, all of Indonesian politics were in flux and Islamic factions were shifting as they sought a new place in new political order. The wedge issue was gender. Despite the public agreement among most political commentators that the
real issue was not gender nor Islam but simply groups jockeying for power. All this was a political interpretation of Islamic law, not a religious interpretation.

Therefore, to give a picture of the economic and ideological forces, which shape women’s careers, it is necessary to discuss the various functions of the women’s movement. It now remains to venture some thoughts on women’s possibilities in the face of further social change. Women not only participate fully in the processes of social change that is undergoing, but they also signify those processes. The need to work in the world for economic survival allows more freedom of movement for women. However, a woman's position cannot be judged solely by this.

As we investigate the realm of practice more deeply, various possibilities emerge from this situation. Woman's income-earning capacity may improve her decision-making position and control at home, but it may not significantly change her subordinate position. However, her situation may depend on how much she earns, whether her husband has a stable income, and whether there are other individuals to whom she can delegate her domestic tasks.

In Indonesia, women have always been active participants in the economic development process, although their contributions have not been duly recognized. It is generally accepted that women’s work gives the main contribution to the stability of the household. They not only perform domestic chores but also help cultivate their family’s land. However, their lack of recognition may be attributed to the fact that female workers were unpaid or were supported by their families so that they were not included in the national account statistics. Therefore, since most female work is unpaid, it has so far received little attention.

Furthermore, women's labor force participation has often been used as the main indicator for evaluating the status of women. There are, of course, other factors that determine the status of women, namely education and health, as well as women’s social and legal position.

Under these conditions and stereotypes, young Muslim women have extremely limited opportunities to develop decision-making and leadership skills. They are not exposed to alternative styles of living. The male-dominated community prescribes their way of life. They have few, if any, models who could show them different ways of life, and thus, as mothers, they enculturate their own daughters just as they themselves have been enculturated, thereby continuing the cycle through the next generations.

3 Women’s Political Rights in Islam

As always mentioned accordingly, religion is both a problem, in that its structures of dominance have oppressed women, and a solution, in that its vision of liberation or equality has generated powerful movements for social change. The same religious tradition may be both a problem and a solution. Islam's vision of human equality may be a source of strength even when much of the tradition compromises women's equality of power. It is stated in a verse of the Qur'an that "women have the same rights as those of men over women." The Qur'an in addressing the believers, often uses the expression "believing men and women" to emphasize the equality of men and women in regard to their respective duties, rights, virtues and merits.

History shows us that the role of women in Islam is as poorly understood in the West as any other aspect of Muslim culture. The responsible feminist is clearly confronted with a delicate dilemma: the extrication of the justified urge for universal female equality from self-seeking cultural intrusion. Tracing back through history, it must be noted, even when a
Muslim woman is able to acquire an education and secure a job, she is seldom able to free herself from the burden of traditionalism that confronts her on all sides. In the absence of any supportive literature or any social support structure, it is very difficult even for modernizing Muslim societies to respect women's role and place in society.

It is also clear that the conceptions, assumptions, and social customs and institutions relating to women that are derived from Middle Eastern traditions at the time of the Islamic conquests entered into, and helped shape, the very foundations of Islamic concepts and social practices as they developed during the first century of Islam. These facts, according to Leila Ahmed, emphasize the importance of considering Islamic formulations of gender in relation to changing codes and cultures, including the Islam.

In recent years, Islam--for instance in Indonesia--has played an increasingly central role in world affairs. With a population over two hundred million, 50.2 percent of whom are female, and eighty-seven percent of which are Muslims, Indonesia is the largest Muslim country in the world. Thus, Indonesia can avail itself of an excellent opportunity to play an influential role not only in the region of Southeast Asia, but in the Islamic world at large.

Any study pertinent to the role of religion--in this case Islam--in women's movements and religious institutions in Indonesia therefore is naturally of great importance. This is because religion is significant not only for an analysis of the position of women, but also for understanding social change as well. This understanding is significant, both for women and for the processes of social change. In order to understand, analyze, and begin to change the situation of women, insight into religious issues is foundational, even for women who do not think of themselves as religious.

The issue of Islamic law and its interpretation is also the aspect most responsible for many contemporary problems Muslim women face daily, as conservative political Islam reinstates so-called “traditional” Islamic law pertaining to women and family. The perception of the role of women in Islam affects every aspect of the lives of Muslim men and women. Like other patriarchal traditions, Islam has been accused of a variety of injustices toward women. These are seen as both actual--in terms of the treatment of women--and theoretical, insofar as women have been imagined as somehow lesser or inferior beings.

The question to be considered is how does the pre-existing, culturally rooted perception of women influence the interpretation of the Qur'anic position on women? The interpretation of the Qur'an itself is influenced by social, moral, economic and political concerns, including interpretation regarding women. Women's struggle for change has led to questioning of gender relations. This is turn has challenged Islamic leaders. Whereas Islamic theology and the government treat women as a unitary category, women's responses to public life and to politics have been differentiated by their socio-economic position and levels of religious observance. Therefore, it is necessary to analyze the experiences of women's movements of different classes and with different levels of adherence to religious ideology. This makes it possible to assess the nature of women’s struggle for change and reform.

Religion is an important dimension of life and thought in which human beings focus on ultimate issues. On the other hand, culture is a historically transmitted pattern of meanings embodied in symbols. It is a system of inherited conceptions expressed in symbolic forms by means of which people communicate, perpetuate, and develop their knowledge and attitudes toward life. In the Islamic world, as in other cultural worlds, culture is best conceptualized as providing flexibility in how actors use any given symbol or symbols.

Islamic teaching essentially emphasizes that men and women are created equal. A famous passage defining the ideal traits of a Muslim links both men and women in each case. The righteous, both husbands and wives, will enjoy paradise. Power is here defined as the system
of arriving at decision-making in a direction, which provides personal autonomy. In the context of gender relations, power is concerned with both domestic and wider spheres of activity relating to class, politics, religion, and activity. How men and women participate in decision-making and express autonomy within and across their spheres of activity summarizes their power relationship to one another in the short and long term. The question is how are the two systems—gender relationships and the power of women—constructed to produce a specific system of gender in culture?

In general, much of the literature on Middle Eastern women continually seeks either to defend the position of women in Islam, or to attack Islamic culture as an entity affected by anti-female practices such as seclusion. However, some feminists, such as Azizah al-Hibri, Jane Smith, and Yvonne Haddad, have all described female roles that were less restricted by tribal laws or scripture than elsewhere in the world. They demonstrate that Islam in and of itself is not anti-female, and that Arab tribalism included practices such as matriilocality and multilinearity, which contrasted with the later development of patriarchal practices.

The question is what world religions have to say about women and how religious experience, symbols, doctrines and rituals have shaped women. Being female or male is the first specification of one’s humanity, as Denise Larnd Carmody points out in Women and World Religions. In any society, as soon as the child emerges from the womb, the word goes out: “It’s a girl” or “It’s a boy.” In the womb, the child has developed according to its genes and hormones, which are specific to its gender. As soon as it is outside the womb, the child begins a social development equally shaped by its sex. All onlookers react to the new baby in gender-specific ways programmed by their culture, and the religious dimension is no exception.

To be a Muslim woman today might have different implications for social roles and self-understanding depending on the culture or country where one lives. In many countries, the Muslim girl, like most other girls, is discriminated against from the moment of birth. In many Muslim societies, it is customary to regard a son as a gift from God and a daughter as a burden or trial. Girls are unlikely to receive an education that will help them become aware of their potential. They are kept at home to help with household chores and care for younger siblings. Mostly, their education is strongly oriented toward teaching them to fulfill their duties as wives and mothers. Early marriage for women is common. A girl moves from obeying her parents, especially her father, to obeying her husband and in-laws. Dependency and obedience are praised. From the beginning, almost all decisions are made for her.

Other world religions and cultures also do this, consciously or unconsciously. Their theologies, ethics, vices and virtues, rights and duties, considered typical of women and men, are specific to the gender. Thus, many religious traditions have considered women more prayerful and peaceful than men. Many have reserved community leadership and authority in ritual matters for men only. These attitudes shape the minds of both women and men, giving them unquestioned concepts that may further or retard their development. These religious and cultural values have considerably affected the role and position of women, women’s perceptions of themselves, and the revolution of female emancipation and development.

In the Muslim tradition, it is often said that women and family are the foundations of the Islamic community, the heart of Muslim society. That centrality is reflected in Islamic law, the ideal blueprint for Muslim society, within which family law has often seemed sacrosanct. The Qur’an and the sunnah of the Prophet provide the textual sources for the development of law. The Qur’an’s female exemplars (though to varying degrees) came to serve as “models.” The word of God, however, is interpreted and applied in socio-historical contexts by human beings.
Sura 4, verse 34, is perhaps the most important Qur'anic verse dealing with the subject of men and women. Some translators have translated this verse to emphasize the supremacy of men over women:

...Men are the protectors and maintainers of women, because God has given the one more (strength) than the other, and because they support them from their means. Therefore, the righteous women are devoutly obedient, and guard in (the husband's) absence what God would have them guard....

The word caiman, here translated, is a difficult word to render in other languages. Some writers translate it as "protector" or "maintainer," for example in Yusuf Ali's translation, where he says that men are qawwamuna (have responsibility) over women. Linguistically, the word caiman means "breadwinners" or "those who provide a means of living." According to Riffat Hassan, a point of logic that must be made here is that the first sentence is not a descriptive one stating that all men as "a matter of fact" are providing for women, since obviously there are at least some men who do not provide for women.

What the sentence is stating, rather, is that men ought to have the capability to provide (since "ought" to imply "can"). In other words, this statement, which almost all Muslim societies have taken to be an actual description of all men, is in fact a normative statement pertaining to the Islamic concept of division of labor in a family structure. The Qur’an states that male and female believers are each other’s’ walis (protectors, guardians).

Riffat Hasan argues that:

It is a profound irony and tragedy that the Qur’an, despite its strong affirmation of human equality and the need to do justice to all of Allah’s creatures, has been interpreted by many Muslims, both ancient and modern, as sanctioning various forms of human inequality and even enslavement. For instance, even though the Qur'an states clearly that man and woman were made from the same source, at the same time, in the same manner, and that they stand equal in the sight of Allah, men and women is taken to be self-evident. The fact that men are qawwamun does not mean that women are incapable of handling their own affairs, controlling themselves or of being leaders, whether among women, men and women, or even of nations, as has usually been assumed. Rather, the verse's intention is to establish a responsibility of men for the protection and maintenance of women in restricted social contexts or simply that in view of the heavy burden that most women shoulder with regard to family duties, women should not have the additional obligation of providing the means of living. It can certainly be argued that the basic notion involved here is one of moral guidance and caring.

According to Azizah Y. Al-Hibri, thus, at the same time that the Qur’an points out empirical differences among humans, such as those of gender, race and ethnicity, it asserts their natural equality. It bases any ranking among them on their individual moral choices. Consequently, from the perspective of these Qur’anic passages, no man is superior to a woman by virtue of his gender alone.

Furthermore, in sura 4:34, we come to the statement that God has given "the one more strength than the other." Most translations make it appear that the one who has more strength, excellence, or superiority is the man. However, the Qur'anic expression does not say that "all men are superior to or better than all women." Nor does it even imply that all men are preferred by God over all women. Advantages are explicitly specified in the Qur'an. Men have a certain advantage materially, resulting in certain responsibilities (or vice versa).

When the Qur'an says that "some (unspecified gender) are preferred by God over others," the expression literally means "some in relation to some," so that the statement could mean either that some men are superior to some others (men and/or women) or that some
women are superior to some others (men and/or women). According to Riffat Hassan, what is being stated in this verse is that some men are more blessed with the means to be better providers than are other men.

The next part of the verse begins with a "therefore," which indicates that this part is conditional upon the first: in other words, if men fulfill their assigned function of being providers, women must fulfill their corresponding duties. Most translations describe this duty in terms of the wife being "obedient" to the husband. In Yusuf Ali's translation the word salihat, is translated as "righteously obedient". What are outlined in the first part of this verse are the functions of all divisions of labor necessary for maintaining balance in any society. Men, who do not fulfill the responsibility of childbearing, are assigned the function of being breadwinners. Women are exempted from the responsibility of being breadwinners in order that they may fulfill their functions as separate but complementary; neither is higher or lower than the other.

In the Qur'an, responsibility and privileges are linked. Whoever has greater privileges, and other advantages, has greater responsibilities and vice versa. The material responsibility of men in the Qur'an, in which they are invested with the responsibility for support of women, has corresponding advantages (like a greater portion of the inheritance). This verse does not give men inherent superiority. It establishes mutual responsibility in society. Responsibility is not superiority.

4 Conclusion

The subject of gender relations in Islam is highly charged not only at the popular level, but among scholars as well. If some blame Islam for the accumulated ills of Muslim women, others see it as a beacon of light and reform. Still others insist that the status and role of women in Muslim societies should be attributed more to cultural and socio-economic forces than to religious values. Islamic law is thus the product of divine law (syar'ah) as understood (fiqh), interpreted and applied by male religious scholars in the past and preserved in legal texts and manuals. This means that men and men's experiences were included, and women and women's experiences were either excluded or interpreted through the male vision of the perspectives, desires, or needs of woman.

Islam provides justice and equality for women. There is equal opportunity for both men and women. Nothing in the laws of Islam or in their intention can account for the generally low status of Muslim women. The existing situation is contrary to the law, because originally women in Islam were granted an equal place in human society. The backwardness of women in Islam is not because Islam made them backward, but because of the societies and culture that they live in. The sharia's position on women has been historically misunderstood or ignored, to the detriment of women.

The Qur'an also states that “human beings were all created from the same nafs (soul).” It is reemphasizing their metaphysical sameness. The Qur'an also adds that the most honored humans in the sight of God are those who are the pious. The Qur'an and the Sunnah of the Prophet provide the textual sources for the development of law. The word of God, however, is interpreted and applied in socio-historical contexts by human beings. Cultural values related to women’s sexuality, which reflected the inequality of gender, very much influenced the formulation of law, both secular law and Islamic law.
References


Phonological Limitations of Children with Cerebral Palsy

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Abstract. This study aims to explain the phonological limitations that occur due to phonological errors uttered by people with cerebral palsy, namely the case of FA and FR who are students of SLB Negeri 1 Padang, West Sumatra. Cerebral Palsy causes disturbances in the speech process so that an error occurs at the phonological level of a person when speaking. Methods: This study applies analytical observation methods, case studies, and natural observations, as well as narrative recording behavior methods. Followed by the application of recording techniques and note-taking techniques. In this research, the instrument of praat application and flashcard was used. Then it was analyzed using the articulatory equivalent method with the basic technique being the determining element sorting technique (PUP) and the next technique being the differential comparison technique (HBB). Result: The phonological limitations experienced by the two research subjects were caused by phonological errors in their speech. The phonological errors are substitution, omission, addition, and distortion with the respective percentages being 51.89%, 26.58%, 11.39%, and 10.12% (for FA) and 56.25%, 36%, 25%, 1.25%, and 6.25% (for FR). Conclusion: Four phonological errors were found as a form of causing phonological limitations in the speech of the two research subjects with cerebral palsy disabilities. With dominant phonological errors in both, namely substitution phonological errors.

Keywords: phonological limitations, cerebral palsy, phonological errors

1 Introduction

According to data from the WHO (World Health Organization), cerebral palsy (which was later shortened to CP) is considered a condition that causes disturbances in a person's relationship with daily activities and the environment. People with CP are a minority group in the world—40% of people with disabilities are in developing countries. It should also be noted that CP children take up a portion such as work and even education, one-third of the total world's people with disabilities.

The results of the analysis of WHO world data from 2000 to 2013 found that the increase in people with CP in the world reached 0.6-0.7% of 1,000 live births. The United Cerebral Palsy Research and Education Foundation reports that in 2003 there were between 550,000 and 764,000 people in the United States with CP. Recent studies have shown that CP occurs in about 2.0-2.5% of people in every 1,000 live births. The National Survey of Children's Health (NSCH) in 2012–2013 and the National Health Interview Survey (NHIS) determined the prevalence of CP through parental reports among children aged 2–17 years found that there were approximately 2.6% in NSCH to 2, 9% in NHIS children in every 1,000 live births.
Based on data from the Central Statistics Agency (BPS), the number of children with special needs (ABK) in Indonesia reaches 1.6 million children. This number covers various types of disabilities experienced by children—including people with CP. The specification for the number of people with CP was put forward by Susenas (BPS) RI in 2012, there were 532,130 children or about 0.6% of the total number of children.

The results of the Riskesdas survey (Basic Health Research) conducted by the Ministry of Health of the Republic of Indonesia, the prevalence of children with CP is 0.09% of the total children aged 24-59 months. This shows that the prevalence of CP in Indonesia has a large number, namely 9 cases in every 1,000 births. CP with disabilities occurred in Indonesia in 2018 with the number of people with disabilities in Indonesia reaching 2,126,000 people, with a total number of moderate CP 717,312 and severe CP 149,458 people, the same as contributing 47.4% of the total number of people with disabilities.

Based on the percentage and number of people with CP, both globally and in detail, it certainly has made some people or related parties aware of this phenomenon. Therefore, research from various lines of science has been carried out, especially in the medical and medical fields. However, the results of the researcher's own observations, that research on CP studied from a linguistic perspective, especially at the phonological level with visualization accuracy using a praat application spectrogram is still very limited

2 Research Method

2.1 Data Collection Methods

Data obtained through analytical observation methods, case studies, and natural observations by Nunan (2005: 149-154).

a. Analytical Observation

In this method, it is explained that researchers can directly find data based on intuition and linguistic abilities. In analytical rules, researchers know the language data to be studied. In addition to using intuition, the researcher makes generalizations based on the data collected from the corpus of the language.

b. Case Study

The Case study is a method of exploration, description, and analysis of subject data. In this study, two subjects with CP were used. This case study method is the beginning for researchers to explore the study area, both already known and previously unknown. The case study is a study which special specifications apply to certain subjects, whether individuals, groups, places, events, or phenomena, etc. That is, the case study focused on the specific scope of research conducted in order to find the results to a specific subject in detail.

c. Natural observation

Natural observation means that the researcher places himself as an observer of the subject's speech with his environment and the researcher as the opposite of the subject's speech. This form of natural observation was carried out because the researcher wanted to test the hypothesis about the forms and symptoms of communication for people with CP.

Then, the researcher will obtain speech reactions that occur during the research process, analyze, and compile various speech errors produced by people with CP. This stage is supported by the observation method. Sugiyono (2013: 145) explains that this method is appropriate for respondents whose quantity is not too large. Method of collecting data;
Observations are divided into two categories, namely participant observation and non-participant observation.

The researcher uses the participant observation method, which requires the researcher to interact and engage directly with the two research subjects—FA and FR. The data collection method is in line with the narrative recording behavior method proposed by Sattler (1992). Researchers observed the behavior and speech produced by FA and FR. In addition to behavior and speech, this method also provides an opportunity for researchers to focus on seeing the abnormality experienced by the research subject in speaking.

In applying this method, researchers will also use several techniques in collecting data. Wray, et al. (1998) explained that there are several techniques in collecting linguistic data, namely recording, taking notes, questionnaires, and interviews. In this case, the researcher only used two techniques, namely recording and noting.

a. Recording Technique

The researcher recorded FA and FR utterances using a cell phone. The purpose of this recording is to listen to the sounds of the language produced. Cellular phones are used as recording devices that are used as an anticipatory tool, when at any time the software used cannot work optimally or experiences interference. The recording device will be conditioned when in the field. When the condition of the subject is calm, the researcher will place the recording device in the researcher's own shirt pocket or even hold it directly by bringing it closer to the source of the speech. This is done so that the utterances can be recorded cleanly in order to make it easier for researchers to analyze the data properly and correctly.

b. Noting technique

In this technique the researcher takes notes. Recording is carried out simultaneously with recording activities. Then, in this case the researcher records the data that has been obtained on the data card to be classified. Classification is done based on the sound spoken or the group of words contained in the picture card. The note-taking technique is also carried out as an anticipation if the recording made may not sound clear or even corrupt.

2.2 Data Analysis Methods and Techniques

In this case, the equivalent method is used. The equivalent method is a method whose determining tool is outside or independent and does not become part of the language (langue) in question. The equivalence method used is the articulatory equivalence method, which determines the language-forming organ or speech organ (Sudaryanto, 2015: 15).

First, the data will be transcribed. Data transcription is the activity of converting recorded oral data into written data. Transcription is the first thing done in the data analysis stage. This is done so that the analysis can be done more easily and directed. The next step is to identify the data. Identification is the activity of determining certain parts of the data source. In identification activities, the data in question is entered into a data card and numbered with a certain system.

Then, is to do the classification. Classification or grouping is an activity to classify data according to a predetermined research problem. Classification activities are carried out so that the analysis can be carried out regularly. Classification is done on the next data card. In the process of data analysis, the two research subjects will be able to obtain phonemes that are capable and not able to be produced. From the production, the limitations of the phonological errors expressed by the two research subjects will also be analyzed, either substitution, omission, addition, or even distortion.

Then, Kesuma (2007) gives an example of the application of sound production. For example, the consonant sound /p/ can be identified as a sound produced by the junction of the
upper and lower labium. After the articulatory equivalent method was applied, the researchers then used basic and advanced techniques. The basic technique is the determining element sorting technique (PUP) in the form of searching data by sorting out the determinants of the research conducted.

Mastoyo (2007: 51) states that the determining element sorting technique is a data analysis technique by sorting out lingual units which are analyzed with a determining tool. As has been explained that the determining tool is articulatory phonetics, the distinguishing power is the speech organ or organ. The next stage is the application of advanced techniques. The next technique is the differential comparison technique (HBB). Kesuma (2007: 53) explains that the distinguishing comparison technique is a data analysis technique with a determining tool in the form of comparative power that distinguishes between lingual units whose identity is determined.

Based on this description, when people with CP experience phonological limitations, for example /buku/ > /muku/ and /baju/ > /aju/ can be distinguished because the first example includes phonological errors in the form of substitution of the phoneme /b/ > phoneme /m/ and the second example is a phonological error in the form of omission on the phoneme /b/.

3 Findings

Regarding the phonological limitations experienced by the two research subjects, it was found that there were four phonological errors, namely substitution (phoneme replacement), omission (reduction or elimination of phonemes), addition (addition of phonemes), and distortion (irregularity of phoneme changes). These four types of phonological errors occur in both FA and FR utterances. However, the percentage of each of these phonological errors has a significant difference, even though there are phonological errors that are almost the same quantity. This is visualized in the following pie chart.

![Pie chart showing phonological errors frequencies for FA](image)

Fig 1. Percentage of Phonological Errors Spoken by FA

Based on the table in the previous sub-chapter and the diagram above, it can be seen the tendency of phonological errors uttered by FA. These results can be used as indicators to describe the phonological limitations of the sound produced by the research subjects. FA tends to make substitution errors or sound substitution with a percentage of 51.89% followed by omission sound errors which reach 26.58%. Sound errors in the form of distortion are in the next sequence with a percentage of 10.12%.

Finally, the addition of sound errors ranks last with a percentage of 11.39%. Thus, it can be understood that the percentage of the number of sound errors that are dominant or often experienced by FA is sound substitution or substitution. With the total number of sound errors that were uttered 79 times (41 x substitution, 9 x addition, 21 x omission, and 8 x distortion).
Phonological errors spoken by FR can be seen based on the table and diagram above. This percentage is used as an indicator to describe the phonological limitations of the sounds uttered by the research subjects. FR tends to make substitution errors or sound substitution with a percentage of 56.25% followed by sound omission errors which reach 36.25%. Sound errors in the form of additions are in the next sequence with a percentage of 6.25%. Finally, the distortion sound error ranks last with a percentage of 1.25%. Thus, it can be seen that the percentage of sound errors that are dominant or often experienced by FR is sound replacement or substitution. With a total of 80 sound errors that were uttered (45 x substitution, 5 x omission, 29 x addition, and 1 x distortion).

Based on the visualization of the graphic presentation above, it can be understood that FA and FR are equally dominant in making sound errors by replacing sounds or substitutions. In addition, errors stated by FA & FR also ranged from 5—9 times the error occurred. Then in the second order after the substitution sound error is the omission error. And omission errors are both the second most common mistakes spoken by the FA and FR. However, in the phonological distortion error, FA seems to do it more, ie 8 times error, while FR only makes 1 distortion error.

### 4 Conclusion

Four phonological errors were found as the cause of phonological limitations in the speech of the two research subjects with cerebral palsy disabilities. The phonological errors are substitution, omission, addition, and distortion with the respective percentages being 51.89%, 26.58%, 11.39%, and 10.12% (for Fahri) and 56.25%, 36.25%, 1.25%, and 6.25% (for Fatir). With dominant phonological errors in both, namely substitution phonological errors.
From the previous description, it is clear that even though FA and FR have the same disability, they have different types of extremities so that it affects the speech results of both. This differentiation is influenced by internal factors and external factors. Internally, this is clearly directly related to the disability he has, namely CP of a different type. The difference in the position of the lesion that interferes with the work of the motor nervous system affects the results of the two speeches.

Then, the age difference between the subjects is also quite far, which is 4 years adrift. Then from external factors, the two subjects came from the environment and received different social interactions. FA often interacts with neighbors around his house, apart from attending school. In contrast to FR, which can't run properly, FR is only at home apart from going to school. These factors clearly have an influence on the differentiation of the two utterances. This can also be a reference for further research to consider other factors, such as psychological, cognitive, affective, and psychomotor factors.

References


Being a Man: Representation of Liberating Masculinity in Animation Film
(Van Dijk's Critical Discourse Analysis of How to Train Your Dragon)

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Abstract. Films that routinely focus on revealing the toxic masculinity concept will make it difficult for boys to integrate the essential aspects of their humanity. 'How to Train Your Dragon' film describes the forms of achievement, struggle, acceptance, and inclusiveness internalized in Hiccup and Toothless characters. The roles inherent in Hiccup's figure illustrate the application of the elements focused on the concept of liberating masculinity, including compassion and connection. This research aims to conduct a critical study on the depiction of liberating masculinity shown in this film using the Critical Discourse Analysis by Van Dijk. Empirical data are collected through literature study and documentation focused on analyzing three dimensions, text, social cognition and social context. The results show that How to Train Your Dragon depicts liberating masculinity internalized through Hiccup and Toothless characters full of compassion and inclusive connection. Their characters are the perfect antithesis of being a hero and role model for boys in this society which is subordinated by patriarchal views.

Keywords: Animation Film; Critical Discourse Analysis; Gender; Liberating Masculinity; Media Communication

1 Introduction

Television and film have become some of the potential sources of displaying information on gender of children. Nowadays, not a few texts of media in the form of films that routinely focus on revealing traditional gender roles instead of breaking boundaries and expanding identities that more fluid and open. Baker and Raney (2007) reveal that in animated children's superhero films, masculinity is usually portrayed by characteristics such as dominance, aggression, power, status-seeking, and emotional control. The media exposure of this film can influence masculine attitudes and behavior in children. As Coyne et al. (Ward & Aubrey, 2017) also stated, boys who like to watch superhero films tend to engage in games that are attached to male stereotypes such as physical fights or gun games.

The confined masculinity depicted in the films focuses more on men's physical strength, financial success, and social status rather than internal problems involving emotions and soul. This concept shows the separation of men with the form of emotion shown. Not a few believe that men should keep their emotions to themselves, be independent, and not show weakness in front of others.
This ideal male role makes it difficult for men to integrate the essential aspects of their humanity. In addition to harmful misconceptions, this concept also has quite a severe psychological impact. Based on the results of a 2018 survey conducted by FiveThirtyEight, 60% of men surveyed said that society pressured them to behave in an unhealthy or harmful manner. This pressure often causes depression, suicidal behavior, and violence in men.

Adams and Frauenheim (2020) explain that the concept of liberating masculinity is one of the best alternatives in conveying a version of masculinity that involves emancipation from the limitations imposed by limited masculinity. This flexible adherence to traditional male rules effectively frees men from confinement and social pressure. This concept is also dynamic, more open, fluid, and freer to adapt and change. This concept includes the various dimensions that humans possess and the many archetypes available to boys. It allows them to fulfil additional roles, which are not limited to provider, conqueror and protector.

Building the concept of liberating masculinity involves five essential elements called the 5Cs; two of them are compassion and connection. The element of compassion is about a man’s ability to open his heart. It allows men to allow their hearts to feel many emotions even when they have to be crushed by suffering, which then trains them to alleviate that suffering or prevent it in the first place. Men need to believe that affection is a core part of masculinity. Connection refers to a solid and meaningful relationship. It means building stronger bonds between men and other people and placing themselves to spread kindness to humans and the environment. The strength of this connection demonstrates the importance of bonding and a sense of community in all aspects of human life (Adams & Frauenheim, 2020).

How to Train Your Dragon (2010), a film adaptation of the book of the same name written by Cressida Cowell in 2003 and produced by DreamWorks Animation, is one of them. This film is set in a very conservative Viking tribe on Berk Island, telling the life of Hiccup, a teenage boy who adventures with his dragon, Toothless. As a caring, compassionate, and creative person, Hiccup seeks to rid himself of the toxic concept of masculinity and succeeds in changing the views of his tribe, opening their minds to a world where humans and dragons live in harmony.

Based on this issue, researchers are interested in conducting a Critical Discourse Analysis of the depiction of the liberating masculinity concept that shown in the How to Train Your Dragon film through the CDA method by Van Dijk. This method analyses linguistic and semiotic aspects of social processes and problems covering three dimensions: text, social cognition, and social context.

2 Methodology

This study uses a qualitative research method with explanatory research using the Van Dijk model of Critical Discourse Analysis. Researchers used a critical paradigm and hegemonic masculinity theory. According to Giroux (2009), critical theory is a process that allows the disclosure of alternative community constructions that hide behind accepted norms. As a hierarchical concept, the theory of hegemonic masculinity shows the reality of life from the asymmetry between men. Connell (Magrath, 2018) draws attention to the fact that although men are the main perpetrators of violence and subordination to women, it is undeniable that a large proportion of male violence is also directed at other men who are considered subordinate to the existing masculinity.
The data collection techniques used by researchers are literature and document study. This research collected all data from the literature, such as reading materials relevant to the issue, especially gender communication, media studies, and masculinity. The documents research is done by collecting from the script, dialogue, and graphics in How to Train Your Dragon, supporting and enriching the data processed by the researchers. The researchers present all the results of data analysis using rules and patterns in the form of tables and pictures and exposure using words.

3 Result and Discussion

3.1 Dimension of Text
The Macro Structure

Macro structure is an element that includes global and overall meaning through the topic or theme raised in the text. How to Train Your Dragon film raises the central theme of the patriarchal society's social reality, internalized through Viking society's conservative and hypermasculine culture. As the main character in the film, Hiccup becomes a representative figure of a subordinate group of men who struggle against hegemonic masculinity. The depiction of the concept of liberating masculinity is internalized in Hiccup's character quite perfectly, although Hiccup has the privilege of being the son of a Berk tribal chief in terms of social status.

Hiccup experienced much pressure from his father and Viking society for being "different" physically, mentally, and in character. Hiccup's success in fighting for a more balanced gender concept and better integrating its human aspects in this regard cannot be separated from the achievement of hegemony. As part of the male subordinate, Hiccup can be considered and recognized for the rise and establishment of consensus rules in Viking society. As a portrait of a subordinate male, Hiccup strives to change the Viking society's thinking about dragons and build harmony between the two. Hiccup breaks the boundaries of masculinity that has been considered ideal on his island. The hegemony of masculinity here results in the acceptance and invisibility of aspects that have become part of male nature and masculinity.

The Superstructure

The superstructure is a schematic part that contains the storyline in the film, including conflict, climax, anti-climax, and story completion. The conflict in the film initially involved a sense of inner war from Hiccup, who could not force himself to fulfil his father's desire to become a dragon hunter. Hiccup's honor and identity are fought to be considered a part of the society where he lives. Hiccup failed to kill the Night Fury dragon which he called Toothless because he felt he saw himself reflected in the dragon. Hiccup also carried out a series of artificial wings and flight tests so that Toothless could fly again. In this way, he was finally able to learn to train and ride a dragon. Hiccup's excessive curiosity, empathy, caring, compassion, and connection frees him to express a man's full humanity.

The conflict reaches a climax when Stoick, Hiccup's father, was furious when he learned that his son is friends with dragons and ends up using Toothless as a Viking guide to the dragon's lair. They were then trapped by the presence of a vast, terrifying dragon, resulting in a battle. Hiccup and the other youths managed to come to distract the giant dragon with their dragons. Toothless managed to kill the giant dragon and save Hiccup even though he lost one of his legs.
After the battle ended, the Vikings began to treat dragons as pets. All rejoice at the new harmonious relationship between the Vikings and the dragons.

The Microstructure

1. Semantics
   a. Background

   The background is part of the things that underlie the storyline in the discourse text.

   **Table 1. Background in How to Train Your Dragon film**

<table>
<thead>
<tr>
<th>Scene</th>
<th>Script</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Scene 00:00:56 - 00:10:09</td>
<td>Hiccup: Horcrux Dragon. Golden Egg. The egg is a Clue.</td>
<td></td>
</tr>
<tr>
<td>Scene 00:10:18 - 00:17:28</td>
<td>Astrid: You wanna back down? Yeah? I hope I get some serious burns.</td>
<td></td>
</tr>
<tr>
<td>Scene 00:15:10 - 00:03:57</td>
<td>Hiccup: It is back on the sea. With a bucket of fish and the promotion of Hiccup.</td>
<td></td>
</tr>
<tr>
<td>Scene 00:15:10 - 00:03:57</td>
<td>Hiccup: Not so bad! The dragon, yes! It means the future is fish. (the fish swallows, Hiccup says)</td>
<td></td>
</tr>
</tbody>
</table>

   b. Detail

   The detail element refers to highlighting in detail and at length an action or event to create a particular image.

   **Table 2. The detail in How to Train Your Dragon film**

<table>
<thead>
<tr>
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</tr>
</tbody>
</table>

   The movie portrays the background of people’s lives on the island, who survived by hunting dragons. The hypermasculine and conservative culture of the Viking society is depicted through the narrative told by Hiccup. This shows the assumptions and conditions that influence how the story unfolds.
c. Intention

The intent section includes information that is described explicitly and implicitly in the discourse. The decomposition of this information appears in several scenes in the film.

**Table 3. The intention in How to Train Your Dragon film**

<table>
<thead>
<tr>
<th>Scene</th>
<th>Script</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Scene 00:02:31</td>
<td>[Hiccup rams into a blue stallion: &quot;...and put us as an agonist&quot;]</td>
<td>Gobber: Ah! Nice of you to join the party! I thought you’d been carried off!</td>
</tr>
<tr>
<td>Scene 00:03:55</td>
<td></td>
<td>Hiccup: What, who are? Nah, come on! I’m wasn’t too muscular for their tests. They wouldn’t know what to do with me... (gestures to his value: body)</td>
</tr>
<tr>
<td>Scene 00:05:60</td>
<td></td>
<td>Gobber: Don’t you—no—Hiccup. If you ever want to get out there to fight dragons, you need to stop all this. Hiccup: But, you just pointed to all of me! Gobber: Yes! That’s it! Stop being all of you! Hiccup: Ohhh... Gobber: Ohhh, yes.</td>
</tr>
<tr>
<td>Scene 00:38:43</td>
<td></td>
<td>Hiccup: Back! Back! Back! BACK! Now, don’t you make me tell you again! Yes, that’s right! Back into your cage. Now think about what you’ve done. [Hiccup slams the door of the enclosure. He throws the set aside, and the Zizzleback covers in terror. The noise and Gobber are checked, and Fishlegs drops his bucket].</td>
</tr>
<tr>
<td>Scene 00:38:47</td>
<td></td>
<td>Hiccup: I’m ready. Stoick: What is he doing? Hiccup: It’s okay. [Shakes helmet near head]. I’m not one of them. Stoick: Stop the fight. Hiccup: No! I need you all to see this. They’re not what we think they are. We don’t have to kill them.</td>
</tr>
<tr>
<td>Scene 01:02:18</td>
<td></td>
<td>Hiccup: As a portrait of a subordinate male striving to change the Viking society’s thinking about dragons and build harmony with dragons.</td>
</tr>
<tr>
<td>Scene 01:12:12</td>
<td></td>
<td>[At the arena, Hiccup has released the Monstrous Nightmare. He gently guides it toward Stoick, who is scared and grabs a helmet]</td>
</tr>
<tr>
<td>Scene 01:12:20</td>
<td></td>
<td>Hiccup: Okay, Toothless. What’s the plan? Come on, buddy! Hiccup (cont.): No, it comes. Hiccup (cont.): Watch out! Okay, here’s the plan. Let’s use this. Hiccup (cont.): COME ON! THAT’S THE BEST YOU CAN DO? Hiccup (cont.): Stay with me, buddy. We’re good. Just a little bit longer.</td>
</tr>
<tr>
<td>Scene 01:12:30</td>
<td></td>
<td>Hiccup: Okay, Toothless, time to disappear! Come on, buddy! Hiccup (cont.): No, it comes. Hiccup (cont.): Watch out! Okay, time’s up! Let’s use this. Hiccup (cont.): COME ON! THAT’S THE BEST YOU CAN DO? Hiccup (cont.): Stay with me, buddy. We’re good. Just a little bit longer.</td>
</tr>
<tr>
<td>Scene 01:12:42</td>
<td></td>
<td>Hiccup: Okay, Toothless, time to disappear! Come on, buddy! Hiccup (cont.): No, it comes. Hiccup (cont.): Watch out! Okay, time’s up! Let’s use this. Hiccup (cont.): COME ON! THAT’S THE BEST YOU CAN DO? Hiccup (cont.): Stay with me, buddy. We’re good. Just a little bit longer.</td>
</tr>
</tbody>
</table>

Hiccup as a portrait of a subordinate male striving to change his society’s thinking about dragons and build harmony with the two.
d. Presuppositions

Presuppositions are elements that contain facts that have not been proven true but are used as a basis to support specific ideas.

**Table 4. Presuppositions in How to Train Your Dragon Film**

<table>
<thead>
<tr>
<th>Scene</th>
<th>Script</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Scene 00:12:31 – 00:12:46</td>
<td>Hiccup (s.o.c.)</td>
<td>Viking's ideology in this film is also hypermasculine and contrasts with Hiccup's emergence as the main character.</td>
</tr>
<tr>
<td>Scene 00:16:21 – 00:16:31</td>
<td>Hiccup: So, I'm really sorry extra page that I wrote. Sticks: It's fine, Hiccup. Hiccup: Can you not eat me? Sticks: That's serious, stick! When you carry this axe, you will eat as much as you want, You talk like this. You don't lie to me, Hiccup: You fed me to all of you.</td>
<td>Syntax: In the discourse of the film, the interweaving of words and sentences is crucial to the overall coherence of the storyline.</td>
</tr>
<tr>
<td>Scene 00:18:20 – 00:18:50</td>
<td>Hiccup: Where's...? I would have killed a hundred years. and I'm the first Viking who wouldn't kill a dragon! Hiccup: I would have killed him because he looked as frightened as I was. I looked at him, and I saw myself.</td>
<td>Syntax: Coherence is the relationship and interweaving between words or between sentences in the text. Coherence is an element of discourse to see how someone strategically uses discourse to explain a fact or event.</td>
</tr>
</tbody>
</table>

**Table 5. Syntax in How to Train Your Dragon film**

<table>
<thead>
<tr>
<th>Scene</th>
<th>Script</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Scene 00:04:15 – 00:04:21</td>
<td>Hiccup, Son, Boy</td>
<td>Syntax: The style of language used in the film reflects the Viking culture, with a focus on hypermasculinity and the importance of heroism.</td>
</tr>
</tbody>
</table>

**Stylistic**

The diction used shows certain attitudes and ideologies. Several exclamations substitute the word God for the names of the Norse gods. The style of language inherent in Viking cultures such as jokes, satire, and exaggerated metaphors. Affection and behavior often internalized in femininity, such as empathy, kindness, self-awareness, respect, and generosity, are internalized through Hiccup's character.

Although Hiccup's inner war was quite torturous where his father and his friends thought he was born as a big mistake, Hiccup, at the end of the story, managed to bring fresh views to the Viking community on the island of Berk to make peace with themselves and the harmless dragons.
Rhetorical

This rhetorical section contains several elements, including graphics, metaphors and expressions. Graphic elements are parts of the text that are emphasized or highlighted in images or displays. At the same time, the metaphor is an expression or parable that contains meaning in the text. Furthermore, expression is a collection of aspects that are highlighted in the form of expressions, gestures, actions, et cetera.

Table 6. Graphics in How to Train Your Dragon Film

<table>
<thead>
<tr>
<th>Scene</th>
<th>Script</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Scene: 00:18:38 – 00:28:44</td>
<td>The Night Fury creeps out from behind the rock, hovers at Hiccup and the flock, slowly approaches, then retreats upon seeing Hiccup's injury. Realizing the dragon feels threatened, Hiccup kicks his legs into the air. The Night Fury relieves and quickly eats friendly, and slowly takes the fish from Hiccup's hand, revealing a toothless mouth.</td>
<td>Hiccup tries to understand the dragon and build confidence in himself.</td>
</tr>
<tr>
<td>Scene: 00:31:10 – 00:33:08</td>
<td>Hiccup offers his hand to Toothless while looking away. Toothless finally reaches Hiccup enough to touch his nose to Hiccup's hand. (Toothless sniffs and wags his tail.)</td>
<td>Hiccup is a caring, compassionate, and creative person.</td>
</tr>
<tr>
<td>Scene: 00:35:10 – 00:35:04</td>
<td>After hearing what Gobber said about how a dragon is unable to fly with broken tail or wings, Hiccup heads to the first lake at night, and makes a new tuffin flap for Toothless to replace the one the Night Fury lost.</td>
<td>Hiccup carried out a series of artificial wings and flight tests so that Toothless could fly again. In this way, he was finally able to learn to train and ride a dragon.</td>
</tr>
</tbody>
</table>
| Scene: 01:26:17 – 01:26:52 | Hiccup and Toothless walk along with the camera on Hiccup's amputated leg and Toothless' broken wing. | The depiction of Hiccup's character as a physically disabled person also shifts the stereotype of masculinity inherent in disabled men. He always learns the simple things he experienced with Toothless so it's not impossible to ride a dragon.
### Table 7. Metaphor in How to Train Your Dragon Film

<table>
<thead>
<tr>
<th>Scene</th>
<th>Script</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Scene 0:02:22 – 00:02:31</td>
<td>He says: “What’s a dragon? Yeah, come on! I’m wearing too much armor for my age. They wouldn’t know what to do with it…”</td>
<td>He says: “Then you need a toothpick, don’t you?”</td>
</tr>
<tr>
<td>Scene 0:05:56 – 00:05:58</td>
<td>Hipcup: And when he does, it’s always with a...</td>
<td>Hipcup’s physical condition is quite a contrast to the other characters.</td>
</tr>
<tr>
<td>Scene 0:06:04 – 00:06:08</td>
<td>Hipcup: I wouldn’t kill him because he looked so frightened...</td>
<td>Hipcup’s human and identity is very much brought to the forefront.</td>
</tr>
</tbody>
</table>

### Table 8. Expression in How to Train Your Dragon Film

<table>
<thead>
<tr>
<th>Scene</th>
<th>Script</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Scene 0:12:23 – 00:12:30</td>
<td>Hipcup: [sings] I’m going to kill you, dragon. I’m going out on a 7-year hunt and take it to my father. I’m a Viking!</td>
<td>This line clearly illustrates Hipcup’s struggle in resolving the identity of his identity as both a Viking and a man.</td>
</tr>
<tr>
<td>Scene 0:13:58 – 00:13:04</td>
<td>[Teethless finally meets Hipcup enough to touch his nose to Hipcup’s hand. Teethless rests his hand on Hipcup’s arm.]</td>
<td>Hipcup is a caring, compassionate, and strong friend.</td>
</tr>
<tr>
<td>Scene 0:15:32 – 00:15:30</td>
<td>[In the room, Hipcup has released the Monstrous Nightmare, which quietly enters the room.]</td>
<td>Hipcup is a portrait of a subordinate male seeking to change the Viking society’s thinking about dragons and hold harmony between the two.</td>
</tr>
<tr>
<td>Scene 0:19:02 – 00:19:20</td>
<td>Snotlout: Hipcup: I’m sorry for everything. I’ve been a,” Hipcup: I’m not too.”</td>
<td>After the battle ended, Snotlout understood that he was wrong. The Vikings began to treat dragons as pets. All rivalries at the time.</td>
</tr>
</tbody>
</table>
3.2 Social Cognition
The analysis of Teun A. Van Dijk also discusses the dimensions of social cognition in the text that explains the production process of the text. How to Train Your Dragon was brought up by DreamWorks Animation in 2010 as one of the children's animated films that bring inspirational and adventurous stories. The issue raised is essential as a social problem in the surrounding environment, especially the misconception of masculinity in boys, internalized in Viking culture and Nordic legends. Researchers found several views from the director and screenwriter of this film on the development of children's animated films and the role as a film thick with human values and peace.

Viking's official ideology in this film is also very masculine and contrasts with Hiccup's existence as the main character. Dean DeBlois and Chris Sanders, as writers and directors on this film, explained that this film has a thick sense of Nordic legend and focuses on the journey of the story of Hiccup, the father and the dragons who push obstacles into a harmonious relationship between them (Contributor, 2010).

The story, which the book by Cressida Cowell inspired with the same title, became a fresh inspiration for Dean and Chris. Both of them admitted that the story that was raised provided a challenge to create an inspiring story related to the relationship between two enemies who protect each other. Although archaeology is usually thought of as a science that deals only with the past, this film is about Viking culture that holds great value for today's modern world.

3.3 Social Context
The third dimension of Van Dijk's analysis is based on social context. As part of the community, discourse needs to be analyzed based on the pattern of construction that covers the issues raised and how the community can internalize this. In other words, this dimension of social context will answer how society understands the developing discourse regarding the struggle of the subordinates, in this case, the boys, as an effort to build liberating masculinity. The portrait of a Hiccup story illustrates how social factors cause oppressive and influential groups to dominate parts of society and strive for social arrangements based on equality for all individuals in society.

As a figure who is far from being a strong and muscular patriot, fearless, and born to kill the dragon, Hiccup becomes a crucial leader in changing his people's views for the better. Kobialka (2013) explains that Hiccup is an example of a multicultural left-wing character in animated children's films. Social status, physical and financial strength are considered in society and significantly influence gender identity.

Connell (Martin, 2011) states that the dominant male group positions those who are not suitable as subordinates, and the group is not masculine at all. It shows that men can subvert norms and escape from essential tendencies that underlie limited masculinity. However, at the same time, the obstacles themselves are born from their fellow human beings who do little to perpetuate the concept of limited masculinity and male stereotypes in society.

4 Conclusion
Based on the research conducted, several conclusions were obtained that gender inequality can occur to men who are considered subordinate and do not meet the ideal standard of true masculinity. This restraint on male identity makes it difficult for boys to integrate aspects of humanity within themselves. The struggle of subordinate men in fighting hegemony masculinity
is challenging to succeed if there are still obstacles born from their fellow men that perpetuate the concept of limited masculinity and stereotypes of men in society. How to Train Your Dragon simply depicts a liberating portrait of masculinity internalized through Hiccup and Toothless characters, which are full of compassion and inclusive connection. So, a film can be a trigger to encourage public awareness of social issues and education and gender socialization in children.

References

The Victim Blaming: Reports of Female Murder Victims on Online Media

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Abstract. News that discusses the theme of women often position women unequally. Moreover, in the case of murder, the female victim is actually considered the cause of the crime that happened to her. The purpose of this study is to analyze the strategy of blaming the victim against women victims of murder in crime news and to analyze the structure of ideas that are arranged in packaging the meaning of blaming the victim in cases of murder of women. The method used is descriptive qualitative research method. Qualitative methods are method which research findings are not obtained through statistical or quantitative methods, but rather emphasize the quality of social phenomena. In this study, it was found that female victims are described in more detail both in terms of identity and other attributes. The news leads to blaming the victim by taking advantage of the stigma of women in society.

Keywords: Blaming the victim, Detik.com, Murder, News, Women.

1 Introduction

The value and stigma of women victims of homicide in the media often places them in a position of blame. This matter can be seen from the news of murder cases that occurred, such as in Iran on May 21, 2020. Reported from BBC.com there is a news entitled “Pembunuhan Demi Kehormatan Keluarga: Anak Perempuan diduga dibunuh Ayah karena Kabur dengan Kekasih.” The title has indicated that the woman was murdered because her mistake brought shame to the family's good name. The news contained a case that befell Romina Ashrafi, a 14-year-old girl.

Before she died, she had fled with his 35-year-old lover. Romina chose to run away because of her father's opposition to her marriage plans. As a result, Romina's neck was cut off with a sickle by her father while sleeping in the room. The incident caused criticism from the Iranian community, but there were also those who commented that it happened because of Romina's disobedience.

Not much different from the cases above, in Indonesia there are also many cases of murder of women. One of them was a case that shocked the public in April 2016. Reporting from Liputan6.com, Yuyun, a 14-year-old woman from Bengkulu, was raped by 14 men and seven of them were minors. The incident occurred when Yuyun came home from school through the road around the community's rubber plantation. However, on the way, 14 men came and hit Yuyun on the head with a stick. At that time the perpetrators were under the influence of alcohol, so they took turns raping Yuyun. Two days after the incident, Yuyun was found in a ravine in a state of decay, naked with her hands and feet bound.
As a result, the case caused public protests, but not a few people regretted why Yuyun passed through a deserted and crime-prone area, as if she was not careful to take care of herself. Judging from the news of the case, it has been illustrated that women are often cornered and vulnerable to acts of violence, even to the point of being killed. According to a report from Komisi Nasional Anti Kekerasan terhadap Perempuan Indonesia, cases of murder of women are increasing every year.

In 2018 there were 730 cases, this number was then followed by 2019 where there were 1,184 cases, and until October 2020 there were 1,156 cases. This amount is mostly done by husbands, girlfriends, ex-husbands or ex-girlfriends. It can be seen that the murder of women often occurs in the closest relationships such as marriage, family and lover relationships. In addition, most of these murder cases are also accompanied by acts of sadism such as rape, mutilation and things that damage the organs of the body to the point of destroying the honor and dignity of women.

The murder case that happened to women was also exacerbated by the news in the media that tended to blame women as victims. In the case that happened to Yuyun, for example, conducted a study entitled Kasus Pemerkosaan dan Pembunuhan Yuyun dalam Kacamata Kultur Patriarki (Hana, 2016). He conducted a critical discourse analysis on the statement of the Minister of Social Affairs Khofifah Indar Parawansa in the online media Antaranews.com. In the news, according to Khofifah, what happened to Yuyun was caused by alcohol and the influence of pornography.

However, the results of the study showed that pornography and alcohol were not the main factors that triggered Yuyun's rape. The news is considered to save the position of patriarchal culture by using alcohol and pornography as supporting reasons. This proves that women are in a weak position because women are considered to have to regulate themselves, so as not to arouse the lust of men who are exposed to pornographic videos and liquor. In fact, if a crime occurs, it is the perpetrator who must be limited in his space of movement, not the female victim. This further emphasizes the concept of blaming the victim that was built by the media.

Blaming the victim is a term popularized by psychologist and sociologist from the United States, William Ryan. He is an observer of social issues and problems such as poverty caused by racism. In the book he wrote entitled Blaming the Victim, he explained that blaming the victim is a concept of unequal thinking by putting the truth on things that are unfair through mistakes or defects that are seen in the victim (Ryan, 1971).

Ryan saw this concept by bringing to life the conditions of the poor in America at that time. From his analysis, everything related to the poor in crime, disease, unemployment and deviant matters, is caused by those who do not have enthusiasm for work and lack of knowledge about health. All of this is built on the thought patterns of blaming the victim. Ryan said the concept of blaming the victim is a strategy to save the needs of the dominant party and ideology.

Regarding blaming the victim, Laura Niemi and Lianne Young conducted research in the field of Psychology in 2014 entitled "Blaming the Victim in the Case of Rape." In their research, they used the Path of Blame model to explain the path of the victim being blamed in the rape incident. The results show that the agents of causality and the ideology of the obligation to take care of themselves for women become the assessment and encouragement of blaming the victim on the victim (Niemi & Young, 2014).

Based on that concept, when it comes to women as victims of murder, there are many media that build the meaning of women by placing them in a disadvantaged position. Especially for online media, in just one murder case, for example, there is more than one news uploaded by an online news portal.
This can be seen on Tribunnews.com, such as news with titles “Pria bunuh kekasihnya usai bercinta 3 kali di hotel kota Bontang, pelaku marah disebut mirip drakula,”“Gara-gara dikhina gigi mirip drakula, pria di Bontang habisi kekasih,” dan “Dihina gigi mirip drakula hingga dimintai mahar Rp 25 Juta, pria di Bontang tega bunuh kekasih.” From the news title, it can be seen that the media framed the meaning of female murder victims in the concept of blaming the victim repeatedly, even from just one case.

For the media, such titles aim to pursue clickbait, namely news titles that seem exciting, cause interest, confusion or curiosity, thus making readers want to click on the news link (Anand, 2017). This is done by the media in order to get more profit from the number of clicks made by readers. Not only that, clickbait for the media is also intended to adapt in the midst of the large information needs of the vast number of internet users.

As is known, the number of internet users today is unmitigated. Meanwhile, as reported by Kominfo.go.id in 2018, it is estimated that in Indonesia there are 43,000 online news portals and no more than 100 media that are only verified by the press council. With this number, online news portals are competing to provide complete information and attract a lot of attention from internet users, such as Detik.com.

Detik.com is an online news portal in Indonesia which ranks third as the most visited news site according to Similarweb.com. From Similarweb.com’s analysis, it can be seen that the number of visitors to Detik.com during the last six months, namely July 2020 to December 2020, was around 179.80 million visitors. This is the reason why this research focuses on Detik.com. And then, this is why Detik.com has become a popular online news portal in Indonesia, because it has many news readers from various circles.

Talking about news readers, when it is associated with news that contains blaming the victim against female victims, it may be able to form readers' views just from the title or a few paragraphs of the news. In the view of news readers, they cannot be separated from the influence of the meanings constructed by the media. The media as a distributor of information to the public does not only cover and send it in the form of news.

However, there is a process of meaning formation through journalists covering an event. Then, this is also continued by the editors who participate in shaping the meaning of the news, so that when analyzed it can be found the meanings built and framed by the media. Therefore, to dismantle the meaning can be through framing analysis.

Framing analysis is an analysis that is used to see how the media builds a reality from the actual reality. In framing analysis, it has two main objectives, namely, to see how an event is represented, so that there will be reality that is displayed and not displayed. Then, framing analysis aims to see the facts written, so that the framing analysis will focus on the use of words and sentences to highlight the aspects built in a news (Eriyanto, 2002).

Thus, the existence of framing analysis can help us in revealing the true meaning built by the media in news, one of which is in crime news. Based on the explanation above, the writer will conduct related research how the strategy of blaming victims against women who are murder victims in criminal news and the structure of thought that is arranged in the meaning of blaming victims in cases of murder of women.

2 Methods and Materials

This research uses descriptive qualitative research methods. Qualitative methods are method which research are not obtained through statistical or quantitative methods, but rather
emphasize the quality of social phenomena (Ghony & Fauzan, 2012). Qualitative research describes the actual reality through words based on relevant techniques and analysis of natural situations.

In qualitative research, researchers are the main instrument (Hardani, 2020). In this study, the researcher will provide an overview of how the media builds and frames women as victims in the murder case at detik.com. The news of the murder case will be analyzed by researchers and the results will be presented in the form of words in a succinct manner. The analytical method in question is framing analysis, this analysis helps dismantle any meanings that are built in media messages.

The framing analysis used is the Gamson and Modigliani model. In the analysis of this model, Gamson and Modigliani explain that in news we can see the frames built by the media through discourse devices such as the words used, strung sentences, etc., all of which support each other the clusters of meaning that are constructed (Eriyanto, 2002).

Through framing analysis techniques, researchers will collect news on women's murder cases in the July - November 2020 edition of Detik.com, because In this study, researchers will take data from news of female murder cases in Detik.com July to November 2020. This period was chosen because it was reported from liputan6.com that the Indonesian National Police (Polri) recorded an increase in crime rates since the beginning of July 2020. The figure reached 10.37% from the last week of June 2020. Previously, there were 5035 cases recorded. Then, at the beginning of July 2020 there were 522 additional criminal cases, bringing it to 5557 cases.

Furthermore, the National Police also recorded a high number of criminal case categories consisting of narcotics, theft, embezzlement, theft, and violence. The following are news that will be analyzed by researchers:

<table>
<thead>
<tr>
<th>No</th>
<th>Title of News</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>&quot;Pembunuhan Wanita di Sumut Oleh Selingkuhan Dipicu Cemburu Korban Selingkuh.&quot;</td>
<td>9 July 2020</td>
</tr>
<tr>
<td>2</td>
<td>&quot;Gadis 16 Tahun Tenggelam Kaki-Tangan Dikat Hamil 6 Bulan, Dibunuh Pacar.&quot;</td>
<td>29 August 2020</td>
</tr>
<tr>
<td>3</td>
<td>&quot;Pemuda di Bima NTB Bunuh Kekasihnya Karena Sakit Hati Lamaran Ditolak.&quot;</td>
<td>5 August 2020</td>
</tr>
<tr>
<td>4</td>
<td>&quot;Detik-detik Wanita Dibunuh Pacar Pencembruru di Apartemen Margonda Residence.&quot;</td>
<td>6 August 2020</td>
</tr>
<tr>
<td>5</td>
<td>&quot;Sakit Hati, Suami Singkawang Kalbar Tusak Istri Hingga Tewas.&quot;</td>
<td>1 September 2020</td>
</tr>
<tr>
<td>6</td>
<td>&quot;Wanita di Sumut Sempat Cekcok dengan Suami Sire Sebelum Tewas Digorok.&quot;</td>
<td>26 September 2020</td>
</tr>
<tr>
<td>7</td>
<td>&quot;Check In Bareng Pria, Gadis ABG Tewas di Hotel Masih Berseragam Pramuka.&quot;</td>
<td>17 November 2020</td>
</tr>
<tr>
<td>8</td>
<td>&quot;Suami Bunuh Istri di Sukabumi Dipicu Utang dan Urusan Cerai.&quot;</td>
<td>17 November 2020</td>
</tr>
<tr>
<td>9</td>
<td>&quot;Bunuh PSK Karena Diejek ‘Durasi Main’ Adung Dihukum 14 Tahun Penjara.&quot;</td>
<td>16 September 2020</td>
</tr>
</tbody>
</table>

Next, researchers will read the news repeatedly in order to get the meaning built through the words and sentences in the news. This is done to find the right research results. Then, after understanding the content of the news, the researcher will conduct a framing analysis of the Gamson and Modigliani model to find the packaging of meaning in the news.
Furthermore, the results of the analysis carried out will be explained by explaining in depth and detail what strategies are widely used by Detik.com and the packaging of meaning that is built to direct the reader to blame the victim. In addition, the researcher will also summarize it in the form of an analysis table. The results of the analysis that have been carried out can be understood more quickly and easily.

3 Research Results

3.1 Strategy of Blaming the Victim

Researchers have analyzed several news published by Detik.com related to the murder of women. In the news, the researcher saw a tendency for Detik.com to bring news of female murder victims towards blaming the victim. Blaming the victim is a concept of unequal thinking by putting the truth on things that are unfair through mistakes or defects that are seen in the victim (Ryan, 1971).

The following are strategies for blaming the victim that researchers analyze:

a. Stigma of Women

In the news that the researchers analyzed, several sentences were more focused on female victims. These news clearly build meaning about women according to the growing stigma in society. These stigmas are contained in all analyzed news. This can be seen for example in the sentence on the news of the murder of a sex worker, “Korban perbuatan terdakwa adalah seorang perempuan yang tidak berdaya.” It seems that Detik.com contains the stigma that women are in a subordinate position to men. Women are depicted as weak, incompetent and deserve to be paid cheaply, so that women are unable to fight or match the power of men.

This Detik.com news clearly constructs women as the number two people after men. This can also be seen in the news of the woman who was killed by her lover because the perpetrator's application was rejected. It appears that Detik.com contains the sentence “Dia menolak lamaran pelaku karena mau lanjut S2.” As if to build the meaning that women do not need to have higher education, and this can be an excuse to blame the victim. The victim was killed due to his own fault for refusing the perpetrator's application on the grounds of education. In fact, women in society's view are identical with 'wells, kitchens, mattresses' so they don't need to have higher education.

Not only that, but women in society are also considered ideal if they are gentle, obedient, know boundaries and so on. This is what Detik.com is trying to build, so that if there are things that are not in accordance with the general public perception, then the woman can be labeled 'Naughty woman.' This can be seen from the news that a 16-year-old girl who was six months pregnant was murdered by her boyfriend. Detik.com contains the “Pihak keluarga mengatakan sudah tak dapat menghubungi korban sejak kamis malam, korban meninggalkan rumah dengan membawa ponselnya.”

It's as if Detik.com builds on the meaning that the woman doesn't know ethics and boundaries. In fact, the woman 'went around unclear' and her whereabouts were not known to her parents, so it was natural to get pregnant out of wedlock with her boyfriend and then be killed. Such negative stigmas about women were found in the news that the researchers analyzed.

The researchers saw that there were violations of journalistic ethics in the Detik.com news analyzed. In most of the news, the names and other identities of the victims are clearly stated, only a few stories are listed with the initials. But interestingly, the identity of the perpetrator is
mostly disguised in the news. Of course, Detik.com can be considered less neutral in reporting the case of the murder of women.

b. Opinion of the Authorized Party

Another fact that the researchers found in the analysis of the news was that all the news contained information from the police. As it is understood that the police are the party who has the authority in the murder case. Their statements and opinions tend to be trusted by the public, so that no matter what the police say, many people will not dispute it. Moreover, the police who provided information in the news were all male police officers. At least there is a set of personal assumptions as men that save the position of the perpetrators who incidentally are also men.

c. Confessions from the Perpetrators

After analyzing the news, researchers found that there was information from the perpetrators of the female murder. This confession further puts the position of female victims into a corner. This position is clearly seen from the title and content of the news, which repeatedly makes news with the concept of the perpetrator killing because of 'heartache.' The perpetrator seems to be looking for reasons to justify that what he did was triggered by the woman herself. The actions taken by the perpetrators seem to be only as a counter reaction and in the end the perpetrators are seen as the real 'victims'. However, of the nine news stories that the researchers analyzed, there were only two that included information from the perpetrators.

d. Opinion of Others

The news that the researcher analyzed found that there was only one news that included information from eyewitnesses. In fact, there is no information from the victim's family or relatives. It can be seen that detik.com news is not balanced. Because if it is examined, if only from the side of the police, the perpetrators or added by eyewitnesses who provide information, there will be inequality.

3.2 The Meaning of News of the Murder of Women

The media are required to be independent and objective in reporting an event. However, in reality, often news published from the same event has a variety of features. Each media reports events in a different way and point of view. There are those who openly open and there are also those who close tightly a fact that is considered important or not. In general, this will seem reasonable because journalists have the assumptions they carry. This assumption will influence him in choosing the title, structure, and words used to show partiality or otherwise towards an event, although sometimes unconsciously. This concept has also been explained in framing theory, where this theory explains how an individual's schema views a reality (Littlejohn, 2009).

According to Teun A. Van Dijk, framing theory can be used as a method in viewing the 'information strategy' of messages in the media (Hamad, 2004). The analytical method in question is framing analysis, this analysis helps dismantle any meanings that are built in media messages. The framing analysis used is the Gamson and Modigliani model. In the analysis of this model, Gamson and Modigliani explain that in news we can see the packaging of meaning built by the media through discourse devices such as the words used, strung sentences, etc (Eriyanto, 2002).

This can be seen in the news of the murder case published on Detik.com. News related to murder cases is often published in Detik.com media. Especially if the case has something to do with women, Detik.com focuses more on reporting on female victims than perpetrators. For example, it can be observed from the news entitled “Check In Bareng Pria, Gadis ABG Tewas di Hotel Masih Berseragam Pramuka.”
In this title, Detik.com clearly makes female victims as news objects. In addition, Detik.com also clarifies the victim's attributes with 'ABG' and 'Berseragam Pramuka.' Even though without adding these words, it does not reduce the understanding of people who read them. In addition, the description of the perpetrator is not explained much in this news, such as how his mental health is, the behavior of the perpetrator in his environment, and others. It can be seen that Detik.com packs meaning through the words chosen to highlight and highlight the woman as if the death of the victim was due to her own fault. At the same time, Detik.com should be balanced in reporting the case.

Meanwhile, if you look at the Detik.com news titles, most of them carry the concept of cause and effect. This concept can be seen from the title which uses the words 'karena' and 'dipicu.' These two words are always followed by a sentence that blames the victim, for example, "Pembunuhan Wanita di Sumut oleh Selingkuhan Dipicu Cemburu Korban Selingkuh." Then, at the end of the news, the sentence is often embedded that the perpetrator killed the victim by 'khilaf.'

This statement seems to be a defense of the perpetrator by admitting his guilt. The word ‘khilaf’ also refers to the intention of an unintentional or uncontrollable mistake, so from this statement the perpetrator claims that his act of killing the victim is an uncontrollable counterattack. In fact, in a murder case, the important object to be investigated is the perpetrator. Finally, a misunderstanding is formed in understanding the existence of victims and perpetrators in a crime event.

Perpetrators are often described as someone who commits a crime on an uncontrollable self-motivation, such as lust. Meanwhile, victims are often described as passive and unable to fight the crimes that have happened to them (The Canadian Resource Center for Victims of Crime, 2009). For clearer analysis results, the researchers put them in the following table:

<table>
<thead>
<tr>
<th>No</th>
<th>Analysis Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Many clearly state the identity of the victim and the perpetrator with initials or pseudonyms</td>
</tr>
<tr>
<td>2</td>
<td>Almost no further discussion of the other parties involved in the killings</td>
</tr>
<tr>
<td>3</td>
<td>There are quite a number of words that seem impolite</td>
</tr>
<tr>
<td>4</td>
<td>Only focus on discussing the victim as the trigger for the murder</td>
</tr>
<tr>
<td>5</td>
<td>Sufficiently clear and detailed mention of the victim's attributes</td>
</tr>
<tr>
<td>6</td>
<td>Sufficiently show pictures of perpetrators in police security situations (face not shown) and use illustrations</td>
</tr>
<tr>
<td>7</td>
<td>Almost all the news that explains the perpetrators kill because of heartache</td>
</tr>
<tr>
<td>8</td>
<td>Quite a lot of juxtaposing words that are refined for the perpetrator, while the victim is the opposite</td>
</tr>
<tr>
<td>9</td>
<td>News tends to be interpreted as entertainment for readers and the news is not discussed further</td>
</tr>
<tr>
<td>10</td>
<td>News is more impressed to serve the desires of readers, especially male readers by considering the content of the news from a male perspective</td>
</tr>
<tr>
<td>11</td>
<td>All news uses the same formula, namely cause and effect</td>
</tr>
<tr>
<td>12</td>
<td>Often highlighting female victims as having bad morals</td>
</tr>
<tr>
<td>13</td>
<td>There is an explanation for the reader against the actions of the perpetrators of the wrongdoings of women who support</td>
</tr>
</tbody>
</table>

The framing analysis that the researchers conducted on the news of the murder of women on Detik.com also found facts other than those described above. The researcher sees that the
news presented by Detik.com tends to be interpreted as entertainment for the readers and the news is not discussed in detail. This means that the news no longer puts forward the substance or importance of the murder case itself. The news about the murder of women seems to serve the readers' desires, especially the male readers, by considering the content of the news from a male perspective.

As for all the news, it can be seen that the same formula is used by Detik.com. News is built with the concept as if ‘There is no smoke if there is no fire,’ this concept gives birth to the meaning that women are the source of the problem that initiated the crime of murder that occurred to her. The news that is published often highlights those female victims have bad morals such as mocking, insulting, cheating and others. It can be seen clearly that Detik.com finds fault with female victims.

In the end, for news readers there will be an explanation of the perpetrator's actions and blaming the victim. If you pull back, the phenomenon of blaming the victim arises because it has something to do with patriarchal culture. Society, especially in Indonesia, is in a dominant environment of patriarchal culture. The patriarchal culture or ‘true father’ places women in a situation that must submit and obey the power of men. This kind of situation makes if there are women whose behavior does not match this culture, they are considered to have challenged the patriarchal culture and that is something wrong.

This patriarchal culture has also contributed greatly to shaping society's stigma about women. Women in the socio-cultural system are perceived as weak, have limitations and are dominant in using feelings rather than logic. This forms the meaning that women do not deserve to be in a ‘hard,’ logical and competitive public space. If there are women who are in the public space, it will be interpreted as having defied nature. This patriarchal culture and ideology have also gained legitimacy from various aspects ranging from family, religion, belief and state.

This has closed women's participation in the public sphere and the emergence of stigma and discrimination, so it is not surprising that women have been facing endless and maintained problems of gender equality. The maintenance of this culture is evident from the news that the researcher analyzes.

3.3 Strategy of Blaming the Victim

Based on analysis, the researcher can see that the findings of the blaming the victim strategy in Detik.com news are dominated by the stigma related to women that develops in society and the opinions of those in authority. Although there are only two strategies that dominate, the concept of blaming the victim can be seen clearly in the news. In the news, the stigma that was inserted played a major role in leading news readers to blame female victims and was strengthened by the information provided by the police. These two things are enough to lead to the assumption that the victim is the trigger for the crime that happened to him.

The results of such an analysis are the same as the researchers found in the relevant research that the researcher took from Dede Mahmuda's article. He published an article entitled “Representasi Perempuan pada Teks Kekerasan dalam Rumah Tangga (Analisis Wacana Feminis Sara Mills pada Teks Rubrik ‘Nah Ini Dia’ di Harian Pos Kota).” This study has similarities with the results of researchers' analysis related to women's reporting, which both see that the media is not neutral and unequal. From the results of his research, it can be seen that the position of the subject is generally dominated by men so that it directs the reader to interpret the text from a male point of view.

In the text analyzed, it appears that women are only described as triggers of violence, so that they end up becoming victims of violence. However, the scope of this study was narrower
than the cases the researcher adopted. The cases of violence that the researchers have taken have led to murder and not only in the realm of domestic violence. The case that researchers have raised concerns the death of a person.

Cases of death like this need to be watched out, especially the murder of women, because it has become commonplace. Moreover, the media forms the meaning as if the murder was natural with reasons that lead to blaming the female victim. These conditions are unfair to the murdered woman and her family. Although, the woman also has mistaken such as mocking, insulting, cheating and other mistakes. But that does not mean that this is a justification for the perpetrator to kill the victim. For whatever the reason, the act of taking a person's life is a form of treatment that brings down a human being.

3.4 The Meaning of News of the Murder of Women

The researcher sees that women are highlighted with excitement with supporting facts in them. The facts presented are not necessarily lies. However, it should be understood that journalists who cover the news are not value-free figures but live in a society that adheres to patriarchal values. This makes the news published contains these patriarchal values. Thus, this study explains that journalists need to have a women's perspective in order to be able to see and explain the facts by considering women's perspectives. Later the news published will be more enlightening and educational, not only profitable behind exciting news but heart-wrenching for women.

4 Conclusion

The case of the murder of women on Detik.com is not reported neutrally. This can be seen from the coverage of female victims, which is bigger than the perpetrators. Female victims are described in more detail both in terms of identity and other attributes. The results of the analysis conducted by researchers see that Detik.com news leads to blaming the victim by taking advantage of the stigma of women in society. In addition, the words used to describe the perpetrators and victims are unequal and the news sources chosen are also unbalanced.

News of the murder of women on Detik.com packs meaning by being dominated by the concept of cause and effect, where the victim is the object. Detik.com did not discuss further the other parties involved and the conditions and backgrounds of the perpetrators. Detik.com focuses more on the actions of the perpetrators as a counter-reaction that cannot be controlled due to the victim's mistakes and packs the meaning that the perpetrator is the real 'victim'.

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Mapping Model of Social Vulnerability of Communities Affected By The “Covid - 19” Pandemic (Case Study People In DKI Jakarta)

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Abstract. The “Covid - 19” pandemic has the potential to be detrimental in all aspects of people's lives, not only health aspects but also other aspects such as socio-economic aspects. The impact of social vulnerability can cause people to take three interrelated actions, namely apathy, irrationality, and criminal behavior. We see that in today's social phenomena. Therefore, what happens to society is the culmination of the social trauma faced by society today. First, indifference. Second, irrational actions. Third, criminal acts. The objectives of this research are: (1) To explain the process of compiling a social vulnerability in people who feel the impact of the “Covid - 19”; and (2) To formulate a model instrument for mapping social vulnerability mapping model instrument for people who feel the impact of the “Covid - 19”. The research location is in DKI Jakarta. The research approach used is a qualitative research approach. While the type of research used is the type of descriptive research. In accordance with research conducted by researchers, it is known that the mapping of social vulnerabilities in communities affected by the “Covid - 19”, namely (1) Limited space for social interaction; (2) Disruption of household income; and (3) children experience learning backward. In addition, researchers also formulated alternative designs in mapping social vulnerabilities in order to map the extent of the effects felt by the community for the “Covid - 19” that has occurred so far.

Keywords: Mapping Models; and Social Vulnerability

1 Introduction

The “Covid - 19” has the potential to be detrimental in all aspects of people's lives, not only health aspects but also other aspects such as socio-economic aspects. The effect for people in Indonesia is certainly not much different from people in other countries who are also facing the “Covid - 19”. Social vulnerability is an ongoing reality in society in the face of the “Covid - 19”. Social vulnerability has had an impact on the resilience of the community due to the “Covid - 19”. The impact of social vulnerability can cause people to take three interrelated actions, namely apathy, irrationality, and criminal behavior. We see that in today's social phenomena. Therefore, what happens to society is the culmination of the social trauma faced by society today. First, indifference. Second, irrational actions. Third, criminal acts.

Based on the explanation above, the researcher intends to conduct research that can map the level of social vulnerability that occurs in the community by creating a mapping model based on test applications. Later this mapping model can measure the extent to which people experience socially vulnerable conditions during the “Covid - 19”. The results of this mapping...
can later be followed up by conducting social interventions to the community so that they can regain social resilience in their lives.

Departing from the explanation above, the researcher intends to research this mapping model to measure the extent to which people experience social vulnerability during and after the “Covid – 19”. Based on the explanation of the problem above, the researcher formulates this research as follows:

a. What is the mapping of social vulnerabilities in people who feel the impact of the “Covid - 19” pandemic?
b. What is the social vulnerability mapping model instrument for people who feel the impact of the “Covid - 19” pandemic?

2 Methodology

This research uses a qualitative research type. Meanwhile, this type of research is phenomenological research. While the location in this study in the DKI Jakarta area. Meanwhile, when this research was carried out in 2021. For the subject of this research, namely the people in DKI Jakarta who were affected by the “Covid - 19”. The research informants were 20 informants spread over the administrative area of DKI Jakarta (excluding the Thousand Islands). As for the data collection techniques in this study using in-depth interviews and literature review.

3 Result and Discussion

3.1 Mapping of social vulnerabilities in communities affected by the “Covid - 19” pandemic

The social-economic life of society in Indonesia, especially in DKI Jakarta, has experienced various impacts from the “Covid - 19”. This of course makes the welfare of the people in DKI Jakarta experience social vulnerability. The socially vulnerable condition felt by humans refers to the characteristics of a person or group and their conditions that affect their capacity to prevent, adapt, and resist the effects of a hazard (Dunning & Durden, 2013).

The socially vulnerable conditions experienced by the community represent an inseparable condition that existed before or before the disaster. Social vulnerability includes social, economic, political and institutional factors (Lee, 2014). From this explanation, it can be concluded that social vulnerability is a condition that leads to anti-social behavior. This situation can occur because of pressure from unexpected and unplanned situations. And social vulnerability can also be understood as the impact of stress experienced by a person or group of people.

Based on the interviews with several informants, people in DKI Jakarta are facing the disaster of the “Covid - 19”. It was emphasized that during the pandemic policy period, the condition of the community experienced various socio-economic problems. The social vulnerabilities experienced by informants can be categorized as follows:

Limited space for social interaction

The “Covid - 19” has made informants feel that their interaction space is experiencing obstacles and limitations. They find it difficult to meet face to face to stay in touch with distant
relatives and including interacting with their closest neighbors. The condition of the “Covid - 19” has made people unable to live their normal social interactions as before the “Covid - 19”.

Disruption of household income

Household finances have been severely impacted by the “Covid - 19”. The informants interviewed said that they experienced a decrease in their income from what they received during the pandemic. The proportion of households with a greater decline in income are those with children and those living in urban centers. Urban households also experienced a greater decline in income than households in the suburbs. Households across all income groups—from the poorest to the most affluent—reported the same percentage decline in income. There are many households that were previously economically secure and in the middle of the income distribution group then fell into poverty or became vulnerable to poverty.

Informants said that the main contributor to the increase in spending was the increase in the cost of shopping for groceries and other basic necessities. The proportion of households with children who spend more on internet and mobile phones is significantly higher than households without children. Only a few of the main breadwinners have changed jobs due to the effects of the “Covid - 19”. However, almost half of those who change jobs switch from formal sector jobs to informal sector jobs, where employment protection for informal sector jobs is generally low.

Some of the informants felt that they did not have any savings just in case. Meanwhile, there are also informants who pawn their ownership of goods to survive. There are also informants borrowing money informally from family or friends or online loans. Small businesses are an important source of income for many households. There are at least some informants who run micro and small businesses, and almost all of the businesses they run feel the effects of the “Covid - 19”. The main concerns of these micro and small business actors are fewer customers, declining revenues, and increasing operational costs.

Children are falling behind in learning

Almost three out of four parents interviewed by the researchers felt worried about being left behind in learning as a result of disruptions in the child's education process after the “Covid - 19”. Access to a good internet connection is a major challenge for children learning from home, with some informants with children reporting this as their main concern. Households located in areas with poor internet network access often experience internet problems and limited learning tools, such as laptops and mobile phones. Many informants reported having limited time and/or limited ability to support children learning from home.

3.2 Model instrument for mapping social vulnerability in communities experiencing the effects of the “Covid - 19” pandemic

Based on previous research, the researchers then drew up a design description of the social vulnerability mapping model in communities affected by the “Covid - 19”. This design will later be in more detail with the curriculum and modules as well as the implementation of trials during the second year of research. Here's the design:

Fig 1. Social Vulnerability Mapping Model Design for Communities Affected by the COVID-19 Pandemic
Based on figure 1, this initial research or preliminary study became the main material for researchers in formulating a design model for mapping social vulnerability in communities experiencing the effects of “Covid - 19”. Later, the next research, the researcher will focus on the formulation and development of the model. Where this model will contain mapping instruments and evaluation instruments.

Here's the explanation:

a. Social Vulnerability Mapping Instrument
   The instrument that will be made is an instrument that can map social vulnerabilities that occur in people affected by the “Covid - 19”.

b. Evaluation Instrument
   The instrument that will be made is an instrument that can assess the success of mapping social vulnerabilities that occur in communities affected by the “Covid - 19”.

Based on the description above, this design can generally describe what the researcher will do in the next research. So that researchers know what needs to be done in the next research. So that the purpose of this research can be achieved as expected.

4 Conclusion

In accordance with research conducted by researchers, it is known that the mapping of social vulnerabilities in communities affected by the “Covid - 19”, namely (1) Limited space for social interaction; (2) Disruption of household income; and (3) children experience learning backward. In addition, researchers also formulated alternative designs in mapping social vulnerabilities in order to map the extent of the effects felt by the community for the “Covid - 19” that has occurred so far.

References


Indonesian New Cooperative Movement (IN Coop-Me) to Achieve Gender Equality and Social Inclusion (GESI) in Indonesia

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Abstract. This article will discuss about new cooperative movement as the key to achieve gender equality and social inclusion in Indonesia. New cooperative movement is a concept that used to be differentiate general concept of cooperative (movement) in Indonesia. In this article, the first is will be explained about that concept, than will describe the practical of that concept in the daily life of Indonesian society. The second, will be explain about the role of the new cooperative movement to achieve gender equality and social inclusion, especially in Indonesian society cases. This article is not a complete report from a field research, but it is an initial paper compiled and analyzed based on a literature review to be continued into better research in the future. The literatures taken from journals, books, mass media, and other script sources the relevant to the topic. In the cooperative movement to achieve gender equality and social inclusion globally, there are usually two recognized types of cooperatives: general cooperatives (non-discriminatory membership based on sex) and women's cooperatives. The existence of these two types of cooperatives must indeed be distinguished and recognized for their existence because of the context for achieving these goals. When public awareness about gender equality and justice and social inclusion is good, general cooperatives are more ideal to be formed and organized. However, when this awareness still has to be fought for more specifically, women's cooperatives are usually an option as a step towards an ideal general cooperative. Based on the Online Data System (ODS) of the Ministry of Cooperatives and Small and Medium Enterprises as of April 20, 2018, there were 13,212 units of active women's cooperatives and 4,631 had obtained a certificate of Cooperative Identification Number. Based on data from the Ministry of SMEs, the number of women's cooperatives in 2020 is 10,382 units. The number has the potential to become one of the drivers of the nation's economy, especially the driver of women's economic empowerment. The Women's Cooperative is not only a form of organization, but also a place for women to meet, gather, share about their daily life problems. In addition to the function of cooperatives to create economic productivity, cooperatives are also institutions where culture is preserved through various activities including formal education programs and non-formal interactions. Cooperatives in general, and women's cooperatives in particular, are also instruments for aggregating women's political interests, including advocating for policies on achieving gender equality and justice and social inclusion. Finally, this article will be closed by the hypothesis and recommendation for the next research.

Keywords: Mapping Models; Social Vulnerability; and the Covid-19 Pandemic
1 Introduction

Gender inequality and injustice still exist today in the world. Significant disparities between women and men in economic opportunities, professional work, wages, access to resources, and participation in leadership and decision-making. Gender equality and justice must be a fundamental requirement in achieving sustainable development. To resolve gender inequality and injustice, analysis is needed not only in implementation, but also must start from the conception of gender equality and injustice. This is because the implementation is also greatly influenced by the conceptions carried out, including the understanding of the existing concepts of gender equality and justice. This includes gender equality and social inclusion (GESI).

In the political analysis of social change in general, there are actors and agents as the unit of analysis, namely government or state actors, and actors from civil society organizations (CSOs) or citizen groups. The differences in actors as agents of socio-political change in the analysis indicate different levels of analysis as well as character differences more firmly to clarify the roles of actors/agents with their respective positions. Here is a table of these differences:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Government/State</td>
<td>Gender policies/progressive policies</td>
<td>Top-down</td>
<td>Regulation and systemic education</td>
<td>Gender-based government bodies/institutions</td>
</tr>
<tr>
<td>Civil Society Organizations/Groups of Citizen</td>
<td>Gender equality and justice movements/governance initiatives</td>
<td>Bottom-up</td>
<td>Demand/Issue and education</td>
<td>Gender-based practical needs</td>
</tr>
</tbody>
</table>

Table 1. Different Roles of Actors/Agents in Social Change

Processed by the author from various sources.

Cooperatives as organizations as well as actors and agents of social change, are different from the government or the state, because cooperative members are individuals, and they are not distinguished whether as part of government officials or state officials. In a cooperative, all members are treated equally in a democratic framework to manage it as an organization or institution. The tendency of cooperatives as a social movement is also part of those who can be in opposition and can also partner with the government or the state.

The tendency to increase women’s welfare but ignore their more strategic interests is identified by Molyneux (1985) as a strategic or practical concept of gender interests. Moser (1993) takes this idea further by conceptualizing gender needs in the context of development planning. According to Molyneux (1985) the interests/practical needs of gender that arise from the concrete conditions of women’s position in the gender division of labor, will be formulated by women based on their experiences.

Whereas strategic interests/needs arise from an analysis of subordination and from the formulation of alternatives, a set of arrangements that are more satisfactory than existing ones, requires external intervention to understand the situation and formulate alternatives. According to the World Bank, empowerment is “…the expansion of the assets and abilities of the poor to participate in, negotiate with, influence, control and hold accountable institutions that affect their lives” (Narayan, 2002).
Neoliberal regimes want the poor and marginalized, including women, to have the resources and capabilities to “control their lives” (Narayan, 2002). The neoliberal approach to empowerment is to shift the responsibility for improving the lives of the poor from the state to the people themselves (Eisenstein, 2017). In the series of women in development (WID), women and development (WAD), and gender and development (GAD), the criticism is that women are used to achieve different development goals (Molineux, 2006; Calkin, 2015; Benería, Berik, and Floro, 2016).

Women are exploited by the state and the market; the state uses women to do jobs that were once the responsibility of the state (Eisenstein, 2017), the market uses women as consumers and cheap labor (Benería, Berik, and Floro, 2016). Recent discourses, exploitation of women have become more explicit in the dominant neoliberal approach to women’s participation in the market economy through their slogan “gender equality as a smart economy” (World Bank, 2006; 2012).

Investing in women (and girls) by empowering them to participate in the market economy, is a policy that will increase productivity (women are assumed to be more productive than men) and they will use their income more wisely for their children to create a better generation (World Bank, 2012). This general approach to “empowering” women to enter and contribute to the market economy (or “womenomics,” as The Economist is termed) is criticized by feminists as “seduced feminism” (Eisenstein, 2009), “instrumentalization of gender equality” (Wilson, 2009), 2015), “international business feminism” (Roberts, 2012; 2015), and “neoliberalization feminism” (Prügl, 2015; 2017). The neoliberal approach to women’s empowerment and gender equality only keeps women trapped in even deeper exploitation so that some feminists suggest “quitting feminism” (Halley, 2006).

Gender Equality and Social Inclusion (GESI) is a concept that addresses increasing access to livelihood assets and services for all, it supports more inclusive policies and mindsets and increases the voice and influence of all including women, the poor and marginalized. A concept that addresses the unequal power relations experienced by people on the basis of gender, disability (poverty and disability), age, location, caste/ethnicity, language and agency or a combination of these dimensions. Focus on the need for action to rebalance power relations, reduce inequality, and ensure equal rights, opportunities, access, and respect for all individuals regardless of their social identity.

Improved access to livelihood assets and services for all is key to gender equality and social inclusion. Both of these reflect actions in the context of a structural political economy. Livelihood assets are included in the capital in a certain production model, while improving access and services is a job that is primarily the task of the authorities in the government. When it means that the role of external parties is more dominant, then does this concept reflect the independence and emancipation of women, the poor, and the marginalized?

In a discussion conducted by the author with Ramadhaniati, an activist from an NGO in Padang City, West Sumatra Province, Indonesia on the issue of gender equality and social inclusion in Indonesia, the tendency to domesticate women on the one hand but also employs women in various fields, position, and role; apparently cannot be separated from the interest to accumulate capital for the capitalists. Including what is happening in general in West Sumatra, especially groups of people living with Minangkabau culture, economic problems are key issues including issues of gender equality and social inclusion.

Domestication of women departs from the understanding that women as workers are considered less productive when compared to men, as well as when women are finally considered important in the economy also departs from the understanding that women are one of the potential consumption markets. Even when women are employed in industry, it is also
evident that women are positioned as cheap labor. Even if female workers are paid more properly, in the end they are targeted to be able to consume commodities on the market. One of the conclusions in the discussion was that women’s empowerment for gender equality and social inclusion must put viable economic empowerment first.

The Government of Indonesia’s policy commitments related to gender equality and social inclusion and cooperatives: (1) Indonesia signed the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) on 29 July 1980. Indonesia ratified it by Law 7/1984 on Ratification of the Convention Concerning the Elimination of All Forms of Discrimination Against Women (CEDAW), 13 Sep 1984. In Article 14 it to establish self-help groups and cooperatives in order to obtain equal opportunities for economic opportunities through work and entrepreneurship. In addition, it can also be read in (2) Regulation of the Minister of Cooperatives and SMEs No. 7/2015 Strategic Plan on Development in Cooperatives and SMEs.

2 Methods

This article is not a complete report from a field research, but it is an initial paper compiled and analyzed based on a literature review to be continued into better research in the future. The literatures taken from journals, books, mass media, and other script sources the relevant to the topic. In addition, the author also tries to be actively involved in various discussion forums, seminars, and so on with relevant topics.

On various occasions, the author then discussed intensively with various relevant individual sources both offline (face to face discussion) and online (online meetings with various applications such as Zoom, and through the WhatsApp application, in addition, the author also communicates with individual sources through social media used such as Facebook and Instagram). The writing of this paper also analyzes more directly on the practices carried out by the object of research and matches it with the concepts used.

3 Results

Gemapalu is one of the models for an Indonesian new cooperative movement to achieve gender equality and social inclusion after 20 years more organizing, educating, and empowering the people in rural areas by Credit Union Gema Swadaya that established in 2016. For more detail of information about the achievement, it can be seen in tabel 2.

Table 2. The Members of Credit Union Gema Swadaya

<table>
<thead>
<tr>
<th>Tahun</th>
<th>Awal Tahun</th>
<th>Jumlah Anggota Lk</th>
<th>Anggota Masuk Lk</th>
<th>Anggota Keluar Lk</th>
<th>Akhir Tahun</th>
</tr>
</thead>
<tbody>
<tr>
<td>2016</td>
<td>708</td>
<td>344</td>
<td>867</td>
<td>167</td>
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<td>2017</td>
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<td>488</td>
<td>134</td>
<td>254</td>
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<tr>
<td>2018</td>
<td>1,351</td>
<td>563</td>
<td>73</td>
<td>131</td>
<td>1,474</td>
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<tr>
<td>2019</td>
<td>1,474</td>
<td>566</td>
<td>78</td>
<td>98</td>
<td>1,561</td>
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<tr>
<td>2020</td>
<td>1,561</td>
<td>560</td>
<td>85</td>
<td>90</td>
<td>1,452</td>
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</table>

Table 2. The Members of Credit Union Gema Swadaya
CU Gema Swadaya strategies to realize the vision and mission are by two steps: (1) education and organization to develop critical consciousness of the members and communities; (2) Community Based Service in finance, save and loan consultation, and members and communities business.

4 Discussion

It is very easy to find information about GESI and the implementation of efforts to make it happen in various programs by various actors in the world by accessing various literatures through the internet. In writing this article, the data needed is information that focuses on the cooperative movement and GESI, especially in Indonesia. The cooperative movement ideologically takes a direct distance from the ideology of liberal-capitalism and its derivatives including neoliberalism. Therefore, the new cooperative movement in Indonesia is a post-New Order cooperative movement that explicitly and clearly distances itself from the ideology of liberal capitalism.

The Indonesian New Cooperative Movement (IN Coop-Me) is a post-New Order cooperative generation that tried to revitalize cooperatives after the structural and systematic weakening of cooperatives: the ideology of cooperatives was weakened by distancing cooperatives from their socialistic or de-ideological ideology and surrounded by regulations and policies that tended to be (neo)liberal-capitalistic; institutionally, the organization of cooperatives does not run democratically with management that does not come from below but from above; in addition, the organization and management of cooperatives are not adapted to the use of information technology.

IN Coop-Me revitalize cooperatives ideologically, institutionally, and technologically in contrast to what was done by the New Order regime which ended in May 1998. Cooperatives in Indonesia are mostly problematic due to internal cooperative factors related to institutional governance, membership, and the business they do; also caused by external factors related to the community paradigm, as well as government regulations and policies that do not support the strengthening and restructuring of cooperatives in Indonesia.

Globally, cooperatives accept the call of the United Nations, and contribute to gender equality and women's empowerment. Cooperatives as a people-focused and values-based business model, facilitate the participation of women in the local and national economy, through the principles of voluntary membership, openness, and democratic member control. Anyone, regardless of gender differences, can become a member of a cooperative. In particular, cooperatives enable the most vulnerable and marginalized women to create their own economic opportunities, influence decisions that affect their livelihoods in a democratic setting and build a more inclusive economy.

In South Africa, women make up 60% of cooperative members. In Japan, 95% of the members of consumer cooperatives are women. Nearly 40% of women members of workers' cooperatives in Spain occupy leadership positions, and women represent 49% of workers' cooperatives as a whole. In Uganda there has been a 132% increase in women's participation in agricultural cooperatives. Female leadership on financial cooperative boards is 65% in Tanzania.

In the UK, 41% of retail business cooperative board members are women. Nearly half of the larger retail cooperatives have at least 50% of their directorships occupied by women. For cooperative enterprises to continue to advance gender equality and women's empowerment,
they need an enabling legal, economic, and social environment to thrive. Local institutions, national governments and international organizations can assist by providing regional, national and local policies and regulations that facilitate the formation and development of cooperative enterprises and respect the unique identity of value-oriented cooperatives.

The existence of the General Cooperative and the Women's Cooperative is a global phenomenon that must be understood in the context of its existence. Several models of women's cooperatives in Indonesia, including the Koperasi Simpan Pinjam Gema Swadaya in Lumajang, the Koperasi Setia Bhakti Wanita in Surabaya, and the Koperasi Setia Budi Wanita in Malang, can be used as a reference for women's empowerment. In addition, it has been 13 years in 2021, the Koperasi Aneka Usaha Perempuan Kencana was established in the Rancaekek Kencana area, Bandung Regency.

In Jakarta, the Koperasi Komunitas Tanah Baru is one of the community-based cooperatives, in 2021 it will be 9 years old. In 2019, it has 87 members, with routine bi-monthly meetings and cooperative activities. The Koperasi Osseda Faolala Perempuan Nias (K-OFPN) in 2021, has 12,107 members spread over 238 villages in districts/cities in North Sumatra. Implementing the Pang Pade Payu pattern or a system of togetherness and kinship, triggering the Koperasi Perempuan Ramah Keluarga (KPRK) to continue to exist during the Covid-19 pandemic, and never even stay silent and continue to intensify education and social service activities throughout Bali, directly targeting communities affected by the pandemic.

One example of a new cooperative movement to achieve gender equality and social inclusion in Indonesia is the Lumajang Rural Community Movement (Gemapalu). According to Misbach Isnaifah (Isna) as one of the founders and movers, Gemapalu is a social community organization that is proactive in empowering the community, especially women. More than 90% of Gemapalu members are agricultural laborers, and 65% of them are female farm workers. Gemapalu has assisted the community until now it has more than 1,500 active members with assets spread across 183 Neighborhoods, 25 Villages, 12 Sub-districts, and 3 districts.

**Fig 1.** Misbach Isnaifah, one of the founders of Gemapalu, in a presentation at a discussion forum attended by the author on June 25, 2021.

Gemapalu empowers the economic sector through the establishment of a Credit Union (CU) named Gema Swadaya. CU Gema Swadaya is one of the missions or outcomes of Gemapalu's vision in realizing the independence and economic sovereignty of rural communities. Andi Median Yasnawi, Chairman of Gemapalu, stated that the focus of CU Gema Swadaya is to assist the community in the financial sector, as well as assisting
production and strengthening market networks. Isna as Chairman of the Governing Board of CU Gema Swadaya stated, in 2012 CU Gema Swadaya was established and continues to survive to maintain an independent rural economic movement. In 2018, CU Gema Swadaya was officially incorporated as a cooperative, has its own office, and total assets of more than four billion rupiah. Gema Swadaya CU members continue to grow and have spread to three districts in East Java, namely Lumajang, Jember, and Probolinggo.

The purpose of CU Gema Swadaya is to build access to financial services and economic development of rural communities to create an independent and sovereign village economically, politically, socially, and culturally. Three important aspects in the development of CU Gema Swadaya are (1) ideology or principles and values, (2) governance, and (3) education and organizing members. Ideology is what lies behind CU Gema Swadaya: as a tool to build economic independence and sovereignty, not only as a savings and loan service.

Principles: self-help, solidarity, mutual cooperation, democracy, growing together, regeneration, cooperation, and mutual trust to help themselves and the community. In realizing the vision and mission, there must be governance: institutional, financial and internal business, learning and empowerment of members, and the impact of changes on the environment. Meanwhile, to realize the principles and values/ideology there must be education, training, organization, and regeneration. CU Gema Swadaya also aims to increase the ability to gain access and financial education according to the needs of its members.

According to Isna, villages are victims of policy politics, therefore political power must be built from the countryside. Cooperatives become an instrument that helps the community, especially women, in accessing capital to produce and manage the market for the products produced as a social movement to create an alternative system to the existing system and has been marginalizing women.

There are four basic problems that are continuously faced by members in building and developing businesses: (1) capital and infrastructure, (2) skills as well as knowledge and innovation, (3) networks, and (4) markets. Cooperatives play an important role in ensuring economic, political, social and cultural sovereignty. Cooperating is a strategy not a goal, the cooperative system ensures that each member grows together, not just building economic assets, but having awareness of the social environment, then together making changes without weakening one another.

Gemapalu implements a strategy of economic empowerment supported by capacity building for socio-political empowerment. The economic empowerment movement through Gema Swadaya CU is carried out with indicators based on the Head of the Family (Kepala Keluarga/KK) who are encouraged to have a Family Financial Plan (Rencana Keuangan Keluarga/RKK) and are grouped in Community-Based Services (Layanan Berbasis Komunitas/LBK). The savings and loan pattern at CU Gema Swadaya is not for consumptive but productive and for increasing member income.

The strategy taken by Gemapalu with the community business model according to Isna is by (1) forming a community-based business group with a financial value chain and commodity supply chain model through Gema Swadaya CU, a community-based service program at the Rukun Tetangga (RT) level consisting of 10 families in the countryside, formerly known as Dasa Wisma; (2) manage the market independently called Gotong Royong Mart in which there are members who act as producers as well as consumers.

The management of Gotong Royong Mart is carried out by providing consumption for family members consisting of nine basic commodities (sembako), agricultural production and distribution facilities, telephone credit, electricity bills, water bills, educational facilities,
health facilities, transportation facilities, and so on; and (3) accommodate members' products in the fields of agriculture, animal husbandry, processed food, services, and trade.

During the Covid-19 pandemic and having adapted to the outbreak, Gemapalu and CU Gema Swadaya strengthened community gatherings. So far, Community-Based Services (LBK) are still serving members for depositing, withdrawing, and consulting as well as member education. In the context of organizing the people, services must be strengthened by the process of organizing the vision and mission of the community in economic, political, social and cultural sovereignty, so as not to be trapped in pragmatism.

Gemapalu uses various media to support their cooperative movement: website gemapalu.id; YouTube Gemapalu; Instagram Gemapalu and Gema Kedai; and Facebook CU Gema Swadaya. In addition, currently they have also managed movements and cooperatives with an Android-based mobile application. Finally, Gemapalu began to sew ideas together with social activists who have the same perspective with various elements (other social movements). Indah Amperawati, Deputy Regent of Lumajang at that time who inaugurated the Gema Swadaya CU office in 2018, gave great appreciation because it was considered to have contributed greatly to creating economic independence for the people of Lumajang.

5 Conclusion

According to the author, Gemapalu is one of the models for a new cooperative movement in Indonesia, starting with organizing rural communities before establishing a cooperative, in this case CU Gema Swadaya. This is a reflection of the importance of mass organizing before establishing cooperatives, in the study of the movement in general and in particular the movement for gender equality and justice, it is understood as the integration of social movements with the cooperative movement.

Apart from Gemapalu, in Indonesia there are other examples of cases that might be interesting for further studies: (1) the Indonesian Peasant Union (Serikat Petani Indonesia/SPI) with the National Indonesian Peasant Cooperative (Koperasi Petani Indonesia Nasional/KPIN), (2) the Federation of Indonesian Metal Workers Union (Federasi Serikat Pekerja Metal Indonesia/FSPMI) and the Joint Venture Cooperative for Prosperous Social Society (Koperasi Usaha Bersama Sejahtera Sosial Masyarakat/ Koperasi UBSSM), (3) Community of Young Lecturers at Andalas University with Self-sufficiency and Independent Cooperatives (KMDM); with various similarities and differences in their movements and roles.

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The Women Migrant Workers: The Role Changing and The Strive in The Family

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Abstract. Being a woman migrant worker is not only a woman’s decision but also a whole family. It means that every consequence during and after being a migrant worker becomes a whole family’s responsibility not the woman. Unfortunately, the problem belongs to and only for the woman. The woman is perceived as the only person who takes responsibility for all the consequences that occur while being a woman migrant worker whether positively or negatively. This writing exposes how the woman experiences the change of role and strive in maintaining their right and responsibility as a wife, a mother, and also a daughter for their parents. The qualitative approach with phenomenology design with an interview and observational study is performed in this study about the life of women migrant workers. The result of this study shows that the woman is in the position of dualism changing and strive as a member of the family and the “double power” becomes the strength for them in their family.

Keywords: the migrant worker, women migrant workers, the change of women’s role

1 Introduction

It cannot be denied that the woman’s profession as a migrant worker leads them to role alienation in the family. As a mother, the women could not live their roles maximally in the family. The time and distance that are beyond the reach with Indonesia cause their role as a wife and a mother reduced by their profession. Being women migrant workers makes them able to fulfill the family’s material needs but not the immaterial needs.

Ideally in the family between man and woman as the parent performs together effort in fulfilling the family’s needs by working. We no longer discuss a domestic and public sphere for both man and woman but present both sexes as a place in realization the gender’s relation (Nurbayani, Anggun, & Wulandari, 2019). The domestic sphere does not only belong to the woman as the public sphere does not go with the man, but it is also a “culture hope” for the relation of both sex (Umriana, A., Fauzi, M., Hasanah, 2016; ).

Both spheres cannot be discussed if one of the family members, father, or mothers is not in the family. Why? Because the realization will surely be different from the traditional concept of those spheres which are known by the people all this time. As it happens to the family of woman migrant worker, the role’s changing as a father and mother are normally happen. Therefore, the researcher will analyze this circumstance through findings at the scene about the changing of the parent’s role in the family’s woman as a migrant worker. These findings
will be the basis in the analysis theory of development’s family and Moser’s frame on a woman’s role in the family.

**Problem Statement**

Some analysis studies about women migrant workers in Indonesia shows that women migrant is the answer of the high life needs but lack of source and woman’s strength to live in her own country (Azis, Ariefiansyah, & Utami, 2020; Listiani, 2017). On the other side, the woman has no other option as to how it happens to some people who perceive that the woman is the asset for a better life for the family. The woman is the goddess of fortune in erasing poverty, increasing life expectancy, stabilizing economic activity, and expanding the investment in the family, it firmly occurs due to her status as the woman migrant worker (Iqbal & Gusman, 2015; Mulyana, Zein, & Setiawan, 2017; Zid, Alkhudri, Casmana, & Marini, 2020).

There is a prestige bounded by the society to the woman who has status as the migrant worker or has worked abroad. The prestige is as the experienced of working abroad, breadth of the language, feeding the family, and as the great woman who can be the main breadwinner for the family. Some prestige that is obtained, can also be a push and spirit of the woman to keep up the “success story” as the migrant worker even though in the domestic sphere.

The rest is not about which is better between domestic and public sphere but how to maximize the role of both man and woman in those two spheres. This is reality because there are still a lot of people up to know who put women only in the domestic sphere so that there is a skill limitation socially which institutionalized for them. In the case of the woman migrant worker, it is disguised by the material achievement which is in fact that it can live the family compared to discourse skill in education.

**Research Questions**

To analyze some role changes that occur when the woman becomes a migrant worker, the researcher proposes some questions.

a. How does the parent’s role change in the family of the woman migrant worker?
b. How is the analysis of the family function in the family of the woman migrant worker?
c. How is the family theory: the establishment is utilized to analyze the phenomenon of the family of the woman migrant worker?
d. How does Moser’s framework answer the analysis of the woman’s role in the family of the woman migrant worker?

**Purpose of the Study**

The purpose of this study is to 1) display a preparation scheme and the readiness of the woman migrant worker along with the family in accommodating new family system because of the separation anxiety and some roles change that occur; 2) analyzing the theory and function of the family: the establishment in the family of woman migrant worker; 3) aware and well prepared the success of the family migrant worker cannot be viewed only in material successful but also the readiness various roles in every family life, beyond the domestic and public sphere for one of the sex and also the relation among sexes in a social structure which is more consistent.
2 Research Methods

This study applies a qualitative approach by phenomenology design. The technical of this study consists of observational study, open-ended interview, and reflective to the subject of the study is performed around three months. It is applied not only to the researcher’s responsibility by using phenomenology design but also to view directly and closer to the subject so that the bounding that is built able to loosen the distance between the researcher and the subject of this study.

The participant as the subject of this study is a woman along with their family who works as a migrant worker both actively and inactively. This study is located in two different places in Indramayu, West Java. These two places are chosen based on pre-study which reveals the high rate of participation as a woman migrant worker. Hopefully, the result of this study that is obtained can be a credible representative of the phenomenon of woman migrant worker and the family.

3 Findings

3.1 The Changing of Parent Role in The Family of Women Migran Workers

The result of the study shows that commonly a husband from a woman migrant worker does not have a full-time job. Normally, they are underemployed and not having permanent income in fulfilling the family’s needs. It is not wrong if the result of this study is getting to strengthen the opinion that the women with their profession as migrant workers can be the main breadwinner in the family.

Again, the lower education becomes the factor that limits a movement in working, not only for the woman but also for the man. Education is a crucial factor in growing the economy (Fatimah, 2017) but in fact, it is not felt by half of the people. “Luckily”, a job opportunity in abroad is more available for the women than the men (Raghuram, 2008), it is one of the factors for a lot of village women who choose to be migrant workers in abroad while their husbands work in the village.

The husbands of the women migrant workers and the former of the migrant workers perceive that no matter what a job, the most important thing is that they do not have to stay at home without a job. Even though they do not earn enough, the essential thing is that they can assist fulfilling the family’s economic needs because they are the ones who should be the main breadwinner, earning more for the family than their wives. The various limitation that is had by the husbands force them to accept their wives to fulfill the family’s needs by taking a side job.

Higher or lower income that the husbands earn, the point in the family is they both have a job. This situation seems to describe cooperation that is built in the family. The men keep trying to fulfill the family needs as well as possible, utilizing an opportunity in working to raising the family’s income. But, behind all of that, is not it implied that there is woman domination in fulfilling the family needs? But can it make the women more “existence” compared to when they do not have a role in fulfilling the family needs? Or it is, as Suryakusuma (2011) has argued that the women are becoming new additional workers in the family.

The wives’ domination in fulfilling the family needs in the family of women migrant workers seems biased. The wives are only dominating the income materially during being
migrant workers when they return to their village, they remain role their reproduction as
housewives and nothing can do about the domination. Due to material ownership, the wife is
getting more than her husband. It is different from the husband, earning or jobless, they
remain dominating in the social construction. It is the same as Bourdieu (2010) describes that
as the constancy in economic, symbolic possession is a marriage that keeps holding on to pit
the man as the dominant actor even there is a new pattern in the system of family’s
reproduction.

Simply, for the man, the material is the only normative aspect to obtain understanding
when they are incapable of earning, without changing the construction about the man is the
main in the family. Do the women take a big part in fulfilling the economy needs sparks the
question, are the women dominating in deciding for the family? Commonly in the research can
be summed up that the husbands deny the women’s domination in deciding for the family, but
it cannot be denied that this economic taking part that leads the women in taking up the
position in decision making. The husband will consider their wives' opinion because they feel
that there is income from their wives as migrant workers that can live the family.

The success of the women as the migrant workers abroad in fulfilling the family economy
needs is not in line with fulfilling the family affection needs that the women have to provide.
No wonder, a lot of the informants reveal that the affection for their husbands and children
cannot be completed. More so the affection on the children who require accompany directly
from their parents in the family. The mother’s decision to be the migrant worker delivers a
dilemma not only for the mother who leaves but also for the children who recognize their
family condition.

Staying in touch in different zone times and the activities of every family member who are
different is not an easy thing. The gap of communication between the child and the mother
indirectly delivers a perception to the children that the mother has changed, busy with their
working, up to make them forget their children in the village. The long duration for the
women as the migrant workers will impact on the emotional bonding in the family
(Puspitawati & Setioningsih, 2011). If the communication does not go well, it is possible to
lead the mother to a perception that their function as a mother is only the fulfiller family
material needs. The children will be getting used to their mother's absence as the parent who
should give security and affection to them.

The father’s role in delivering affection and explanation about their mother’s profession as
a migrant worker abroad becomes a crucial thing. It is together effort in maintaining the
wholeness role of mothers before their children's eyes. The affection that is delivered by the
father to the children when their mother works as a migrant worker makes the children feel not
ignored, even their mother’s absence in the family for a long time. Again, it is not easy for the
father to become a single parent. The unfamiliar for the father in a domestic role especially in
parenting the children, make them “a stranger” to their own child.

The fragile relationship between the father and the children in the family of the women
migrant workers makes the children feel more secure with other member families, particularly
the grandmother. The granny is becoming an attachment figure for the children instead of their
parents. The granny will be “a second mother” because almost every daily child's needs are
fulfilled by the granny. The absence of a mother in the family cannot make the father closer to
their children and deliver more attention to the children as the father is supposed to do as the
parent. Delivering the father’s affection for their children is felt less for the children. The
father tends to ignore what the children require because they feel that the granny’s presence
has helped the children's needs.
The society’s construction puts the mother as the only person who roles in parenting the children in the family. It creates the father unfamiliar with parenting and uncomprehending how he is supposed to be a single parent in parenting. The affection needs of the children are also a strange thing for the father. He only comprehends that the important thing is the material needs for the children. Even some informants just noticed that a father has to take a role as a mother when their mother cannot be living together with the family because of their profession as a migrant worker.

It is realized that the affection function cannot be fulfilled maximally by the mother whose profession as a migrant worker abroad. This circumstance forces the woman to replace their role with the available communication tools. The findings expose that the communication tool becomes the facility for the women migrant workers to keep in touch with their families in the village. In fact, the communication for the women migrant workers is not a tool for replacing the affection family needs but also a facility for parenting cooperation with the husband and other family members for the children in the village.

The changing of parent’s role in the family of the women migrant workers becomes a thing that cannot be avoided. The alienation of the father with the domestic sphere becomes the obstacle in their role as a single parent. The absence of the mother in the family, indirectly demands the father to understand their double role in the family. The father is not only as of the parent who works in the public sphere but also has to be able to handle the domestic family needs, particularly in parenting.

It is surely different from the mother performs as the migrant worker, right? She keeps trying to maintain her role as the parent in the family among the limitation of distance and time by communicating. It is also supposed to be performed by the men, as a father who lives with their children, they have to role as “a mother” for their children. Is not it all of this time half of the society which alienates the woman and the man into one sphere which is domestic and public?

3.2 The Analysis of the family development theory in the family of the women migrant workers

The family development theory is used in analyzing the problem of the changing of parent role in the family of the women migrant workers with a purpose to describe deeply and more detail about the role development that occurs in the family. It is based on the essence of development theory which is an individual, group, and society has experienced development through the stages. Every stage that happens proves that there is a change in the individual, family, or society in various patterns or routes all the time. All of these include multilinear development theory.

As an attempt to describe the family condition development of migrant workers comprehensively, then the researcher will explain the phenomenon that occurs as the static and dynamic concept in the family development theory. The static concept in the family development theory covers norm, role, position, stage, event, the notion of family history, and the dynamic concept such as transition, timing (Puspitawati, 2012, page. 95). Here it is the phenomenon in the family of the women migrant workers that are analyzed by using the concept in the family development theory.

First, the norm in the family of women migrant workers cannot be socialized very well by the parent. It is caused by the uncomprehendingly of the parent in understanding the role and function in the family. Second, role in the family of women migrant workers can be viewed from the mother and father roles. The mother’s role runs as the main breadwinner in the
family, while the opposite, the father becomes the second breadwinner. It occurs commonly that the father works underemployed or jobless in the family.

Third, position in the family of women migrant workers can be viewed from the position of the men and women in the family during decision making. It cannot be denied that the mother’s role as the breadwinner puts her in the first position in decision making in the family. This thing makes the fourth condition, which is the stage puts the mother whose profession as the migrant worker at a higher level than the father. It is not happening without reason, but on the findings at the scene, the father exposes that his condition is without a job or underemployed makes him “parasite” to his wife, whose work as a migrant worker.

Five, the events in the family of women migrant workers cannot be followed by all family members. The mother is far away from the family makes her unable to follow the family’s progress directly. Her role as the main breadwinner in the family puts her in the position where she cannot play a role directly in every event in the family, particularly the development that is experienced by her family.

This fifth static concept delivers an influence on the dynamic concept in the family which is a transition that occurs to the traditional father role as the main breadwinner in the family. It makes the father spend his time on the parenting role to his children than the mother but, findings at the scene reveals that the father cannot deliver the parenting role maximally or play a domestic role to the family.

The timing is required in making the right decision for the family. This timing is begun with the mother’s decision to be a migrant worker abroad who should concern about the age and the children’s development. This timing concept becomes basic and influenced what will happen to the next family’s condition. The incorrect timing in decision making makes the family less role supplying and the function of the family member. The next analysis of family development theory in the family of women migrant workers will be displayed in the eighth family stages. Through this stage, the researcher describes the process of the family of women migrant workers in an attempt to make a decision and fulfill the role and family function.

| Table 1. The Analysis of family stages in the family of women migrant workers |
|-----------------------------|-------------------------------------------------------------|
| Stages | The family concept | The analysis in the family of the women migrant workers |
| 1 | Newly family | In this stage, the women are habituated by society to be migrant workers abroad as an attempt to fulfilling the family needs, not only for the husband but also for the wide family. |
| 2 | The family with a baby | In this stage, the women are at home fulfilling their domestic role as the mother. |
| 3 | The family with the toddler | In this stage, the women have started thinking to return as migrant workers abroad. The child’s age is not a barrier for them to collect the money abroad, even though they have to leave their children for a long time. The parenting role is handed over to the granny or relatives. |
| 4 | The family with the child in the school-age | In this stage, commonly, the women have not returned yet with their family in the village. They are still migrant workers abroad and fulfill family needs. The children are under the granny or relatives parenting even the father stays at home, but he cannot do much about parenting roles in the family. |
| 5 | The family with a teenage | In this stage consists of two family’s condition which is: a. The women are at home and fulfill their parenting role as the mother in the family; b. The women are still migrant workers abroad because of |
their condition forces them to be like a single parent. In this circumstance, the granny has not much involved in parenting and the children are beginning to take care of their own needs.

<table>
<thead>
<tr>
<th>Stage</th>
<th>Description</th>
<th>Details</th>
</tr>
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<tbody>
<tr>
<td>6</td>
<td>The family with the adult</td>
<td>In this stage, the women have returned to their family, living their role and function as the mother in the family.</td>
</tr>
</tbody>
</table>
| 7     | The family with an independent child and leave the house | In this stage, there are two conditions from the women’s side as the mother and the children’s condition, which is:  
  a. The women are at home, enjoying their results as the migrant workers;  
  b. The children center the mother as “significant others”, possible for them to be migrant workers as their mother did. |
| 8     | The family at old age | In this stage, it will be more described the condition of the second stage on the seventh family stage which is the mother becomes the granny and will fulfill the children’s role as the parent in the parenting role of their grandson. |

Source: processed by the researcher based on the result of the research, 2018

The analysis of eight stages as we have explained based on the findings at the scene that are obtained by the researcher. The analysis is very simple. The researcher only describes the common condition that occurs in the family of the women migrant workers, started from the role fulfillment and the women’s function as the mother in the family, internalize the role and parent’s value to the children.

### 3.3 The Analysis of Moser’s Framework on The Women’s Role in The Family of Women Migrant Workers

The social construction of women influences women’s presence in the public sphere, domestic or social work. What is constructed by society is what the women perform in those three spheres. How the real women in society are how the women fulfill their role and function as the women in society means that the women how society constructs about women. The development of time needs leads the women to not only stay in the domestic sphere but also to involve in the public sphere. The sphere which puts the women to be able to obtain the capital in fulfilling life needs until the sphere which generates the women are getting away from the concept of private poverty. The women’s presence in the public sphere is the opportunity that is delivered to the women to empower as the men do, the chances which carry the women to another chance is to take part of the family life sustainability.

Generally, half of society has backed the women’s presence to not only be there in the domestic sphere but also in the public sphere. More so, the social sphere in the other chances produces the women to play an important role. This question cannot be separated away from the judgment about what the women can do but let us take a look at how the women make an impact on the activity in society.

Working is not a strange thing for women. The women and working now both have a connection with each other which means that the women have deserved work as the men can get. The social construction takes an essential involvement in what is supposed to do and cannot be performed by the women. The construction becomes the social control for the men and the women, for both of them in society. Through the construction of these, both sexes are delivered what is “worthy” and “unworthy” is given in realization of the position, even it is a social construction.
About working, society considers that kind of work from the one determines how they will be treated in society (Vuuren, 1990, page 10). It is related to what the women do all this time. What the women do at home is not “working” as valuing what the men do outside, because “working” is to earn not only limit to “get the job done” as to how the women’s activity in the form of duty as “the women”. So “working” is money.

It cannot be denied that the working measurement cannot be separated away from the money. Money becomes the benchmark to what the activity is performed deserves to be called as working or not. The position is the next result from what the human can achieve in their work while it cannot be achieved (in the context of working) when the money as the result that is achieved could not fulfill what is needed. On this point, the women obtain the other side from the concept of working – money – position, that the three of them cannot be achieved by the women easily.

Why? Because half of the people still view that the women-only “deserve” to work when the working is “a must” for the women which is when no one can carry away their life (husband) (Vuuren, 1990, page. 15). Tjaya (2011) describes that society puts the women as the object destructively, which is indirectly giving a limitation on the women through dependency in valuing kind of working for the women. The women are in a position where their freedom depends on the judgment of deserved and undeserved principles by others which is on this point in society.

Realized or not that when the women work, they will get a question about their reason for working. Why do you (women) work? While the men when they are jobless will get social sanction for their inability to work, fulfilling their family needs. This question is not to stimulate the question that, “What if, in the family, you have a husband who does not work?”.

Surely, it is an inappropriate question in the context of gender relations in society. The aim that the writer means is that the social construction which perceives the working is not something that the women must do and a must for the men. So, is it not a society that makes working is strange for one of both sexes which is the women?

Can the women choose their activity in the domestic sphere? Can the women select to contribute to the public sphere? Can women decide their role in social work? These three questions are simple but difficult to answer with one answer that can be accepted by all women. Indeed, those questions have different answers from various feminism. But for the writer, it is too far for speaking about feminism in this study because the result of this study describes that the women are “the women” as to how they are constructed by society as a consequence of them uncomprehendingly on their gender.

A family is a social-economic unit in society, and it is a basic of all institutions; therefore, the women's economic role will bring them from the alienation from working. While the traditional economic system in which patriarchy puts the women in a position which is alienation from working (Puspitawati, 2013, page. 151), otherwise the women’s contribution to economic activity in the family system is the important thing. When the family has begun to accept the women’s ability to work, then society will get used to the women’s condition who are working. Society will start thinking wide open that women not only work when they are needed but also a form of gender relationships in society.

The researcher tries to collect the whole describing the women’s construction in Triple Roles Models; therefore, the six tools on Moser’s framework (Puspitawati, 2012, page. 62) are utilized in this study. Here it is the data that can be displayed by the researcher.
Table 2. Moser’s framework: The Analysis of Triple Roles Models on The Women’s role in the family of women migrant workers

<table>
<thead>
<tr>
<th>No of Tool</th>
<th>Identification</th>
<th>Village 1</th>
<th>Village 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The productive role</td>
<td>a. The productive role belongs to women.</td>
<td>a. The productive role does not belong to the women.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>b. Education is the capital to empower in the public sphere.</td>
<td>b. Education is the capital to work as migrant workers.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>c. Education and opportunity are the two things that influence one another in the women’s role development.</td>
<td>c. Cultural poverty in considering the education as the important thing. It means that education is still perceived as an unnecessary thing for some people.</td>
</tr>
<tr>
<td>1</td>
<td></td>
<td>a. The women do not have to stay at home for the domestic sphere and their reproductive role.</td>
<td>a. The domestic sphere with the reproductive role belongs to the women.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>b. The domestic sphere also belongs to men.</td>
<td>b. The domestic sphere is a way back home for the women.</td>
</tr>
<tr>
<td>2</td>
<td>The social role/ Social Work</td>
<td>The women are the main actor in society / social work.</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>The practical gender needs</td>
<td>The practical gender needs in both villages have been fulfilled.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Strategic Gender needs</td>
<td>The women have more role in ruling and controlling in the family during working.</td>
<td>The power and control are on the men, and even the women have a job.</td>
</tr>
<tr>
<td>3</td>
<td>Data Division/ Information Based on Sex</td>
<td>a. Working gives women have the opportunity in decision’s making.</td>
<td>a. Working does not make the women have more chance in decision making.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>b. Found the women’s domination in decision making in the family.</td>
<td>b. Not found the women’s domination in decision making in the family.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>c. The women’s domination only occurs when they are working as migrant workers abroad.</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Balancing the gender role</td>
<td>Communication is the key to managing productive tasks, reproductive and social work. The collaboration is required in the gender relationships in the family.</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Matrix Regulation WID and GAD</td>
<td>There is training in empowering, the former of the women migrant workers but only limit ceremonially. No sustainable commitment yet about the women’s empowerment program continually.</td>
<td>KSM CBO IBU-TIN BERSERI The movement in family economic empowerment of the migrant workers and the formers through the trash bank program</td>
</tr>
<tr>
<td>6</td>
<td>Stakeholder’s Involvement</td>
<td>-</td>
<td></td>
</tr>
</tbody>
</table>

Source: processed by the researcher based on the result of the research, 2018

The researcher has a different point of view on the question “the women’s existence in the public sphere makes them have double burden”. The domestic management is perceived as the women’s “nature”, something that is taken by nature so that it is not needed to learn. It is different from the men who must learn various things in the domestic sphere. But it does not make the women stay in the place enjoying their “nature”, on the progress, the women learn what the men do, formed, and habituated by nature for them because from that, the men enjoy their “nature” in the public sphere up to alienation in the women domestic sphere.
The women’s existence in the public sphere is not the cause of the double burden for the women but it is the strength that is had (Malihah, Komariah, Nurbayani, & Wulandari, 2016). The strength in playing a role in both spheres due to it is not the strongest always obtain many burdens. In reality, what happens to the women migrant workers, they only adapt their role in both spheres without thinking a lot that this thing is a burden? So, it is not “dedication” which is called the beginning of the weakness, and the women’s subordination makes them stronger in living every activity than the men? It is not about women’s empowerment in every sphere whether in domestic, public, and social work.

4 Conclusion

The profession as the migrant worker makes the women experienced the role reduction as the parent. Yet, in further analysis, the role reduction as the parent is also experienced by the men as the consequence of them uncompromisingly in the domestic family sphere. This condition renders the main family functions on the children cannot be fulfilled maximally as the affection function is impossible to achieve due to partial separation in the family.

The analysis of Moser’s framework in the family of migrant workers reveals that women’s activity at home is not working as what is called “work” for the men. The work is to earn not only limits to get the job done as the women perform in their domestic sphere. What the women do at home is a form of duty as “the woman”. So “the work” is to earn. So that when the women become the migrant workers even though what they do cannot separate away from the domestic sphere or household working but there is a material that is earned by the women in their activity. The profession as the migrant worker makes the women experienced the role reduction as the parent.

Yet, in further analysis, the role reduction as the parent is also experienced by the men as the consequence of them uncompromisingly in the domestic family sphere. This condition renders the main family functions on the children cannot be fulfilled maximally as the affection function is impossible to achieve due to partial separation in the family.

References


Women Roles for Healthy Lifestyles through Good Foods

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Abstract. As a patriarchal society, in Indonesia women play important roles for domestic work, especially cooking. Many females tend to ignore the sorting and processing of foods for their daily consumption. Food is the basic need for human being, but it is not used to its full potential. People only eat to feel full and happy and forget about the benefits that food can provide. Taste, predilection for local foods, and availability control the food’s selection. Lack of awareness of good food for health and happiness results in the government campaign of “Healthy Lifestyle (Gerakan Masyarakat Hidup Sehat) or let food be thy medicine. This research will describe female knowledge of local and healthy food staples, fruits, vegetables, and the menus they have, and analyze women preferences in choosing menu and preparation, their perception of good food, as well knowledge of healthy lifestyle, such as organic issue. This qualitative research collected data from online survey with questionnaires, in-depth interviews, and communication through WhatsApp and emails. To acquire data of participant’s knowledge and experiences, lists of food staples, vegetables, fruits, and menus was sent to be filled out whether they recognize, consume, like, cook, or grow them. Question about healthy and organic foods tried to find their knowledge and perception since they were decisive in preparing healthy and happy future generation. Forty-five participants representative of 15 career women, 15 housewife, and 15 female students/graduates in Pekanbaru, Riau were collected with purposive sampling. Finding reveals in some circumstances females do not recognize tropical natural foodstuffs so they do not consume healthy vegetables and fruits that are good to improve immunity. Knowledge and awareness of organic foods and healthy foods are low and therefore diet is only for feeling full, like, happy, or even prestigious.

Keywords: healthy lifestyles, good foods, women roles, menus

1 Introduction

Human security and food security are international issues. Food is a basic need for the entire human race but now is a social instrument too. Several studies showed that around 1.8 million people died because of wrong food choices (Kurniawan, 2017). Indonesian vegetables’ consumption was 91 gram/day in 2015 and slightly increased to 173 gram/day in 2018 while Thai people and Philippines have two times as much as Indonesians and compare to Singaporean for 518 gram/day (Utami and Rahmawati, 2015). Refers to the World Health Organization (WHO) guidelines for fruit and vegetable intake, Indonesia’s Balanced Nutrition Guidelines (Pedoman Gizi Seimbang) mandates adequate fruit and vegetable consumption for 400 gram/day (250-gram vegetables and 150 gram fruits) (Hermina & Prihatini, 2015).
Inadequate diet combined with food insecurity will lead to malnutrition and obesity (double burden). Almost half of Indonesian population (45.7%) suffered from lack of nutrition (Watson, et.al, 2019). World Health organization (WHO) recommended a government intervention that was claimed to very effective by replacing fat people consuming to reduce malign fat (WHO, 2009). Hunger, malnutrition, overweight, obesity, and even diabetes for children and young adult are significant public health problem and may result from deceptive foods’ knowledge and function.

Stunting growth in Indonesia is staggering. Survey of the National Health showed that in 2013, almost nine million children or 37% children under the age of five were stunted (The World Bank, 2018). Indonesian Ministry of Health launches Regulation No. 41/2014 to respond stunting of many children, increasing non-contagious diseases due to the lack of good foods, and any other issue of nutrition. Food is strategic in terms of economy, social and political lives but also defense and security (Hasan, 1998).

Several national programs of Food Consumption Diversification (FCD), Healthy Lifestyle Movement (Gerakan Masyarakat Hidup Sehat/Germas), and Growing up smart and tall or National Strategy to Accelerate Stunting Prevention (StraNas Stunting), Nutrition Guidelines (Gizi Seimbang) are directed to achieve healthy future generation (Tanoto, 2020). A study by the Indonesian Health Sector in 2014 identified that Double Burden (Beban Ganda Masalah Gizi) is critical and challenging in Indonesia (Bappenas, 2014; Shrimpton & Rokx, 2013). Messages and information have been better implemented but not yet included in the 13-guidelines for smoking, increased intakes of fruit and vegetables, limited intakes of salt and sugar, increased intakes of foods rich in zinc and calcium (besides iron), handwashing before food preparation and eating, and weight-monitoring (Usfar and Fahmida, 2011).

Although there is abundance of foodstuffs, fruits, vegetables, and herbs, large prevalence of malnutrition, overweight and obesity, and diet-related non-communicable disease in Indonesia as a whole seem to have experienced slightly higher increases (WFP & SMERU Research Institute, 2020; Arbie & Labatjo, 2019). Lands in Riau are good for vegetables and fruits’ cultivations, even for the organic and sustainable ones (Saturi, 2019). Increase in national wealth and food availability lead to double consumed of fat particularly in urban areas. Lack of consuming legumes, fruits, vegetables can result in illness and death. Poor diet is one of the five causes of death in the world (Gallagher, 2019).

In Indonesian culture, women must be good at cooking and taking care of the household. Even though cooking is a way of “survival” for all humans, not just women. In reality, the role of women in choosing the fresh and good foods as well cooking is significant. Limited study of women knowledge and roles to prepare future generations through foods intrigued the researcher to explore female students/alumni, career women, and housewife’s familiarity and practices of food staples, vegetables, fruits, local snacks and dishes, as well as their perception and knowledge of “4 healthy 5 perfect”, “fast food vs homemade”, “vegetarian and vegan”, and “organic foods.”

2 Methods

Data was collected in the months of May, June, and July 2021. This study employs mixed quantitative and qualitative approach to research females’ knowledge and practice of healthy life through foods. Qualitative research enables spaces to provide details on knowledge and
practices of people through survey, in-depth interviews, and observation (Gobo, 2008; Roller and Lavrakas, 2015).

To explore females’ knowledge about healthy lifestyle through good foods by researching their familiarity and preferences for knowing, liking, consuming, cooking and planting, online and offline surveys were done to 45 participants represented 15 students, 15 career women, and 15 housewives. Having read their responses, researcher doing in-depth interviews via phones, WhatsApp, and face to face. The sample of this research was purposive sampling (Patton, 1990) in the sense that the researcher desired to explore how their knowledge about the importance of good foods for healthy lifestyles. Good rapport is decisive for genuine response of interviews and observations, by doing so, interactive dialogue took place. The discussion and observation by inviting and treating participants at a lunch tried to know their meal preference. Several visiting to friend and family’ houses, especially during mealtimes was done to observe their menus and eating habits.

Before interviews began, a questionnaire as well as a letter detailing the purpose of the research was sent via emails or WhatsApp to the participants prior to the interview time. Before the interviews took place, informants were reminded of the purpose of the research and the data being gathered. When intended participants have not responded or sent the questionnaires back, researcher did contact reminding about it. Semi-structured questionnaires asked students, housewives, and career women to fill out tables with lists of Indonesian foodstuffs, fruits, vegetables, and snacks whether they know, like, consume, cook, and grow. Open questions tried to test their knowledge of 4 Healthy 5 Perfect, fast foods and homemade foods, organic foods, and vegetarian and vegan.

All interviews were conducted in Bahasa Indonesia; interviews were audio taped, transcribed, and then translated into English. Data validity was gained by the researcher through sending the transcriptions to the participants for checking. The respondents were informed that their identity would be confidential, although their statements during the interview, if cited, would be presented in publications using pseudonyms.

3 Results and Findings

3.1 Food Stuffs

Female familiarity of food staples showed that the majority did not recognized good and local sources. Indonesian local foodstuffs that are prospective for food security are not well known. Riau Department of Food Crops and Horticulture socializes its campaign for alternative local foodstuffs beside white rice. The majority of societies tend to know, consume, enjoy, and cook white rice for their main carbohydrate. Campaign of local foods’ diversification to reduce white rice’s consume that sometimes should be imported.

Paradoxically of taro (talas ungu) for young generations i.e., students and alumni, it is certain that they do not enjoy and cook manually. However, they know, consume, and like McFlury Taro Delight, Cone Top Talas (Taro) sold by McDonald. The price is about fifteen times as much as the homemade one. Creative and opportunist entrepreneurs can read the internationalization products to benefit them. Raw local yields can be popular, desirable, and marketable with new menus in international names or brands.
3.2 Vegetables and Fruits

Indonesia bestows with plenty of vegetables and fruits that grow every season. The variety of fruits is enormous and fortunately, it can be processed for snacks too. Banana among the most important food crops on the planet are healthy source of fiber, potassium, vitamin B6, vitamin C, and various antioxidant and phytonutrients. My country has the ones that can be fried (kepok kuning, raja, nangka, and tanduk), steamed, and consumed for dessert. It is almost certain that Indonesian knows banana since it can grow anywhere.

Advertisement and popularization of banana commodities for banana donut, banana nugget, banana fried cheese, banana caramel, and any other menu with international names by public figures such as, the son of Indonesia president, Kaesang (Kaesang Sang Pisang), will attract young generation to love bananas and its menus. Fresh and unprocessed bananas those are healthy, cheap, and findable is not likeable by many Indonesian until they are processed and popularized.

Pepaya (carica papaya) is one of the most widely cultivated plants and accessible. It is economical of its fruits, leaves and stems. The fruit is a good source of foliate, vitamin A, fiber, copper, magnesium, potassium, and pantothenic acid. It contains high level of antioxidant that may reduce the risk of heart disease, prevents the oxidation of cholesterol to reduce the risk of heart disease. Additionally, papaya’s high fiber content prevents constipation and lowers malignant cholesterol levels. Papaya leaves may promote balanced blood sugar, support digestive function, have anti-inflammatory effects, support hair growth, promote healthy skin, and have anti-cancer properties.

In the depth-interviews after reading their responses, the majority of participants knew papaya very well, but they underestimated their invaluable benefits. The female students are familiar with papaya leave but they do not like it because of its bitter taste. They do not want to sacrifice the appetite for the health. In the same vein, the majority of students know bitter melon very well, but they do not want to consume it, even for health reasons.

Moringa olifera/drumstrick tree or kelor, in the past was only known as a magic tree to protect against black magic. Recently people learn that this magic tree can be used as medicine as well as a nutritional supplement. The leaves are rich of phenolic compounds as antioxidants. Inugard and Moringa Olifera capsules are examples famous product advertising in the market. Surveys and in-depth interviews showed that participants had less knowledge
and awareness of the benefits for consuming this vegetable freshly. As an organic vegetable since it is easy to be grown without fertilizer and pesticide, consumers can find in the traditional markets or as their neighbors freely.

Winged bean (Psophocarpus tetragonolobus, kecipir) has higher nutritional values and delightful taste. In the view of some consumers, winged bean is cheap and delicious vegetable and fruit protein (protein nabati), especially during revolutionary wars in Indonesia. Apart from their pleasant nutty flavor and delightful taste, winged bean is a good source of nutrients, vitamins and minerals. Consuming 182 gram of winged beans offers 5.242 mg of Copper, 24.46 mg of Iron, 6.772 mg of Manganese, 1.875 mg of Vitamin B1, 47.1 g of Total dietary Fiber, 821 mg of Phosphorus and 53.96 g of Protein. Moreover, many Amino acids 1.387 g of Tryptophan, 2.146 g of Threonine, 2.672 g of Isoleucine, 4.545 g of Leucine and 3.888 g of Lysine are also found in 182 grams of winged beans. Unfortunately, based on limited surveys, in-depth interviews, and observations, the majority of participants do not know, and the rest do not like and consume it.

Studies have shown that cosmos caudates exhibits high antioxidant capacity and various medicinal properties, including anti-diabetic activity, anti-hypertensive properties, anti-inflammatory responses, bone-protective effect, and anti-microbial activity. Several vegetables such as winged bean, long bean, can be easily planted organically without pesticides when paired and planted with plants that have special odor such as sweet lemon basil. It can be consumed freshly with chili sauce.

Sesbania grandiflora leaves and flower are good sources for medicine and nutrients. Its leaves are a good source of folate, thiamin, niacin, and vitamin C. The flower also renders ample amounts of magnesium, phosphorus, potassium, and selenium. Its plant is good for conservation since it does not need a lot of water. It would seem that the participants have less awareness of its nutritional values.

Food commodification by international corporations’ results in consuming preferences that can undermine Indonesian local food resources and wisdom. Women’s low knowledge of local cheap, healthy, and accessible food stuffs, vegetable, and fruits can be shown in table 1, 2, and 3. Not knowing will lead to not consuming, cooking, or planting. Sometimes women were consuming unintentionally because of the situation and condition, such as the availability while doing camping, or having field service. No consumption means lower demand that will lead to extinction.

<table>
<thead>
<tr>
<th>No</th>
<th>Type of foods</th>
<th>Knowing</th>
<th>Consuming</th>
<th>Enjoyment</th>
<th>Cooking</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Brown rice</td>
<td>0.0%</td>
<td>6.7%</td>
<td>6.70%</td>
<td>0.0%</td>
</tr>
<tr>
<td>2</td>
<td>Sorghum (cantel)</td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>3</td>
<td>Canna discolor (ganyong)</td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>4</td>
<td>Arrowroot (garut)</td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>5</td>
<td>Amorphophalus muelleri (iles-iles/orang)</td>
<td>6.7%</td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>6</td>
<td>Yam (kimpul)</td>
<td>6.7%</td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>7</td>
<td>Cassava (singkong/ubi kayu)</td>
<td>100.0%</td>
<td>100.0%</td>
<td>40.0%</td>
<td>13.3%</td>
</tr>
<tr>
<td>8</td>
<td>Taro (talas ungu)</td>
<td>33.3%</td>
<td>13.3%</td>
<td>6.7%</td>
<td>0.0%</td>
</tr>
<tr>
<td>9</td>
<td>Banana</td>
<td>100.0%</td>
<td>93.3%</td>
<td>66.7%</td>
<td>66.7%</td>
</tr>
<tr>
<td>10</td>
<td>Banana’s commodities</td>
<td>100.0%</td>
<td>93.3%</td>
<td>100.0%</td>
<td>20.0%</td>
</tr>
<tr>
<td>No</td>
<td>Type of foods</td>
<td>Knowing</td>
<td>Consuming</td>
<td>Enjoyment</td>
<td>Cooking</td>
</tr>
<tr>
<td>----</td>
<td>--------------------------------</td>
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<td>-----------</td>
<td>-----------</td>
<td>---------</td>
</tr>
<tr>
<td>1</td>
<td>Brown rice</td>
<td>26.7%</td>
<td>20.0%</td>
<td>20.0%</td>
<td>13.3%</td>
</tr>
<tr>
<td>2</td>
<td>Sorghum (cantel)</td>
<td>6.7%</td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>3</td>
<td>Canna discolor (ganyong)</td>
<td>6.7%</td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>4</td>
<td>Arrowroot (garut)</td>
<td>6.7%</td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>5</td>
<td>Amorphophalus muelleri (iles-iles/porang)</td>
<td>6.7%</td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>6</td>
<td>Yam (kimpu)</td>
<td>13.3%</td>
<td>6.7%</td>
<td>0.0%</td>
<td>6.7%</td>
</tr>
<tr>
<td>7</td>
<td>Cassava (singkong/ubi kayu)</td>
<td>100.0%</td>
<td>100.0%</td>
<td>46.7%</td>
<td>26.7%</td>
</tr>
<tr>
<td>8</td>
<td>Taro (talas ungu)</td>
<td>20.0%</td>
<td>13.3%</td>
<td>6.7%</td>
<td>6.7%</td>
</tr>
<tr>
<td>9</td>
<td>Banana</td>
<td>100.0%</td>
<td>100.0%</td>
<td>86.7%</td>
<td>46.7%</td>
</tr>
<tr>
<td>10</td>
<td>Banana’s commodities</td>
<td>86.7%</td>
<td>86.7%</td>
<td>86.7%</td>
<td>26.7%</td>
</tr>
<tr>
<td>11</td>
<td>Papaya</td>
<td>100.0%</td>
<td>86.7%</td>
<td>86.7%</td>
<td>53.3%</td>
</tr>
<tr>
<td>12</td>
<td>Papaya’s leaves</td>
<td>100.0%</td>
<td>60.0%</td>
<td>46.7%</td>
<td>46.7%</td>
</tr>
<tr>
<td>13</td>
<td>Moringa olifera’s leaves</td>
<td>60.0%</td>
<td>33.3%</td>
<td>33.3%</td>
<td>20.0%</td>
</tr>
<tr>
<td>14</td>
<td>Winged bean (kecipir)</td>
<td>40.0%</td>
<td>33.3%</td>
<td>33.3%</td>
<td>20.0%</td>
</tr>
<tr>
<td>15</td>
<td>Cosmos caudatus leaves</td>
<td>33.3%</td>
<td>26.7%</td>
<td>20.0%</td>
<td>13.3%</td>
</tr>
<tr>
<td>16</td>
<td>Sesbania graniflora leaves and flower</td>
<td>13.3%</td>
<td>6.7%</td>
<td>6.7%</td>
<td>6.7%</td>
</tr>
</tbody>
</table>

### Housewives

<table>
<thead>
<tr>
<th>No</th>
<th>Type of foods</th>
<th>Knowing</th>
<th>Consuming</th>
<th>Enjoyment</th>
<th>Cooking</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Brown rice</td>
<td>33.3%</td>
<td>13.3%</td>
<td>93.3%</td>
<td>6.7%</td>
</tr>
<tr>
<td>2</td>
<td>Sorghum (cantel)</td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>3</td>
<td>Canna discolor (ganyong)</td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>4</td>
<td>Arrowroot (garut)</td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>5</td>
<td>Amorphophalus muelleri (iles-iles/porang)</td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>6</td>
<td>Yam (kimpu)</td>
<td>13.3%</td>
<td>6.7%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>7</td>
<td>Cassava (singkong/ubi kayu)</td>
<td>100.0%</td>
<td>100.0%</td>
<td>33.3%</td>
<td>33.3%</td>
</tr>
<tr>
<td>8</td>
<td>Taro (talas ungu)</td>
<td>26.7%</td>
<td>13.3%</td>
<td>6.7%</td>
<td>0.0%</td>
</tr>
</tbody>
</table>
3.3 Local foodstuffs, food security, creativity, and health awareness

Riau, Indonesia has potential local foodstuffs that can be managed well for its economic development and wealth. Cassava (singkong), amorphophalus muelleri (iles-iles/porang), taro, sago to name a few can grow everywhere any time. Unfortunately, the majority of participants are not aware of its benefits until they are processed and advertised by public figures or food MNCs such as McDonald with international name.

<table>
<thead>
<tr>
<th>No</th>
<th>Local foodstuffs</th>
<th>Popular commodities</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Cassava (Singkong)</td>
<td>Qtela, fermented cassava, canned tiwul</td>
</tr>
<tr>
<td>2.</td>
<td>Amorphophalus muelleri (iles-iles/porang)</td>
<td>Shirataki rice (rich of fiber, low calorie, zero fat and carbohydrate)</td>
</tr>
<tr>
<td>3.</td>
<td>Taro</td>
<td>Taro bubble tea, taro ice cream, simmered taro,</td>
</tr>
<tr>
<td>4.</td>
<td>Sago</td>
<td>Sweet milk pudding, lemon sago pudding, pepeda</td>
</tr>
</tbody>
</table>

Cassava can be processed for yummy and healthy foods such as tiwul (snack from dried cassava) that is already canned, lapik/lemet,(cassava in banana leaves), cake, fritter (bakwan), and any other good menus. It is very unlikely that participants knew and interested to those local foods.

3.4 Knowledge of popular programs and terms of healthy foods

Foods is basic need for everybody regardless his/her status, sex, education level, and age. It is certain that the participants knew Indonesian government campaign “4 Healthy 5 Perfect Food” that the diet should have: 1. food stuffs/carbohydrate, 2. dishes, 3. vegetables, 4. fruits, and 5. milk. Responses for 4 Healthy 5 Perfect: The foods with carbohydrate, such as rice, polyunsaturated fat from soybean, tofu, chicken, fishes (catfish, pangasius or patin, tuna, tilapia, bandeng, and any other kind of fishes) as well as meat for dishes are indispensable. Vitamin comes from fruits, vegetables. Milk will complete menus to be perfect.

When the interviewer asked them after reading their responses in the surveys whether they had healthy lifestyles. They said “yes” that they often consumed fruits and vegetables in their meal. An observation when researcher’s sister had a fish’s farming project involving 10 students and order lunch showed that they just ordered steamed rice and dishes, i.e. chicken (rendang and the fried ones).
No one asked for vegetables. For them diet activities are only steamed rice (carbohydrate) and dishes (number 1 and number 2). Vitamins, fiber, and minerals are only in theory and slogans “shortage of vitamin will reduce resistance power of our body.” Forty-five of the participants stated clearly that “delicious” and “liking” were the basic of food selection. Artificial seasoning, flavoring, and salt are ingredient those women like to improve appetite regardless the bad effects. That is why they did not want to try to consume papaya leaves, bitter melon, sesbania glandiflora, and moringa olifera. Preferences in choosing menus how essential of fiber, vitamins, level of organic is shown at table 4.

<table>
<thead>
<tr>
<th>No</th>
<th>Females</th>
<th>Fiber</th>
<th>Vitamins/minerals</th>
<th>Organic</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>I</td>
<td>NSI</td>
<td>NI</td>
</tr>
<tr>
<td>1.</td>
<td>Students/graduates</td>
<td>0</td>
<td>12</td>
<td>3</td>
</tr>
<tr>
<td>2.</td>
<td>Careers</td>
<td>1</td>
<td>11</td>
<td>3</td>
</tr>
<tr>
<td>3.</td>
<td>Housewives</td>
<td>0</td>
<td>10</td>
<td>5</td>
</tr>
</tbody>
</table>

*I = Important NSO = Not So Important NI = Not Important*

Questions about organic foods showed there is a remote probability that they understand the issue. Twenty-two of participants did not answer questions “what organic foods means” and the responses showed their unfamiliarity. The unfamiliarity was shown with no answer at all and incorrect answer. “Organic food is vegetables grown traditionally and naturally. If it is processed, it is no preservative, no artificial color and flavor. Fertilizer uses to grow plants is only goats, oxen, and chickens’ manures.”

Fast food or junk food is very popular in Indonesia and there is strong possibility that they know well and consume quite often. Participants seemed aware of homemade to contrast with fast food. Fast foods are foods that can be cook instantly and taste very well. Sellers put processed spices nor fresh ones, artificial seasoning, and even artificial flavor. Easy to be full, happiness, and even prestige are the main reasons for consuming them. Fast foods have little vitamin and fiber, high calorie, and saturated fat that are not good for health. While, homemade are foods cooked by the consumer themselves or somebody else. They contain good nutrients since the cook processing used to be perfect.

When researcher observed several families whose diets and cook are good, but their teenagers prefer to consume and order fast food, they said: “I will follow their food preferences such as, fried chicken, noodle that lack of vitamin, fiber, and nutrients. I know it is not good for their health. I don’t want them to be starving for not eating what homemade I have in the kitchen. I don’t want to force them to have good diets. I just want my children happy and eat regularly.”

Reasons for health, ethics, environmentalism, and religion leads to vegetarian and vegan diets. On the limited data available participants did not know what being vegetarian and vegan. Participants answered: “Vegetarian is people who like to eat vegetables. They don’t consume all of the kinds of meats. Vegetarian and vegan followers avoid eating animal products. They just eat fruits and vegetables.”

3.5 Discussion

Knowledge, learning, and information procession are important for action. There is manifold relationship between knowledge, power, and action. Knowledge influence
aspirations, attention, and evaluation of situations, search for alternatives, implementation of intentions, decision-making, and problem solving. Knowledge influences decisions or behavior means knowledge is power. High levels of knowledge, skill, expertise, and early access to important information help people come to decisions that are apt to achieve the desired goal (Meusberger, 2003).

A World Bank catchphrase about growing (re)recognition the matter of knowledge that development is built not merely through the accumulation of physical capital and human skill, but on a foundation of information, learning and adaptation (Clark and Holliday, 2006). Patriarchal society mandates women to prepare and cook foods for their family. Ample knowledge, learning, and attention combined with power (influence and authority) showed that women have significant roles for healthy lives. Knowledge has an impact on action and behavior.

Role for child rearing as well as preparing foods or cooking enable females to develop healthy habits in early in life that will bring lifelong benefits. People often associate healthy foods with tasteless and boring. Abundant, cheap, and healthy local staple foods such as cassava, sorghum (cantel), and taro (talas ungu) were not familiar and preferential. Papaya leaves, moringa oliform (daun kelor), winged bean (kecipir), and cosmos caudatus (daun kenikir) were not known well by the participants and so it will not be their preferences.

Cheap, fresh, healthy, and accessible fruits like papaya and banana were in the same boat. Vegetables and fruits contain vitamins, minerals, and fiber and give body phytonutrients that are powerful antioxidants and to naturally reduce those cravings for unhealthy foods. In the interview, the majority of students said that vegetables and fruits were important for their health. In the observation for lunch together and order meal, all ordered fried and rendang chickens for the dishes but only one who bought cooked vegetables. Fiber, vitamin, and organic issues were not so important or even not important at all.

Eating and drinking are for fun prestige. Several parents taught their children that ‘eating’ not ‘what should we eat.” The majority of mothers will cook foods as their family’s preference regardless nutrients and fiber. When food is processed or refined, it’s stripped of most of its fiber, vitamins, and minerals, and often flavor, salt, sugar and preservatives are added in their place. Cassava would be likeable when it was processed for Qtela and any other product. Taro chips, taro bubble tea, taro ice cream, simmered taro, and any other processed food with international names are very popular and consumable among young generation. Although, food is processed or refined, its fiber, vitamins, and minerals will be taking out most.

Vegetarian and vegan who consume fruits and vegetables a lot are not being lifestyle by Indonesian people. Knowledge for organic foods is worrying. Very limited participants knew that organic produce is grown on soil that has had no prohibited substances applied for at least three years prior to harvest. Natural toxic substances like strychnine and arsenic, but also most synthetic fertilizers, herbicides, and pesticides are prohibited. No Genetic engineering (GMOs) and organic management practices on pests, weeds, and disease are mandatory (Gallagher, 2021). No participant mentioned Genetic Modified Organism (GMOs), no natural toxic substances, and organic weed management practices. Being cool is processed food consumers with international names.
4 Conclusion

Knowledge of good foods for immunity and health is not promising. The majority of students, career women, and housewives did not know, consume, like, cook, and grow foodstuffs, fruits, and vegetables that are cheap, nutritious, and accessible. Indonesian government’s campaigns and strategies for healthy lifestyle through foods are only read, not be remembered, internalized, and practiced.

Even, Indonesian government’s campaign for foodstuffs’ diversity 2020 does not mention the health issue, only to full as the main goal to eat. It is so sad that quite many Indonesian females who can play important role to prepare future generation are not aware of food importance. Knowledge and power are significant for preparing future generation. Mandate to Indonesia females to cook and take care of children are power that should be complemented with knowledge.

International brand minded is a trend for young generation including foods. But like branding and advertisement always win instead of the health benefits. They tend to like and consume processed local foods like cassava and taro. Innovation for better foods can be developed through government programs. Food ambassadors involving public figures or influential person can be a best way to teach the importance of foods for lives. Healthy and famous celebrities and athletes can talk about balanced meal and good nutrition.

References


The Perceptions of Women Tailor Owners Regarding Factors That Can Increase Business Success

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Abstract. In general, the efforts carried out by women in the creative industry are starting from weavers, sewing children or in managing businesses. Another reason is that the business of becoming a weaver, sewing, embroidery, embroidery, knitting and so on can be done at home because the majority of the time for doing business is done at home so many are done by women. Initially this business was mostly done as a side business and later became an entrepreneur. This is one of the reasons why the majority of businesses are carried out by women. Design/methodology/approach –Using confirmatory factor analysis and structural equation modelling (SPSS Version 16), responses from 148 owners of female tailors in Payakumbuh City, proposed research framework were analyzed and validated. The results values for the construct perception of the owner of the female tailor regarding human background, human capital, and female characteristics having relationship with an average value of 15.38%, 15.63% and 14.95%. While the perception of the owner of the female tailor in Payakumbuh regarding motivation is in the agree category with an average value of 17.20%. The implication is for women tailor owners in Payakumbuh City to pay more attention to family background, human capital, women's characteristics, and motivation to improve and strengthen the economy of each family.

Keywords: Business Owners Women's, Family Background, Human Capital, Motivation

1 Research Background

The development of the creative industry in Indonesia makes the government pay attention to being able to contribute to economic growth. Indonesia's creative industry has great potential in supporting the country's economy. The creative economy is believed to be able to answer the challenges of national short- and medium-term basic problems with its high contribution to national economic growth, employment in the midst of high unemployment, and having an active role in international trade (Elfindri & Tambunan 2018).

West Sumatra has various types and forms of handicrafts, all of which are heritages that have been passed down from generation to generation until now. Some areas that have been the place for creative industries in West Sumatra are Padang City, Pariaman City, Padang Pariaman Regency, Tanah Datar Regency, Agam Regency, Bukittinggi City, Payakumbuh City and Sawahlunto City. These regions have their own characteristics in their creative industry products which have almost the same development capabilities and problems both in terms of downstream and upstream (Elfindri & Tambunan 2018).
Regarding gender, the current situation encourages social change everywhere. This change occurs in women, as 62.4 percent of women in Indonesia run a business because they are driven by need. Women tend to be entrepreneurs in the informal sector which is not too technology-based, small-scale and self-employed (Merdeka.com, 2018). Some issues showed there are major factors that constrained women from business venture; mostly gender-based discrimination, lack of shared support, limited or no access to information, not enough education & training facilities, lack of trust in capabilities and access to resources.

Besides that, family background, education, desire to independent, motivation, economic factors maybe can be the trigger for women becomes entrepreneur. Kotler (2012, 2016) stated, Marketing Strategy is a plan for pursuing the firm’s objective or how the company is going to obtain its marketing goals within a specific market segment. That a good marketing strategy in a business will gain more orders and will boost the productivity to produce products and services effectively and efficiently.

In general, the efforts carried out by women in the creative industry are starting from weavers, sewing children or in managing businesses. Another reason is that the business of becoming a weaver, sewing, embroidery, embroidery, knitting and so on can be done at home because the majority of the time for doing business is done at home so many are done by women. Initially this business was mostly done as a side business and later became an entrepreneur.

This is one of the reasons why the majority of businesses are carried out by women. The following are some of the factors that require women to choose to open a sewing business, namely wanting to help the family economy, channeling hobbies, wanting to continue the family business, having skills gained during education, for financing the family alone and so on (Alam, et al., 2011).

The objectives of this research are to identify:

a. Key factors that motivate woman in Payakumbuh become entrepreneur.

b. Problems and challenges that faced by woman entrepreneurs?

Research purposes
The objectives of this research are key factors that motivate woman in Payakumbuh become entrepreneur, Problems and challenges that faced by woman entrepreneurs? To determine the influence of family background, women's characteristics, human capital, motivational factors on the success of women's tailoring businesses in Payakumbuh.

Benefits of research
This research is expected to be able to help women's tailor businesses in Payakumbuh City to find out the important factors that influence the success of their business, as well as become a reference for owners in implementing and implementing the development of their sewing business.

Woman Entrepreneur
Women entrepreneurs are a group of women who start, manage and operate a business enterprise. The reasons for women to pursue the business sector are driven by factors such as wanting to show their ability to achieve, helping the household economy, being frustrated with their previous work and so on ((Zhouqiaoqin et al., 2013). (Zhouqiaoqin et al., 2013).

Says four types of entrepreneurs are based on the criteria of women entrepreneurs, namely:

a. Forced to do business because of economic needs.

b. Engage in activities aimed at seeking self-acknowledgement and personal expression.
c. Innovators are professional women who hold fast to entrepreneurial ideals in achieving success in business.
d. Declaring itself as a women's movement and doing business to improve the status of women in society.

**Female Entrepreneur Success**

Business success is an increase in profit or turnover, an increase in the variety of products or services, an increase in the amount of investment, and an increase in the number of employees owned by entrepreneurs (Chowdury, 2013). According to Zulkosky, 2009) business success is a business condition that is better than before so that the desired goals are achieved.

The measuring tool used for the entrepreneurial success variable is the business success used by Ardiyanti and Mora., (2019):

a. Ability and will
b. Strong determination and hard work
c. Chances and opportunities dan

def. Family's Background

Married entrepreneurs, they have less time to do business and face more problems balancing work and family. Family and household ties make women have less time to spend on growing and expanding their businesses (Zhouqiaoqin et al., 2013). Someone who has a business family background or already has a business, will make that person interested in a job that has a high degree of flexibility and independence.

The measuring instrument used for the family background variable is the indicator used by Zhouqiaoqin et al., (2013):

a. Family support
b. Conflict in the family
c. Obligations to family
d. Continuing the family business

def. Human Capital

Human capital is a further social determinant, to obtain human capital is not without costs, human capital requires scarce resources (Zhouqiaoqin et al., 2013). Human capital is a combination of a person's traits from birth into work, intelligence, energy, positive general attitude, reliability and commitment (Sriyani, 2010).

The measuring instrument used for the human capital variable is the indicator used by Zhouqiaoqin et al., (2013):

a. Vocational education and training
b. Technical skills
c. Knowledge and experience
d. Profit management

def. Female Characteristics

According to Zhouqiaoqin et al., (2013), female characteristics are the character or personality of a woman. According to Miftahuljanah et al., (2016), the psychological characteristics of entrepreneurial women are hardworking, independent, visionary, responsible and positive thinking.

The measuring instrument used for the variable of human characteristics is the indicator used by Zhouqiaoqin et al., (2013):
Female Characteristics

Motivation is a person's desire to be professional and have the ability to carry out business activities. These desires include the desire to contribute in creating jobs, developing business skills and getting awards. According to Ardiyanti and Mora (2019); (Sembiring, 2016) says business motivation is a desire that can encourage someone to run a business with enthusiasm, creativity, innovation and courage to take risks in the form of profit and self-satisfaction.

The measuring instrument used for the motivation variable is the indicator used by Zhouqiaqiong et al., (2013):

a. Hard worker
b. Loving work
c. Have a goal for success
d. Motivation from family

2 Research Methods

Research Design

This study was conducted to determine the success factors of women's tailor entrepreneurs in Payakumbuh. The method used in this research is an explanatory survey using quantitative methods. This research was conducted in Payakumbuh from Mey –July 2021. And this research regarding the woman entrepreneurs as the formant.

Data Source

Sources of data used in this study consisted of primary data and secondary data. The primary data used in this study was obtained by going directly to the field, such as directly visiting female tailors in Payakumbuh City, then conducting interviews and giving questionnaires to the owner to find out the response from the owner regarding the questionnaire statement related to business success. While secondary data is data obtained or obtained from sources that have existed before. Secondary data obtained from the Department of Manpower and Industry Payakumbuh by requesting data directly to the relevant agencies.

Population and Sample

The population of this study were all women's tailoring businesses in Payakumbuh. The reason the researcher chooses the population of women-owned tailors in Payakumbuh is because to see the success of a business, the owner of the business itself plays an important role. Sampling in this study was conducted by non-probability sampling method, because not all members of the population have the probability or probability of the subject to be sampled. The criteria for this research sample are women's tailoring businesses in Payakumbuh which have been established for at least 1 year so that later researchers can further analyze the factors that influence the success of women's tailor businesses in Payakumbuh City.
Data processing and analysis
The data that has been collected is then processed using SPPS 16.0 Software, the data that has been obtained from the previous field is inputted into Microsoft Excel 2007 and coding the characteristics of respondents and respondents' opinions on statement items. The data that has been collected, grouped by variables, tabulates data based on variables from all respondents, presents data on the variables studied, performs calculations to answer the formulation of the problem, and performs calculations to test hypotheses. Data analysis consists of validity test, reliability test and classical assumption test (Ghozali, 2013).

Multiple Regression Analysis
Multiple linear regression analysis was used to analyze the effect of several independent variables (X) on the dependent variable (Y) together. In this study, the independent variables are family background (X1), human capital (X2), female characteristics (X3), motivation (X4) so that the multiple regression equation estimates:

\[ Y = \alpha + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + \ldots + \beta_n X_n + \epsilon \]

From the results of Table 2, the regression equation from this study can be written as follows:

\[ Y = 4.978 - 0.127X_1 + 0.000X_2 + 0.256X_3 + 0.360X_4 + \epsilon \]

Based on the above equation, it can be seen that the coefficient value of each independent variable (X), namely the human background variable (X1) has a coefficient of -0.127, the human capital variable (X2) has a coefficient value of 0.000, the female characteristic variable (X3) has the coefficient value is 0.256, and the motivation variable (X4) has a coefficient value of 0.360. These results indicate that the motivational variables are independent variables that have a greater influence on the dependent variable (the variable of business success).

Partial Test (T Test)
To test the effect of the independent variable on the dependent variable separately, a partial test (T test) was conducted. Researchers formulate as follows:

a. Create a hypothesis for the t-test test case above, namely:
   - H0: \( \beta_i = 0 \), meaning that there is no effect of X1, X2, X3, and X4 on Y.
   - Ha: \( \beta_i \neq 0 \), meaning that there is an effect of X1, X2, X3, and X4 on Y.

b. Determine T count
   This study uses a confidence level of 95% or a significance level of 5%. A significance of 0.05 (5%) is a generally accepted conventional level in social scientific research (Ghozali, 2013; Sekaran, 2017). With a confidence level of 95% or a significance level of 5%, then if \( T \) count has a significance less than 0.05, the independent variable has a significant effect on the dependent variable.

Table 1. Test Results

<table>
<thead>
<tr>
<th>Model</th>
<th>Unstandardized Coefficients</th>
<th>Standardized Coefficients</th>
<th>t</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Constant)</td>
<td>4.978</td>
<td>1.206</td>
<td>4.126</td>
<td>.000</td>
</tr>
<tr>
<td>LateBerangkariKiswara</td>
<td>-127</td>
<td>0.058</td>
<td>-1.62</td>
<td>.106</td>
</tr>
<tr>
<td>ModalMenurut</td>
<td>.000</td>
<td>.044</td>
<td>.001</td>
<td>.997</td>
</tr>
<tr>
<td>KarangMenurutWana</td>
<td>298</td>
<td>0.057</td>
<td>5.39</td>
<td>.000</td>
</tr>
<tr>
<td>Source: Results of primary data processing (2021)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The table 3 show based on the df value, then by looking at the t table list, the ttable value in this study was 1.97669. The hypothesis will be accepted when tcount is greater than 1.97669 (tcount > 1.97669) and rejected when tcount is more than that value (tcount < 1.97669). Based on Table 3, the results of hypothesis testing can be described as follows:

**Coefficient of Determination Analysis (Adjusted R Square)**

The analysis of the coefficient of determination (Adjusted R Square) aims to determine the percentage contribution of the influence of the independent variables, namely family background, human capital, women's characteristics and motivation together or as a whole on the dependent variable, namely business success. The results of the analysis of determination in this study are shown in Table 5 below:

<table>
<thead>
<tr>
<th>Source: Results of primary data processing (2021)</th>
</tr>
</thead>
</table>

Based on the results in Table 5, it can be seen that the Adjusted R Square value is 0.328 or 32.8%, meaning that the influence of the independent variables, namely family background variables, human capital, female characteristics and motivation on the business success variables used in this study is 32.8%, or the variation of the independent variable used is only able to explain 32.8% of the variation of the dependent variable while the rest is influenced by other variables not included in this study.

### 3 Discussion

The results of the data analysis described above; it can be concluded that the effect of each independent variable on the dependent variable in the form of hypothesis testing is described in Table 6 below:

<table>
<thead>
<tr>
<th>Source: Results of primary data processing (2021)</th>
</tr>
</thead>
</table>

#### The Effect of Family Background on Business Success

The results of hypothesis testing in Table 6 above, it can be seen that the value of T count on the family background variable is greater than the value of T table (T count = -2.186 > T table = 1.97669), meaning that hypothesis 1 is accepted. This shows that respondents who have an age range of >40 years with a percentage of 57.4% of the total respondents, then respondents who have run a sewing business for >10 years are 59.5% with the last education level of 60.1% being high school /SMA/SMK and earn monthly income in the range of Rp.
1,000,000-Rp. 3,000,000 or 48.6% and do not have employees by 75.7% stated that family background has a significant and negative effect on the success of the tailor business owned by women in Payakumbuh City.

This is evidenced by the respondents' answers where problems that occur in the family will affect their atmosphere and attitude at work, so this allows the human background variable to have a significant effect but provide an inversely proportional value to the increase in the success of women's tailoring businesses in Payakumbuh City. This means that the role and support given by the family to the owner of a women's tailor business in Payakumbuh City will reduce the success rate of women's tailoring business in Payakumbuh City.

The Effect of Human Capital on Business Success

Based on the results of hypothesis testing in Table 6 above, it can be seen that the value of T count on the human capital variable is smaller than the value of t table (t count = 0.007 < T table = 1.97669), meaning that hypothesis 2 is rejected. The variable of human capital is supported by indicators of vocational training, technical skills, knowledge and experience, earnings management is a motivating factor for respondents to start a business as a tailor. However, these driving factors do not have a significant effect on the success of women's tailoring businesses in Payakumbuh.

This means that there are other things that are more influential in the success process of women's tailors in Payakumbuh City, so that the human capital variable in this study only has a positive influence but does not significantly affect the success of women's tailor businesses in Payakumbuh City. The results in this study are in line with research conducted by Sriyani (2010) which states that the human capital variable has no significant effect on business success and is contrary to research conducted by Zhouqiaoqi et al., (2013), Chowdury, S. M.(2013) which states that human capital has a significant effect on the success of women's businesses.

The Influence of Women's Characteristics on Business Success

Based on the hypothesis test in Table 6 above, it can be seen that the tcount value on the female characteristic variable is greater than the ttable value (t count = 4.460 > t table = 1.97669), meaning that hypothesis 3 is accepted. Variable characteristics of women are supported by indicators of self-commitment, optimism, confidence and psychological factors which are factors driving the success of women's businesses. This means that the higher self-commitment, optimism, confidence and strong leadership will make it easier for respondents to develop the business they run. This study is in line with research conducted by Zhouqiaoqin et al., (2013), Apriliana & Widiyanto (2018),

The Effect of Motivation on Business Success

Based on the results of hypothesis testing in Table 6 above, it can be seen that the value of tcount on the motivation variable is greater than the value of ttable (tcount = 5.175 > ttable = 1.97669), meaning that hypothesis 4 is accepted. The motivation variable has a significant influence on business success. This shows that many respondents like working hard, love work, have a goal to succeed and the motivation from their family in running a business, it increasingly encourages respondents to succeed in their business. This study is in line with research by Zhouqiaoqin et al., (2013), Ardiyanti, D.A., & Mora, Z. (2019) which state that motivational variables have a significant effect on women's business success.
4 Conclusion

Based on the results of data testing using SPSS 16.0 software, it can be concluded as follows:

a. Family background variables have a significant effect on the success of women's tailoring businesses in Payakumbuh. The results showed a negative relationship, meaning that the family background obtained by the female tailor business owner in Payakumbuh City was increasing, so the success of the sewing business would decrease.

b. The human capital variable has no significant effect on the success of women's tailoring businesses in Payakumbuh. The results of the study show a positive relationship, meaning that when human capital is handled well by women sewing business owners in Payakumbuh, the success of the business will increase but will not have a significant effect.

c. Variable characteristics of women have a significant effect on the success of women's tailoring businesses in Payakumbuh City. The results of this study indicate a positive relationship, meaning that when the characteristics of women owned by women's tailor business owners in Payakumbuh City are increasing, the success of the business will also increase.

d. The motivation variable has a significant effect on the development of women's tailoring businesses in Payakumbuh. The results of this study indicate a positive relationship, meaning that when the motivation of a woman tailor business owner in Payakumbuh City is higher, the success of the business will increase.

Implications and Suggestions

For the people of Payakumbuh, especially for women who run sewing businesses, pay more attention to aspects of family background, women's characteristics and motivation, because these are interconnected and affect the success of the business being run. Related parties such as the government, educators and the community are expected to provide and develop programs that can improve business performance in the sewing sector in Payakumbuh City. One thing that is needed is motivation and support.

Seeing the potential of the people of Payakumbuh, it is hoped that the city government or related parties provide support that is not in the form of advice only because it is not so influential. It is hoped that in the future it can provide more structured business capital assistance, guidance and technical training.

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Do We Still Need Women/Gender and Child Protection Research Centers in Universities? Notes And Critiques

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Abstract. The purpose of this study is to address a critical question: Do universities still require a Women/Gender and Child Protection Research Centre? The core thesis is that various policies, particularly those affecting women and children, frequently disregard study findings. Whereas the number of incidents of violence against women and children continues to rise year after year, in lockstep with the growing body of research on violence. This study is divided into two sections to address this subject. The first section will examine the women's research center’s role in Indonesia. By examining the period from 1970 to 1998, this article demonstrates how women's research center’s influenced Indonesian policymakers. The second section of the study, which spans the reform era to the present, will demonstrate how Indonesia's separation and fragmentation of research and policy results in varied research findings ending up in libraries or scientific journals but having no impact on policy. By focusing on research center’s at eighteen universities and doing ethnographic research, this study elucidates some of the reasons why research has not resulted in significant policy change. There is a disconnect; research institutions have long since abandoned their duty as knowledge producers; research is no longer regarded as a policy reference. On the other hand, fragmentation occurs when diverse research institutions do not collaborate, resulting in nearly identical or irrelevant research. Finally, this article identifies several opportunities for gender research center’s to take a more active role in policy development at the national level by leveraging the outcomes of research conducted across universities.

Keywords: Gender, research, higher education, violence, policy

1 Introduction

In a keynote address at a conference in late 2019, the Minister of Research and Technology said explicitly that the gap between research and policy outcomes continues to be substantial. Two years earlier, Yohana Yembise, the state minister for Women's Empowerment and Child Protection, claimed the same thing, that many research findings on women and children could not be used as policy references in Jakarta due to the lack of a link between research and policymakers.

The issue is that simply complaining without addressing the fundamental cause of the problem solves nothing. Nonetheless, if we look at search engines and scientific indexation, for example, between 2015 and 2020, more than 17,500 hits containing the keyword "violence against women and children" emerged. If we assume that all 17,500 results are scientific publications, then 3000 research on violence against women and children are published each
year. With this volume of research, it is critical to inquire about the research's outcomes. Why is Indonesia's policy of protecting women and children still in effect? The simplest explanation is that study results are only published as scientific articles, however this paper does not stop there. Additionally, this article will examine one of the most under-recognized actors: the Women/Gender and Child Protection Research Centre (hereinafter referred to as research center).

This research center dates all the way back to the inception of gender studies in Indonesia. This study will examine two critical concerns by concentrating on the Women/Gender and Child Protection Research Centre: To begin, trace the history of the research center and its influence on Indonesia's policy environment. Second, identifying the issues confronting research institutions today and why their decline has had a significant impact on Indonesia's dissociation between research and policy. Finally, this article will provide ASWGI with insight into how to manage this crisis and transform it into an opportunity.

Problem Statement

There are two major issues highlighted in this article, both of which are prevalent in numerous research centres throughout Indonesia: To begin, there is a gap between research and policy. Increased quantitative study on gender and children is counterproductive to policies that are becoming incredibly aggressive to women and children. Second, fragmentation between research institutions that never share research data. Even ASWGI, which has existed since its inception, has failed to foster a culture of sharing research findings among its members.

Research Questions

This paper aims to answer one crucial question: do universities still need Women/Gender and Child Protection Research Centre?

Purpose of the Study

The purpose of this study is to document the historical roots and challenges experienced by various research centres at various universities. Additionally, this research indicates that while a research centre is still necessary, it requires a strategic rethinking and a network of collaboration to assure its survival.

2 Methodology

This study was conducted in eighteen university-based Women/Gender and Child Protection Research Centers. As a former managing director of the University of Indonesia's Centre for Women and Gender Studies and a current member of the University of Muhammadiyah Jakarta's Gender and Child Protection Research Centre, this research was relatively straightforward to conduct due to the network of various study centers. On the other hand, this research serves as a self-critical examination of many studies investigated by numerous existing research institutions.

3 Findings

3.1 Growth, Development, and Disconnection
The research center's formal interest in gender and child issues is indeed not new. Since the appointment of Mrs. Lasijah Soetanto as the first Junior Minister for Women's Roles in 1978, there has been an increased focus on women and children. Although these diverse research centres established a decade later, in 1988, under the auspices of Sulaskin Moerpratomo (Irianto & Noer, 2015).

The government's concern for women and children in Indonesia is inextricably linked to the global ideology of development models. Since the 1960s, when numerous global development projects began to incorporate women and children in their work, studies of women and children have emerged. It was heralded as the beginning of the age of Women in Development (WID). WID is a model that dates all the way back to the 1960s and 1970s. The critique begins with the "welfare model," which prioritizes women as mothers and wives. In this context, the different welfare programs that have been repeated place a greater emphasis on nutrition, health, and family childcare.

Women are viewed in terms of their reproductive capacity, whereas children are viewed as family members (United Nations, 1992). While the WID strategy has been quite successful in terms of material conditions, it has been less successful in terms of economic and social empowerment. Women and their families do receive aid, but only addresses a portion of the poverty problem. Because if aid is terminated, the recipient is certain to return to poverty. There is no certainty at all due to the inaccurate identification of the source of the problems.

After the World Plan of Action, United Nations Decade for Women 1976-1985 was adopted in Mexico, the Women in Development movement featured prominently. The most notable shift from WID is the emphasis on women's roles in areas other than domestic childcare. As a result, an idea was born to boost women's productivity through the inclusion of women in development projects. The basic notion is that by involving women into development, children's education and health will almost certainly improve. Women's participation in development must be increased to accomplish this.

Unfortunately, WID continues to treat women as if they were a spice in the development recipe. Women are considered, but the procedures and outcomes remain consistent, albeit with some adjustments. Women are still viewed exclusively through the lens of their reproductive function, and children are still viewed as a minor component of the family, a tiny fragment of society at large.

Since 1975, statistical statistics have begun to demonstrate progress: the gap in educational access has narrowed, affirmative action in general elections has increased, and the number of women in parliament has increased, but single-gender equality has not been realized (UNWOMEN, 2017). On the other hand, the percentage of children enrolled in school has climbed.

Assume, however, that the figure is disaggregated by gender. In that instance, it appears as though the number grows solely among boys; girls are more likely to walk in the area, though it has not fallen significantly. In simple terms, the agenda for women and the realization of children's rights continues to be sidelined in the context of development programs and priorities. Programs continue to be in the form of insubstantial "patches." Women are inextricably linked to their homes, while children are merely add-and-stir factors that play no meaningful role.

WID's failure to promote and protect children's rights has a devastating impact. In this example, expanding access to WID has had no effect on reducing inequality. Until the 1980s, gender discourse evolved as a critique that resulted in a new mantra: power redistribution in social relations. The WID was thereafter renamed Gender and Development (GAD). GAD's first efforts focus on women's empowerment, the importance of gender analysis, the women's movement, and women's agency as a catalyst for change; in this context, GAD serves as a more
radical type of gender mainstreaming in the transformation of a pro-women and child development agenda (Rathgeber, 1990).

This initiative was reaffirmed at the Second World Conference on Women in 1980 in Copenhagen and the Third World Conference on Women in 1985 in Nairobi. Following the 1985 conference, numerous countries established bureaus and ministries dedicated to women's problems. Indonesia is no different. GAD effected numerous reforms in Indonesia, most notably at the national level. Since the 1980s, when the dominant paradigm of change shifted from WID to GAD, a new academic discourse on women's studies has gained traction in Indonesian universities.

At that time, study groups devoted to women's issues began to emerge. Academics have established research and advocacy organizations, as well as a new curriculum that develops women's issues through the lens of women in a variety of disciplines. At the time, a new chapter in the development of women's studies at the University of Indonesia was inaugurated. In 1979, as a continuation of the 1975 Women International Year events, the Women's Study Group (Kelompok Studi Wanita) of the Faculty of Social and Political Sciences of the University of Indonesia was the first to respond to this incoming knowledge. The Women Study Group established an activity called the Development Program for the Enhancement of Women's Role in Development in conjunction with Vrouwen en Autonomy Leiden University.

This program is designed to meet the demands of women studies professionals and experts who support, directly or indirectly, the State Ministry for Women's Role's development plans. At the time, young academics may enroll in a variety of courses and receive official education in women's studies in the Netherlands (Irianto & Noer, 2015). The Program is not a degree-granting institution. The most exciting outcome of this program is the establishment of numerous Women and Child Studies Centres across Indonesian colleges.

This is unsurprising, given the embryos discovered at the Centre for Women's Studies in the previous decade. Sulasiskin Murpratomo was appointed Minister of State for the Status of Women at the time and requested that higher education institutions construct Women's Research Centres at various universities, where research findings were used to inform development strategies of the time. The most significant impact of the perspective of women and children on diverse interdisciplin ary studies is the inclusion of interdisciplin ary studies on children's rights. These two subjects, the study of women and the study of children, are distinct but related. Women's studies are inextricably linked to child studies, because these two entities were first viewed as distinct variables but interdependent.

Between the 1980s and the mid-1990s, Indonesia had no less than 189 research centers distributed throughout several universities. These research centers, which are primarily located at public universities, receive full government assistance to conduct research on women and family issues. This research is being implemented in a variety of government entities, most notably provincial women's offices and the National Family Planning Coordinating Board. It's worth noting that numerous research were conducted throughout this time period on population issues such as marriage, divorce, childcare, and the societal changes that arise as a result of development.

This appears to be strongly tied to Indonesia's development policy paradigm as articulated in the Five-Year Development Plan (Rencana Pembangunan Lima Tahun/Repelita), which is aimed at transforming the country's rural face into one of industrial development. This policy had a profound effect on the villages, and in order to examine and gain a better understanding at work in the villages, these research centres conducted fieldwork in a variety of villages around Java. Not unexpectedly, the phrase social engineering was used during that era to refer to a research-based endeavor. The 1990s saw a paradigm shift in research.
Historically, studies on women were always coupled with studies on children, but between 1985 and 1990, there was a distinct divide between gender study and child research. The transition was precipitated by the founding of the University of Indonesia's Women's Studies Program in 1990 and the UI's Convention Watch in 1993. This appears to be directly tied to worldwide changes that have resulted in the separation of women's and children's issues. At the worldwide level, this division began with CEDAW, which was founded in 1979 and adopted as the International Bill of Women's Rights in 1981.

It was strengthened during the next decade into Gender Mainstreaming, which was formally approved in the Beijing Platform for Action at the Fourth United Nations Conference on Women in 1995. Meanwhile, the child issue gained prominence with the United Nations' ratification of the UN Convention on the Rights of the Child (UN-CRC) in 1989 and Indonesia's ratification of the UN-CRC in 1990.

Disconnection at the global level has influenced the development of women's and children's studies in wholly new directions. Historically, women's studies have been more concerned with family and demographic issues. However, development has been a concern for women and poverty, community development, sexual violence, and women's human rights since the 1990s. Similarly, the study of children evolves into violence against children, children's rights to education, politics and anti-child inequality, and children and the law. Numerous researches on women and children are used as main references in the government's policymaking process.

Between 1993 and 1998, Mrs. Mien Soegandi served as State Minister for the Role of Women, in accordance with the mandate of the Outline of State Constraints (Garis Besar Halauan Negara/GBHN), that through development efforts, the potential for national resources is channeled into economic, sociocultural, political, and security strengths, backed up by qualified human resources with knowledge, technology, and capabilities. Thus, by actively participating in all development activities, the ambitions, roles, and interests of human resources - including women - as drivers of national development are integrated into the national development movement. This is the primary means through which the government can adopt the findings of research on women and children as a basis for policymaking.

This mismatch is exacerbated by the failure of Indonesia's primary patron of women's studies: the government. The collapse of the New Order had a profound effect on Indonesian research on women and children. Previously, many study findings were routed through official routes to women's offices in various provinces and the ministry of women's empowerment, but these channels have been completely blocked off since 1998.

Two factors are driving this shift. To begin, the fact that the state no longer funds research on women and children has an effect on the quantity of research conducted. Between 1998 and the early 2000s, numerous research centres closed due to a lack of research help. This is because the state, through provincial women's and children's departments, often supports numerous studies on women and children.

Second, the 1998 era ushered in a darker chapter in the history of women and the women's movement. The emergence of sexual violence and rape, which resulted in the establishment of the National Commission on Violence Against Women (Komnas Perempuan), is an intrinsic component of the dynamics of Indonesian women's and children's studies. This history has shaped the women's movement into activism that is more concerned with effecting change than with identifying the source of the problem.

On the other hand, the advancement of women's and child studies cannot be detached from the activity of foreign donor organizations. This funding agency supports research and educational scholarships, which contribute significantly to the advancement of women and
children's studies at the university level. However, since early 1998, when Indonesia experienced a financial crisis, contracts for research and education aid have been terminated, leading to a decline in women's studies and studies in Indonesia. While research on women and children has stagnated, women's issues gained pace in the mid-2000s, during Abdurrahman Wahid's administration.

Gender mainstreaming was formally accepted in Indonesia by Presidential Instruction No. 9/2000. The primary goal is to establish the government as a gender-equitable agent of change that intervenes at all phases of the development process or cycle. Several years later, in 2002, the Indonesian government promulgated Law 23 of 2002 on Child Protection, which established the legal framework for implementing the 1990 United Nations Convention on the Rights of the Child (KPPA RI, 2014, 2015; Wuryandani et al., 2018).

Gender mainstreaming and child rights mainstreaming remain critical mantras in Indonesian development. The prerequisites for gender mainstreaming and child rights mainstreaming are established on two levels: the institutional level (policies, structures, systems, and procedures) and the operational level, with an emphasis on three fundamental principles: the inclusion of women and children as actors, democracy and equity, and law enforcement and equality.

Although they are positioned as critical mantras, gender mainstreaming and child rights mainstreaming face a number of challenges, including an over-emphasis on enabling tools/technical tools such as political support, policies, resources, data and information systems, gender analysis tools, and support from civil society and research institutions.

3.2 The dawn of the research center?

Although long awaited, the Presidential Instruction on gender mainstreaming arrived at an unfortunate time. Numerous women's research centers have perished even before they were established. Some have disbanded, while others have taken a hiatus until the unknown. Not only at the level of research institutes, but also at the level of study programs that provide a more specific level of education, the majority of them perish. Indonesia once had three women's studies programs at the University of Indonesia, Hasanuddin University, and Brawijaya University. However, only the University of Indonesia's study programs have remained operational throughout the 2000s. Although, at the moment, the Sunan Kalijaga State Islamic University also offers an Islam and Gender Studies (Islam dan Kajian Gender/IKG) program.

If the fate of the study program is pretty well-known, but not in the case of a research center. This brings us to the next critical point: the fragmentation that occurs, whether inside the research center itself or within research on women and children. Fragmentation manifests itself in three ways: a decline in the number of research centers and the quantity of outputs, research which is too micro to use it as a policy basis, and a lack of collaboration among research centers.

I am not suggesting that micro-scale research is ineffective or unlikely to result in policy change; rather, what is critical is to connect community-level phenomena to country-level policies in order to support more gender responsive policy changes (Elmhirst et al., 2017; Nafi et al., 2016) The initial fragmentation occurs at the level of research centers. It's concerning that the majority of research centers are occupied exclusively by women.

On the other side, many research institutions are hesitant to recruit men. This demonstrates that gender issues and gender research centers continue to be institutionalized as an unique to women subject. The critical point is that we have not progressed in our scholarly understanding of gender. The issue with gender studies is its inability to persuade the general public that gender is not only a concern for women and children, but a societal issue for its whole (Decker et al., 2018; EIGE, 2016; Heidari & Moreno, 2016; May 2014; Putri & Noer, 2020) This is inevitable,
given the prominence of gender studies on the scientific landscape in Indonesia. Gender studies have historically been viewed as non-autonomous.

If we look at the Ministry of National Education and Culture's List of Knowledge Clusters (Daftar Rumpun Ilmu), gender and children's studies may be included in number 624, or as undeclared social disciplines. This inequality is heartbreaking yet concerning. Gender Studies is an interdisciplinary field of study at the University of Indonesia, alongside Regional Studies (America, Japan, the Middle East, and the European Union), National Resilience Studies, and Police Science Studies. Regrettably, the Regional Study received number 614, the National Resilience Study received number 603, and the Police Study received number 604. Then why are these statistics significant? Although this statistic is primarily concerned with administrative concerns, it obviously completely ignores gender and children's studies as distinct fields of study.

Another concern is the unclear number of research centres that exist in Indonesia today. There is a strong suspicion that the random appearance of research centres is related to the lack of good statistics on the number of research centres. Simply expressed, research centres grow out of necessity; in this example, the requirement that women be included in national programs. Thus, the best way to address these objectives is to create the broadest possible potential for the establishment of research centres in the future, without consideration of human resources.

At some universities, for example, the University of Indonesia, at least three research centres are devoted entirely to women's concerns, while another is devoted entirely to children's issues. Similarly, at certain institutions, multiple gender and child research centres have been formed inside various faculties. There are currently initiatives underway to establish an association for women's research centres. However, the organization itself is problematic because it is founded on two pillars: institutional research centres and individuals interested in gender and children's studies who are not affiliated with the research centres.

Another issue at the level of research centres is the widespread tendency of research centres being dominated by specific individuals and members of their internal groups. Large number of research centres stop working as a result of stagnant regeneration inside the organization. One thing that must be stated openly in the academic world is that numerous institutions continue to retain individuals rather than a recruitment mechanism. Research organizations, including research centres within universities, continue to operate as a one-man show, with the leader serving as the institution's founder, patron, and administrator simultaneously. Whether we are aware of it or not, institutions are bound and dependent on the founder's figure. As a natural consequence of this dependence, when the individual is no longer capable of administering the institution, the institution dies with him or her.

Numerous causes contribute to this stagnation; one issue is not only the utilization of research centres as a single stage for a single person, but also the organization's unwillingness to recruit more diverse lecturers. Numerous research centres that were administered by particular departments. As a single stage, it's logical that lecturers who don't feel at ease with the leader are hesitant to enter and join. It is unfortunate that research institutes should be open to anybody interested in gender studies regardless of their scientific discipline. The impact of not integrating academics, particularly young professors, into research centres is that acute freezing conditions grow more prevalent, and the research centres become mono-disciplinary. Lacking young lecturers, the organization suffers a major decline, or the best-case scenario is that research centres become a home for inactive scholars.

The second type of fragmentation occurs in research on gender and children, which has a reasonably small scope. Only within Office/Agency A, village B, or, at the most, within City C (for example see Dewi, 2020; Hamudy, 2015; Indraswati et al., 2020; Wahid & Purnomo, 2020;
Widyawati & Laksmitasari, 2015). There is nothing odd with this research model from a methodological standpoint. However, the consequences are severe. As a result, gender and children are considered as discrete issues, rather than as subjects of study. As a result, extensive research focuses exclusively on explaining the phenomenon without providing insight into why it occurs and how to resolve it.

Countless studies make recommendations that are highly gender-biased and ignore characteristics of the child's self. Numerous studies on child marriage, for example, fail to acknowledge that child marriage is not solely a poverty issue and that married children can assist rescue the family finances (see Bemmelen & Grijns, 2018; Oktavia et al., 2016; Sunaryanto, 2019). Rather of reducing, the family burden is increasing, exacerbating family poverty. Various studies have been tendentious, asserting that child marriage occurs as a result of parents' choice to work as migrant workers, clueless to the poverty conditions and systemic regulations that push women to work as migrant workers.

Another example is that research on sexual violence in teenagers tends to focus on peer group and relationship concerns, overlooking the core fact that boys and girls have unequal relations. Numerous erroneous studies assert that violence against young women occurs because women create opportunities for assault through clothing styles and behaviors deemed inviting (see Natasha, 2018; Rusyidi et al., 2019; You, 2019). Numerous studies classify gender and child concerns as non-strategic in this scenario. If we assume that A is caused by B, then the solution is C. These studies make no strategic recommendations. Unfortunately, this type of research is conducted by individuals affiliated with research institutions. Certain studies are more progressive in that they consider a variety of elements and employ gender as a tool for resolving practical issues—for example, study on garbage banks and women's empowerment (Astuti, 2012; Lestari et al., 2019; Noer, Chadijah, & Rudiatin 2021, Putri & Noer, 2020; Saptandari, 1999).

Gender and child research provides great opportunity for providing insight on policy suggestions in this environment. However, there is one issue: many legitimate pieces of study wind up as research reports and scientific papers, despite the fact that the government does not require reports or articles, but rather practical suggestions based on theoretical investigations. Because this stuttering is never resolved, numerous research are ultimately fruitless. The primary benefits of this type of research are the researchers themselves, not the subjects. The fourth point of fragmentation is the absence of a common basis for the diverse research institutions.

Not only are gender and child studies viewed as a non-strategic concern for women, but the complexity of problems in research institutions, the mismatch between research findings and policy, and the fact that many research institutions that remain viable do not network with one another. This network is critical because when research is conducted in other locations, it can be mapped to draw comparisons. By examining policies across regions, a more comprehensive policy roadmap may be constructed (see Noer et al., 2021; Noer & Madewanti, 2020).

The concern is with government policies on higher education. Due to the workload of academics who are required to carry out the Tri Dharma Perguruan Tinggi, an increasing number of lecturers' colleagues choose for community service over research. There are various complaints that research centres are more involved in community service than those in research, for example, because community service activities are relatively easier to conduct than research that needs significant time - especially when lecturers' workloads are incredibly dense. Perhaps it is also because restricted manpower means that research possibilities are becoming increasingly constrained, or perhaps it is because research centres are unable to identify gender and children's studies as cross-cutting issues in an ever-changing world of research.
According to numerous interviews with directors and members of research centres, there is a tendency to be monodisciplinary or to focus exclusively on specific areas related to the research centres’ primary focus, or – because the majority of research is essentially personal research funded by the state or a donor, the focus of research is determined by agreement between the donor and the researcher.

For instance, a number of research institutions put a higher focus on Integrated Service Centres for Women and Children's Empowerment or Child-Friendly Integrated Public Spaces. The severe consequence of focusing more on community service or on research, which is a “safe domain,” is that research centres are no longer capable of producing breakthroughs in science that are valuable for legislation and knowledge enrichment. Finally, research institutions are unable to demonstrate their status as knowledge producers, but rather as consumers of existing knowledge.

4 Conclusion

This research demonstrates that research institutes do indeed have a long history. Regrettably, this history has become a distant memory. What was originally meant to serve as a point of reference for the government in order to stimulate the establishment of gender responsive policies has devolved into ordinary research institutions. The research centre has produced no substantial findings on which the government can base policy. As a result, the research centre's position must be reformulated in order to remain relevant in an ever-changing world of research.

References


Dual Roles of Women Working at Warehouse in Increasing Family Economy

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Abstract. The role of women in various aspects of life not only demands equal rights between women and men, but also states that their function has meaning in community development. The economic condition of the family is the main reason for women to work. Family income that does not increase causes women who were originally in the domestic sector to participate in the public sector to help the family economy. The purpose of this study is to describe how the dual role of women and the impact of the dual role of women working in the warehouse in improving the family economy. This study uses a qualitative method with a descriptive analysis approach. The data sources used were primary data and secondary data. Data collection techniques were carried out by observation, interviews and documentation. data analysis techniques through data reduction, data presentation, and drawing conclusions in research. The results of the study state that women's dual roles include traditional roles and transitional roles, when carrying out their public roles women must divide their time in carrying out both roles. women who are married and work are the demands of the family's economic needs. Because most of their husbands only work in the private sector, the amount of income is not sufficient to meet the needs of family life. The positive impact is that it can increase family income, build a sense of mutual understanding between family members, and increase family status. While the negative impact is felt by children, attention and affection are reduced, and attention in terms of education is also reduced because both father and mother work outside the home. They delegate childcare to other family members.

Keywords: The role of women, the family economy and the warehouse

1 Introduction

Labor can be interpreted as a population who can work productively. The large increase in women from year to year has the potential to be one of the supporting elements of development whose existence does not need to be doubted, either playing a direct or indirect role (Mayaswari & Murjanayasa, 2015). Continued economic growth in a country with the expansion of various tertiary sectors of the industrial economy has led to an increase in jobs requiring female workers (Haghighat, 2002).

Women have traditional roles and transitional roles in their households. The traditional or domestic role of women as wives, mothers and household managers, while the transitional or public role of women as workers, community members and development aim to achieve a
decent life and improve welfare (Rahmaharyati, et al. 2017). With the existence of working women will be able to raise the welfare of the family (Tumbage, 2017).

The participation of women in various aspects of life at this time not only demands equal rights between women and men but also states that their function has meaning in community development. The economic condition of the family is the main reason for women to work. The increasingly uncertain economic situation, increasing basic prices and non-increasing family income have caused women who were originally in the domestic sector (taking care of the household) to participate in the public sector to help support the family economy (Handayani and Artini, 2009). And once society accepts the integration of women in the labor market, this will affect their decisions about the type of work that women choose (Nazier and Racha, 2018).

The involvement of women in earning a living reduces the time devoted to household activities and requires a division of labor among all family members. The time that a woman devotes to earning a living gets a reward in the form of income so that a woman can contribute to family income (Eliana and Rita, 2007). Women are required to share their roles in order to run well and balanced in meeting the needs of their families in order to prosper (Kim and Lydia, 2004), therefore according to Setyonaluri (2014), women in developing countries such as Indonesia generally withdraw from the workforce when getting married or being a mother.

Labor force’s ever-increasing participation level affects not only male labor force but also female one. Moreover, modernization advance and globalization change the demand for women’s role. This changing demand eventually makes gender equality more visible. Women begin to enter into public space for some reasons: their own desire or a must making them leaving domestic space, in turn called women advance.

As working women, their participation in the public is not easy. In addition to building on some reasons, it is also affected by decision making and deliberation processes to enter into work realm. Daulay (2015: 280) suggests that women should get their husband’s permission and ridha to leave their domestic chores to go to public domain. Women should also reconsider their children nurture when they have status of mother and women working out of home all at once. It is that generate a phenomenon of dilemma among the women to keep working for any reasons underlying or to stay at home playing their role as housewives with daily task of dealing with domestic chores or even eventually to play both roles as dual roles.

Some factors underlying women advance have been mentioned by Abdullah (2001:104): the shift inside women themselves and the shift of value, norms pertaining to the change of institutional role. The division of role sexually between male and female as the oldest and strongest society institution has been constructed since a long time ago. The division of role puts women around household, with the main duties of giving birth and raising children, catering on husband and children in order to make the house tranquil. However, since the transformation of women, particularly in attending high education, women are eventually required to learn and to have independence to develop themselves as human beings corresponding to the talent they have.

The number of male populations in Indonesia based on SP 2020 is 136.66 million people or 50.58% of Indonesian populations, while that of female ones is 133.54 million people or 49.42% of Indonesian populations. In other words, women also have equal right to men to contribute to promoting the national development. Just like men. Women also can use their rights in various aspects of life. It has been mentioned in Articles 27, 28, 28A-J, 30 clause (1), 31, 32 clauses (1), 33, and 34 of 1945 Constitution (UUD 1945) about human rights stating that every citizen deserves equally reasonable occupation and livelihood, state defense effort,
living, education, self-promotion, legal guarantee, freedom to choose creed, freedom to unite, and etc.

The increased participation of women in economic activity is characterized with the increase in the number of women seen in the occupation out of household (outdoor activities). It can be seen from the increase in women’s participation over times. An increase also occurs in the number of occupational fields into which women enter and dominate gradually, in which the fields are still dominated by men before. Women’s participation in various job fields was a prominent phenomenon occurring in 1980s (Abdulah in Wahidah, 2008).

Being women with many roles is not easy to imagine. Additional skill and knowledge are required to support the roles undertaken by the women. If women want to work to help their husband, she should have an ability of working in the job field they work on. Women playing dual roles will have different time management compared with those playing single role. The working women not only spend leisure time, but they want to improve their own and their family’s standard of life.

The role of women in job realm has contributed considerably to family welfare, particularly in economy. The number of working women will keep increasing for some reasons: increased learning opportunity, successful family planning program, many daycare facilities available, and technology advance enabling the women to handle family and job problems all at once. The improvement of work participation affects not only marketplace constellation but also women’s and their family’s welfare.

The working women will increase family’s income and can automatically improve nutrition and health qualities of all family members. Such condition makes women play two roles all at once: domestic and public. Considering the elaboration above, this research aims to describe the women’s dual roles, the effect of dual roles of women working in warehouse in improving the family economy.

The urgency of the research is that there is a decision for women to work. Based on the number of dependents in the family, the greater the number of dependents will provide opportunities to participate in work, even though the number is small. This is in line with Dewi (2012), where the more women who have children and dependents in their families, the more effective the time used for work. That’s what makes this research carried out considering the total number of employees is 5870 people consisting of 4320 male employees consisting and 1080 female employees, 570 people as drivers, all of whom are male. While the type of company as in the table.

<table>
<thead>
<tr>
<th>Table 1. Types and number of companies</th>
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<tbody>
<tr>
<td>Type of Company</td>
</tr>
<tr>
<td>EMKL (ekspedidi Muatan Kapal Laut)</td>
</tr>
<tr>
<td>Forwader</td>
</tr>
<tr>
<td>Trucking</td>
</tr>
<tr>
<td>Warehouse</td>
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<td><strong>Jumlah</strong></td>
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Source: data in the field processed, DPW ALFI Central Java and DIY, 2020

Women’s Dual Roles

Tumbage (2017: 7) states that dual roles are two or more roles played at the same time; in this case the role intended is the role of a woman as a wife for her husband, a mother for her children, and a woman with outdoor career. Double role is called cultural dualism concept,
involving the presence of domestic and public environment concepts. Double role is mentioned with cultural dualism concept, the presence of domestic sphere and public sphere concepts. The paradigm of family’s job division within society is that husband is in public sphere as the main breadwinner within family, while wife is in domestic sphere managing household and take care of children at home. It is confirmed by Dowling as cited in Ihromi (2004: 30).

Naomi Wolf, a feministic figure, in Dwi (2011: 362) states that an attempt of improving women’s life needs bravery to socialize feminism idea rationally and sympathetically to change feminism into human as feminism is a concept of personal self-esteem and self-esteem of all women. In the presence of women emancipation, the role of women in the past was different from that in the present. Women were only allowed to be at home in the past and many women do many outdoor activities in the present, one of which is working (Ninin Ramadhani, 2016).

Haryati (2012) states that when women is in public world (working) where the professionalism is required, they cannot leave their domestic (household) world and remain to be responsible for their household continuity, so that some new problems often arise in women’s life. Of course, men do not encounter this position. It is unlike men who can work discretionarily out of home without being responsible for house cleanliness and children nurture. An individual with dual roles means the one playing more than one role at the same time. The role an individual plays, according to Newman and Newman (2005), is a behavioral pattern constituting the community’s expectation.

Thus, it can be concluded that dual roles are more than one behavioral pattern an individual has, as expected by the society or community. Women’s dual roles, according to Gunarsa and Gunarsa (2000), consist of: 1) women as family members who inspire about the representation of life meaning and their role as a woman and a member of family, 2) women as wives who help husband determine values to be the goal of life, who color daily life and family: (a) being husband’s dear, (b) being servant in helping relieve husband’s burden, (c) being husband’s companion who builds relations in the implementation of social responsibility, dealing with and solving problem herself or jointly, if necessary, and (d) being a financial manager delegated by husband.

Double Burden

The stereotype of society that women are diligent, thorough, tenacious, patient is very suitable to take care of all household needs. As a result, all domestic work is the responsibility of housewives. For mothers who work will have an additional role in addition to taking care of the household also have to take care of work outside the home. The existence of this dual role that is carried out at the same time finally gives a double burden for working mothers. Double burden is a condition where one party (male or female) receives more workload than the other party (Hidayati, 2016: 109).

The role of mothers who work outside the home is not necessarily followed by a reduction in the workload of mothers in the household. This is due to the view that women’s work in the household is permanent. In a poor family, a mother has no other choice but to work inside and outside the home, so she has to bear this double burden alone. While in a rich family, a working mother has the possibility not to experience a double burden because domestic affairs are partly assisted by household assistants. It is these household assistants who are victims of the existence of gender bias in the community. Household work that should be done alone but is eventually substituted for household assistants is essentially only reducing the role of housewives, not eliminating that role directly.
Household work done by women is considered inferior to men's work, so it is assumed that these activities are not productive. The impact is that all household work done by mothers is not taken into account in the country's economic statistics so that the income of women with the same type of work as men is very low (Mosse, 2002: 58). Due to gender bias, from an early age women and men have been internalized to pursue their gender roles. Culturally, men are not required to do various domestic jobs. This is the reason that culturally and structurally perpetuate the workload of women (Fakih, 2006: 21-22).

An unequal division of labor will place a workload on one party who is dominated. In this context, it is women who are disadvantaged because men do not help with housework which should be shared together. The existence of a division of labor in the household and the husband's awareness of the double workload is a solution that is expected to relieve the double burden of working mothers. Mothers who work outside the home do so to help their husbands in getting additional income, so there must also be awareness from the husband to help with household chores, the wife who has helped support the family.

The double burden of women becomes a problem when it requires women to be in a choice that is not an option. Women have to choose whether it is better not to marry in order to be successful at work or to marry and be housewives. Actually, the problem of women's double burden lies not in the existing burden but rather on the impact of the double burden itself on family ties.

Consequence and Conflict of Dual Roles

Dimensions of dual roles conflict, according to Greenhouse and Beutell (in David, 2003), are bidirectional and multidimensional. Bidirectional dimension consists of 1) Work-family conflict, the conflict arising due to job responsibility disturbing the responsibility to family. Netemeyer et al. (in Hennessy, 2005) describes work-family conflict as a form of conflict between roles in which generally work-related demand, time, and tension disturb the responsibility to family.

So, it can be concluded that work-family conflict is the one arising because work responsibility disturbs family responsibility in which generally work-related demand, time, and tension intrude on the family responsibility. 2) Family-work conflict, the one arising because the family responsibility disturbs job responsibility. Netemeyer et al. (in Hennessy, 2005) describes family-work conflict as a form of conflict between roles in which family-related demand, time, and tension disturbs work responsibility.

Furthermore, Greenhouse and Beutell (in David, 2003), multidimensional characteristic of dual roles conflict results from each of directions in which both work-family conflict and family-work conflict have 3 dimensions respectively: time-based conflict, strain-based conflict, behavior-based conflict.

Greenhouse and Beutell (in Hennessy, 2005) defines three dimensions of dual roles concept: 1) Time-based conflict, the one occurring because time used to fulfill one role cannot be used to fulfill other roles, meaning that at the same time an individual encounters dual roles conflict or cannot do two or more roles all at once; 2) Strain-based conflict, in which the tension or strain resulting from one of role makes an individual fulfills other roles’ demand difficulty. For example, a mother who has worked along day will feel tired and it will be difficult for her to sit down and to accompany her children doing their homework comfortably.

This role strain may include stress, increased blood pressure, anxiety, bad temper, and dizziness; 3) Behavior-based conflict, the one arising when an expectation of an behavior is different from the expectation of other behaviors. For example, a woman constituting an executive manager of a company is expected to do her job aggressively and objectively, but
her family has different expectation from her. She should behave as expected in the office and so should she when interacting with her family at home.

Factors affecting dual role conflict, according to Stoner et al. (1990), are: 1) Time pressure, the longer the time used to work, the shorter is the time for family; 5) Family size and support, the more the number of members, the higher is the number of conflict, and the more the family support, the less is the conflict; 3) job satisfaction, the higher the job satisfaction, the lower is the conflict; 4) marital and life satisfaction, there is an assumption that women working has negative consequence to her marriage; and 5) Size of firm, the number of workers in a company likely contributes to the conflict of dual roles within an individual.

**Women in Work Realm**

In industrialization 4.0 era, industrial sector is the activator of development; the sector basically highly needs workers constituting one of components in production process. The contribution of women to economic development can be seen from the increased participation in labor force. As an indicator, women’s participation in economic development is reflected on the participation of women in labor force growing faster than that of men in 1975-2017.

Additionally, the gap of career achievement often occurs in the women. The problem arises because some parties, particularly community and company, still implement bias gender against women. Some constraints still appear as well in doing job, related to its reproductive function, particularly when fulfilling their obligation of breastfeeding exclusively.

Women’s participation in occupation field is not taken into account, so that the size of wage received by women is lower than that received by men. With the same education level, female workers receive only 50 – 80% of wage received by male workers. In addition, many women work in marginal occupations like casual worker or family worker without wage or with lower wage. They do not get law protection and welfare benefit (Hastuti, 2005). It is because there has never been a recognition of their job’s concrete contribution, so that their job is considered as side job or a part of family worker that has never been waged, or worker without wage.

Basically, the increased participation of women in industry is predictable, because women have contributed considerably to rural community’s job market in farming and social sectors. Two factors underlying the increase in the women’s job participation are increased supply and increased demand (Tjiptohjerjanto, 1997). Firstly, in supply aspect, the increase can be seen from the increased education level of a woman and the decreased birth rate. It is in line with the public’s recognition of women who work out of home. Secondly, viewed from demand aspect, industries grow rapidly in this era and therefore more workers are required, particularly female workers, for example in textile and garment industries.

Another phenomenon appearing and encouraging the women to enter into job opportunity is the higher life cost that cannot be supported by a single breadwinner only. This phenomenon surfaces and can be seen obviously particularly in urban families. A woman’s tendency to work in public sphere will surely have implication and social consequence, such as: parents’ reduced attention to children leading to juvenile delinquency and the loose family relation and even broken household.

Industrialization can accelerate women emancipation as it enables women to get job beyond household. Industrialization, of course, will affect family. Because women’s energy is exploited in factories, some changes occur in the functions of family members. Economic changes are highly affected by some inventions substituting engine power for human power.

Thus, it leads to the higher number of women working in factories and offices. This change has destroyed an old assumption that men should be in the field and women should be
in the kitchen. It also makes wives and women have equal degree of freedom to their husband or men (Khoirudin, 2002: 94). Working in factories becomes an ideal for many more young women as it gives them opportunity of expanding interaction and trying self-actualization. Mass-product factories can employ from hundreds to thousands of workers. Factory prefers employing female workers particularly because they are qualified in the strategy of suppressing production cost.

Such preference results from the image of women as the consequence of socialization of gender ideology. Capitalism has reduced women’s role to the holder and the executor only, by emphasizing on their reproductive function, and therefore they lose a variety of opportunities to access and to own production equipment’s. Additionally, the economic values of their activities are also denied.

Even, when they worked, they did side job only. Women have worked since a long time ago, but it was not until modern industry era that they were entitled to enter into job market, to be self-worker, to get job and promotion without men’s help or permission. Despite in very little number, women have been given high position in any types of job. In this early century, only very few women did work, merely those who were encouraged to do so due to poverty. Now many women work to increase their family’s standard of life or because they want to.

Thus, women’s opportunity of entering job realm and their existence in work realm are opened more widely. It is in line with the intense global development and industrialization occurring (Goode. 2004: 153)

Research Problems
The research problems are as follows:
a. what is the dual role of women working in the warehouse?
b. What is the impact of the dual role of women working in the warehouse in improving the family economy?

Research Objectives
While the objectives of this study are:
a. to describe the dual role of women working in warehouses, and
b. to describe the impact of the dual roles of women working in warehouses in improving the family economy.

2 Methods

In this study, the author employed a qualitative method with descriptive analysis approach. The author is aware of the easy access to the research with qualitative method because she can interact directly with the object of research, so that she will more easily search for information needed in the research, share perspective, identify character of individuals or groups studied, and obtain description based on accurate data factually.

There are two types of data source used in this research: a) primary data obtained from the result of observation and direct interview with the subjects of research selected based on the criteria of participating directly in the next research, and b) secondary data, the one obtained to support the analysis of research problem. It includes document, legislation, literature, report, and archive issued by government relevant to the problem studied. Techniques of collecting
data used were interview, documentation or picture taking for research purpose. Then, techniques of analyzing data used were data reduction, data display and conclusion drawing.

3 Finding

The phenomenon of working mothers is an interesting study to study today, especially working mothers who are in the lower middle class. This is because the reason and motivation for them to work is to meet the needs of the family and help improve the family's economy. That the economic condition of the lower middle-class family forces the wife to help her husband earn additional income in order to support the family's survival. In addition to helping household income directly through cash wages earned, housewives also often contribute indirectly to household income. This can be seen from the various activities that housewives do directly to support and facilitate the activities of their husbands in the household directly.

The existence of multiple roles carried out by women, including social roles, often causes conflict because often expectations and reality do not match or even between one role and another cannot work harmoniously. In general, this conflict occurs due to pressure because they feel they do not have good capabilities to carry out these dual roles which result in both roles being unable to be carried out optimally. The pressure that causes this conflict is triggered because the dual role also places a double burden on working mothers. This condition does not apply to all housewives.

For middle to upper class housewives who have sufficient income to pay for household assistants to carry out domestic roles at home. In contrast to upper-middle class housewives, lower-class housewives with low incomes due to poverty require housewives to also work outside the home. One of the causes of poverty is the high unemployment rate.

The result of research data processing shows information coming from Central Java and DIY Regional Representative Board of ALFI/ILFA (Indonesian Forwarder Logistic Association) indicating that by type of business there are 200 companies operating in EMKL (Ship Cargo Expedition), 100 forwarder companies, 90 trucking companies, 20 warehouse companies, with total of 360 companies as presented in the figure below.

![Source: Field data, processed in 2021](Image)

**Fig 1.** Types of Business affiliated with Central Java and DIY ALFI

Meanwhile, there are 4300 male employees and 1080 female employees, 570 drivers, with total of 5970 employees. By types of business and number of employees working, there are 480 employees consisting of 365 males and 115 females, working in warehouse. The detail is presented in the figure below.
Women’s participation in warehouse industrial sector is still low. Although actually the women’s opportunity of working in Warehouse is very good, but there is a strong reason related to the existence of women, utilizing the occupation in the Warehouse dominated by male workers. Considering this, the author wants to describe further the problem related to dual roles of women working in warehouse in improving the family economy.

### 3.1 The Dual Roles of Women Working in Warehouse

The motivation of women who play dual roles in Central Java and DIY to prefer working in warehouse in improving the family’s economy is not only to help suffice the economic need but also to develop their personality aspect through their job and career by applying skill, knowledge obtained from formal and informal education. Career women should be a super successful woman within family and out of home. Family support and motivation contribute very considerably to the women who perform dual roles, particularly in minimizing stress related to their double roles as career woman and housewife.

In general, women have two roles, namely, firstly, as wives and housewives and secondly, as partners to earn a living for their household life. occurs because of family support. Wives tend to choose to collect income together with their husbands to meet household needs together rather than relying solely on their husbands’ income. The obligation of women in the household is to regulate and pay attention to household activities. Meanwhile, their rights are to determine and manage the budget, arrange food menus, and others related to household. Women's participation not only demands equal rights, but also states that its function has meaning for development in Indonesian society. Women's participation involves traditional and transitional roles, traditional or domestic roles include women's roles as wives, mothers and household managers.

Woman is a creature created with various strengths contained in the role she does in daily life, so that some problems will arise due to the woman’s role. Woman works not merely to spend leisure time or to develop career, but also to earn living because her husband’s income cannot suffice their family’s need. If husband’s income cannot suffice daily needs, in addition to doing domestic chores woman should do other jobs out of home even despite low wage. Most importantly, what they do can help improve their family’s economy.

Education is one of the variables that have a relationship with the level of income. Thus, higher education has a positive effect on gender dynamics and in providing opportunities to speak out and contribute to decision making processes in their families. The higher the level. The results of research in the field show that the higher the level of education, the higher the outpouring of women's working hours. There is a positive influence on the level of women's education on the outpouring of women's working hours in the public sector. The level of
education has a positive and significant effect on the outpouring of women's working hours in the public sector.

Basically, human works for certain purpose, to fulfill his/her needs. The need is inseparable from daily life. During his/her life, human needs many things, like food, clothing, house, education, and health. In this more advanced globalization era, not only primary need but also secondary and tertiary needs should be fulfilled. The price of life needs is getting more expensive over times, so that human, particularly the married one, should work more vigorously to earn money in order to fulfill the life need and to suffice the family’s economy. A family’s economy is highly affected by family income originating from household head or husband’s income. However, not all needs can be fulfilled, or husband’s income cannot suffice all the needs. Therefore, woman should work out of home, in this case in warehouse industrial region to earn additional income to suffice their family’s life needs.

Woman’s participation outdoor activities implies that she has attempted to reconstruct her life history, by constructing a new identity for herself, not only as mother or wife, but also as worker or career woman. In public role, woman as worker participate actively in economic activity (earning living) in various activities corresponding to skill and education she has or job opportunity available.

Woman’s participation in working results in dual roles, in which she is required to participate in development and to help fulfill the family’s economy, on the other hand she is also required to undertake her main duty in the household as well as possible. The reason why the married women work is that the demand of family’s economic need. Because most husbands work in private sector, their income cannot suffice their family’s life need. Thus, through working the married women can help their husband suffice their family’s economic need.

In the process at the research location, there are 2 main obstacles faced by women in carrying out dual roles, as follows:

a. Barriers are external, among others, the problem of the order of socio-cultural values that do not yet have gender awareness. For example, the wages of female workers are lower than male workers even though female workers carry out the same type of economic business as men. This is because the order of socio-cultural values in the world of work still divides work sexually which is unfair.

b. Barriers are internal that come from within oneself where there is no readiness, willingness, willingness, and consistency in the struggle so that they can be recognized and appreciated by other parties. Providing opportunities with concessions cannot be maintained in the long term in the future. Women must prepare themselves according to their potential whether they will have a career in professional or political.

c. Barriers to the government system include the laws and regulations.

3.2. Effect of Dual Roles Played by Women who Work in Warehouse

The effect of dual roles played by women who work in warehouse in increasing the family’s economy in Central Java and DIY in this study is that women as worker, in fact, obtain more limited job opportunities than the men, even in developed countries. The women’s type of job is highly determined by sex; it is in contrast to the type of job for men. Women’s job is always connected to domestic sector.

Generally, women who work in non-domestic jobs like teacher, nurse, shopkeeper, and secretary needs more manual skills. To poor women, working is not an offering but a strategy to support the economic need. Women are concentrated on low-waged job for two reasons: firstly, patriarchic approach explaining that woman is subordinate to man: this asymmetric
relation may occur due to cultural effect. Secondly, group power relation system approach. Minority (women) group is considered as encountering subordination both politically and economically. Women’s limitation as an individual (human capital) in the terms of education, experience, and working skill, job opportunity, and ideological factor requires them to enter into job opportunity with low status and wage, so that most women are exploited.

Those factors are interconnected like an endless circle. Individual’s limitation in job opportunities (if any, it belongs to marginal one) are the disadvantages to women. In addition, women’s connection to domestic activities makes their moving space limited, so that they choose the low-waged jobs close to their house with lower competition with men. This condition is a phenomenon of discrimination and segmented women in informal sector, as characterized with low wage, limited opportunity, limited promotion opportunity, and unavailable social security. In addition, it can be said that the scope of men and women is divided into two castes: other things are equated but men remain to have better position and higher wage.

Working women or mothers exert both positive and negative effect on the family life that can be felt by other family members. The positive effect includes the increased family income, the built sense of understanding between family members, and the improved status of family. The negative effect includes social impact felt strongly by children, their mother’s reduced and affection and attention to their education because their parents have worked out of home. They delegate their child nurture to other members of family or others.

Opportunities for women to work require women to have skills as well as education so that it will increase the opportunities for women to enter the world of work productively and efficiently. Better education of women can also encourage economic growth, the supply of women’s labor depends on educational attainment. Education can expand women’s skills so as to increase women’s employability. So that at this time the achievements of women in urban Semarang where the research location can be seen from their success in education and also careers in their work.

Education has an important role in women's labor force participation. The longer a woman is in school, the tendency of women to participate in the labor market will also increase. An increase in the length of schooling for women by one year will increase the tendency of women to participate in the labor market; In other words, the higher the education level of a woman, the greater the labor participation of the woman. where the level of education affects women in working to earn a living. Thus, more time can be used productively outside the household.

Another factor that influences women's decisions to work is the number of dependents in the family, the more the number of dependents will provide the opportunity to participate in work even though the number is small. where the more women who have children and dependents in their families, the more effective the time used for work. Related to the dependency ratio, where the number of elderly people has a positive vulnerability to increase the involvement of family members in the household, it encourages women's economic activities, meaning that the large number of dependents in the family greatly affects women's participation in work.
4 Conclusion

From the result of research, the author can conclude as follows. Women undertake dual roles because it has been a consequence they should assume, and it has been their responsibility. They cannot choose one of them, because being career women and being housewives are two roles they should play at the same time. Being career woman is an achievement wanted and has big responsibility to parents who have sent them to school. Achieving these is not easy; therefore, most women cannot leave their job. Similarly, being housewives is a need because as a human being, the need for having family is important. Taking care of husband, child, and house is the women’s duty as housewives to serve their family in order to create the family wanted.

The effect of women who play dual roles as housewives and workers can be explained as follows. Women or mothers who work can bring positive and negative impact on their family life that can be felt by other family members. The positive impact includes the increased family income, the built sense of understanding between family members, and the improved status of family. The negative impact includes social impact felt strongly by children, their mother’s reduced and affection and attention to their education because their parents have worked out of home and delegate their child nurture to other members of family or others.

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The Potentials of Parents and Informal Figures in Preventing Sexual Violence against Women in Padang City

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Abstract. Some people judge Indonesia were located in emergency situations of violence, even Komnas Perempuan call reality of such a situation “Crunch Sexual Violence”. (A number of people think that Indonesia is in a state of emergency of violence, even Komnas Perempuan calls this reality a situation of “Sexual Violence Crunch”). The city of Padang does not escape the phenomenon of sexual violence. The worst case in 2019 was the case of abuse by candidates for the Local House of Representative (DPRD) the Padang City against 2 girls aged 8 and 11 years. The rise in cases of sexual violence is evidence that the efforts made in particular by the government have not yielded optimal results. The increase in sexual violence needs to be observed and addressed properly, because sexual violence is known to have negative impacts, both on victims, children / victims' families and the community. One of the prevention efforts is through the role of parents and informal leaders in the community. The purpose of this study is to explain the potential of families and informal figures in efforts to prevent sexual violence. A qualitative approach, using an in-depth interview data collection instrument. Research informants were parents, community leaders and Bundo kanduang, who were determined by purposive sampling. The data were analyzed qualitatively interpretatively based on relevant literature review in order to find accurate understanding of the subjects. The potential that parents and community leaders have is in terms of sexual education, socializing the causes, impacts and prevention of sexual violence, as well as being a facilitator, mediator and counselor.

Keywords: Sexual Violence, Parent, Informal Figures

1 Introduction

Sexual violence against children in West Sumatra based on a report to the National Commission for Child Protection in 2016 recorded 42% of 52 cases of violence, and in 2017 there were 58% of 117 cases of violence, while in 2018 there were 62% of 102 cases of violence (Protection Agency Data Children West Sumatera). In 2019 there were 51 cases accompanied by WCC Nurani Perempuan. The city of Padang is also not immune from the phenomenon of sexual violence, such as the case of 5 elementary school students who were victims of sexual harassment of a sports teacher, the sexual harassment in public transportation, the sodomy against sodomy students and the rape of women with disabilities by their brother-in-law, rape by stepfathers, craftsmen and employers. The worst case that
occurred in Padang City in 2019 was the case of molestation by candidates for the Local House of Representative (DPRD) Padang City against 2 girls aged 8 and 11 years.

It is undeniable that quite a lot of efforts have been made in preventing and overcoming acts of sexual violence both by the government and by non-governmental organizations. The government has sought an appeal strengthening family resilience, enhance the supervision of the child, the launching State Eligible Children, the strengthening of the Task Force PPA, and other priority programs. The Parliament has also passed the Law No.17, the year of 2016 on Child Protection, weighting down penalties for perpetrators of violence against children, such as penalties castrated chemically and sustainment confinement so for the rest of life. Even now, the Government and the House of Representative (DPR) are discussing the formulation of the Law on Anti-Sexual Violence.

However, if you look at the data on the increase in the cases of sexual violence in the past ten years, it can be assumed that for these various efforts generally the programs carried out are still sporadic and not integrative, the results of the implementation of these various efforts. Not optimal. Fachrina (2019) explains that the limited funds and facilities to support any activities such as socialization, services or assistance to victims are the main obstacles to efforts to prevent and abate sexual violence. In addition to that, the community's low knowledge of sexual violence is also constrained by the lack of public awareness to report incidents to the police or authorized institutions. Likewise, there are still a few non-governmental organizations that focus on being committed to the prevention and management of sexual violence.

Assessing the issue of sexual violence, especially against women, is a serious problem related to its negative impact on victims, families and the community. Here incident of sexual violence also relative lack of public response, even from the women as victims. All is due to the public perception that the cases of sexual violence as a disgrace that must be covered (Machdaliza; 2016, Fachrina; 2019). The women though as victims are deemed to be giving the possibility of sexual violence as a way to dress, the language of his body, the status of marriage, his job or because its existence at a given time and location and accused of allowing the violence occurred when he considered did not attempt to resist the perpetrator, easily seduced or lulled by the lure of the perpetrators (www.Komnasperempuan.or.id).

Sexual violence according to Poerwandari (2000), which is an action that can be in the form of sexual encouragement such as touching, groping, kissing, and or carrying out other actions, where these actions tend to be disliked and wanted or hurt the victim. Sexual violence can also take the form of forcing victims to watch pornographic products, sexual jokes, degrading and harassing remarks related to the gender of the victim, the coercive sexual relations or violence that the victim does not agree with or injuring the victim. Several factors underlie the occurrence of sexual violence, namely.

a. Characteristic physical and reproduction are owned by women supporting the occurrence of acts of sexual violence, making women more likely to become victims.

b. Inequality of relations between men and women. There are gender differences that are socially constructed which labels men as stronger and higher in status in society.

c. Economic factors. Women can be used as a means of making profits (Jurnal Perempuan 26th edition, 2002).

The factors of parental neglect, low morality and mentality of the perpetrators and economic factors were explained by Fuadi (in the PSIKOISLAMKA Journal, Vol 8 No 2: 2011) as things that cause sexual violence. Meanwhile, the research results of Fachrina (2014) stated that they were derived from the moral of the perpetrator, namely the attitudes and
behavior of the adolescents themselves which provided opportunities for sexual harassment. This means that sexual harassment occurs as a result of the victim's own fault.

Abdullah (2002) and Muniarti (2006) see sexual violence as a form of injustice related to roles due to gender differences. In a sociocultural gender-biased society that tends behind the back emergence of the violence by men against women. Here, culture and religion are said to have become the source of sexuality construction that legitimates structural relationships that weaken women. The sexual violence against women is rife in connection with a patriarchal culture that causes discrimination and injustice in society. Men are socialized to be brave, strong, tough and given privileges by the community. Pride in this case is expressed in the form of sexual harassment against women, among other. So, violence sexual will continue fertile. for the fixed patriarchal culture is reproduced and perpetuated by individuals, families, communities, and also by the state that is packaged and disseminated through legislation (https://www.jurnalperempuan.org).

Therefore, the increase in sexual violence needs to be observed and addressed properly. The response must be through a participatory approach by involving various elements in the local community. The role of the extended family and informal organizations, as well as shop included herein can be used. The purpose of the research is to develop measures that can be done to empower families and institutions locally in the prevention of sexual violence.

2 Research Methods

This study used a qualitative approach. Informant’s research selected based on the purpose of research which consists of namely the elderly, ninik mamak, teachers, scholars, Bundo Kanduang. The primary data collected in this study is qualitative data in the form of words from informants through in-depth interviews. Next, the data is also equipped with an in-depth study of the object being studied through books / journals, articles and existing documents. The data and information obtained are interpreted qualitatively by combining existing categories to create descriptions based on relevant literature studies.

The descriptive Analysis of the data is done since the start of data collection in the field to be obtained conclusion on a number of phenomena that have been observed, in an effort to simplify and identifies the parts of the whole. The data in the form of field notes and secondary data were collected and then classified according to the research theme and problem by referring to the research report outline. The classified data is then interpreted and linked in relation to theoretical assumptions, research objectives and research problems. The research location in the city of Padang.

3 Results and Discussion

Although there have been many efforts to prevent and respond to acts of sexual violence by the government and non-government, but these efforts can be said to still be less than optimal when viewed sexual violence data recorded. Data shows that cases of sexual violence are relatively increasing every year. Therefore, the family as one of the primary institutions contained in the community should ideally be able to make efforts to prevent sexual violence. Despite the fact that the perpetrators are among the closest people to the victim such as fathers, uncles, siblings or neighbors but if the function of socialization and family protection
plays a role then sexual violence can be prevented. Here parents who give birth, nurture and educate children have a very big opportunity in efforts to prevent sexual violence.

Parents should give their children understanding and awareness to protect themselves from actions that lead to sexuality. Children are taught to recognize their own bodies and are told about which body boundaries can and should not be touched or touched by others, dare to say no and report to parents and are equipped with self-care efforts from people who have bad intentions on children as an effort to empower children in order to be able to cheat themselves.

Thus, sexual education should be given early on to the child. Sexual education is the effort to teach, awareness, and enlighten about sexual problems given to children, in an effort to keep children free from un-Islamic habits and to close all possibilities towards sexual deviance. (Choirudin (2014) dan Pitkoff (2015) in https://doi.org/10.21009/JPUD.092.0). Family is the right person to do this.

Parents have a high commitment to the child's self-development, provide maximum supervision and protection, and are not reluctant or afraid to report sexual violence events both to occur to family members themselves and in the surrounding environment. Reporting cases and the hope that the perpetrator can be punished as severely as possible to provide a deterrent effect for the perpetrator and for other individuals who intend so that ideally it can prevent sexual violence from recurring. Inner parents also have the potential to provide good moral and material support to children (victims of sexual violence) in order to get good and fair handlers to anticipate the possibility of victims becoming perpetrators.

In fact, in the field of the results of this study, sex education that most parents understand during this time is concerned with sexual activity. As a result, parents tend to be reluctant to provide sex education to children and have difficulty communicating it, especially if it is done in an open conversation. In addition, there are still some parents who have the assumption that talking about sex is taboo. Parents also think that by providing sex education increases the curiosity of children who make children curious and worried will actually do things that are not expected. Public figures in the study also acknowledged getting into difficulty in providing sexual education to their children. Feelings of awkwardness and lack of understanding of the material and how to convey it make them rule out the activities of giving sexual education to children.

However, it is not enough, providing information about the problem of sexual violence is also very important in preventing the risk of sexual violence. Parents should also continue to remind their children not to provide personal data information (mobile number / phone, e-mail, private photos to people, especially on social media (internet), because it is known that one in five children experience sexual violence that starts from the internet. Knowing and controlling with whom, where, when and how children spend time, listening to children's stories or complaints, and equipping children with martial arts as a form of protection to children. In general, these things are also not done by informants as parents.

In this case Prof. H. Duski Samad former Chairman of the Indonesian Ulema Council (MUI) Kota Padang who is also a lecturer said that to prevent violence against women and children must start from families that early on instill religious values and good moral mental education for all family members. Inside with good and harmonious communication so that the opportunity of emotion and violence can be avoided.

In fact, according to Meri Naherta in the Intervention to Prevent Sexual Violence Against Children (2017), this step is needed by parents in the prevention of sexual acts. Parents also find out whether or not there is a child's school sexual violence prevention program, teach children about the privacy of body parts, given enough time to the child so that the child does not look for others as a substitute for parents. Children also need to be given understanding
and awareness to dress in closing awrah, not carelessly accepting people's gifts, sleeping and bathing locking the door, not walking alone in a quiet place, daring to shout or run away if threatened and so on. Here informant tends to want sexual education to be better done by teachers in schools. Sexual education is also expected to be provided by informal people or institutions that have the capacity to do so. Public figures have the potential to prevent sexual violence.

According to informant, especially parents, expect Ustad and Guru Mengaji to be able to socialize about sexual violence knowledge including prevention, impact and sexual education. Sex education does not provide vulgar things related to sexuality but contextually with respect to the teachings of religion itself. Likewise, socialization about sexual violence is more effective in meeting groups of taklim assemblies because teachers and members are generally women feel comfortable to talk about it in more detail to build women's self-awareness to be aware of protecting themselves. Where the existence of taklim assembly in Indonesia has been very much and spread to rukun Warga (RW). As a non-formal institution that is a community-based educational institution, the Taklim Assembly has several functions. In addition to having religious functions (da'wah), it also has the function of education (learning society), social (wahana silaturahmi), economy, arts and culture, and the function of nation resilience.

Therefore, the existence of the Taklim Assembly is an opportunity to fill the lack of knowledge for women who are not obtained in formal education. If so far Majelisi Taklim is more inclined towards religious da'wah education then it can also be developed for the addition of knowledge about social problems faced by women and their children and how to solve social problems in accordance with religious teachings, because women are referred to as the first and main educators in the family.

All knowledge and information obtained in the activities of the Council does not benefit itself and can also be implemented in the family. The same treatment can be carried out by groups that thrive in society. In connection with efforts to prevent violence, especially sexual violence, increased understanding and awareness of gender needs to be given to taklim assembly members and Arisan Group in order to anticipate the occurrence of gender-based violence. Taklim Assembly and Arisan Group can also be used as a forum for training and empowering women in order to become cadres or escorts in handling cases of sexual violence in their own environment.

Likewise, with the existence of the characters "Bundo Kanduang and Ninik Mamak". Informal figures of society who are exalted and respected this step can also socialize about sexual violence. Together with the government can design customary regulations and sanctions to anticipate sexual violence. The youth community and Karang Taruna also have the potential to participate in relevant activities in efforts to prevent sexual violence against adolescents. Education about sex, reproductive health and sexual violence by peer groups, namely by teenagers themselves to friends in a social environment. Teenagers who have been given debriefing and training provide socialization and counseling to other teenage friends. As is known in general, teenagers are very lacking in knowledge about sexual and reproductive tools and tend to find out through the internet or peers in the information obtained is not necessarily true and precise (Fachrina, 2014).

The implementation of all these activities, the government can cooperate with community social institutions through informal figures contained in it. These informal figures must first also be empowered to increase their competence or capacity as socialization agents by the government that can cooperate with non-governmental organizations (NGOs). In addition, the Government in planning programs also first asks for input advice from community leaders.
They are assumed to be more aware of the facts or what happened and what is needed in support of government programs.

Conversely, if there is an act of sexual violence around them then these community leaders are involved in the handling of victims. Governments and public figures should discuss and occupy the situation and forms of sexual violence as to what can be resolved together or by these community leaders and which will be resolved by government agencies or police and other non-governmental agencies. The surrounding community also needs to be given an understanding to support and not blame the victim. It is the duty of the government alongside informal figures, given that cases of sexual violence are like the tip of the iceberg, few victims report for fear of being blamed and treated unfairly (ostracized, derided and not accepted) by those around them.

The handling and recovery of victims of sexual violence is important to be done carefully and thoroughly because the impact is very complex, not only psychologically causing sexual violence trauma but also as an attempt to imagine the victim one day does not become a perpetrator. Other impacts cause other social problems in society, where almost 80% of survivors of sexual violence grow into troubled teenagers involved in drug and alcohol use and prostitution (Naherta, 2017).

On the other hand, the handling of the perpetrator is no less important so as not to repeat the behavior. Perpetrators are not only given legal sanctions or imprisoned, and other alternatives are castrated genitals. But it is also necessary to provide awareness through a humanitarian approach. This role can be taken over by public figures who exist in informal institutions. The following can be seen the image of the potential prevention of sexual violence through the synergy of government and community leaders.

Fig 1. Efforts to Prevent Sexual Violence through Synergy of Government and Informal Figures
4 Conclusion

The government has actually made various efforts in the prevention and handling of sexual violence, but the results have not been optimal and are still sporadic. A participatory approach to society is needed through the potentials of parents and informal people in the local community. For this reason, synergy efforts are needed by the government with community leaders in the prevention of sexual violence by including them in every planning and implementation of government programs.

For this reason, the Government in both prevention and prevention of sexual violence should empower family members, especially parents in order to strengthen social values and norms and religious aspects, because the spearhead of child protection is the family itself. Individual awareness in the family is very important to be built to fortify themselves and their families.

References


The involvement of Bundo Kanduang in Conflict Resolution Process of Padang – Sicincin Toll Road Construction Segment 4.2 – 36 KM

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Abstract. President Joko Widodo inaugurated the construction of Padang-Pekanbaru Toll Road on February 9, 2018. Overall, this toll road consists of 5 sections, namely section 1 Padang-Sicincin has a length of 28 km, after the change of section to 36 km, section 2 Sicincin-Payakumbuh has a length of 78 km, section 3 Payakumbuh-Pangkalan has a length of 45 km, section 4 Pangkalan-Bangkinang has a length 56 km, and section 5 Bangkinang-Pekanbaru has a length of 37 km, with a total distance of 244 km. Currently, the land acquisition and construction process are underway at 4.2 - 36 km. However, there are still many problems in the development process. One of the problems that slow the construction of the toll road is the rejection of various elements of indigenous peoples in several sub-districts in Padang Pariaman Regency related to land acquisition. Therefore, it is necessary to involve all parties in conflict resolution efforts, one of which has an interest in the issue of customary land in Minangkabau is Bundo Kanduang. This research aims to explain the involvement of women, especially Bundo Kanduang, in conflict resolution of Padang-Sicincin toll road construction. The theory used is the concept of conflict resolution and the concept of Bundo Kanduang. This research used Qualitative approach with case study method. The informant gets by used purposive sampling and collecting data through interview, observations and documentation. Based on the findings in this research, Bundo Kanduang involvement in the settlement of the toll road construction conflict is not seen significantly, even in the process of negotiating land compensation and changes in toll road traffic Bundo Kanduang contributions do not exist. The dominant role is played by Ninik Mamak, community leaders, and Nagari operatives. There are several forms of conflict resolution that occur in the construction of Padang-Sicincin toll road 4.2-36 km, including negotiation, facilitation of dialogue, mediation, and compensation.

Keywords: development, conflict resolution, customary land

1 Prelude

During the office of presidents Joko Widodo and Jusuf Kalla from 2014 to 2019, development has been intensively carried out, especially infrastructure development. In order to realize it, it needed more land as a basic to build many infrastructures. Therefore, the way out is to take the rights to the land. Land owned by civil and private communities will be sought to be purchased or reimbursed if the land is included in the area of development projects for the public benefit by the government. Activities to acquire land by providing
compensation in the framework of the implementation of development for the public benefit are called land procurement.

However, often in the process of land procurement for the public benefit invite pros and cons. For by accepting and following government directives or resisting with a stance of evading or disobeying government rules even when the policy is in the public interest. In resolving each conflict, it takes an appropriate and fair step to accommodate the conflicting parties to reach a point of mutual agreement that is fair to both parties. Such a step can be done by taking an approach by negotiating through a third party. The process of Land Procurement in development for the public interest, in general, will be fraught with problems or conflictual. It is because the public interest is always at the expense of personal interests, coupled with limited land availability.

There are some cases of conflicts caused by development, such as conflicts in the construction of Semen Indonesia factories in Gunem Subdistrict, Rembang Regency, construction of Sand Mining Company in Samak River Hamlet, Belitung Regency, and construction of Jombang-Mojokerto Toll Road in Jombang Regency. The problem also occurs in the construction of the Padang-Pekanbaru toll road, which is still in the process of land acquisition and construction phase. Even in West Sumatra, land acquisition for development often takes a winding road and is fraught with conflict, and this condition is due to the status of land in West Sumatra is customary land owned by the people.

The construction of toll roads is one of the essential elements to promote economic growth and facilitate connectivity between regions to improve the mobility of goods, services and people. Although the existence of toll roads will have a positive impact, the negative impacts brought about by the construction of toll roads are no exception. These impacts become problems, causing conflicts between communities and governments or between people and third parties. The negative impacts felt by the community, such as the loss of farmland, shelter and sources of income to meet their daily needs.

Padang-Pekanbaru toll road is part of the Trans Sumatra Toll Road and is one of the National Strategic Projects (PSN) listed in Presidential Regulation No. 58 of 2017 about the Acceleration of Implementation of National Strategic Projects. Overall, the Padang-Pekanbaru toll road consists of 5 sections. Section 1 Padang-Sicincin is 28 km long, Section 2 Sicincin-Payakumbuh is 78 km, Section 3 Payakumbuh-Pangkalan is 45 km, Section 4 Pangkalan-Bangkinang is 56 km, and Section 5 Bangkinang-Pekanbaru is about 37 km, for a total distance of about 244 km. Padang-Pekanbaru toll road development is targeted to operate in 2023 with a total investment of Rp. 78.09 trillion.

President Jokowi inaugurated the revolutionary Padang-Sicincin toll road project on February 9, 2018. The delivery of this project was carried out by PT Hutama Karya, divided into two phases, namely phase 1 Sta 0-4, 2 km and phase 2 Sta 4.2-36.6 km. Three years after the inauguration, the construction of this toll road has not been completed due to land clearance issues causing conflict between the community and the government and PT. Hutama Karya.

Initially the conflict in the construction of this toll road occurred at section of 0-4.2 km, where the conflict was caused by the results of an assessment from the appraisal team that did not meet the community’s expectations because it was far below the value of NJOP. Community land is valued at Rp.32.00 – Rp.288.000 per meter. Subsequently, the Nagari Kasang community filed a lawsuit to the Pariaman District Court for the refusal of compensation that has been determined by the government but based on the decision of the court number 32Pdt.G/2018/PN, the court rejected the lawsuit. Although the court rejected the lawsuit, the Nagari Kasang community insisted on rejecting the compensation value and held
a demonstration at the West Sumatra Governor's office on January 23, 2019. However, the evaluation result has been determined by the evaluation team to remain unchanged, and the community, district, and provincial and local governments have made various efforts, so the community must accept it. With the resolution of the conflict through litigation in resolving the conflict at trase 0-4.2 km, the problem is considered completed, and construction has been completed.

The same problem also occurred in the continuation of construction on the trase 4.2-36.6 km. In this section will pass through 5 subdistricts and 15 Nagari in Padang Pariaman Regency. First, Batang Anai District with 5 Nagari namely Nagari Kasang, Sungai Buluh, Sungai Buluh Selatan, Sungai Buluh Barat, Sungai Buluh Utara, dan Buayan. Second, Lubuk Alung subdistrict with 5 Nagari namely nagari Singguling, Pasie Laweh, Balah Hilia, Lubuk Alung, dan Sikubu. Third, District Enam Lingkung namely Nagari Parik Malintang. Fourth, District 2x11 Enam Lingkung with 2 Nagari namely Nagari Lubuk Pandan dan Sicincin. And fifth, District 2x11 Kayu Tanam namely Nagari Kapalo Hilalang.

From several nagari that passed, Nagari Sungai Abang, Nagari Sicincin, and Nagari Lubuk Alung rejected the toll road construction trase, because it is considered detrimental to the local community because those land are productive and densely populated land, there are as many as 246 residential houses and some public facilities including one elementary school building, one community health center, and one mosque unit, as well as productive rice fields on the nagari customary land.

Nagari Sicincin community objections make all elements of the community involved to resolve the conflict such as the overseas people outside West Sumatera and Ninik Mamak by requesting the transfer of toll road traffic to the government and willing to give up vacant land for the construction of toll roads that will not harm the community. Nagari Lubuk Alung government also seeks to solve land acquisition problems by forming a team to accelerate the completion of toll road construction.

With the many rejections coming from various elements of the local community, the Governor of Sumbar took a policy by diverting the Padang Pekanbaru toll road traffic. Determination of location 2, Padang-Sicincin from the initially only 31 km after being transferred to 36.16 km. The relocation of the trase is chosen so that the development process can run in accordance with the set target. The transfer of the trase was also taken to consider the local community who stated that the development land is heirloom and productive land, so that the Provincial Government chose the relocation of the trase. The relocation of this trase is based on the Governor's Decree No. 62-02-56-2020 about the Determination of Land Procurement Location of Padang-Pekanbaru Toll Road.

Even with the relocation of the trase, the construction of Padang-Pekanbaru toll road trase 4.2-36.16 km still gets rejection from the community in the nagari that will be passed by the trase. For example, Korong Pincuran Tujuh refused, so the land has not been measured until now. There is also Nagari Kapalo Hilalang, where the community initially also refused, because the land to be passed is a Pusako Tinggi customary land that cannot be traded. Nagari Parit Malintang initially also refused, but in line with Hutama Karya's agreement, they finally accepted and agreed to the resolution model offered by PT. Hutama Karya in the form of a public land lease before the compensation agreed from the ministry of construction and public work as a strategy acceleration of the construction of Padang-Sicincin toll road, as happened in the bridge's construction in Nagari Parit Malintang.

The conflict that occurred on trase 4.2-36.6 km was caused by the rejection by the community because it did not agree with the trase compensation money that has been set. Various efforts are made so that the conflict can be resolved, and the construction can be
There is one interesting thing in the resolution of the conflict in this 4.2-36.16 km trase. There is a policy agreed by the parties in the form of land leases conducted by PT. Hutama Karya to the landowner community, this lease is done as long as there is no agreement on the release of land rights to the government. This rent is paid once every 6 months to the landowner community with varying amounts and can then be extended again. The amount of this lease also depends on the agreement between interested parties, and each landowner gets a compensation amount in different forms of rent. This is interesting considering that the people of West Sumatra are a homogeneous society in a traditional and cultural manner but have a way of resolving conflicts that are different from each other.

In business magazine records so far on trase 0 to 4.2 kilometers legally already controlled by the state. However, in the continuation on trase 4.2 to 36 kilometers, some landowners still object to the value of compensation. The polemic about land acquisition is still the main obstacle in continuing the construction of Padang Pekanbaru toll road; until now, session 1 Padang Sicincin on trase 4.2-36 kilometers has not been carried out to the maximum efforts. To this day the development of toll road construction is still 18% of the construction process and 11% of land procurement (including access roads).

Various conflict resolutions have been implemented in several nagari passed by Padang-Sicincin toll road traffic, but there is still a rejection of trase from the nagari community. One of the nagari that still refuses trase toll road construction is Nagari Kapalo Hilalang. The conflict in Nagari Kapalo Hilalang was caused by the community claiming that the land was their customary land, and they were worried about the loss of access to the land if it is used for the construction of toll roads. Efforts to resolve the conflict have been conducted through mediation between the two parties, namely the community from the party that refuses with the toll road operator. The mediator in the conflict is the police, in this case the West Sumatra Police.

However, some Nagari involved in the construction of toll roads have agreed to lease their land to PT. Hutama Karya. The rent will be paid for 6 (six) months, and then it can be extended again before the land is released and a solution is found. From the initial data, the rent between one Nagari and another Nagari or between the landlord and another landlord does not seem to be the same. It can also be seen from the initial data that Nagari has different conflict resolutions through Padang-Sicincin toll road.

There is an interesting question that requires further evaluation, that is, how do women participate in efforts to resolve land disputes in highway construction, because in the customs of Minangkabau, women are in a very noble position (high/honor). In customs, the status and role of women are highly influential and highly anticipated. The women of Minangkabau are called Bundo Kanduang. Bundo Kanduang literally means that Bundo is mother and Kanduang is true. Therefore, Bundo Kanduang means royal mother. However, some indigenous experts mentioned that Bundo Kanduang is derived from the word Bundo Kanduang. Bundo means a mother loved by her offspring and anduang is a mother loved by her children, grandchildren, and great-grandchildren.

Minangkabau Customary Law which is compiled and or formed based on philosophy; "Adat basandi syarak, syarak basandi kitabullah, alam takambang manjadi guru". It given the importance of the existence of Bundo Kanduang, Minangkabau culture has placed its position in a very high and noble position, making it has a very strategic role and function in instilling minangkabau customary and cultural values, especially in shaping the morality of the younger generation, and is also expected to be able to solve other social problems. Whether it is in the family environment, relatives, or in the neighborhood, both as leaders in the community and as
community leaders in the jorong and Nagari, as well as in efforts to resolve the conflict of customary land for development.

In Minangkabau custom, Bundo Kanduang is likened to "Limpapeh rumah nan gadang, umbun puruak pegangan kunci, pusek jalo kumpulan tali, hiasan dalam nagari, nan gadang basah batuah, kok hidui tampek banusa, kok mati tampek baniyaik, kaunduangunduang ka Madinah, ka payuang punji ka sarugo". This gurindam (adage) means that minangkabau custom gives some virtues and exceptions to women, as evidence of the glory and honor given to Bundo Kanduang and to keep the glory of all possibilities that will bring down its dignity. This means that Bundo Kanduang has a distinctive position in minangkabau custom.

Minangkabau customary law places women as heirs and rightful owners of inheritance. The wealth that becomes women's rights according to custom are rice fields, cemeteries, cliffs, villages, and other customary inheritance. This inheritance must be maintained so as not to run out or move to others unless it is used for the public benefit by means of consensus. Bundo Kanduang not only thinks about and manages wealth and inheritance but also understands and mastered the problem of "harato ganggaman baruntuak" (existing inheritance), shared people's property, customary land or that has not been allocated to a person. She must know and be able to maintain, supervise and utilize the property and inheritance. She must know how to control and command the descendants and relatives in terms of inheritance.

Meanwhile, conflict is defined as conflict is a conflict between two or more parties that originates from different perceptions of interest or property that can make an impact for both. Conflict is also defined as the perception of a difference of interest (perceived divergence of interest) or a belief that the aspirations of the conflicting parties are not achieved simultaneously". (Pruitt & Rubin, 2004:10). Conflicts are also defined as conflict processes expressed between two or more interdependent parties regarding conflict objects, using patterns of behavior and conflict interactions that result in conflict output.

Conflict resolution is the process of achieving conflict output by using conflict resolution methods. The conflict resolution method is a conflict management process used to generate conflict output. Conflict resolution methods can be grouped into their own arrangements by parties involved in conflict (self-regulation) or through third party intervention. Conflict resolution through its own arrangement occurs if the parties involved in the conflict attempt to resolve their own conflicts. While third-party intervention consists of first, resolution through the courts, second, the administrative process. Third, alternative dispute resolution. Of course, the context of conflict resolution in this study is an effort made by various parties either by parties involved in the conflict or using third-party interventions, for example through Ninik Mamak, nagari government and Bundo Kanduang.

Therefore, the problem formulation in this study is how Bundo Kanduang involvement in conflict resolution of Padang-Pekanbaru toll road construction section 1 Padang Sicincin Trase 4.2 to 36 kilo meters. The purpose of the research is to explain and analyze the form of conflict resolution in the construction of the 4.2-36 km toll road by explaining the form of involvement of Bundo Kanduang in the resolution of the conflict.

2 Research Methods

This research was conducted in Padang Pariaman Regency. This study uses a descriptive qualitative approach, using the technique of selecting informants in a purposive sampling. The
data collection techniques are conducted by interviews, observations, and documentation with emic and ethical interpretation as data analysis techniques.

**Conflict Resolution of The Toll Road Construction**

There are several models of conflict resolution that occur in the resolution of conflicts Padang-Pekanbaru Trase toll road construction 4.2-36 km, including:

The first is Negotiation. This first step is usually taken by the conflicting parties with the intention of reaching an agreement between the two sides so that the conflict can be resolved with a win-win solution. People in several nagari in Padang Pariaman district have done with this model, for example, Nagari Kasang, Nagari Sicincin has been negotiating with the government over the low value of community land compensation, in addition, the community also negotiated by requesting the change of trase from the original trase along 26 km then changed to 36 km. The resolution of the conflict with the negotiations through the approach of consensus deliberations in Nagari Sicincin was considered quite successful with the transfer of toll road traffic even though not fully the community's wishes were fulfilled.

The second is Facilitation of Dialogue. With the rejection of the community, the government of West Sumatra Province facilitates the community to have a dialogue in finding solutions to the problems that people face. The Provincial Government established an objection review team in accordance with the Governor's Decree Number: 600-332-2019 dated April 12, 2019. This team will provide recommendations to the Governor what the objections of the community.

The study team objected to inviting landowners to have a dialogue, but the community still rejected the old trase because it passed through productive land and densely populated settlements. The team leader recommended to the Governor of West Sumatera based on the work of the objection review team to accept objections from the community and adjust the toll road traffic by paying attention to the reasons that the community objected to, so that the trase changed to 36 km from the original 26 km.

Third. Mediation. Third parties conduct mediation, in the conflict of toll road construction. The initial stage of mediation is carried out by land procurement teams and nagari government, for example in Nagari Sicincin Nagari Government mediates between landowners and PT. Hutama Karya, and the results of the community agreed on changes to the trase and there is also an agreement to provide compensation for the community's land. Then in Nagari Parik Malintang, mediation was also conducted by the nagari government together with community leaders, and the community accepted the land change agreement passed by the toll road.

However, in Nagari Lubuk Alung, the nagari government formed its own team called the acceleration team for the completion of land acquisition of Padang Sicincin toll road based on the warrant number: 27/SPT/WN-LA/X-2020 dated October 2, 2020. This team consists of 5 influential community leaders in nagari, then they approach the community of Nagari Lubuk Alung so that an agreement is obtained with the community who are willing to give up their land as a toll road. Meanwhile, in Nagari Kapalo Hilalang, mediation was conducted by involving the security and military as mediators, for example by involving Babinsa (NCO who stationed in village), Koramil (territorial army) and other government officials, but mediation could not get an agreement, because the community did refuse to build toll roads through their customary land.

The fourth is Compensation. Compensation is done in the form of community land leases conducted by PT. Hutama Karya Infrastruktur (HKI) to the landowner community. The community gets compensation from the government and also from the company because the
community land has been rented first before the compensation agreed by both parties. Community land was rented by the company for six months at a price of 12 thousand per meter, so that the company can work on the community land that has been rented as in the construction of bridges carried out to 8 landowners with eight plots of land.

As in the letter of land lease agreement Number: 019/HKI/Pacin/Sewa.Lahan/V/2020. If the rented community has not received compensation from the government, then the lease of the land can be extended again with the agreement of both parties. The amount of land lease received by the community varies, for example there are landowners who receive compensation for land leases of eleven million for six months, some are less, this depends on the area of community land used for the construction of the toll road.

Bundo Kanduang Involvement in Conflict Resolution Padang-Pekanbaru Trase Toll Road Construction 4.2-36 Km

Bundo Kanduang is an honorary nickname for women in Minangkabau whose position is higher than that of other women. In the sense that Bundo Kanduang was an elder in his people. Bundo Kanduang has an important role in the traditional system in Minangkabau, one of which is to maintain heirlooms (mamaliho harato and pusako) which means that according to Minangkabau custom are rice fields, cemeteries, cliff, jorong nagari, and other customary inheritance. About the inheritance, a Bundo Kanduang has an obligation to maintain it and maintain the integrity of the property so that it can be passed on to the next generation and do not let the inheritance change hands to others unless it is used for the public benefit through consensus.

Respect for women in the Minangkabau matrilineal kinship system not only ends with the nickname as Bundo Kanduang, but there are other strategic implications for women, among them women as owners of Rumah Gadang (traditional houses where a people live), where all room spaces are reserved for women, not men. A very important implication of the matrilineal system for Minangkabau women is the inheritance of customary land or also called pusako tinggi to women, not to men.

Customary land, one of the high heirlooms (pusako tinggi) in Minangkabau, can only be inherited and used to benefit women together. This makes that in terms of maintenance and protection of customary land, with a Bundo Kanduang is expected to play a role as a leader who can control or solve a problem in his people. However, the reality at this time the role of Bundo Kanduang is still weak, as happened in the settlement of land acquisition conflicts for the construction of padang-pekanbaru toll road Padang-Sicincin section.

In the construction of Padang-Sicincin toll road which mostly passes through the customary land, Bundo Kanduang is also indispensable. However, based on the data of findings in the field related to the involvement of Bundo Kanduang in resolving conflicts Padang-Sicincin toll road construction is not visible, but what is seen is the involvement of Ninik Mamak. Sta 4.2-36 conflict resolution is done through face-to-face mediation with the role of direct mamak ninik with the community.

Although West Sumatra Regional Regulation No. 7 of 2018 on Nagari has given women the opportunity to be involved in the public domain in Nagari, it turns out that patriarchy culture is still quite powerfully influential in Minangkabau society. Culturally Minangkabau people adhere to the matrilineal system that is based on maternal lineage which indicates that women have a very important role.

However, this matrilineal system is only as a determinant of lineage only and Minangkabau women do not have power. In this case, although Bundo Kanduang in Minangkabau as the holder of the rights to the property, they did not have the power to make
decisions related to it. The right to maintain, develop, and manage heirlooms is handed over to men or mamak. External power is all held by men, because the tribe in its interaction with the tribe / nagari or out represented by mamak kaum or penghulu.

This means that interactions related to the public are held by mamak / penghulu and women are only entitled to organize a rumah gadang / family. Thus, the matrilineal system in Minangkabau does not give women the right to be directly involved in the public domain.

3 Conclusion

Bundo Kanduang has a strategic position in resolving customary land conflicts in West Sumatra, considering Bundo Kanduang has a personality role as an individual who has a demand for a real contribution to the community of his community. In addition, Bundo Kanduang also has a role as an institution that is aligned with other institutions that have the same strength and access in the government structure in West Sumatra. In the customary land conflict for the construction of Padang-Sicincin trase toll road 4.2-36 Km, which mostly passes through the land of customary kaum, of course the role of Bundo Kanduang is also indispensable.

Based on the findings in the reality Bundo Kanduang involvement in the settlement of the toll road construction conflict is not seen significantly, even in the process of negotiating land compensation and changes in toll road traffic does not appear Bundo Kanduang contributed to the settlement efforts. Bundo Kanduang is very rarely involved in the process of making agreements that both parties can accept. The dominant role is played by Ninik Mamak, community leaders and nagari government. Several forms of conflict resolution occur in the construction of Padang-Sicincin trase toll road 4.2-36 km, namely negotiation, facilitation of dialogue, mediation, and compensation.

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Women's Abandonment in Kunaung Putri Bungsu Rindu Sekian

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Abstract. Women have been positioned as guilty beings when marriage is not blessed with descendants. They are demanded to be willing to be divorced for the sake of men to obtain children. This phenomenon does not only occur in the real world but is also represented by oral literature. This study aims to uncover the issue of women's neglect in the literary text entitled Kunaung Putri Bungsu Rindu Sekian. This study is qualitative. The data were gathered from the text of the Kerinci folklore. The unit of data research is in the form of literary codes contained in a series of lexia in the literary text. The data analyses were carried out semiologically by applying the theoretical concepts of Roland Barthes. The study indicates that the folklore text symbolically represents the neglect of the position of women in matrilineal society as a result of reproduction failure in the royal family in the Kerinci society. Women become guilty creatures when marriage is not blessed with a child. The woman's guilt must be paid for by the woman's willingness to accept the divorce verdict from her husband. Worse, the woman cannot refuse a proposition to reconcile from her ex-husband after he did not get offspring from another woman. The tragedy of the woman's painful fate is neutralized by men in a blanket in the name of eternal love. Women's negligence cannot be separated from the strong shackles of patriarchal power. Kunaung Putri Bungsu Rindu Sekian perfectly represents such a tragedy.

Keywords: Kerinci, kunaung, neglect, semiology, women

1 Introduction

A Literary work often portrays social reality taking place in society. It plays a role in recording past events in the form of symbolic language. Literary works generally have layers of meaning that contain reality in society. They also show how power relations are exercised between individuals or groups in power and groups in a subordinate position. Women, in particular, are often dominated in literary works, including oral literature.

Domination of women is one of the reasons the patriarchal system can run for good. Even though women in society have matrilineal kinship structures, domination over women continues, concealed behind the big theme of kinship based on the maternal or matrilineal line. Such is a literary fact that cannot be denied. Rosa (2015), in her research, states that a patrilineal discourse construction has been around in granting customary titles to men in Minangkabau, an area that adheres to a matrilineal kinship system. The inauguration of adat titles in Minangkabau's traditional speech is a collective myth that preserves the justification that the patriarchal ideology and the conditioning of its rules appear to be natural. A neighboring region with Minangkabau is Kerinci.
Historically, both had social and cultural relations in the past. Does women's domination also happen in Kerinci, considering that these two areas are geographically and administratively close to each other? The answer to this question has triggered us to research one of the works of Kerinci folk literature called the kunaung, in particular, Kunaung Putri Rindu Sekian.

As one of the neighboring areas of West Sumatra where the Minangkabau ethnic predominantly lives, Kerinci has similarities in the customary system and kinship system, namely matrilineal. Refisul (2015) says that Kerinci adheres to a matrilineal system that determines a person to follow the mother's lineage. Therefore, a Kerinci woman is the person who becomes the heir to the family inheritance. The similarity of the kinship system with the Minangkabau also suggests that Kerinci may share the same problem. With this in mind, Kerinci women live under the shadow of a patriarchal system that social institutions have legitimized. This legitimacy is recorded in literary works, especially Kunaung Putri Bungsu Rindu Sekian.

Among the types of oral literature in Kerinci are kunaung, mantra, proverb, karang mudeo, pangku parbayo, poetry, and folk rhymes (Karimi, 1968). Kunaung is a folk tale that is sung (Udin, 1983, p. 10). Several special conditions are prepared in the delivery process, such as upstream rice (sticky rice), boiled chicken eggs, chicken with black feathers, and smoked incense. This shows that kunaung has a very important role in the Kerinci community. Kunaung is not just any story, but it is a medium for immersing certain ideas into society. Kunaung displays the problems that have occurred in the community through symbolic language.

Kunaung is an oral literary work containing the ideas of society in life. These ideas can be in the form of perspectives, values, or norms at work in society. The community also believes in these ideas. On the one hand, Kunaung becomes a tool of social control so that the social order can be maintained and a medium to strengthen social institutions. On the other hand, kunaung also serves as a tool of hegemony on the part of certain groups or individuals to be controlled. Women, who are dominated by kunaung in Kerinci, are no exception. One of the kunaung that contains women's problems is the kunaung Putri Bungsu Rindu Sekian.

The woman in kunaung Putri Bungsu Rindu Sekian is shown as a helpless figure and is always harmed and blamed for not giving birth to a child(ren). Ironically, even though it is her husband to be blamed, the woman is always the one to be blamed. Why does this happen in kunaung Kerinci? What did happen in the Kerinci community that gave rise to such collective stories?

Female characters suffer from shortcomings in kunaung Kerinci. Kunaung Putri Bungsu Rindu Sekian tells the story of a daughter abandoned and divorced by her husband, a king. The reason for the divorce is because they are childless. However, at the end of the story, the husband asked for reconciliation so that they could have children. Their child, who was born, was cast out from the village by his own family after the pair of the queen and king died. The text of the story kunaung shows how women are always obedient to the actions taken by men. Is this kunaung a form of construction to strengthen the position of men over women in the Kerinci society? This paper aims to reveal the representation of patriarchal domination in such a form of abandonment of women in the Kerinci region.

Previous studies have been conducted to investigate kunaung of Kerinci. Amral (2020) examined the moral of the folklore Sakunung-kunung Ninau in Pulau Tengah, Kerinci. Maiza and Vornika (2020) studied Kunaung Kerinci as a learning medium for character building for students at the elementary school level. Furthermore, Jaya (2019) examines the religious values contained in the text of Kunaung Kerinci. Previous research discusses the ideology and
values that exist in the Kunaung to be applied in learning school. Research related to oral literature using Rolland Barthes' semiological perspective was carried out by Rosa (2019). She shows that the two episodes of the story contained in Minangkabau Tambo are tools to cover past tragedies in the history of the Minangkabau people. The tragedy depicts the tragic events that befell the Minangkabau people in their feud with the migrants from across the land. The tragedy is presented in two episodes of Tambo story, which she investigated so that the next generation read them critically. As a literary work, Tambo becomes a symbolic code that mediates the collective memory of the tragic event.

Does kunaung also become a tool to cover up something? To answer this, kunaung needs to be reconstructed in order to observe the plurality of its meanings. In this way, the kunaung can be interpreted from a different perspective. Barthes' semiological theory is used to analyze the kunaung Kerinci titled Putri Bungsu Rindu Sekian.

Semiology is the science of form because it studies signs separately from their content (Barthes, 1983, p. 156). Barthes states that there are two types of meaning in semiology, namely denotation, and connotation systems. The denotation system is a first-level significance system consisting of a chain of signifiers and signified, namely the materiality relationship between the signifier and the abstract concept behind it. Connotation is a second-level signification system (Piliang, 2019, p. 144).

Therefore, Barthes considers that meaning occurs in two stages, namely the sign (signifier and signified) in the first stage or denotation joins so that it can form a marker in the second stage. At the next stage, the signifier and the signified that have been joined can form a new signified. This is called the expansion of meaning. Barthes considers this connotative meaning to be important. The meaning of the third order is far more important and ideological as it is in this order that the ideological construction resides and should be achieved.

The meaning framework is intended to pay more attention to the dimensions of meaning and text plurality. Barthes (Barthes, 1974, p. 13) sorts out markers in text discourse into concise and successive fragments called lexia. Lexia becomes a reference in finding meaning, because according to Barthes, each lexia has several possible meanings. After sorting the text, the lexia is grouped into five codes: namely, hermeneutic, proairetic, semantic, symbolic, and cultural. The codes are a step to dismantle the layers of meaning in the kunaung text. Kunaung is indicated to be a construction that strengthens the dominance of patriarchy. Through the semiology of Roland Barthes, this study seeks to dismantle the patriarchal construction of women contained in the kunaung Putri Bungsu Rindu Sekian.

2 Research Methods

This research is qualitative research with a descriptive method. Data collection was done by a literature study. The data in this study are the text of Kunaung Putri Bungsu Rindu Sekian, which is included in the book titled Struktur Sastra Lisan Kerinci. The data unit is in the form of literary codes contained in a series of lexia in the story. Data analyses were carried out by determining the lexia contained in words, sentences, paragraphs, and even discourse through the accompanying codes presented in the data classification table. The analysis of the code and the relationship between the codes is the way to interpret the meaning of women's negligence in kunaung Putri Bungsu Rindu Sekian.
3 Discussion

Kunaung Putri Bungsu Rindu Sekian talks about a newly elected king with the full support of his wife, Putri Bungsu. Having been crowned and started to rule, the king felt that something was missing in his life and his wife’s. For this, the king took his wife for a divorce to marry another woman who could give him a child. Since he could not find another suitable woman, the king reconciled with the Putri Bungsu.

In analyzing Balzac's Sarrasine, Barthes considers that work or text is a mere construction. Therefore, to determine what meaning is contained in the text, a reconstruction of the text itself should be carried out (Kurniawan, 2001, p. 93). The reconstruction step is done by means of dividing the text into units of lexia at the level of words, sentences, paragraphs, and even discourses. Likewise, the same step was applied to interpret the forms of women's neglect in the Kunaung. In this way, the Kunaung text could be dismantled and reconstructed by determining the lexia or unit of meaning. In the Kunaung Putri Bungsu Rindu Sekian, several lectures about women's negligence are shown in the table below.

<table>
<thead>
<tr>
<th>No of Lexia</th>
<th>Original Text</th>
<th>English Translation</th>
<th>Lexia Unit</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ura Puti Bungsu dihuludulu kalo laritu nanggari nan tigo maso ituunuh.</td>
<td>Putri Bungsu who lives in the land of three</td>
<td>A woman named the Putri Bungsu</td>
</tr>
<tr>
<td>2</td>
<td>Hai sumuo nang ado nanggad nan tigo maso ituunuh, ideak ado urang pulo nyo pakenvyo rajo0o</td>
<td>Everyone in those three countries doesn't have a king.</td>
<td>Land without a king</td>
</tr>
<tr>
<td>3</td>
<td>Datok agung kajadi haih tuo rajo kito.</td>
<td>Datuk Agung will be our king</td>
<td>A person named Datuk Agung</td>
</tr>
<tr>
<td>4</td>
<td>Haih apo pulo karajo Puti Mangsu di ateh Anjung Tinggai, ala ngaroju lah pulo tenun alah auto haih hanjung tali imbungh ituh kajadi haih tuang rajo kito.</td>
<td>The youngest daughter is sitting on Anjung Tinggi, weaving the silk cloth that wraps the kris, the</td>
<td>Putri Bungsu, weaving silk for Datuk Agung</td>
</tr>
<tr>
<td>5</td>
<td>Haih tuang rajo kito Datok Agung cuqup tenang goio nyo ngadoo. Ineh sawah ngan ladeang kebau ngon jawei ineih itik ngan ayam ineih kumbing turouk pulooo. Haih tidealklah salah haruto Datok Agung haih pulo maso ituuh.</td>
<td>King Datuk Agung is a very calm and well-off person. He owns rice fields, lands, buffalo, ducks, chickens, goats, and vast wealth.</td>
<td>Datuk Agung owns property and livestock.</td>
</tr>
<tr>
<td>6</td>
<td>Hanih ala hurabhi manenglah pulo haih lamotah pulo tuo rajo tadeihi ini maso ituuh.</td>
<td>So he won too, he became king at that time.</td>
<td>Datuk Agung was crowned as the king</td>
</tr>
<tr>
<td>7</td>
<td>Hanih ala hurabhi puntuk gila haih kau tuan Ngansu haih liario kito lah tulung patrujeang lah ngansung anak bujeang yo kito lon jugoo. Hah ampat alah kito lah tulung pagadih alah gansung anak gadeihi haih! Kito lon jug0oo.</td>
<td>Right now we're going crazy. We already have become wealthy. People have raised single children, we haven't, they have four daughters, we haven't.</td>
<td>Datuk Agung and Putri Bungsu do not have children yet.</td>
</tr>
</tbody>
</table>
8  Haih kito wakatu lah ineih haih gegeak amarasonyo maiu haih dudoak nyo maruso turino.
Now we have to sit down together.
Datuk Agung invites his wife to negotiate

9  Haih ambo tunanga undeing ngapo haih kitoiah lamo satundo haih kito ideak salah nyo tahhabieh, ilok jago kito nalok a-paruntoung ka shung kalo ageti aek antuk kamati urang tananyo ideak ado ineih auk tananyo puloo.
I was invited to talk, we've been married does not hurt us apart, so we seek his fortune and do not feel persecuted again
Datuk Court took her goodbye

10  Haih lah lari sikarang lah inei haih sapulah undeing nган taan haih kito bucarai taktak kayo intinoung nalak paruntoung masing-masing
Starting from now on, no one know these negotiators, we are divorced to seek our own fortune.
Datuk Agung divorces Putri Bungsu

11  "Pio pulo pukayo barundeing caro itu Datok Agung aku raso ideak niang kukasaih dinga kayo kalau hidup nak di nyayo kalau mati nak dilahbar. Haih aku ideak abucarai dinga kayo kalau umpat yo limo haih annam dingan aku, haih aku ni jadi panyapu sarah laman jadilah. Haih aku bucarai dingan kayo ideak jagoos.*
Why do you negotiate in that way Datuk Agung, I feel that I don't love you if you live with your life, if you die you will be buried. I don't want to divorce you, if four, five, or six including me I'm a yard broom no problem. I don't want a divorce with you.
Putri Bungsu refused to divorce Datuk Agung.

12  Tua rajo nayo tadeih haih dilekat haih bajau buak-baak, haih diurak pulo lentaek awak nansung ka beweah awak haih nalak panganti Puti Mangsuu.
The king had worn the clothes well, and he also got up from the floor wanting to go down to find a replacement for Putri Bungsu.
Datuk Agung looking for another woman to replace for Putri Bungsu

13  Rideak niang salah Puti Mangsu haih maso ritu awak haih rambuk panjang sambilan nyo ritoo
It is not wrong Putri Bungsu at that time had nine cubits long hair.
The length of Putri Bungsu's hair

14  Haih tua rajo lah di nyambek alah kunci haih hanyo dilari buka tu kunci ayo pintu kanyambah akamukoo.
Lord Raja had already taken the key and ran to unlock the front door.
Datuk Agung left Putri Bungsu

15  Alah tibo tu pado nyo janjang alah ditepok kapalo nyo janjang pantouk gilo nia ni kaau janjang, haih aku tidak ala nampuh di sini nayo lagi haih kito ni sudeah bucarai tubuh kayo namonyooso.
Arriving at the front near the stairs, his head stumbled on the stairs, "You are crazy stairs, I will not pass here again, we are already divorced."
Datuk Agung intends not to come back again.

16  Tua rajo lah tibo di tangahnayo laman. Haih lu dikhadahnayo langi nan tinggiy alah dipandangnyo bumi nan di bawah, haih bundhe ayo hani gian janeung ayo utak ngan baneak haih mano pulo pgei ayo badan aku ineih.
Lord King has arrived in the middle of the courtyard. He looked up to the sky high, he looked at the earth below, he thought from the heart and the heart and the brain and the mind, where should the body go.
Datuk Agung thought about his next destination.

17  amolah tulang ngato disitu awak ineih tapian sadiken, lah tibo tapian nampaklah biduk keceik tapaau di pangkal baringein
Lord King has arrived at the bank of the river.
Tuan Raja arrived at the bank of the river.
It was also said that Putri Bungsu was exchanged for red when the fruit season on which she depended was broken, her foothold had fallen.

How is it that the sea estuary girl is absurd, easy to go home, covered with pillows, easy to roll up and down, she sleeps for months. It had been a long time since he had thought about Datuk Agung, that there would be no girl who was more than the Youngest Princess, who wasn't even equal.

Putri Bungsu invited Datuk Agung to improve himself.

Putri Bungsu has lost a loved one

Datuk Agung went to sail

Datuk Agung didn't find a woman more than Putri Bungsu

Datuk Agung didn't find another woman

Putri Bungsu invited Datuk Agung to go up to the house.

Putri Bungsu showed the way to the house
The twenty-nine lexia contained in the kunaung Putri Bungsu Rindu Sekian shows that Putri Bungsu was divorced by Datuk Agung because they had no children. Putri Bungsu, who originally gave full support to her husband, indeed experienced unfair treatment from Datuk Agung. Datuk Agung divorced Putri Bungsu on the grounds of not being able to give birth to a child. However, there is another motive for Datuk Agung's unfair actions. These unfair treatments are packaged into symbolic language that is neatly arranged in the kunaung.

Kunaung Putri Bungsu Rindu Sekian is a literary text developed by textual markers, and these textual markers constitute the semiotic codes in the text. In Sarrasine's analysis, Barthes uses five codes. This code is also applied to analyze the signs in the kunaung text to reveal the layers of meaning contained in it. For this reason, the effort to dismantle the position of women in the kunaung is to group the lexia based on the accompanying semiological codes. This is presented in the following table:

<table>
<thead>
<tr>
<th>Code No.</th>
<th>Lexia</th>
<th>Lexia Unit</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>Land without a king</td>
<td></td>
<td>Emptiness of leadership</td>
</tr>
<tr>
<td>4</td>
<td>Youngest daughter weaves silk cloth for Datuk Agung</td>
<td></td>
<td>Support for Datuk Agung</td>
</tr>
<tr>
<td>6</td>
<td>Datuk Agung is elected king</td>
<td></td>
<td>Coming of a new king</td>
</tr>
<tr>
<td>8</td>
<td>Datuk Agung invites his wife to negotiate</td>
<td></td>
<td>Datuk Agung plans divorcing his wife</td>
</tr>
<tr>
<td>14</td>
<td>Datuk Agung leaves Putri Bungsu</td>
<td></td>
<td>Datuk Agung is being unfair</td>
</tr>
<tr>
<td>17</td>
<td>Tuan Raja arrives at the riverbank</td>
<td></td>
<td>A place to go away</td>
</tr>
<tr>
<td>25</td>
<td>Youngest daughter shows the way to the house</td>
<td></td>
<td>Datuk invites Datuk Agung to return</td>
</tr>
</tbody>
</table>
Based on the analysis of the five codes shown in Table 2, Kunaung Putri Bungsu Rindu Sekian portrays the condition of a region experiencing a leadership vacuum. The area must certainly have a leader who will rule in the area. For this reason, there is a king election conducted by traditional elders. Datuk Agung becomes a candidate for the king. He is supported by his wife, the heir to the High Inheritance (Pusako Tinggi). His wife is the person who has the right to inherit the inheritance of her ancestors from generation to generation in Kerinci. Therefore, Datuk Agung is more ready and has a bigger chance to become king as he has strong financial capital and has full support from his wife.

This is shown by Lexia 4, namely Putri Bungsu sitting on anjung Tinggi while weaving the silk cloth that wraps the Keris of our king. In the end, Datuk Agung became the new king,
who ruled the region. Datuk Agung, who had become king, began to look for another woman to marry. He did this because he already had the power and strength to do whatever he wanted to do. In addition, the marriage of kings in ancient times was a form of political diplomacy, clearly showing how women were subordinated due to this cultural construction. On the other hand, having more than one wife back then served as a manifestation of the power of a leader.

However, in the story, the king’s intention to marry another woman is just an excuse to fulfill a man’s desire. For this reason, Datuk Agung used the absence of descendants he had with Putri Bungsu as the justification to divorce Putri Bungsu. This was a disgrace to the palace; it was an act of discrediting women due to the king's actions at that time. This event is covered through literary texts. Women are made the ones to be blamed for not having children, and they must be willing to be divorced for the sake of men.

Kunaung Putri Bungsu Rindu Sekian depicts the power of woman, who has high power over heirlooms or inheritance. Women are described as having power with symbolic language, such as expressing a few cubits of long hair. This is reinforced by the actions of Putri Bungsu, who freely ordered Datuk Agung to climb up the house when Datuk Agung came to visit her to with the hope that they can reconcile. The actions in the kunaung text are intended to show the power of women in Kerinci, who adheres to a matrilineal kinship system. However, at the same time, the scene also represents the powerlessness of women, which is also constructed through the kunaung. Women are the ones who are always harmed but, ironically, they are always willing to forgive the actions of men in the name of eternal love. This is illustrated by the act of Putri Bungsu’s acceptance of Datuk Agung as her husband for the second time.

The powerlessness of women constructed in this kunaung is the act of a woman who always accepted her man with open arms. Indeed, what happened is that a man betrayed the woman for the sake of his desire to marry another woman. He used his wife’s failure to give him a child as justification for his action. Interestingly, men in Kerinci only possess a small number of assets, namely assets that come from perishable objects such as livestock, field products, or farming equipment (Umar, 2008, p. 171).

When Datuk Agung, who was busy flirting with other women, experienced a financial crisis and could not fulfill his interests to get offspring, he returned to Putri Bungsu, who still controlled vast wealth, being the one inherited High Inheritance from her family. The heirs of inheritance in Kerinci are women because Kerinci adheres to a matrilineal kinship system (Watson, 2020, p. ?). For this reason, the absence of women who can match the kindness and beauty of Putri Bungsu contained in the text kunaung is just an excuse for Datuk Agung for his personal gain. This is also because when a man in Kerinci leaves the house or gets divorced, he must leave his property to his ex-wife. This construction of men seems dominant in this kunaung Putri Bungsu Rindu Sekian.

Kunaung Putri Bungsu Rindu Sekian, analyzed through the semiology of Roland Barthes, showed that there was an act of neglect towards women in the name of eternal love. Women are always treated unjustly by men. The occurrence of reconciliation between Datuk Agung and Putri Bungsu is a form of legitimacy for the neglect of women. Women should be treated with respect by receiving gifts of loyalty from their partners.

However, this does not happen in the Kunaung Putri Bungsu Rindu Sekian. Kunaung, as a literary text, has made a lasting impact on patriarchal power in the matrilineal system adopted by the Kerinci society. Women are indeed given the High Inheritance. However, male domination remains intact in the system. Kunaung, apart from taking care of the construction, also voices the neglect of women. Our study reveals the tragedies taking place in the past experienced by the female character. This is a literary fact that has been tightly closed and wrapped in symbolic language so that it looks neat and acceptable for future generations.
Kunaung Putri Bungsu Sekian has become a symbolic code to cover the past tragedy about the neglect of women in the name of eternal love.

Eternal love, ironically, seems to be used as a common theme to neutralize the painful tragedy experienced by women. This ‘blanket’ of eternal love is also a symbol to shackle women, as the kunaung story under examination in this paper reveals. In this, kunaung also serves as a medium that can construct the dominance of patriarchy in the matrilineal system.

4 Conclusion

Kunaung Putri Bungsu Rindu Sekian becomes a symbolic code to conceal the painful tragedy experienced by a woman in the name of eternal love. The woman becomes the guilty party when her marriage ends because she cannot give her husband a child. As the guilty party, the woman is required to be willing to be divorced for the sake of men. The painful tragedy experienced by the woman is covered under the blanket of eternal love.

Under this slogan, the woman is willing to accept the will of reconciliation from men. This notion of eternal love appears a symbol to neutralize the tragedy. This is what is depicted in the kunaung, a medium that constructs a lasting patriarchal domination in the midst of a matrilineal system.

References

The Resistance Towards Male’s “Boast” In Pemburu Dan Srigala Short Story by A.A. Navis: A Feminist Study

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Abstract. Literary works have significant issues like the literary ideology in fighting for gender, how ideographic references are presented, what is used as justification, what is considered disturbing, and what is 'claimed' from something that is considered 'sacred' in culture. This article is aimed at examining those issues in Pemburu dan Srigala (Hunter and Wolf), a short story written by A.A. Navis. Navis' short story can be seen as a form of evaluation or reinterpretation of something that has been considered final in a society. He builds those ideas through his characters' denial and questions. By using Simone Beauvoir's view of existentialist feminism, the short story "Pemburu dan Srigala" by A.A. Navis can be peeled off, and the character's cultural identity can be dismantled. In this sense, the character's behavior is a complex network of interpretations of meaning when questioning one's identity. In other terms, the 'social construction' of ideas circulating in society as a product of culture and history, and the myths that develop in that society are questioned. Social construction is closely related to the values and order of society, so the relationship cannot be separated. Pemburu dan Srigala shows that irony, idioms, symbols, myths, and expressions are usually followed obediently by the community. However, this short story shows how those social constructions are questioned as seen in the resistance towards male’s boast.

Keywords: existentialist feminism, male’s boast, resistance, social construction

1 Introduction

The representation of women in literature, can be seen as one of the most important forms of socialization, as it gives an indication of the roles of women and men, what constitutes a recognized 'feminine' version, and targets for acceptable feminine aspirations. Feminists mention, for example, that in 19th century's fictions, there were very few women worked to earn a living unless forced due to necessity. Instead, the interest was focused on the selection of partner to be married by the heroine, which will determine her social standing and exclusively ensure her happiness and satisfaction in life, or to determine whether she would not obtain it. Therefore, it can be said that women experience discrimination.

Studying women's issues can be done in two ways according to the objectives of the study. First, an analysis examines the difference between feminine and masculine sensibility. Second, a study related to how culture influence the differences between feminine and masculine identities. This second issue is applied in this research.
The short story Pemburu dan Srigala or Hunter and Wolf in English by Navis has been analyzed by another researcher. Ferdinal Fajri in his study in 2017 has shown the significance of the use of ‘animal terms’ in the short story by using Semiotics. He states that the animal terms indicate unstability and inequality in the society. Based on that research, the author thinks that the issue of feminism has not been addressed by the previous researcher. Therefore, this study will analyze the short story by using feminist theory. Pemburu and Srigala can be used as a reference for investigation because the problem of demystification of male power seems to be expressed in the text and some of the data has met the requirements for a feminist study. How far the position of men as a result of the patriarchal system, how the relations of power, dominance, hierarchy, and competition are played, can be illustrated through the analysis of this short story.

Pemburu dan Srigala (hereinafter written as “PdS”) provides an overview of the condition of men who live in the social level of Minangkabau society. The short story also indicates a vulnerable existence. What resonates in the story is the greatness that is said to have been obtained in the past. However, when it is tested again in the present, it turns out to cause problems that undermine the existence. Navis' short story was taken as the sample to examine the 'position and existence of men' in the text because the problem is presented as a theme in the storyline. Then the story develops towards the struggle for the existence of men. The existence of men is questioned through a process of male’s demystification that produce its own truth. In this way, a balanced positioning process is created to obtain its existence and identity. The balanced position that is created is not to be fought, but instead found a way for self-existence to remain in the middle to maintain the authority of power and balance.

2 Methods

Feminist literary criticism that exists today is a direct result of the women's movement around the 1960s. From the important aspects, this movement was literary from the start, in the sense that it recognized the significance of the image of women propagated by literature and questioned its authority and coherence. In this sense, the women's movement has always had crucial concerns to books and literature, that feminist criticism cannot be seen as a branch division of feminism that are far away from the ultimate goal of this movement, but as one of the most practical way to influence behavior and attitudes in daily lives.

Seeing the themes and problems raised in the material object of this discussion, the most appropriate perspective and working method to use is Simone De Beauvoir’s Existential Feminist perspective. Simone de Beauvoir sees the problem of women’s oppression starting with the question “What is a woman?” (Beauvoir, 1989). People assume that women are the only objects that "produce" children. The advantage of being able to give birth is considered a "weakness" of their body so that they begin to think that they cannot live without a man, especially if they believe that women are part of men (created from a man's rib). Therefore, women are defined as part of men and not vice versa. In this case, it is clear that men become subjects and absolutes, while women become objects or "the other".

From the opinion above, it can be understood that women are always considered non-essential beings because they are always seen as objects and the second set. The advantages they have such as giving birth are always considered a weakness where women cannot live without the help of men. This is not the case though. Men claim themselves as identity and women as others or men as subjects and women as objects. When more and more women...
stand out, all these constructions and myths will be fragile and fade and eventually liberate women as other figures. Men look for "another figure" in women as nature and as a life partner.

Through their ambivalent feelings, men make women a source of inspiration as well as a world where men can conquer according to their will. Nature is a veil made of crude material in which the human soul is trapped, and women are the ultimate reality of uncertainty and limited presence (Beauvoir, 1989: 214). In his book Second Sex, Beauvoir (1989: 302) says that as "another figure", women are defined negatively, where women are figures who lack power. These weaknesses are then considered as fate that women must accept without being able to change. Women are then symbolized as night, chaos, and immanence. Their inability to understand reality is attributed to their lack of logic and ignorance.

Men always construct women through male structures and institutions. However, because women, like men, have no essence, women do not have to go on to be what men want them to be. Women can also be subjects, can be involved in positive activities in society. So that nothing else can prevent women from building themselves, and women can become beings who have the essence and certainly are not underestimated (Beauvoir, 1989: 265).

Beauvoir repeatedly says that despite biological and psychological facts about women, for example, their primary role in psychological reproduction is relative to the secondary role of men, women's physical weakness is relative to men's physical strength, and the inactive role they play in sexual relations is relative to the active role of men may be true, but we judge the facts depend on us as social beings. From some of the opinions above, it can be seen how women are made as the number two creature. Among them, women are used as nature, meaning that women are made objects of men because they are considered a place for adventure. Women are also considered as objects that produce children, whereas women should be used as someone who can be invited to work together in life. From here we can see that there has been marginalization against women.

Women decide to marry as an obligation, because of the pressure placed on them. Marriage is the only solution that is the most plausible, because they want a normal existence as a wife and mother, yet guarded secret and profound feelings will make the start of married life becomes difficult, which may made early life gets tough, that may prevent a balance and happiness from ever arriving (Beauvoir, 1989).

Furthermore, Beauvoir states that, "Marriage is intended to prevent women from men's freedom, but because there is no love or individuality without freedom, then she must give up love for a special individual to ensure she gets lifelong protection from men" (Beauvoir, 1989). Patriarchy according to Kamla Bhasin and Night Said Khan (1999) means the power of the father or patriarch. It relates to the social system that the father dominates over all members of his family, all property and resources - economic resources, and make all the important decisions. In line with this social system, there is a belief or ideology that men have a higher position than women, that women must be controlled by men, and are part of men's property. Moral and legal norms are also double standards, which give more rights to men than to women.

Existence is needed to fight discrimination that comes, Simone de Beauvoir (1989) states that the idealism of women's existence which is seen as a positive and realistic way of existence is the existence of women who involve themselves. Through existentialist feminism, Beauvoir offers the spirit of liberation for women from separation and alienation. Beauvoir invites women to fight together to destroy injustice towards the achievement of a free existence, so that women are not always placed as objects, but they can have positions as subjects.
3 Results and Discussion

A.A Navis' PdS suggests a subject-object relationship. This short story tells about a man who is known as a mighty hunter from a past story that puts him as the greatest man in the hunting arena. The position that has been occupied would be immortal, if only not for a news of another hunter who is able to capture an enormous deer. The news had provoked the mighty hunter's sons to bet that his father would be able to catch a bigger and more ferocious game. They bet, if the father can't do it, then they are willing to be stripped in the middle of the market. The mother who heard the children's request to their father, stated that their father was only good at hunting "female animals".

For the sake of pride, although the hunter knew that the news about the moose was a hoax, he set out on a horse tired after his night being ridden by the woman who lived at the crossroads. Horses and hunters were both tired. In the midst of the fierce sun. In the hunting field, the hunter was actually hunted and defeated by the animal he was hunting, so he had to run while taking off his clothes, returned to the village and knocked on the houses of his wives, but all of them closed the door. His children refused to acknowledge him, "Our father was a mighty hunter, not a scared and naked man", they said.

Subject-object relationships can be seen through some of the markers, which implies linkages to relationship of men and women in the text. The relationship between the hunter and his prey wolf. The relationship between hunters and their children that requires him to hunt, the hunter with his wives, with his horse, and the hunter with his social environment. There are differences in relation and meaning that is not always constant in that relation, a symbol that is always metamorphosed.

When the discourse about relations and positions is produced, by raising the meaning of how the 'power' of each character plays and correlates in a relationship simultaneously, then men are considered to have authority, and many women consider themselves to be servants of the man who holds authority over them. However, the woman in this short story rejects the subject-object relationship.

Subject-object relationships can be seen through the signal, that suggests linkage of relationship between men and women in the text. The relationship between the hunter and his prey wolf. This relationship can also be seen as a relationship between ruler and the ruled, between the hunter who dominates, subjecting the wildness of nature through stories he displayed in social space, so that the man dubbed as the mighty hunter, the conqueror. In reality, nature cannot be subdued. As Beauvoir states “women are always constructed by men, through male structures and institutions. But because women, like men, have no essence, women don't have to continue to be what men want them to be”. They can establish their position and show their strength.

When initially emerged to fight the oppression of women in culture that Navis demonstrated but then, the symbol of the 'faithful riding horse' became a reaction to the conflict raised by the text. Inadvertently, the horse symbolized as a woman that is placed as a marginalized party. In the next stage, the character has a dialectic with ‘Aku’ (himself as the main character). When the problem of oppression against women arises, it may be because of the patriarchal system that the word 'faithful ride' which is inadvertently present in the text, has used the text's facts to show the form of male power.

Therefore, it will build an image of how a series of male identities and masculine behaviors are tough, arrogant and full of pride, a super active human male like a hunter (strong, aggressive, arrogant, curious, ambitious, full of planning, responsible, original, having the desire to always compete (Tong, 1998:72-73) has been shown by Navis in PdS.
Women are only treated as faithful "Riding Horse" that became the pride of the hunter, who wearily still accompany his journey. However, in cultural relations of how the role of women as riding horses, on one side, occurred as a result of women being subordinated. But on the other hand, the matrilineal system background in the story has been overshadowed by a patriarchal form that is not easy to get rid of. Instead, it seemed to challenge all forms of restraint on it. It is the voices built in challenge that are currently being seriously scrutinized. The voice is packaged in the uncertainty of men in the matrilineal system. The issue is uncovered through this research.

In Minangkabau which upholds matrilineal system, women have several different labels of thought. So, here is depicted that, first, traditional women are considered, subordinated, if women are bound to the roots of tradition, from a series of obstacles from the customs of their environment, it will limit women and men in positioning themselves, thus she will be in the position of the other, secondary in terms of identity and function. However, outside of the customs and traditions as described by Navis, women who were initially considered objects, then positioned as subjects.

In the following quote from the short story "PdS" it can be seen that this position is as follows: "... because of his prowess in hunting women......, tired of entertaining all of his younger sibling’s mistress..... cursing the woman who beat him last night... " (Navis, 1990:68-69). This quote shows how in this short story women are placed in the position as objects of hunting for the hunter (the character). Women become a means of satisfaction (pleasure) for his manly desire. However, the opposite position is then raised, how men try to provide services to women, and more explicitly said about the fatigue he felt after he was beaten (conquered) by the woman he met last night. The man who got the title of the mighty hunter, has become the object of desire for women. Its position has moved from subject to object.

Men have gripped women when they declare that the ownership rights over women is in the hands of men. 'Women' have been placed in ideological constructs, only as male desires and fantasies. However, what Navis next describes is complicated and ambiguous at the threshold when dealing with the sensitive situation of reading the text in its entirety. The text has described that domination only happens in the formal order in public spaces, the real order in the text, female has a strong position as conquerors.

The power that places men as subjects only exists in discourses that are created by men through boasting. He had lied to his children about his prowess, deceive people who are also only half believing, but are not able to deceive his wife who were adamant that her husband only a skillful hunter of "female", the term for wild women (women who was not in their private room), but is in his adventure of satisfying cravings. The superiority that he tries to build in the public sphere, cannot place his wife as an object, showing his powerlessness in the private sphere. Men it must defend the supremacy discourse they created, when their existence is questioned in public spaces. He must prove himself, and make sure his sons, who one day will also exist in the public sphere, have pride and not humiliated. His son who consumed the boasting about his father, as his father had touted, has trapped men to prove their existence. The Hunter is placed in a dichotomy, he is vulnerable when dealing with the outside world, when the outside world demands proof by giving 'ridicule and scorn'.

Even though the ridicule/scorn was a lie made up by his own son, his fears and anxieties arose. He realized that to make ‘brag’ story is a demarcation line in the search for self-identity of ‘Aku’, he said, "His son was devoured by lies, eaten by the brags of the hunter who is known for his prowess" (Navis, 1990: 66), but in fact that hoax was a veil that protected his 'pride'. The boast has become a medium of exchange, like someone who places a bet in a
gambling arena’s bartering, if lucky he can win, but if unlucky he will lose. The hunter was trapped by his own ‘brag’.

The short story PdS shows the male perspective by the way the characters act and behave. The male character strengthens his existence by performing the act of 'boasting' as the Hunter does repeatedly, which puts him in a certain position. The position by itself became monopoly and manipulation of patriarchy, which install man to arranging events, and how to cope with the bet/barter for eternity. The act of his children risking the position he had comfortably occupied, had shaken the existence of the Hunter. His children so believed in his father's might, "It was seen in their eyes that is amazed in seeing their father" (Navis, 1990:66). If the image that has been built cannot be maintained, it will degrade his prestige and pride as a mighty hunter. He has succeeded to deceive his children with brags. His son has been consumed by lies, not only about himself, but also 'fake stories' that are blown by the public in public spaces. He knows about the truth but has been trapped by his own lies.

The boast that was originally born as a personal desire to build self-existence, developed into a public lie. Personal ideas that are not in accordance with reality have become collective ideas, which provide confirmation of male power. Exploration of personal experience as a form of 'power' that is present both in presentential and in absentia cannot be positioned remotely. If you look at the storytelling background that related to the matrilineal cultural environment, it can be understood how identity is manipulated in order to have an existence so that 'power' can be maintained, not interfered with by the matrilineal system.

In the Minangkabau matrilineal environment that became the background of the story, tradition such as chatting, making stories, bragging, or boasting become something that is considered normal (in Minangkabau language it is known as 'maota'). The place for meeting and boasting practice for the men are lapau. Lapau (coffee shop) apart from being a place to unwind after working hard, and to build friendships, it also functions as a place for exchanging information, most of which are true and some of which are doubtful. Therefore, the stories that develop in lapau are often called 'ota lapau' (boast).

The hunter's might as a story that is repeated in the lapau has become a myth that grows in the collective space, with it formed an icon about him. On the other hand, the role of lapau in the collective life of Minangkabau men can be understood as a form of compensation, because he does not have power in the rumah gadang which is the territory of the women, mother and wife. AA Navis in his book Alam Takambang Jadi Guru (1986) describes customary provisions which put the men as the guardian and custodian, without full rights in ownership.

Lapau and boasting later became Minangkabau men's games. Through the 'ota' they build their own existence and imagine what their abilities might not reach. Though perhaps they realized that they were doing nothing more than strategy, tactic, and cunning that without them knowing they believe in themselves as the truth. By looking at how the authors to show characters, the problems presented can be regarded as a representation of social, ideological criticism of the environmental collective which later became culture in the middle of powerlessness against some decisions customary for men.

Placing himself as the Mighty Hunter and the center of attention, no longer be seen in terms of personal existence, but in essence highlighting habitus culture, man who imagines himself as a knight, in establishing its existence. This is done with irony, because the cultural background that guides the matrilineal way of thinking has been compromised by the superiority of the male Hunter. In the power relations of men (as master hunters) their existence is always overshadowed by the existence of other people's tensions, namely the "liyan" (his children and wife). The ego of the man never achieves the essential because it is always seen as inessential by his environment.
The Hunter becomes the center of the story, but ironically, the Hunter becomes Aku who has no home, no children, only pseudo power. Even though he is most busy making “story” about his superiority. The children were amazed to hear the ‘brag’. He is a hunter who is always on the move. He built fantasies about the success of hunting wolves, lions, deer, and coyotes.

The hunt in Pds is an irony, hunting is not in physical form, hunting a never-ending quest for what is never obtained. As de Beauvoir puts it: “History has shown us that men have always kept in their hands all concrete power: since the earliest days of patriarchy, they have thought best to keep woman in a state of dependence; their codes of low have been set up against her; and thus, she has been definitely established as the other. This arrangement suited the economic interests of the males; but it conformed also to their ontological and moral pretensions” (de Beauvoir, 1989).

The personification of the ‘master hunter’ embraces the superior territory to be achieved as an aspiration for a man. The word ‘hunter’ in place right to test himself and achieve goals to be accomplished. Every personification, of course, requires someone to try hard so that ideals can be achieved. Sometimes this effort is not in accordance with the level of human ability. Thus, there is how to be ‘male’ in nature and toward the superior it is, must be in accordance with the capacity of its own. Although the story is packaged and produced constantly, the struggles and fights that invite admiration, but in fact, its existence has been stripped away. The hunter has become the hunted, from the subject he has turned into the object.

The Hunter's failure to conquer the wilderness designated as the male range, places him from a central position to another. Bullets and gun 'cannot save him from the wolf hunt up to the doorsteps of his wife, showed the fragility of existence. The rifle he held and the backpack he carried did not prove his worth. The position of the ‘other’ has created alienation against him. Positive hunters are colored with various explanations such as the events that accompany them with various bets and trade-offs, such as the danger that lurks at any time. His children are stripped naked when the bet/barter loses as illustrated in this quote: “If the bet loses, we have to be naked in front of the crowd in the middle of the market, Father...” (Navis, 1990:66). This bartering/betting greatly lowered his self-esteem as a man, which was later proven in reality, that the exalted self-esteem was just a myth.

The text PdS shown their falsity patriarchal world. The Aku hunter yearns for a shelter, a safe and comfortable resting house. He wants to make private space a place to return to, when he loses in his adventures and hunts in public spaces. However, the process of meeting the two regions requires negotiation in determining identity. When his identity in the public space is lost, then in the private space he is also not recognized. "You are not our father; our father is mighty. He’s not like you, naked", answered his children behind the door” (Navis, 1990: 74). His acknowledgment of his existence as a master hunter finally ran aground, when the children closed the door for him. Hunters are constantly chasing after conquering the wilderness, not being hunted by a herd of wolves that should be the target of their hunt.

The falsehood of the patriarchal world was responded to by his children and wife by letting Aku naked and locked up outside the house. Because the irony of men being confined outside has reconstructed the adage 'takuruang nak di lua, taimpik nak di ateh' (confinement wants to be outside, squeezed to be on top). This myth represents the form of male ideology as well as shows a symbolic order in which the order speaks of the imaginary thoughts of men (Iregaray in Lechte, 2001).

The idea of non-essential representation has been polarized by the matrilineal system that influences it. So that the power made by the man has been exposed. That in the end, what the
dreaded happened, not the children, but instead he himself participated stripping off himself. That is, his self-esteem is humiliated, has been released, and his dignity is destroyed.

The image of the 'Hunter' is an inherently emotional order. The 'Hunter' needed an independent personification. But the Hunter finally defeated and lose self-existence in the public and private spheres. The confusion between the emotional imagination as a mighty man has been opposed to that of a naked man. It shows that all the symbolic order by markers that are phallic, the "sexuality" is always conceptualized based on the parameters ancient phallic impact of male identity be ironic, mighty shameful distortion has demonstrated superior somersault that was. This asserts complete control over the weaknesses of superior men. He was not only not admired anymore but also abused.

The 'mighty' man is described as having stripped off his mighty clothes to reveal his ugliness, innocence, and powerlessness. "stripped" is a state that Aku is afraid of for his children's bet in the middle of the market, how his shortcomings will be revealed. However, what is hidden and in the aversion of the things he doesn't like and his effort to improve his appearance with mighty clothes is revealed at the end. The shame of being naked is overpowered by the fear of being chased by the prey. In nudity he then ran to the house of his children and wives, and his 'family' closed the door for him.

The demolition of the stereotype that men are okay, not ashamed to be naked, the discourse of the experiment as a tribute to patriarchal values has been blasphemed by the incident. The body that is an important part no longer belongs to women alone, even men have been disturbed by this 'nudity'. The parameter "atrophy" (sexual organs) gives rise to a very strong impression that the size of the symbolic order has been overturned. That is, the problem of 'naked' as a metaphor has moved from the 'personal' to the 'social'. Father's sense of 'mighty' protective nature has been silenced. Thus, the moral importance is not on the status of "personal self"--but on the "other" 'liyan', with the meaning of the word 'liyan' cannot be reduced from one representation to another (Iregaray in Lechte, 2001).

Now what needs to be investigated is how to disrupt the male power circuit produced by the PdS text. When the discourse of self-esteem is functioned as a disruption of the 'truth' that has been built in the patriarchal discourse to seize power, then the description of the Aku has been defined as someone who has been 'stripped' and 'strip himself'. The position of 'private' and 'public' territory that a man has to maintain and protect is now an irony. But the area is now liberated. The male area is looking for a place so that his voice can be heard that his voice has been discordant. The voice is emitted into a wide enough space how to maintain self-respect when the forms of 'stripped and be stripped' become irony. When self-respect has been exposed, it is directed towards ugliness, because clothing is a sign of identity, in the Minangkabau adage it is stated 'Pakaian panatuik malu ' (clothes cover shame) which means that clothing is a symbol for dignity and self-esteem, as well as pride.

The loss of prestige, dignity, self-esteem and pride puts the bargaining position lower. He lost his position, occupation, function and even his personality, when the hungry wolf that was his prey pounced on him, before he had time to digest what his wife and children were saying. Masculinity actually loses its existence not because of the insistence of feminism, but because of an inadequate ability to survive.

The PdS text shows that different cultural backgrounds cause differences in the sensibility of characters. The sensibility of male characters is even more highlighted in PdS. The husband is described as a man who is restless and depressed, jealous of the abilities of other characters and immature. He killed his own brother because his brother was more admired and received public praise. The hunter only declared his wife insolent, when the truth she was telling was undeniable. Women are described as more mentally stable. The PdS text elicits a reversal of
the mental position of what de Beauvoir describes. Men are the ones who have to fight to have a position, while women are firmly in the position they occupy. The hunter's wife, very understanding of her husband's condition, is a knowledgeable character, mentally strong, because of that she can confidently measure and tell her husband's capacity, that he is only able to hunt female animals. "The great thing is that your father hunts female beasts" (Navis, 1990:66).

Freedom of the mother in delivering it shortly shows his fighting arena of power relations. The woman who lived on the corner of the street that the Hunter had visited the night before his departure went hunting, was also steady in her position. She could beat the man in physical defense. The above perspective arises because of the double attitude experienced by men and the dilemma that continues to be emphasized that men are mighty against the system they face. There are biases in the cultural struggle. Hunt for men is not only a place at once pleasure, but also a space. If in ancient societies hunting was an attempt to get game to survive, where hunting had economic value, hunting in PdS was only a way to strengthen self-esteem in the social space. It is strengthened by something that is not essential. The reinforcement is to ensure that there are strengths from other parties outside of him that he cannot avoid. Perhaps that power influenced him so much, convinced him, that he willingly and consciously followed the will that influenced it. The hunt that is detached from the interests of the private space is what makes the relationship that must be maintained between the two spaces disperse.

The father tries to maintain the warmth, affection for his son by boasting about his prowess that causes pride. When greatness is lost, love and pride are also lost. So it was reasonable when the Hunter came with disdain, they closed the door of the house tightly, not allowing him to enter the private room. “And when the hunter reached the threshold, the door was closed and locked from the inside. He banged the door with both fists and shouted too. - Open the door. Open the door. But the door remains closed” (Navis, 1990:73). The identity presented in the text is a traditional practice of what is called 'solidarity or objectivity'. As mentioned above, men's belief is to free themselves from oppression. When 'self-esteem' becomes strongly idealized by men, those who have their own thoughts are rejected by their standard of measure. Confinement becomes hope for comfort and self-protection. But as a person who has neglected his private space, he doesn't get that comfort and self-protection.

The title AA Navis chose seems to be well calculated. Pemburu dan Srigala is not much different. They have the same character. The wolf by nature also has the nature of a 'hunter'. A very appropriate representation because between wolves and hunters both have the nature of 'pursuing, seeking, getting, obtaining without stopping to run to hunt prey'. So as Helene Cixous stated in her book The Laugh of the Medusa, writing itself is a patriarchal colony, biases as men are very acute as a form of judgment whenever talking about women. However, AA Navis takes a distant position, looking at the character relationships he creates. Hunters are placed in the position of losers, and women are placed as those who know their own ideological position.

Apparently, Navis is indeed a unique writer compared to other male writers living in Minangkabau. Navis comes from an egalitarian family, gender issues are not issuing that he has never directly highlighted in his works. But rather uniquely, the atmosphere is felt in the biases of the characters that appear briefly. Of course, you have to be serious and in-depth look into it. Therefore, perhaps it is feminist-friendly from the presence of his unique experience. Matrilineal seems to have its own connotation by Navis to compensate for the absence of male identity in the matrilineal system. It's just that Navis is also aware of another
possibility, he could be challenging and questioning the superiority of the system in the eyes of men.

4 Conclusion

The short story “Pemburu dan Srigala” or PdS is a reversal of the image of the powerful masculinity of sensibility that must be hunted from the natural environment where the wild was originally the object of hunting. Moreover, it shows how an object changes its position into a subject. In this case, the hunter who imagined his might through boasting about the conquest of all-natural wildness, was hunted and eventually lost his existence. The hunted hunter, constantly seeking refuge, undressed as a precious human being, knocks on every door of the 'conquered woman' and the proud children of his. Yet they deny his presence. He is the husband of the woman and father to their children is a mighty hunter, not a ragged man who are almost naked and frightened.

There is a strong irony in the relationship between private and public in this short story: a man who, according to the Minangkabau cultural tradition, is the owner of the external environment, is no longer able to maintain his existence. The outside world, the area that has been known as the territory of freedom, has become a threat to his life, to his own existence. Wild nature and women reject the presence of the hunter as a symbol of patriarchy. AA Navis as a male author shows a reaction and partiality to women and nature, that pride and boast as a male, which is embedded as a mighty hunter, is refuted by the failed hunting event, and the crushing defeat of the hunter. His identity became unrecognizable, which made his children and wives unwilling to accept his presence, his missing existence. There is a tendency to maximize the role of women when the male character is dead.

On the other hand, in this short story there are subjective biases that may appear outside of awareness as a result of penetrating occupied territory, other realms or other experiences which for him are difficult to fully describe. This means that at the real level and at the symbolic level, the "other" which is symbolized becomes the same as oneself. According to Irigaray, psychoanalysis, language, and culture have been directed that the position of women is directed at a weaker balance, but the cultural background that underlies in this work, places women in a realm where full authority can be possessed. Similarity between hunter and wolf, the two icons used in the short story show how, desire, ambition is invincible. The hunter and the wolf became identical figures, his inability to budge and admit the weakness of the patriarchal he exalted had destroyed him, he was defeated by the wolf in himself.

References

Criminalization of Child Victim of Rape in Qanun Jinayat (Study of the Lhoksukon Sharia Court Decision Number 10/JN/2020/MS-LSK)

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Abstract. Law enforcement against cases of sexual violence is often far from a sense of justice. That is due to the low perspective of gender justice in law enforcement officers. The reflection of the low gender justice perspective appears in court decisions related to criminal acts of sexual violence, one of which is the Lhoksukon Sharia Court decision Number 10/JN/2020/MS-LSK. This study uses a qualitative method with a normative juridical approach. The primary legal material used in this study is the Decision of the Sharia Court Number 10/JN/2020/MS.LSK and relevant legislation were used to analyze it. This paper aims to describe a court decision that is discriminatory and opens up opportunities for the criminalization of child victims of rape. The results of the analysis show that the problem began when Public Prosecutor decided to use the Aceh Qanun of Jinayat to resolve this case and ignore the Child Protection Act. The Public Prosecutor was considered not to be careful in preparing the indictment letter in an alternative form with the first indictment being rape of a child (Article 50), the second indictment being adultery with a child (Article 34), and the third indictment being sexual abuse of a child (Article 47). Mixing the qualifications of criminal acts in the perpetrator-victim relationship (rape and sexual harassment) with adultery which is classified as a criminal act committed voluntarily between the two parties is inappropriate. The next mistake is when the public prosecutor charged the defendant in the requisition with the crime of adultery with a child. This decision is very detrimental to the interests of the victim because, in the crime of adultery, the victim who is a child can also be positioned as the perpetrator, can be processed by law, and be subject to sanctions. The peak of the error was that the panel of judges did not use the perspective of child victims in their decision at all. The fact that the child victim and the defendant have a courtship relation cannot be used as a basis that the intercourse that occurred was adultery, not rape. Moreover, the juridical facts show that the child victims suffered abrasions and torn hymen. This case would be more appropriate if it was resolved using Article 76D in conjunction with Article 81 of Law Number 35 of 2014 as an act of forcing a child to have sex.

Keywords: Indictment letter, the Crime of Adultery with a Child, Rape of a Child, Sexual Abuse of a Child

1 Introduction

The Juvenile Criminal Justice System is regulated in Law Number 11 of 2012 which aims to provide guarantees so that children who conflict with the law receive an examination process that is following the stages of child development. Included as children in conflict with
the law are children as perpetrators, children who become victims, and children as witnesses. In the Decision of the Lhoksukon Sharia Court Number 10/JN/2020/M. Lsk., the victim in this case is a 13-year-old girl. The child victim experienced a criminal act of rape/forced intercourse by someone she had only known for 7 (seven) days through her Facebook social media account, had an online romance, and was then invited to meet.

The position of the case is as follows:

Defendant (18 years old male) and the victim (13-year-old girl) got to know each other through their Facebook social media account on Wednesday, April 01, 2020. The defendant and the child victim then often exchanged messages using the messenger application. The defendant with his intimate words of seduction succeeded in establishing a love relationship with the victim. On Tuesday, April 7, 2020, at around 09.00 am, Defendant sent a message to the victim's Facebook and asked her to meet. The victim replied to the message and agreed to meet with Defendant.

The defendant invited his friend to meet with the victim at around 9:30 pm at the given home address in Sub-district Meurah Meuliah of North Aceh Regency. The defendant stopped at the side of the road 15 meters past the victim's house. The defendant then sent a message and asked the victim to come out to meet him. When Defendant met the Victim, they shook hands because Defendant and the Victim had only met for the first time. After chatting for a while, Defendant immediately touched the victim's cheek, then held the victim's breast with both hands and squeezed it.

The defendant was disturbed by the light from a passing vehicle because those acts were carried out on the side of the road. The defendant then pulled the victim's hand to enter the oil palm plantation by walking as far as 25 (twenty-five) meters. While walking, the victim's thigh hit a palm tree trunk, resulting in injuries and bleeding. After being inside the oil palm plantation, Defendant kissed the victim's lips, then his left hand groped the victim's vagina. The defendant pushed the victim to the ground in a sitting position. The victim tried to get up, but Defendant pinned her down and laid her down on her back. The defendant then kissed the victim's cheek and lips repeatedly. Then he unbuttoned the victim's shirt, lifted her bra, then sucked both of her breasts. The defendant then lowered the victim's panties to her knees and sucked the victim's vagina. The victim refused.

In the investigation process, the victim has also been medically examined, the results of which were then stated in the Visum et Repertum Letter Number 180/39/2020 dated April 09, 2020, which was signed by the examining doctor, dr. Teuku Yudhi Iqbal, Sp.OG., who concluded that on special examination there were abrasions on the Perineum, and visible lacerations on Hymen at directions of three o'clock, six o'clock, nine o'clock, and twelve o'clock and concluded that the hymen was not intact.

The defendant has been indicted alternatively by the Public Prosecutor as described in the Public Prosecutor's Indictment No. Reg. Case: PDM/Eku.2/Lsk/05/2020 dated 27 May 2020, which essentially states that the Defendant's actions are criminal acts as regulated and
punishable by crime in Article 50 in conjunction with Article 47 of the Aceh Qanun Number 6 of 2014 concerning Jinayat (criminal) Law. The choice of settlement through the Qanun Jinayat is possible because this qanun also regulates the crime of sexual harassment, rape, and adultery.

In the case of child rape, it shows an example of the low position of women towards men's sexual interests, and the existence of women's sexual images that place women as male sexual objects. In their daily life, women always face violence, coercion, and torture both physically and psychologically. On that basis, rape is not only a reflection of the image of women as sex objects but as objects of male power.[1]

Rape is a form of crime, according to William Andreanus Bonger, defining crime "as an immoral act, contrary to decency, anti-social, annoying, and detrimental to society.[2] Violence (abuse) is not only defined physically but also mentally and even passively (ignorance). Violence can be interpreted as wrong treatment, cruel treatment. Terry E. Lawson said that "child abuse, ranging from neglect to rape and murder, which can be classified as emotional abuse, physical abuse, and sexual abuse (sexual violence)"[3]

This paper aims to describe the error in the Lhoksukon Sharia Court Decision which has decided this case as described above, as adultery with a child, which is regulated in Article 34 of the Qanun Jinayat. The decision causes the victim to be placed as a party responsible for the crime. This is because adultery is a criminal act which in the elements of the article places both parties as perpetrators. This criminal act of adultery is an act that is done voluntarily. The decision of the Sharia Court is considered to criminalize rape victims as perpetrators of adultery. Therefore, this decision is important to be analyzed and to be a concern for many parties, especially the Public Prosecutor and Judge, so that it never happens again.

2 Research Methods

The research uses a normative juridical research method with a case study approach. As normative research, the data source is secondary data obtained from library materials in the form of books, documents, and legal literature related to the issues raised from the Lhoksukon Sharia Court Decision Number 10/JN/2020/MS-Lsk regarding acts of adultery with children. Data collection was carried out through library research through a series of reading activities, citing, reviewing legislation relating to the object of research. While the research tool used is documents study which is a study of legal documents in the form of court decisions related to the case under study. The purpose and use of this literature study are basically to show the way to solve the problems under study. The type of data used in this study is secondary data which includes primary legal materials, secondary legal materials, and tertiary legal materials.

The analysis was conducted using a set of laws and regulations related to formal criminal law and material criminal law. The formal criminal law resources used are Law Number 8 of 1981 concerning the Criminal Procedure (KUHAP), Law Number 11 of 2012 concerning the Juvenile Criminal Justice System, the Aceh Qanun Number 7 of 2013 concerning the Jinayat (criminal) Procedure Law, and the Aceh Qanun Number 9 of 2019 concerning the Implementation of Treatment for Violence Against Women and Children. The formal criminal law policies used to review this decision are Law Number 1 of 1946 concerning the Criminal Code (KUHP), Law Number 35 of 2014 concerning Amendments to Law Number 23 of 2002 concerning Child Protection, the Aceh Qanun Number 11 of 2008 concerning Child Protection and the Aceh Qanun Number 6 of 2014 concerning Jinayat (criminal) Law.
Data analysis is the most important thing in a study, namely, to provide answers to the problems studied. Analysis of the data used is qualitative data analysis using analytical methods (the content of analysis), namely selecting, comparing, combining, sorting various meanings. Furthermore, all the data is analyzed to answer the problems in this case study.

3 Findings and Discussions

Aceh is a province that has asymmetrical autonomy as regulated in Law Number 11 of 2006 concerning the Government of Aceh. This causes Aceh to have a different authority compared to other provinces in Indonesia. One of these differences is the application of Islamic Criminal Law (Jinayat). The provisions regarding Jinayat are regulated in the Aceh Qanun Number 6 of 2014 concerning Jinayat Law (hereinafter referred to as Qanun Jinayat). There are ten jarimah (acts of crimes) regulated in the Qanun, namely Khimar (alcoholic drinks), Maisir (gambling/chances games), Khalwat (seclusion with non-mahram), Ikhtilat (making out with non-mahram), Zina (adultery), Liwath (male same-sex sexual relations), Musahaqah (female same-sex sexual relations), Qazaf (accusing people of adultery), Sexual Harassment and Rape.

Qanun Jinayat defines adultery in Article 1 Number 26 as "intercourse between a man or more and a woman or more without marital ties with the willingness of both parties". This definition is different from the definition of adultery that has been formulated by Islamic scholars. For example, Al-Qurtubi argues that adultery is:

ﺇﻳﺎﻟﺞ ﻓﺮﺝ ﻓﺎﺭﺝ ﺑﺎﺭﺽ ﺣﺎﻝ ﻋﻦ ﺛﺒﻬﺔ ﺑﺸﺔ

It means; Entering farji (penis) into another farji (female genitalia which is forbidden without any doubt.

Ibn Qasim al-'Ashimi quoted Ibn Rushd as saying:

ﺍﻟﺰﻧﺎ ﻫﻮ ﻓﻌﻞ ﺑﺸﺔ، ﻗﺎﻝ ﺍﺑﻦ ﺑﺎﺭﺽ ﻋﻦ ﻋﺎﻝ ﻋﻦ ﺛﺒﻬﺔ ﺑﺸﺔ ﺑﺸﺔ ﺑﺸﺔ

Some scholars define adultery as sexual intercourse between a man and a woman outside the frame of marriage or syubhatunnikah.

The definition of adultery from the two scholars' opinions above is different from the definition that has been formulated by the qanun. First, the qanun mentions the element "there is willingness between the two adulterers" where this element is not included in the definition made by the scholars. The existence of the element of "willingness of both parties" contained in the definition of adultery in the qanun is intended to distinguish between sexual intercourse which is called adultery and intercourse which is categorized as rape. The definition set out in the qanun also does not provide a limit on the age of the adulterer. In Islamic religious provisions, adultery can only be held accountable to someone who is an adult (mukallaf). The punishment that can be imposed for an adulterer is 100 lashes.[4]

In the Qanun Jinayat, the provisions concerning the prohibition of adultery are regulated in Article 33 which reads:

a. Everyone who intentionally commits Jarimah Zina (adultery), is threatened with 'Uqubat Hudud by being lashed 100 (one hundred) times.

b. Anyone who repeats the act as referred to in Paragraph (1) is threatened with 'Uqubat Hudud by being lashed 100 (one hundred) times and can be added with 'Uqubat Ta’zir in the form of a maximum fine of 120 (one hundred and twenty) grams of pure gold or 'Uqubat Ta’zir in the form of imprisonment for a maximum of 12 (twelve) months.
c. Any Person and/or Business Entity who intentionally provides facilities or promotes Jariyah Zina shall be threatened with 'Uqbat Ta'zir by being lashed at a maximum of 100 (one hundred) times and/or a fine of a maximum of 1000 (one thousand) grams of pure gold and/or imprisonment for a maximum of 100 (one hundred) months.

The provisions for adultery as regulated in Article 33 consist of several elements of action. In Paragraph (1) the element of the article that must be proven is the act of sexual intercourse between two adults who do not have a mahram relationship and is carried out outside the marriage bond voluntarily. In the provisions of paragraph (1), both are perpetrators and if proven, they will be punished with 100 lashes. The regulation of the crime of adultery in the Qanun Jinayat is different from the regulation in Article 284 of the Criminal Code which requires that the crime of adultery is a complaint offense and at least one of the spouses who commit adultery is still bound by marriage. In the Qanun Jinayat, adultery is not a complaint offense and an adulterous couple can occur between people who are not yet bound by marriage (single).

The provisions in Paragraph (2) are intended for anyone who repeats the criminal act of adultery as regulated in Paragraph (1). The provision in Paragraph (2) is not a repetition of a criminal act as referred to in the Criminal Code. The repetition of a crime (recidivism) in the Legal Dictionary is defined as the repetition of a crime, the event that someone who has been convicted of a crime commits another crime. The provision in Paragraph (2) does not require that the first act has been processed by law and has undergone a sentence. The repetition of adultery as referred to in Paragraph (2) Article 33 of the Qanun Jinayat is often only based on the perpetrator's confession of how many times the adultery has been committed. Based on this confession or other evidence at trial, the defendant can be sentenced to a heavier uqubat, namely 100 lashes which can be added to the imposition of a maximum fine of 120 grams of pure gold or 120 months in prison.

Article 33 Paragraph (3) is aimed at a person or business entity providing facilities or promoting adultery. With this provision, hotel management, owners of boarding houses, or any facilities that can be used to commit adultery, can be subject to 'uqbat. The number of sanctions stipulated in the Qanun Jinayat is a maximum of 100 lashes or a fine of 1000 grams of pure gold or 100 months in prison.

Further provisions in Article 34 reads "Every adult who commits adultery with a child, in addition to being threatened with 'Uqbat Hudud as referred to in Article 33 Paragraph (1) can be added with 'Uqbat Ta'zir with a maximum of 100 lashes or a maximum fine of 1,000 (one thousand) grams of pure gold or a maximum imprisonment of 100 (one hundred) months. Based on the provisions in Article 34, adult perpetrators who commit adultery with children will be given additional punishment. In addition to the uqubat hudud of 100 lashes, it can be added with Uqbat Ta'zir lashes of a maximum of 100 (one hundred) times or a fine of a maximum of 1,000 (one thousand) grams of pure gold or imprisonment for a maximum of 100 (one hundred) months. The problem in Article 34 lies in the child who is the "adultery partner" of the adult. Referring to the notion of adultery as an act of sexual intercourse that is carried out voluntarily outside of marriage, the child will also be positioned as an offender who can be legally processed and sentenced.

Referring to Article 67 of Qanun Jinayat in Paragraph (1) it is stated that: "If a child who has reached the age of 12 (twelve) years but has not yet reached the age of 18 (eighteen) years or has not married commits adultery, then the child can be charged with 'Uqbat at most 1/3 (one third) of the 'Uqbat that has been determined for adults and/or returned to their parents/guardians or placed in a place provided by the Aceh Government or the Regency/City Government".
The stipulation in Article 34 of Qanun Jinayat is contrary to the principles contained in the Child Protection Act, particularly regarding the principle of the Best Interest of the Child. In the Child Protection Act, there is no known crime of adultery with children. A child is someone who is not yet 18 (eighteen) years old and includes children who are still in the womb. Children are judged not to be able to determine the good and bad of an action. Therefore, when there is an adult who has intercourse with a child, it is not included in the form of adultery (which contains a voluntary element in it). The consent of the child does not eliminate the element of the crime.

An adult's sexual relationship with a child will be considered adultery if it occurs completely without persuasion, without lure, without threats, or the like. A child will not want to commit adultery on his/her initiative; therefore it should be suspected that he was persuaded, deceived, or threatened. If the act was carried out inadvertently on his/her initiative, then the act would be considered rape. Children will be encouraged to do so when stimulated to do so, for example through flattery, persuasion, lure, deception, and others similar to that which are included in the sense of being threatened (threats).[5]

The problems that arise from the arrangements in Article 34 of the Qanun Jinayat can be resolved by Article 76D of Law Number 35 of 2014 concerning Amendments to Law Number 23 of 2002 concerning Child Protection. Article 76D states: Everyone is prohibited from committing violence or threats of violence to force children to have intercourse with him or with another person. The provisions of this Article 76D criminal sanctions are regulated in Article 81 which reads:

a. Anyone who violates the provisions as referred to in Article 76D shall be sentenced to a minimum imprisonment of 5 (five) years and a maximum of 15 (fifteen) years and a maximum fine of Rp. 5,000,000,000.00 (five billion rupiah).

b. The criminal provisions as referred to in paragraph (1) shall also apply to any person who intentionally commits a trick, a series of lies, or persuades a child to have intercourse with him or with another person.

c. If the criminal act as referred to in paragraph (1) is committed by a parent, guardian, child caretaker, educator, or educational staff, the penalty shall be increased by 1/3 (one third) of the sentence as referred to in paragraph (1).

The provision in Article 81 Paragraph (2) is a common phenomenon in rape cases that occur in unequal relationships. Perpetrators do not have to use violence or threats of violence to force the victim to comply. In a courtship relationship, as in the case of the sharia court ruling that is analysed, the perpetrator will use deception, a series of lies, or persuasion so that the child victim wants to have sex with him.

If Article 50 of the Qanun Jinayat is used for cases of rape against children, then the difficulty is in the limitation of rape which only requires that it be carried out with violence or coercion, or threats of violence. The definition of rape is regulated in Article 1 Number 30, namely: "Rape is sexual intercourse with the faraj (vagina) or rectum of another person as a victim with the perpetrator's penis or other objects used by the perpetrator or against the victim's faraj or penis with the perpetrator's mouth or against the victim's mouth with the perpetrator's penis, by force or coercion or threats against the victim."

The definition of rape regulated in Qanun Jinayat is broader than the definition of rape regulated in Article 285 of the Criminal Code which only recognizes rape only if there is the penetration of the male genitalia into the female genitalia and the female victim must be someone who is not the wife of the perpetrator. If referring to the provisions of Article 1 Number 30 of Qanun Jinayat, the definition of rape can be in the form of the following acts:
a. Sexual intercourse with the perpetrator's penis to the victim's vagina.
b. Sexual intercourse with the perpetrator's penis to the victim's rectum.
c. Sexual intercourse in which the perpetrator uses other objects to the victim's vagina.
d. Sexual intercourse in which the perpetrator uses other objects to the victim's rectum.
e. Sexual intercourse to the victim's vagina with the perpetrator's mouth.
f. Sexual intercourse with the mouth of the perpetrator to the victim's penis.
g. Sexual intercourse to the victim's mouth with the perpetrator's penis.

The description of the forms of acts that fall within the scope of rape shows that the *Qanun Jinayat* classifies anal sex, oral sex, and the use of objects into the vagina and anus as part of the act of rape as is the act of penetrating the male genitalia into the female genitalia. The formulation of the definition of rape in the *Qanun Jinayat* also opens a wider subject where the victim does not have to be a woman who is not his wife as stated in the Criminal Code. The victim can also be male as the sixth form of action is sexual intercourse with the perpetrator's mouth to the victim's penis. In this case, it means that the female perpetrator performs oral sex on the male victim.

The expansion of these forms of rape is unfortunately limited to how it is done which must be by force or coercion or threats. *Qanun Jinayat* did not provide further details on violence, coercion, and threats. Therefore, investigators and public prosecutors refer to the definition stated in the Criminal Code which explains that "violence is the illegal use of force or physical strength. For example, hitting with the hands or with all kinds of weapons, kicking, and so on. In the Criminal Code, what is meant by violence is to make people faint or helpless.[6]"

According to Alyasa' the notion of violence in *Qanun Jinayat* can be interpreted as "violence is (can be understood as) a sadistic act (physical activity), namely causing excessive pain (due to violence or improper ways of relating) or physical damage to the victim. Thus, a sexual relationship that was originally an act of adultery, liwath, or musahaqah can turn into rape if one party commits violence to injure his/her partner (sadistically). While the notion of coercion is "the use of energy, authority, influence, and or power (verbal), so that people who become victims feel helpless (powerless), cannot refuse (lost authority, influence), do not dare to fight (lost power), depressed in such a way that they feel compelled to follow the wishes of the perpetrator out of fear."

Especially for coercion of children not only by threats or pressure but also persuasion, lure, which makes children affected. Definition of Threats, basically a part of coercion, but in a more persuasive way (gentle, polite), can be referred to as coercion in a lighter way; so that the scope becomes wider than coercion; In the threat can be included deception, persuasion, seduction, or lure. A trick, persuasion, seduction, or lure is considered a threat if there are bad consequences to the victim if the victim is resisted or rejected, for example, humiliation. Seduction against children, according to Alyasa' must be understood as a threat.

Children tend not to be able to think logically and, do not have careful consideration, so they are easily influenced. Threats to children are not necessarily the same as threats to adults. Statements that they will be left as girlfriends, or previous *ikhtilath* acts that have been carried out will be published on social media, or indecent photos will be disseminated or the like, are already fall under threat. Seduction and lure such as being married, given money, have also entered as part of the threat to children.[5]

The explanation as given by Alyasa above has not become a common understanding among law enforcement officers. Most law enforcement officers still understand that violence is the use of great physical force, which is marked by resistance from the victim. Therefore, in cases of sexual violence where the relationship is courtship, law enforcement officials tend to categorize it into consensual acts (adultery). This will certainly cause injustice for child
victims who have not been able to decide what is right and wrong and are unable to think about the consequences of their actions.

Another crime charged by the Public Prosecutor in the Decision of the Lhoksukon Sharia Court Number 10/JN/2020/MS-Lsk., is Sexual Harassment. According to Article 1 Number 27 of Qanun Jinayat, the definition of sexual harassment is "an immoral act or obscene act that is intentionally carried out by someone in public or against another person as a victim, both male and female, without the victim's consent." Based on this definition, sexual harassment can be divided into immoral or obscene acts. The use of the word "or" between the two activities makes it an act that is considered the same. The meaning of immoral or obscene acts is not explained in the Qanun Jinayat. Therefore, the Investigator and Public Prosecutor used the explanation given by R. Soesilo, namely "what is meant by obscene acts are all acts that violate decency (courtesy) or vile acts, all of which are in the environment of sexual lust, for example kissing, grope touch the genitals, touch the breasts, and so on.[6]

These activities can be divided into two forms. The first is immoral or obscene acts committed against oneself and carried out in public. The victims in this activity are people who are in a public place who feel disturbed or harassed by the actions committed by the perpetrator. Another activity is immoral or obscene acts committed to the victim, who can be male or female, whether committed in public or not. In this case, the victim is not willing or does not accept the immoral or obscene act committed against him/her.

Regarding perpetrators, sexual harassment can be carried out by men and/or women. The age of the perpetrator in the sexual harassment case was not determined. In the provisions of Islamic teachings that can be held criminally responsible as perpetrators should only be adults. However, because in the formulation of this Qanun Jinayat there is no age limit, then a child can also be prosecuted as a perpetrator of sexual harassment, only that the punishment that can be imposed on child perpetrators will refer to Article 67 of the Qanun Jinayat as previously discussed.

Victims in this sexual harassment crime can be divided into victims in the general group who object to the perpetrator's actions in public and direct victims who are the targets of the perpetrator to be harassed or molested. When it comes to gender, the victims can be male or female. If it is related to the age of the victim, then this sexual harassment is divided into two groups, namely adult victims as regulated in Article 46 of the Qanun Jinayat which reads: "Everyone who intentionally commits jarimah sexual harassment, is threatened with 'Uqubat Ta'zir with a maximum of 45 (forty-five) lashes or a maximum fine of 450 (four hundred and fifty) grams of pure gold or imprisonment for a maximum of 45 (forty-five) months, and the group of victims at the age of children as regulated in Article 47 of Qanun Jinayat which reads "Everyone who intentionally commits sexual harassment as referred to in Article 46 against children, is threatened with 'Uqubat Ta'zir by lashes at most 90 (ninety) times or a maximum fine of 900 (nine hundred) grams of pure gold or a maximum imprisonment of 90 (ninety) months."

Sexual harassment is often included in every indictment of the public prosecutor in cases of sexual violence. This jarimah is equivalent to the criminal act of obscenity regulated in Article 289 of the Criminal Code. While the equivalent for sexual abuse of children can use a stronger provision in Article 76E in conjunction with Article 82 of the Child Protection Act, which reads: Everyone is prohibited from committing violence or threats of violence, coercion, trickery, committing a series of lies, or persuade the Child to commit or allow obscene acts to be carried out." The sanctions against the prohibition in Article 76E are regulated in Article 82 of the Child Protection Law which reads as follows:
a. Anyone who violates the provisions as referred to in Article 76E shall be sentenced to a minimum imprisonment of 5 (five) years and a maximum of 15 (fifteen) years and a maximum fine of Rp. 5,000,000,000.00 (five billion rupiah).

b. If the criminal act as referred to in paragraph (1) is committed by a parent, guardian, child caretaker, educator, or educational staff, the penalty shall be increased by 1/3 (one third) of the penalty as referred to in paragraph (1).

The provisions of criminal sanctions regulated in the Child Protection Act for this obscene act are much heavier than the sanctions in the qanun jinayat. Sanctions for obscene acts are the same as sanctions for criminal acts of rape or coercion to have sex with a child. Meanwhile, the criminal sanctions in the Qanun Jinayat for sexual abuse of children are only regulated with a maximum provision of 90 lashes or a fine of 900 grams of pure gold or 90 months in prison. The absence of minimum sanctions for this crime creates a high disparity in criminal sanctions.

The Public Prosecutor should not settle this case through the Qanun Jinayat, because the act of crimes regulated therein has limitations. The most appropriate legal basis used to resolve this case is to use the Child Protection Act which will be examined and decided in the General Court. This choice is based on at least three considerations, namely first: The Child Protection Act is a special law that makes children the subject of its regulation so that the policies regulated in it become more comprehensive. Second: the sanctions regulated in the Child Protection Act are much more severe than the Qanun Jinayat. Third: the use of the Child Protection Law will be under the authority of the General Court. The Juvenile Justice System applied in the District Court is much better than the application in the Sharia Court. The number of judges with child certification is still very limited in the Sharia Court. Work facilities to support the implementation of child trials following the juvenile criminal justice system are also not yet available. Based on these considerations, the Public Prosecutor should not use the Qanun Jinayat to resolve child cases, especially those related to sexual violence.

The Public Prosecutor, in the decision being analyzed, compiled his indictment letter using an alternative form of indictment. The term indictment is a word introduced from the provisions of Article 140 Paragraph (1) of the Criminal Procedure Law. From all the articles of the provisions of the Criminal Procedure Law and other laws, there is no definition of an indictment letter. In general, the indictment is interpreted by legal experts in the form of a deed that contains the formulation and conclusions from the results of the investigator's examination which are then linked to the article of the crime that was violated and charged to the defendant. The indictment is the basis for the examination of the judge in the trial court.

The requirements or contents of the indictment as stated in Article 143 paragraph (2): "The public prosecutor shall make an indictment which is dated and signed and contains: Full name, place, and date of birth, age or date of birth, gender, nationality, place of residence, religion, and occupation of the suspect, as well as a detailed, clear and complete description of the criminal act charged with mentioning the time and place where the crime was committed.

In addition to functioning as a basis for examination by judges in trials, the indictment serves as the basis for the Public Prosecutor in filing criminal charges against the defendant, as well as the basis for the defendant to defend himself and as the basis for the judge to consider and make a decision.

From the types and patterns of criminal acts that occurred, several forms of the indictment were identified, namely single charges, alternative charges, cumulative charges, subsidiary charges, and combined charges. The Alternative Charge or Preferred Indictment is chosen if the facts resulting from the investigation only meet the elements of one crime, but the public prosecutor is doubtful because the facts that support the elements of the crime can also support
other criminal acts. So, it could be that what will be proven is another crime. This happens when the indictment of one criminal offense with another criminal offense is mutually exclusive. Because only one criminal act will be proven, the conjunction "OR" is given between one indictment and another. How this alternative indictment is examined in court is that all charges are examined at once. From the results of the examination, the public prosecutor and the judge each choose one criminal act which is considered proven. While charges that are not proven need not be considered further.[8]

In the Decision of the Lhoksukon Sharia Court Number 10/JN/2020/MS-Lsk., the alternative indictment prepared by the Public Prosecutor was judged to be inaccurate because it combines a crime that contains elements of violence and there are victims (rape and sexual harassment) with adultery committed voluntarily by both parties. The inclusion of adultery in the indictment shows that the public prosecutor has doubts about the crime that occurred, especially regarding the child victims who experienced violence, coercion, or threats. Based on the case prepared by the public prosecutor in his indictment, it places great emphasis on the existence of a courtship relation between the perpetrator and the victim, describing how sexual intercourse was carried out without threats or violence.

The Public Prosecutor should find facts about the existence of acts of persuasion and lure committed by the perpetrator to the Child Victim which can be categorized as a threat. The charge (requisition) proposed by the public prosecutor is Article 34 of the Qanun Jinayat regarding adultery with children, indicating that the public prosecutor did not consider the best interests of the child. That the child victim who is only 13 (thirteen) years old girl does not have enough knowledge about sexual relations and the consequences it causes. The Public Prosecutor should have the courage to call that the criminal act committed by the perpetrator is the rape of a child.

The culmination of the error in the Decision of the Sharia Court Number 10/JN/2020/MS-Lsk is when the panel of judges in their consideration is more focused on the defendant's confession and the defense of the defendant's legal counsel, that sexual relations that occurred because of love, consensual because of the perpetrator and victims in courtship relationships. There is no threat or coercion let alone violence.

The judge's consideration is considered to have absolutely no perspective on the interests of the child. The judge should have considered that the victim and the perpetrator had only been acquainted for 7 (seven) days, had never met except on the night of the incident and that the perpetrator deliberately did not meet at the victim's house, but on the side of the road 15 (fifteen) meters from the victim's house. The panel of judges should understand that the child victim was willing to meet the perpetrator on the side of the road, being willing to be pulled by the perpetrator's hand into the oil palm plantation does not mean that the victim is willing to be invited to have sex (adultery) by the perpetrator.

In the terminology of the crime of rape, the category of seductive rape is known, namely a rape that occurs in stimulating situations created by both parties. At first, the victim decided that personal intimacy should be limited not to the extent of sexual intercourse. Perpetrators generally have the belief that the victim needs coercion, therefore the perpetrator has no guilt regarding sex.[9] Rape that occurs in a courtship relationship is generally included in the category of seductive rape. Although the victim is considered to have had a role in the occurrence of sexual relations because of not giving a firm resistance or rejection, the case can still be categorized as a criminal act of rape.

In the case of rape, judges and prosecutors should also pay attention to the motive so that they are not wrong in placing the prosecution article and the sentencing decision. In this case, the perpetrator's motive was to ask the victim, whom he had just met through social media, to
meet outside her house, to invite her and by holding her hand then dragging her into the oil palm plantation.

The action of the public prosecutor and the panel of judges in deciding the qualifications of the crime that occurred was adultery with a child, causing the criminalization of the victim. Criminalization is a change in value that causes several actions that were previously blameless and not criminally prosecuted to turn into acts that are considered despicable and need to be punished. In this decision, what happens is a change in the value of a child as a victim of rape who deserves protection and reparation, to being an adulteress who can be lashed 100 times. The decision with the imposition of adultery also causes the child victim to lose the right to be able to file claims for restitution as regulated in Article 51 of the *Qanun Jinayat*.

## 4 Conclusion

In cases of sexual violence, usually, women or girls are often considered as the trigger for the act, especially in sexual violence in a dating relationship. As a result, the decisions taken are often detrimental to the victim, especially if the prosecutor and the panel of judges are biased in understanding the articles of legislation used so that the victim often gets injustice, and there is a patriarchal attitude that tends to take side with men so that in every case of sexual violence woman often victimized many times.

Analysis of the Lhoksukon Sharia Court Decision Number 10/JN/2020/MS-LSk shows that the child victim of rape is criminalized when the crime she has experienced is qualified as adultery against a child. This decision resulted in the child victim being considered voluntarily having sexual relations with the perpetrator. The victim has the opportunity to be prosecuted and sentenced. The imposition of a decision on adultery with a child also causes the child to lose his right to apply for restitution. *Qanun Jinayat* stipulates that victims of rape can apply for restitution which must be paid by the convict. It is recommended that the Public Prosecutor be more careful in compiling his indictment and prioritize the best interests and protection of children by using the Child Protection Act.

## References

“When The Girls Getting into Hip-Hop Music”
Indonesian Youth and Hip-Hop Music Consumption
In The Internet Age

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Abstract. This paper explored Indonesian young girls’ conceptions of musical tastes related to the context of musical consumption in the internet age, in particular how they utilized the internet in which they interacted with, in an effort to get access and to listen to Hip-Hop music, and how they constructed their own narratives as well. Further, it explored the role of the internet in mediating the relationship between girls and Hip-Hop music nowadays. How the internet reshaped the musical taste of Indonesian young girls in particular their understanding of Hip-Hop genre. How this triangular relationship between young people, music, and the internet represented a strong respond of young people dealing with the changing of context. The research used Cultural Studies perspective. Data was gathered from participation and in-depth interview of daily activities of Indonesian girls from different provinces, who had been engaged and consumed Hip-Hop Music from the internet. Results of the research showed that in the internet age, mostly subjects of this research were able to redefine their musical tastes, not merely following conventional definition of genre based on technologies they used. The hierarchy of musical taste including the choice of intra genre in Hip-Hop Music was getting blurred in the internet age. It gave some opportunities and spaces for the subjects doing some exploration more on multiple songs of Hip-Hop, engaging deeply with artists and songs that they adored, and also expanding their knowledge related to Hip-Hop. The profound engagement with the internet contributed to reshaping the subjects taste on music especially how they conceived and perceived Hip-Hop music in which has been underwent stereotyping in dominant culture for decades. The new engagement broke down the social taboos and helping the subjects in reformatting their identities in the midst of technological changing rapidly.

Keywords: configuration of music, Hip-Hop, musical preference, musical taste, repertoire

1 Introduction

Internet established in Indonesia since 1990. It is accessible to the public around 1994. As a new medium, it is growing rapidly now. Even, it is along with other multimedia devices such as Smartphone dominate the technological landscape around the world including Indonesia. According to the data provided by Selo (2017), the penetration of the internet growth in Indonesia increases rapidly from approximately 30 percent in 2004 to 42 percent in 2006. Further, Selo claims that 46.6 percent of the internet access in 2016 occur via mobile phones and 31.1 percent of users had approximately 2 GB of data packets per month.
The Smartphone penetration among the mobile phone users increases to 53 percent in 2017 with a total of 103.6 million users. In fact, the emergence of the internet in the context of Indonesia have penetrated daily activities of people nowadays including Indonesian youth activities within producing, distributing and also consuming music. In the consuming arena, most of Indonesian young people are usually like to spend times, in the midst of their daily activities to connect to the internet and other digital technologies. They like to consume music from apps such as YouTube, Spotify, Resso, Gudang Lagu and etc. Their interconnectedness more or less has altered the relationship between them, music and technology sharply. One of many is the interconnectedness between Indonesian young girls and Hip-Hop music in the internet age now.

Hip-Hop music is one of American popular musical ideoscapes (see Appadurai,1990). It has million fans around the world, including in Indonesia. It comes to Indonesia around the late 1980’s. It popularized as youth music through working collaboration of the Indonesian middle-class workers namely artists, record labels, and also mainstream media such as television, radio and magazine. It was fueling some controversy in its beginning of dissemination, regarding its content either musical lyrics or style of performance in which valued by many parties including New Order regime at the time is as impolite. It is one of the very commercial genres among Indonesian pop music for a decade since 1990’s to 2000’s, however, it was pretty much silent of fans comparing to other genres (see Bodden, 2005). As a genre, it used to be stigmatized as music of the masculine, sexism and misogyny. Therefore, it did not have many female artists or fans during that era. The stage was often empty of audience whenever its artists doing performance. However, that time was over, while the new era is coming.

The inception of internet in Indonesia has been brought many changing in the scene of Hip-Hop music, in particular its relationship to the fandom. Hip-Hop scene is rated as one of the commercial genres as well as the super-hot genre on the internet with million young fans basis in Indonesia now. Different from the past, the fans are not solely dominated by young boys at this time. Many young girls have been commencing to take part as the active fans of this scene now. The percentage is getting higher and higher every year.

Indeed, it is a new phenomenon. They are mostly trying to optimize the use of technology devices while integrating it to the internet to enjoy the music. One can easily carry devices into her personal spaces such as in bedroom or in the bathroom. Of course, this will provide much time for her to interact deeply with it. The deeply interaction experience potentially able to reshape how she listens to, how she finds meaning in music but also how she (re)defines her musical taste.

Further, the practice is able to lead many girls depicting desires to create their own new ways within organizing their online music, in which all those are potentially alter the means of their musical preferences and musical taste. This paper elaborates in the first section the narrative related to the changing of musical consumption mode which occur in the internet age. Furthermore, it elaborates the frames of musical tastes or repertoire of preferences of the subjects, concerning to their narrative of being engaged with the music for many years.

**Aim and Question of Research**

This paper explored the concept of musical repertoire of preference related to musical taste of Indonesian youth represented by Indonesian girls as regards to the consumption of Hip-Hop music in the internet age. How did Indonesian young girls use the internet in which they interact with, in an effort to access and to catch to the music, particularly to shape repertoire preference and musical taste and their narratives as well.
2 Methodology

This research used a Cultural Studies perspective, by using the new ethnography approach in which located within Dialogic Validity approach as the main approach to collect data. Saukko (2003, p. 20) mentioned that Dialogic Validity evaluated research in terms of capturing the lived worlds of people being studied truthfully. Whereas New Ethnography which evaluates research in terms of how well it manages to capture different realities. New Ethnography then tries to study people’s lived lives in a way that would do better justice to the way in which the people see themselves and their worlds.

This research explored the capacity of internet in connecting Indonesian youth, and Hip-Hop music nowadays, by accentuating on the triangle connection status of youth, music, and the internet. It seems that the connection is getting stronger than before, as the result of making dealing process done by young people with the changing of context that occur around them recent times. Data were randomly collected from participation and in-depth interview of daily activities of subjects who have been engaging and consuming Hip-Hop Music from the internet through various apps. Subjects of this research live in different provinces namely Yogyakarta, Ambon, and Sorong, West Papua. They have been consuming Hip-Hop music for couple years.

Framework of Theory

One of the central issues within analyzing the consumption of music is taste. Nowak (2016, p. 99) formulated taste in three different category namely musical preferences, musical meanings, and listening practices. Those three components are the key to one who wants to understand the musical consumption process. It is probably having discrete conceptual annotations and inferences. However, it is pretty much depending on the subject stem of the analyses and the methodology used. Instead of being fixed, the concept is still blurred.

Nowak’s notion of the taste above is the key notion used in this research in order to grasp the ground reasons why Indonesian youth favor the music they listen to. Further, it is also used to reveal how they utilize it and ally with it, and how they are overwhelmed by. Indeed, taste has been studied by many of Indonesian academicians in the last four decades. There are many references scrutinized the subject within the studies of popular music and culture in Indonesia. One of significant results appears from those references are most studies points out that Indonesian youth musical preferences or taste in consuming any kind of music often have strong connection with their social cultural setting of life. It is pretty much intersecting with their social status (see Wallach, 2008).

However, the claim is questioned because of its development lately. It is greater due to the emergence of both musical digital technologies and the internet as the new media. As the result, those have been altering the connection of both Indonesian youth musical preference and their social status. It tends to be getting weak and change over time. On the contrary, many Indonesian youth are frequently situating their taste contingent on the issues of social and cultural overtone regarding to the music, the aesthetics, and the agencies.

3 Findigs and Discussion

3.1 Rethinking Indonesian Youth Musical Consumption Mode in the Internet Age:

A Lesson of Hip-Hop Music

The advent of both the internet and the mobile phone device which accelerates exponentially has some important roles in youth culture. As the mobile phone device becomes
completely upgraded to become the Smartphone and integrated with the internet, it controls most of the musical practices and also soundscape of young people. It turns the direction of young people within defining the borderline of their personal and common life.

Further, it is also providing some chances for them to make deal with the domination of parental culture and private exploration. If we take look to Indonesian context particularly during the late of 1990’s and the early of 2000’s, there many Indonesian youth who used to consume music by listening to records through Walkman and MP3 connect to tape in their own rooms.

Further, the activity often functioned as a personal coping mechanism vis-a-vis to social pressure that they get when they’re out of home. Often, musical times, somehow, been being ‘me time’ to escape from the routine, get into the sound world, engage with their favorite music and artists that composed the self. These habits continued by listening and watching music from video compact disc and digital video disc devices together with other members of family in their living rooms. Many perceive those activities more or less have created good mood and kept desire, even contribute to create personal memories. In this sense, then Indonesian youth of today and at that time have much in common.

However, what make they differ, is that the digital technologies including the internet and the Smartphone postulate kind of intimate social interaction between an artist and his/her fans. In the past, a fan just can listen to his/her favorite artist songs without having a deep interaction with. However, it is insufficient in this internet age. A fan is not just listening to, but he/she also expects to have sense of acquaintance and affinity to his/her favorite artists on emerging social media platforms and apps such as YouTube, Spotify, Resso, Gudang Lagu, Joox and etc. It happened also in vise versa. By engaging and attaching to favorite artists and songs on apps, a fan constructs his/her own online musical repertoire of preference and make some distinction on it.

Every app has its own algorithm. It commands a continuing impulse of both artists and fans to have similar interest to chase one and another. An artist must make an effort to reach out to his/her fans personally on media. Why? Music with enormous genres and sub-genre is available online on internet. It can be consumed widely by fans. Of course, this perpetuates a high contestation for fans in which rated now obviously on social media apps for music. The circumstance of course produces such new mode of online consuming circuit in which artists and fans are struggling together to influence one and another.

Speaking of musical consumption, then the advent of internet has brought some changing within fans consumption mode, in particular fans of Hip-Hop music in Indonesia. As stated above, in the internet age, fans of Hip-Hop music are not just belonging to certain gender. Since the internet and musical apps are open and easy to be accessed, then everyone has potency to become a fan, as occur to subjects of this research. Mostly are known nothing of the music during the pre-internet age.

However, it is changed drastically when the internet coming. Many subjects have been getting access to and being listening to Hip-Hop music actively through the smart phones that they have. Many claim that it is easy to listen and to organize songs and artists that they like throughout it. They can do it wherever and whenever they have time. Further, they also feel being more intimated and having privacy while they listen to it directly from the device that they have.

Indeed, in the recent context, the sight of an Indonesian girl wears the earphone injects to her Smartphone while listening to her music which provided on apps is at some point not a symbol of social insulation. For girls, this practice is often seen as the way to distinct selves; to have deeper intimacy, to build affinity, and to make some private dialogue with the self.
Furthermore, it is also pretty much link to the desire to share musical tastes, and to involve in the social interaction which mostly take place within the musical fandom community on the internet. A girl has big control over the music that she listens to including whether she wants to share it or not. Through perpetual contact, she focuses on the concept of the social within the music as her future listening practice of the music on the internet. In that so, then the aspect is valuable in the growth.

In addition to, Indonesian girls are also able to foster the switch of how they categorize music in the internet age due to the enormous access they get to the music online. Of course, it transforms the musical perspective of the girls. Their recently musical activities disclose a new technique so called Folkonomy. It is a technique to classify and to organize online content into distinct categorizations (Nowak, 2016, p 30). It extends the previous technique that pretty much ally to genre. The technique works to redefine the rigidly musical taste definition determined by genre distinction. Indeed, it is favoring a culture of eclecticism, in which will be discussed below.

3.2 Social Classes versus Personal Interest: Indonesian Youth Musical Repertoire of Preference Changing in the Internet Age

As I mentioned, Nowak (2016) refers musical taste into three components. This section elaborates the trilogy of musical taste through Indonesian girl experiences of consuming music. The notion of musical taste is complex. There is not a single definition or formula while we come to its interpretation recent times. There millions of people including artists and fans who formulate their own understandings of what musical taste is. Some interpretations are operated and circulated through media including the internet.

Somehow, it is often utilized as a source to compete musical values. When we talk about musical taste in Indonesian context, then it is better for us to see first what popular music is, because it has strong relationship with Indonesian youth musical preference and their making meaning process.

Bennett argues: Popular music is often quite literally read off by popular music theorists as a mirror of reality. In that regard, theories drawing on quantitative analyses of music taste intertwine social variables and aesthetic affinities for particular music genres (Bennet, 2008, p. 421).

For some reasons, the statement is working when we talk about Indonesian youth, in particular girls’ musical tastes. Most Indonesian girls adore popular music as their preferences. In the past, it had been seen as a code of the social stratification in which social status and position were the most concern for very long times. Indeed, the musical preference was a distinction. It enacted social relationship.

Further, the composition of many Indonesian musical tastes in the 1990’s revealed a captivating scheme of who listens to what music. Someone who preferred Dangdut probably occupied the lowest position and status. Dangdut stereotyped as the music of the working class (orang kampung). People used to discriminate others socially just because of the musical preferences’ difference.

Hip-Hop music scene and its fans are often getting trouble because of it. Drawing of the inquiries of cultural practice that I have done in the early of 2020, the research results showed that the interest of Indonesian youth for musical taste has transformed. Similarly, the musical consumption practice of Indonesian youth has developed in their everyday lives, specifically among Indonesian girls showed by young girls who live in Yogyakarta, in Ambon, and in Sorong, West Papua.
In terms of repertoire preferences, I observe a shift occur among Indonesian youth in defining their musical taste. Its definition changes over from the social class stratification to the personal interest classification. It is a clustered in which the difference lay down much more on the ability of the girls to short the music in the eclectic way. They are more individual within maintain their popular music contemporary. Certainly, it differs from the previous cluster of the eclectic-popular classic.

Nowak (2016) defined it as younger generations’ quasi-disappearance of dominant social meaning of music oppose to the dominant culture. Following the research, most of Indonesian girls usually consume various popular musical genres such as underground music, jazz, pop music, rock, hip-hop, dangdut, EDM music and etc. There is no single preference. The circumstance inquired the status quo of the musical genre and its social connotations in which often associate based on social classes. The taste is based on the personal interest.

At the end, this consumption practice shapes such a dynamic making meaning process to define genre they adore. In case of Hip-Hop music, then the practice lead young people to shape a qualitative eclectic process within selecting the music. It echoes so much through the subjects responds. As the instances, Diana – a 20 years old, adored to the best of everything while listening and listing her online music. She said that:

“I like the best of everything. I like to filter songs from all genres that I like, following my own evaluation” (Diana, February 2020). Diana preferred to select music that provoked her sensibility. She didn’t discriminate the music fundamentally based on the genre the music hold to. It is related to how it satisfied her. Other subjects namely Dita – a 19 years old, and Ella – a 17 years old offered similar types of description of their musical tastes:

“I think my taste of music is very broad and bit crazy. I know what I like when I hear it, and if I don’t like it. It is very hard to say that I am discerning when I have for example 200 songs in my library. I just listen to good music. I use YouTube to rate music and organize my files. From all those, I have a number of Hip-Hop Collections in which few songs are Indonesian Hip-Hop. For sure, I don’t know why Hip-Hop is at my top chart of file… I just love to hear artists sing songs like what they do. I like lyrics of song that perpetuates everyday life situation through a kind of criticism language” (Dita, March 2020).

Dita mentioned her musical taste configuration primarily based on the amount of content she had. She didn’t pay attention to what kind of genre the music pertains to. It wasn’t similar to Ella. She delineated her preference as quite demanding. She identified her favorite artists of Hip-Hop based on her approach toward the music. She acknowledged that her taste of music consisted of listening to ‘whatever is on the internet’. She claimed that:

“There is no role to be a loyalty in music, therefore you don’t need to stay just in a genre…what you need is just to explore it more… in the beginning, I didn’t like Hip-Hop for sure, I guess it was because of my family influence on music preference. You know, most of my family members prefer to both Pop and Jazz genres…when I had access to internet several years ago…then I found interesting to hear Hip-Hop…in the past, it was sound very strange for me even it was a kind of taboo to be listened in my family…but now no longer! I found very passionate to listen the music…I love the beat, rhyme and also lyrics…it gives me a kind of energy to face my everyday life as a girl” (Ella, March 2020).

It was very interesting when Lina (20 years old) gave her opinion related to kind of music she adored to. According to her:

“It is a hard question. It depends on what mood I’m in. You know sometimes I like listening to old 90’s stuff, it reminds me of growing up and something I guess, and then it’s hard to say. My favorite music is complicated, it depends on my mood for sure... if I am sad then I tend to choose pop stuff, and if I am happy then I like to listen rock, funk or hip-hop stuff. I rarely stay
loyal just for one genre...if I am getting crazy of my works, then I like to listen to hip-hop songs....you know hip-hop is cool now! I love the way the artists tell about reality and how they do critics...that may be hard to be done in our daily life because of so many things. If you asked me what the most sub-genre that I like in hip-hop then I prefer to choose the hard core one. Do you know why? I really like their braveness to telling something! That’s all…..Eminem, KRS one, Jay Z, NAS are my Western favorite artists.....whereas in Indonesia, I still couldn’t determine the one I like...however I enjoy their music” (Lina, March 2020).

Lina used the term ‘eclectic’ and listened to a bit of every music genre. She listened to nothing in particular. Both Dita and Lina shared similar passions for music. The examples of Diana, Dita, Ella, and also Lina reveal that the notion of being eclectic within the practice is tested in a qualitative capacity. It is also varied in understanding and meaning. Of course, the specificity of their taste for, and relationship with music have questioned the definition of musical taste.

Regarding Indonesian youth repertoire of musical preference, then one way to portray it is that by addressing the question of what music they abhor and feel opposed to. Results showed that few of them tended to pin the music they abhorred among music they adored. For an example, Mia (18 years old) stated, “I don’t like Dangdut. I don’t like it at all. I don’t know why? I feel uncomfortable when listening to Dangdut. Yah I know, Dangdut is much better now, but my ears still couldn’t negotiate with the genre. However, I add it once or two into my list of genres on my YouTube channel” (Mia, March 2020).

She included in the abundant genres of music in her repertoire of preferences. Her preferences were ranging from hip-hop to EDM music, from pop to metal music and etc. Her musical preferences were listed following her mood. In line with some explanations above, then we probably could see that the hierarchy of musical taste process still operates. However, Indonesian girls try to blur it. They somehow consider the music that they assume good and legitimate and vice versa. To keep a strong picture of their repertoire of preferences, the girls sometimes dare to identify and classify the artists that they abhor to the bottom of the hierarchy of their favorite preferences. Preference tolerance then becoming the solution toward the music that come up to their saving list in their online accounts.

Furthermore, in Mia’s case, the technology of music offers the prospect to warrant her daily involvement to music that gives her good impact. At the same time, it helps her to reduce intensive form of interactions with her some abhor music. Mia mentioned that she has ceased to care so much on the mainstream pop. She has been ignoring it for couple years. In turn, she is passionate with genre such as Hip-Hop. This genre put her on the fire for life. Further, she doesn’t really get rid of the music that she gets annoy of so much. She assumes it as the noise representation, even when she assumes it insufficient to her both emotional productivity and taste at the time (Mia, March 2020).

She still can-do interaction with the music that she dislikes. She intends to maximize the control over what content she consumes. From all those experiences, it seems that the emergence of the internet opens up to tolerance in particular within musical taste among Indonesian girls. However, tolerance cannot be read solely as adoring everything. In fact, it intersects with the practice of ignoring, blocking away, or avoiding disliked music. Those can fall within the values of tolerance in which Indonesian girls commonly develop towards music, instead of adopting the musical distinction logic. In addition, through these strategies of control, Indonesian girls are able to renegotiate their taste to hear the music that they disliked. It can make them being indifferent easily to it.

While extending on Hip-Hop as the music in which Mia adored, she revealed her detail of repertoire based:
“I really get into hip-hop, maybe it is just because I love its simple structure. I found its structure is uncomplicated, so I can imitate it easily. Another thing is that themes are not making me getting bored. There many hip-hop music either Western or Indonesia in particular hip-hop from Papua that I’m interested in. I’m open to all whether fast or slow. I like Eminem, KRS One but also Papuan group of hip-hop. I hear music depend on my mood. I use music to accompany my daily journey doing many things. So if I work out then I might prefer to choose upbeat music. If I am hectic on projects or whatsoever, I will choose something different. I have all in my musical library just depending on my mood.

Mia interpreted the music throughout the presence and the absence of certain music in her repertoire of preferences. She also interpreted those in term of how she could associate it with her daily context, and how she utilized it as a source. In the case of the music she rejected, she still maintained the tolerance on it.

Generally speaking, the notion of taste has been assumed both as the sum of what people declare including in their repertoire of preferences and as the researcher’s interpretation of what it means (Nowak, 2016). It is remains vital to look into the reason due to Indonesian girls preferences of music. Again, Diana is the young girl who adored the perfection of everything. Here, I took noted how she associated her preferences to how she mediated them in everyday life:

“I find that I listen to a lot of hard-core stuff mostly. But I do have a penchant for alternative and Indonesian indie hip-hop. So these are my two streams. But I do listen to a lot of stuff in between. I like Eminem, Kanye West. I listened to the Jay Z at the time but also Indonesian indie, probably hundred times, and I still like them. It is not up to the point where I have to stop listening to it yet. I’ve been listening YouTube, Joox and Spotify for very long times. It’s a very diverse album; there are many different sounds on it. It’s easy to chill to. I listen to it at the gym as well. Those are my current favorite” (Diana, February 2020).

When I asked on what music the subjects preferred to, they were focus either on their favorite bands/artists. They also paid attention to the music they have been listening to recently. Diana mentioned hip-hop and rock as her two main flows of her core preferences. Others were just complementary. She was significant of the content that she listened to at the moment. The subjects’s repertoires of preferences were created from distinct music in which meant something to them. It touched them in an unusual mode. It was associated to normative modes of listening in their daily contexts.

Further, they were able to reformulate their repertoire of musical preferences in which it was also redefine the concept of eclecticism. Mostly acknowledged that their lists of music that they appreciated of, were changed over time. They highlighted how the internet enabled them to invent broad range of music. Further, to include it in their repertoire of musical preferences.

The emergence of internet provokes a wide perspective of what to listen to, it just opens up everything in detail. It is very different from the previous era in which young girls just can open up to certain genres of music that they allowed to. Yet now, they have huge access to the different genres on the internet. There are many new artists and songs from various genres that they would never find before such as musical band groups in America that aren’t familiar in Australia, or Indonesian indie that becomes popular in America because of the internet. Dita and Ella said that they have been refining their repertoire of musical preferences in the last three years mainly in the connection to the leisure times that they had to involve to the music. Ella stated,
“My taste has changed a bit. I think it is mostly due to the fact that I don’t listen to much music any longer that is more of the reason why it is changed. I still like the same stuff as the stuff I used to listen to” (Ella, March 2020)

The structure of Ella’s everyday life of listening music is changed. She was no longer listen to music at school. In a broader sense, Indonesian girls’ narratives reveal how continuity and disruption as the two important components define their musical tastes. In addition to, based on the results, then I argue that the Indonesian girls’ repertoire of musical preferences evolves extensively in modern societies. The notion of musical taste definition goes beyond than conventional understanding and definition.

In sum up, Indonesian youth, representing by the girls are able to redefine their musical tastes, not merely following conventional definition of genre. They are influence more or less by technologies they use. Further, as the technology, the internet has important role to blur the hierarchy of musical taste including the choice of intra genre in Hip-Hop Music. It gives opportunity and space for the girls to do exploration more on multiple songs of Hip-Hop, to engage deeply with artists and songs that they like, and also to expand their knowledge related to Hip-Hop. Their profound engagement with technologies and internet contributes within reshaping their tastes on music especially how they conceive and perceive Hip-Hop music in which has been undergoing stereotyping in dominant culture for decades. The new engagement of the girls is able to break down some social taboos and helping them to reformatting their identity as young people in the midst of technological changing rapidly.

The research also indicates how the girls negotiate the triangular relationship between them, the internet, and the music. In facts, they identify it in two ways. On one hand, it is through a bottom-up strategy, in which they specify genres and musical tastes by using personal prescriptive rather than the using of the commercial imposed genres. Contrastingly, the decline of conventional genre usage is provoked by the deteriorating of so many physical music stores, and its remediation to digital music. The remediation postulates folksonomy - downloading and streaming processes - as the key techniques. Mostly subjects are young people who were born in the musical shared files and also downloading era. Therefore, most of them don’t have strong bonding to the material of music, and also experience to utilize record stores as their main purchasing source.

Further, Indonesian youth prefer to do surfing about music that they like very much through multiple websites either private or public on YouTube and other apps. Musical logic that is acquired online via YouTube, or streaming sites apps such as Spotify, Joox, or Resso, Gudang Lagu and etc not organized through genre. It is often organize easily juxtaposed in order to promote eclecticism. There are few girls who are remains practicing go to record stores frequently, however, the practice of buying CDs in a music store has gone out of favor largely.

Most subjects adore to listening Hip-Hop music on the multimedia devices such as on the laptop and on the smartphone instead of going to stores from one location to another to explore different genres. It is obvious through the answer to the question of how long did they spend on the internet, in particular listening music for a day. Many subjects indicated that they were not sure of the time they spend. Mostly were getting it along with multi-tasking activities done. For instances, Ella and Lina stated as below,

Ella: “Sometimes when I get home, and then in the evening after I’m done homework, or after dinner, just kind off and on when I have nothing else to do” (Ella, March 2020). Lina: “I just go on all my favorite sites and listen to music at the same time. And talk to friends online. It’s pretty fun. Just talking to people, like, watching videos and that’s all” (Lina, March 2020).
The composition of Indonesian girls’ repertoire of music on the internet and on multimedia devices indicates that the use of technology as the engine to search music produces abundant accesses toward the content. Most of them situate their surfing experiences as the constructive experiences playing with technology. As the consequence, the musical taste’ formation of the girls in which embody through the consuming practices enrich their perspectives and also their ways of consumption.

The contemporary modes of musical consumption modify musical discoveries and preferences sources. Many Indonesian girls appoint their both preexisting taste and its practice as the basic source to form their daily modes of consumption. They aren’t blank. However, they are freely to decide on what they like and dislike. Their choices are always integrated to their everyday life structures. Their tastes and practices are mutually mediate and mediated by their daily life involving with the internet and multimedia devices as well. This translates into discourses in which Bourdieu called as cultural reproduction. Their practices highlight the reproduction and distinction logic.

In addition, the girl’s musical consumption context offers the need to the (re)evaluation of Bourdieu's notion of the habitus as well. Youth Indonesian practices more or less are able to assess the structuring structure of it.

4 Conclusion

The internet, as a new medium of information and communication is embedded into everyday life. They are indispensable. In Indonesian context, most young people are growing up immersed in the digitality. They realize that living in the internet era is a must. It goes beyond than just a way of life. It is a real life now. The subjects of this research have been spending mostly their lives by attaching themselves to the internet. They felt nothing without it. Further, it has a crucial role in assisting young people to sensing their musical preferences, and also to organizing their lovable online music.

In fact, the consuming practice of online music transform their perspectives mostly how they define their musical taste. Being both subjective and eclectic one personally within selecting the preference, instead of just bonded by the conventional definition of taste and genre are the two contemporary qualities that they have and claim of. McLuhan (1964) claimed that the medium is the message. In this case then the Indonesian youth musical consuming practices don’t merely relate to how they define their tastes.

Yet, it is also having strong connection to what a medium can do. In addition to, what emotions it can provoke of, or what temper it can alter, perhaps, what social capital, it can appoint. The internet is the medium. Young people have certain periods to do negotiation with, periods in which it can be incorporated and adapted into the circuit of social structure relationship between them as the users and the medium. The 21st century is resettling the production of social knowledge and awareness of young people regarding their eagerness to mingle with the internet.

To sum up, the innate desire of young people to involve profoundly with the internet contribute to reshaping the subjects taste on music especially how they conceive and perceive Hip-Hop music in which has been undergoing stereotyping in dominant culture for decades. The new engagement breaks down the social taboos and helping the subjects in reformatting their identities in the midst of technological changing rapidly.
References

Participation of Sumbawanese Women in Cattle Fatening

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Abstract. The objectives of this study are to assess the change of participation level of Sumbawanese women in cattle fattening using Tarramba leucaena and to assess the role of women in decision making related to cattle farming. The study has involved 20 women participating in cattle fattening activities and was conducted by survey using prepared questionnaires, Focus Group Discussions (FGD) and in-depth interview. The study founded that there is impact of intervention on forage and cattle production system. The intervention stimulates farmers to plant Leucaena on their own lands. Farmers are also stimulated to fatten cattle in pens near their houses. Distance of Leucaena plantation to farmer house is relatively close. The short distance encouraged women to cut and carry Leucaena forages. 87% of Sumbawanese women and 63% of West sumbawanese women involved in the training in planting and management of Leucaena. In Sumbawa district, women participation increased from 42% to 100% in collecting feeds. In West Sumbawa, the participation increased from 8% to 45%. All respondents participate in the decision-making process. The decisions include time to sell cattle, selling price and use of money from selling cattle. The change of production system from extensive to cut and carry system and the availability of forages (Leucaena) close to the house has increased women participation. As a result, the workload of men has now been shared with women so male farmers can have more time to do off farm work or simply enjoy free time.

Keywords: Womens participation, cattle fattening, Leucaena leucocephala

1 Introduction

It is commonly believing that woman play an important role in livestock sector to support household livelihood. However, they are usually neglected in rural development even in household decision-making (Azahari, 2008). In fact, several studies shown that the roles and contribution of women have been proved to make beef cattle development program successful at the farmer level (FAO, 2011, 2012 Sajogyo,1983). Beef cattle development at the farmer level has not considerably involved women as working/business partner of men, whereas their roles in the beef cattle farms are quite important. This can be seen from the quick observation in some production centers of beef cattle in Sumbawa Island, West Nusa Tenggara.

Traditionally, Sumbawanese women have very little involvement in all aspects of cattle production. Women participations is low because culturally they are not encouraged to be involved in cattle production, cattle are mostly on free grazing so difficult for women to participate, traditional fattening system normally rely on grasses that farmers have to collect.
from distant location. Another reason is because they are not suggested by their husbands to do so. Cooperation UNRAM and CSIRO introduced Leucaena leucocephala var. Tarramba for cattle fattening that stimulate farmers to conduct cattle fattening close to their houses. After the program has been running for three years, an assessment on women participation in cattle fattening was carried out. It is necessary to conduct research about the extent of Sumbawanese women contribution in beef cattle activities in Sumbawa districts. Research is needed to find out factors that lead to involvement of women as working partner in cattle farming activities. The objectives of this study are to assess the change of participation level of Sumbawanese women in cattle fattening using Tarramba leucaena and to assess the role of women in decision making related to cattle business.

2 Research Methods

Research to understand the involvement of women in beef cattle activities was conducted in August 2018 to evaluate impact of the intervention on women participation. The study involving 20 women participating in cattle fattening activities. The study was conducted by survey method using prepared questionnaires, Focus Group Discussions (FGD) and in-depth interview. Key questions were prepared accordingly to get answers which were in line with the objectives of the research. Parameters recorded were participation of women in collecting fodder, feeding, and providing drinking water and housing, cattle mating, vaccination and medication and decision-making process. Data were tabulated and analyses descriptively.

3 Findings

3.1 Source of Household Income

All female participants of FGD either located in Sumbawa regency and in West Sumbawa regency doing farming business in agriculture by planting corn and in the field of animal husbandry by doing cattle fattening business. As it is known that one of the excellent programs of West Nusa Tenggara Provincial Government is PIJAR Program (Cow, Corn and Seaweed), and corn production centre indeed in Sumbawa Island with suitable land for corn plant development.

Corn cultivation is done in the private garden or lease the land from other people. There are also who work as farm labourers for the job of planting corn and harvesting with income IDR 50,000/ day. Usually corn cultivation is done in December and harvest is done in March or April. Other agricultural commodities cultivated by FGD participants are peanuts, green beans, cashew nuts and vegetables (eggplant).

For those who grow nuts, planting is done in November and harvested in February, if possible then it can be planted one more time in March and the harvest will be done in May. After that usually all agricultural activities directed to maintain cattle or other animals, because the rain has begun rare and difficult water. The main sources of income in the three study locations are from cattle farming followed by grain crops such as rice and maize. The crops farming are dominated by rainfed upland thus the activities only occur during wet season and mostly no crops activities following crop harvesting time.
In addition to rice and maize, farmers in the area also grow beans such as peanut, mungbean and other beans and tuber crops such as cassava and sweet potatoes. The women also diversify their sources of income from other activities beyond agriculture sector such as selling foods, home industries such as making buffalo skin cracker, milk candy and trading of domestic need such as clothes, tablecloth, linen, blanket and other clothing material. This indicated that women in the study sites has multitude role on household activities ranging from taking care family life as a domestic duties and to some extend on economic activities.

3.2 Impact of intervention on forage and cattle production system.

One of the main activities in the maintenance of cattle is the provision of feed. Cooperation ARISA and UNRAM introduced lamtoro as the leading feed in the cattle fattening business. Feeding animals is the most enjoyable job for women and other cattle raising activities. All female FDG participants said they liked to feed cows

"If the cow is fat, we are also fat, if the cows eat a lot ..

it sounds kriuk kriuk we love to see it .."

".. if cow is full, glad we see .."

The change of production system from extensive to cut and carry system and the availability of forages (Leucaena) close to the house has increased women participation. The study found that there are impact of intervention on forage and cattle production system. The intervention stimulates farmers to plant Leucaena on their own lands and Increase of women farmer participation in planting Leucaena.

As we know before intervention, sumbawanese women only partly help their husbands in planting lamtoro as cattle feed, feeding cattle and participate to clean / bath the cows and clean the coshed, but seeing the success of ARISA farmer farmers who feed lamtoro on cows, they adopt technology by feeding lamtoro. Some of the FGD participants participated in a field visit to a group of Balinese ethnic breeders in Jatisari village who had been involved in cattle raising and planted lamtoro as feed plants. Currently they have planted lamtoro in their garden for cattle feed as one participant says:

"We already see the leucaena plant in Jatisari, we are inspired to participate in the garden"

Fig.1 Mrs Aprianti, a Sumbawanese woman is harvesting Leucaena (above) and feeding it to cattle (below)

Farmers are also stimulated to fatten cattle in pens near their houses. Distance of Leucaena plantation to farmer house is relatively close (ranges from 100m-2000m). The short distance encouraged women to cut and carry Leucaena forages. Some women use motorbikes to cut and carry forages from longer distance. As a result, the workload of men has now been shared
with women so male farmers can have more time to do off farm work or simply enjoy free time.

The increase in participation of Sumbawanese and west Sumbawanese women farmers was also due to the facilitated cross visit to Balinese village where many women independently work on the cattle fattening business. Involvement of Women in cattle farming in general there are no specification or separation activities between man and women in cattle farming. Women participation in cattle farming involve in various activities such as collecting fodder, feeding, provide drinking water and housing, mating and vaccinate.

About 87% of Sumbawanese women and 63% of West sumbawanese women involved in the training in planting and management of leucaena. In Sumbawa district, women participation increased from 42% to 100% in collecting feeds. In West Sumbawa, the participation increased from 8% to 45%. Increase of women farmer participation in planting Leucaena, harvesting leucaena and cattle feeding due to facilitated cross visit to the Balinese farmers and proximity of forages to animal pens.

In general, women in Sumbawa enjoy all activities related to cow raising, but the most fun activity is cow feeding activities.

"if the cattle fat, we are fat too .. we are happy if the cow eat a lot, if they do not want to eat it irritated .."

Women also get benefit after ARISA's intervention, the price of cattle increase, because after being feed leucaena, the average cow's weight rose 5 kg within a month.

**Women involvement in decision making.**

In terms of decision-making, women participate in negotiations to make decisions because women are already involved and participate in cattle raising activities. Prior to intervention, she did not know at all about when and how many cows were sold by her husband, and what the selling price was, after intervention where women got knowledge and information and would be involved in the provision of feed, livestock maintenance, health and hygiene reproduction of livestock, then women are invited to discuss by husband (men) in the
production and marketing of livestock. But in terms of production and marketing, decision making is more dominated by men.

4 Conclusion

Planting Leucaena on own land and fattening cattle on backyard increases women participation in forage planting, harvest and cattle feeding. The close proximity with the cattle stimulates women to play more roles in feeding cattle, provide drinking water and cleaning pens. Increased involvement in cattle business improves women role in making decision on when to sell cattle, selling price and how to use the money.

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References

Independent and Successful Women with Disability: Lesson Learned from West Sumatera Province

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Abstract. Law No. 8 of 2016 concerning people with disabilities in Article 1 states that people with disabilities are every person who experiences physical, intellectual, mental, and / or sensorics limitations for a long period of time who in interacting with the environment may experience obstacles and difficulties to fully and effectively participate with other citizen based on an equal right. Women with disabilities have equal rights with women without disabilities. However, they often experience discrimination because they are not considered independent. They work to make ends meet and improve social skills to be independence. The lack of diverse job opportunities for women with disabilities makes them choose to work in the business sector even though there are women with disabilities who have careers in the government sector. The existence of support, equal opportunity and room for participation are factors that encourage women with disabilities to be empowered. The elimination of discrimination against gender and disabilities will provide great opportunities for women with disabilities to step forward, be empowered and creative. This research will discuss how women with disabilities to be empowered and survive from discrimination they experienced so that they success in career, daily life and how women with disabilities participate in economic development, especially in the family economy. The purposes of this research are to identify the factors that enable women with disabilities to be success, to explore the role of "social milieu" (family, friendship, community) and to provide support to women with disabilities. This type of research is descriptive-qualitative research or case study type, which is a type of research that describes the state of an object or event without an intention to draw general conclusions. Qualitative method is “a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. In collecting data about the respondent's determination, the researcher uses the life history method with narrative data analysis. The result of this research is that there is a role model for other women with disabilities to survive from the discrimination they experienced. Then the results of the next research on the journey of women with disabilities who are able to survive from the discrimination they received so that they are successful in their careers in the public sector are divided into 4 topics. The first topic is life before they become people with disabilities. The second topic talks about accident causing their physical disability. The third topic is about how these participants accept the transition from person without disability to person with physical disability and how they overcome obstacles when they become people with physical disabilities. The fourth topic talks about the participants' lives to survive and succeed in building their career at public sector.

Keywords: Women with disabilities; discrimination; families
1 Introduction

People with disabilities who are viewed from the socio-cultural aspect are essentially social beings who have more potential to contribute and play an optimum role in all aspects of the life of the nation, state and society. People with disabilities have great potential to become agents of social change for development. In addition, people with disabilities also have the potential to excel at local, regional, national and international levels. Demographically, the number of people with disabilities continues to increase.

However, this condition has not yet been institutionalized with a service system that is in favor of the basic needs of people with disabilities. Data obtained from WHO (2011) states that the number of people with disabilities in the world in 2010 was 15.6 percent of the world's population or more than 1 (one) billion. The BPS data for 2020 shows that 197,582 people in Indonesia are people with disabilities.

Table 1. Percentage of Population Age 10 and over by Region

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<tr>
<th>Province</th>
<th>Percentage</th>
<th>Non-Disability</th>
<th>Disabilities</th>
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Data source: SUPAS 2015
Based on the 2015 Intercensus Population Survey (SUPAS), the population in West Sumatra Province reached 5.48 million people in 2019, then the number of people with disabilities in this province based on 2015 SUPAS is 9.42% \( \times 5,480,000 = 516,216 \) people. The prevalence rate of people with disabilities in West Sumatra according to the results of the 2018 Basic Health Investigation (Riskesdas) is higher than the national prevalence. The share of children with disabilities aged 5-17 years is 5 percent while at the national level it is 3.3 percent.

Percentage of people with disabilities in the adult population aged 18-59 years is 33 percent, while for the national population it is 22 percent. The high prevalence of disability in West Sumatra which exceeds the national level indicates that the number of people with disabilities in this province tends to increase from year to year. This increase is usually caused by many factors such as higher rate of accidents, nutritional deficiencies related to poverty, degenerative diseases such as stroke, arthrosis, diabetes mellitus, and natural disaster as well (Kusumastuti et al. 2014).

Disability causes poverty: because people with disabilities face many obstacles and barriers in various aspects of life, such as difficulties in accessing education, health, and decent work as a source of livelihoods. It affects their ability to provide their daily needs adequately. Many of them have to depend on others to provide it. People with disabilities, especially women and children, are more vulnerable to discrimination, harassment and sexual violence. Women with disabilities are often considered as very weak and always depend on others. In fact, there are still many women with disabilities who are still passive and lack of initiative to develop themselves. They are completely dependent on others. It happens because they did not get attention from their parents since they were born or on the contrary parents were too protective.

Therefore, they grow up with the stigma that they are unable to take part in community’s lives. (Komardja, 2013). As Damartoto points out, women with disabilities experienced triple discrimination that are they are women, people with disabilities, and some of them are poor. They are poor in terms of economy, social, politic, culture and life (Shintiya, 2011). It is very difficult for women with disabilities to live a life that is discriminated against from many aspects. They are excluded because of various factors that do not support the existence of women with disabilities. Having a different body condition with other people is always a very difficult to accept.

This situation is experienced by people with disabilities and women with disabilities in particular. Physical and other limitations may become obstacles in doing activities when compare to people without disabilities. But make no mistake, apart from all these things they also have various strengths and talents to be proud of. Similar to people without disabilities, in general they have rights and competence to be success and have a bright future. The factors that encourage women with disabilities to be empowered are support, equal opportunities and participation, and inclusion. Eliminating gender inequalities and disabilities will provide great opportunities for women with disabilities to progress, be empowered and be creative.

Therefore, it is necessary to conduct research on how women with disabilities can overcome the multiple discrimination they face. Therefore, the problem of this research is what factors enable women with disabilities to be independent and successful in pursuing careers in the public sector. The title of this research is "Independent and Successful Women with Disability: Lesson Learned from West Sumatera Province."
Formulation of the problem
The problem of this research is what factors enable women with disabilities to be independent and successful in pursuing careers in the public sector.

Research objective
a. To identify the factors that enable women with disabilities to be successful.
b. To explore the role of "social milieu" (family, friendship, community) and provide support to women with disabilities.

2 Methods

The type of this research is a descriptive-qualitative research or a case study, which is a type of research that describes the state of an object or event without the intention of making general conclusions. Qualitative methods are research procedures that produce descriptive data in the form of written or spoken words from people and observable behavior.

In collecting data on the determination of respondents, researcher uses the method of life history with narrative data analysis. Data were collected using semi-structured interview method. The researcher identified 3 participants. The first participant Nola (not her real name) is woman with disability who runs a knitting business and is the owner of the business. The second participant Linda (not her real name) is woman with disability working as a dentist. The third participant is Nadia, woman with disability working as civil servant of the Ministry of Law and Human Rights (Menkumham) in the city of Bukittinggi.

3 Results

There are many factors that influence the transition process of a person without disabilities to a person with a physical disability.

3.1 Life before becoming a person with physical disability
The first participant named Nola. She was born in Payakumbuh on January 19, 1980. Amak (her mother) is a homemaker. During her time in secondary school to college, Nola was a person without disability and had no special needs, had normal physical growth like most people. Nola is known as a quiet but cheerful child. In addition, Amak (her mother) also said that Nola is an active child. It makes her rarely gets sick and has many friends. Like most girls she likes to hang out and play with her peers.

In 2001 she had a car accident due to flat tire. She was on her way home from visiting her sick grandmother in Payakambuh. She had to undergo surgery four times and doctors informed her that she becomes totally paralyse because her spinal cord was no longer functioning since it was crushed by the car door. Since that accident, she has only been laying down on her bed. Her mother had to help her to eat.

“When I was young until I was in the college, I really liked to hang out with my close friends. When I was in college, I had friends who like to eat. We were looking for a cozy place to hang out with good and cheap food. The main thing is to have fun. My life changed in 2001 when I had accident when visiting my grandmother who was sick at my village. The accident
happened in Bukittinggi. I had a flat tire. I was shocked and thought to commit suicide when
the doctor told me that I am totally paralyzed. But Amak (my mother) always support me.”

Different from the first participant, the second participant, Nadia (34 years old), was born
healthy but when she was 8 months old she was infected the polio virus which caused her legs
to become paralyzed and she could not stand at all. Both parents were sad because of their poor
economic situation made them to choose traditional medication to cure her. But, it was not
effective and her legs were getting smaller. Nadia is currently working as a civil servant at the
Ministry of Law and Human Rights (Menkumham) of Bukittinggi City.

Nadia started her education at the age of 12 years old due to her family is poor and the
school was not accessible for student with disability. Due to lack of understanding of the
schools regarding disability, Nadia was rejected by several schools because she was
considered troublesome for other students and teachers. It was very difficult for Nadia to
continue her study to common junior and senior high school because the rejection. Her family
had to approach and lobby the school management so that Nadia can continue her study to
common junior high school and senior high school, not the special school (SLB).

The situation got better when she wants to study at university. Despite there were
challenges, it was not as hard as the process to enrol at primary and high schools due to better
understanding about disability. Nadia admitted to university in 2013. She got support from her
friends and lecturers who understand about her disability. She finished her study and got a law
degree.

“When I was 8 months old, I was infected with got the polio virus, so my legs got smaller.
My parents were very sad. They were so poor and could not afford medical treatment so that I
was only treated with traditional medicine. My parents blamed themselves for what sins they
have done to get a daughter whose legs are paralyzed.

I was also late to get my education. I was 12 years old at that time. I have a strong desire to
study and was a stubborn person as well. Eventually, I was admitted to a school by my
parents. Many schools that all of students without disability rejected me. I was considered
troublesome for other students. The school facilities were not available for me. There were
some reasons of rejection from these schools. In the end, my parents sent me to a primary
school for students with disabilities (SDLB).

People were underestimate me and thought that I am odd, not as competence as other
children without disabilities in getting education. In fact, the State guarantees all children of
the nation to get at least 9 (nine) years of education. Fortunately, my families were able to
endure and face challenges so that I can go study to higher education level. The obstacles in
college were not as hard as before because I got support from friends who had better
understand on disabilities issue.”

The third participant named Linda was born on September 6, 1986. Currently, Linda works
as a dentist at the Regional General Hospital (RSUD) of South Solok Regency. Linda is the 4
fourth children of five siblings. Linda’s parents are well respected in the community because
they are well-known religious leader in the Padang Pariaman Regency. Linda’s life as a child
was as exciting as any other child. Linda’s parents do not differentiate between girls and boys
in terms of getting an education. According to her parents, if she can go to higher school, her
parents will be sent to the school. Linda received a good education from her parents, both the
religious teaching and sciences, so that she managed to finish her study at Baiturrahmah
University, Faculty of Dental Sciences.

Linda really enjoyed her childhood to adolescence. Linda's parents were very disciplined
about education, both religious and academic education. All of their children earned
bachelor’s degrees. Buya and Umi do not discriminate their children’s education. They believe that all their children must have knowledge for living in the world and the afterlife.

“Buya and umi were very disciplined in educating the five of us. Our extended families are respected people in our neighbourhood.”

3.2 Transition from People without Disability to People with Physical Disability

There were many reactions to Nola’s condition from her surroundings. Many people showed their sympathy while others concerned about their future due to incidents that happened to her family. Nola’s parents also concerned about her future after the incident.

“At that time, I started to feel useless, because I had been bedridden at home for four years. I only troubled Amak (mother), so the intention to commit suicide kill myself was repeated. But Amak continued to strengthen me. Amak (mother) suggested me to listen to religious lectures and Al Quran recital when I was I always alone at home. Since then I started to be strong again,” said Nola.

It was different story for Nadia. She had her physical disability when she was a toddler. She was more mentally prepared to deal with her disabilities compare to other participants. However, Nadia was lack of self-confidence to socialize with her peers. Her surroundings and family alienated her for protection. It made Nadia could not have access to education and to socialize with her surroundings. She got rejected when she wanted to enrol to junior and senior high school. It happened because the schools have not ever admitted students with disabilities yet and concern about the smooth of learning process.

“I used to be considered weird by society because I walked around ngesot, using hands with a small bench to sit on. At first, I was hurt where I was considered as a weird person. In fact, I just like another human being. I have thoughts and feeling. So do others. The only thing that doesn't work of my body parts is my legs. I always get discriminated from the surroundings. Bullying from friends was my daily menu. My older and younger siblings always fight for me. They are my strength to fight against discrimination that I got.”

Poor economic and bad social environment will cause physical, psychological, intellectual, or sensorics disorders. It may be temporary or permanent if it lasts for significant period of time, which limits the ability to perform one or more important activities in daily life. (Ishq, Chaudhary, Rana, & Jamil, 2016; Fasina & Ajaiyeoba, 2003)

Linda had a disability after giving birth to her second child. When the doctor told her that she has paraplegic, she was very shock. She never thought that she will have physical disability and have to use wheelchair for the rest of her life even though the doctor said that she will be able to walk one or two steps through therapy. Her life was crashed. There is no future even thought her husband and extended families showed their support. She was not confident of herself. She locked herself in her room resulting in her two children were raised by her parents in law. Fortunately, she bounced back and got her confidence back for her families and children, thanks to endless support from her husband and extended families.

3.3 The Rise and Success to Pursue Career in The Public Sector

The self-confidence determines the success of these 3 participants to rise from their helpless condition. Nola began to believe in herself since joining the Indonesian Association of People with Disabilities (PPDI) and the Indonesian Association of Women with Disabilities (HWDI) in Padang. She did not feel alone anymore and found many friends who have special needs or with disabilities like herself. Herself confidence rose after she mastered her knitting skills.
“I often went to the hospital to check pressure ulcer (the wound caused by being bedridden for a long time). At that time, I saw a nurse at Padang Public Hospital (RSUD) learning how to knit at her break time. I was interested and found knitting is quite easy to learn.”

She then made knitting as a business since 2015 and tried to join association of the small and medium enterprises (UKM) in Padang. As the first step, Nola registered with the village office where she lived to be submitted to the Tourism Office.

“At that time, I was not confident because other business groups already had featured products. There were even some Micro Small Enterprises (SMEs) that had run their businesses, while I just started a business in knitting. I was still learning. I also got rejected when I was to participate in a course on knitting because they thought I was not competent to follow the class due the limitation I had.”

Nowadays, she has received all kinds of knitted products on demand from users such as bags, shoes, hijab (veils), accessories and several other types of products. Some of her knitted products have been sold to other cities and abroad, such as to Finland, Australia, and New Zealand via the internet, which were ordered by some of her acquaintances who have migrated abroad.

According to Nola, she gained her success because support from extraordinary people in her life. One of them is Amak Suriati (62), a strong woman who stand by her side willingly.

“Amak (mother) is a woman who played important role in my life because she has encouraged me to stand up and keep on fighting,” she said. I would like to encourage other friends with disabilities to believe in yourself. We are not alone. Despite there are people who hate us, there are many more who care about us.”

Nadia had a different experience. Nadia met an activist of women with disabilities, the late Siti Nurjudiah, in 2013 through social media. She introduced Nadia to the Indonesian Women's Association (HWDSI) and the Indonesian Women's Coalition (KPI) in the West Sumatra region. It changed her mind set and boosted her self-confidence as an individual with disability.

"After graduating from high school in 2014, I started to be active in various organizations of women with disabilities while seeking for a job. It was very difficult to find a job for people with disabilities. Being person with disability since I was born, I often got bullied. It was my daily menu. People tend to underestimate and made me feel insecure and have low self-esteem. The stigma saying that people with disabilities are burden to family and surrounding community that do not have access to people with disabilities. People with disabilities are considered as sick people and have to stay at home. We will bother others when we want to do activities outdoor. At the beginning, I accepted the stigma and blame myself. Why am I different? God is not fair! Nevertheless, I still wanted to do outdoor activities just like the others. I want to go to school and work just like the others. At first, my family did not support me. Finally, they gave their support because I insist. Parents of children with disabilities tend to be overprotective sometimes. They want to protect their children. Unfortunately, it obstructed their children to develop and reach their potential.”

Nadia’s mindset changed after joining an organization of people with disabilities and other NGOs. It opened her insight. All human being is equal. It is our deeds that differentiate us in the eyes of God. Nadia received a scholarship for short course at University of Sydney from the Australian government after joining women’s organization. Nadia had different experience there. According to Nadia, so far people with disabilities especially women facing more discrimination, physical and sexual violence.

Their rights are ignored and not fulfilled by the government even though the Law No. 8 of 2016 protects the fulfilment of the rights of people with disabilities. Article 53 verse 1 and 2
of Law No. 8 of 2016 obligate the central government. Local government, state-owned enterprises (at local and national level) to employ at 2% of people with disabilities of total employees. Nadia passed the selection to be the candidate for civil servants (CPNS) at the Ministry of Law and Human Rights in 2019.

Linda, a dentist, rose from depression for the sake of her children, husband and extended families. Linda set her life back. She continues her service as a dentist as the Talunang Community Health Center (Puskesmas) in South Solok Regency. She began her service as a dentist in 2015 as a temporary doctor (PTT). She became paralyze and suffering from weak limbs after giving birth to her child in 2016. She participated in the selection of candidate for civil servants and passed it with the highest score in 2018.

Unfortunately, she had to face another problem. The head of Solok Selatan Regency issues a decree to annul her acceptance as CPNS because she is an individual with disability. This decree deprived her rights to get employed. This case got intention from the central government. After a long struggle, she regained her rights back on July 22, 2019.

4 Discussion

The results of the research regarding the journey of women with disabilities who can survive from the discrimination they suffered from and succeed in their career in public score are divided into four topics. The first topic is life before they become people with disabilities. The second topic talks about accident causing of their physical disability. The third topic is about how these participants accept the transition from people without disabilities to people with physical disabilities and how they overcome obstacles when they become people with physical disabilities. The fourth topic talks about the participants live to survive and succeed in building their career at public sector.

Physical disability can be caused by many things. The first participant in this research became paraplegic due to an accident experienced in 2001. At that time the participant was on her way home from visiting a sick grandmother in Payakumbuh. Doctor said she became completely paralyzed because the spinal cord was no longer functioning due to being crushed by the car door. The second participant was born healthy, but when she was 8 months old she was infected with the polio virus which caused both her legs to be paralyzed and unable to stand at all.

While the third participant, became physically disabled after she gave birth to her second child. Individuals who have physical disabilities have their own story. They become people with disabilities due to disease, traffic accident and accident at workplace. This may cause individuals to suffer from physical disabilities or non-genetic disabilities (they were not born as people with disabilities). All of these non-genetic disorders are not experienced by the individual from birth, but because of accidents or suffering from certain diseases. This is a new process and problem for individuals in living their life because they have to adjust to the new body conditions. Lack of one part of the body can affect health in terms of motoric skills and individual physical conditions (Feist & Feist, 2006).

As time goes by, the three participants who initially did not accept their physical disabilities and were called physically disabled, started to accept themselves as people with physical disabilities gradually. The first participant learned to knit as her livelihood. Her works has been exports to New Zealand, Singapore and Malaysia. The second participant managed to continue her education to college degree, even though at the beginning many
schools rejected. With her persistence she completed her study and university and got opportunities to study at Sydney University as recipient of short course scholarship from the Australian government. The third participant rose and continued her duties as a temporary (PTT) doctor at Talunan Health Center in South Solok Regency and eventually became a dentist at the Regional General Hospital with the status of Civil Servants (PNS).

The long process of dealing with physical disabilities caused the three participants of this research to have different feelings. It happened when they understand that they are different from people without disabilities Participants reported that they initially felt sad about their disability. In addition to feeling sad, all three participants shared their response to their disability in the form of feeling confused. The first and third participants were confused because they could not walk as usual. While the second participant did not experience it because she had a physical disability since she was a child. What the second participant that to deal with was the discrimination in getting education at the age of 12.

In general, the characteristics of people with physically disabilities, are having abnormalities in the muscular and skeletal system normal intelligence, in the sense that they can follow the same lessons as children without disabilities (Astati, 2009). The main obstacle for people with physical disabilities in their study is the presence of motoric disorders. However, academically they can follow the same lessons as individuals without disabilities.

According to Pratiwi (2014) people with physical disabilities start to develop the self-concept of individuals who are disabled, useless and become a burden to others. They will feel different from other people because of their physical form. The presence of individuals with physical disabilities who are not accepted by parents and alienated from society will damage a person's personal development (Pratiwi, 2014). Physical activities that cannot be carried out by people with physical disabilities will cause emotional problems such as irritability, anger, low self-esteem, shyness, and frustration.

All three participants admitted that they were better after being able to overcome every obstacle and isolation from parents and society that they experienced by not giving up easily and continuing to look for strategies. Negative prejudices such as disappointment and despair that they used to feel have disappeared and turned into motivation to prove that they can be a better person and just like most other people. Optimistic individuals are individuals who always expect good results to occur in their lives even though the circumstances are difficult (Snyder, 2002).

Optimism makes individuals continue to believe that individuals can achieve the desired goals, while pessimism doubts their abilities (Baumgardner& Crothers, 2010). The trust in the three participants to be able to continue their lives made the second participant able to continue her studies to college, the first participant became the owner of her business and the third participant became a dentist. The picture of optimism can be explained through two concepts of optimism. The first is all three participants have positive perspective on the incidents they experienced.

Participants sincerely accept every incident in their life as a gift and consider it as part of process of growing up. Optimistic individuals are individuals who always have a positive outlook on their future (Seligman, 2006). All of them have positive thinking in looking at the future, and all three participants try to make their wish of having better future come true. When dealing with problems, optimistic individuals use problem-focused coping strategies where they are active and focused on solving problems and can manage problems using various means, can overcome the bad things that happen to them, take the bright side on every incident and learn a lesson from bad situation (Snyder, 2002).
5 Conclusion

The role of the family is very important in providing support to women with disabilities which fosters self-confidence, then knowing their rights. The desire to make their families happy is the biggest motivation for women with disabilities. They need a sense of safety, including surviving humiliation and ridicule. There is the need to feel loved including by their spouse, by their family, by their friends and neighbors and the community. They also need to feel respected which includes the need to work. They need self-actualization so that can live independently, not depending on others.

All participants have had capability to live better even though there are challenges to be faced. For example, the public facilities have not inclusive yet. There are many obstacles for people with disabilities, especially women with disabilities in economy, education, social-culture and regulation.

References


Searching for Gender Equality Between Male and Female in Yogyakarta Kingdom in The Perspective of Islam

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Abstract. Historically, the power of king of Yogyakarta kingdom is as the continuation of power of Islam Mataram dynasty. Regulation allows only men who can become sultan or king. The aim of the study was to analyze how the king Sultan Hamengku Buwono X transformed old tradition privileging male leadership (Islamic legacy). This case study took place in the Yogyakarta kingdom using structuration theory of Anthony Giddens and conflict theory of Dahrendorf. The sultan had the privilege to change the norms. Structure of significance was found in the king’s dominant power, in which the Sultan owned the resources of culture, economy (lands, buildings, sugar plants, corporations), and 4,487 people as devoted servants of the kingdom. Another king’s power in his practical politics was that he was capable of creating new structure to reconstruct the government of Yogyakarta special region in line with the power he had as a Governor. The sultan transformed Paugeran Lanang through his privilege as a king by declare a statement called Sabda Raja which inherently was as a law. The king stated that female can be a ruler called as Sultanah. The latest Sabda Raja in Yogyakarta kingdom I call Paugeran Wadon.

Keywords: sabda raja, gender equality, Islamic legacy

1 Introduction

The Mataram Islamic Sultanate throughout its history metamorphosed to the Government of Yogyakarta Special Region with its uniqueness. The reigning king/sultan in Yogyakarta Kingdom is also the governor of the Government of Yogyakarta Special Region. Yogyakarta Kingdom was one of the capitals of Indonesian Independence when King/Sultan Hamengku Buwono IX declared the union with the Republicans. It was what differentiated Yogyakarta Special Region with other provinces in Indonesia. The government of Yogyakarta Special Region is a modern government and Yogyakarta Kingdom is the traditional government. Both of them exist in its own domain.

The decrement of the Privileges Act of Yogyakarta Special Region no. 13 of 2012 became the proof that the traditional politics existence of Yogyakarta Kingdom was inseparable from the history of Mataram Islamic Kingdom authority. The king who made Yogyakarta special was Sri Sultan Hamengku Buwono IX, the ninth king of Mataram Islamic Kingdom. In the history of Indonesian Independence, Yogyakarta Kingdom was the first kingdom declaring its
union with the modern country of Indonesian Republic which was declared by Ir. Soekarno in the struggle era of the independence of Indonesian Republic.

Yogyakarta Kingdom was originated from Medang Kingdom which had strong Islamic legacy, metamorphosed to Yogyakarta Special Region, a provincial region governed by a governor who was also the sultan/king reigning in Yogyakarta Kingdom. The uniqueness record was different from other regions in Indonesia. Yogyakarta Special Region succeeded to maintain its existential entity of traditional politics when the modern country of Indonesian Republic was born. The success could be seen when Sultan Hamengku Buwono IX and Adipati Paku Alam were appointed as the governor and vice governor of Yogyakarta Special Region.

Selo Sumarjan mentioned that the traditional political entity of Yogyakarta could survive until now because it was inseparable from the policy of Sultan Hamengku Buwono VIII sharing his land to the people, conducting agricultural reorganization, and expanding the political participation of the people. The policy was succeeded by his crown prince, Sri Sultan Hamengku Buwono IX. The skill of Sri Hamengku Buwono IX in maintaining the traditional political entity was shown by his alignment with the nationalist group fighting for Indonesian independence from the Dutch colonialization and his declaration of union with Negara Kesatuan Republik Indonesia. Therefore, the traditional political entity of Yogyakarta Kingdom still survives nowadays.

As the specialty form of Yogyakarta Special Region, since its foundation (in 1946 de facto and in 1960 de jure) until 1988, the Sultan of Yogyakarta Kingdom was automatically appointed as the governor/head of the special region not bound with tenure, requirements, and appointment method of other governors/region heads (Law no. 22 of 1948, Law no. 1 article 57, Presidential Law no. 6 of 1959, Law no. 18 of 1956, and Law no. 5 of 1974). Between 1988-1998, the governor/the region head was occupied by the vice governor/vice head of the Special Region who was also the ruler of Paku Alam. After 1999, the successors of Yogyakarta sultan fulfilling the requirements received the priority to be appointed as the governor/head of the Special Region (Anonymous, 2016).

Yogyakarta Special Region was highly different from the other provincial regions in Indonesia because the governor was occupied as well by the king/sultan of Yogyakarta Kingdom, who was Sri Sultan Hamengkubuwono X through the formal juridical basis of Privileges Act of Yogyakarta Special Region no. 13 of 2012.

The long history of the existence of Yogyakarta Kingdom was reflected in its traditional political aspect, spread of adiluhung culture, and diffusion of knight Manship philosophy of its kings/sultans through the visions and missions of the Government of Yogyakarta Special Region. On its way of current advancement and modernity, would Yogyakarta Kingdom keep maintaining its old tradition which required the Sultan or King to be male?

The contra of gender leadership was mentioned in Privileges Act of Yogyakarta Special Region no. 13 of 2012 in article 18 section 1 stating that the requirements of the governor candidates had to submit the name of their wife and etc. It meant that the governor of Yogyakarta Special Region had to be male. Could the people accept the fact that the governor of Yogyakarta Special Region who was also the Sultan of Yogyakarta Kingdom or vice versa had to be male? Moreover, what was the role of the reigning Sultan in facing the phenomena? Would the reigning sultan be silent, or did he have a gender perspective in his leadership? Therefore, the researcher was interested to conduct this research.
2 Materials

This phenomenology study was a case study that took place in Yogyakarta Kingdom. The problem arose when some followers of an orthodox group who obeyed the rule that sultan must be male, expressed their disagreement on Sabda Raja. The above contradictory conditions motivated the researcher to discuss the problems as follows: 1). How did Sultan HB X transform Paugeran Lanang (old tradition privileging male leadership)? 2). How was the dynamic of discourse of the pros and cons of female leadership? .The theory of structuration by Anthony Giddens was used in this study to analyze the character of the reigning Sultan as the agent of change by using also the theory of conflict by Dahrendorf.

The analysis unit was Yogyakarta Kingdom as an entity of politics, economy, culture, and social, while the analysis units supporting this research in studying the case of the kingdom’s external conflict were the social group of the people association as the contra party and the pro party of the case of Sabda Raja , Female Sultan. The informants were determined based on pusposive random technique and cluster technique. The cluster technique was used to determine the conflict point in the internal side of Yogyakarta Kingdom (The pro and the contra group of Sabda Raja and Female Sultan). The conflict in the external side of Yogyakarta Kingdom was the contra group of the kingdom namely PMI (Pejuang Mataram Islam) and the pro group of Sabda Raja namely the kingdom/the reigning sultan group. The research data were collected by using observation, in-depth interview, semi-structured interview, and library research/documentation.

3 Results

Female leadership became a polemic matter, particularly in the people who inherited patriarchial culture. The fact showed that in Yogyakarta Kingdom, since 1755, there has never been a female king/sultan. Paugeran, the applicable law, was an unwritten law. Paugeran was a law stated by the reigning king/sultan which was also called as Sabda Raja. Values regulated and determined the leadership succession of a Java King. It could be referred from the text of Serat Puji, a ten-requirements concept of an ideal king, which could bring prosperity and welfare of the kingdom and its people in the world and in the hereafter. One of the requirements was that a king must be mainly male, but there was an exception clause. It stated that if it were an emergency, for instance the reigning king died and he did not have any male successor, but he had female successor, the female successor could be appointed to be a queen (Khasanah Budaya Kraton p.200, 2016, Yogyakarta Translated by Djoko Suryo).

Based on the data analysis of Sultan (King) succession of Yogyakarta Kingdom, there were several variations of succession mechanisms, namely: 1). In the succession period of Sultan Hamengku Buwono I, the throne was given to his son, Sultan Hamengku Buwono II, 2). In the succession period of Sultan Hamengku Buwono II, he was lengser keprabon and his throne was given to his crown prince, Sultan Hamengku Buwono III. His appointment was not conducted with the succession procedure of the kingdom. However, his appointment was conducted during the war by Daendels, 3). In the succession period of Sultan Hamengku Buwono III to the next Sultan, paugeran was used which stated appointed Sultan Hamengku Buwono IV who was the crown prince even though he was still young (13 years old), 4). The successor of Sultan Hamengku Buwono IV was the crown prince, Sultan Hamengku buwono V who was still very young (3 years old). Due to his young age, his government was assisted
by the trusteeship council consisting of his mother, his grandmother, and prince Diponegoro (his uncle), 5). The succession from Sultan Hamengku Buwono V to Sultan Hamengku Buwono VI did not follow the paugeran because he was the brother of Sultan Hamengku Buwono V, 6). The next leadership succession followed the paugeran because Sultan Hamengku Buwono VII was the crown prince of Sultan Hamengku Buwono VI, 7). The successions after that until that of Sultan Hamengku Buwono IX followed the paugeran with the requirement that the Sultan would appoint his crown prince as his successor and he had to fulfill several ability and skill requirements described in the symbols of characteristics and skills, 8). The appointment of Sri Sultan Hamengku Buwono X used a new mechanism of king succession in Yogyakarta Kingdom. He was appointed as the crown prince and the king in the family meeting forum involving the children of Sultan Hamengku Buwono VIII and those of Sultan Hamengku Buwono IX.

The conflict was about the possibility of a female government in which in article 3 section 1 clause m it was stated that the candidates of governor and vice governor must submit the list of biography consisting of educational background, occupation, list of siblings, wife, and children. This law clearly blocked the possibility of Yogyakarta having a female governor. The additional conflict occurred when the reigning sultan declared Sabda Raja on the 6th of March 2015 in Javanese which approximately meant: 1). No one was allowed to go ahead of the Kingdom (King/Sultan), 2). No one was allowed to decide or talk about the matters of Mataram Kingdom, particularly the rules about King/Sultan which could only be decided by the King/Sultan.

4 Discussion

The resolution of the reigning sultan was continued by the decrement of Sabda Raja on the 30th of April 2015. It was the changes of old Paugeran items from the term buwono (world) to bawono (a wider world), khalifatullah (leader of religion, a term inherited during the era when Islam was introduced to Yogyakarta Kingdom by the Turks) to suryaning mataram (the bringer of light in Mataram Kingdom/Yogyakarta Kingdom). The reigning sultan then declared the next Sabda Raja on the 5th of May 2015.

Fig1. The Factors Causing the Conflict
4.1 Cultural Conflict

Figure 2 explained the two groups involved in the cultural conflict. The pro group of the reigning sultan consisted of those who had modern mindset/paradigm, pro gender. The group was open-minded related to the leadership chance by a female in Yogyakarta Kingdom which automatically would be the Governor of Yogyakarta Special Region due to the mandate of Privileges Act of Yogyakarta Special Region no. 13 of 2012. Conversely, the contra group of the reigning sultan had a firm belief on the old paradigm, blocking any possibility of female leadership in Yogyakarta Kingdom.

Figure 3 described the internal conflict inside and outside Yogyakarta kingdom. For the internal parties of Yogyakarta kingdom, their principle was to hold onto the use of old rule (Paugeran) which stated that the king(sultan) must be male. The old culture and custom were what they wanted to hold onto because they believed that it was required to maintain the originality and existence of Yogyakarta Kingdom which was the only kingdom in Indonesia which still existed from the social, cultural, economic, and political aspects.
On the other side, according to the reigning sultan and the open-minded group, the changes and advancement of the era made it possible for the dynamics of various life aspects to occur. One of them was law renewal including the paugeran which was more conducive with the changes and advancement of the era.

The role of the reigning sultan and his efforts to bring forth his new paradigm could be seen on Figure 4.

**Power Structure**

![Figure 4: The Significance among the Agent, Actor, and Structure in the Kingdom](image)

Yogyakarta kingdom factually still had authority over its own sources of culture, economy (lands, buildings, sugar plants, and corporations), 4,487 people as the kingdom’s devoted servants, and ownership of various social and political institutions.

The reigning sultan as the agent had the authority of imposing the law (Sabda Raja) of gender perspective paradigm. The demand of era changes and obedience to the implementation of the 1945 Constitution on the same rights between men and women required the change of the old habitus which has been implemented in the Kingdom since years ago.

Yogyakarta kingdom consciously and structurally conserved its existence in the aspect of culture, social, economy, and politics. The officers and staffs of Yogyakarta kingdom played the role as the actors of change in the structuration theory of Giddens. The renewed structure was the value and norm system contained in the Sabda Raja declared by the reigning sultan.

**The Legitimation of Yogyakarta Kingdom**

The explanation of the legitimation theory of Giddens on the phenomena in Yogyakarta kingdom was that the reigning sultan had the legitimation power to give sanctions if the officer, staff, and family of the sultan did not obey the paugeran and the privileges act of
Yogyakarta special region no. 13 of 2012. It was where the structural legitimation could be seen. The duality between the structure and the actor occurred as the media of social practice.

As a reigning sultan, the legitimation device did not arise on its own, but through a device of continuous repetitive process which finally became the norm regulating the behavior in conducting social practice. The implementation of the norm in the form of sanction for those not obeying the legitimation was an act of legitimation reproduction. The power of giving sanction and obedience on the other side was a social practice originated from the structural duality with the actor.

Fig 6. The Legitimation of Yogyakarta Kingdom

The Dominance of the Reigning Sultan’s Authority in Yogyakarta Kingdom

The principal cluster of dominance in the structural order was seen on the authority of the officer. In the context of the interaction between the people and the officer with the reigning sultan as the king in Yogyakarta kingdom and governor of provincial government of Yogyakarta special region would involve dominance cluster. All people, officers, and family of the sultan must comprehend and understand the consequences when they were included in the structure. They had to understand the meaning of paugeran and privileges act of Yogyakarta special region no. 13 of 2012. Therefore, they would know and understand the acts they had to do in the structure or in new places.

Each act of the people had a significance about the ruler as the dominance structure in the kingdom environment and provincial government of Yogyakarta special region as the social practice. As a form of dominance, the reigning sultan tried to implement the pro gender policy as adaptive effort to globalization era. The dominance of the structural duality with authority practice involved the medium in the form of facility. In the authority context, the reigning sultan as the king in the Kingdom and the governor in the Yogyakarta special region imposed his authority on the obedience to Sabda Raja (Paugeran) and privileges act of Yogyakarta special region no. 13 of 2012 which were revised and gender-perspective.

Fig 7. The domination of Sultan's authority in Yogyakarta Kingdom
The article 18 section 1 clause privileges act of Yogyakarta special region which was gender-biased was brought to the constitutional court by the pro gender group. In 2017, Indonesian government through the decision of constitutional court (Mahkamah Konstitusi) no. 88/PUU-XIV/2016 cancelled the privileges act of Yogyakarta special region no. 13 of 2012 article 18 section 1 clause m. The decision of the constitutional court became the power of political legality of the possibility of female candidate of the local governor.

5 Conclusion

As an adaptation from the demand of era advancement and current of globalization, if it could be realized, the idea of anti-patriarchy would be a new paradigm in Yogyakarta kingdom. The adaptation effort of era demand (globalization era and the 1945 State Constitution of the Republic of Indonesia) from the old habits, encouraged the reigning Sultan to declare Sabda Raja, a new policy of the reigning Sultan. The new policy of the throned Sultan (Sabda Raja) was inevitable. It was expected to be enforced in the area of Kraton entity as well as in the public area (Local Government of Yogyakarta special region and people of Yogyakarta special region /Kawula Mataram).

The reigning Sultan as an agent had the authority to impose the enforcement of the policy (Sabda Raja) of gender perspective paradigm. The demand of era changes and obedience to the implementation of the 1945 State Constitution of the Republic of Indonesia on the same rights between men and women (human rights) required a change of the old habits that was enforced in the kraton. Some of the people still believed that paugeran was the rules of kraton/king that could not be changed. It defied the historical facts, considering that paugeran was the rule made by the ruler Sultan. The misunderstanding about the essence of paugeran definition became an element triggering the conflict of authority in Yogyakarta kingdom and affected the political authority in the special region of Yogyakarta. In line with Dahrendorf, in order to understand the historical dynamics and changes of people, an elaboration with conflict approach was required.

Borrowing the term of dialectic conflict of Dahrendorf, the discourse of gender equity and female Sultan, the significance formed among the agent (throned Sultan), actors (sentana, abdi dalem), and structure (paugeran/Sabda Raja) still existed in the dialectic process. Because the society had two sides in their social life, it could cause conflicts and on the other hand it could promote a good cooperation. Dahrendorf stated that the society had two faces, namely conflict face and consensus face. The case is called Subosito or that there are differences in points of view, yet the problems will be solved peacefully with great politeness.

The application of authority in the conflict along with a form of physical violence was not proved in this research. The conflict was manifested with symbolic violence by the contra group and there was not any physical violence by the kingdom party following the peaceful conflicts. The Kingdom party in its daily life was still peaceful. The life of the people in the special region of Yogyakarta was still strong and they conserved the kingdom culture. The culture of hamemayu hayuning bawono, as the intangible culture richness and the asset of Yogyakarta kingdom, should be conserved and widely spread in a greater coverage.

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The Portrayal of Javanese Women in Waljinah’s Selected Songs: A Hermeneutics Study

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Abstract. This article explores the portrayal of Javanese women in the lyrics of Waljinah’s selected songs which were popular in the 60s and 70s namely Walang Kekek (grasshopper), Resepsi (wedding party), and Lelo Ledung (lullaby). It applies hermeneutic method of analysis which enables us to unravel meanings from a written text, such as song lyrics. Therefore, the primary data were taken from Waljinah’s selected songs. The secondary data were taken from the literature on Javanese women and society, Javanese songs, and the sociological context when the songs were popular. The results show that the selected songs illustrate Javanese women as active, motherly, and independent indicating noteworthy traits of Javanese women which support the argument that stories on Javanese women are not only stories of the losing party. This article concludes that the selected songs do provide images on Javanese women which in our view, go beyond the era when they were popular.

Keywords: bargaining position, independence, Javanese songs, Walang Kekek

1 Introduction

Accounts on Javanese women often picture them as the losing party. Qurotul Uyun (1) in her article titled “Peran Gender dalam Budaya Jawa,” notes 24 roles and duties of women in their household. On the contrary, men are only entitled to 17 roles indicating an imbalanced gender role in the household (1). This underlines the possibility of women experiencing double burden. It means, despite their participation in the public domain, Javanese women are still responsible for fulfilling domestic chores in their household. Indeed, Javanese men are long known as the winning party.

This is in line with Atik Triratnawati (2) who—in her article titled “Konsep Dadi Wong dalam Perspektif Wanita Jawa (The Concept of Dadi Wong in the Perspective of Javanese Women)”—explicates a parameter used to describe the success of a man. A successful man possesses turonggo (horse, a riding animal), kukilo (bird, a hobby), wismo (a house), curigo (a weapon, a skill, or knowledge) and wanito (a woman, a wife) (2). This particular parameter positions women as belongings, completing men’s pride. A woman, in this case, is considered equal to a riding animal/vehicle, a hobby, a house, a skill, or knowledge owned by a man.

Nonetheless, the tales of Javanese women are also a tale of victory. In the mind of Javanese people in Yogyakarta, for instance, Nyi Roro Kidul is not only a figure of a queen who reigns the South Sea (the Indian Ocean) but also a guardian to the Kraton Kesultanan Yogyakarta (the kingdom of Yogyakarta). In every coronation of Sultan Hamengkubuwono
(the king of Yogyakarta kingdom), obtaining the queen’s blessing is mandatory. The greatness of women in Javanese culture is not merely legend and myth. Eni Juwariyah (3), for example, writes about Ratu Kalinyamat, a great leader who came from Jung Mara (currently Jepara). Juwariyah’s book focuses on the queen’s leadership.

In a similar vein, Sumanto Al Qurtuby (4) provides a detailed picture of the success of Ratu Kalinyamat in his book titled Arus Cina-Islam-Jawa (The Current of China-Islam-Java). Qurtuby (4) notes that during her reign, Ratu Kalinyamat led her forces to Malaka that was occupied by the Portuguese in the year of 1150 and 1574. The forces supporting the queen consisted of approximately 300 ships and 15,000 selected troops. Despite her failure to attack Malaka, Ratu Kalinyamat represents a figure of Javanese woman who is courageous and wealthy, strong characteristics which are usually entitled to men. Further, in his book, Qurtuby also discusses the existence of Ratu Suhita, the 6th leader of Majapahit, one of the biggest kingdoms in Java.

This queen reigned between 1429 to 1447. Ratu Suhita was the granddaughter of Tribhuwana Wijayatunggadewi, the third leader of Majapahit who reigned in 1328 – 1350. Tribhuwana was known as iron woman for her success in leading her troops to eradicate the rebellions in Majapahit. During her reign, the queen had a great left-hand known as Gadjah Mada. In the end of the nineteenth century to the beginning of the twentieth century, Indonesia had Raden Ajeng (R.A) Kartini, a well-known figure from Jepara. Kartini who is widely known as a leading figure for Indonesian women. One of the greatest Indonesian writers, Pramudya Ananta Toer, immortalizes the greatness of Kartinsi in his book “Panggil Aku Kartini Saja” (Just Call Me Kartini).

One of the intriguing quotes in his book is a quote from Kartini that said, “I would work harder to make my dream come true, working to elevate the pride and the advancement of our people.” This quote displays that despite living in a strong Javanese culture, Kartini tirelessly worked and fought for her people, both men and women. From the stories of Nyi Roro Kidul, Ratu Kalinyamat, Ratu Suhita, Tribhuwana Wijayatunggadewi, and Kartini, it is not fair to say that the tales of Javanese women are merely stories of losing a party. On the contrary, their stories present Javanese women who possessed freedom, independence, strength, and bravery.

From the discussion above, it is clear that history and historical books do record stories of Javanese women and their remarkable traits. This raises a question on how popular culture products such as Javanese songs, for example songs by Waljinah, carry stories on Javanese women. How do the songs tell us about Javanese women?

This article aims at exploring the portrayal of Javanese women in Waljinah’s songs. Waljinah is a singer who popularized keroncong from the late 1930s to 1960s. She and other keroncong artists have brought langgam jawa and keroncong beat “into the realm of mass mediated popular culture” (5).

What makes Waljinah’s songs interesting, for instance Walang Kekek, is the fact that this song was popular when gender awareness and feminism in Indonesia had not yet developed as it is today. Yet, this song carries caution to men not to undermine women. Skelchy (5) contends that “the song’s caveat is if they do so, the risk hardship and suffering later on” (p. 324). To contextualize the portrayal of Javanese women in Waljinah’s songs, brief overviews on Javanese society, women, and gender issue, Javanese songs as well as the sociological context of the song are presented. These overviews provide a context, for example, on how Javanese women characteristic is constructed by the society which is used as a lens to examine selected Waljinah’s songs.
1.1 Women in Javanese Society and Culture

Discussing Javanese society, Koentjaraningrat (6) argues that one’s existence is seen through their activities which reflect their life purpose (p. 38). A research conducted by Ayu Ariyana Mulyani and Wahyu Eridiana (7) which examined suicide phenomenon in Gunung Kidul regency, Special Region of Yogyakarta, found that the doers are mostly elderly who were no longer able to work in the field since their children prefer to work in the city (Wonosari, Yogyakarta). Mulyani and Eridiana’s research (7) underlines Koentjaraningrat’s argument that one’s existence is a direct impact of their daily activities.

In other words, in Javanese perspective, people exist or are recognized when they do certain activities. On the contrary, when they are no longer able to do activities—due to aging or bad health conditions—these people tend to lose their self-esteem. Recognition upon oneself through such activities contributes to shifting the existence of Javanese women nowadays.

Javanese women are bound to their Javanese culture. Triratnawati (2) suggests that Javanese women’s life orientation is not only having a successful life in terms of financial security but also a complete and comprehensive amalgamation of materials/physical, morality/religion/ethical and psychological dimensions. Further she emphasizes that the sociocultural dimension bears the greatest point. Thus, to be Javanese woman is to be a figure who understands and is able to apply “unggah-ungguh,” or Javanese culture principles.

Examining Serat Candrarini, Indraswari Pikatan (8) finds that Javanese women should possess qualities such as forgiving, faithful, people pleaser, and down to earth (pp. 4-6). Within these traits, Javanese women are constructed as subordinates. A strong patriarchal orientation on Javanese culture leads Javanese women to be shaped to serve men’s interests. In such a situation, Javanese women are positioned to be submissive without any freedom and independence.

1.2 Javanese Songs: Development and Awakening

Javanese songs are generally interpreted as lyrical songs in the Javanese language. Interestingly, the music that accompanies them changes all the time. Waljinah and her contemporaries were accompanied by kroncong music, either “pop” kroncong (as in the era of singer-songwriter R. Soetedja and Gesang et al.) or the one equipped with Javanese instruments (langgam). Then in the 1970s "Pop Java” appeared, accompanied by modern music as popularized by Koes Plus band. With the accompaniment of modern music as well, in the 1980s a song called "Gethuk" by Nur Afni Octavia appeared, becoming one of the most favorite songs in the country.

However, "Gethuk” seems to be an anti-climax for the popularity of Javanese songs as a few years after that, they seemed to have disappeared from Indonesian music. In 1993, the creator "Gethuk", Manthous, founded a musical group "Gunung Kidul Maju Lancar” which mixed gamelan with the sound of electric keyboards and bass. This music, called Campursari, quickly caught people’s interest. Manthous's efforts made Javanese songs boom again with famous songs like Nyidam Sari, Anting-anting, Gandrung, and Kutut Manggung. In the late 1990s, when Indonesia was hit by the Reformation movement, Didi Kempot emerged with his own song “Stasiun Balapan”.

The song became very popular and started a “new era” for Javanese songs which were accompanied by campursari, pop and dangdut music. The re-popularity of Javanese songs also kept Waljinah on the map as she embraced campursari apart from her kroncong and langgam root.
1.3 Socio-Political Context of the Songs of Waljinah

The Javanese songs sung by Waljinah emerged and became popular in the mid-1960s to 1970s. Indonesian pop music at that time was dominated by solo singers such as Titiek Sandhora, Ernie Djohan, Tetty Kadi, Ana Manthovani, Alvian, Oni Surjono, Rachmat Kartolo, and bands such as Dara Puspita and Koes Brothers. Meanwhile, western music also entered Indonesia with hits from The Everly Brothers, The Beatles, The Bee Gees, Elvis Presley, Tom Jones. Most of the songs talked about the relationship between women and men: attraction, romantic relationship, yearning, and also differences in social class between lovers.

Meanwhile, Indonesian politics is undergoing a revolution: a change of regime from Soekarno (Old Order) to Suharto (New Order). Indonesian political stance was trying to be Non-Aligned (at that time, the world was divided into two major powers: The Eastern Bloc led by the Soviet Union and the Republic of China, and the Western Bloc led by the United States) and trying to unite the ideological-political forces which were in power at that time, namely nationalism, religionism and communism. The first president, Sukarno, was more inclined to socialism.

Meanwhile his predecessor, Suharto, was more inclined to the Western Bloc so he tried to develop democracy and liberalism. Consequently, the early New Order era was greatly assisted by America and its allies through the entry of investors and political advisers to Indonesian infrastructure.

The political developments at that time were soon followed by social changes in the lives of Indonesian people. In fashion, for example, pants changed from ‘pencil’ to “cut-bray” style, from “Syahrir” model clothes (short sleeves with pleats sewn at the ends of the sleeves, popularized by Prime Minister Syahrir) changed into long sleeves with a large collar. Also, during political changes in this era, there were many rumors of “cutting” miniskirts on the streets in which wearers of miniskirts were stopped and then the bottom fold was forcefully unsewn to make the skirt appear longer.

Television sets also became popular in this era despite people’s economy. Those who could not afford television would flock to public places where TV was available. Nonetheless, radio sets – which had existed long before – remained popular well into the early 1990s. In that era, the government’s radio stations (RRI) were built across the country, followed by many private radio stations established in various cities.

2 Method

In this article, selected Waljinah’s songs namely Walang Kekek (Grasshopper), Lelo Ledung (Lullaby) and Resepsi (Wedding Party) are taken as the primary data. The song lyric is taken as a text which, according to Ian Hodder quoted in Denzin (9) is a mute evidence. This means, it will not bear meaning unless we attach meaning onto it through interpretation. The secondary data are taken from the literature on Javanese women in Javanese culture and society, Waljinah’s songs and the sociological context of the society when the songs were popular. These literatures serve as a lens to interpret the song lyric using hermeneutics as the method.

Quoting Eberhart and Pieper, Dowling (10) in her exploration on hermeneutics explains that hermeneutics takes “its origin in the 17th century when it was introduced as a method for biblical and classical literary interpretation to illuminate the meaning of the text” (p. 7). Dowling (10) further explicates two central positions in Gadamer’s hermeneutics. These are
prejudgments and universality. Quoting Ray, Dowling (10) elucidates that the term prejudgment refers to “one’s preconceptions or prejudices or horizon of meaning that are part of our linguistic experience and that make understanding possible” (p. 9). Meanwhile, the term universality discusses “the persons who express themselves and the persons who understand are connected by a common human consciousness, which makes understanding possible” (10).

In the process of interpreting the text, the understanding according to Dowling quoted Spencer, “is derived from personal involvement by the researcher in reciprocal processes on interpretation that are inextricably related with one’s being-in-the-world” (10). This underlines Gadamer’s two central positions which are prejudgment and universality. Therefore, Dowling adds, Gadamerian hermeneutics emerges as “dialogue rather than individual phenomenology and interpretation permeates every activity, with the researcher considering social, cultural and gender implications” (10).

3 Results and Discussion

3.1 Women in Selected Waljinah’s Songs

This article discusses 3 (three) Javanese songs by Waljinah. As explained in the previous section, these songs were popular in the late 1960s when there was a revolutionary change in the leadership from Soekarno, the first president of Indonesia, to Soeharto. When a song is made and recorded, many things are taken into consideration such as the voice character of the singer, the arrangement of the song, and the match between the singer’s personality and the lyrics. The market was also important. The song “Genjer-genjer”, for instance, was sung and popularized by Bing Slamet and Lilis Suryani in the early 60s.

At that time, the song was considered a representation of impoverished people who were forced to eat genjer (yellow velvetleaf) for daily food. However, after the G30S/PKI (Communist Party Movement of September 30th) incident broke out, the song was banned by the Suharto administration because it was considered a communism song. At almost the same time (prior to the incident) the Koes Bersaudara band members were taken to prison because their Beatles-influenced music was accused of popularizing new colonialism. These events show that a song – as well as music – not only reflects the character of the singer but also represents the socio-cultural-political context of the community.

Thus, a song can be interpreted to describe one’s perspective of the world around him/her. In relation to Gadamerian hermeneutics analysis, the interpretation made represents a dialogue which considers the implication of social, cultural and gender (10). The Javanese songs popularized by Waljinah, therefore, presumably contained some reflections of herself as Javanese woman. Waljinah was born in Surakarta (Central Java) and spent her entire life in the region. The song “Walang Kekek” (grasshopper) which she wrote and sang in the late 1960s became her trademark: “Walang Kekek is Waljinah, Waljinah is Walang Kekek”. Waljinah achieved fame after releasing this legendary song, Walang Kekek.

The song, which she wrote herself, catapulted her career and made her nicknamed “the Queen of Keroncong”. This is in line with Skelchy (5) who notes that “since the 1960s, the name Waljinah has been synonymous with the hit song “Walang Kekek” (p.324). In her songs, Waljinah sees her world from the perspective of a Javanese woman. The three songs selected in this study reflect her views as a Javanese woman on the roles and positions of women. They are “Walang Kekek”, “Lela Ledung” and “Resepsi”. Below information contains some details on the selected song discussed in this article.
Table 1. The list of Selected Waljinah’s Songs

<table>
<thead>
<tr>
<th>No</th>
<th>Song titles</th>
<th>Songwriters</th>
<th>Released Date/Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Walang Kekek</td>
<td>Waljinah</td>
<td>1968</td>
</tr>
<tr>
<td>2</td>
<td>Lelo Ledung</td>
<td>Markasan</td>
<td>1971</td>
</tr>
<tr>
<td>3</td>
<td>Resepsi</td>
<td>S. Darmanto</td>
<td>1967</td>
</tr>
</tbody>
</table>

Walang Kekek, as previously mentioned, serves as a warning to men. This particular song reflects Waljinah’s personal experience of “growing up in a polygamous marriage” (5). Skelchy (5) in the absence of her father” (p. 324). Skelchy’s observation (5) underlines the argument that a song is not merely a free entity. The title Walang Kekek is already serving as a metaphor. Skelchy (5) argues that “Walang Kekek draws on an allegory of a grasshopper bounding from places to places as a warning for men not to wander from their wives, girlfriends, and significant others” (p. 324). This warning is vividly seen in the stanza below:

Table 2. Walang Kekek (Grasshopper)

<table>
<thead>
<tr>
<th>Walang kekek, menclok nang tenggok</th>
<th>Grasshopper perched on a basket.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mabur maneh, menclok nang pari</td>
<td>Fly off again into the rice paddy.</td>
</tr>
<tr>
<td>Ojo ngenyek yo mas, karu wong wedho</td>
<td>Don’t belittle me with other women.</td>
</tr>
<tr>
<td>Yen ditinggal lungo, setengah mati</td>
<td>If later you are left, you’ll suffer the hardships.</td>
</tr>
</tbody>
</table>

From the quote above, the first two lines underscore the metaphor, taking men and grasshoppers as sharing similarity of wandering around. While the next two lines indicate the caveat that men should never undermine women because without women, men will suffer. This resonates well with the view of Javanese women as kanca wingking. As taking care of the house is usually managed by women, most men find them not accustomed to managing the house. Thus, they might not be able to manage it well. On the contrary, some women find it easy to switch the role of breadwinner.

However, this does not necessarily mean that she also simultaneously gains power in her household. One biography study on Javanese traditional snack sellers conducted by Dhyan Novita (11), among other things, unravels the complexity of imbalanced gender roles in everyday life which oftentimes are seen as merely petty things. The wife—the snack seller—is the breadwinner in her family. She works as a cleaning lady (in a household and an office) and a snack seller. Every day, the wife starts working at 8 am and returns home at dawn. Meanwhile, her husband is unemployed. Once, this couple had an argument over ‘cigarette money.’ The husband was angry toward her wife for arguing over things like ‘cigarette money.’ Most people consider this as a petty thing in a household.

However, this indicates the imbalanced power relation in a household the ways in which the husband, though he is unemployed, still holds ‘power’ over his wife who is the main breadwinner. The dominant view operates in a Javanese society commonly regards a husband as the one who is dominant in the household and deserves power over his wife. The case of the snack seller and his husband illustrates the fact that despite being a main breadwinner, a wife does not necessarily hold power in the household.

The story illustrated above is a common reality upon Javanese women. According to Fananle quoted in Uyun (1), Javanese women were considered ‘kanca wingking’ (domestic partners) until the 18th century. This particular term underlines women’s roles in the domestic domain. Women are responsible for managing any activities in the domestic sphere such as cooking and cleaning. On the contrary, the men are occupying the public domain of the
household which centres in certain parts of the house like the living room and the terrace. Men are also responsible for representing the family.

Nonetheless, this does mean that this idea of women as ‘kanca wingking’ applies in every sphere of the Javanese society. In a different location, such as in Banyumas, a regency in the south part of Central Java, women are not positioned as ‘kanca wingking’ simply because these women are working abroad, thousands of miles away from home. For some men in Banyumas, their wives are taken as ‘batir’ (friend, partner) (12). ‘Batir’ in Banyumas Javanese means a trusted friend. Such a friend is reliable and dependable. For those men, their wives are ‘partners’ in their lives.

The above discussion, to a certain degree, illustrates the ability of women to adapt to any situation. They can easily manage themselves to be responsible for domestic chores and at the Walang Kekek, especially in the las two lines as quoted in the following:

<table>
<thead>
<tr>
<th>Table 3. Walang Kekek (Grasshopper)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Walang kekek, walange kayu</td>
</tr>
<tr>
<td>Walang kayu, tibo neng lemah</td>
</tr>
<tr>
<td>Yen kepingin yo mas, arep melu aku</td>
</tr>
<tr>
<td>Yen mung trimo, tak kon jogo ngomah</td>
</tr>
<tr>
<td>Grasshopper, wood grasshopper</td>
</tr>
<tr>
<td>Wood grasshopper lands on the ground</td>
</tr>
<tr>
<td>If you want to, you can follow me</td>
</tr>
<tr>
<td>If you accept this, then I say you must take care of the house</td>
</tr>
</tbody>
</table>

In addition, this song is unique because the lyrics talk about women's independence and their bargaining power against men. In the 1960s, the midst of frenetic political changes dominated by men, women's existence and roles were barely visible. Political and ideological changes at that time were very male in character. Women seem to be in a ‘safe’ place, i.e., in the house, not on the streets or even in the living rooms.

The presence of Walang Kekek, thus, can be seen as a woman's scream in the midst of the frenzy. Waljinah was unaware that in other parts of the world, such as the United States, women from various races raised flags and posters shouting liberation and freedom for women during the Women Liberation Movement. Waljinah also never knew James Brown, a black American singer nicknamed the King of Soul, who in 1966 shouted in his song “it's a man man's world, but it would be nothing without a woman or a girl”.

However, through Walang Kekek, Waljinah willingly offered men roles and positions in the domestic sphere and let women take the main responsibility for the family. As if agreeing with the lyrics of James Brown's song quoted above, Walang Kekek said that the world would never be the same if women left men. Surely, in the era ruled by patriarchal power, this song was a breakthrough. Walang Kekek does not confront male-dominated culture, instead it provides alternatives and challenges for men to appreciate the significance of women's roles and power. Walang Kekek is a soft, hard-line feminist voice which intends to change the “man's man's world” into “woman's woman's world”.

Waljinah's other songs, however, are equally interesting and unique. In her songs, Lelo Ledung and Resepsi, Waljinah talks about the domestic role of women. Lelo Ledung is a kind of lullaby to send children to sleep. In the area around Surakarta in the late 1960s, many women would send their children to sleep while singing the song, “tak lelo lelo lelo ledung” (hush baby, hush). The following is the lyrics of Lelo Ledung.

<table>
<thead>
<tr>
<th>Table 4. Lelo Ledung (Lullaby)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tak lelo…l elo…lelo ledung…</td>
</tr>
<tr>
<td>Cep menenga, aja p ijer nangis</td>
</tr>
<tr>
<td>Anakku sing ayu rupane</td>
</tr>
<tr>
<td>Tak lelo…lelo ledung (Hush baby hush…)</td>
</tr>
<tr>
<td>Stop wailing, stop crying</td>
</tr>
<tr>
<td>My beautiful baby</td>
</tr>
</tbody>
</table>
From the above quote, women’s role on child rearing is underlined. Most people in our society believe that it is women’s duty to take care of the children, though this particular view has evolved over time. The song Lelo Ledung is using a mother’s point of view which is seen from the last line of the song “Yen nangis mundak ibu bingung” (If you keep crying, I’ll be confused). This underlines a role that is commonly entitled to mothers. This particular song also presents all-female characters, the mother and the baby.

The mother is holding a baby girl as seen in the first stanza where Waljinah mentions: “anakku sing ayu rupane; yen nangis ndak ilang ayune” (My beautiful baby; If you cry, you’ll lose your beauty) and she strengthens it in the second stanza as she says: “dadiyo wanita utama” (be a great woman). The song lyric adds a different nuance as the speaker (the mother) expresses her hope that her baby girl will become a great woman who brings a good name to her family and country indicating that it is not only boys who have the opportunity to represent family and country, but women also share similar opportunities.

Through the song, Waljinah emphasizes the domestic role of women at home, i.e. taking care of children. Surely, the role of women in the house is not only to take care of children but also to ensure that all family members have their basic needs met. These domestic roles can be transferred to the public arena when people are having a party or a celebration. It is women who play a major role in managing and organizing events as depicted in Waljinah's song entitled Resepsi (Wedding party/reception). A reception is defined as an official meeting (banquet) held to entertain guests (at weddings, inauguration).

Resepsi describes the situation at a party in which the guests look well-dressed and neat: the men look dashing, and the women look beautiful with accessories adorning their fancy dress. This means, a particular occasion such as a wedding party, both men and women are given similar space, the public space. In this song, a wedding party symbolizes a common ground where men and women are sitting together. To a certain degree, this space also provides contestation ground as the guests (both men and women) as well as the one holding the party (both men and women) are competing to show others their best (in terms of physical appearance).

This can be seen in the following lyrics:

<table>
<thead>
<tr>
<th>Table 5. Resepsi (Wedding Party)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yen pinuju angrawuhi ing malem resepsi</td>
</tr>
<tr>
<td>Kakung putri ngagem busono kang edipeni</td>
</tr>
<tr>
<td>Poro putri sami lengah jejer katon rapi</td>
</tr>
<tr>
<td>When attending a wedding party</td>
</tr>
<tr>
<td>Men and women dress up nicely</td>
</tr>
<tr>
<td>The women sit in a row neatly</td>
</tr>
</tbody>
</table>
In the above quote, it is clearly seen that a wedding party or reception is a moment when both men and women occupy equal and similar space, a public space as seen in “when attending a wedding party; men and women dress up nicely.” These two lines highlight an occasion which accommodates both genders to be equal, not divided by the designated gender space which places men in the public sphere and women in the domestic sphere. Wedding parties have emerged as a common ground for both men and women.

In addition, this event requires the attendees [and the hosts] to present their best appearance. Waljinah emphasizes this when she says, “Poro putri sami lenggah jejer katon rapi; yen sinawang nganti koyok kontes widodari” (the women sit in a row neatly as if they are in a beauty contest). Interestingly, the second stanza, which talks about male attendees, describes the men not as confident as the women. The lyric illustrates that the men sit restlessly, glancing over, laughing and smiling. It is not clear why they are described in that particular way. However, the last two lines heighten this insecurity of men in such a public space.

Both songs, Lelo Ledung and Resepsi, do portray women as the one responsible for both domestic and public sphere. This means, Javanese women do occupy both spaces and are capable of managing them well. Waljinah songs, in this case, are able to illustrate different positions of Javanese women in multiple spaces underlining their fluidity of occupying and managing various spaces.

### 4 Conclusion

This article has demonstrated that the selected Javanese songs popularized by Waljinah have portrayed noteworthy traits of Javanese women which support the argument that stories on Javanese women are not only stories of the losing party. As a song which was a hit in the 1960s, Walang Kekek brings a different nuance because of the spirit it carries, the freedom and independence of a woman. This quality, in particular, reflects the songwriter’s personal experience, Waljinah, which grew up watching her mother struggled in a polygamous marriage. The lyrics of Walang Kekek implies women’s independence, meaning that they do not rely on men. This can be further interpreted that the song signifies that a woman is able to possess a higher bargaining position toward men.

The other two songs—Lelo Ledung and Resepsi—which were released in 1971 and 1967, to a certain degree, are connected thematically by bringing the figure of woman in the song framework, illuminating women’s fluidity of taking both domestic and public roles. Compared to Walang Kekek which implies the dynamics of men and women relationship, Lelo Ledung
and Resepsi bring out the issue of typical roles Javanese women commonly take in daily life, active and motherly. Based on the discussion of the three songs, Waljinah’s songs do provide images on Javanese women which in our view, go beyond the era when they were popular.

References

The Economic Empowerment of Women Through Local Culture-Based Crafts (Ulap Doyo Woven Fabric in Tanjung Jone Village, West Kutai Regency, East Kalimantan)

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Abstract. This study aims to identify and analyses women's economic empowerment through handicrafts based on the local culture of Ulap Doyo woven fabric in Tanjung Jone village, West Kutai Regency, East Kalimantan, the function of charge and its constraints. This research method is qualitative with a case study approach. The research conducted on traditional cloth craftsmen Ulap Doyo in Tanjung Jone Village. Data collection techniques using observation, interviews, and documentation. Test the validity of the data by triangulation and data analysis using the Miles and Huberman model. The results showed that women's economic empowerment through local culture Ulap Doyo is done in the form of the family business and realizes the concept of "sibaliparq", which puts women like male friends to carry out the responsibility of building their families jointly. Their weaving skills are acquired by self-taught and then taught from generation to generation. The function of empowering women who produce Ulap Doyo is to help the family economy and educate young women in maintaining the moral values and indigenous culture of Dayak. The obstacles faced by the weavers are the raw materials of doyo leaves that must obtain from other villages, limited capital and marketing, and there is no community for the weavers, so they work individually.

Keywords: Women Empowerment, Economy, Local Culture-Based, Ulap Doyo, Tanjung Jone

1 Introduction

More than half of the world's population contributes significantly to economic activity, growth, and well-being (Anggita, 2018; McCall & Mearns, 2021; Rimmer, 2017). Much of the literature confirms the critical role of women in social change and economic growth in developing and developed countries, such as studies conducted in Sri Lanka, Iran, Cambodia, and Mongolia (Aramand, 2013; Hewapathirana, 2011; Javadan & Singh, 2012; Nara & Irawan, 2020).
The role of women through the empowerment of women who make them independent (Khumalo & Freimund, 2014; Maligalig et al., 2019). Independent women have empowered women who can develop their potential and benefit people and the environment around them. Women's empowerment is one of the main factors to achieving progress in various areas of life (Diirio et al., 2018; Faborode & Alao, 2016; Senapati & Ojha, 2019; Sraboni & Quisumbing, 2018). According to Bayeh (2016), the country will not develop sustainably if it only recognises the participation and decision-making of men without first empowering women and achieving gender equality. Women empowerment is the improvement of women's rights, obligations, positions, abilities, opportunities, independence, mental and spiritual resilience which is an integral part of efforts to improve the quality of human data sources (Hidayat et al., 2018).

Women empowerment is not only economic and social empowerment, but self-empowerment must also consider. Empowerment of women as part of sustainable development goals can be achieved through economic empowerment, which also empowers society socially (McCall & Mearns, 2021). Economic empowerment is defined as an individual's ability to access resources, own and control those resources (Brody et al., 2015). Maulinda et al. describe economic empowerment as building community power by encouraging, motivating, and raising awareness of its economic potential and striving to develop it.

Women's economic empowerment will contribute to the empowerment and development of the local economy through job creation. This empowerment includes mentoring programs, public works programs, intensive technical and business skills training, incubator and job Centre development, and youth development programs (Jokia et al., 2021; Meyer, 2014). Demeke & Gebru (2015) added that one of the main reasons women should fight for women's empowerment and gender equality is an economic issue. Sustainable economic development should involve women.

One of the essential things in economic empowerment is developing creative industries. The creative economy has become a dynamic sector in world trade trends (UNCTAD, 2008). As is the case in Italy, the creative economy is one of the main factors that produce quality and competitive products that drive the country's economy. Even creative industries lead economic growth worldwide that positively impact other business sectors and local communities (Mustilli et al., 2017). Creative industries can build national cultural image and value (Utami & Lantu, 2014).

According to Bekraf, Irjayanti (2020), most businesses produce Indonesian creative industries that focus on products "local value" or local wisdom run by women. Local knowledge needs maintain as a cultural heritage. The community can run creative businesses such as traditional fashion, local cuisine, and handicrafts by involving women as the culprit. According to Dermawan, empowerment through creative economic efforts is indispensable to improve women's lives and self. The creative economy will not develop in Indonesia if women do not actively develop the creative economy.

Dermawan further defines the creative economy as an economic activity that relies on innovative ideas to manage materials coming from the surrounding environment to generate added value economically. United Nations defines creative conomy refers to the formulation of creative ideas and applies those ideas to produce artistic and cultural products, creating added value that contributes to entrepreneurship, innovation, increasing productivity and driving economic growth (UNCTAD, 2008).

Based on data from the Central Statistics Agency (BPS) and the Creative Economic Agency (Bekraf), creative industries, known as the creative economy, are strategic sectors that
contribute significantly to the Indonesian economy. This industry born of individual creativity creates excellent opportunities to create new jobs that absorb labor and improve the surrounding communities' welfare. Creative sectors contributed significantly to the Gross Domestic Product (GDP) of the creative economy, wherein in 2018 it amounted to 1.105 trillion rupiahs with a contribution value of 7.16% (Indonesia, n.d.).

Creative industries have become one of the sectors of small and medium-sized enterprises (SMEs) in Indonesia. It has a tremendous opportunity to develop even become the backbone of the country's economy. The government pays strict attention and implements various empowerment programs to maintain this creative economy (Irjayanti, 2020). A creative economy can change people's lives with innovative ideas to produce value-added financial products to improve welfare. In developing a creative economy, people realize the importance of empowering local potential through "back to nature" by utilizing the environment and environment. (Azizah & Muhfiatun, 2018) Local wisdom is illustrated through activities that occur in the life of a community. Local understanding is also pragmatic because it is built from thinking and knowledge to solve everyday problems. Local wisdom relates to local culture that reflects the way of life of the local community (Sungkharat et al., 2010). In general, indigenous, regional, and traditional peoples preserve their cultural heritage by implementing it in daily life (Wijayanto, 2015).

Local wisdom is substantial social capital as a vital element for developing empowerment of various community economy sectors because of the confidence and intense bonds. Local wisdom becomes regional assets' real power and potential to encourage regional development and development through local cultural empowerment (Meliono, 2011). The creative economy plays a role in Indonesia's socio-cultural and ethnic diversity throughout the archipelago. Local wisdom is a source of inspiration in improving the development of innovative economy creativity.

Fostering a creative economy cannot be separated from the local culture with local wisdom translated into the products produced. Local wisdom makes the creative economy seen in not only economics but also the cultural dimension. Developing an innovative economy based on local culture and wisdom is an alternative solution to stimulate the development of the creative economy to be independent and expand businesses, especially in the region. Each region has product potential that can be raised and developed with the uniqueness and peculiarities of its local products as its core (Azizah & Muhfiatun, 2018).

Kalimantan Island, the largest island in Indonesia, is famous for its rich forest products and customs. The wealth of these forest products gave birth to the development of a creative economy loaded with local cultural and indigenous values. Model creative economic development through the empowerment of women's economy based on local culture has been conducted in Banana Island District of Central Kalimantan with rattan handicrafts (Sarlawa & Adiwijaya, 2019). It is also found in East Kalimantan; in addition to developing rattan handicrafts, local handicrafts that are characteristic of this province are the Ulap Doyo woven fabric craft that raises the local wisdom of the Dayak Benuaq tribe in West Kutai Regency. This craft was developed by empowering women.

This research is not the first time, many studies on women's economic empowerment, such as that conducted by Sarlawa, R., & Adiwijaya, S. (2019), Local Wisdom-Based Women's Empowerment: Study of Rattan Weaving Craftsmen in the Betang Asi Credit Union Cooperative Business Group in Pulang Pisau Regency, Central Kalimantan Province. This study analyses a group of women members of the Betang Asi Credit Union Cooperative Business Group in Pulang Pisau Regency, Central Kalimantan Province. The result is that women's empowerment is done by making wicker from raw rattan. This group has a mission
as a savior of local value from the products produced. This group can develop as a prototype in the focus of women's empowerment based on local wisdom as its philosophical value.

Another study was conducted by Jokia et al. (2021). Economic empowerment of women in the informal African craft industry: The case of Tembisa. This research reveals that the African handicraft business is seasonal, depending on the supply of woven materials and other cultures and functions. The government offers a program to help informal traders move from the informal sector to the formal sector. Further research by Aramand, M. (2013), Women's entrepreneurship in Mongolia: The role of culture on entrepreneurial motivation. The results confirm that the need for achievement plays a significant role in motivating women to become entrepreneurs. Furthermore, Mongolia's nomadic culture of adventure, secular culture of feminism and Asian culture of collectivism play an essential role in encouraging and supporting women to become successful entrepreneurs.

The author's research was to analyses women's economic empowerment through the craft of Ulap Doyo woven cloth based on local culture in Tanjung Jone village, West Kutai Regency, East Kalimantan, and well as analyses the empowerment function and its constraints.

2 Method

This qualitative descriptive research views social reality as something whole (holistic), complex, dynamic, and meaningful, and symptomatic relationships are interactive using a case study approach to women weaving traditional cloth weaver Ulap Doyo in Tanjung Jone Village. Data collection techniques are conducted with observations, interviews with dozens of female weavers, and documentation. This study only describes or constructs in-depth interviews on research subjects to provide a clear picture of economic empowerment in women of traditional cloth weavers Ulap Doyo in Tanjung Jone village. The speakers and informants are the village head of Tanjung Jone and six females as weavers and financier/collectors.

To analyses the data obtained from interviews and observations, researchers used qualitative descriptive methods, namely describing and describing the object of research clearly by the facts in the field with the miles and Huberman models. After that, the data is summarized, choosing the main things and focusing on what matters. Then the information is presented, making it easier to plan for the following work. The next step of the data is the analysis and conclusion. To check the validity of the data, researchers used the triangulation method (Moleong, 1989)

3 Results and Discussion

3.1 Description of Tanjung Jone Village

Tanjung Jone village is one of 12 villages in the Jempang subdistrict, West Kutai Regency. The area of Tanjung Jone village is watered by a vast lake commonly referred to by the community as Tappareng. Most Tanjung Jone Village people still use it as a water source for life and livelihood for fishers.
The climatic conditions in Tanjung Jone Village are not much different from others of the Jempang sub-district and even Tanjung Jone village in general with two seasons, namely the dry season that lasts between June to November the rainy season between December and May. The work of the people of Tanjung Jone Village is the majority of people living with fishermen's livelihoods; in addition, some of the residents have their livelihoods as farmers, construction workers, and the rest are civil servants and entrepreneurs.

3.2 Tenunan Tradisional Ulap Doyo

Kalimantan Island has a rich culture in various types of traditional fabrics that store their uniqueness and peculiarities. One of the conventional fabric products is Ulap Doyo weaving. This woven fabric became an identity for the Dayak Benuaq tribe that inhabits parts of East Kalimantan. The raw materials, manufacturing process, and specific motifs of this weaving become the priceless cultural heritage of the Dayak Benuaq people.

Weave traditional Ulap Doyo has been going on for quite a long time and has experienced its ups and downs with the development of the times. Until now, the traditional weaver can still be found in the community. In the course of conventional weaving, Ulap Doyo experienced the growth of following the times. The development was driven by internal aspects in the local community's culture and external elements. In everyday life, West Kutai people want to progress.

Like many other people and cultures in Indonesia, the people of West Kutai must make changes in various aspects of their lives. Similarly, in terms of dress, they also need clothes that are no longer fixated on the past with gloomy and dark colours so that the colours and motifs of doyo sarongs that they are woven are increasingly more varied.

Although the people there have entered the modern era with various technological advances increasingly sophisticated in weaving Ulap Doyo fabric, they still maintain traditional looms (godokan). Dalam the development of this loom developed into a mechanical loom that can produce more than godokan tools, but the community still survives using their traditional instruments. Until now, the technique of making Ulap Doyo weaving is difficult to master by women outside the Dayak Benuaq Tribe. Dayak Benuaq women learned this technique at the age of a dozen years from observing older women.

Different from batik, Ulap Doyo is included in the type of woven fabric. The name doyo itself is taken from its primary material: doyo leaf fibre (Curliglia Latifolia). Plants such as pandanus are vigorous and grow wildly in the interior of Kalimantan, one of them is in the Tanjung Isuy village, Jempang sub-district, West Kutai regency.
The creation consists of several stages. Doyo leaf to be used as raw material for fabric must be dried first. Then, the leaves must be slashed following the direction of leaf fibres until they become fine fibres. These fibres are then woven and twisted to form coarse threads. The following process is colouring using natural ingredients. Ulap Doyo comes in red, derived from glinggam fruit, oter wood, and Londo fruit. There is also a brown version obtained from uwar wood. After doing the preparation stage of the yarn is then carried out the process of weaving fabric material. During the weaving process, do control/check the possibility of thread breaking by observing during the weaving process.

For motifs, the fabric whose cultivation is believed to have existed since centuries ago appears in the pattern of flora and fauna on the banks of the Mahakam River. The war between man and dragon is also a source of inspiration for its creators. Motif dragon symbolises the beauty of a woman. There is also a boat limaratau motif that represents cooperation, timang or tiger motif tells the might of a man, the motif of the toray exchange ladder or the ladder means protecting the efforts and collaboration of the community, and various other motives.

Ulap Doyo weaving can be used by men and women in tribe events, dances, and in the daily life of Dayak Benuaq tribe. Interestingly, there is a division of the wearer caste according to the fabric's motif—for example, the fabric of waniq ngelukng motif, intended for ordinary people. Meanwhile, jaunt nguku patterned cloth should only be worn among nobles or kings. With all its uniqueness, it is no wonder that Ulap Doyo becomes one of 33 traditional fabrics designated as intangible cultural heritage by the Ministry of Education and Culture.

Ulap Doyo fabric has coloured the world of fashion with its creation the tradition of weaving in the community of Tanjung Jone Village into a form of a family business that becomes the embodiment of the concept of sibaliparriq that seated women as a companion of men to assume the responsibility of building their families jointly. In addition, the tradition of weaving is also a family educational institution for young women of Tanjung Jone to teach the moral values and culture of Dayak custom.

The process of making Ulap Doyo weaving is passed down through generations through a unique approach. Dayak Benuaq women began to master making weaving at the age of a dozen spontaneously, without going through training. They learn this technique simply by looking at the work processes of older women, such as their mothers and elders, over and over again. Because of this unique transfer of skills, it is almost certainly challenging to find people who master the technique of weaving Ulap Doyo outside the Dayak Benuaq Tribe.

![Image of women weaving Ulap Doyo fabric](Fig 2. Women Weaver Ulap Doyo Woven)
3.3 Economic Empowerment of Women Weavers Ulap Doyo Fabric in Tanjung Jone Village West Kutai

Economic empowerment is the capacity of women and men to participate in, contribute to and benefit from growth processes in ways that recognise the value of their contributions, respect their dignity and make it possible to negotiate a fairer distribution of the benefits of growth. Economic empowerment increases women's access to economic resources and opportunities, including jobs, financial services, property and other productive assets, skills development and market information.

Women's economic empowerment is a prerequisite for sustainable development and for achieving the Millennium Development Goals. Economic empowerment is also a right. There is no quick fix: women's economic empowerment takes sound public policies, a holistic approach and long-term commitment from all development actors.

The empowerment of women through economic activities continues to be conducted. Along with the times, women who used to only depend on their husbands to fulfil their needs, this condition has changed now. Some women can meet their needs by themselves, even if they have their own income and help the family economy. Such women's empowerment program can be found in the village of Tanjung Jone, West Kutai Regency, East Kalimantan by utilising the wealth of natural resources through the business of Ulap Doyo woven fabric, which is based on the local culture of Dayak.

The work of the people of Tanjung Jone Village is the majority of people living with fishermen's livelihoods; in addition, some of the residents have their livelihoods as farmers, construction workers, and the rest are civil servants and entrepreneurs. This table is illustrated in the following table:

<table>
<thead>
<tr>
<th>No</th>
<th>Livelihood</th>
<th>Sum</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Civil Servants</td>
<td>4</td>
</tr>
<tr>
<td>2</td>
<td>Private</td>
<td>79</td>
</tr>
<tr>
<td>3</td>
<td>Farmer</td>
<td>87</td>
</tr>
<tr>
<td>4</td>
<td>Laborer</td>
<td>107</td>
</tr>
<tr>
<td>5</td>
<td>Fisherman</td>
<td>211</td>
</tr>
<tr>
<td>6</td>
<td>Other</td>
<td>51</td>
</tr>
<tr>
<td>Sum</td>
<td></td>
<td>539</td>
</tr>
</tbody>
</table>

*Source: Tanjung Jone Village Data 2021*

Based on the data above, most of the people of Tanjung Jone village work as fishermen. But by working as a fisherman alone, the community's income is very minimal because the payment only exists at high tide where many fish are found and can only be done a few months in a year. In contrast and the dry season, fish is challenging to see, so that the income of fishers sometimes cannot meet the needs of their families. So that many people then work as builders/construction workers to improve the family economy and family welfare. Still, the income as a builder/construction worker is also not much because the work is uncertain.

Education is one of the essential things in advancing welfare in general and the level of the economy in particular. In the study of community welfare level, education is the third aspect that becomes an indicator in the management of prosperous and poor communities. In addition, a high level of education will boost the level of proficiency. The story of ability will also encourage the growth of entrepreneurial skills and, in turn, will promote the emergence of new jobs.
Thus, it will help the government program to open new employment to overcome unemployment; a good education, in general, makes it easier to receive more advanced information. Here are the number of Tanjung Jone villagers according to education level:

<table>
<thead>
<tr>
<th>No.</th>
<th>Education Level</th>
<th>Sum</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Elementary School Graduates</td>
<td>170</td>
</tr>
<tr>
<td>2</td>
<td>Junior High School Graduates</td>
<td>125</td>
</tr>
<tr>
<td>3</td>
<td>High School Graduates/Equivalent</td>
<td>100</td>
</tr>
<tr>
<td>4</td>
<td>Diploma Graduate (D1, D2, D3)</td>
<td>8</td>
</tr>
<tr>
<td>5</td>
<td>Bachelor's Degree (S1, S2, S3)</td>
<td>24</td>
</tr>
<tr>
<td>6</td>
<td>No Elementary School / No School</td>
<td>225</td>
</tr>
<tr>
<td></td>
<td>Sum</td>
<td>652</td>
</tr>
</tbody>
</table>

Source: Tanjung Jone Village Data 2021

Table 2 shows that the number of people based on the level of education ranges from those who do not graduate school / do not have an education to those who complete college in the village of Tanjung Jone in general according to the educational background is still very low. This situation encourages the women in Tanjung Jone Village to participate in helping their husbands work by working as weavers. The role of mothers who work as weavers in Tanjung Jone Village has long been happening, intending to support the family economy and improve the family's welfare. Of the 5 Rukun Tetangga (RT) in Tanjung Jone village, 30 weavers live in 4 RT consisting of homemakers and teenagers.

Improving the economy and welfare of the family in the Tanjung Jone village community is inseparable from the role of women both as a wife, mother for children, taking care of the household, and as a backbone to help the husband in meeting the daily needs of his family. A woman's role as a wife for her husband is to carry out her responsibilities in accompanying her husband in love and sorrow—the role of a woman as a mother for her children where the mother educates her children well. The role of women in taking care of their household is to do or complete homework such as cooking, washing, sweeping, and others—the role of women in helping the needs of the family by working for additional income.

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Status</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Mr Imansyah</td>
<td>Head of Tanjung Jone Village</td>
</tr>
<tr>
<td>2</td>
<td>Mrs Maspah</td>
<td>House Wife/Weaver</td>
</tr>
<tr>
<td>3</td>
<td>Mrs Siti Aisyah</td>
<td>House Wife/Weaver</td>
</tr>
<tr>
<td>4</td>
<td>Mrs Ratnawati</td>
<td>House Wife/Weaver</td>
</tr>
<tr>
<td>5</td>
<td>Mrs Duti</td>
<td>Weaver/Financier/Collector</td>
</tr>
<tr>
<td>6</td>
<td>Mrs Asiah</td>
<td>Financier/Collector</td>
</tr>
<tr>
<td>7</td>
<td>Ms. Sari</td>
<td>Teenager/Weaver</td>
</tr>
</tbody>
</table>

Table 3. Respondents Research

The role of the wife as a weaver in the family helps in the household; these wives have three functions, namely: 1) waiting for the husband who is from lake to fishing while cooking the family. 2) looking after the child (swinging the child) 3) make money/work " (interview with Mr Imansyah, head of Tanjung Jone Village, April 09 2021). As revealed, Mrs Maspah (42 years) is a housewife because of her husband's work as a labourer with a small income, so that he joined the work by becoming a weaver. Weaving has been a hobby and has been done for 15 years and can help the family economy (Interview of Mrs Maspah, weaver in Tanjung Jone village, April 13, 2021).
On the other hand, Mrs Siti Aisyah (56 years old), who has five children, since moving house to the mainland, where her husband as a fisherman lives in a raft house on the river but with an income that does not make her have to work as a weaver since 29 years ago. At first, just trying to weave and, over time, produce and meet daily needs and send her children to school (Interview with Mrs Siti Aisyah, weaver of Tanjung Jone village, April 15, 2021). The same explanation also reveals by Mrs Ratnawati (40 years old) to researchers that her family's economic condition was fulfilled after weaving. A husband who works as a construction worker. This condition does her work to meet her daily needs to improve welfare in the family (Interview of Mrs Ratnawati, weaver, April 15, 2021).

Weaving becomes the basis of women's income in Tanjung Jone Village. The role of women weavers Ulap Doyo cloth in improving the welfare of her family are beneficial for the survival of her family to be maintained. The wife helps the husband in making a living to meet the daily needs of his family. Large or small income obtained from weaving is very helpful for weaving families in maintaining their family's economy to remain stable. Work as weaver is a manifestation of the concept of sibaliparriq which places women as a companion for men to carry out the responsibility of building their families jointly.

The obstacle faced by the weavers is the limitation of capital because their life is lacking, so not a few weavers take weaver wages. Some financiers to be as collectors—those who provide money either in materials for weaving or funds to the weavers. Next, the same explanation revealed Mrs Dati (58 years); she weaves for 40 years since she was a teenager. According to Mrs Dati, weaving is a hobby and earns income. There are 5 (five) people who take weave wages with Mrs Dati, have just graduated from school and cannot continue school anymore, and homemakers who can weave but do not have capital.

Sari (20 years old), one of the children who took the wages of incorporating in Mrs Dati's house. Being a weaver is not only help homemakers but make graduated children think more positively use their time. It also encourages their thinking on maintaining and developing their customs and culture and teaches the difficulty of earning income without trying hard. Mrs Dati, in addition to helping the family economy, also helps others by providing jobs so that they can meet the needs of the family.

Mrs Dati markets her products to Tenggarong City around Musem Mularwarman because many tourists visit the cultural tourism area (Interview Mrs Dati, weaver and financier, April 20, 2021). In addition to Mrs Dati, Mrs Asiah from Samarinda but has a husband from Tanjung Jone village is one of the financiers and collectors. Mrs Asiah gave a capital of IDR 5,000,000 to weavers to make Ulap Doyo woven fabric, and each weave value at IDR 150,000 in Samarinda; Mrs Asiah sells for IDR 200.000 per fabric. Mrs Asiah markets are woven fabric products through Facebook social media and sends to various regions in Indonesia.

The collectors who collect weaving and market to various regions/cities, such as Samarinda, Balikpapan, and Tenggarong, are even sent to different cities in Indonesia. In addition to the limitations of capital and marketing, weavers face another obstacle: the availability of doyo leaf raw materials that must be obtained from the next village, namely Tanjung Isuy village, because it grows a lot. Weavers have to wait for shipments of materials from Tanjung Isuy village. In addition, what is also quite important is the lack of community for weavers. Weavers still work alone, such as seeking capital and marketing, even though the community's existence is essential in developing Ulap Doyo's woven fabric handicraft business.

The economic empowerment in Tanjung Jone Village is like the empowerment of women in Pisang Island Regency, Central Kalimantan. The women there worked to process rattan rods into handicraft products such as mats, bags, and hats. The empowerment is done
hereditary. However, they experienced constraints on capital limitations and product marketing. The Cooperative Betang Asi was formed in synergy to empower women through various activities to provide knowledge, insight, and capital assistance to develop the business conducted (Sarlawa & Adiwijaya, 2019).

4 Conclusion

Empowerment women through local culture Ulap Doyo in Tanjung Jone Village are the form of the family business. It is the realization of the concept of "sibaliparrq", which puts women like male friends to carry out the responsibility of building their families jointly. Their weaving skills are acquired by self-taught and then taught from generation to generation. The function of empowering women who produce Ulap Doyo is to help the family economy and educate young women in maintaining Dayak’s moral values and indigenous culture. The obstacles faced by the weavers are the raw materials of doyo leaves that must obtain from other villages, limited capital and marketing, and there is no community for the weavers, so they work individually.

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The Problem of Attitude’s Consistency and Voting Behavior for the People of West Sumatra towards Female Regional Head Candidates in Regional Elections

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Abstract. In this modern age, public perception fully supports women in participating in political activities without distinction from men. Unfortunately, this public perception support is not consistent with their political actions in the regional head elections. This research uses a qualitative approach with a literature study method. These data come from previous publications of scientists, journalistic reports, official government documents relevant to this research, and other data available online that can strengthen the analysis in this article. We explore why individual perceptions were not aligned with their voting behavior in the simultaneous regional head in 2020. This article finds four reasons why voters' perceptions in West Sumatra are inconsistent with voting behavior, namely the existence of value pluralism, failure of political education, money politics, and the dominance of information that changes voter perceptions.

Keywords: Political behavior, Women, Local election, Consistency, Representation

1 Introduction

The issue of women's representation in public positions has always been a topic of discussion in society. In politics and government, the number of women occupying positions is far less than that of men. Many studies explain why women rarely get a place in political and government positions (Jordan-Zachery, 2017; Waylen, 2015; Alexander, 2012). Even the offer of solutions to overcome the crisis of representation has also emerged. For example, Waylen examines several European and Latin American countries that encourage women's participation in democracy to overcome this crisis of representation (Waylen, 2015).

Logically, encouraging women to participate in general elections opens up opportunities for them to occupy political positions in the legislature. Therefore, it is not surprising that pre-election campaigns appear in many democratic countries, so that female voters choose female candidates in elections (Dolan, 2004). Not only that, but the affirmation policy is also the choice of political parties to get the attention of women voters.

For example, they are providing opportunities for women to become members of the legislature by requiring political parties to compile a list of candidates for legislative members by placing female candidates among the nominations of male candidates. Campaign issues on
women's issues have also become a strategy for some political parties to attract the attention of female voters to vote for the female candidates they nominate.

However, not a few scholars doubt that the implementation of this strategy can answer the problem of representation. For some scientists, the primary problem of women's representation is an issue in many countries because of social and cultural factors in society. In many countries, this social and cultural problem is the main obstacle why it is difficult for women to win elections. The problem is that there are still social and cultural values in traditional societies in a country that view women negatively when they are in the public sphere.

For them, women have to carry out their activities in private areas rather than entering the public arena. It is a tough choice for women who insist on participating in political contestations, so usually, they will not get support from the community in the area. This phenomenon is indeed a dilemma for women who have to fight for their representation in the public sphere. The process of political modernization has had a significant impact on changing the way traditional society views women involved in politics. The process of political modernization changes the political system into a modern one with its structure and function and impacts changes in the value system, beliefs, and behavior of individuals and community groups in a political system.

One of the most prominent is that the public's perspective has begun to open up to the political system and its activities due to the mixing of their values and beliefs with the new values and beliefs around them. For example, how they view women in political activities that have been taboo has become more open. Dolan and Lynch asserted that there is no difference in voter preferences for placing female candidates differently from male candidates in the legislative and gubernatorial elections (Dolan & Lynch, 2016). society has tended to position women in the private sphere, then when political modernization took place, this society's perspective changed. They understand that women are in the public sphere, such as participating in political contestations through general elections or regional head elections.

This article explores the changes in traditional society in Indonesia, which is starting to transform into a modern one. Indonesia, which has 1,340 ethnic groups, illustrates the collectivity of nations incorporated into modern Indonesia with a system of cultural values that continues to develop. This diversity is the potential to build a modern Indonesia based on pluralism in its society.

Therefore, it is not surprising that the assimilation strategy during the New Order era resulted in the assimilation of the Indonesian value system fused into the Pancasila ideology. Although on the other hand, the government also implements an acculturation strategy that maintains the local community's cultural values. The democratic transition process marks the process of political modernization from an authoritarian political system to a more democratic system after the collapse of the New Order regime in 1998 (La Ode, 2012).

However, people in Indonesia still use their values and beliefs as the basis for their political actions and behavior. Political modernization that changes the political structure with a more modern function is not in line with changes in their values, beliefs, and behavior in responding to the phenomena around them. For instance, the Minangkabau community's perceptions in West Sumatra, Indonesia, respond to women's political representation in political positions and women. A local survey institute in West Sumatra, Spectrum Politica, found an inconsistency of values and attitudes with community behavior related to the nature of women's representation.

According to this survey, 56.9% of people believe that the Minangkabau social and cultural system supports women's political activities. This belief aligns with their perception; namely, 68.5% believe that there is no prohibition in Minangkabau ethnic customs and
traditional for women to participate in politics. 60.3% of the people of West Sumatra believe that women can compete with men in political activities. This situation gives hope to women activists who fight for gender equality in politics. Moreover, the Minangkabau ethnicity is a very egalitarian and democratic ethnic group in everyday life (Asrinaldi, 2017). However, the problem is that the perception of West Sumatra's people is not in line with their political behavior when dealing with political choices. For example, in the 2019 legislative elections, there was a decrease in the number of women who won the legislative elections. In the 2014 election period, seven women were elected as members of the Regional People's Representative Council (DPRD) of West Sumatra Province.

Nevertheless, in the 2019 election, only four people were able to win seats in the DPRD. Whereas following Law No. 7 of 2017 concerning General Elections, political parties must nominate women as much as 30 percent of the number of seats available in the electoral district. Unfortunately, the 30% representation rate has never been achieved in Indonesia and the West Sumatra DPRD. This article will explain why voters in West Sumatra have different values and beliefs from their voting behavior? What factors make this different, and what are the implications for women's political representation in West Sumatra? This article uses a political modernization approach—something different from the current approach that analyzes women's representation from a feminist perspective.

2 Political Modernization and Perceptions of Women's Representation

The problem of women's representation has attracted the attention of many scientists. For example, the perspective of feminism emphasizes the need to strengthen the role of women in political activities by providing opportunities for them through the affirmative movement. So far, the way of looking at gender places men superior to women in almost all activities. However, along with the development of science and technology, a feminist movement has emerged to demand role justice for women, especially in the political field. In addition, the emergence of political modernization theory has further strengthened this feminist movement by encouraging women to be active in political activities. In addition, this movement also raises public awareness so that there is no gender bias in placing women in the public sphere. This article tries to elaborate further on how political modernization affects public perception in seeing the role of women in political activities.

Political modernization in a political system brings changes to the structure and function of the system. Changes in the structure are in institutions and units that become more modern and play a role in carrying out their functions and individuals as a system of values, beliefs, and behavior of actors in the change process. Inevitably, in political modernization, there is also a shift in the political culture of society to become more modern (Abid, 2004). If so far people in traditional political systems have a subjective political culture, then political modernization impacts changing the political culture to become participatory. This participatory political culture encourages the operation of a political system illustrated by the work of political institutions that become system units carrying out their functions in society. The implementation of this function causes the political system to become more responsive, accommodating, and democratic.

Political modernization will change the value system, beliefs, and behavior of individuals in viewing their environment. This change gave rise to different perceptions and behaviors
before political modernization. Many factors cause modernization in a political system. One of the most influential is the progress of science and technology, which impacts the development of a country's society. In post-colonial countries, modernization has a significant impact on the development of a country's regime. Not a few post-colonial countries became advanced because of the science and technology that developed in the international system. In addition, science and technology indirectly also influence the development of a more democratic political system.

The development of the political system can also change the traditional individual value system into a more modern one. For example, in terms of values, they understand the position of women in political activities. Generally, in a society with strong traditional values, women's activities in the public sphere are forbidden. Many customs and traditions in Indonesian society "forbid" women from being active in activities outside their homes. As a result, women rarely participate in public activities, especially in the political and government processes.

Even so, not all of this political modernization goes according to the expectations in this theory. Acemoglu and Robinson see that the regime carries out "manipulative" efforts by strengthening cultural values in society for the benefit of power (Acemoglu & Robinson, 2021). For example, they took the example in China by looking at how cultural values in Confucius place the ruler as a dominating force and place it as a force that leads society. There is no need for participation because leaders in Confucian cultural values understand public interest by looking at the conception of a despotic leviathan state, which is the choice of leaders in China, thus eliminating democracy in that country. The theory of modernization that should change cultural values in Chinese society has not changed anything. This phenomenon is undoubtedly an anomaly of the theory of political modernization, which is the study of political scientists.

On the other hand, historically, political modernization has also changed the perspective of post-colonial society towards the position of women in politics. Generally, there is a significant change in the position of women on an equal footing with men. Post-colonial society is very tolerant of women who enter the public sphere and engage in political activities, especially since the strengthening of the second wave of the feminist movement in the 1960s, which freely campaigned for the role of women in politics (Rampton, 2015).

Indeed, this change does not necessarily change the whole system of traditional values and traditions in post-colonial countries. It was considering that there are still many who object to the position of women in the public sphere, especially from puritanical community leaders. Meanwhile, those already in contact with advances in science and technology open up space and encourage equal rights in the political field for women.

The integration of the world into a single world system known as globalization has accelerated changes in political structures in countries worldwide, which also impact individual behavior. The democratic values that are part of the globalization process are spread to almost all post-colonial countries to affect the political values in these countries. According to Arts and Tatenhove, globalization is a structural transformation of the political modernization process that changes countries' policies in the world (Art & Tatenhove, 2006).

One thing that has received attention in new democracies is how to place women's representation as to the main agenda in democracy, especially in general elections. The affirmation movement for 30 percent of women's representation in Indonesia, which is contained in Law No. 7 of 2017 concerning General Elections, is a political strategy that is quite effective in increasing women's representation in political institutions.
At least, this has succeeded in increasing the number of women’s representation in the Indonesian legislature (DPR). For example, in the 2014 general election, women’s representation in the DPR only touched 17% or around 97 people. However, in the 2019 election, the number of women who won seats in the DPR has reached 20% or 117 people.

The hope of the feminist group is, of course, a massive movement in society so that women will increasingly have a place in people’s hearts in elections. Because, although there is a process of political modernization, not all people change their political behavior. Not all voters are automatically willing to make their political choices in response to their changing environment. Indeed, their value and belief system has begun to shift by believing that politics does not recognize gender differences. However, when it comes to the political choices they have to make, it turns out to be inconsistent with their value system and beliefs that have changed due to the ongoing political modernization (cf. Dolan, 2004). Then, why did this happen?

A person's political behavior does not stand alone. Many factors influence the formation of the individual's political behavior. First, there are factors within the individual known as push factors, consisting of individual value systems and beliefs. This system of values and beliefs forms the basis for individuals to understand the environment around them. The second is factors from outside the individual or pull factors in the environment that influence individuals to act in response to their environment. These two factors are essential in the process of forming individual political behavior.

However, explaining in detail the political behavior of these individuals is not easy because the system of values, beliefs, and motives of a person in politics is very complex. The system of values, belief, and motives in line with the explanation of Woshinsky. Behavior occurs when a particular person (an organism) faces a particular situation (the environment). Only through the interplay of individual and institution can we explain political outcomes. People act in politics to satisfy personal motives, beliefs, and ambitions. But they also act as they do because their culture compels them or because institutions demand it. Politics, like life, is complex, and there are no simple explanations. Only by examining the relationship between internal and external forces can we start to understand political realities (Woshinsky, 2008).

Likewise, voters in West Sumatra, who are predominantly ethnic Minangkabau, determine their voting behavior from push factors based on values and beliefs and their environment as the pull factors around them. For example, how individuals understand the problem of women's representation is the concern of the Minangkabau community. Moreover, this issue has always been the subject of campaigns among women activists in this area. Through this campaign and policy advocacy on women’s representation, they succeeded in changing the perspective of the Minangkabau ethnic community about the importance of women's representation.

This transformation process is in line with changes in the value system of the people of West Sumatra in terms of education, health, and economy. This change can be seen from the Human Development Index (HDI) indicators of the people of West Sumatra, which reached 72.38 points above the national average HDI, which was only 71.94 points. With an average length of school age of 8.99 years, although not maximal, it has changed the perspective of the people of West Sumatra regarding the role of women in political activities.

The formation of the value system and individual voter beliefs is certainly not solely from education, but also the strong influence of the external environment from the individual (pull factor), which impacts the political attitudes of West Sumatran voters towards the role of women in politics. Push and pull factors or internal factors and external factors impact
changes in individual perceptions of the role of women in political activities. As a result, the perceptions formed are not in line with changes in their value and belief systems. The existence of new information that they absorb from the environment has an impact on the perception that they are not in line with the reality they face.

As seen in Figure 1 below, how the position of push factors and pull factors always attracts, causing inconsistent perceptions with individual voting behavior.

3 Method

This research uses a qualitative approach with a literature study method. The research character of this literature study relies on secondary data to answer research questions. These data come from previous publications of scientists, data from journalistic reports, official government documents relevant to this research, and other data available online that can strengthen the analysis in this article.

Especially for online data searches, this study uses several keywords to obtain secondary data such as women's representation, voting behaviour, Minangkabau ethnicity, Pilkada, elections, feminism, gender, modernization, and community culture. There is no specific year in tracking these secondary data because this study also looks at the chronological aspect to see voting behavior in West Sumatra to collect all relevant data. The analysis of this study uses the researcher's interpretation through the classification of secondary data and categorization of data into themes according to the research problem.

4 Results and Discussion

This section describes some of the factors that lead to inconsistent perceptions of the people of West Sumatra with their political choices. Although in general, they do not object to the presence of female candidates in the Pilkada. Unfortunately, when they had to manifest in a political choice, they took action not to vote for the female candidate. This inconsistent perception and voting behavior they display indeed raises questions. Why does this inconsistent attitude appear when they strongly support women in the public sphere?

Most of these voters are young and pre-adult generations with a high level of education and are literate in information and communication technology. By his theory, political modernization can change individual perceptions and influence the formation of their behavior according to values and beliefs to respond to the stimulus that comes to them.
For example, it is related to individual choices to support women in political activities to fulfill the number of women's representation. The stimulus is the strengthening of the affirmative movement over the last two decades in Indonesia to support the representation of women in political positions. Even the laws and regulations emphasize this so that women get the same opportunity to become regional heads or legislature members. Unfortunately, with this inconsistent choice of voters in the Pilkada, the representation of women has become low and even tends to fall.

For example, women’s electability as members of the West Sumatra DPRD in the 2014 election as many as seven or 10.76% of female seats dropped in the 2019 election to four seats or 6.15% of the existing 65 seats. Has political modernization in West Sumatran society not occurred so that the affirmative movement related to women’s representation does not get support.

The Spektrum Politika survey results found the position of women in political activities as follows. The survey found that as many as 58.2% of the people of West Sumatra believe women can face the “hardness” of the political world full of intrigue. As many as 61.6% of voters in West Sumatra also do not discriminate between female and male candidates when making political choices in the Pilkada.

Likewise, community values and beliefs about the ability of women to lead political institutions are as good as men, which is 46.6%. Unfortunately, when the various values and beliefs that shape the perceptions they argue are related to whether they are willing to vote for women if they run for regional heads or members of the legislature, it turns out that their choices are polarized on women the following three attitudes. As many as 45% of the public are still hesitant to vote for a female candidate, 29% said they would vote for a female candidate, and as many as 26% said they would not vote for a female candidate (Kampai, 2020).

Another interesting fact, in terms of nominating women as regional head candidates, it turns out that not many women have volunteered as regional head candidates in West Sumatra. For example, in the 2015 simultaneous regional head elections, out of 13 elections held in districts/cities and one province with 42 pairs of candidates for regional head/deputy regional head, there was only one woman who ran as a candidate for deputy mayor of Bukittinggi. Then, in the simultaneous regional elections in 2020, out of 13 regencies/cities and one province that held elections, of the 49 pairs of candidates who registered, only one female candidate appeared in Tanah Datar Regency for regent.

These two candidates were also not elected in the simultaneous regional head elections in 2015 and 2020. A small number of women registered as candidates for regional head or deputy regional head, but they also lost in the contestation. The perception built on values and beliefs when the survey was conducted very supportive of this female candidate. Unfortunately, when this perception becomes voting behavior, it turns out to be not in line with the perception they have in mind.

This article finds that four factors cause inconsistency in their perceptions, attitudes, and actions in elections, especially Pilkada. First, the effect of pluralism that affects voting behavior in the simultaneous regional elections in 2020. With a minimal number of women running for Pilkada and pragmatic voters, it is difficult for women to be elected in Pilkada. Political pluralism eliminates the pragmatic way of thinking in individuals when understanding politics in the short term, namely the desire to prioritize women’s representation in political positions. This pragmatism relates to the short-term thinking of individuals to benefit directly or indirectly from the choices they make. Political pragmatism is an individual's effort to build consensus from the reality around them (Marsonet, 2009).
However, the fact is that the consensus that they get from the values and political beliefs of the political modernization process that occurs must change because of the pluralism that lives and develops in the unique political environment. On the one hand, pragmatism tries to view agreements as homogeneous by looking at the values that develop in people's lives. Although, in reality, not all of them can accept this consensus.

Therefore, this political pragmatism is somewhat contrary to pluralism which gives space to the diversity of values that develop in reality, such as in the life of the Minangkabau ethnic group in West Sumatra Province. However, there is a formation of political perceptions through processing cognition with their political values and beliefs in the long term. The powerful influence of political pluralism changes that perception. This pluralism is in line with the theory of liberal democracy, placing elements of open competition in an election so that the representation of women in political institutions is rarely realized (Waylen, 2015).

In this context, political modernization has given birth to pragmatic values amid pluralism that shapes individual political beliefs in their communities. Unfortunately, not all individuals agree with the affirmative movement to involve women in political activities. They oppose the idea that feminist struggles encourage women in political activity. The fact is that political modernization is not strong enough to shape individual values and belief systems to elect women to participate in political activities. The proof is that although they have gained knowledge and knowledge about women's involvement in politics, they have not been able to shape their political behavior to elect women candidates in the Pilkada.

Pluralism related to the cultural values of the people of West Sumatra, especially the Minangkabau ethnicity, is difficult to agree with the new values and beliefs resulting from political modernization. As a result, the feminist agenda that developed in the 1960s encouraged women to be represented in political office. In the life of the Minangkabau ethnic group in West Sumatra Province, value pluralism dominates their preferences by liberating their political choices, and political choices are not specifically aimed at women for particular political positions. The strength of pluralism as a pull factor dominates people's thinking so that it affects their political behavior not to vote for women in the Pilkada. However, their perception of women is very positive because of the result of political modernization.

Second, political modernization has encouraged political institutions to carry out their functions in society. One of them is a political party in the political system that carries out political education. Political education is carried out in the form of internalizing political values through a socialization process.

Unfortunately, political parties cannot carry out these functions, thus influencing the formation of individual political behavior. If the socialization of political values does not go well, then the perception formed related to politics will also be harmful. Although their value systems and beliefs related to politics have been formed from within the family or school environment, strengthening new political values through political socialization is also needed to emerge positive public perceptions of women's involvement in politics.

It is public knowledge that political parties fail to carry out their functions in society. People try to understand the political realities around them. As a result, the absorption of political values does not match their expectations. Although individuals receive information about the importance of women's representation as part of the democratic process, unfortunately, their positive perceptions are not in line with the dominant voting behavior shaped by the environment around the individual (Connors, 2020).

The case in West Sumatra Province emphasizes this, namely when the community has a positive perception of the values of women's representation. However, due to the absence of education through the socialization of political values by parties, their political values and
beliefs do not parallel their voting behavior. As a result, individual political perceptions and choices of female candidates in the Pilkada are inconsistent. Not many people in West Sumatra receive routine political education from parties, except only before the general election and during the campaign period. This condition changes the public's perception of politics so that their attitudes and behavior will also change when choosing a female candidate.

Third, another problem in choosing political positions in society is the rise of money politics. This money politics led to transactional politics, which ended in buying and selling votes involving political brokers. This political broker acts as a winning team for regional head candidates or legislative candidates. They distribute money to voters to direct people's choices to particular candidates. Money politics is getting more robust due to political patronage and clientelism in Indonesia (Aspinall, 2016).

Moreover, the condition of poverty in society further exacerbates this practice of clientelism. Usually, this means of buying and selling votes involving patron-client relations occurs during the Pilkada campaign. Brokers try to bridge the interests of regional head candidates or legislative candidates to get votes from voters (Asrinaldi, 2020). Of course, the patron's efforts to fulfill the client's interests are with money and giving gifts and souvenirs in the hope that there will be votes for the candidate who gave the gifts and souvenirs.

The perception formed due to the political modernization process that occurs is not strong enough to encourage voters to behave rationally. This money politics has much influence on voters in the Pilkada. Moreover, with economic problems, it becomes a severe problem for people on the outskirts and who live in rural areas far from the supervision of the Pilkada organizers so that money politics becomes an alternative for them to meet their needs. They are using money to win the Pilkada since the democratic transition after the New Order regime has worsened democracy in Indonesia. People always expect money, gifts, and souvenirs in every election to be exchanged for their votes.

Although the number of people who fall into this category is not large, it tarnishes the practice of electoral democracy, especially in forming rational voters. Therefore, it is not surprising that the public's perception of women to occupy political positions was initially positive. However, because of the urge to meet economic needs, they replaced their choice with a sum of money or gifts from brokers or candidates.

Fourth, the problem of non-parallel perception with voting behavior is because of information engineering. This information engineering exists in various forms, such as misleading opinions, fake news, or opinion swaying to specific candidates in the form of news that they absorb. As a result, the perceptions they form based on values and beliefs change. The fact is that although political modernization can shape individual perceptions, the dominance of misleading information affects their political behavior.

For example, the Spektrum Politica survey found that the people of West Sumatra perceive female candidates in the Pilkada as positive. This individual's positive perception is the result of political modernization that affects public knowledge about the importance of women's representation in political positions. Unfortunately, the influence of environmental factors around the individual through the circulating news dominates the information so that it affects the individual's political behavior.

Especially in the development of information and communication technology, the emergence of a lot of news and information that is a hoax, misleading information, and opinionated information affects individual perceptions (Park & Zúñiga, 2020). The formation of individual perceptions is directly related to absorbing information that they absorb from the existing mass media and social media coverage.
Although individuals have sufficient knowledge of the substance they understand about female candidates, the dominance of reporting that takes place systematically and continuously can change the individual's perception. This phenomenon occurs in voters in West Sumatra Province so that they do not vote for female candidates in the Pilkada because their perception is lost because of the dominance of information systematically to change people's perceptions.

5 Conclusion

This article explains the influence of political modernization in shaping public perceptions regarding the position of women as candidates for regional heads or legislative candidates. Political modernization adds knowledge to individuals and improves the political system, including its units, to function correctly. Although political modernization can affect the formation of individual perceptions, stimulus factors originating from the individual's environment can change the individual's values and beliefs.

Of course, there needs to be a strengthening of individual perceptions based on their political values and beliefs so that their political attitudes and actions are in line. This strengthening is the responsibility of political parties to affirm individual political values and beliefs and in line with their voting behavior. For example, political parties in the political system carry out the function of political education to strengthen individual perceptions in understanding the surrounding environment. Unfortunately, the ineffectiveness of this political education function has an impact on inconsistent perceptions of their voting behavior.

In addition, this article also finds that individual perceptions that are not in line with their voting behavior impact the substantial value of pluralism that dominates the perception of the people of West Sumatra. Indeed, the values and beliefs of individual voters who are ethnically Minangkabau do not question the involvement of women in political activities. However, the pluralism of values and beliefs that develop in society affects the consistency of perceptions with individual political actions, namely voting behavior in Pilkada. Precisely the influence of pull factors from outside the individual is more dominant than push factors from within the individual. Another problem that causes this inconsistency is the community's weak economic factors, which affect the formation of their political attitudes.

Moreover, in the context of elections in Pilkada, brokers always offer money in exchange for their votes to elect specific candidates. As a result, their perception of women has changed due to the influence of money politics. This condition worsens when the information that develops within the individual circles the position of women because of negative campaigns, the spread of false news, and the swaying of opinions for specific political interests. This group utilizes mass media so that individual perceptions are not parallel with voting behavior when offered by female candidates in the Pilkada.

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An Integrated Model for the Elimination of Domestic Violence in Sorong, Papua

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Abstract. Violence against women is a human right violation and crime against humanity, which demands public attention, including the government and society. The eastern part of Indonesia, including Sorong Papua, is an area that in various aspects is considered to have a very high risk of domestic violence. This study applied qualitative method, in which the data was collected through observation, in-depth interviews and Focus Group Discussion, to explore understanding of domestic violence and its complexity in Sorong, Papua, and to construct an effective and yet applicable model for the elimination of domestic violence in this area from the perspectives of local government, adat leader, church figures, NGO activists and women group. The results of this study indicate that the understanding of domestic violence is a result of interconnected violences that has been occurred in three areas, i.e. individual violence, cultural violence, and structural violence. This analysis of violence against women is also supported by the informants’ views on its complexity, in which this phenomenon is regarded as ‘normal’ because many women in Sorong have been experienced this violence for generations. Based on this understandings and analysis, the model for the elimination of domestic violence in Sorong should consists of interconnected programs on social services for the victims, cultural movements and developing policies that support the elimination of domestic violence.

Keywords: Violence, Critical analysis, Integrated model, Local stakeholders

1 Introduction

Domestic Violence (KDRT) has been on the agenda together internationally in the last few decades. One form of violence that falls into the category of crime that greatly affects the life of the nation and state is domestic violence. Domestic Violence may be disrupted on (1) physical violence, (2) psychic violence, (3) sexual violence, and (4) financial violence. But of all forms of violence, psychological violence is the most experienced violence by family members (Ningsih, 2015).

In Indonesian context, the problem of domestic violence is a widespread phenomenon, but most of it most of it occurs in eastern regions. Based on the annual records of Komnas Perempuan in 2020, domestic violence has the largest percentage 79% compared to other cases of violence against women (Komnas Perempuan, 2021). This condition is similar to the previous few years as shown by statistical data which were collected from 395 organizations dealing with domestic violence cases, and of these, 95.61% were personal. Even the end-year
record data of the National Commission on Violence against Women in 2014 mentions an increase of 20,000 cases compared to 2013. And the final note of Komnas Perempuan shows that throughout the year 2014 there were 293,220 cases of violence against women. As many as 68 percent of the cases are domestic and domestic violence (KDRT) with the majority of victims of housewives and students.

The forms of domestic violence included physical violence, psychological violence, sexual violence and neglect of the household, while the main factor was the lack of communication and disharmony among family members (Komnas Perempuan, 2021). The eastern part of Indonesia, including Sorong Papua, is an area that in various aspects is considered to have a very high risk of domestic violence. Head of department of P2KBP3A Kabupaten Sorong stated that domestic violence increases each year, but the number of cases is not yet identified (Kompas, 11 Dec, 2020) since most cases are not reported due to many factors.

A case example of KDRT in Papua:
“A magister student from Papua has a hearing problem as a result of violence she experienced. She is a civil servant that earns money for her family. Her husband beats her almost every day and it has been happening for years. She said that it is something usual within their culture that women experience domestic violence.”

The facts show that domestic violence has a significant negative effect on women who tend to be victims. The impact in the short term was usually like a physical injury, disability, pregnancy, loss of work, and so forth; while the long-term effects were psychological disorders (psychiatric), loss of confidence, fend for oneself, trauma and appearance of fear to depression (Komnas Perempuan, 2021).

In this case, domestic violence committed especially to women by their spouses and close family members sometimes becomes a problem that has never been raised to the surface. The phenomenon of domestic violence against women is identified with the nature of the existing problems of private space and takes place at any time. From that perspective, such violence is seen as a personal responsibility. Women are interpreted as responsible people either to improve the situation when it can actually be influenced by social norms and indirectly will develop the habits or values received from the unseen suffering.

From this fact shows that violence against women, especially wives, is a serious social issue but lacks adequate response. They assume that the domestic problem is a private (private) issue that is closed, so there is a public reluctance to discuss private matters into external discourse because of the values that legitimize it, especially by religion. Violence against wives has never been defined as a problem social.

As a result, it is almost impossible for the wife to ask for help to overcome the violence of her husband (Elli, 2000: 28). Victims of domestic violence generally cannot talk openly about the case they are experiencing in the family. This is understandable because so far these cases have not been considered or belittled by the surrounding community. Neighbors or other witnesses usually do not necessarily help the victim. It is the victim who suffers many losses such as medical expenses for recovery, self-protection or disgrace (Wuisan, 2013: 23).

Most of the annual records data compiled by Komnas Perempuan are sourced from case data handled by Religious Affairs. Of the total 348,446 cases of violence against women compiled by Komnas Perempuan in 2017, 335,062 cases or 96% were PA data and 13,384 cases or 3% were data from 237 service provider partners who filled out and returned Komnas Perempuan data collection forms.

From the data based on questionnaires from Lembaga Pengada Jasa (Service Partner of Service), the violence against women in 2017 in the 2018 annual record increased by 348,446 cases, up by 25% compared to the previous year (2016) of 259,150 (Perempuan, 2018: 11).
Domestic violence occurs, because there is still a misconception about gender bias, in which a woman is subordinate to a man and results in domestic violence. Gender bias also suppresses women to be submissive and accepts all forms of unfair behavior that put social or other rights ahead of personal rights (Asmarany, 2008: 4).

Based on those facts, the struggle to defend the rights of women in Sorong Papua requires commitment and hard work from both government and community. Various efforts need to be made to raise awareness among society that domestic violence is a public issue that require the responsibility of various stakeholders to jointly solve them, analyzing domestic violence and designing a model for the elimination of domestic violence. This study aims to answer two questions: first, what the Sorong community’s perspectives on domestic violence and their analysis of it’s complexity are; second, what their views on a model that is able to overcome the problem of domestic violence, including prevention and treatment are.

Several studies have been conducted on domestic violence, community movement, and collaboration between local government and NGOs in coping with the violence, as described in the following table:

<table>
<thead>
<tr>
<th>Table 1. Research on Domestic Violence</th>
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<tr>
<td><strong>researches Themes</strong></td>
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<tr>
<td>UU PKDRT</td>
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<tr>
<td>NGO and Women Victims of Domestic</td>
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<tr>
<td>Violence</td>
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<tr>
<td>Collaboration between Government and</td>
</tr>
<tr>
<td>NGO in addressing Domestic Violence</td>
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</tbody>
</table>

Research on the enforcement of the PKDRT Law shows that there are various understandings on the issue domestic violence and its complexities. This different perspectives and analysis lead to several uncertainty in the implementation of Law Number 23 of 2004 both in law enforcement, community support, and governance so that the coping method of domestic violence cases tends to harm the rights of victims (Sibarani, 2016; Atikah, 2020).

Their studies also resulted in the suggestion that the government should socialize UUPKDRT to the public clearly and transparently in order to avoid bias or ambiguity about the content of UUPKDRT. In addition, it is very important to build networks and cooperation between the government, education movements and public awareness in an effort to transform the legal, political and moral system so that it is more in favor of victims of domestic violence.

The research on NGOs’ participation on domestic violence elimination activities consists of three aspects, i.e. legal assistance, family handling and prevention programs (Hamirul, 2019; Agung, 2017). Those studies also suggested the community to play an active role in assisting the government in overcoming the problem of domestic violence. The role of the community in handling domestic violence is carried out through local institutions or organizations in their respective areas, where in the implementation they are accompanied by social workers as facilitators (Widriyanti, 2012).

The research on the role of various parties in eliminating domestic violence identified internal and external stakeholders. Internal stakeholders are the Office of Women's Empowerment and Child Protection, have roles as policy creators, facilitators, coordinators and PPT Kecamatan, PKK have roles as facilitators, implementors and coordinators.
Meanwhile, external stakeholders have a role as facilitators consisting of elements of NGOs, Women Care Society, related agencies, hospitals, academics, security forces and the courts. Those studies also resulted in conclusion that to overcome domestic violence, the government needs to make new regulations related to handling violence, make SOPs for women's protection, increase cooperation with other parties, outsource, provide education to related agencies and the community (Dita widyawati et al., 2013; Wati, 2016).

Some of the above research shows that there have been various studies on domestic violence, such as the influence of policies, the role of community and NGOs, and collaboration between government and other agencies. However, the research on domestic violence in Sorong Papua is still limited, so there is still space available for research, especially related to the understandings of domestic violence and its complexity, and the construction of an integrated model for the elimination of domestic violence in this area. The mapping of understandings on domestic violence is very important because the perspectives on how to interpret a social reality determine approaches and strategies carried out (Fakih, 2003: 42).

**Critical Analysis of Domestic Violence**

The emergence of critical theory was driven by the interests of the oppressed people, a critique of domination, and the goal of freedom (Kellner, 1989 in Mullaly, 1997). The concern of this critical theory is to transform an exploitative and unfair society into a society that is emancipatory and free from domination. Critical social theory fights for human freedom as the highest goal of intellectual activity. Perspective greatly influences how to interpret a social reality, determine the approach and practice in the form of development and empowerment programs (Fakih, 2003: 42). Violence against women, including domestic violence is a real systemic problem, that has been occurred in generations. Thus, violence against women is not a technical problem and therefore cannot be addressed by technical method only. It is a problem of moral, cultural and structural that requires a holistic analysis and contribution from either government or society to eliminate the case.

Based on critical theory, understanding and analyzing domestic violence should include three levels of violence, i.e. personal, cultural and structural (Mullaly, 1997). First, personal violence which includes thoughts, attitudes and behaviors that describe negative prejudices against subordinate groups, consciously or unconsciously. The acts of violence in this level are physical violence/coercion, verbal harassment or threats, psychological, and cyber (using social media).

Second, cultural violence in which the dominant culture maintains a hierarchical division of class, gender, race, age, sexual orientation, etc. One way is to promote, enforce and universalize the culture of their own group while suppressing other cultures. Forms of violence against women at the cultural level include a view that women are weak, sexual objects, standards of beauty, having negative characteristics, etc.

Third, structural violence, which is defined as an instrument of oppression that is institutionalized in society. Various forms of social division, practices and processes, social institutions, legal systems, policies, economics and politics contribute to the oppression that occurs at the structural level. Powerful or dominant groups will use their power at the political level to make laws or policies that protect their interests and dominance, often at the expense of subordinate groups, including women's groups. The impact of oppression at this level can be analyzed by understanding the ways in which social institutions, laws, policies and practices for the distribution of goods and services are disproportionately and discredit
women's groups. Market discrimination; labor; education system; health services; criminal justice system, etc (Mullaly, 1997)

**Internalized Violence**

This concept is often depicted in the oppression that women have endured for centuries, i.e. marginalization, inferiority, sexual violence, subordination and double/multi burden, etc. are forms of injustice received by women. Violence has a profound negative impact on psychological functioning, loss of identity, helplessness, fear, anger, isolation, ambivalence, and a low sense of self-worth. Inferiority is one of negative impact, in which victim women of violence as a subordinate group believe that they deserve and deserve to experience oppression and violence because of the shortcomings they have, and this condition cannot be changed (Mullaly, 1997).

**False Consciousness**

False consciousness is a key concept in critical social theory, which is used to explain why groups of women accept violent treatment and are even willing to survive with the perpetrators, even though it is clear that the dominant-subordinate relationship is very detrimental to their group. False awareness is a form of internalized oppression, related to the ideological concept that the ideas, values, and beliefs of the dominant group can be internalized by subordinate groups because they are presented consistently with reasons of necessity and normality (Freire, 2011; Mullaly, 1997).

### 2 Research Method

This is a qualitative study, in which the researcher applied an interpretive social science approach. As explained “the interpretive approach is the systematic analysis of socially meaningful action through the direct detailed observation of people in natural settings in order to arrive at understandings and interpretations of how people create and maintain their social world” (Neuman, 2006: 88). This research seeks to explore in depth information on domestic violence in Sorong Papua, and the informants’ analysis to formulate a model for the elimination of domestic violence. With this qualitative approach, the researcher also uses secondary data in this research which comes from previous research, documents, literature, mass media, and related books as a complement (Denzin & Lincoln, 2009).

The location of this research is in Sorong Regency, Papua, with the consideration that there are still many cases of domestic violence. However, in this regency there have also been many community movements that are concerned with the issue of domestic violence and carry out activities to prevent and eliminate violence against women. Community movement activities have their own challenges where the patriarchal culture is still very strong in terms of dominant-subordinate relations between men and women. In this study, the criteria for selecting informants includes: first, the subjects are intensively involved in the prevention and elimination of domestic violence. Second, the subjects have enough time and opportunity to be interviewed; and third, the subjects who provide information do not tend to be processed or packaged first.

In this study, the data collection techniques used were in-depth interviews, observation and documentation studies. In-depth interviews were used to facilitate informants to express their thoughts and opinions in their own language. In this context, if the informant is not
comfortable using Indonesian because it is more flexible to use the local language, the researcher will adjust it by using the same language. This technique is carried out to obtain primary data from informants for answers to research questions. The interview guide, the initial guidelines for the interview, were also prepared before going to the field.

In this study, the first step was to collect raw data obtained through observation, interviews and documentation. The data generated are in the form of interview transcripts, field notes, pictures obtained in the field, as well as documents at the research location related to the research theme. Furthermore, the coding process consists of five stages, namely data sorting and classification, open coding, axial coding, selective coding, interpretation and elaboration (Neuman, 2006: 486). Thus, the framework of this research can be described as follows:

![Fig 1. The research framework](image)

3 Result and Discussion

The various views of the informants described in this section are based on the experience of victim women of domestic violence, local government, adat leader, religious leader and NGOs in their activities coping with KDRT. In this paper, the discussion on the research result is divided into two parts, i.e. understanding on domestic violence and its complexity and an integrated model for the elimination of domestic violence in Sorong Papua.

3.1 Understanding on Domestic Violence and Its Complexity

Based on the data obtained, there are views about domestic violence and its complexity. These thoughts are analysed using a critical approach to oppression and social problems (Mullaly, 1997). These data are classified into three level of violence:

a. Personal Violence

Domestic violence in Sorong is predominantly dominated by males (husbands), while the most dominant victims are women (wives). Although domestic violence is experienced by women (wives) and made the trauma, but they still prefer to live with the perpetrators of domestic violence for fear the husband will become harder if the wife tries to leave him, or they are afraid of losing the child.

Domestic violence against women in Sorong Papua has caused psychological damages that are divided into short term effect and long-term impact. The short-term effects includes anger, depression, introvert, and decreased activity level. Long-term impact includes having difficulty to establish good relationships with other people/opposite sex and trauma in which they always have anxiety about getting unpleasant treatment.
b. Cultural Violence

In the cultural level, there is a view within society that revealing the domestic issues, including violence, to public spaces is regarded a taboo, shame, and very private matter, and no external intervention is required. This is strongly believed by most of the community, so that most cases of domestic violence are not reported to the authorities nor even be expressed to the nearest relatives or neighbours. Some victims, especially women, consider cases of domestic violence as a common case and not a case of domestic violence that needs to be addressed by criminal sanctions.

c. Structural Violence

In the structural violence, it can be analysed through the informants’ experienced that most people, especially women in Sorong are not well-informed on UU PKDRT, in which victims of violence actually has been protected by State through this policy. The public’s ignorance about the protection for victims of violence in the PKDRT Law is partly due to the lack of socialization carried out by the local government. Another reason is the lack of coordination between local governments and NGOs that are concerned with violence against women, so that the programs that are implemented lack of synergy. The condition is further aggravated by limited information and facilities for the community in accessing legal and medical services for victims of violence.

In addition to the analysis on those three levels of violence, the data also shows that women in Sorong have been experiencing domestic violence for generations. It may seem similar to the same case in other areas in Indonesia. However, compared to other areas, the issue of domestic violence in Sorong is much more complex, since the oppression has been internalized within society. In this case, most of local community consider that domestic violence something ‘normal’, common and therefore cannot be changed. The impact of this belief caused inferiority of the victims and also women in general. Women as subordinate groups believe that they deserve to experience oppression because of the shortcomings they have (psychological factors: fear, helplessness, low self-esteem, etc.), and these conditions cannot be changed.

In addition, those condition leads to ‘false consciousness’ in which women not only see themselves through the lens of the dominant group and judge themselves based on the dominant’s values and standards, but also adopts that perspective as their own even when the interpretation is to protect and benefit the dominant group. In this case, women will be very vulnerable to become agents of violence against themselves and their groups. This is what is called horizontal oppression. This view is very dangerous because even groups of women will blame other women who are victims of domestic violence by identifying their weaknesses and using them as legitimacy for the violence they experience.

Based on the analysis on domestic violence and its complexity in Sorong Papua, the result can be described as follows:

![Fig 2. The Analysis of Informants Understanding On Domestic Violence](image-url)
3.2 The Integrated Model for Elimination of Domestic Violence in Sorong Papua

All anti-violence writers agree that interventions will be very limited if they focus on the personal or structural level, because these two approaches reinforce each other to eliminate oppressive practices at all levels. Thus, the dialectical perspective between the two approaches, namely policy practices, interventions, public services at the individual and community levels is carried out together, where both will influence each other and is seen as the best approach to take.

Social/public services as an anti-violence intervention practice at the individual level must include intrapsychic and interpersonal processes. The intrapsychic area includes social assistance that resolves psychological problems caused by oppressive practices (anger, fear, hate, trauma, etc.), by building intrapsychic strength to fight the violence experienced. The interpersonal area includes strengthening relationships/relationships between individuals and groups to jointly analyse violence, reclaim group identity, and to change social psychological conditions related to forms of violence experienced by women's groups (Mullaly, 1997).

Within the cultural level, there at least three strategies that should be implemented, i.e. building alternatives cultures, resistance to oppressive cultures and confronting stereotypes. The feminist movement is one of the most aggressive movements in the context of cultural politics. With the slogan 'personal is political', they criticize and offer alternatives to 'male' culture in all aspects, i.e: language that is not 'gender-exclusive'/gender biased, jokes that contain negative stereotypes about women, advertisements that exploit women, literature, dating practices/culture, relationships in the realm of work/public space, dress code, policies public, attitudes, behavior, etc (Mullaly, 1997).

Resistance to Oppressive Culture must be grown in individuals and groups and can be organized at the micro and macro levels. A social movement is an example of resistance/rejection at the macro level, for example a movement to criticize policies that harm certain subordinate groups. Confronting Stereotypes, the use of slogans that build a positive image for resistance to the dominant culture can be applied as an alternative way; 'black is beautiful', 'big is beautiful', etc (Mullaly, 1997).

Intervention in the structural level includes (Mullaly, 1997):

a. Alternative services organizations: alternative services and programs are counter-systems to mainstream social agencies (set by dominant group and operate in accordance with the dominant norms, values and expectations)

b. New social movement theory and coalition building; Give voice to women and those previously silenced in the old social movements

c. Critical Social Policy: Anti-violence social policies should adopt a holistic approach that views social problems as closely related symptoms of the larger system, characterized by oppression, and that real change will require the transformation of the entire policy system, not just minor adjustments of specific policies.

d. The Revitalization of Political Life; Work with women groups or organizations that share a common goal of emancipation. This includes supporting political parties that fight for social, economic and political justice for all, without privileging certain groups.

Based on the analysis of and discussion on domestic violence in Sorong Papua, the integrated model for the elimination of domestic violence is formulated as follows:
4 Conclusion

Based on the discussion, it can be clearly seen that the problem of domestic violence is not only a problem faced by women at the individual level, but it is also a cultural and structural issue. Domestic violence in Sorong Papua is a very complex problem, which has been going on for generations. In a personal level, domestic violence has an impact on psychological damages, i.e. anger, low self-esteem, introvert and revenge. At the cultural level, domestic violence is considered a secret domestic problem so that it is a taboo, shameful, and not part of a public issue. At the structural level, it was identified that there was ignorance of the community, especially women, about the UUD PKDRT which provides protection and assistance for victims, which is caused by the lack of socialization of the local government. In addition, limited access to legal and health aspects is a serious problem in the Sorong region of Papua.

In terms of identifying a model for the elimination of domestic violence in Sorong Papua, it is concluded that the intervention within personal, cultural and structural should be integrated and synergized. At a personal level, the intervention provided must be able to help overcome intra-psychic and interpersonal problems. Within the cultural level, there at least three strategies that should be implemented, i.e. building alternatives cultures, resistance to oppressive cultures and confronting stereotypes. Intervention in the structural level includes alternative services organizations, new social theory and coalition building, critical social policy, and the revitalization of political life. The last most important thing is the integration and synergy between the three levels of intervention which requires participation and involvement of individuals, community movements and local governments.

References


A Mother’s Role in The Child's Safety and Care During Online Learning

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Abstract. The Covid-19 pandemic has given birth to a new consensus, namely "Back home" where all activities that are commonly carried out outside the household are now all carried out indoors, which includes schooling. This makes parenting function even more comprehensive towards the responsibility of parents at home, especially in learning. Conditions like this certainly have a direct impact on students, that the existence of online learning has a big influence on cultural issues, values, attitudes, mindsets and identities. One and a half years of the pandemic, have brought out many problems in the teaching and learning process where the assignments given by the teacher have increased, causing students to deviate, where the use of services in completing school assignments has been identified. The purpose of this study was to determine the extent of roles of mothers in accompanying children during online learning. The method used in this research is a case study with an informant of a mother who is at home. The data in this study was obtained using survey, interview and observation techniques. Nine mothers voluntarily became primary informants during the interviewed of this research which represents rural and urban communities spread across West Java. The results of this study have reveal that, with the use of online learning that has been going on for 1 year, the role of mothers is very much needed in assisting children during learning, many things happen when mothers do not accompany or guide their children in learning. The factors behind a mother's optimal roles at home include the mother’s knowledge and socioeconomic factors. The existing age gap between mother and child result in communication difficulties in learning, as mothers assume the child’s maturity age doesn’t need any necessary supervision in learning, and finally the mother's educational background is one of many crucial factors in the weak social control of their children.

Keywords: social control, online learning, mother’s role

1 Introduction

In March 2020 the Indonesian government stated that the Covid-19 virus had entered Indonesia, this was evidenced by the presence of cases of people exposed to the Covid-19 virus. (Ollivra et al., 2020). After the first case was put forward by the media, the latest cases emerged and there was a lot of news about the spread of the Covid-19 virus. Responding to the rapid spread of the virus, the government swiftly took policies to reduce all forms of community activities, one of which was all education activities (Sparrow et al., 2020).

The impact of limiting & restricting social activities (Pradana et al., 2020), in the education sector resulting in all learning activities being conducted online (Yuda et al., 2021). The
Indonesian Ministry of Education and Culture (Kemendikbud) has implemented a long-distance policy. This online learning is applied to all education sectors, from elementary students to university students throughout Indonesia. This is expected to reduce the spread of the Covid-19 virus and save the community from the virus. As previously stated, one of the most crucial aspects that is impacted during this pandemic is the education sector (Hamad, 2021). Learning that was originally face-to-face is now drastically changed both in the school and campus environment, as a substitute for face-to-face learning, learning is replaced with an online system that requires students to carry out learning at home (home learning). (Bowdle & Munoz-Price, 2020, hlm. 1-2).

However, Online learning is not a new thing in the world of education. As it has been reported that, many universities have conducted distance learning to make it easier for students to study (Adedoyin & Soykan, 2020). In this case, facilities that support the success of online learning must include aspects such as a stable internet connection, computers, competent teachers, and parental support. All of these elements must synergize with each other to achieve the expected quality of learning (Adedoyin & Soykan, 2020). The online learning process is an effort between educators and students to change the previous style of learning from face-to-face to distance learning (Dinh & Nguyen, 2020), in its implementation there are obstacles such as signal interference, quotas, uncreative or uninteresting learning methods, to the absence of students. This requires coordination between parents, students, and the university for academic success (Toldson & Lemmons, 2013).

In addition, there are also obstacles that are felt by parents, namely the ability for parents to be fully able to participate and provide maximum assistance, considering that there are parents who work and have to share their attention with other children, therefore it requires cooperation between teachers and parents, because teachers cannot accompany students while learning continuously online, which causes teachers and parents to rely on each other (Dewi, 2020, hlm 2-5).

It has been reported that, conditions like this certainly have a direct impact on students who are strengthened in previous research Finland, which illustrates that the existence of online learning has a major impact on cultural issues, values, attitudes, mindsets and identity. (Livari dkk, 2020, hlm. 1-3). This is reinforced by public opinion which agrees with the decrease in the quality of the character of students, including the decrease in students' self-confidence in online learning, the value of honesty and the value of caring which is very visible because during the pandemic, it has really distanced students from teachers and peers, even online learning builds more frequent conflicts between students and parents than face-to-face learning.

Parents who pay attention to their children, such as asking assignments, asking for attendance at each lesson, encourage superior academic performance for students (Toldson & Lemmons, 2013), but in reality many parents are ignorant and tend to not pay attention to the child's learning process at home. In previous research regarding the decline in character education in online learning, (Sita, 2021) argues that there has been a decline in character, one of which is dishonesty. Because the given school assignments are too much for students to handle, students dare to use the services of a jockey to do school assignments. In this case, social control carried out by parents is an element of student learning success, the role of mothers in assisting their children is needed to improve the quality of student learning. This study focuses on the role of the mother as social control in the family.
2 Research Method

This study uses a qualitative approach using a case study descriptive method. In searching for information for this research, interviews, observations, and library studies were conducted, the informant we found was a mother who visited her son in an online study. We interviewed ten people aged 40 to 54, with different educational backgrounds, marriage status, and informants spread in the city or in the village, so in this study, you can see the various kinds of problems that your mother has when she comes to the child in secondary school and is seen from the different backgrounds of each of her informants.

3 Result and Discussion

The role of mothers as social control in the family during online learning during the Covid-19 Pandemic. The results obtained from the research namely the supervision in terms of learning is the responsibility of parents both fathers and mothers, but the results obtained in the field show that in supervising children when learning is commonly identified as the full responsibility of the mother. (Harris & Goodall, 2008). The role of a mother as one of the social controls in the family during their child’s online learning have shown that the mother's role is very important to control how the activities are carried out by children while at home.

Online learning requires good cooperation between educators, students and parents, usually during face-to-face learning, children tend to be more focused and supervised by teachers and parents do not interfere in the learning process. This is because, parents fully entrust the learning process to schools and teachers, parents are calmer in entrusting their children to teachers, especially working parents (Toldson & Lemmons, 2013).

Basically, in paying attention to children, especially during learning, it is the responsibility of parents, both father and mother. However, the data obtained in the field shows that of all the informants, the mother plays more of a role in the continuity of the child's online learning. Mothers can negotiate more with children regarding discipline, for now it is no longer the age to use violence, but punishments that take away children's privileges such as cutting pocket money or reducing playing time is applied (Tompkins & Villaruel, 2020), hence the child becomes more obedient to what the mother says.

The table below shows the background of the informants in this study. Of the six categories that underlie how the process of a mother in exercising social control over her child in terms of age, occupation, economic status, employment status, etc.

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<th>No</th>
<th>Category</th>
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<td>49 years old</td>
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<tr>
<td></td>
<td>53 years old</td>
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</table>
It can be seen from the table above that the mother's age affects the control carried out by the mother, the older the mother is, the less attention is paid to her child's learning. In addition, they assume that their children are adults, so they do not need to be supervised in terms of learning. In contrast to mothers who are still young, they still pay attention to their children by simply asking questions or communicating with the teacher because young mothers also have skills in using communication tools so that they can be used to discuss with parents.

Different regional backgrounds also affect the control exercised by the mother. If we see that children living in big cities, access to education and supporting facilities for online learning can be enjoyed differently than in villages which have limited access and facilities. One of the facilities offered in the city is the existence of private teachers and tutoring institutions. For working mothers, they can find a companion teacher for their child as a substitute for him in supervising the child's learning. However, if in the village there is no access to it and considering the economic limitations, it is also a reason.

Economic factors are supporting factors for children in learning. Of the ten informants we interviewed, they had different educational backgrounds from high school to college which of course would have an effect on the work of parents. Educational background also influences the supervision of children. When learning takes place, when a mother who has a middle

<table>
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<tr>
<td>Middle School</td>
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<td>Rp.500.000-Rp.1,500.000</td>
<td>5</td>
</tr>
<tr>
<td>Rp.1,500.000-Rp.3,000.000</td>
<td>2</td>
</tr>
<tr>
<td>Rp.3,000.000-Rp.5,000.000</td>
<td>1</td>
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<tr>
<td>Rp. 5,000.000 and above</td>
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<td>Divorce</td>
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<td>Widow</td>
<td>3</td>
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school-high school graduate background cannot accompany her child due to the mother's ignorance in terms of learning materials, the assistance provided is only limited to asking and telling her child to study, while the mother who is highly educated can accompany the child and even many tasks are done by the mother because the child is lazy in learning.

The results of the study also indicate that, the socio-economic family also affects the learning process. Online learning requires supporting facilities such as computers, alongside the geographical location that spreads both in cities and rural areas which influences stability of the internet network (Adedoyin & Soykan, 2020). To get all these facilities requires a lot of financial spending, the given data of income of many parents are mostly below the regional minimum wage and from the data obtained many mothers who do not work mostly rely on income from their working husband. Hence, this will slow down the online learning process.

In this case, there are five informants who are single parents, most of them have to work from early in morning to night, just to meet the needs of their families, therefore there is a lack of control over their children's learning. Meeting needs in learning is one form of support provided by single parents (Voigt Wedmeyer & Johnson, 1982). Mothers as a woman in their families can optimize their roles, apart from providing capital to help the family economy, mothers also continue to educate their children. As mentioned, the dual role they have to earn money while still taking care of the household. (Nurbayani et al., 2019)

Online learning felt by students is not as strict and disciplined as face-to-face learning (Zapata-Cuervo et al., 2021), as online learning limits the task of an educator. Face-to-face learning allows the educator to reprimand students, the role of the mother is needed to help the continuity of the learning process (von Otter & Stenberg, 2015). For example, asking the assignments given by the teacher to students. The response of parents towards the children's tasks is limited to just asking if they have completed their task, moreover some informants don’t even know that their school tasks are carried out by children.

Many factors influence why mothers do not have much role in assisting children's learning, one of which is the education factor. Of the ten informants interviewed, two had graduated with their junior high school background, therefore mothers tended to let their children learn on their own, mothers who had a high school education background or a bachelor's degree did not involve much in assisting their children's school assignments and only interact by asking questions if they have finished their assignments or not.

The results of this study indicate that when mothers accompany their children to study, not a few mothers become emotional which have an impact by venting it to their children, the best way to keep emotions under control is not to be too much involved in assisting children in learning. The emotions of parents greatly affect the condition of the child in learning. When the mother gives joy when accompanying the child, the child will feel comfortable and have success in learning (Thomas et al., 2021).

Many problems arise due to online learning, one of which is a character crisis. The focus of this research is limited on one of the characters that must be possessed by a student. Honesty is a character that must be possessed by students, but in reality, with a large task load it creates a new problem, namely "jockey services in completing schoolwork" this is currently being carried out by students, with this incident showing that there is a character crisis for students.

How this can happen? what are the factors that influence students to do things they shouldn’t? Self-control is formed early in life between parents and children. The parenting pattern given by parents to children is the origin of self-control and argues that the lack of supervision, discipline and parental love creates low self-control. Parental control in self-control provides a significant role in the formation of self-control (Ellonen et al., 2020).
Social control given by parents will make children more active, the attention given by parents and interaction between parents and children to discuss learning will improve the academic quality of children (Spink et al., 2008) a mother who is at home ideally can pay attention to their child completely, but the findings obtain by the researchers prove that there are that many affecting factors, one of them age. The age gap that is too far between mother and child makes communication in the learning process ineffective. There are different information gaps that cause communication to not work properly. Thus, mothers are limited to only knowing if her child is following the lesson.

The age of students is around 18-24 years where the generation is closely attached to the internet. In this day and age, information can be obtaining through the palm of the hand, the flow of information can be accessed anytime and anywhere. This should also be the focus of mothers to control their children's activities through the use of the internet. In addition, it's reported that children's online learning is very attached to gadgets and the internet (Young & Tully, 2019).

Parents cannot fully supervise children's activities, because there are external factors that can affect children's behaviour (Rork & Morris, 2009) When children socialize with their peers there will be an intertwined socialization process. Therefore, the synergy between parents, teachers and children must be well established in order to be able to produce children who have good social skills (Challita et al., 2019) and to produce a superior academic atmosphere.

4 Conclusion

The Covid-19 pandemic has resulted in rapid changes, one of which is in the field of education, learning that was initially carried out face-to-face has now become distance learning or also known as online learning. Many educators and students were surprised for the transformation in learning. Whereas children usually go to school to study, now all activities are carried out at home, this also includes studying. This change has made parents, especially mothers, overwhelmed because they have additional tasks, namely having to accompany their children to study from home, plus having to control attendance and other tasks. Mothers as a woman performs dual roles, which she also performs other tasks such as earning a living, taking care of the household plus being a companion for children when online learning takes place.

Online learning continues until now, it has been almost a year, this makes students feel ineffective in learning because they think that learning is only about the given class assignments. The large number of assignments loads given towards students have made interestingly new behaviors appear, namely the widespread use of jockey services to do their tasks. The increase behavior of dishonesty carried out by students indicates a character crisis due to this online learning. Parents who are at home should be able to control all their children's activities are proven to be difficult to optimize, this is due to factors that influences such as parental education, socio-economic factors, mother's occupation, and the wide age gap between mother and their children which could decreases the optimal control given by parents towards their children.
References


Gender Mainstreaming Policy for Women’s Protection and Empowerment in Social Conflict

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Abstract. This study aims to examine an effort by the Indonesian government to gender mainstreaming in social conflict. There is an urgency to mainstream gender in a social conflict in Indonesia due to multiple social conflicts driven by various issues and motivations which have not been resolved sustainably. The author assumes that the government’s role in enhancing gender mainstreaming in conflict resolution is critical and urgent. As a result, Therefore, the local authorities must be committed to and capable of carrying out gender mainstreaming programs. Indonesian government issued a policy known as Perlindungan dan Pemberdayaan Perempuan dalam Konflik Sosial (Protection and Empowerment Women in Social Conflict) (P3AKS). Several regulations and national actions have been declared to support P3AKS. How and to what extent is the local government applying P3AKS? What are the challenges to implementing these gender mainstreaming regulations? This study uses qualitative and quantitative research methods. It also combines primary data and secondary data. Primary respondents of this study are the officials related to P3AKS policies in three districts, namely: Blitar, Sampang and Tuban. Despite the claims that the Indonesian government has strengthened the protection and empowerment of women in conflict, in reality, it is argued that there are still fundamental challenges to implementing the robust policy of P3AKS, namely: the limitation of the bureaucratic system, less capacity for gender mainstreaming among the authorities, and funding constraints.

Keywords: Gender Mainstreaming, Women’s Protection and Empowerment, Social Conflict

1 Introduction

Gender mainstreaming is a strategy that involves incorporating a gender perspective into all aspects of government policies or programmers. The United Nations (UN) defines gender mainstreaming as “the process of assessing the implication for women and man of any planned action” in order to make their respective concerns and experiences “as integral dimension” of the whole programmer’s process “so that women and men benefit equally and inequality is not perpetuated.” (ECOSOC, 1997). The ultimate goal is to achieve gender equality by transforming the mainstream. The strategy has strengthened the efforts to eliminate discrimination against women that have been carried out previously while providing new forms and wider inspiration to protect and to empower women in all sectors of government policy and public activities.

The United Nations has encouraged states to guarantee women's rights better and increase their roles in preventing and resolving conflicts and peacebuilding. For example, in 1979, the
UN General Assembly adopted the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), which called for eliminating discrimination against women. This Convention has become a reference for countries to implement efforts to end discrimination against women at the national level.

On October 31, 2000, the UN Security Council agreed to adopt Resolution S/RES/1325 on Women, Peace and Security and recognizes the impact of unique gender-based conflict on women and children as follows: 1). Prevention of armed conflict; 2). Protection of Women and girls from violence; 3). Participation of Women in Peace and Security; 4). A gender perspective in Relief and Recovery. This resolution urges states to increase the participation of women in conflict resolution, peace negotiations, peacebuilding, peacekeeping, humanitarian response, and post-conflict resolution. This becomes a tool to promote global norms, especially norms on women’s rights and the recognition of gender justice in countries that still do not fully practice these norms (Madsen, 2018).

There is an urgency to carry out gender mainstreaming in war and conflict. Women and girls bear the burden of conflict directly and indirectly, with they usually being more insecure and disadvantaged. United Nations High Commissioner for Refugees (UNHCR) reports that around 70 percent of 82.4 million people in the world who have been forced into internally displaced or stateless are women and children (UNHCR, 2021). There is a unique gender-based effect of conflict on women. Condition of war or conflict often exacerbates gender inequalities in various forms in society that women are often vulnerable to being victims (Allen, 1996; Gardam and Jarvis, 2001; Gardam & Charlesworth, 2000; Denov, 2006). Moreover, women have different experiences in facing conflict that can contribute to conflict resolution differently than men. Their roles often have been marginalized during and post-conflict situations (Borer, 2009). Nonetheless, the growing recognition of the international community to the problem has been frequently undermined by many states.

As the international community has emphasized gender mainstreaming in war or conflict resolution, states must undertake urgent measures to protect and empower women in these situations. It assumes that state is agent in transforming gender mainstreaming in conflict resolution. Marginalization of women in conflict resolution are still prevalent in many countries with conflicting societies. This marginalization can refer to states that still adhere to narrow (traditional) security that prioritize state security and neglect people’s or women’s security.

States defines threat are primarily coming from other states, and it is ultimately the responsibility of states to use their military capability to protect their territory. However, handling security issues such as social conflict requires a broad and deep understanding of contemporary security ideas far beyond the state sovereignty approach. States also need to elevate their capacities and authorities to be able to perform appropriately and significantly to manage insecurities that become a threat to societies. These become problematic since states have to embrace broadening and deepening security ideas as above that are perceived to weaken their authority, while they also need to demonstrate their commitment and persistence in creating security for the people.

With the changing nature of the threat to states and the demand to embrace the idea of the state for broadening and deepening security practices, eventually, states would improve their capacities to fulfil this demand. In fact, states are uncertain a dangerous contemporary threat coming from non-traditional securities issues such as social conflict Coser definition of social conflict “…[is] a struggle over value or claims to status, power, and care resources, in which the aims of the conflict groups are not only to gain the desired values, but also to neutralize, injure or eliminate rivals.” (Cited in Obershall 1978, p. 10557).
Social conflicts include class, racial, religious, communal conflicts; riots, rebellion; strikes, and civil disorders, marches, demonstrations, protect gathering and the likes. According to this definition, social conflict is primarily a threat to communities rather than to the government. This kind of perception of social conflict causes the handling of this conflict to be neglected or too late to be handled by the government.

As a result of globalization, social conflict is becoming more common in developing countries. This conflict often leads into violence or war and can eventually interrupt state security and public welfare. Interestingly, although this social conflict often leads to violence, the government responds to it much less urgently. This is because state references to national security are still narrow. This type of conflict has not been considered a serious threat that could threaten state sovereignty. The state does not regard social conflict as a threat to their survival. Social conflict is perceived as a conflict that only involves between groups of people fighting over their interests, not related to the interests of the state or regime. With this traditional security understanding, it is no a surprise that government views social conflict less serious.

It has been recognized widely that the involvement of civil society, like International/local non-government organization (I/LNGO’s) particularly engaged in women’s advocacy, is an important part of dealing with public issues in elevating women’s position. These parties may have expertise, experience that is necessary to deal with an effort to protect or empower women in conflict situations and post-recovery. Nevertheless, this study argues that the role of government is still the most essential when it comes to national security.

The state holds a key position in ending conflict and creating peace, and maintaining the security of its citizens, including women and children in its territory. The basis of the government’s authority and obligation in maintaining security can also refer to Tilly (1985, p. 172) arguing that in state building efforts by the state “began with the efforts to monopolize the means of violence within a delimited territory”. The state actually has the right to monopolize the use of weapons and bring order to the people. In other words, the government with its potential capacity and authority should be party most capable of resolving conflicts such as social conflicts. Furthermore, with bureaucracies’ machines and its apparatus in all regions, plus its financial ability to regulate as well as allocate nationally, it cannot be ignored the role of the government as the main agency for protection and empowerment of women in conflict resolution.

Through international institutions such as the United Nations, international community has issued various appeals and declarations aimed to urge countries in the world to strengthen efforts in protection and empowerment in security or conflict. Countries has obligation to adopt this agreement. Government is a key agent to change gender inequality by carrying out its policies and programs in bringing protection and empowerment to women in conflict situations are applied in the ground. As the international community has emphasized gender mainstreaming in war or conflict resolution, states must undertake urgent measures to protect and empower women in these situations. It assumes that state is agent in transforming gender mainstreaming in conflict resolution.

In response to the UN's calls to improve women's security and their role in conflict resolution, the Indonesian government issued a Perlindungan dan Pemberdayaan Perempuan dalam Konflik Sosial (P3AKS) or the Protection and Empowerment of Women and Children in Conflict Social. Several regulations, including its national action planning, have been declared to support P3AKS. Among others are (1) President Decree Number 18, 2014; (2) Regulation of the Coordinating Minister for People’s Welfare of the Republic of Indonesia Number 6, 2014. (3) Regulation of the Coordinating Minister for Human Development and
Culture of the Republic of Indonesia No.2, 2019. Essentially, these regulations contain ideas and mechanism and the responsibilities of central/local governments to protect and empower women (and children) in a social conflict in their regions. To streamline coordination in the field, the central government has established a National Action Plan (NAP) for 2014 -2019, followed by a second NAP for 2020 – 2025. By issuing the NAP in 2014, Indonesia is included in 55 countries that have issued National Action Plan. The various regulations concerning women’s protection and empowerment that have been issued need to be studied. For example, have they been properly implemented?

Due to multiple social conflicts driven by various issues and motivations which have not been resolved sustainably, there is an urgency to mainstream gender in a social conflict in Indonesia. People also anticipate future social conflict due to economic development, social-cultural clashes, or political rivalries. The multi-ethnic composition of Indonesian society in the current era of globalization has exacerbated social conflicts. The policy of realizing UN resolution 1325 and its derivatives gives a role to empower women has failed because of the patriarchal structure that exist in society (Willie, 2010).

Moreover, it is believed that the state authorities have not fully implemented an effort to manage these social conflicts by using a gender perspective. The implementation carried out by government is often weak and visible changes are rarely seen (Dietrich & Quain, 2014). With the obstacles that exist in the implementation of gender mainstreaming in handling the conflict, particularly in protecting and empowering women, the effort to implement is challenging.

2 Problem Statement

The author assumes that the result of the implementation of regulations and policies conducted by Indonesian authorities concerning women’s protection and empowerment of women and children is mixed. There is some rhetoric and claims about their commitment in protecting and empowering women and children in conflict. However, it is also argued that there are still fundamental challenges to implementing the robust policy of P3AKS. Some significant obstacles and weakness due to various issues seem to be hampering significant P3AKS programs from being implemented and capable of genuinely providing protection and empowerment for women and children in conflict.

3 Research Questions

Despite the claims that the Indonesian government has strengthened the protection and empowerment of women in conflict, there are still several questions to be answered, including: how and to what extent are the Indonesian government’s policies and regulations capable of being implemented in the regions? Are the regulations strong enough to provide protection and empowerment for women (and children) in social conflict? How and to what extent is the local government authorities applying P3AKS? What are the challenges to implementing these gender mainstreaming regulations?
4 Purpose of the Study

This study aims to evaluate the gaps, weakness, and obstacles to carry out mainstreaming gender in social conflict. It is particularly to assess an effort by the local Indonesian authorities in implementing the regulations to protect and empower women who considered as the party who bear the most risks and burdens as well as marginalized in conflict.

5 Research Methods

This study uses qualitative and quantitative research methods. It also combines primary data and secondary data. Secondary data is taken from various mass media: Newspapers, online media, and journal publications related to the topics. Primary data is collected through observations, Forum Group Discussions (FGD’s), and interviews using snowball effects. Primary respondents of this study are including: The Head of the districts (Majors), Head of the Department (Kepala Dinas) or key officials related to P3AKS policies and programs in three districts of the East Java Province, namely: Blitar, Sampang and Tuban.

6 Findings

6.1 Significance of Gender Mainstreaming in Conflict and Conflict Resolutions

Several considerations make it urgent to increase women’s protection and their role in security or conflict resolutions. Women and children continue to become the most vulnerable victims of conflict. It is widely recognized, by the 1990s, a full of 90% of victims of conflict are civilian and they are mostly women (and children) (Pettman, 1996). It is estimated that no less than 80 percent of the victims of conflict living as refugees or displaced people are women (and children) (Borer 1996, p. 169). Now days, as around 50 percent of the world’s refugees are women and girls. However only 4 percent of projects in UN inter-agency appeals were targeted at women and girls (UN Women). This lack and a huge gap in funding projects for women shows that women, although dominating as victims and should be treated as based on their gender needs, do not exist.

To apply gender mainstreaming is even urgent considering the dominant character of conflict or war at this time is called a “new wars” in which women and children dominate as victims. According to Kaldor (2012), the difference between these “new wars” and the old wars is that the old war was carried out by state, whereas contemporary wars are dominated by non-state actors such as militants, religious groups and criminal groups who commit cross-border crimes. The casualties of earlier wars were combatants or military personnel, while the victims of current wars are civilian many of whom are women and children.

The following distinction between contemporary conflicts and old conflicts or wars that are relevant to social conflict is that “old wars tend to be extreme in the sense of maximizing and totalizing violence, whereas new wars tend to be persistent and more difficult to end.” (Chinkin & Kaldor 2013, p. 169). In addition, given that women make up the majority of victims, inevitable conflict resolution should prioritize women in the form of strong protection and empowerment.
When dealing with risks during war and conflict, there are distinctions between women and men. War is gendered that women and men experience different roles and occupy different responsibilities because of their culture, and war system (Goldstein 2001; Enloe 2000; Elshain 1987). Women and men have faced different risks and vulnerabilities (Gardam & Charlesworth 2000; Mack, 2005). In chaotic situations of conflict, women can be easy targets for sexual harassment by perpetrators when the presence of the state or law enforcement does not exist and is unable to protect them. Women experience as victims or survivors of armed conflict or sexual abuse (Mattocks, 2012; Sjober & Peet, 2011).

Sexual violence against women in times of war and conflict has become the most undisputed and even removed in history (Haque 2016). In wars around the world, armed groups and militaries use sexual violence as a tactic to destroy the opponent (Fitzpatrick 2016). Because of their ethnicity, but mostly because of their gender, women and girls have been an ongoing target of sexual violence during conflict, and their bodies have been used as figurative and real sites of combat (Twargiramariya & Turshen, 1998). The process of delivering humanitarian aid as well as the institutions that deliver it is inherently male-biased, making it discriminatory against women (Cliffton & Gell, 2001, 8). Conditions that favor the patriarchal system and the inequality of masculine-feminine relationships will make it easier for women to become targets of violence and sexual harassment. Necessity separate approaches to dealing with and preparing for future risks.

Women are frequently marginalized in post-conflict situations. They generally have fewer opportunities for education, employment, and leadership than men do. Women will be even more disadvantaged by the traditional roles that have been attached to them. The traditional patriarchy system has emphasized customs regulating men are the head of family or men are prioritized over women to play role in public sphere be left behind from getting these opportunities. After a conflict, patriarchy resurfaces and women who primarily perceived as powerless are neglected in promoting peace building for status quo (Puechguirball, 2012).

Furthermore, women tend to overcome conflicts with “feminine” which are often perceived as weak or disadvantaged in dealing with the post-conflict situation. Among these behaviors, such as prioritizing consultation, caution, gender sensitivity, or empathy for those affected by crises that are often considered unimportant, irrelevant and even strange (Cliffton & Gell, 2010). This neglect reflects a value system that is dominated by masculine qualities. The labels “protected and “victim” are used to describe women and suggest weakness and subordination, which, perpetuates women’s lack of empowerment in peacetime and obscure the reality of violence and insecurity experienced by women (Chinkin & Kaldor, 2013, p. 166).

Whereas without the role of women, it is believed that real peace will not be achieved. The United Nations states that “women’s empowerment and greater equality between women and men are necessary pre-requisite for social justice, sustainable development, and peace” (United Nation, 1995). In other words, if the conflict management has included women needs, then security for all would have been achieved.

6.2 The Nature of Gender Mainstreaming Social Conflict in Indonesia

The dynamics of how the Indonesian government acts as an agent of gender mainstreaming in social conflict might demonstrate how far and deep Indonesia’s commitment to gender mainstreaming is and how persistent it is in putting it into practice. In an attempt to resolve social conflict, that were still rife in Indonesia at the time, such as religious conflict, radicalism and terrorism, the President of the Republic of Indonesia has issued Law No 17, 2012 on Social Conflict.
This law aims to eliminate, reduce and prevent conflicts that occur between community groups in this country. Unfortunately, this law does not pay attention to women such as the importance of providing protection and effort to empower women in conflicts. Only briefly, the issue of “gender equality” in conflict management is mentioned in Chapter II article 2.

In 2014 the Indonesian government took a step forward by establishing a policy for Protection and Empowerment of Women and Children in Conflict Social (P3AKS). This law clearly focuses on women (and children) in handling conflicts as stated in Article 2: “Protection and Empowerment of women and children in conflict aims to protect, respect, and guarantee the rights of women and children in conflict resolution.” Despite this, it has been nearly 12 years since UN resolution 1325, which urged states to adopt and implement it at the national level. To strengthen coordination among the relevant sectors in implementing the regulation, this was followed by Regulation of the Coordinating Minister for People’s Welfare of the Republic of Indonesia Number 6, 2014 which established the working groups. Next, the central government has enacted National Action Plan (NAP) for 2014 -2019 to streamline coordination in the field.

In fact, the implementation of these regulations into the districts has failed. Presidential Decree of P3AKS, Article 24 paragraph 1 mentioned that in order to protect and empower women and children in social conflicts districts/cities, regents/mayor form working groups. After 5 years of the program being launched, it appears that the program’s goal of forming local working groups, let alone its programs, Local Action Plan (LAP), that can work efficiently in dealing with P3AK is not being met maximally. Since the regulations were passed, very few local governments have been willing to implement them. At the district levels, not only did they not form a regional institution, but they were also even unaware of the existence of the regulation. This attitude is even prevalent in areas that social conflicts are rampant. Three districts under investigated, namely Blitar, Tuban, and Sampang in East Java Province have shown similarity of not implementing the Presidential Decree or Ministry Regulation of P3AKS.

In 2019, the government decided to continue efforts to implement a strong coordination in P3AKS, by issuing Regulation of the Coordinating Minister for Human Development and Culture of the Republic of Indonesia No.2, 2019. To get the program off the ground, a second NAP for 2020 – 2025 was approved. However, prior to the completion of this study, no significant progress in terms of number and activities of P3AKS programs from provinces and districts have been reported. This can be exemplified by the facts that in the East Java provinces, and the three districts of Blitar, Tuban and Sampang, research areas.

Despite intensive socialization efforts and central government support to encourage the formation of working groups that deal with P3AKS in the regions, officials at the provincial level have yet to show clear signs that they are finally willing to form special Working Group that focuses on women in dealing with regional conflict. In the absence of this Working Group of P3AKS, it is certain that programs and activities related to P3AKS have not been planned and implemented in accordance with the direction from the central government regarding NAP.

The lack of understanding about P3AKS and its implementation, means that the local apparatus in districts is not applying gender mainstreaming when they are dealing with conflicts. This can be illustrated by the existence of the Integrated Team for Handling Social Conflict or (TIMDU) as the most important organ to manage conflict in the districts in Indonesia. From interviews with officials in charge of this team, it was concluded that so far in dealing with conflicts, they make no distinction between man and woman, or elderly and children. They don’t have gender-based data, which is the first requirement to help the victims.
affected by social conflict. In most cases, they treat victim’s needs as if they are the same. Aids that are distributed are also frequently not by gender needs.

To summarize, the local government in Indonesia appears to be lagging or even unwilling to implement gender mainstreaming in social conflict, despite the fact that the central government has urged and mediated an effort to implement this policy. It is argued that the local apparatus has encountered several challenges in implementing gender mainstreaming because of 1) bureaucratic system limitation, 2) a lack capacity of gender mainstreaming, and 3) financial constraints. These barriers will be described below.

6.3 Gaps, and Challenges for Gender Mainstreaming of P3AKS

The failure of the local government to impose gender mainstreaming in social conflict can be attributed to a variety of factors, including local bureaucratic structures, apparatus capacities and financial constraints. First is limitation of local bureaucratic system. The structure and organization in the districts do not give the local apparatus the authority to pay attention to and work on the P3AKS. The bureaucratic machine works with the main tasks that have been set as business as usual. Meanwhile, gender mainstreaming is regarded as a relatively new concept that was not previously considered. An additional organization such as Working Groups of P3AKS which would be installed in the existing bureaucratic machinery, is considered to be burdensome for the agencies. Such working group with a new paradigm is also perceived as disrupting the district’s existence.

An organ, such as the P3AKS Working Groups, is be able to provide protection and empowerment for women in social conflict. It should ideally be inclusive, involving various related parties beyond their own institutions. This institutions’ inclusiveness has already been mentioned in the Presidential Decree on article 19; Ministry Laws 2014, articles 2 which Ministry Law followed articles 2, 2019, which mentioned members of the P3AKS Working groups of various ministries. According to these regulations, the establishment of the Working Groups of P3AKS at the district level requires the participation of various related agencies and departments.

However, there are difficulties in establishing the inclusiveness of the P3AKS Working Group. One of the obstacles is the character of the “sectoral ego” which exists in each department. The apparatus within the department is already comfortable with their duties and job environment. It is, therefore, difficult to establish coordination with apparatus outside of their own department.

On the contrary, there is overlap among local government agencies in handling victims of conflicts or disaster in the field, which is a negative factor in providing significant protection and empowerment to women. For instance, the relevant agency feels it has the authority to deal with saving the victims affected by conflict, while at the same time, they also noticed that other agencies have similar duties and may have more capacities in dealing with the conflict. In this situation, there is often that local officials will shift their duties to other agencies. The bureaucratic system has not yet formulated certainty of their position. Consequently, they may often do not take an action to save the victims properly.

On top of that, there may be difficulties with coordination between different departments, which the head of Districts or Provinces as the region’s top executive can mediate and minimize it. Instead, they are unaware of or not recognize the significance of forming a P3AKS working group. An effort to strengthen protection and empowerment of women in social conflict would not exist without the commitment of the heads of local governments to establish P3AKS working group.
Furthermore, structure of P3AKS should be inclusive enough to be able to work maximally. One of this condition is participation of civil society in P3AKS. Their experience as an agent of social change and works in the ground side by side with the people can contribute to the management of P3AKS. The involvement of the civil society is already mentioned in the Presidential Decree and Ministry Laws of P3AKS as an important party in handling the conflict. In fact, narrow and rigid bureaucratic machinery in the regions has difficulties placing these civil societies’ participant in P3AKS.

Second is a lack capacity of gender mainstreaming among the local apparatus in social conflict. Local apparatus considered that providing special protection and empowerment in social conflict may not their urgent concern because social conflict is perceived is not a threat to government. Indonesian Law of Social Conflict no 7, article 1,2012 states that social conflict is “… a feud and/or physical clash with violence between two or more …” These criteria define social conflict merely a horizontal conflict between community groups that does not involve the state, so that it does not threaten the state.

Moreover, local officials tend to deny that their territory has social conflicts or potential social conflicts that have become open conflicts and would endanger their local security and welfare. Even the security authorities stated that their area was “safe” from social conflict in most cases. With an understanding that ignores the dangers and existence social conflict in the region among apparatus, it is certain that attention to women’s safety will be downplayed as well.

The next issue related to local officials is how to conduct the P3AKS program. They believe P3AKS is an enforcement program, so their response is usually focused on prosecuting perpetrators, who are mostly men. According to them, the existing law enforcement department is already providing this type of response. Consequently, victims of conflicts or post conflicts which are mostly women tend to be neglected. The focus essence of handling P3AKS program lies in prevention. P3AKS activities aim to support women’s participation in conflict resolution as well as to prevent the occurrence of repeated violence and conflict. This different understanding caused an effort to build the institution of P3AKS that had failed in the beginning.

Other obstacles among the apparatus which can slow the development P3AKS is related to gender awareness that is limited or even none when they are dealing with the victims of social conflict. The apparatus has not yet fully aware that norm of gender equality should be applied in handling social conflict. They treat victims of social conflict without reference to differentiate between man’s and women’s needs. In delivering survival needs such as food, health, shelter the local apparatus still considered without gender awareness.

Whereas in reality, for example, pregnant women need food intake, health attention and living conditions that are different from man. Adolescent women and children without parents will be very vulnerable to sexual violence and abuse from the surrounding conditions. Considering this gender abuse, so that, they should get a special accommodation and treatment that is different from the group of adults. Without sufficient gender awareness among the local officers in handling social conflict, the implementation of P3AKS programs would not be fully achieved.

In addition, the apparatus who has responsibility to make coordination of P3AKS supposes to develop sense of inclusiveness of gender sensitivity. They need to be able to work and to coordinate with civil society properly and efficiently when dealing with P3AKS. This condition of collaboration between apparatus and civil society has already been mentioned in the regulation for P3AKS organ. While the collaboration between civil society and apparatus is significant to develop successful P3AKS programs, the apparatus has to some degree
reluctance to work with civil society. They are often curious that the interference of nongovernment organization particularly working in women, is mainly threatening their works and reputation. This attitude consequently can hamper an effort to develop robust P3AKS programs.

Third is financial constrained. The ministry of home affairs has issued regulations to guide the use of funds for the P3AKS programs. According to this statement, the district should have no trouble allocating the funding. However, local governments are still reluctant to start establishing P3AKS organs. They claim that with the current funding, they are already having difficulty running their existing programs. The new P3AKS organ will necessitate an increase in funding for regional budgets (interview). This program will drain their budget and it also creates the dilemma that they may reduce or drop their activities with others. These considerations expressed by officials in the districts caused them not to be interested in forming Working group of P3AKS and implement its programs.

7 Conclusion

Besides the central government policy in encouraging the formation of P3AKS institutions and programs, particularly through regulations and laws that have been introduced, it is undeniable that efforts to realize this is not easy. The first is the rigid and narrow bureaucracy at the district level, which hampers coordination efforts to institutionalize P3AKS. The second factor is a lack of gender awareness and inclusivity among the local governments. The third is due to the issue of funding to run the P3AKS programs. In fact, in our opinion, financial constraints are not as important as the problem of lack of gender sensitivity among the officials.

Evaluating to these epidements, the priority that must be taken is to empower the officers to have gender awareness and at the same time to strengthen it. Officials need to increase their gender awareness through variety of means, including dissemination and capacity buildings. Without such basic knowledge and a better understanding of gender mainstreaming in P3AKS, officials would find it difficult to establish and to navigate P3AKS in the regions.

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References


Unmarried Women and Illegitimate Children in the Ogawa Yoko’s Novel

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Abstract. In Japan, children born out of wedlock are illegitimate children, so they are legally recognized as children of the mother who gave birth. They do not get any rights from their biological father, either living cost or inheritance. Likewise, women who give birth to children out of wedlock do not get a living from the men who impregnate them. This study examines the attitudes and actions taken by women who gave birth to children out of wedlock and their children's condition in Japan. This research is qualitative research with a sociological approach to literature using family concepts. The research method is a coding method by tagging data related to families and institutions. Ogawa Yoko's novels, Hakase no Aishita Shûshiki (2005) and Kohaku no Matataki (2015), are used as a resource of data. The results show that patriarchal power and control in Japan are still ongoing, silencing marginalized women such as pregnant women out of wedlock and eliminating the rights of illegitimate children.

Keywords: Gender, Japanese family, Japanese Literature, and Patriarchy

1 Introduction

Literature work has a message from the author to the reader. Some messages are written, and many are implied. There are hidden messages in literary works that the author realizes, and not infrequently, the author is unaware of it. These hidden messages can become issues to be discussed so that various meanings can be found. Ogawa Yoko is a Japanese female novelist who is prolific in writing about various issues in her work, including gender inequality in Japanese society reflected in the two novels, Hakase no Aishita Shûshiki (2005) and Kohaku no Matataki (2015). There are three female characters in the two novels which are pregnant out of wedlock and raise their children alone without getting support from anyone. They also do not seek help and alone provide for their children in limitations as mothers and the sole breadwinner for their families.

The silence and resignation of the mother character in both Ogawa Yoko novels towards the life she lives are not without reason. Under Japanese law, if a woman gives birth to a child out of wedlock, the child will be her dependents unless the man who is the biological father of the child she is born with recognizes the child by recording it on the koseki or family card to municipal office [1] [2]. Indeed, from the Japanese Ministry of Welfare and Population reports, the number of women who are recorded to be pregnant and give birth out of wedlock is small [3] [1].

However, from the government regulations above, it can be seen that there is no legal government support for women who are pregnant out of wedlock and the children they give
birth to. These children are even labeled as illegal and do not get any rights from their biological fathers, both the right to earn a living and the right to inherit [1]. The rules of marriage and the recognition of children born in Japan are stringent. Rules are formed from a patriarchal system that has been ingrained in Japan since the Tokugawa era (1603-1868).

The patriarchal system in Japan was increasingly embedded in Japanese society by being confirmed in the constitution when Japan began to enter modern times during the reign of Emperor Meiji (1868 - 1912). In 1947 Japan's constitution was changed at the insistence of the Allies. The amendment law abolishes the traditional family system and prioritizes democracy and gender equality. Although legally, women's rights are recognized as equal to men's, in reality, gender equality has not been fully implemented in the life of Japanese society until now [4] [5] [6].

Gender inequality can be seen through the mother character's attitude in Hakase No Aishita Sūushiki and Kohaku No Mabataki novel. Therefore, the issue discussed in this paper is how the patriarchy's power in Japan could see through the family and legal institutions and why the women who give birth out of wedlock are only silent in a state of concern. The current era gender equality, the rights of women and children have begun to be considered and protected by the state in the form of rules and legislation. However, the solid patriarchal power in Japan has not yet been able to make Japanese women dare to fight for themselves to get their rights as citizens both for themselves and the children they give birth to [1] [2] [5].

Research on children born out of wedlock and women giving birth in literary works has not been found, especially research using Japanese literature. Research related to children out of wedlock and women giving birth out of wedlock is primarily found in sociological research that analyzes data from the field, not from literary works. Several studies found several essential concepts related to marriage, the family system, and Japan's patriarchal system. These three concepts are the foundation that positions children born out of wedlock and women who give birth out of wedlock.

For every Japanese citizen who carries out a marriage, the groom will register himself and his wife with the municipal office. They get a koseki, a kind of family card that legalizes them as a family. This husband-and-wife couple will get out of the koseki of their parents and get a new koseki. The bride gets the groom's surname and acquires a new status as a member of her husband's family, and lives in the groom's house. If the wife gives birth to a child, then the husband will register his child with the municipal office, and the child will get the right as a citizen [1] [7].

Koseki owned by each family is a legal letter from the government, which makes the husband obligated to provide for his wife and children. The wife and unmarried children get guaranteed living expenses. Wife and children would get inheritance rights if the husband or their father died. The children get the right to obtain compulsory education up to secondary level for nine years from the state and other rights as legal citizens. Meanwhile, if a child is born to an unmarried woman, then legally, the child becomes the child's mother if the biological father does not register it in the koseki. The child does not get rights such as living costs and inheritance from his father. If the child is not registered by the mother who gave birth out of wedlock as her child, the born child will not get the right as a citizen either in education or allowance to fulfill basic needs and other rights as citizens [1].

Patriarchal society in Japan was formed in the Tokugawa era (1603-1868) when the traditional family system known as the ie system was applied in Japanese society. This family system was strengthened when it was confirmed in the Meiji constitution. The family system adheres to the notion that the first son is the heir to the family, who leads the family and is fully responsible to each family member, who runs the family business and is responsible for
educating the prospective heir. The son's priority is to become the heir and head of the family, while the daughter is prepared to be a good wife and wise mother. The Japanese women have an obligation to the men. When she was a child, she became the full responsibility of her father. When she got married, she became the responsibility of her husband. When she was old, she became the responsibility of her first son [5] [4].

Nowadays, Japanese society has been uprooted from family’s institution due to the allies’ abolition of the ie system from the Meiji Constitution in 1947. Japanese men and women are equal before the law. However, in reality, the patriarchal system already deeply rooted in Japanese society is still robust, and women are treated unequally to men. Nevertheless, the protection of Japanese women is not like the era when the ie system was still in effect. Women who are mature and independent are free to determine their destiny without following their father's wishes [6].

This gender equality does not make Japanese women strong, but even weak, especially when giving birth out of wedlock. Women do not have anyone to complain to or rely on when they do not have a legal father or husband, nor do they get complete protection from the state. Most Japanese women face alone to support their children due to this illicit relationship, especially those from ordinary families or women from the lower middle class [8] [9].

2 Method

This research is qualitative research using the sociology of literature approach. The research objects are two novels written by Ogawa Yoko, entitled Hakase No Aishita Sūshiki published in 2005, and Kohaku No Matataki published in 2015. Although these two novels have an interval of more than ten years, they both tell the story of unmarried women giving birth to children and the fate of their children. The research focused on the concepts contained in the family institution.

At the same time, the data sources consist of primary data sources, the two novels by Ogawa Yoko, and secondary data, the social context of Japanese society related to marriage, the family system, and the patriarchal system in Japan. The method used in this study is a coding method by tagging data related to women who gave birth out of wedlock and illegitimate children. The data is then classified and analyzed to answer the questions of this paper.

3 Results

In Ogawa Yoko's two novels, three women surrender to their fate. These three women were not married, then became pregnant and gave birth to children out of wedlock.

3.1 Unmarried women characters

The first character is a character who appears in the novel Kohaku No Matataki. We call this character Mama because that is how she told the children to call her. Mama's character has four children due to her relationship with her boss, who is the director of the office where Mama works. When the boss is healthy, and the company is still running well, Mama and her four children get attention and support for their daily lives from the biological father of their children, who is called Papa.
Papa loves his children, especially his legal wife cannot give birth to children even though he has made various efforts. Mama cannot be Papa's legal wife because Papa already has a wife. Their relationship was cut off when Papa started to get sick. Papa gave a villa in the mountains as a denotement of breaking up with Mama and her children [8].

The second character is a housemaid called Kaseifu. This character is told in the novel Hakase No Aishita Sushiki. Henceforth this character is called Kaseifu. Kaseifu is pregnant out of wedlock with a fellow part-timer. Her pregnancy is unknown to her boyfriend because her boyfriend, an electrical engineering student, never shows up at work again, and Kaseifu loses track of him. Kaseifu's mother was furious, and finally, after being pregnant, Kaseifu ran away from her mother's house and gave birth in the hospital without any family accompanying her. After giving birth, Kaseifu lived in a mother and child orphanage, and after her child grew up, she worked as a housemaid. Work as a housemaid is a job she can do because she has been used to it since childhood [9].

The third character is Kaseifu's mother, also told in the novel Hakase No Aishita Sushiki. Next, we call the character Mother. He single-handedly raised Kaseifu by working for a company that organizes weddings. Mother did not explain to whom the man had impregnated her. Mother only told Kaseifu that her father was a brave and intelligent man, but Mother could not marry him [9].

3.2 Raise children and earn a living

The women who are not married and give birth to children out of wedlock take care of and raise their children while working like the characters Mama, Kaseifu, and Mother. After Papa died, Mama resigned herself to reality and decided to live with her children in the villa. Mama then worked in a hot spring which was quite far from where they lived. The children were locked up in the villa while Mama was working. Children are not in school. Instead, Mama herself taught the children. Children are given the task of taking care of the house and doing their hobbies. Mama was so frugal with money that Mama sewed children's clothes herself and cut their hair.

Even when the children are sick, Mama takes care of them without taking them to the doctor. So that the children do not know information outside, Mama does not provide communication tools at homes such as telephones or media such as TV and newspapers. Mama did not even throw a birthday party so the children would not know how old they were [8].

The character Kaseifu gives birth and raises her son, who is named Ruto. After giving birth, Kaseifu left her child in a daycare center while she worked during the day. After Ruto entered school age, Ruto was no longer entrusted, but Ruto waited for Kaseifu to come home from work in the apartment alone after school. Kaseifu is so frugal with his money that she does not take Ruto on a trip to the zoo or a children's play area, which will cost money. Kaseifu also did not invite Ruto to eat at the restaurant. Ruto has a small body size of children his age. Ruto became an obedient child [9].

Meanwhile, the Mother character is busy working and making her child independent from the age of a toddler. Her daughter Kaseifu had already washed his wet-weed pants at the age of two. Entering the age of five, Kaseifu is already good at cooking simple meals for her breakfast. At the age of 11, Kaseifu was independent and able to do various housework and even attended meetings at the neighbourhood association as a representative of her mother [9].
3.3 Resigned to fate

The three unmarried women characters are just resigned to their fate. Mama is designed to accept the villa and live a tough life alone without asking or receiving help from anyone. Mama's attitude that was too restrictive for her children made the teenagers rebel and run away from Mama. The character Mama cannot do anything about it and commits suicide after realizing that her children are gone [8].

Kaseifu's character is also resigned to fate but tries to be diligent in getting recognition as a reputable housemaid from the housemaid organization where she belongs. Kaseifu resignedly accepted the unpleasant treatment from the employer where she worked. Kaseifu also does not ask for help from her son's biological father, even though Kaseifu reads a newspaper report about her son's father being awarded for his achievement as a scientist [9].

Likewise, the character of the Mother is resigned to accepting her fate as a single mother and raising her child alone. The Mother works very hard to support herself and Kaseifu. The Mother does not want her daughter Kaseifu to be seen as a poor girl. Mother picks up the remnants of the wedding dress material and sews a lovely dress for Kaseifu. Their house was decorated with flowers leftover from the wedding, and Kaseifu was made to learn the piano with a piano player, Mother's colleague. Mother's persistence in working and accepting the fate of being tarnished when Kaseifu became pregnant out of wedlock like her [9].

4 Discussion

From the analysis of the novel data above, it is known that three mothers are pregnant out of wedlock and raise their children alone with all the efforts they have. These three women tried their best to meet the needs of their children. Mama is so frugal that she sacrifices her children's education. Kaseifu pays less attention to physical health so that her son is smaller than his age. The Mother ignores letting Kaseifu do things that are not yet at her age alone. Therefore, Kaseifu grows up to become a woman who only accepts her fate as a housemaid and does not try to find a job that might generate more money to support herself and her children.

Mama only receives devotion of breaking up from her children's biological fathers; Kaseifu tore pieces of newspapers containing information about her son's biological fathers. The Mother is only busy with work. These three women are resigned to living life as unmarried women but living illegitimate children with all their limitations. These three mothers did not show any resistance to getting a better or more decent life for themselves and their children. These three mothers even forced their children to accept their fate as they accepted their fate without protesting to their biological father or the state.

Why did these three mothers resign? In the case of Mama and Mother, this could be due to the marriage law in Japan, which is that a man can only have one wife if polygamy is considered a crime as told by a mother to her child that she was pregnant with a man she admired but could not marry [1]. However, the novel does not explain why she cannot get married; from the marriage law in Japan, which considers polygamy a crime, the mother character designated and stays silent about the situation she faces.

Likewise, Mama is resigned and silent when receiving denotement of breaking because her lover already has a wife. At the same time, Kaseifu has not received news about her child's biological father for a long time. When reading the newspaper, just tore pieces of the newspaper. According to the civil registration law in Japan, this is done because if a child is
not reported to the state by his biological father in the koseki, then the child will be considered an illegitimate child and automatically become his Mother’s child. Illegal children do not get living and inheritance rights [1]. So, if the Kaseifu meets the biological father of their child, legally, their country will not be recognized and will not get any rights.

From the explanation above, it is known that pregnant women out of wedlock in Japan, if they do not get legal recognition by the man who impregnates them, cannot do anything but resign themselves to their fate. The state also does not defend these women. Likewise, with children who are born, if they are not registered with the state like Mama’s children, then they do not get any rights from the state such as education and health.

Research on women who are pregnant out of wedlock and illegitimate children in Japan has not been found. This happens because Japanese women have indirectly been silenced by men who legally impregnate them, and the state also does not support their rights to be included in the law. Pregnant women out of wedlock and raising children alone seem small in number. However, it is possible; they are silent because the patriarchal system in Japan has indirectly silenced them [2].

Especially at this time, the family system no longer applies where women are under the care of their father when they are young when they are married; they are under the responsibility of their husbands. When they are older, they are borne by their first son. With gender equality prevailing in Japan but still adhering to a patriarchal system that weakens women, women who do not marry and give birth to illegitimate children are marginalized in Japanese society [1] [2].

5 Conclusion

It can be concluded that unmarried women who give birth to illegitimate children are marginalized in Japanese society and systematically silenced. The current gender equality in Japan does not liberate women; instead, it forces Japanese women to remain silent because there is no support in the patriarchal system and no legal protection from the state. Applying the modern Japanese family concept with the current marriage system in Japan to collect and analyze data can be used to reveal the cause of the resignation of the unmarried women character who appears in the novels Kohaku no Matataki and Hakase no Aishita sushiki to their fate.

This research is limited to two Ogawa Yoko novels. The subsequent research examines the works of other novelists who reveal the problems of pregnant women out of wedlock and the fate of their children. It needs to be known whether Japanese women are generally silent about the problems they face because they are silenced systemically by the patriarchy and Japanese state law.

References


Effect of Entrepreneurial Spirit, Self-Efficacy, Family Environment, and Social Media on Business Competitiveness in the Community of Women Entrepreneurs in Medan And Deli Serdang

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Abstract. One of the factors causing women's businesses closed down or undeveloped is the weakness of external and internal factors. These include the low product competitiveness, absence of digital marketing, sub-optimal manufacturing process, lack of product variations, financial condition, human resources, and low family support. This study aimed at determining the effect of entrepreneurial spirit, self-efficacy, family environment, and social media on business competitiveness in the Community of Women Entrepreneurs in Medan City and Deli Serdang Regency. This study was conducted from May to June 2021. The data were collected by conducting an interview using a questionnaire from 107 staff. The data processing result with multiple linear regression analysis proves that entrepreneurial spirit, self-efficacy, family environment, and social media simultaneously and significantly affect the women's business competitiveness. Partially, the system of entrepreneurial spirit and self-efficacy significantly affects the competitiveness. Meanwhile, family environment and social media do not give a significant effect.

Keywords: Business Competitiveness, Entrepreneurial Spirit, Family Environment, Self-Efficacy, Social Media

1 Introduction

Since the economic change occurs due to the 4.0 resolution era and the Covid-19 pandemic period, small business shut down frequently happens. This leads to a high rate of unemployment in a certain region. One of the solutions is a social entrepreneurship that can stimulate the change in the environment of a certain region. Social entrepreneurship can increase the business competitiveness of the community for women entrepreneurs who perform social entrepreneurship.

The outcome of the study on social entrepreneurship is expecting the government to make a change for the members of the women's community to have innovative performance in encouraging the traditional value to the competitive market. The method for building entrepreneurial spirit is required in the social concept of a consensus in the understanding of social entrepreneurship, so it can create a community member in a social entrepreneurship-based organization that can continuously increase the business competitiveness.
Table 1. The statistics of unemployment in Indonesia

<table>
<thead>
<tr>
<th>Year</th>
<th>Unemployment</th>
</tr>
</thead>
<tbody>
<tr>
<td>2015</td>
<td>7.6 million</td>
</tr>
<tr>
<td>2016</td>
<td>7.0 million</td>
</tr>
<tr>
<td>2017</td>
<td>7.01 million</td>
</tr>
<tr>
<td>2018</td>
<td>6.87 million</td>
</tr>
<tr>
<td>2019</td>
<td>6.82 million</td>
</tr>
</tbody>
</table>

Source: Indonesian Central Bureau of Statistics (BPS)

The unemployment rate can be reduced by establishing a business for gaining a more maximum outcome, especially in the women's community that can be encountered easily. Being an entrepreneur is an accurate alternative for overcoming unemployment. Being an entrepreneur means opening a new job opportunity and it plays an important role for graduates in social entrepreneurship to overcome unemployment for university graduates and the family economic improvement among the women’s community.

Social entrepreneurship can increase competitiveness rapidly and it is brilliant for market competition to increase the environmental changes in the globalization era; the government is expected to initiate the policy changes to make non-profit traditional organizations into profit organizations in the context of social entrepreneurship that requires a theoretical framework. Looking for a job, such as a civil servant, is getting more difficult since it requires many qualifications through education. Such a situation creates many opportunities for women to build a business by using their skills with a flexible capital; the women entrepreneurs can spare time with their families and still can be active in participating in organizations, such as a community.

Social entrepreneurship can construct an organization for a community with a social entrepreneurship context that affects the economy and society. Social entrepreneurship is not fully used in developing the business community. This is because the government still does not have an accurate policy to determine the women’s business development model through a community; thus, the women’s potency is not truly explored and their capability for business development is not obvious because it is still simple. The other factors are poor strategy and competitiveness among women entrepreneurs.

Based on the previous explanation, the factors that need to be noted in the second year are the way to build an organization for the community of women entrepreneurs by seeing the effect of Self-Efficacy, Entrepreneurial Spirit, Family Environment, and Social Media on Competitiveness. This study was entitled "Social entrepreneurship in the Community of Women Entrepreneurs in North Sumatera".

According to Cronwell (in Wierawarden, 2006), Social Entrepreneurship means building a community organization and social actions using social entrepreneurship context that provides economic and social impacts. This study aimed at building a social entrepreneurship-based community of women entrepreneurs that stimulate changes in women as a husband's companion and a homemaker into women entrepreneurs that can increase their income for themselves, their families, and the region.

1.1 Competitiveness

According to Kotler and Armstrong (2014), competitiveness is excellence towards the competitors by offering a lower value and serving many benefits due to its higher price. A company occupies a position with competitiveness since it results in a superior value with a lower cost. Competitiveness cannot be perceived by considering a company as a unity.
Competitiveness develops from a value that can be created to make the number of customers exceed the cost spent by the company for the production. Competitiveness comes from different activities performed by a company in designing, producing, promoting, delivering, and supporting the product. Each activity can support the company's relative cost position and create differentiation.

According to Saiman (2014: 125), small enterprises shall be able to identify the following basic elements to reach competitiveness.

a. Price or value
b. Satisfying the consumers
c. Consumer experience
d. Product attributes that can be recorded
e. The excellence of unique services

1.2 Entrepreneurial spirit

Entrepreneurial Spirit or the success of an entrepreneur can be achieved by obtaining clear information about consumer needs; being an entrepreneur requires a self-concept or a strong desire and understanding of business. Entrepreneurship is a creative and innovative effort in undertaking and developing ideas as well as managing resources to identify an opportunity (Mudjiarto et al., 2006).

1.3 Self-efficacy

Self-efficacy leads to an individual's belief in measuring self-competence in the activity given for achieving a certain outcome (Mawanti, 2011: 31). Baron and Byrne (in Ghufron & Rini, 2010: 74) defined self-efficacy as an evaluation performed by an individual about his/her competency to achieve goals and overcome the obstacles.

1.4 Family Environment

According to Dalimunthe, et al., (2014: 3), a family is a sub-system that can stand alone as a system. Family is the smallest basic institution because of having universal values. According to Hasbullah (2012: 38), the family environment is the first environment because, in the family, the children can get education and assistance.

1.5 Social media

Social media is a phase changing a person in finding out, reading, and understanding the content of information from someone else and sharing the information. In general, social media is a combination of sociology and technology. Social media refers more to media provided by application creators or developers or service providers for users aiming at providing a space and media for socializing and interacting (Dalimunte, 2018: 6).

According to Pratama (2014: 216), social media leads more to the facilities provided by the application developers aiming at providing users with spaces and media to be able to socialize or interact online. Social media is provided by application creators in facilitating interaction with others and obtaining and sharing information.
2 Method

2.1 Types of study
This study used an experimental study design with an approach through entrepreneurship training and assistance for the community of women entrepreneurs in Medan City and Deli Serdang Regency. Besides, a quantitative study was also conducted to measure business competitiveness, entrepreneurial spirit, self-efficacy, family environment, and social media in the community of women entrepreneurs in Medan City and Deli Serdang Regency with 107 respondents as the sample.

2.2 Study setting
This study was conducted in Medan City and Deli Serdang Regency having a community of women entrepreneurs.

2.3 Objects of study
The object of this study was the women entrepreneurs in North Sumatera province, especially Medan City and Deli Serdang, who joined the community of women entrepreneurs in Medan City and Deli Serdang Regency.

2.4 Data collection method
In the second year, data collection was conducted using several methods. For the quantitative approach, data collection was conducted using the following methods.
   a. Interview using a questionnaire as the guide
   b. Field observation
   Meanwhile, the data collection for the qualitative approach was conducted using the following methods.
   a. In-depth interview
   b. Focus Group Discussion

2.5 Data Analysis Method
Data analysis was conducted using the quantitative analysis method with multiple regression analysis to identify the entrepreneurship interest for the Community of Women Entrepreneurs in Medan City and Deli Serdang Regency.

3 Results and Discussion

<table>
<thead>
<tr>
<th>Business Omzet</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>&lt; IDR 5,000,000</td>
<td>58</td>
<td>54.2%</td>
</tr>
<tr>
<td>IDR 5,000,000 - IDR 20,000,000</td>
<td>35</td>
<td>32.7%</td>
</tr>
<tr>
<td>IDR 21,000,000 - IDR 50,000,000</td>
<td>7</td>
<td>6.5%</td>
</tr>
<tr>
<td>&gt; IDR 50,000,000</td>
<td>7</td>
<td>6.5%</td>
</tr>
<tr>
<td>Total</td>
<td>107</td>
<td>100%</td>
</tr>
</tbody>
</table>

Table 2 above depicts that the majority of the respondents or 58 people (54.2%) have a business omzet of below IDR 5,000,000, 32.7% of them has IDR 5,000,000 – IDR 20,
7 people (6.5%) of them have IDR 21,000,000 – IDR 50,000,000, and the remaining 7 people (6.5%) of them have a business omzet of above IDR 50,000,000.

**Table 3.** The description of the community based on the length of time in a business

<table>
<thead>
<tr>
<th>Length of Time in Business</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>&lt;1 year</td>
<td>52</td>
<td>48.6%</td>
</tr>
<tr>
<td>1-5 years</td>
<td>51</td>
<td>47.7%</td>
</tr>
<tr>
<td>&gt;5 years</td>
<td>4</td>
<td>3.7%</td>
</tr>
<tr>
<td>Total</td>
<td>107</td>
<td>100%</td>
</tr>
</tbody>
</table>

Table 3 above shows that most of the businesses or 52 businesses (48.6%) have a length of time in a business of below 1 year, while 51 businesses (47.7%) have a length of time in a business of around 1-5 years, and the remaining (3.7%) has a length of time in a business of above 5 years.

**Table 4.** The description of the community based on the total employee

<table>
<thead>
<tr>
<th>Total Employee</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>&lt; 1</td>
<td>22</td>
<td>20.5%</td>
</tr>
<tr>
<td>1-3</td>
<td>63</td>
<td>58.9%</td>
</tr>
<tr>
<td>4-5</td>
<td>11</td>
<td>10.3%</td>
</tr>
<tr>
<td>&gt; 5</td>
<td>11</td>
<td>10.3%</td>
</tr>
<tr>
<td>Total</td>
<td>107</td>
<td>100%</td>
</tr>
</tbody>
</table>

Based on the data presented in Table 4 above, it can be seen that the total business with the highest total employee is around 1 to 3 people or 58.9%, while those without any employee are 22 people (20.5%); the total respondent having 4-5 employees is 11 people (10.3%) and those with more than 5 employees are 11 people (10.3%).

**Table 5.** The description of the community based on business sub-sectors

<table>
<thead>
<tr>
<th>Business Sub-Sectors</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Food and beverages</td>
<td>59</td>
<td>55.1%</td>
</tr>
<tr>
<td>Cafe</td>
<td>6</td>
<td>5.6%</td>
</tr>
<tr>
<td>Livestock farming</td>
<td>6</td>
<td>5.6%</td>
</tr>
<tr>
<td>Selling clothes and shoes</td>
<td>13</td>
<td>12.2%</td>
</tr>
<tr>
<td>Handcrafts</td>
<td>5</td>
<td>4.7%</td>
</tr>
<tr>
<td>Grocery business</td>
<td>4</td>
<td>3.7%</td>
</tr>
<tr>
<td>Vegetables and flowers farming</td>
<td>3</td>
<td>2.8%</td>
</tr>
<tr>
<td>Ointment</td>
<td>4</td>
<td>3.7%</td>
</tr>
<tr>
<td>Other business sectors</td>
<td>7</td>
<td>6.6%</td>
</tr>
<tr>
<td>Total</td>
<td>107</td>
<td>100%</td>
</tr>
</tbody>
</table>

Table 5 above shows that the business sub-sector undertaken by most people (59 people or 55.1%) in the community is food and beverages, while 13 people (12.2%) undertake the business of selling clothes and shoes; the business of cafe and livestock farming have 6 people (5.6%) respectively, 5 people (4.7%) in handcraft business, the grocery business, and the
ointment business have 4 people (3.7%) respectively, vegetable and flowers farming obtains 3 people (2.8%), and 7 people (6.6%) have other different business sub-sectors.

Table 6. The description of the community based on competitiveness

<table>
<thead>
<tr>
<th>Question Item</th>
<th>Choices</th>
<th>Category</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Strongly Disagree</td>
<td>Disagree</td>
</tr>
<tr>
<td></td>
<td>F  %</td>
<td>F  %</td>
</tr>
<tr>
<td>Paying attention to an accurate location</td>
<td>1  0.9</td>
<td>7  6.5</td>
</tr>
<tr>
<td>Improving promotional activities</td>
<td>0  0</td>
<td>8  7.5</td>
</tr>
<tr>
<td>Identifying business competitors</td>
<td>2  1.9</td>
<td>7  6.5</td>
</tr>
<tr>
<td>Having sufficient capital</td>
<td>0  0</td>
<td>37 34.6</td>
</tr>
<tr>
<td>Members' participation</td>
<td>1  0.9</td>
<td>17 15.9</td>
</tr>
</tbody>
</table>

Table 6 displays that the highest rate of business competitiveness is members' participation of 60.8% and identifying business competitors obtains 57.9%, while the lowest is having sufficient capital of 45.8%.

Table 7. The description of the community based on entrepreneurial spirit

<table>
<thead>
<tr>
<th>Question Item</th>
<th>Choices</th>
<th>Category</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Strongly Disagree</td>
<td>Disagree</td>
</tr>
<tr>
<td></td>
<td>F  %</td>
<td>F  %</td>
</tr>
<tr>
<td>Periodically creating innovation</td>
<td>1  0.9</td>
<td>5  4.7</td>
</tr>
<tr>
<td>Prioritizing consumer services</td>
<td>0  0</td>
<td>1  0.9</td>
</tr>
<tr>
<td>Having clear targets</td>
<td>0  0</td>
<td>4  3.7</td>
</tr>
<tr>
<td>Having careful planning</td>
<td>0  0</td>
<td>3  2.8</td>
</tr>
<tr>
<td>Being brave in taking risks</td>
<td>0  0</td>
<td>12 11.2</td>
</tr>
</tbody>
</table>
Table 7 shows that the highest percentage for entrepreneurial spirit is periodically creating innovations of 64.5% and having clear targets of 61.7%, while the lowest is being brave in taking risks of 59.8%.

Table 8. The description of the community based on self-efficacy

<table>
<thead>
<tr>
<th>Question Item</th>
<th>Choices</th>
<th>Category</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly Disagree</td>
<td>Disagree</td>
<td>Agree</td>
</tr>
<tr>
<td>F</td>
<td>%</td>
<td>F</td>
</tr>
<tr>
<td>The ability in managing duties</td>
<td>0 0 2 1.9 72 67.3 33 30.8</td>
<td>Agree</td>
</tr>
<tr>
<td>Problem-solving skills</td>
<td>0 0 3 2.8 79 73.8 25 23.4</td>
<td>Agree</td>
</tr>
<tr>
<td>Having the capability in performing the job</td>
<td>0 0 2 2.8 76 71 29 27.1</td>
<td>Agree</td>
</tr>
<tr>
<td>Having the ability in business management</td>
<td>0 0 6 5.6 76 71 25 23.4</td>
<td>Agree</td>
</tr>
<tr>
<td>Having self-motivation skills</td>
<td>0 0 2 2.8 74 69.2 31 29</td>
<td>Agree</td>
</tr>
</tbody>
</table>

Table 8 depicts that 107-community staff have the problem-solving skills for solving their business problems of 73.8%. Next, the ability in business management and the capability in performing the job obtain 71% respectively. Meanwhile, the ability in managing the duties is only 67.3%.
Table 9. The description of the community based on family environment

<table>
<thead>
<tr>
<th>Question Item</th>
<th>Choices</th>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Agree</th>
<th>Strongly Agree</th>
<th>Category</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>F</td>
<td>%</td>
<td>F</td>
<td>%</td>
<td>F</td>
<td>%</td>
</tr>
<tr>
<td>The mindset influenced by the family</td>
<td>0</td>
<td>0</td>
<td>9</td>
<td>8.4</td>
<td>59</td>
<td>55.1</td>
</tr>
<tr>
<td>The first environment in determining goals</td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>3.7</td>
<td>64</td>
<td>59.8</td>
</tr>
<tr>
<td>Motivation from the family</td>
<td>1</td>
<td>0.9</td>
<td>26</td>
<td>24.3</td>
<td>57</td>
<td>53.2</td>
</tr>
<tr>
<td>Positive support from the family</td>
<td>0</td>
<td>0</td>
<td>8</td>
<td>7.5</td>
<td>61</td>
<td>57</td>
</tr>
<tr>
<td>Family as an inhibitory factor</td>
<td>1</td>
<td>0.9</td>
<td>32</td>
<td>29.9</td>
<td>55</td>
<td>51.4</td>
</tr>
</tbody>
</table>

Table 9 depicts that, in the aspect of family environment, the percentage for those who agree that family is the first environment in determining a business is 59.8%. The positive support from the family obtained 57% and the lowest percentage of 51.4% was the statement that family is an inhibitory factor.

Table 10. The description of the community based on social media

<table>
<thead>
<tr>
<th>Question Item</th>
<th>Choices</th>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Agree</th>
<th>Strongly Agree</th>
<th>Category</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>F</td>
<td>%</td>
<td>F</td>
<td>%</td>
<td>F</td>
<td>%</td>
</tr>
<tr>
<td>Social media improving business development</td>
<td>0</td>
<td>0</td>
<td>7</td>
<td>6.5</td>
<td>49</td>
<td>45.8</td>
</tr>
<tr>
<td>Introducing products through social media</td>
<td>0</td>
<td>0</td>
<td>7</td>
<td>6.5</td>
<td>54</td>
<td>50.5</td>
</tr>
<tr>
<td>Increasing profits through social media</td>
<td>0</td>
<td>0</td>
<td>7</td>
<td>6.5</td>
<td>59</td>
<td>55.1</td>
</tr>
<tr>
<td>The products having brand awareness due to social media</td>
<td>1</td>
<td>0.9</td>
<td>8</td>
<td>7.5</td>
<td>61</td>
<td>57</td>
</tr>
<tr>
<td>The increase in sales</td>
<td>0</td>
<td>0</td>
<td>7</td>
<td>6.5</td>
<td>70</td>
<td>65.4</td>
</tr>
</tbody>
</table>
Table 10 depicts that the impact of social media with the highest percentage is the increase in sales of 65.4% and the product with Brand Awareness obtains 57%, while the lowest percentage of 46.8% is that social media functions as a driver for improving the business development.

### Table 11. Partial test results (t-statistical test)

<table>
<thead>
<tr>
<th>Model</th>
<th>Unstandardized Coefficients</th>
<th>Standardized Coefficients</th>
<th>t</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>B</td>
<td>Std. Error</td>
<td>Beta</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>(Constant)</td>
<td>5.442</td>
<td>1.507</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Entrepreneurial Spirit (X1)</td>
<td>0.254</td>
<td>0.104</td>
<td>0.265</td>
</tr>
<tr>
<td></td>
<td>Self-Efficacy (X2)</td>
<td>0.222</td>
<td>0.109</td>
<td>0.230</td>
</tr>
<tr>
<td></td>
<td>Family Environment (X3)</td>
<td>0.016</td>
<td>0.085</td>
<td>0.018</td>
</tr>
<tr>
<td></td>
<td>Social Media (X4)</td>
<td>0.135</td>
<td>0.074</td>
<td>0.185</td>
</tr>
</tbody>
</table>

a. Dependent Variable: Competitiveness (Y)

In general, this test was conducted to know the effect of a certain independent partially (individually) on various dependent variables. Based on the result of the regression analysis, entrepreneurial spirit and self-efficacy had a positive correlation with competitiveness, while family environment and social media did not have a positive correlation with competitiveness. Meanwhile, the significance can be seen by comparing the significant value to the probability of 5% or 0.05.

The foundation of decision-making related to the significance was that if the significance value was < 0.05, the independent variables significantly and partially affected the dependent variables, and vice versa. The tabulated t also had an impact on this study. The number of respondents in this study was 107 people and the total variable was 5; df or degree of freedom was 102, so the tabulated-t was 1.98350.

Table 11 explains the result of the t-test in this study.

a. The significance level for entrepreneurial spirit was 0.016 (less than 0.05) and the calculated-t was 2.446 > 1.98350. This result indicates that the entrepreneurial spirit in this study significantly affects competitiveness.

b. The significance level for self-efficacy was 0.044 (less than 0.05) and the calculated-t was 2.041 > 1.98350. This result shows that self-efficacy in this study significantly affects competitiveness.

c. The significance level for the family environment was 0.846 (greater than 0.05) and the calculated-t was 0.195 < 1.98350. This result indicates that the family environment in this study does not significantly affect competitiveness.
d. The significance level for social media was 0.069 (greater than 0.05) and the calculated-t was $1.835 < 1.98350$. This result shows that social media in this study does not significantly affect competitiveness.

Table 12. Simultaneous test results (F-statistical test)

<table>
<thead>
<tr>
<th>ANOVA</th>
<th>Sum of Squares</th>
<th>df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Regression</td>
<td>127.182</td>
<td>4</td>
<td>31.795</td>
<td>13.130</td>
</tr>
<tr>
<td></td>
<td>Residual</td>
<td>247.005</td>
<td>102</td>
<td>2.422</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>374.187</td>
<td>106</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

a. Dependent Variable: Competitiveness (Y)
b. Predictors: (Constant), Social Media (X4), Family Environment (X3), Entrepreneurial Spirit (X1), Self-Efficacy (X2)

Based on Table 4.20, the simultaneous test (F-statistical test) obtains a calculated-F value of 13.130 with a significance level of 0.000, and the tabulated-F value is collected by seeing the degree of freedom value, namely df1 (n1) and df2 (n2). The formula is $df1 = 4$ and $df2 = 102$, so the tabulated-F is 2.46. It means that the calculated-F value of 13.130 is greater than the tabulated-F value of 2.46 with a significance level of 0.000 (less than 0.05); it can conclude that entrepreneurial spirit, self-efficacy, family environment, and social media simultaneously affect the competitiveness of the Community of Women Entrepreneurs in Medan City and Deli Serdang Regency.

4 Conclusion

Based on the test results using the multiple linear regression analysis, the following conclusions can be drawn.

a. From the partial test results, entrepreneurial spirit has a greater calculated-t value than the tabulated-t value, namely $2.446 > 1.98350$, with a significance level of 0.016 (less than 0.05), indicating that entrepreneurial spirit significantly affects competitiveness.

b. From the partial test results, self-efficacy has a greater calculated-t value than the tabulated-t value, namely $2.041 > 1.98350$, with a significance level of 0.044 (less than 0.05), indicating that self-efficacy significantly affects competitiveness.

c. From the partial test results, the family environment has a calculated-t value less than the tabulated-t value, namely $0.195 < 1.98350$, with a significance level of 0.846 (greater than 0.05), indicating that the family environment does not significantly affect competitiveness.

d. From the partial test results, social media has a calculated-t less than the tabulated-t, namely $1.835 < 1.98350$, with a significance level of 0.069 (greater than 0.05), indicating that social media does not significantly affect competitiveness.

e. The simultaneous test results related to the effect of entrepreneurial spirit, self-efficacy, family environment, and social media on competitiveness show that the calculated-F value is greater than the tabulated-F value ($3.130 > 2.46$) with a significance level of 0.000 (less than 0.05), indicating that entrepreneurial spirit, self-efficacy, family environment, and social media simultaneously and significantly affect competitiveness.
References


The Competitive Advantage of Micro-Businesses of Millennial Women in Medan, North Sumatra, Indonesia

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Abstract. The influences of SMEs have been established by young millennials (Generation Y) in Medan, North Sumatra. Women using digital technology is a supporting factor to the business market. Products' competitive markets have characteristics for novice entrepreneurs. This study aimed at describing the leadership and strategy of competitive advantages of micro-business products as the key to success for millennial women as beginners. This research was experimental design research using a qualitative and quantitative approach for beginner millennial entrepreneurs of culinary in Medan. The sample of this study was taken randomly by snowball principle, resulting in the representatives of millennial women of beginner entrepreneurs in Deli Serdang Regency who had meaningful micro-businesses in Medan City. A number of existing research samples were 117 people. The results showed that most micro-businesses in Medan had been established for more than 5 years, namely 65 respondents (55.6%). Meanwhile, entrepreneurs who had run their businesses for less than one year were 7 respondents (5.98%). The findings characterized those beginner entrepreneurs with a maximum capital of 10 million were as many as 45 million people (38.46%) and those located from over 1 million were 10 (8.54%). Also, using technology as a means of marketing development was 58.11%. Finally, leadership was evaluated and the results by the customer relations were mostly done by positive thinking of 93.16%. They create marketing strategies such as managing the finance, establishing a good relationship with consumers for business development. Therefore, the business can be accepted by the market.

Keywords: Business Strategies, Competitive Advantage, Leadership, Millennial Entrepreneurs

1 Introduction

Currently, unemployment has reached 5% of the population of Medan City, which is around 4 million. As for the majority of unemployed people who were born in the 80-90s era, it is called the millennial generation. Being an entrepreneur is one way to overcome unemployment. Millennial female entrepreneurs are a generation that is actively working, who is innovative by using digitalization, self-confidence and have a strong will to work. There is a difference between the millennial generation and the previous generation, namely the baby boom generation who were born in the 60-70s era.

There’s a need for research on millennial beginner entrepreneur leadership. Beginner entrepreneurs have not entirely used information technology optimally (Dalimunthe,2019).
Therefore, it is necessary to do research on leadership and strategy seeks to the competitive advantage of micro-businesses women millennial in Medan. Currently its unemployment has reached 5% of the population of Medan City, which is around 4 million. As for the majority of unemployed people who were born in the 80-90s era, it is called the millennial generation.

Being an entrepreneur is one way to overcome unemployment. Millennial female entrepreneurs are a generation that is actively working, who is innovative by using digitalization, self-confidence and have a strong will to work. There is a difference between the millennial generation and the previous generation, namely the baby boom generation who were born in the 60-70s era. There is a need for research on millennial beginner entrepreneur leadership. Beginner entrepreneurs have not entirely used information technology optimally (Dalimunthe, 2019). It is necessary to do research on leadership and strategy seeks to advantage of micro-businesses women millennial in Medan.

The power that should be owned by entrepreneurs for featured products in order to compete to other similar businesses in the market. Entrepreneurship is the application of creativity and innovative in minimizing problems and being able to see opportunities every day (Thomas W Zimmerer, 2013). The strength and potential of business to carry out operations including opening. The significant request and the consumer services with the pandemic situation give rise to numerous customer service demands used during the pandemic of Covid-19. Micro entrepreneurs make variety and good quality of products. Some of the startup entrepreneurs lack the ability to do online marketing to promote their business and do not get a larger market share (Dalimunthe, 2018).

Strategic management is a series of decisions and managerial actions that generated through the process of formulating and implementing plans with the aim of the company having a competitive advantage (Wheelen and Hunger, 2012). The management purposed a strategy to carry out the exploitation of the opportunities that have uniqueness and classic for the beginner entrepreneurs must have leadership so that they have a strategic view to becoming an economic buffer for an area.

To create a development model and increase competitive advantage that is built in the long term in the millennial generation Even though they encountered obstacles on the business road, they developed a business that produces income, offers job prospects and rewards for everyone, and is profitable enough that a small culinary business becomes a major business in the immediate future. For the competitiveness of the results of the descriptive analysis, it was found that there is a need for value creation in SME products in order to attract consumers. When the value of the product is good and got consumer belief, the products have been purchased currently; SMEs can build and improve their business, so they can compete in the market (Dalimunthe, 2019).

The startup entrepreneur must have the entrepreneurial variables at their disposal, and it has an impact on increasing business competitiveness. The respondents entrepreneurial have good skills due to the intensity of respondents getting a good understanding of entrepreneurship seminars or training it can strengthen the ability of entrepreneurs. The entrepreneurial skills in training or seminars, respondents often get new experiences that improve the quality of their business leads to increased business competitiveness (Dalimunthe, 2017).

The potential of beginner entrepreneurs in an area needs to be researched, especially for millennial entrepreneurs. So that the government can make policies for the millennial generation who have a business in the culinary field. In addition, Universities Sumatera Utara as a State University in Medan City must have a role in improving the welfare of the millennial generation in society. The efforts must be made the role of SMEs very important so
that an increase in the regional economic and community empowerment can be realized (Dalimunthe, 2018). Entrepreneurs as business leader need to increase creativity, business strategies by using digital marketing to advance their business to gain a larger market share.

1.1 Competitive Advantage

Every company that competes in a certain industrial environment basically has a desire to be superior to its competitors. To achieve this advantage, companies generally implement strategies regarding what policies used to achieve these goals. Competition Advantage is the strategies implemented by companies to create or provide more value to their customers compared to other competitors. Moreover, competitive advantage is the ability of a company to formulate a strategy that places it in a more profitable position compared to its competitors. The competitive advantage arises when consumers feel they receive more value than their transactions with competitors (Setiawan, Ine Agustin, 2008).

According (Barney, 2008) a company achieves a competitive advantage a value creating strategy that is not carried out by other companies at the same time. The competitive advantages will be ability to understand changes in market structure and are able to choose effective and efficient marketing strategies. (Porter, 1998). Argues it can be achieved if the company has a competitive strategy, and the competitive strategy is a combination of the final goals the company wants to achieve with the tools (policies) that the company tries to get there.

The excellence strategy was then graded by Porters (David: 2006) into three groups, namely cost leadership, distinction, and emphasis. The excellence strategy was then graded by Porters (David: 2006) into three groups, namely cost leadership, differentiation, and concentrate. Cost leadership is how a company provides the lowest price compared to its competitors without reducing the quality of the product/service offered. The difference is a company's strategy to create or provide products/services that are different from competitors.

Meanwhile, the focus is that the company only focuses on certain segments so that it can identify in more detail the market it wants to target. The factors of competitive advantage that every company must have in order to compete in the world market are mastery of technology, creative and innovative level of entrepreneurship and having a broad vision of the product and the environment. An innovation is a key that leads to competitive advantage, therefore innovation and its relationship with organizational resources and capabilities require further research.

According to David (2006) Competitive advantage is everything; a company does very well-compared to its competitors. When one company can do something and another company cannot, or has something its competitors want, it represents a competitive advantage. Having and maintaining a competitive advantage is essential to the long-term success of an organization. Generally, a company is able to maintain a competitive advantage only for a certain period because of being imitated by competitors and weakening these advantages.

Besides that, the competitive strategy itself is a combination of the end (goal) that is fought for by the company with the policy in which the company tries to reach its goal (Porter, 1980). The development of competitive strategy is developing a general formula for how the business will compete, what the goals should be and what policies will be needed to achieve these goals.

In formulating a company's strategy, it must consider four main factors that determine the boundaries that a company can achieve properly, namely (Porter, 1980): 1) The company's strengths and weaknesses are a profile of its wealth and skills relative to competitors, including financial resources, technology, brand identification and others. 2) The personal
values of the organization are the motivations and needs of key executives and other personnel who must implement the strategies chosen. 3) Strengths and weaknesses combined with these values determine the internal boundaries of the competitive strategy that a company can implement to succeed. 4) External boundaries are determined by the industry and its wider environment. Industry opportunities and threats determine the competitive environment, with the risks and potential rewards associated with it. In this case, external boundaries, for example, government policies, social interests, are developing customs, etc.

According Porter (David: 2006) strategy enables organizations to gain competitive advantage from three bases: price leadership, differentiation and focus. Porter mentions these basic generic strategies. However, various kinds of obstacles are still faced by MSME factors. Internal constraints include Human Resources (HR), capital, accountability and law. On the other hand, external constraints include access, business climate and infrastructure (LPPI & Bank Indonesia, 2015).

Some of these factors are the emergence of competitive advantage from businesspeople. In order to bring out the competitiveness of MSMEs, it is necessary to apply the concept of competitive advantage to see the increasing number of competitors with the same type of business. This was done to grow the economic and end in business resilience (Zultaqawa, Alexandri, & Hardinata, 2019). One of the efforts to increase competitive advantage, especially in the MSME business, is to maximize the potential of its Human Resources (HR) in increasing the competitiveness of the company. It focuses on human resources because one of the resources that have the ability to improve and develop the Bandung economy is human resources, both on a regional, national and global scale (Bandung City Central Statistics Agency, 2017).

This is supported by previous research which states that HR is one of the resources related to knowledge and its contribution to performance and competitive advantage (Ismail, Domil, & Isa, 2014). In business, HR or MSME players are required to be able to innovate, increase business growth, create differentiated products and services and the ability to reduce costs in business activities supported by the use of technology to gain competitive advantage (Xuhua et al., 2019).

However, seeing the current situation, MSMEs are still constrained in terms of capacity and quality, especially in terms of competence and limited productive resources such as information, knowledge, skills and technology (BAPPENAS, 2014). In line with this, the data showed that 36% of MSME players in Indonesia are still doing business offline. In addition, 37% of MSME players have very basic online skills, 18% have intermediate online skills and 9% are already running a sustainable online business (Deloitte, 2015). As explained in research Vieru et al. (2015) states that Micro, beginner and intermediate enterprises still lack human resources who have adequate digital competency capabilities. This showed that the human resources at MSMEs are still not optimal in mastering technology, information, and communication.

According to Kotler and Armstrong (2014), competitive advantage is an advantage over competitors obtained by offering lower value or by providing greater benefits because of a higher price. The company occupies a position of competitive advantage due to its comparative advantage in resources that produce superior value at lower costs, and competitive advantage cannot be understood by looking at the company as a whole. The competitive advantage is the company's ability to make decisions in business to create a safe position over its competitors. Outperforming competitors not only in terms of providing products or services, but in terms of providing more competitive prices, giving more advantages even though the products offered are the same (Xuhua et al., 2019).
These companies tend to have a sustainable competitive advantage and can improve their operational activities more efficiently (Chamsuk, Fongsuwan, & Takala, 2017). The competitive advantage developed from the value it can create for its buyers, which exceeds the cost of the company in creating it. Competitive advantage comes from the many different activities that companies undertake in designing, producing, marketing, delivering and supporting their products. Each of these activities can support the company's relative cost position and create differentiation.

The era of globalization, it has been a new generation called the millennial generation or Generation Y. This generation taking possession of the ability to communicate openly as well as with social media users in their various life activities and has the ability and willingness to always follow technological developments from a political, social and economic perspective. Thus, the millennial generation looked reactive to environmental changes that occurred around them. They discussed technological advancements, millennial, creativity, information, passion, and productivity, among other topics.

According to Saiman (2014: 125) beginner entrepreneurs in order to have competitiveness, a beginner entrepreneur must be able to recognize various basic elements to achieve competitive advantage, namely as follows: a. Price or value. Pleasing consumers’ c. Consumer experience d. Notable product attributes and e. Unique service privileges. The description of the competitive advantages of beginner culinary entrepreneurs in Medan is as follows:

**Fig 1. Competitive Advantages of Beginner Culinary Entrepreneurs in Medan City**

### 1.2 Millennial Generation

a. This generation has the capacity and desire to engage freely, as well as in social media platforms, in the various social activities, and to always follow technological advances from a political, social, and economic viewpoint. As a result, the millennial generation seemed to be extremely reactive to environmental changes. The millennial generation has many job characteristics, including they strive not only to earn a living but also to achieve a goal.

b. Millennials want to learn something different at work, such as skills, improve their attitude, get to know the world, and take advantage of opportunities to achieve predetermined objectives.

c. Millennial: prefer subordinates and team members who have the freedom to carry out activities without having to be ordered or supervised.

d. Millennial: carry out activities without the need for annual reviews but millennial hope for continuous improvement.

e. Millennial; think more about increasing their strengths.

f. Millennial: work is a part of life.

The prevalence of generational groups in the workplace will result in changes in human resource management; Manheim (1952) looked at generational gaps. Generation, in his view, is a social construct that consists of a group of people who are the same age and have shared historical experiences. To recognize someone who belongs to a generation by comparing birth years over a 20-year period and having similar social and historical dimensions. Ryder (1965) added that generation is an aggregate that comes from a group of people who experience various events simultaneously at the same time.

This is also stated by Sezin Baysal Berkup, Gediz University, İzmir, Turkey (2014) that the millennial generation or generation Y is someone who was born between 1980 and 2001. According to Hasanuddin et al. (2017) millennial generation is someone who born from 1981 to 2000. The population of North Sumatra, millennial generation born in 1981 to 2000 aged 20 to 39 years is 4,394,564 people or 30.18% of the total population in North Sumatra. The number of millennial generation workforce in North Sumatra is quite large as people who can work productively

1.3 Millennial Leadership

Millennial leadership used the millennial generation's communication pattern it leads; for example, millennial leaders do not hesitate to use social media such as Twitter, Facebook, Integra, and the latest communication channels that have become the mainstream in the life of the new generation. Millennial leadership needs to encourage innovation, creativity, and the spirit of the new generation of entrepreneurship.

All channels of innovation, creativity and entrepreneurship must be designed and concrete. Don't just contain discourse but build a process that can truly be enjoyed by this millennial generation to develop themselves. For example, millennial leaders need to build a center of creativity in every city with the latest equipment and technology, the most advanced computer graphics, free high-speed internet networks, Millennial leadership needs independence and an entrepreneurial spirit.

1.4 Leadership Character

Millennial leaders should have high creativity, dare to take all risks for actions that have been taken, and be responsible for decisions and implementation of activities. The leaders must also be able to see out of the box, think tactically at all costs and build integrity to face a problem (Ali & Waqar,2013 serts Setyaningrum,2017).

According to Bass (1997), Transformational leadership is leadership that goes beyond just exchanges and rewards for the performance shown by subordinates. There are four dimensions of transformational leadership, namely: charismatic, personal care, individual consideration, and mentoring and stimulus intellectual property.

1.5 Business Strategy

There are three business strategies to develop a micro-business as a beginner entrepreneur:

a. Product quality

Sudaryono (2011: 240) a product is something it can be offered to the market to get attention, to be purchased, used, or consumed, product quality is the overall characteristics of a product or service on the ability to satisfy stated/implied needs.

b. Product value

Product value is a set of benefits expected by customers from a particular product or the total costs are a set of costs that consumers expect to spend on evaluating, obtaining, using, and disposing of a product or service. The performance is below expectations, the customer is
not satisfied and if it meets expectations, the customer will be satisfied and if the performance exceeds expectations, the customer will be very, very satisfied and come back to buy the products produced by the company. A company can increase value to be offered to consumers in several ways as follows; increase usability (benefit), reduce costs, increase usability, and reduce costs, increase usability is greater than enhancing costs, and Increase usability is smaller and reduces costs.

c. Online Marketing

The majority of Medan's entrepreneurs lack adequate expertise and skills in the field of e-commerce. This is one of the barriers to business growth, given that any company forced to engage in online marketing in order to boost competitiveness and extend market reach to national and even foreign markets at a low cost.

It is not difficult for small businesses in Medan to compete in the online market; but, due to their limited capacity and faith in the use of media and technology, they focused on offline marketing and are not as successful as they could be. An optimal online platform needed to accommodate for startup entrepreneurs to expand their value chain networks, it is needed by entrepreneurs to expand their value chain networking, where generally women entrepreneurs are less aggressive than male entrepreneurs in terms of network expansion are. Several factors affect entrepreneurs, including cultural factors.

The value chain network can assist entrepreneurs in developing goods that are more cost efficient by providing more alternative supply of production factors as well as increased market opportunities through specific platforms, with network expansion being one of the most important issues in business growth in order to gain access to more production factors. In terms of cost efficiency and additional product advantages, the product's value would be moderately influenced by the complex and competitive outside territorial market. Collaboration with other, more developed entrepreneurs who already have a network may be a choice for expanding the network.

In terms of cost efficiency and additional product benefits, the diverse and competitive outside territorial will then influence the value of the product moderate. An option to expand the network may be to collaborate with other, more established entrepreneurs who already have a wide spectrum. This research was conducted to see how the influence of leadership and business strategy on the competitive advantage of millennial small entrepreneurs in Medan. The purpose of this study was to find and analyze the influence of leadership on competitive advantage and the influence of business strategy on the competitive advantage of millennial generation beginner entrepreneurs in Medan.

2 Material and Method

This research is an experimental design research using a qualitative and quantitative approach for beginner millennial entrepreneurs of culinary in Medan. The population and sample of this study were community administrators in Medan City and Deli Serdang Regency. The number of existing research samples is 117 people. The sampling method is carried out with the snowball principle so that the sample processed will be more accurate with the recommendation of the previous sample. Sampling was also carried out by taking administrators who were members of a community.
Data is obtained by the research questionnaire contains questions on human resource empowerment and the use of social media in community activities in Medan and its surroundings. In-depth interviews designed to refine qualitative data. Conducting a Focus Group Discussion (FGD) was conducted to obtain information on the empowerment of human resources and the use of social media in community activities. As for the FGD activity, the participants were from the head of the community and related agencies. In this case the Women's Empowerment Office of North Sumatra Province. The data analysis of this research is a qualitative analysis using content analysis based on the results of the FGD.

3 Result and Discussion

This research was analyzed with the following results. Based on Table 1, it can be seen that the majority of the respondents studied had the latest education in Senior High School as many as 50 respondents. This was analyzed that many high school graduates preferred focusing more on improving their finance through entrepreneurship to continuing their higher education in universities.

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<th>Table 1. Description of Small Firm Based on Recent Education</th>
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Based on Table 2, it can be seen that the number of businessmen who have been established in > 5 years, namely 65 respondents from entrepreneurs or 55.6, while entrepreneurs who are standing under one year are 7 respondents from entrepreneurs or 5.98%.

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<th>Table 2. Description of Beginner Entrepreneurs by Year of Business</th>
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Based on the data above, it can be seen that the most members have a capital of more than 10 million as many as 45 people or 38.46%, while the least members are those who are less than 1 million, which is 10 or 8.54%.

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<th>Table 3. Description of Beginner Entrepreneurs Based on The Amount of Business Capital</th>
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<td>Frequency</td>
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<td>&gt; 10 million</td>
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The results of the research in table 4 are about the leadership carried out by the management, which is the thing that is most often done is working hard, which is equal to 94.01%, after that the thing that is done is positive thinking which is 93.16%. Meanwhile, the least number of things done by the management is to quickly handle problems, namely 62.39%.

Table 4. Description of Beginner Entrepreneurs Based on Leadership

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The result of the research showed that 89.74% of the board members can use the internet. As many as 78.63% of respondents use social media as a promotional tool. Meanwhile, only 58.11% of respondents use social media to determine their target market. It was analyzed that most of these entrepreneurs were technology-literate and had actually realized the positive impacts of employing social media in their businesses.

Table 5. Description of Beginner Entrepreneurs Based on Social Media

<table>
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<tr>
<td>Get information</td>
<td>1</td>
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<tr>
<td>Can use the internet</td>
<td>1</td>
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<tr>
<td>Become a promotional tool</td>
<td>3</td>
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<tr>
<td>Wearing fees</td>
<td>2</td>
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<tr>
<td>Entrepreneurial page</td>
<td>2</td>
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<tr>
<td>Determine the target market</td>
<td>6</td>
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Table 6. Description of Beginner Entrepreneurs Based On Business Strategy

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<td>F</td>
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<tr>
<td>Quality products</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Quickly Make a decision</td>
<td>1</td>
<td>0.85</td>
<td>18</td>
<td>15.39</td>
</tr>
<tr>
<td>Has a product value in terms of price</td>
<td>2</td>
<td>1.7</td>
<td>14</td>
<td>11.96</td>
</tr>
<tr>
<td>Pay attention to customer satisfaction</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Have Integrity</td>
<td>0</td>
<td>0</td>
<td>6</td>
<td>5.12</td>
</tr>
<tr>
<td>Motivate Employees</td>
<td>3</td>
<td>2.56</td>
<td>4</td>
<td>3.4</td>
</tr>
<tr>
<td>Experience serving consumers</td>
<td>1</td>
<td>0.85</td>
<td>7</td>
<td>5.98</td>
</tr>
</tbody>
</table>

The results showed that as many as 95% of respondents from entrepreneurs pay attention to customer satisfaction and 94.9% of respondents have quality products. Meanwhile, 59.83% of respondents were quick to make decisions.

Table 7. Description of beginner entrepreneurs based on competitive advantage

<table>
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<tr>
<td>F</td>
<td>%</td>
<td>F</td>
<td>%</td>
<td>F</td>
</tr>
<tr>
<td>Consumers give good value</td>
<td>2</td>
<td>1.7</td>
<td>7</td>
<td>5.98</td>
</tr>
<tr>
<td>Consumers are happy</td>
<td>1</td>
<td>0.85</td>
<td>3</td>
<td>2.56</td>
</tr>
<tr>
<td>Find out about consumer experiences</td>
<td>5</td>
<td>4.25</td>
<td>9</td>
<td>7.69</td>
</tr>
<tr>
<td>Has a unique service</td>
<td>7</td>
<td>5.98</td>
<td>26</td>
<td>22.2</td>
</tr>
<tr>
<td>Satisfied consumers</td>
<td>7</td>
<td>5.98</td>
<td>19</td>
<td>16.23</td>
</tr>
<tr>
<td>Low-cost advantage</td>
<td>22</td>
<td>18.8</td>
<td>30</td>
<td>25.64</td>
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</table>

The results showed that respondents most often made consumers happy, namely 88.8%. Meanwhile, there are 85.4% of respondents who make consumers give good value to their products. Then only 45.29% of respondents have unique services. From the data on Table 7, it was understood that most respondents, as entrepreneurs, paid a careful attention to their relationships with their customers, both directly and indirectly.
4 Conclusion

The results showed that the micro businesses in the surrounding Medan city were the longest-established businesses, at most > 5 years, namely 65 respondents from entrepreneurs or 55.6%, while businesses that were established under one year were 7 respondents from the business or 5.98%. From the results of the description, it turned out that another characteristic of a beginner entrepreneur is showed that its members have a maximum capital of more than 10 million as many as 45 people or 38.46% while the smallest are those with less than 1 million, namely 10 or 8.54%. The most recent education of the majority of respondents studied was high school as many as 50 people or 42.73%.

From the results of the description of leadership carried out by management, the most done is hard work, which is 94.01%, and who is done with positive thinking, namely 93.16%. Then management did was fast problem solving, namely 62.39%. Finally, the results of the description of the use of social media showed that managers who can use the internet are 89.74% of business members. As many as 78.63% of respondents use social media as a promotional tool. Meanwhile, only 58.11% of respondents use social media to determine their target market. From the description of the business strategy, it showed that as many as 95% of respondents from entrepreneurs pay attention to customer satisfaction and 94.9% of respondents have quality products, and 59.83% of respondents were quick to make decisions.

While the results of the description of competitive advantage showed that the respondents most often make consumers happy, namely 88.8%. There are 85.4% of respondents who make consumers give good value to their products. Then only 45.29% of respondents have unique services. Overall, these millennial entrepreneurs should be great examples for other women entrepreneurs in Medan, especially the beginners. They create marketing strategies such as managing the finance, establishing a good relationship with consumers for business development. Therefore, their businesses can be accepted by the market and thrive during this globalization era.

References


Humanity in the Civic Education: Martha C. Nussbaum Perspectives on Emotion

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Abstract. Emotions is complex reaction pattern that influence by experiential, behavioral and physiological elements. Emotions response by behavior or attitude differ for everyone and that makes person as human. Emotions as the basis for humanity is important for Pancasila and civic education in Indonesia. The humanity perspectives in Pancasila stated in the second principle, just and civilized humanity. The implementations of humanism in Indonesian society are not fully articulated because rarely discussed. Some argumentations are stated that humanism is western oriented and can be conflict with first principle, the religious principle. Though the humanism is the universal principle and enables man to do good things in their wider social scope. The type of emotions, such as affection and compassion are formed in a growing period of time. The emotions do not require formal education but needs to be developed in the long term. Developing emotions must be seen as an entry point to makes good human development. This role can be done in the family and especially woman play an important role to cultivate it. Woman’s role should be supported also by institutional design, especially in education’s sector. But the problem is that social construction makes women unnecessary to fully implement their role in society. The patriarchal perspective is still dominated in Indonesian society. This article will be discussed how emotions as basis for humanity can support civic education and importance without having to collide with the principles of the state such as respect for pluralism and individual autonomy. This is a theoretical study using Martha C. Nussbaum theory on Emotions. Her works on “Upheavals of Thought” and “Hiding from Humanity” are using a framework to understand the problem of civic education. The conclusion of this article will specifically address the importance of humanity in civic education in Indonesia.

Keywords: women; emotions; civic education; family; humanity

1 Introduction

Pancasila as an ideological system of Indonesia contains humanity, stated on second principle: just and civilized humanity. These human values must be seen as a whole unitary concept which means at the same time, humanity also contain the values of the belief of One and only God, unity, democracy, and social justice. This is what distinguishes the concept of humanity used in Pancasila compared to the humanity in the Western perspective. Human philosophy, as part of a philosophical system presupposes a metaphysical anthropology that specifically highlights the essence and existence of humans (Purwosaputro, 2015). The subject in each of the basic principle of Pancasila is a monopluralist human (Notonagoro, 1975). It
means that Indonesian people are individuals who can live alone and at the same time can live in society.

The philosophical discourse of Pancasila is needed nowadays in Indonesia, because in the past, Pancasila has been treated as doctrinaire in New Order era. The philosophy of Pancasila is not a political dogma, but a rational discourse that treated with a certain theme, that is life together politically (Hardiman, 2018). Humanity is a concept that contains emotions in it. This type of emotion can be found in attitude such as: empathy, tolerance, solidarity and mutual respect in state life. This trait is a prerequisite for Indonesian people who live in diversity. Education about tolerance which has been formalized in Pancasila and Citizenship education is often seen as only a tool and not a goal in the Indonesian state. So, in its implementation, this education rarely touches the psychological side in shaping the characteristics of citizens based on Pancasila.

Pancasila education in the formal realm can be supported by non-formal education in the family and environment. Education carried out in the family is proven to have an effect on character building compared to school (Wening, 2012). The family as the smallest base in society can initiate education to teach values and norms and women are able to carry out this role (Gade, 2012). The cultivation of these humanity are in line with education of religion and the environment which children are raised. This will affect the formation of mental characteristics of children in the long term before they are entering the society and the wider life of the nation and state.

But the problem is the role of women in family education which tends to be marginalized, especially in urban communities. Men are considered as people who have to work to provide a living for the family and women carry out the nurturing role. This work specialization is theorized in terms of the functional division between instrumental and expressive roles (Parsons et al. 1955). In industrial society, women are identified with home and children, thus marginalizing their economic activities.

A contemporary political thinker, Martha C. Nussbaum sees the importance of emotion in shaping the perspective of justice. He sees the emotional stereotype of women as a common feature in society so that they are considered unable to make rational decisions. The state also finally formed moral education based on male rationality. The attitudes such as: generous, cheerful, forgiving and gentle are considered a weakness for women as human beings.

This article wants to analyze the importance of emotion in the liberal tradition based on the perspective of Martha C. Nussbaum. In line with this view, women can take on social roles in civics education with a humanitarian perspective in Indonesia. The hypothesis offered in this article is that Pancasila and Citizenship Education in Indonesia must emphasize the humanitarian perspective in order to create a tolerant society, democracy knowledge, human rights and respect for minorities. This is in accordance with the purpose of Pancasila and Civic Education which is to promote social cohesion (Rusmin, 2020). The perspective of author is that civics education with a humanitarian perspective can serve the goals of each person to create a social justice country.

Indonesia is a multicultural country consisting of various religions, races and ethnicity, so that PPKn plays a strategic role to shape citizen’s character. Civics is formally taught from elementary school to university level. Various approaches in Civics education are applied such as: project-based learning, question and answer, playing, the use of multimedia, etc but the understanding of civic education is only theoretical and not substantial. The study on civic education says that in a society that adheres to a liberal democratic system, if you want a more humane education, it is necessary to reform education through homeschooling (Glanzer, 2013).
2 Method

This research is qualitative by using literature review, especially integrative review. This type of research is common in social science where the author concludes the current state of knowledge by displaying his agreement and disagreement (Neuman, 2014). A literature review can broadly be described as a more or less systematic way of collecting and synthesizing previous research (Tranfield, Denyer, & Smart, 2003). An effective and well-conducted review as a research method creates a firm foundation for advancing knowledge and facilitating theory development (Webster & Watson, 2002). By integrating findings and perspectives from many empirical findings, the benefit using literature review are can address research questions with a power that no single study has (Snyder, 2019).

The type of data used in this article is primary data, that is the work of Martha C. Nussbaum in her books "Upheavals of Thought" and "Hiding from Humanity". Nussbaum is contemporary feminist academician who have mastered various fields from Aristotelian thought to international development, from Charles Dickens to feminism. Her works mostly on gender and politics and using in some university in United States. Secondary data is from journal articles about humanity in Pancasila and Civic Education in Indonesia. The research phase is carried out starting from determining topics, designing research and evaluating research articles.

3 Result and Discussion

In this section, I will argue that the role of women to cultivate emotions in family is important to support Pancasila and civic education in Indonesia. The data that I used as source of analysis are the position of women universally in Indonesia. Women in Indonesia is dominate by man and this view are strengthen by religious value such as in Islam. Women found it difficult to enter the public political arena to articulate their needs to the state (Blackburn, 2004).

The women’s role is important to cultivate empathy and tolerance which can be useful for children before they enter public life and society. However, this role is marginalized by the community because of the patriarchal culture as we can see from the law on marriage in Indonesia. Based on this law, Article 31 no. 1 of 1974 states that the husband is the head of the family and the wife is a housewife. This law is in line with the provisions in the Holy Scriptures, such as Al-Qur’an (Prihatinah, 2013). The state through legal products becomes an agent of gender bias socialization. The subordination in the 1974 marriage law prevents women from getting equal opportunities in their involvement in the public sphere (Sumiyatiningsih, 2014).

Various social problems in Indonesia nowadays reflect the loss of humanity in society. For example, at the beginning of the pandemic, people seemed to be suspicious of each other, lack of tolerance for other people affected by COVID-19. Another problem is the persecution or hunting of someone that happen in 2017. Based on data from the Southeast Asia Freedom of Expression Network, there were 59 victims of religious-based persecution in 2017 (SAFEnet, 2017). This incident reflects that the humanity is loss and society is not ready to accept people who have different beliefs with themselves.

The role of women in the family to fosters humanity in the early stages of human life is very important. Women can cultivate emotions, guide the mental well-being of a children
before they enter into the wider nation's life. Nussbaum saw that children learn symbolic before they understand abstract ideas. Meanwhile for adults, this can be done through festivals, both tragic and comical. The experience moves from the particular to the more general which becomes the recognition of the common.

The problem is the role of women who use emotional side is considered a weakness by modern society. Stereotypes that are attached to emotional traits are common characteristics attached to women. So that women are excluded from community membership or public activities because they are considered unable to make rational decisions. The state also finally formed moral education based on male rationality.

Women's emotions are for most people described as traits that prevent them from making rational decisions. Traits such as: generous, cheerful, forgiving and gentle are considered as his weaknesses. Meanwhile, Nussbaum saw that emotions are very important in shaping one's humanity and should be explained through the Stoic Greek view. Based on this view, emotions are a using to evaluative decisions that beyond self-control but are important for human self-flourishing. Emotions are related to what I value, however good or bad it is (Nussbaum, 2003). So, there is a connection between decision making (what I value) and emotional life itself. This is very important in shaping the democratic society.

Indonesia embrace Pancasila as democratic system where the highest power in the hands of the people, based on one God, just and civilized humanity, Indonesian unity, democracy led by wisdom in deliberation/representation and social justice for all Indonesian people. This is what distinguishes Pancasila democracy from other types of democracy in the world, such as: liberal, socialist and guided.

Democracy in a pluralistic society such as in Indonesia does not require unity of belief and culture, because the sociological realities of Indonesian are indeed different. If there are differences of opinion, then what is really needed is tolerance. However, this attitude of tolerance tends to be misinterpreted as a tool to create a peaceful society so as to avoid criticism. In fact, tolerance should not prevent criticism and conflict, but there is a limit to the extent to which conflict can continue.

Nussbaum developed a capability approach where several items in it can be associated with the nature of women, such as: cognitive capabilities related to feeling, imagining and thinking. Practical reason related to the act of evaluating, choosing, planning and executing the good life. A person has the opportunity to plan his life through the freedom to choose and organize the achievements of various other capabilities. This can be done if humans take advantage of their practical reasoning capabilities (Nussbaum, 2009).

In a democracy, tolerance is needed among the citizens in it. However, many people confuse relativism with tolerance for diversity, and find relativism more interesting because it can show a way of respecting others. This has resulted in most cultures showing a lack of tolerance for diversity. By making each tradition the final word, according to Nussbaum, we have actually distanced ourselves from the general norms of tolerance or respect that can help us limit an intolerant culture (Nussbaum, 2001).

Nussbaum gave an example of India as a country that has a high level of plurality. The same example, according to the author, can also be used to look at the problems in Indonesia where the state guarantees the fulfillment of the fundamental rights and freedoms of its citizens. At the same time, however, this level of freedom is at risk for some of its citizens. Thus, we must choose a universal normative idea that allows humans to choose the concept of value that they believe in, with limits that are governed by the equally valuable protection of the freedom of others. We must be able to protect the freedom and opportunity of each human being as the ultimate goal, not just as agents or supporters of other things (Nussbaum, 2001).
The liberal principle which is the context of Nussbaum’s thought presumes that citizens are rational in making choices. Emotions are often associated with women’s traits that hinder decision-making which is claimed to be rational by the liberal tradition. Emotions are often confronted with reason not only by many traditions but also by Western views of rationality that dominate public life such as the economic view of utilitarianism. For utilitarianism, reasoning is independent and calculative, so it has its own way of building preferences into norms. This kind of thinking has an impact on public culture, not only in the economic field but also in the legal field.

The liberal tradition of equality and mutual respect should be extended to respect for women and also the relationship between women and men in the family (Nussbaum, 2003). The advantage of the liberal tradition according to Nussbaum compared to other political traditions is the separation of one’s life from others. Each human being should be seen as an ultimate goal rather than as a means to the end of another. This is beneficial for women who have often been seen not as an end goal but as a means to achieve an ultimate goal for others, women must be seen as reproducers and caregivers (Nussbaum, 2003).

The natural state of women related to emotions is in fact used to carry out social functions only (Nussbaum, 1995). The attitudes such as: raising children, serving the husband’s needs in the domestic sphere are considered important because there are social interests in them. In the modern era, Nussbaum sees that it has become a mainstream in Rousseau’s thought to deny women an education that is compatible with men’s public life. Sociologists also have a patriarchal view of the family. In the family there is a division of roles, namely women play an expressive role (emotional, nurturing), while men play an instrumental role (rational, practical and calculating) (Parsons, 1949). This has implications for restricting women from getting full-time jobs.

Women in developing countries are vulnerable to arguments like this, for them the point of intersection of emotions comes from traditional gender views in the colonial period which are used as arguments for people in developing countries in general. This then becomes a stereotype for women who are intuitive, irrational and emotional. Whereas in the philosophical tradition, emotion is not an irrational brute force. However, intelligence and personality elements are closely related to perception and decision making. So we cannot say that women are emotional compared to men. This difference is not a natural state but rather socialization and way of life.

The main key is the value of autonomy. We cannot assume that a woman really understands the purpose of her role in the family. So there is a transfer of ideas through feelings of self-hood and mental awareness. According to Nussbaum, the universal value of practical reason and choice has little meaning if we look at it abstractly, so to make sense of it, it must come from a concrete situation in the story told by the woman herself and her life (Nussbaum, 1999).

The ideology of liberalism aims at equality of capabilities. This goal is not only the distribution of resources but also actually promotes a person’s ability to be able to choose his life according to his own thinking (Nussbaum, 1999). For the liberal tradition, choice becomes important and through politics this role can be taken. It is the liberal approach that can speak of human dignity in a very general way.

Herein lies the difference with Pancasila democracy in Indonesia. The basis of Indonesian education is the Panca Dharma, (five basics) Ki Hadjar Dewantara, namely: independence, nature, culture, nationality and humanity. Arts, humanity and philosophy education are taken for granted in Indonesia. In fact, this kind of education is very useful for the formation of a democratic society. Citizenship education cannot be used as the only medium in strengthening
democracy in Indonesia (Sirajuddin, 2012). So, it must be supported by other elements, namely education in the family.

So, the ideal concept of liberalism is emphasizing love and compassion because this aspect has social origins. This means that love and affection can be relied on as social norms that can be developed. The general tendency for women to subordinate themselves to others and sacrifice their good lives for the larger unit is in most cases morally admirable, but this is by no means taken for granted. Such arrangements have been formed due to unfair conditions and reflect a society that does not value a good life for women.

A fairly familiar example regarding freedom is really given to women by men is found in Indonesia society. When a man doesn't want to worry about what to eat, what clothes to wear, and other household chores, they expect his wife to make all the choices. This shows that it turns out that the husband has given "freedom" to his wife. According to Marglin, we have actually become victims of universalist thinkers who have failed to respect differences (Appfel-Marglin, 1999; Doi T, 2001). In this story we assume that the application of the concept of capabilities given to women and claimed to be universal will find challenges from intellectuals in the East, especially Asia.

The freedom given by the husband to his wife has actually indirectly shown that he is dependent on women by asking women to take care of the details of his life. So the problem is not giving women “freedom” but whether these women have the same degree of freedom to plan their lives and execute those plans (Nussbaum, 1999).

The view of liberalism that sees the importance of freedom and choice is the right concept in the application of capabilities. Nussbaum's ideas of freedom are closely related to the ideas of equality and respect. In line with this, the choice that must be protected by liberal politics is one that considers the importance of developing and expressing one's self. Liberalism according to Nussbaum must take a position on what is good for a person and this requires an extensive concept of human function and capacity. The goal should always be to put people in positions of agency and choice, not to force them to achieve in the desired way (Nussbaum, 1999).

The debate between rationality and emotion is a complex issue. Both the history of philosophy and contemporary psychology argue on this point. The dominant view, both the Western philosophical tradition and cognitive psychology, sees that the form of emotions such as: fear, anger, feelings of emotion and grief involves evaluative judgments in which humans conduct a review of objects in the world (Nussbaum, 1999).

So, Civics education in Indonesia, with reference to Nussbaum's view, should include emotions to shape of humanity for several reasons: first, to guide moral and civic education as well as norms between family and political life. If we don't teach equality to citizens, then we automatically support the forms of prejudice. According to Nussbaum, ideal rationality will shape children's education and the structure of family relations in various ways that will have an impact on the concept of gender and gender relations in society (Nussbaum, 1995).

Second, to secure the conditions for human functioning in all major areas of human progress. The concept of ideal rationality which includes emotions is an important part of human progress. This affects the results of institutional design, especially in the field of education and family policy.

Third, there will always be areas in public life where we really need fully rational individuals, for example in the justice system. The draft law should allow for flexibility, individual interpretation and normative reasoning.
Fourth, the design of public institutions itself is bound in the ideal concept of rationality. We need ideal reasons to design institutions equitably to include emotion in them (Nussbaum, 1995).

Emotion according to Nussbaum cannot be understood as blind and rude, but emotion is a form of intelligence from evaluative perception that is closely related to decision making (Nussbaum, 1995). Emotions are formed in the family environment, for example through love and feelings of gratitude, the home allows the prerequisites for the formation of caring. Emotions always focus on the particular but in practice emotions can show the main purpose of class action. Thus, emotions can make a major contribution to private and public life (Nussbaum, 1999).

Emotions, such as sadness, love, fear, anger and hope, and bodily stimuli that push in that direction are directed at the object. It must be seen in the frame of an intentional explanation. My anger is not merely a stimulus but is directed at the person who blamed me. The way I view the person is intrinsically the nature of my emotions, and of their role in action. Emotions conflict with one another (Fear struggles with hope, anger against gratitude, love versus panic) but not blindly. They differ from each other in that perception is at the center. So emotion is really a way of receiving and if one does not bring one's “intentional content” into this, then it is impossible to understand how one acts. Emotions are not irrational pushes and pulls but are a way of looking at the world and an overarching ethical vision (Nussbaum, 1999).

This vision of an ethical life stems from human experience and cannot be resolved by rejecting tradition or imposing it on the institutionalization of male prejudice that is not reflective of emotion. The moral vision of emotion begins with the idea of the vulnerability of human life and things beyond itself.

Answering the doubts of feminists who see that we cannot use individual benchmarks in political decisions because there is a male bias in it and thus ignore the value of caring, the claim to gender-related emotions is used only for social reasons in certain cases. This separation is used only to take a position in an area of debate. So the universal fact that "women in all cultures love their children" is used only as a legitimacy that there is a separation of women's nature (which is intuitive and emotional with calculative and intellectual) is no longer relevant.

Emotions in this case are very important and we cannot be eliminated in social life. This norm is not only a dubious basis for the idea of good reasoning, but also an empty world that cannot support the agent's interests to fulfill his quest for meaning (Nussbaum, 1999). Emotions that are particularistic in nature must be checked through law enforcement and a strong culture of criticism. Rules that are based on morality and are not accompanied by a source of imagination can be easily fooled by people who have power (Nussbaum, 2003). This is what happens with a culture that oppresses women. The inner world must be relevant to normative judgments and that is what shapes our concept as citizens (Admirand, 2014).

This bond of love and gratitude is formed at a time of growth that is indispensable to an adult's ability to do good in society. Such early affection does not require education but must be present if a good education is to be desired. So this emotional politics can be applied through government policies such as in the field of education without having to clash with liberal principles such as pluralism and individual autonomy.

Emotions influence ideas about objects that involve judgment (Nussbaum, 2003). His cognitive view in this case relates to receiving and processing information. So that emotion is a reflexive self-awareness. Emotions are also related to values. Emotional judgments are a sub-class of value decisions. They intersect with objects that are seen as not being completely
controlled by a person. Then there will be value decisions that do not involve emotions, and there will be other decisions that involve the idea of the human good.

The concept of emotional politics put forward by Nussbaum is not totalizing in the sense that it still provides space for citizens to have a particular relationship with the people and causes they like because of the form of society. Political liberalism is particular in nature and requires a deep approach to one's personality (Admirand, 2014). The capabilities approach encourages us to see the same needs, problems and capacities, and also encourages us to see that each person and group faces a concrete problem. Good public reasoning on the list will provide a rich sensitivity to the concrete context of each agent's character and social situation.

The view of capabilities shows that choices are not spontaneous but run independently of material and social conditions. If someone cares about autonomy, then at the same time that person must care about the factors that support it. The ideal society is one that encourages its citizens to feel and inhabit public spaces differently according to their age, gender, goals, values and personality. Political emotions are useful for humanity because humans are heterogeneous creatures, have different opinions, histories, and personalities. This results in people wanting specific and personal justice, especially if freedom of expression is protected (Amirand, 2014).

Various cultural practices and values in religion treat women unfairly. Cases such as child marriage, female genital mutilation are common in Islamic countries as a result of conservative interpretations of religion. We do not have to choose between a society that has an "embedded life" or eliminates individualism. Universal values will build its own community, a rich community, value friendship, agency, bond in the local atmosphere while also connecting in complex ways with groups of women in various parts of the world.

Regarding to civics education as forming a humane citizen, we must see it as something that goes beyond moral education itself by not only analyzing the contents of textbooks and Civics Subjects at various levels of education. If we look at each of the precepts in Pancasila, all of them are interconnected. The first precept of God Almighty, teaches citizens to tolerate each other. The second precept of Pancasila Humanity is just and civilized, the goal is to respect humanity to learn compassion and help each other. Meanwhile, the third principle, "Indonesian unity" aims to foster love for the nation and the people of Indonesia based on the national ideal of “Bhinneka Tunggal Ika”. Meanwhile, the fourth precept, the aim is to understand and practice democracy based on the principles of deliberation (musyawarah) and mutual agreement (mufakat). The goal in the fifth principle, social justice, is to acquire the values of justice, perseverance, frugal and simple life based on the principles of kinship and mutual cooperation.

The purpose of Pancasila moral education is to cultivate moral feelings and attitudes, on the other hand, also to provide students with political, economic, social, religious and cultural knowledge. Civics teaching methods are generally applied in various ways according to several aspects of this goal (Nishimura, 1995). However, the traditional method of PPKn formal education has a weakness to guide students according to their capabilities. So that additional methods are needed in guiding students' behavior and morals, that is in the family.

4 Conclusion

Various social problems that occur in society today require civics education that emphasizes on the humanity perspective. This perspective is closely related to the cultivate
emotional that can be done by women in the family. Women in her roles in family can support Pancasila and Civic Education by giving education in early education of her children. Through political emotions is must see as part of civic education in Indonesia.

But women’s role tends to be marginalized by modern society because it is considered as weakness. Emotions are often countered by rational attitudes. Emotions, such as sadness, love, fear, anger and hope, and bodily stimuli are directed at the object. These characteristics are needed in a democracy so that society are more tolerance and have empathy. Politics and Culture Citizenship as a way to live together requires an emotional aspect in it. This means that love and affection can be relied on as social norms that can be developed in state life.

References
Parsons, T. (1949). The social structure of the family.


Working Hours of Female Headed Households in The Informal Sector in Rensing Raya Village, West Sakra District East Lombok Regency

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Abstract. A family with a woman as the head of the family is a situation where the father dies (death divorce) or is separated from the mother (divorced) causing the woman who was previously a wife to become the head of the family. The time spent by female headed of households working in the informal sector is known to be longer than the standard working hours in Indonesia. The working hours of female headed of households vary, depending on the intensity of work, whether it is only in one (main) job or side jobs with different lengths of work. Variables that affect the working hours of female heads of household are income, education, age and number of children. The method used in this study is descriptive quantitative using primary data, obtained from questionnaires distributed to 42 respondents, namely female heads of families who work in the informal sector. Data were analyzed using SPSS 24 program with multiple linear regression analysis method. The results showed that the working time of female heads of household was influenced by income, age and number of children. While the level of education has no effect on the outpouring of working hours for women heads of families of informal workers. Suggestions, it is better for women workers to improve their quality by continuing to hone their skills and creativity to increase working hours and increase income with existing capabilities, and the government should pay attention to their welfare, by providing nodal assistance in micro, small and medium enterprises.

Keywords: Working Hours, Female Headed Households, East Lombok Regency

1 Introduction

The high divorce rate that occurs in West Nusa Tenggara causes many women to become the head of the family. Women who are supposed to be housewives, due to divorce, have to work hard to support their families. The number of women who are heads of families is quite high. The results of research conducted by the Center for Gender and Children Studies at the University of Mataram, data on women who are heads of households reached 200 thousand people or 20.8 percent of the number of women (CGCS Unram, 2017).

The results of research conducted by Putri et al, (2014) show that there are many reasons behind women helping to support the family economy. First, women who are divorced or died by their husbands (widows). They have to work hard to earn a living to replace the role of
their husbands so that their needs are still met, especially for those who have children. Second, women who are still married but feel that their husband’s income is not sufficient to meet the needs of their family, or their husbands cannot work because of illness or disability. Third, women who live alone and have to replace the role of their parents because they are no longer able to work. Such conditions require women to be able to support the family economy.

Based on data from the Office of Women’s Empowerment and Child Protection in East Lombok Regency, in 2019 the number of females headed of households in East Lombok Regency was 73,850 people. West Sakra district is one of the sub-districts in East Lombok Regency, it has a total of 4,308 female heads of household in 2017. The highest number of female heads of household is in Rensing Raya village of 426 people. Meanwhile, the lowest number of female heads of household is in Bagek Nyale Village as many as 114 people. The number of females headed households in Rensing Raya Village is the highest in the West Sakra District.

A family with a woman as the head of the family is a family situation where the father died (divorced) or separated from the mother (divorced) so that the woman who had been the wife of the family became the head of the family. The term used by Julia Cleves for female heads of household is women headed (headed by women) or women maintained (which are looked after by women), namely women who bear the sole responsibility of supporting their families (Julia Cleves Mosses, 2007).

The time spent working in the informal sector by of female headed of households is known to be longer than the standard working hours in Indonesia. Where the Indonesian manpower regulations stipulate the number of standard working hours is 40 hours of work per week which is long working hours per day. In a day consisting of 7 hours of work for 6 working days a week which is generally applied to small businesses (informal sector), while in large businesses apply 8 hours per day or equivalent to 48 hours per week. This condition is in stark contrast to the number of women working short working hours or less than 10 hours per week (Puguh et al, 2000).

Female headed of households working hours are varied. This depends on the intensity of work, whether it is only in one (main) job or side jobs with different lengths of work in each job. Variables that can affect of female headed of households working hours are income, education, age, and number of children.

According to Pudjiwati (1983) in Lisnawati. (2018) the shift in the role of women to become the head of the family reflects the changing role of women in household work (reproduction), where women have a role in household work and work to earn a living. This change creates problems, because women who previously only played a role as mothers and managed domestic life, now have to play multiple roles, such as doing work to earn income, supporting the family by providing food, clothing, and other facilities for survival, which was originally a task carried out by husband and wife, but now makes women have to work even more.

Based on the background described above, the main issues to be discussed are "How much influence do income, education level, age, and number of children have on the outpouring of working hours for informal workers, Female Heads of Households in Rensing Raya Village West Sakra District, East Lombok Regency". Then the hypothesis that will be formulated in this study is as follows: Hat income (X1), education (X2), and number of children (X4) have a positive and significant effect on the outpouring of working hours for informal workers of female headed of households in Rensing Raya Village, West Sakra District, East Lombok Regency. That age (X3) has a negative and significant effect on the outpouring of working
hours for female headed of household’s informal workers in Rensing Raya Village, West Sakra District, East Lombok Regency.

2 Research Method

2.1 Type and Location of Research

This type of research is descriptive research. The location of the research was carried out in Rensing Raya Village, West Sakra District, East Lombok Regency. The determination of the research area was carried out purposively with the reason that Rensing Raya Village had the highest of female headed of households in the first position in West Sakra District.

a. Population and Sample

The population in this study were 426 divorced and divorced of female headed of household’s informal workers living in Rensing Raya Village. The simple random sampling technique used in this study is by means of a lottery, which provides an opportunity for each individual to become a sample, by going through several steps. So that the number of samples obtained is 42 people.

b. Data Collection Techniques

The data collection technique used is interviews using a questionnaire. Based on the usefulness of the interview technique, the researchers obtained information about the working hours of informal female headed of households above the standard working hours and the factors that affect the working hours of informal workers who are female headed of households.

c. Types and Sources of Data

The type of data used is quantitative data. Quantitative data used include of female headed of household’s total income, of female headed of households age, number of children and female headed of households total working hours to work in the informal sector. Sources of data used are primary data obtained directly through interviews with respondents who are female headed of household’s informal workers using a questionnaire in the form of a set of open-ended questions that have been prepared in the form of respondents' personal data, respondents' monthly income, respondents' education level, respondent's age, and number of children, as well as the number of respondent's working hours.

2.2 Research Variables

a. Dependent Variable

The dependent variable in this study is the outpouring of working hours of informal female heads of household as the dependent variable. This variable is measured in units of time, namely the hours of work offered for one week. To make it easier to understand, the dependent variable is symbolized by Y.

b. Independent Variable

The independent variables: in this study are income, education, age and the number of female heads of household working in the informal sector.

c. Data Analysis Procedure

To determine the effect of the independent variable on the dependent variable in this study, in processing the data from the results of this study using quantitative analysis. This analysis uses the Eviews program and data analysis is carried out using the Multiple Linear Regression Method.
d. Multiple Linear Regression

To analyze the magnitude of the influence of an independent variable on the dependent variable, this study uses a multiple linear regression model with the Ordinary Least Square (OLS) method. In general, OLS is the most frequently used regression analysis, mainly because it is intuitively attractive and mathematically simpler which makes this model one of the most powerful and well-known methods in regression analysis (Gujarati, 2010). The use of this multiple linear regression model is intended to determine the income, education level, age and number of children on the outpouring of working hours of informal female family heads so that the basic model formula is:

\[
Y = \beta_0 + \beta_1(X_1) + \beta_2(X_2) + \beta_3(X_3) + \beta_4(X_4) + e
\]

Where:
- \(Y\) = Outpouring of working hours (hours)
- \(X_1\) = Income (Rupiah)
- \(X_2\) = Education Level (Years)
- \(X_3\) = Age (Years)
- \(X_4\) = Number of children (person)
- \(e\) = error
- \(0\) = constant
- \(1-\beta_5\) = coefficient of each independent variable

c. Statistic Test

The accuracy of the sample regression function in estimating the actual value can be measured from its goodness of fit. Statistically, at least this can be measured from the value of the \(t\) statistic, the \(F\) statistic, and the coefficient of determination. (Kuncoro, 2001).

1) Partial Test (\(t\) Statistics)
2) Simultaneous Test (\(F\) Statistics)
3) Coefficient of Determination (\(R^2\))
4) Classic Assumption Test
5) Multicollinearity Test
6) Autocorrelation Test

3 Result and Discussion

3.1 Characteristics of Respondents

Female headed of household’s characteristics are individual characteristics that are present in respondents that distinguish one respondent from another. The characteristics of the respondents used in this study were income, education level, age and number of children. These characteristics are used as in-depth information regarding the analysis of the working hours of female headed of household’s informal workers in Rensing Raya Village, West Sakra District, East Lombok Regency. The data used is primary data, namely data sourced from female headed of households who work in the informal sector in Rensing Raya Village.

In accordance with the analysis study, the data collected are grouped to make it easier to analyze. The description of the data displayed is general and more specific data is shown in the appendix, however, the study of the general description of the data is important as an introduction to understanding the interpretation of the results of this study.
Respondent's Type of Work
The type of work in question is the suitability of the job with education, skills and experience. The type of work is very important for the respondents because the work can generate income. The type of work owned by the respondents can be seen in the following table:

<table>
<thead>
<tr>
<th>No.</th>
<th>Type of Work</th>
<th>Number</th>
<th>Respondents (persons)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Merchants</td>
<td>29</td>
<td>69.05</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Farm workers</td>
<td>2</td>
<td>4.76</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Day Worker</td>
<td>4</td>
<td>9.52</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Domestic Helper (PRT)</td>
<td>7</td>
<td>16.67</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>42</td>
<td>100.00</td>
<td></td>
</tr>
</tbody>
</table>

Source: Primary data processed

Based on Table 1, it can be explained that most of the respondents have jobs as traders as many as 29 respondents with a percentage of 69.05 percent and followed by 7 respondents who have jobs as housemaids with a percentage of 16.67 percent. For respondents who have jobs as day laborers as many as 4 people with a percentage of 9.52 percent. The remaining only 2 respondents who have jobs as day laborers with a percentage of 4.76 percent.

Rensing Raya village has a market whose activities are classified as dense, as the center of the economy. Almost most of the respondents depend on trade, because the respondent's low education affects the type of work he can do because low education causes limited skills, so working as traders, farm laborers, day laborers, housemaids and tailors is a choice of work that can be done.

Income
Respondents' income in this study is income in the form of money received by respondents every week. The respondent's income is according to the type of work the respondent has in the informal sector. The amount of income received by respondents in each week can be seen in table 2.

In this study, the income obtained from respondents ranged from Rp. 275,000 - Rp. 550,000 per week, each respondent received an income of Rp. 275,000, namely the number of respondents was 2 respondents with a percentage of 4.76 percent as well as respondents who earned an income of Rp. 300,000, IDR 350,000 and IDR 375,000. For income of Rp. 325,000, 3 respondents received a percentage of 7.14 percent as well as respondents who earned an income of Rp. 450,000. For income of Rp. 400,000, 20 respondents received a percentage of 47.62 percent, which is the income with the most respondents and followed by income of Rp. 425,000 with a total of 5 respondents with a percentage of 11.91 percent. For income of IDR 475,000 obtained by 1 respondent with a percentage of 2.38 percent as well as respondents who earned an income of IDR 500,000 and IDR 550,000.

**Table 2.** Percentage and Number of Respondents Based on Income Level of Female Heads of Family in Rensing Raya Village, West Sakra District, East Lombok Regency in 2019

<table>
<thead>
<tr>
<th>No</th>
<th>Respondent's Income (Rp)</th>
<th>Number of Respondents (org)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>275,000</td>
<td>2</td>
<td>4.76</td>
</tr>
<tr>
<td>2</td>
<td>300,000</td>
<td>2</td>
<td>4.76</td>
</tr>
<tr>
<td>3</td>
<td>325,000</td>
<td>3</td>
<td>7.14</td>
</tr>
</tbody>
</table>
Level of education

Education is one of the determining factors in terms of job achievement and income. The higher the education taken by a person; it will affect the work they have. The education level in question is the level of education (elementary, junior high, high school, and college) taken by the respondent can be seen in table 3.

Table 3. Percentage and Number of Respondents Based on Education Level of female headed of households in Rensing Raya Village, West Sakra District, East Lombok Regency in 2019

<table>
<thead>
<tr>
<th>No.</th>
<th>Education Level (Year)</th>
<th>Number of Respondents (persons)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Elementary</td>
<td>9</td>
<td>21.43</td>
</tr>
<tr>
<td>2</td>
<td>Junior High</td>
<td>26</td>
<td>61.90</td>
</tr>
<tr>
<td>3</td>
<td>High School</td>
<td>6</td>
<td>14.29</td>
</tr>
<tr>
<td>4</td>
<td>Bachelor’s degree</td>
<td>1</td>
<td>2.38</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>42</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Source: Primary data processed

Based on Table 3, it can be explained that respondents who work in the informal (non-permanent) sector such as traders, day laborers, farm laborers, tailors and housemaids mostly study up to junior high school with a percentage of 61.90 percent with 26 respondents. And 9 respondents took primary school education with a percentage of 21.43 percent and 6 respondents took senior secondary education with a percentage of 14.29 percent. The rest is only 1 respondent who is pursuing a bachelor's or bachelor's degree with a percentage of 2.38 percent.

This is because respondents are not too concerned with the level of education due to the lack of funds to take the next level of education, so they prefer to work. In addition, environmental factors also affect respondents with low education because life in village education is not a top priority. Work is considered more important than taking education which will only cost money and time. Education is not the main requirement for respondents or of female headed of households to work in the informal sector which only requires physical strength and skills such as thoroughness, neatness and tenacity.

Age

Age has an influence on a person's response to devote time or hours of work in work. In this study, the age of the respondents who were used as samples can be seen in the following table:
Table 4. Percentage and Number of Respondents by Age Group of females headed of households in Rensing Raya Village, West Sakra District, East Lombok Regency in 2019

<table>
<thead>
<tr>
<th>No.</th>
<th>Age group</th>
<th>Number of Respondents (persons)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>&lt;35</td>
<td>10</td>
<td>23.81</td>
</tr>
<tr>
<td>2</td>
<td>36-45</td>
<td>16</td>
<td>38.10</td>
</tr>
<tr>
<td>3</td>
<td>46-55</td>
<td>15</td>
<td>35.71</td>
</tr>
<tr>
<td>4</td>
<td>&gt;56</td>
<td>1</td>
<td>2.38</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>42</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Source: Primary data processed

Based on Table 4 above, it can be explained that most of the respondents in the age group of female household heads of informal workers are in the age group of 36-45 with a percentage of 38.10 percent of the 16 respondents, then 15 respondents are in the age group of 46-55 years with a percentage of 35.71 percent, followed by 10 respondents who are in the age group <35 years with a percentage of 23.81 percent. Only 1 respondent is in the age group >56 years with a percentage of 2.38 percent. This age is classified as a productive age.

Productive age is a time when a person can carry out income-generating activities and is physically and mentally capable of completing his responsibilities as a worker. The higher the age (as long as it is still in productive age), the greater the outpouring of working hours, because the higher a person's age, the higher the responsibilities that must be borne, even though at a certain age the outpouring of working hours will decrease in line with increasing age, resulting in reduced ability, physically, especially jobs that require labor such as day laborers or farm laborers.

Number of children

Dependent children are children who are not married and have not separated from their parents' place of residence. In general, families with many children are at a low socioeconomic level, the more children in a family will affect the number of dependents in the family (Ahmadi, 2004: 203). The number of children also determines how far the respondent is involved in work inside and outside the household. The number of children owned by the respondent is one of the reasons for the respondent to increase the number of working hours in order to meet the needs of life and prosper the family.

The number of children owned by respondents can be seen in the following table:

Table 5. Number of Daughter Of Female Headed Of Households In Rensing Raya Village, West Sakra District, East Lombok Regency In 2019.

<table>
<thead>
<tr>
<th>No</th>
<th>Number of Children Respondents (Person)</th>
<th>Number of Respondents (persons)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1</td>
<td>23</td>
<td>54.76</td>
</tr>
<tr>
<td>2</td>
<td>2</td>
<td>13</td>
<td>30.95</td>
</tr>
<tr>
<td>3</td>
<td>3</td>
<td>5</td>
<td>11.90</td>
</tr>
<tr>
<td>4</td>
<td>4</td>
<td>1</td>
<td>2.39</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>42</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Source: Primary data processed

The number of children numbered from 1-4 people. Respondents who have 1 child are 23 respondents with a percentage of 54.76 percent, while for respondents with 2 children there are 13 respondents with a percentage of 30.95 percent. The number of children 3 people as
many as 5 people with a percentage of 11.90 percent, this is the largest number of family members owned by the respondent.

So, most of the respondents have 1 child. The number of children owned by the respondent is one of the reasons for the respondent to increase the number of working hours in order to meet the needs of life and prosper the family. The more the number of children who are dependents of the respondent, the higher the respondent's working hours to work.

**Number of Working Hours**

The number of working hours indicates the number of working hours allocated by the respondent to the informal sector. The increase in respondent's working hours aims to further increase the output produced or in other words to get a greater income. The number of respondents' working hours can be seen in the following table:

<table>
<thead>
<tr>
<th>No.</th>
<th>Number of Working Hours (per week)</th>
<th>Number of Respondents (persons)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>&lt;56</td>
<td>2</td>
<td>4.76</td>
</tr>
<tr>
<td>2</td>
<td>56-63</td>
<td>38</td>
<td>90.48</td>
</tr>
<tr>
<td>3</td>
<td>&gt; 63</td>
<td>2</td>
<td>4.76</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>42</td>
<td>100.00</td>
</tr>
</tbody>
</table>

*Data Source: Primer Processed*

Based on Table 6, it can be explained that the number of working hours devoted by respondents mostly has a number of working hours between 56-63 hours per week with a percentage of 90.48 percent. Meanwhile, a small percentage of respondents who have a number of working hours less than 56 hours per week with a percentage of 4.76 percent as well as respondents who have a number of working hours more than 63 hours per week.

If it is assumed that based on the Indonesian manpower regulations, the standard number of working hours is 40 hours of work per week, which is long working hours per day. A day consists of 7 working hours for 6 working days a week which is generally applied to small businesses or the informal sector (Puguh et al, 2000). So that table 6 shows that the working hours of respondents who work in the informal sector have working hours above the standard working hours or have longer working hours.

For example, some respondents who trade in the public market in Rensing Raya village, when interviewed, the hours they start selling, the number of hours they work is from 6 am to 1 pm. This means that the working hours in a day consist of 8 working hours for 7 working days a week, so the number of working hours is 56 working hours per week. This condition is in stark contrast to the number of women working short working hours or less than 10 hours per week.

**3.2 Analysis of Statistical Calculation Results**

**Multiple Linear Regression Analysis**

Based on the results of multiple linear regression calculations, multiple linear regression equations are obtained about the effect of income variables, education level, age, and number of children on the outpouring of working hours for informal female heads of household in Rensing Raya Village, namely:

\[ Y = 28.641 + 0.00035X1 + 0.349X2 + 0.262X3 + 1.804X4 \]
Test Statistics

Based on multiple linear regression analysis, several results were obtained regarding the effect of the independent variable on the dependent variable. The results of this analysis will be explained statistically to test the accuracy of the regression equation model and the effect of the independent variables on the dependent variable either partially or simultaneously.

Partial Test (t Statistics)

Based on the results of data processing using the SPSS 24 application, it shows that partially there are three independent variables that have a significant influence on the dependent variable (the outpouring of working hours of informal workers of female heads of household in Rensing Raya Village, West Sakra District, East Lombok Regency), namely income (X1), age (X3), and number of children (X4). The income variable (X1) has a t-count value of 3.760 with a significance level of 0.001.

By using a significance table of 5%, the value of t table is obtained with df = 42-4-1 = 37 so that the value of t count (3.760) > t table (1.687) so that Ho is rejected, and Ha is accepted, thus the hypothesis which states that income has a positive effect and significant to the outpouring of working hours of female household heads of informal workers is proven. The age variable (X3) has a t-count value of 4.802 with a significance level of 0.000. By using a 5% significance table, the t table value is obtained with df = 42-4-1 = 37 so that the t count value (4.802) > t table (1.687) so that the hypothesis which states that age has no significant effect on the outpouring of working hours of female informal workers the head of the family was rejected.

The variable number of children (X4) has a t-count value of 3.159 with a significance level of 0.003. By using a significance table of 5%, the value of t table with df = 42-4-1 = 37 is obtained so that the value of t count (3.159) > t table (1.687) so that Ho is rejected, and Ha is accepted, thus the hypothesis which states that the number of children a positive and significant effect on the outpouring of working hours for female heads of household informal workers is proven. While the education level variable (X4) does not have a significant effect on the outpouring of working hours for female head of household informal workers.

It can be seen that the education level variable (X2) has a t-count value of 1.558 with a significance level of 0.128. By using the 5% significance table, the value of t table with df = 42-4-1=37 is obtained so that the value of t count (1.558) < t table (1.687). This is reinforced by a significance level of 0.386 which is greater than the maximum level of significance $\alpha = 0.05$ which has been determined.

Simultaneous Test (F Statistics)

Simultaneous effect test is used to determine whether the independent variables simultaneously or simultaneously affect the dependent variable. From the results of statistical calculations using SPSS 24, the F-statistic value is 27,268 with a significance level of 0.000. If it is seen from the significant value of F, it is obtained that the value of F table with df = 42-4 - 1 = 37 is 2,626.

Thus, obtained F count (27,268) > F table (2,626). This means that the variables of income, education, age and number of children together have a significant effect on the outpouring of working hours for informal female heads of household in Rensing Raya Village, West Sakra District, East Lombok Regency.
R2 test
The coefficient of the determinant is carried out to see how much the ability of the independent variables together gives an explanation of the dependent variable. The adjusted R² value in this study is 0.733, which means that the variability of the dependent variable explained by the variability of the independent variable is 73.3%, while the remaining 26.7% is explained by other variables not included in the regression model.

Classical Assumption Test
In order to draw conclusions based on the results of the regression, the equation model must be free from classical assumptions. The classical assumption test in this study is as follows:

Multicollinearity Test
Multicollinearity indicates a perfect or definite linear relationship (correlation), among some or all of the variables that explain the regression model. The results of the regression using SPSS 24, then from the correlation matrix it can be seen that the VIF and Tolerance output displays indicate that there is no multicollinearity in the two regression models carried out in this study, here is no VIF value that exceeds 10 and no Tolerance value is less than 0.10.

Autocorrelation Test
The method of detecting the presence or absence of autocorrelation between nuisance errors is the statistical Durbin Watson (DW) test. The calculated DW value will be compared with the value in the DW table at a significance level of 5%. To determine the value of the table DW used guidelines for the number of samples = 42 (n = 42) and the number of independent variables = 4 (k = 4), so the dl value is 1.249 and the du value is 1.723. So it can be found (4-dl) 4-1,249 = 2,751 and (4-du) 4-1,723 = 2,277. The calculated DW value is 1.873. Based on the table DW values that have been known above, it can be described the acceptance limit of Ho (Appendix 10).

The results of the analysis show the DW value of 1.873. It can be seen in the figure that the value of 2.34 lies in region III,, so it can be concluded that there is no autocorrelation in the model.

3.3 Interpretation of Research Results Analysis of the Effect of Independent Variables on Dependent Variables

Effect of Income on Working Hours
From the results of the study, the probability value (X1) is 0.001, when compared with the value of the degree of confidence which is 0.05, the value of the probability of income is smaller than the degree of confidence or 0.001 <0.05. The results of this study are in accordance with the hypothesis which states that the income variable has a positive effect on the working hours of informal female heads of household in Sakra Barat District, East Lombok Regency, this can be seen from the coefficient value of 0.000035 which means that when of female headed of households informal workers' income increases by 1,000 Rupiah, so the total working hours of female headed of households informal workers increases by 0.000035 hours/week.
This research is also in accordance with the existing theory that one of the factors that influence the outpouring of working hours is income. The higher the income, the more of female headed of households working hours to work in the informal sector will increase. This is because the increased income will make of female headed of households more motivated to devote time to work in the informal sector. As stated by Manurung (2007) that one of the motivations to work is to increase family income, in addition to maintaining a standard of living.

The Influence of Education Level on Working Hours

From the calculation results show the value of probability (X1) is 0.254 which when compared with the value of the degree of confidence which is 0.05, the value of the probability of education is greater than the degree of confidence or 0.128 > 0.05. The results of this study are in accordance with the hypothesis which states that the education variable has a positive effect on the outpouring of working hours of informal workers.

The results of this study produce a coefficient value of 0.349 which means that an increase in the number of years of schooling for one year with the assumption that other independent variables are constant will increase the outpouring of working hours for female headed of household’s informal workers by 0.349 hours/week. A high level of education will provide with greater opportunities to obtain decent positions and jobs, thereby increasing the time spent working in the informal sector. The education that women get will also strengthen their preparation to enter a prosperous family life.

Effect of Age on Working Hours

From the calculation results show the value of the probability of age (X3) is 0.000 which when compared with the value of the degree of confidence which is 0.05, the value of the probability of the number of family members is smaller than the degree of confidence or 0.000 < 0.05. The results of this study are in accordance with the hypothesis which states that the age variable has a positive effect on the outpouring of working hours for female headed of households.

The results of the study resulted in a coefficient value of 0.262, which means that each additional age of female headed households informal workers is 1 year with the assumption that other independent variables are constant, it will increase the number of working hours of informal workers of female heads of household by 0.262 hours/week. As of female headed households age increases, the outpouring of female headed of households working hours to work in the informal sector will increase.

The Influence of Number of Children on the Outpouring of Working Hours

The results of this study are in accordance with the hypothesis which states that the variable number of children has a positive effect on the working hours of informal workers of female headed households in Rensing Raya Village, this can be seen from the coefficient of 1.804.

Based on the results of the study, most of the respondents had 1-2 children totaling 24 people. This means that the respondent has a small number of children or is in accordance with the government program, namely family planning (FP). Most of the children owned by respondents are still receiving education, especially the youngest children. The respondent's youngest child is still attending junior high school (junior high school) and high school (high school).
This will cause the need for life to increase, especially the need for the education costs of
the respondent's children so that respondents are motivated to work so that their children's
education is better than their parents.

4 Conclusion

The results showed that the working time of female heads of households was influenced by
income, age and number of children. While the level of education has no effect on the
outpouring of working hours for female headed of household’s informal workers. Suggestion,
women workers should improve their quality by constantly honing their skills and creativity to
increase working hours and increase income with existing abilities, and The Government
should pay attention to the welfare of women's family informal workers who work in the
informal sector, by opening up decent jobs and providing assistance in the field of micro,
small and medium enterprises

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Addressing Domestic Violence Against Women During the Time of COVID-19 Pandemic: The Case of Advocacy Actors in the Municipality of Malang, Indonesia

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Abstract. This study aims to examine the form of collaborative actions of advocacy actors, i.e. government and NGOs (communities) in policies related to domestic violence handling in the Municipality of Malang, Indonesia during the time of the COVID-19 Pandemic, and to analyze the supporting as well as inhibiting factors. Several actors collaborated in advocacy efforts; namely The Women’s Empowerment & Child Protection, Population Control & Family Planning Agency and Women and Children Integrated Service and a non-governmental organization (community) called WCC Dian Mutiara also participated in these efforts. Results showed that the Women’s Empowerment, Child Protection, Population Control and Family Planning Agency, the National Policewomen and Children’s Protection Units, the Health Agency, the Social Services Agency, the District Court and the Woman Crisis Center Dian Mutiara had collaborated in advocacy efforts, supported by the existing Regulation Number 12 of 2015 and an intensive public education, but inhibited by public perception of domestic violence and their weak synergy.

Keywords: Advocacy Collaborations. Violence Against Women, Municipality of Malang, Domestic Violence, Synergy

1 Introduction

In the Republic of Indonesia, every citizen has the right to feel safe and free from all forms of violence in accordance with the Pancasila philosophy and the 1945 Constitution of the Republic of Indonesia. Despite this fact, all forms of violence, especially domestic violence against women, occur frequently. Regrettably the legal system has not fully guaranteed the protection of women victims of violence, which constitutes a violation of human rights and crimes against human dignity as well as forms of discrimination that must be eliminated, where the victims are mostly women.

The Fourth World Conference on Women in Beijing in 1995 produced the term violence against women, which is defined as gender-based violence. In other words, violence against women is defined as "any violence that occurs or befall women just because they are female. Based on this explanation, violence against women is gender-based violence caused by gender
inequality between men and women, which has an impact on gender inequality, including: stereotypes, coordination, marginalization, double workload and violence” [12,22]

**Causes of Violence Against Women: Current Data (2020)**

Currently, violence against women is still characterized by the dominant patriarchal culture in society [1,6,11,16], which causes imbalance in gender relations [4,20,21,22]. This has led most Indonesians to believe that the position of women is naturally a subordinate of men and is designed for duties and obligations in the domestic sphere, in charge of serving and taking care of their entire family and always subject to men's orders and decisions (often husbands of victims). The impact of these conditions [9,16] means that women or wives are vulnerable to experiencing violence in the public sphere and in the household (otherwise known as domestic violence against women).

In the context of violence against women that occurred during the COVID-19 pandemic, International Steering Committee-GBVF (2020) issued these 5 (five) keys statements in order to prevent the increase further [4].

a. Access to justice for victims and survivors.

b. Change norms and behavior through high-level prevention efforts.

c. Urgently respond to victims and survivors of GBV.

d. Strengthen accountability and architecture to respond to the scourge of GBVF adequately; and

e. Prioritize interventions that facilitate economic opportunities for addressing women’s economic vulnerability.

Menon et al (2020) [23] suggest the need for a collaborative approach between the government, media and health professionals to provide more advocacy and protection for both survivors and victims of gender-based violence specially to push for responsible media reporting, so that advocacy efforts will be promoted further and wider beyond the circle of advocacy actors. Nevertheless, this idea cannot always be taken into account due to the existing structures of advocacy and handling of domestic violence thus far.

In the case of Indonesia, the basis for the Indonesian government's obligation in handling cases of violence against women has been stated in the 1945 Constitution contained in Article 27 of the 1945 Constitution, which states that: "all citizens have an equal position in law and government and are obliged to uphold law and government with no exception". This indicates the existence of gender equality which is fundamentally guaranteed by the government as constitutional law that applies in our country.

In reality, there is a prevalent belief in Indonesian society that a gender-based division of labor must exist [21][22] and as such they believe in the subordination of women in the domestic sphere and as a result many women are still impeded from participating in the public sphere. This subordination often results in violent acts, whether they occur physically, sexually or psychologically.

In Indonesia, violence against women is still a common case and continues to increase. This occurs due to the impact of the weak position of women in a patriarchal society [11]. Additionally, in the mass media aspect, although there are reports regarding the increase of domestic violence in the times of the pandemic, the synergy between mass media and local actors are lacking.
2 Literature Review

2.1 Previous Research in the Field of Violence Against Women Advocacy

Violence against women continues to increase during the pandemic[10], therefore it must be stopped immediately. In the Municipality of Malang, data from the WCC shows that the number of female violence in the domestic sphere continues to increase, especially Domestic Violence. Therefore, it takes a serious cultivation, involving all related elements or institutions and coordination of roles, so that collaboration is needed between the government through the Women's Empowerment & Child Protection, Population Control & Family Planning Agency, alongside The National Policewomen and Children’s Protection Units Municipality of Malang, and the community (through WCC Dian Mutiara) in handling it, through socialization and education to the community. Especially women. In order to anticipate violence against women, this study uses a comprehensive analysis with the Merille S. Gindle’s policy implementation model, which consists of 2 (two) main aspects, namely: the content and the context policies in order to stop violence against women in the Municipality of Malang.

The study entitled: "(Re) Constructing women's resistance to woman abuse: Resources, strategy choice and implications of and for public policy in Canada" by Paterson (2009) [14]. This research was conducted to examine how gender and racial based violence occurs in Canada. Although the implementation of anti-violence policies in Canada is fragmented by the federal system of government, where responsibility is shared between the federal and provincial governments, there are still common types of policies used in Canada including criminal justice, social services, and awareness and education. Some of the things that distinguish this research are the focus of the description which refers to how women who have resistance respond to the implementation of anti-harassment policies for women, then how women view the implementation of women's anti-harassment policies in Canada. This study uses a resistance strategy in a survey conducted in collecting data based on the race and abilities possessed by women.

The research entitled: "Gender Empowerment Measure and Policy Choice" by Seipel (2010)[20]. The study found that human rights groups found that women in Afghanistan had been treated inhumanely by a Taliban militant for minor offenses. Some have even suffered death from appearing in public without being "protected" by a male relative, because in male-dominated countries the law does not always offer protection against many traditional practices that are harmful to women. Even when women are elected and appointed to decision-making positions, they are often ignored or underestimated. For example, in Sierra Leone, women's authority is referred to as the "bottom power," indicating that women have no political influence, unless it derives from the female anatomy.

The research result states that the way to carry out a gender equality promotion is to formulate a policy that will create incentives for women to be more fully involved in traditional roles at home and roles that arise in public services. Then, gender justice can only be realized when women's physical security is more fully expanded, and women who are involved in politics are considered wise, so that their participation brings practical benefits to society. The difference with this research is that it focuses on implementing policies by promoting gender equality which formulates a policy that will create incentives for women to be more fully involved in their traditional roles in the domestic sphere.

The study entitled: "Performance of Policy Implementation for Women Victims of Violence in Yogyakarta Province" by Fadlurrahman (2014)[6]. This study found that Women and Children Integrated Service has become a benchmark from various regions in Indonesia to become an example of other organizations in dealing with women victims of violence.
especially those who have special needs in their services. The result of this research is that the handling of women victims of violence by the Women and Children Integrated Service Rekso Dyah Utami was deemed ineffective. Even so, the existence of Women and Children Integrated Service Rekso Dyah Utami is still relevant to the situation in the Yogyakarta Province.

Then, the services provided by the Women and Children Integrated Service Rekso Dyah Utami to female victims of violence are in accordance with the Domestic Violence Eradication Law. However, while the human resources at Women and Children Integrated Service Rekso Dyah Utami are qualified their number is limited, as well as a tiered service system that has been implemented in the organization, such as: government, private, and NGO organizations, which are the most decisive factors related to the effectiveness of the program in dealing with women victims of violence in Yogyakarta Province. Distinct from our study, Fadlurrahman describe the factors that support the effectiveness of advocacy for victims with special needs.

The research entitled: Applying Intersectionality To Partnership Between Women's Organizations And The Criminal Justice System In Relation to Domestic Violence was carried out by Day and Gill (2020)[3] in London. This study examines the relationship between women's organizations and the criminal justice system against domestic violence, which presents a new collaborative framework in analyzing policies and their implementation in dealing with domestic violence. The collaboration uses interviews with experts from the two organizations with an analysis that is applicable to both.

The complexity between these organizations shows how the interaction of gender, social class, race and immigration within the household to access and support excellence for more effective operations. The results of this study focus on the use of an intersectional approach that examines the complexity of the power structure that occurs when collaborating with institutional partners in overcoming domestic violence by women's organizations. Using analysis of intersectionality-based policies in women's organizations and the criminal justice system against domestic violence using IDVA (Independent Domestic Violence Advocacy), namely advocacy against domestic violence independently, so as to increase the criminalization of immigrants who have special problems to get justice for women properly, in the context of policy in residence.

2.2 The Pandemic Context of Our Research

Based on data from the last 12 years, compiled from the National Commission on Violence Against Women’s 2020’s Annual Notes, which was released on March 6, 2020, Indonesia saw an increase in the number of victims of violence against women from 2008 to 2019. In 2018 the data increased significantly to 406,178 people, and further to 431,470 people in 2019 (see Figure 1).

![Number of Victims of Violence Against Women in Indonesia](source: The National Commission on Violence Against Women’s 2020’s Annual Notes March 6, 2020) [10]
Data in East Java Province by Malang’s Women and Children Integrated Service, cases of women's violence have continued to increase since 2016-2019 with various forms of violence. In 2016 the total number of recorded violence was 16, in 2017 there were 50 cases, which then marginally increased to 54 cases in 2018, and in 2019 there were 86 cases. On average, the form of violence that is mostly experienced is domestic violence or domestic violence both psychologically, physically and sexually. In reality, in the Municipality of Malang, the rate of violence against women is also relatively high (Table 1.1).

Table 1. Cases of Violence Against Women in East Java Province, Indonesia (2019)

<table>
<thead>
<tr>
<th>No.</th>
<th>Area</th>
<th>Physical</th>
<th>Psychological</th>
<th>Sexual</th>
<th>Exploitation</th>
<th>Trafficking</th>
<th>Abandonment</th>
<th>Other</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Sidoarjo Regency</td>
<td>117</td>
<td>66</td>
<td>26</td>
<td>0</td>
<td>1</td>
<td>36</td>
<td>28</td>
<td>213</td>
</tr>
<tr>
<td>2</td>
<td>Municipality of Surabaya</td>
<td>30</td>
<td>32</td>
<td>65</td>
<td>1</td>
<td>11</td>
<td>4</td>
<td>3</td>
<td>116</td>
</tr>
<tr>
<td>3</td>
<td>Municipality of Malang</td>
<td>21</td>
<td>38</td>
<td>13</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>86</td>
</tr>
<tr>
<td>4</td>
<td>Blitar Regency</td>
<td>11</td>
<td>17</td>
<td>28</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>14</td>
<td>73</td>
</tr>
<tr>
<td>5</td>
<td>Tuban Regency</td>
<td>49</td>
<td>2</td>
<td>19</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>67</td>
</tr>
</tbody>
</table>

As shown on Table 1.1, Municipality of Malang is a municipality with cases of women’s violence that occupy the top 3 (three) in East Java. with total violence reaching 86 cases. Municipality of Malang recorded an alarming number of cases of sexual violence. In 2017, there were 79 cases of Violence Against Women recorded, while in early January to 23 March 2018 there were 21, and in 2019 there were 86 cases, so the Chairwoman of WCC Dian Mutiara explained that Municipality of Malang was classified as unsafe for children and women because there are still many cases of violence for them.

The Women’s Empowerment & Child Protection, Population Control & Family Planning Agency in the Municipality of Malang itself has made various efforts to reduce the number of violence against women and children, such as: making various policies to minimize or deal with violence against women and children, as well as conducting socialization and assistance to victims of violence.

The statement above still rings true even in the time of the COVID-19 Pandemic, as was supported by the results of an interview on March 30, 2020 with the Head of The Women’s Empowerment & Child Protection, Population Control & Family Planning Agency, Penny Indriani, in which she issued the following statement.

"Various efforts have been made by the government, in this case to deal with violence against women in Municipality of Malang. One of the activities we carry out is by conducting outreach to the community to immediately report any violence and providing free assistance to the community. The free mentoring process is carried out from the deliberation process to completion, namely providing social rehabilitation or safe houses (shelters) "

The forms in which East Java Provincial Government acted in handling cases of violence against women in detail can be observed based on the data of cases of violence in all regencies /cities in East Java, which included five (5) largest areas are shown in Table 1.2.

<table>
<thead>
<tr>
<th>No.</th>
<th>Municipality name</th>
<th>Total Cases</th>
<th>Total Handling</th>
<th>Percentage of handling</th>
<th>Legal Aid</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Sidoarjo Regency</td>
<td>213</td>
<td>17</td>
<td>8%</td>
<td>6</td>
</tr>
<tr>
<td>2</td>
<td>Municipality of Surabaya</td>
<td>116</td>
<td>81</td>
<td>70%</td>
<td>3</td>
</tr>
<tr>
<td>3</td>
<td>Municipality of Malang</td>
<td>86</td>
<td>66</td>
<td>77%</td>
<td>20</td>
</tr>
<tr>
<td>4</td>
<td>Blitar Regency</td>
<td>73</td>
<td>5</td>
<td>7%</td>
<td>0</td>
</tr>
<tr>
<td>5</td>
<td>Tuban Regency</td>
<td>67</td>
<td>10</td>
<td>15%</td>
<td>3</td>
</tr>
</tbody>
</table>

Based on Table 1.2, the highest percentage of violence survivors advocacy was done in the Municipality of Malang (77%), out of five cities in East Java Province which are listed in the said table. This is an impetus towards a more optimized implementation of Municipality of Malang Regulation Number 12 of 2015 concerning the Protection of Women and Children Victims of Violence, which is described in Chapter 2, article 3, which reads as follows: “eliminating all forms of violence and exploitation of women and children, protecting and providing a sense of security for women and children.”

In order for the regulation to run well, in its implementation, community participation is needed in the success of these policies and regulations. This is an evidence that society takes responsibility in suppressing and preventing acts of violence against women, especially in the Municipality of Malang. The Women's Empowerment, Child Protection, Population Control and Family Planning Agency in the Municipality of Malang is part of the municipality’s Social Service Agency, which has the task of protecting and guaranteeing the rights of Municipality of Malang residents who are involved in the law, especially women and children.

On the other hand, one form of community participation and role in the implementation of prevention of violence against women is the presence of the non-governmental organization, here is represented by the Women’s Crisis Center Dian Mutiara: an institution that focuses on improving and advocating for gender-based policies in handling violence against women. WCC Dian Mutiara, together with The Women's Empowerment, Child Protection, Population Control and Family Planning Agency collect data related to violence and cooperate with legal officials, direct complaints and set up the Call Center and then take action to handle and protect victims of violence, while also make the victims feel secure, facilitate and mediate between both parties (victims and perpetrators) and then monitor the behavior of both afterwards.

Many cases of violence against women have been resolved by the WCC, half of which have been resolved through mediation for both parties and half are still being resolved in court. This is confirmed from the data WCC that most cases of violence against women and children were mediated or ended in a win-win solution for both sides. So if there are those who still are not satisfied, the handling on the priority of the victims. About 50% can be resolved either by mediation or legally in the District Court.

Furthermore, the Chairwoman of the WCC on September 1 2020 mentioned that some cases in the handling of these acts of violence were still incomplete, due to various factors. As explained below:

"Ironically, even though there is Regional Regulation No. 12 of 2015 on the Protection of Women and Children Victims of Violence, violence against women Municipality of Malang has always increased each year. Even though the WCC handles it as much as possible and is supported by various parties, this is also because there are still people who do not have the courage to report these acts of violence. Apart from that, there are several parties who
do not play an active role in assisting the coordinated handling, so that the handling is not optimal. Therefore, our institution tries its best to make every effort to be able to help the victims in solving their problems legally. Currently WCC focuses on seminars or outreach to various regions in Indonesia."

The forms of violence against women in Malang are very diverse. In one instance, where said domestic violence occurred due to economic factors, a survivor was assaulted by their biological father who never even provided a living and education since the survivor's parents divorced. The WCC assisted in mediating the child and father so that forms of violence can be resolved properly without taking legal action.

3 Research Methods

Our research method is descriptive qualitative by collecting basic interview data with representatives of the institutional advocacy actors, supported by secondary data from WCC Dian Mutiara Municipality of Malang, as well as webinars through a public discussion entitled: "Online Gender-Based Violence" on May 29, 2020, in which the Chairwoman of Dian Mutiara was a keynote speaker [6,8,18]

4 Results and Discussion

Violence is a form of crime that often occurs in social life in Indonesia. It is also a violation of human rights for whatever the reasons behind it. Violence also often occurs among vulnerable people (women and children), both verbally and physically[19]. In Indonesia, society in general still considers women as individuals or entities second only to men or leads to actions that seem very patriarchal. Victims of violence are often even given the priority in handling cases in the law enforcement environment in Indonesia. The factors behind it are very diverse, ranging from economic problems, social and cultural problems in society, to psychological problems and others. On the other hand, issues related to the level of education and equality in society are also often one of the factors that trigger violence against women. The times and technology also add to the long list of forms and means of violence against women.

To deal with this problem, the government through its law enforcement and government officials has attempted to suppress acts of violence against women in various ways. This is also to increase awareness of equal rights, especially the human rights that every human being has. This is also a form of commitment from the government to every citizen, especially women, to get legal protection, legal certainty, equality in law, and uphold human rights in Indonesia, especially in the municipality of Malang. The Municipality of Malang had issued a policy for handling cases of violence against women as stipulated in the Municipality of Malang Regulation No.12 of 2015 concerning the Protection of Women and Children Victims of Violence. The perda contains the basics for implementing policies related to the protection of women and children’s victims of violence.

The process for handling victims of violence is as follows:

a. The victim comes alone, accompanied by a referral process or obtained through outreach in the identification process which includes screening, assessment and intervention plans according to the victim's needs.
b. If the victim has to receive medical treatment due to injuries caused by the violence, the victim will enter the stage and process of health rehabilitation. The services provided include non-critical, semi-critical and critical services that are adjusted to the condition of the victim. The medical record that is carried out must be as detailed as possible for judicial use.
c. If the victim does not have physical injuries and is identified in a counseling manner for psychological recovery, then the victim will enter the stage of social rehabilitation. This was carried out by means of a social contract accompanied by an agreement with the victim. This was done in order to get the victim's consent to carry out further counseling, mental and spiritual guidance, assistance and referrals if needed. If the victim is a child, the consent of the victim or companion is not required.
d. If the victim needs legal assistance, it is carried out after the rehabilitation process, whether in health, social or it can be given directly if the victim needs rehabilitation. The legal assistance provided is carried out starting from the processing of police investigation report at the police, prosecution at the prosecutor's office, to the court process. These include legal assistance to obtain retribution for witnesses and/or victims, material and non-material losses that are collected and attached by the police for the completion of the investigation report.
e. If the victim is repatriated from abroad or within the country to the region or country of origin or family or substitute family or at the wish and consent of the victim while still prioritizing protection services and fulfilling their needs based on the categories of victims which are divided into:
f. Victims of transnational and domestic or domestic violence.
g. Newspapers originating from countries directly bordering Indonesia, will be handed over from Indonesian representatives abroad and victims will be immediately provided with services and coordinate with relevant agencies for the repatriation of victims to their home regions.
h. The final stage for victims is social reintegration, where the victim is reunited with his family or substitute family and efforts are made to make the victim re-accepted by the family and society. In this regard, this includes economic and social empowerment as well as skills development so that they can be economically empowered, providing education for witnesses and/or victims who are still in school and who have been disconnected from becoming victims with further monitoring and guidance.

Supporting Factors in Advocacy

To support this process, the government is obliged to carry out monitoring for at least three months or more intensively depending on the consideration of the victim's vulnerability level. On the other hand, the government through Women and Children Integrated Service also carries out violence handling activities by accepting complaints indirectly in the following ways: (1) Telephone/hotline; (2) Receiving complaints by mail, and (3) Receiving complaints by email.

In this case, the Women and Children Integrated Service has an important role in the policy of handling violence in Municipality of Malang. This is because Women and Children Integrated Service under coordination with The Women’s Empowerment & Child Protection, Population Control & Family Planning Agency play significant roles and functions in implementing policies related to the handling and advocacy in violence against women cases within the Municipality of Malang.
The following is how victims can submit their complaints.

First, victims make reports and complaints to Women and Children Integrated Service accompanied by various means via the communications provided. Second, the service makes efforts to identify problems and chronology related to the violence efforts received by the victim and accompanied by an examination and reporting report. Third, after obtaining adequate information, the victim will be referred to the stage of psychological assistance efforts, if the victim receives violence which causes the victim's psychological condition to be disturbed. Fourth, the victim feels that he is under pressure which causes his safety to be disturbed, then he will be referred to a safe house or social rehabilitation. If the victim is subjected to violent treatment that causes violence assistance and postmortem. In the aforementioned efforts, attempts were also made to mediate with families and perpetrators to reduce prolonged conflicts by remaining focused on assisting efforts to protect victims.

The handling of violence against women in the Municipality of Malang is supported by several aspects.

First, far from before the pandemic, the policy of Handling Violence against Women in Municipality of Malang is supported by Law No.12 of 2004 concerning the Elimination of Domestic Violence and Municipality of Malang Regional Regulation No. 12 of 2015 concerning the Protection of Women and Children Victims of Violence. The existence of such a legal basis has guaranteed the implementation of policies in handling violence in all regions, especially in Municipality of Malang, which aims to ensure that there are no more victims of violence against women, especially in the domestic or household sphere. So that the existence of this legal basis also makes the Municipality Government of Malang and several networks create and implement various policies and programs to be able to help victims of violence to get their rights and dare to ask for help.

Second, there is commitment, relations, generosity from the parties and from cooperating network institutions as well as good relationships that are established to assist implementation. With this, it can help so that policies can be implemented with the desired expectations and make victims feel more quickly responded to if they ask for protection. Because if there are victims who report, the implementers can immediately take action and investigate and counseling by involving parties according to the needs of the victim.

Third, there is awareness from the public and victims of violence to make a report if they become victims of such violence. The socialization and various programs provided to the community and members of the Family Member Empowerment assist the community in developing more awareness in the importance of reporting crimes if they fall victims to or witness acts of violence.

Inhibiting Factors in the Advocacy

In this case too, of course there are factors that hinder the implementation of the handling the persistence of violence itself. The inhibiting factor can come from the implementors or from the infrastructure, even if it does not rule out the possibility of coming from the victims themselves. The following are the factors that can hinder the implementation of policies, one of which is due to the fact that human resources budget is limited.

This is as stated by the source in the following interview results: "The inhibiting factor is definitely due to the limited budget funds provided by the government of Municipality of Malang. Lack of funds is what hampers us in handling, especially when the process is costly, for example in postmortem examinations.

So, based on the interview above, one of the obstacles in handling it is due to the lack of budget from the government, so that this makes the service and other networking institutions
hampered in handling, especially since there is still no collaboration with hospitals in the Municipality of Malang that provide free postmortem for victims of violence.

From the lack of available budget, this has an impact on other things that become further inhibiting factors. Facilities and infrastructure in providing facilities such as safe houses to victims were also obstacles, this was because if a victim left the house and did not know where to live, the government had to assist in providing shelter. Actually, Women and Children Integrated Service prepared a shelter for the victims, but it was only one and there was no 24 hour guards who are on standby for the victims. Even though the shelter works with other institutions such as the social service, sometimes if the victims take their children along to the service, some victims sometimes fear that their child is sick or something.

It is, as expressed by the WCC Dian Mutiara’s Chairwoman on September 1 2020 as follows

"At the moment we lack a safe home services (shelter), have not had because it requires a huge cost for it. Now there is only 1 shelter, we are also collaborating with Women and Children Integrated Service, and the Police as well. We also lack human resources for guarding, also in dire need of postal services available in kampungs (urban lower-class neighborhoods)."

The third factor is the existing human resources, in this case it has been explained that the existing human resources are still lacking even though this is one of the most vital things in its implementation because it is the most important essential in implementing policies to achieve the stated goals. The human resources within the department and Women and Children Integrated Service themselves are inadequate because in the service there are only 2 staffs who help assist victims and not within 24 hours, so if there are victims who have to stay in the shelter, there is still no one to handle them.

In fact, the lack of human resources can sometimes be helped by existing networking institutions, but this often overlaps in the division of tasks. Therefore, sometimes it makes the performance of the Dinas or Women and Children Integrated Service less than optimal in handling cases of violence in Municipality of Malang so they have to be extra in the implementation so that it is maximal.

The fourth obstacle, as conveyed by Mrs. Erna as Head of The National Policewomen And Children’s Protection Units on March 30, 2020, is as follows: Other obstacles also occur because sometimes there are parties who are not committed, the party in question means that while here it is really discussing, there are not take care of the perpetrators, because sometimes the village head is reluctant to help.

"The inhibiting factor is usually the same as the sub-district or sub-district. Not all village heads and sub-districts care about their citizens. In fact, we always tell us, "Sir, this is one of your own people and the local stakeholders." If we come and look, we will definitely say that he is very busy and has an outside position even though we need mediation."

Based on the interview, it was explained that the kelurahan or kecamatan officials sometimes hampered the process because they were reluctant to assist in the mediation process. Actually, Women and Children Integrated Service can handle it by themselves through mediation at the office or at The National Policewomen and Children’s Protection Units, but it is sometimes difficult to find common ground so that local stakeholders are needed to help the process as follows:

"Sometimes the victim can also hinder the implementation, because the victim is not yet firm in determining her choice, so the victim asks that her husband be punished but after the process goes on and is filed by The National Policewomen and Children’s Protection Unit, suddenly the victim withdraws her claim. Also, sometimes when we come to the front of the
police station and want to report the victim, they suddenly feel sorry for our husband and state that they still love the husbands.

Actually, there are many more factors, but in the end it is up to the victims. Because we are not allowed to impose our will and our position is here only to assist and provide protection. Thankfully some of the victims who come until now have had no problems with their families and even if there were they could handle it themselves because if counseling always tries to make the victims solve their own problems. Even the files have arrived at the National Policewomen and Children’s Protection Units and sent to the prosecutor's office. Some suddenly ask to be revoked with various family considerations."

Meanwhile, according to the Women Crisis Center, factors that can hamper its implementation are not only in cost but also due to lack of facilities because they do not have a car or motorbike for operations. Because the WCC itself also does not apply to the government, so all in charge by the relation and dokermawan agencies working together. Not only that, according to the WCC, there is a need for revisions to be made in the Perda so that the implementation can run better. As explained by Ms Wahyu during the webinar on May 29, 2020 which was conveyed as follows:

"Regulation No. 12 of 2015 concerning Protection of Women and Children Victims of Violence. From the existing municipality regulation, it is true that inadequate handling is given to victims, and it is necessary or there are points that need to be revised. What is urgent to be revised is that the articles in the Regulation need to be revised in accordance with the facts on the ground where violence in households include sexual violence and trafficking and these are currently increasing in number and the problems are increasingly complex. In addition, there is a need for optimization in providing domestic violence services in all aspects, both socio-cultural and legal."

The last inhibiting factor for implementation is the need for efforts to increase communication or cooperation with other institutions that assist in implementing policies, the government, the police or the WCC as well as several other institutions, so as to achieve common goals and in accordance with the vision and mission of Municipality of Malang.

Overviews in the Time of Covid-19

With regards to the abovementioned 5 (five) key aspects regarding the handling and advocacy for domestic violence against women crisis, the following can be extrapolated in the Municipality of Malang thus far

a. Access to justice for victims and survivors
   Actors involved in providing advocacy for the victims and survivors of domestic violence against women had collaborated although the collaboration is not always synergized well.

b. Change norms and behavior through high-level prevention efforts.
   Regulations were made in order to prevent the reoccurrence of domestic violence. However, due to the limited number of human and financial resources, the advocacy provided is at times inadequate compared to the necessities and the increase in domestic violence during the pandemic.

c. Urgently respond to victims and survivors of GBV.
   The urgent responses could not always be provided due to reasons of budget and human resources constraints, despite the establishment of proper procedures and database.

d. Strengthen accountability and architecture to respond to the scourge of GBVF adequately
   Thus far what the actors can do in the case of the Municipality of Malang is to optimize the resources available to them since increasing the budget and bypassing the constraints are not possible especially during the pandemic.
e. Prioritize interventions that facilitate economic opportunities for addressing women’s economic vulnerability.

Thus far, the last step is still not within the reach of the advocacy actors, because the approach taken to the address the problem is mostly from legal standpoint instead of socio economical. In the future, this might have to be reconsidered due to the economic impacts of the pandemic.

Although multiple reports regarding the increase of domestic violence in the time of the pandemic appear in mass media both new and conventional, local actors are still impeded by existing structures and constraints in getting the media to socialize their activities. Nevertheless, the awareness of such problem among society members nowadays is also caused by the mass media participation in socializing new norms regarding domestic violence as a crime that needs to be addressed.

5 Conclusions

Collaboration between government and society exists, but this is not optimal due to the preexisting enabling and inhibiting factors, even though the socialization of advocacy is always carried out, but at least it can create more public awareness continues to grow. The supporting factors for the policy are the existence of commitment, relations, generosity from the parties and from cooperating network institutions as well as good relationships that are established to assist implementation.

Additionally, it is related to the awareness of the public and victims of violence who dare to report if they have become victims of violence. The inhibiting factor for policy is the budget constraints, so that it hampers the service office and other network institutions in handling the problem of domestic violence. Moreover, there is still no collaboration with hospitals in Municipality of Malang that provide free medical examinations for victims of violence. In addition, the conditions of facilities and infrastructure in providing facilities such as safe houses or shelters for victims are also an obstacle.

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References


Female Candidates Efforts in Winning Legislative Elections: Case Padang City Candidates

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Abstract. Gender equality will strengthen the ability of developing countries, effective governance and sustainable development. This article focuses on understanding political marketing strategies and activity patterns of Gustin Pramona as a female legislative candidate with two wins, based on data as a legislative candidate for the 2009-2014 period and the 2014-2019 period as a baseline. Furthermore, this article aims to understand the impact of the political marketing strategy implemented by Gustin Pramona in mass mobilization to become the voice of the region. In this article, adopting Political Marketing theory by studying and identifying Product, Promotion, Price, and Place. Combined with elections and women's representation in politics. The approach used in this research is qualitative with descriptive research type, and the selection of informants using purposive sampling technique by identifying several research subjects that have relevant characteristics. Our main contribution is to provide insight into evidence that women are able to compete and fight in the general election of the Padang City legislature. The results showed that Gustin Pramona carried out a political strategy by offering development-based programs and assistance using interpersonal communication. From the gender aspect, Gustin Pramona embraces women who have problems with social inequality. In introducing himself and delivering his vision and mission, he uses a spiritualist approach to the community. Another approach taken by Gustin Pramona to women is also one of his marketing strategies which has stimulated women to take part in terms of political representation.

Keywords: Female Candidates, Legislative General Election, Political Marketing

1 Introduction

Law number 10 of 2008 concerning general elections, direct elections by the people are a means of realizing people's sovereignty in order to produce a democratic state government based on Pancasila and the 1945 Constitution of the Republic of Indonesia. This is an embodiment of the provisions of Article 22 E paragraph ( 6) In the 1945 Constitution of the Republic of Indonesia, general elections to elect members of the People's Representative Council (DPR), Regional Representative Council (DPD), and Regional People's Representative Council (DPRD) are held based on the principle of direct, general, free, confidential, honest and fair every five years. (UUD1945, n.d.).

The general election is held by guaranteeing the principle of representation, which means that every Indonesian citizen is guaranteed to have a representative sitting in a representative institution who will voice the aspirations of the people at every level of government, from the center to the regions. DPRD is a people's representative council that is directly elected by the
people through elections. DPRD is a legislative body that has the task of fighting for the aspirations of the people. The nomination of DPRD members is carried out through political parties. The function of the legislature is to determine policies (policy) and make laws, for that the legislative body is given the right of initiative, the right to make amendments to the draft laws drawn up by the government, and especially in the field of budgets and budgets.

In addition, controlling the executive body in the sense of keeping all the actions of the executive body in accordance with the policies that have been determined (scrutiny, oversight). To carry out this task, the people's representative body is given special control rights.(Budiardjo Miriam, 2004). Through this equality, it is hoped that it will be able to increase competitiveness by taking into account the principles of democracy, equity, justice, privileges and specialties as well as potential and diversity in the system of the Unitary State of the Republic of Indonesia.

Talking about women's representation, is one of the interesting phenomena that women's involvement in politics has become a conversation from various circles because of the assumption that women have been used as a complement to men. (Pambudi, 2013) This certainly provides a new color for the pattern of implementation of the General Election in every Province and Regency/City throughout Indonesia. The existence of female candidates certainly provides new enthusiasm for the birth of new political figures who are also expected to be able to provide ideas for new changes in the pattern of development in the territory of Indonesia.

The implementation of the legislative general election has a close relationship with the culture in the West Sumatra area. This culture is rooted in the political system, which makes men dominate to get political rights and participation. Culture and politics are closely related, because the culture generated by the community affects political conditions. Therefore, political culture is an integral part of running the state system. According to Gabriel Almond and Sidney Verba, democratic political culture involves a collection of belief systems, attitudes, norms, perceptions and the like that support the realization of participation. A democratic political culture will support the formation of a democratic and stable political system.(Estika Sari, 2011)

Padang is one of the cities in Indonesia and is the capital of West Sumatra, known as the Minangkabau tribe. This tribe has elements of matrilineal kinship, people in Minangkabau tend to prioritize men to become leaders. Patriarchal culture is rooted in local life because culture arises because of habits that are applied in everyday life. This habit will certainly harm women, that there are rights that must be fought for by women, for example the right to be able to get the same position in the political field.

The patriarchal beliefs and values in Minangkabau can be said to be one of the influences on women to compete in the political realm. Especially in this study will discuss the analysis of the victory of Gustin Pramona, one of the Minangkabau female candidates, especially in the city of Padang in winning two periods, namely in the 2009-2014 period and the 2014-2019 period. Gustin Pramona is a legislative member from the Democratic party who was able to compete by winning two terms.

Seen in the period 2009-2014, representatives from female legislators decreased to 3 (three) people. Furthermore, in the 2014-2019 period there was an increase in the representation of women to 7 (seven) people with Gustin Pramona's name listed in it. Gustin Pramona's victory is proof that the strategy and political marketing used can have an effect on increasing political participation. The legislative member in Padang City, Gustin Pramona, S.Pt, is a member of the legislature from the Democratic Party by winning two terms, namely
in the 2009-2014 period and the 2014-2019 period. The following is a table of graphic data about the number of votes in the 2009 Padang City legislative election per electoral district.

Table 1. List of Elected Candidates for 2009 Legislative Election in Padang City (Source: Padang City KPU (General Election Commissions), Processed by Researchers)

<table>
<thead>
<tr>
<th>Candidate</th>
<th>Votes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paula Lindawati, S.Pd</td>
<td>2,142</td>
</tr>
<tr>
<td>Gustin Pramona, S.Pt</td>
<td>1,969</td>
</tr>
<tr>
<td>Rahayu Purwanti, Sp</td>
<td>1,276</td>
</tr>
</tbody>
</table>

From the table above, it can be seen that there are three representations of women in the Padang City legislature. The highest vote gain was obtained by Paula Lindawati, S.Pd who came from the Democratic party getting 2,142 votes in the second electoral district (dapil) and the second highest vote acquisition was obtained by Gustin Pramona, S.Pt who came from the Democratic party getting the vote 1969 in the second electoral district. Furthermore, Rahayu Purwanti Sp who comes from the Prosperous Justice Party (PKS) with 1,276 votes in the five electoral districts. Judging from the previous period there were six elected female legislators, while in the 2009 legislative election period there were only three elected legislators in the city of Padang. A form of decreasing the electability of female legislative candidates to sit in the Padang City DPRD.

However, the increase in women's representation in the Padang City legislature was seen again during the 2014 period, which was as many as seven women legislators. The following are the names of women legislative candidates elected in the 2014 Padang City legislative elections:

Table 2. List of Elected Candidates for 2014 Legislative Election in Padang City List of Elected Candidates for 2014 Legislative Election in Padang City (Source: Padang City KPU (General Election Commissions), Processed by Researchers)

<table>
<thead>
<tr>
<th>Candidate</th>
<th>Votes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mallida Rose, Se</td>
<td>2,653</td>
</tr>
<tr>
<td>Gustin Pramona, S.Pt</td>
<td>2,462</td>
</tr>
<tr>
<td>Yuhilda Darwis, Se</td>
<td>1,549</td>
</tr>
<tr>
<td>Dian Anggraini Oktavia, S.So, MS</td>
<td>1,242</td>
</tr>
<tr>
<td>Elly Thrisyanti, So, Akt</td>
<td></td>
</tr>
</tbody>
</table>
Based on the table above, there are seven names of elected female legislative candidates in Padang City. In the first electoral district in Koto Tangah District, there were three names of candidates elected with different parties, namely Mailinda Rose with 1,807 votes from the Nasdem party, the name Gustin Pramona getting 1,391 votes from the Democratic Party, and Yuhilda Darwis Susanti with 2,653 votes from PPP. In the 2 (two) electoral districts in Kuranji and Pauh sub-districts, there is the name Dian Anggraini Oktavia with 1,101 votes from the Nasdem Party. And in the 3 (three) electoral districts in Lubuk Begalung, Lubuk Kilangan, and Bungus Teluk Kabung sub-districts, there are three names with two names from the same party, namely Elly Thrisyanti with 1,549 votes from the Gerindra Party, and Dewi Susanti with 2,462 votes. Finally, Nila Kartika from PPP got 1,242 votes. According to the Coordinator of the Technical Division and Election Organizers of the Padang City KPU, M Sjahbana Sjams.

"Based on the list of interim legislative candidates that have been received by the KPU, the 540 candidates promoted by the 12 political parties consist of 356 men and 185 women." (540 Bacaleg Perebutkan 45 Kursi di Padang, 2013)

Judging from the table of vote results above, Gustin Pramona's name is re-listed as a female legislative candidate elected in the Padang City legislative election. This is a success of the figure of Gustin Pramona as an incumbent legislative candidate. Interestingly, in the 2014 period, Gustin Pramona was one of the four incumbent candidates who were elected in the first electoral district, with 1,391 votes. Gustin Pramona defeated three competitors from the Democratic Party in electoral district one in 2014. The following is the list of votes for the incumbent Legislative Candidates in electoral district one.

Table 3. List of Names of Incumbent Legislative Candidates from the Democratic Party in Dapil One (Source: Padang City KPU (General Election Commissions), Processed by Researchers)

<table>
<thead>
<tr>
<th>Name</th>
<th>Votes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gustin Pramona</td>
<td>1,391</td>
</tr>
<tr>
<td>Azwar Siry</td>
<td>831</td>
</tr>
<tr>
<td>Roni Candra</td>
<td>1,374</td>
</tr>
<tr>
<td>Syamsu Sulin</td>
<td>542</td>
</tr>
</tbody>
</table>

In the electoral district of the Democratic Party, there are four incumbent candidates, including Gustin Pramona with 1,391 votes, Azwar Siry with 831 votes, Roni Candra with 1,374 votes, and Syamsu Sulin with 542 votes. In the first electoral district, the total number of votes for the Democratic party reached 7,336 votes or 2.17 percent. Of the three people, only one seat was won by the Democrat on behalf of Gustin Pramona. (JPNN.COM, 2013) Gustin Pramona is a female legislative candidate who can beat three incumbent candidates from the Democratic party. Can beat Roni Chandra with a difference of 71 votes, besides that
Gustin Pramona can also beat Azwar Sirry who in the previous period had the most votes in his Electoral District, which was 6,203 votes.

This is proof that Gustin Pramona as a female legislative candidate is able to win the trust of the people of Koto Tangah in the Padang City legislative election. In addition, what makes researchers interested in studying Gustin Pramona is that he is a female legislative candidate from the Solok Regency area. The social capital owned by female legislative candidates is also a problem when women do not build good relations with their constituents in the electoral district. (Moeis Isnarmi, 2015) This is a form of limitation in the campaign period for a female legislative candidate to compete.

Based on the phenomena that the researcher has explained in the background, this study looks at Gustin Pramona's strategy in the 2009 and 2014 legislative elections in Padang City. Therefore, the researcher formulates the problem in a problem formulation, namely: "What are the factors that caused Gustin Pramona's victory in the Padang City legislative election in the 2009-2014 and 2014-2019 periods?". This study aims to describe and analyze the factors that caused Gusti Pramona's victory as a female legislative candidate in the Padang City legislative election in the 2009-2014 and 2014-2019 periods.

The previous relevant research was conducted by Yusran (2015). The political strategy of Yusnidarti (incumbent) and Elva Endayani (Newcomer) in the 2014 Sijunjung Regency legislative election. The result of Yusran's research is to compare the strategies of the incumbent and New Corner candidates in winning votes in the 2014 legislative elections in Sijunjung Regency. From this comparison, there are significant differences between incumbent candidates and candidates who have just participated in the legislative elections. (Yusran, 2014)

Research on strategy has also been conducted previously by Fauza Hamda. (Fauza Hamda, 2015) Student of Political Science Department, Faculty of Social and Political Sciences, Andalas University, Padang. The title of the thesis is "Dewi Susanti's Victory Strategy in the 2014 Padang City DPRD Legislative Election". Dewi Susanti is one of the female legislators for the 2014-2019 period who graduated from high school. The minimum number of female legislative members from period to period in the city of Padang, shows that the chances of electing female candidates are still small. Another contributing factor to the highest vote acquisition in the constituency is vote-buying, where this practice is carried out by bringing direct assistance during the campaign period to be given directly to the voting community and relying on the social assistance program (social assistance). This research uses political strategy theory and vote-buying to analyze how Dewi Susanti's strategy in the 2014 legislative elections in Padang City.

Then the research was conducted by Wanda Pratama with the title Political marketing (political marketing) Sitti Izzati Aziz in the 2014 legislative elections in West Sumatra. This study focuses on Sitti Izzati Aziz as the only female legislative candidate who was re-elected for the second time in the DPRD of West Sumatra Province through the Golkar party. In addition, when he became a candidate for the Golkar party, Sitti Izzati Aziz was actually placed in an unseeded sequence, namely out of 7 (seven) Golkar party candidates who competed in the 2014-2019 period in his electoral district, he was placed fourth.

The political product (product) offered by Sitti Izzati Aziz is to show his figure full of the organization's experience with the community and uses the figure of his late parents to become a selling point for his political product. Sitti Izzati Aziz is the son of the late H. Aziz Shaleh Tuanku Mudo who is one of the religious and traditional leaders who is very well known by the people in Padang Pariaman Regency and Pariaman City and even in West Sumatra Province. (Wanda Pratama, 2016)
Furthermore, the research conducted by Heru Permana Putra regarding Rahayu Purwanti's winning strategy to regain a seat in a representative institution in Padang City is closely related to the Segmentation, Targeting, and Positioning strategies, as well as factors that need to be considered in the community in implementing political strategies in elections and social capital management. Owned by the surrounding environment.

In contrast to the research above, the research that the researcher did was an analysis of Gustin Pramona's victory in obtaining votes in the 2009 and 2014 legislative elections in Padang City by adopting the theories and concepts of Andrew Lock & Phil Harris in "Political marketing-vive la difference" (Andrew Lock and Phill Harris, 1996) the marketing concept that adapted to the political context. The political marketing of Andrew Lock & Phil Harris is identified into the 4P's, namely Product, Promotion, price, place.

This research is a qualitative research with a descriptive research design that is to describe clearly how the strategic steps taken by Gustin Pramona as a female legislative candidate. The difference between the research conducted by the researcher and the previous research lies in the research location, theory, and research object.

2 Research Methods

In this study, the approach used is a qualitative approach using a descriptive type of research. Descriptive research is intended to explore and clarify a phenomenon or social reality. (Faisal, 2005) The reason for choosing this type of descriptive research is in accordance with the objectives of the researcher, where the researcher wants to describe and analyze the factors that caused Gusi Pramona's victory in the Padang City legislative elections in the 2009-2014 and 2014-2019 periods. This study uses an individual unit of analysis.

For the selection of informants in this study using purposive sampling technique by identifying several research subjects who have characteristics that are relevant to the study. In this study, researchers used 2 types of data collection, namely Primary Data and Secondary Data. There are several methods used in obtaining data, namely in-depth interviews and documentation.

In addition, the problem in social research is how to maintain the reliability of the data obtained as analysis material. For this reason, this study uses data triangulation techniques so that the validity and reliability of the data obtained are achieved. The triangulation used is comparing data obtained from interviews with data obtained from documents, comparing data obtained from one informant with other informants at different times and places and abstracting data obtained in the field with relevant theories. Furthermore, data analysis was carried out with ethical and emic interpretations.

3 Results and Discussion

The representation of 30% of women in parliament has been regulated by law, and political parties have tried to fulfill the quota of 30% of women from the total legislative candidates they propose. The party still prioritizes male legislative candidates, while female legislative candidates are still considered as complementary. Likewise, with Gustin Pramona's victory in the Padang city legislative general election in the 2009-2014 period. This is the main basis for Gustin Pramona to run in the Padang city legislative general election in the
2009-2014 period, politics is an art in winning it, and political activities that have a better purpose are his priority.

The more problems women face, the women should be the ones who address the problems in terms of policies, such as policies. As legislative candidates for the 2004 period, women did not get this seat because they had not developed a full strategy to win, and the system also did not support it because victory was determined by serial numbers. With the support of the affirmative action system, it provides a foundation for women to be excited to start legislative elections. The change in the system in the 2009 period by applying electability to the most votes became a big influence for women to achieve representation in the legislature.

In relation to the electoral system, the application of the 30% women's representation system that has been regulated in this law also encourages women's victory in the legislature. Not only that, but women must also have more business in areas that still adhere to a patriarchal culture to win seats, the intended strategy is having organizational skills, and having high selling points in order to gain votes. In the implementation of campaigns in elections, soft skills in the form of organizational skills are needed to organize and carry out strategies and political marketing (political marketing). The formation of a success team or a winning team is the first step in facing the role of a legislative candidate.

Table 1. Political Marketing Andrew Lock & Phil Harris Identified in the 4p's

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<th>No.</th>
<th>Theory</th>
<th>Analysis</th>
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| 1   | Product | Introduction to the community: reasons for participating in the election, vision and mission and experience of the organization.  
Political offer if elected: formation of women's organization, can solve social problems and development of facilities/infrastructure  
The winning team as a liaison for social activities.  
Discussion and arguing with community leaders  
Impersonal campaign (individual to individual)  
Concept: providing assistance and development through the facilities and infrastructure provided by the government.  
Ideological Identity: indirectly informing the public that people's representatives need to be experienced (mature in organizing) and must be educated.  
Political Issues that Generate Image: activist, good at organizing, religious, political person, educated, concern for the lower middle class. |
| 2   | Promotion | Selection of Campaign Media: billboards, stickers, calendars, banners, and facebook business cards, and online media.  
Calendars are given annually to residents, and stalls in which there are names, photos, parties, and members of the DPRD.  
Billboards placed in the area of the winning team. |
| 3   | Price    | Economic Price: in two periods issued approximately Rp. 200,000,000,- as funds for media promotion, socialization, and assistance  
Psychological costs: assistance given to the religious congregation, mosques, death associations, social assistance, farmer groups, giving 20 kg of fresh meat/wedding (family of community leaders) and construction of 6 roads in the Koto Tangah area.  
National Image Price: continue the program of the previous party that was left behind due to the situation and conditions. |
| 4   | Place    | Target segmentation: the lower middle class, such as SMEs (community small businesses), education, religious groups, women's groups and development of youth organizations.  
Distribution Area: Base Three Kelurahan in Koto Tangah, namely Pasie Nan Tigo, Lubuak Buayo, and Padang Sarai, but without leaving other villages. |
3.1 Political Marketing

**Product**

The product is a concept, ideological identity and political issue that produces a candidate's image. Through this product, a candidate can be known to the general public, the candidate can explain what he has to offer, namely through the concept carried by the candidate, and also introduces the candidate's identity so that it is known by the public and develops positive issues so that it creates a good image and image. Gustin Pramona made an initial approach with the people of Koto Tangah Subdistrict by introducing himself, such as where he came from, why he was present in the legislature, and the activities he had carried out. As well as the vision and mission, and making offers to provide assistance to women, forming a women's group and carrying out development through existing facilities and infrastructure if sitting in the legislature.

The function of the winning team is to connect Gustin Pramona to social activities such as mutual cooperation, pegging to kill mosquitoes, and other activities. Apart from the community, the winning team also connected him with the village head, RT and community leaders aimed at influencing and building emotional closeness in self-branding. Another goal is to be able to promote Gustin Pramona and convey his vision and mission as well as his political promises such as a program that has been prepared in advance using the budget that has been budgeted if he sits in the Padang City DPRD. Apart from that, the other winning teams also introduced Gustin Pramona to community leaders to convey concepts, ideological identities and political issues.

After that, they met with community leaders to argue and they could get to know more deeply about Gustin Pramona's figure in order to produce a good image. Education and social inequalities in society are interesting topics to discuss with the community, as many are unemployed and do not have jobs. By providing solutions, providing business capital to be able to work again or providing education and skills. In terms of aspects of Minang society, the tendency to vote is more of a rational and pragmatic level, even though there are primordial considerations of voters. Apart from that, women can package political products in an impersonal way that makes campaigning or politics closer to the community.

This impersonal politics means not only doing politics in a practical way, but also by building closeness in an intimate and emotional way. Social investment, appearance on stage, communication, highlighting women's aspects, and having a more powerful performance are factors that have a strong influence on Gustin Pramona's victory in the Padang City legislative election. Seeing the programs offered according to the conditions needed by the community, Gustin Pramona received a positive response from voters in his constituency. The community chose Gustin Pramona, seeing from the figure of Gustin Pramona who has experience in organizing, providing solutions to social problems of the community and is good at building emotional closeness so that he is considered to be a people's representative who will represent his people in the legislature later.

**Promotion**

Promotion (Promotion), the selection of media in promoting candidates according to the needs of the community. Through this theory which says that the influence of the mass media greatly affects the community, so that when people see through the media, the public can find out. In addition, this is what we see whether Gustin Pramona uses the media to promote and introduce his vision, mission and programs to the general public or what kind of society.

However, the role of the media is to become a bridge so that the candidate can be known, and the public can find out about the candidate, and through the advertisements in the media,
Politics is the art of attracting followers, the art of convincing people and the art of communicating. Using the media to promote oneself in politics is an art. The form of promotion carried out by Gustin Pramona in introducing and promoting himself, by utilizing social media technology in the form of Facebook. In the 2009 period, Gustin Pramona used print media such as billboards, stickers, calendars, banners, and business cards.

Print media such as billboards and banners were displayed around Koto Tangah Street, precisely where the winning team was located. Apart from print media, Gustin Pramona also uses social media that targets young people. Social media used such as Facebook, and in the 2014-2019 period there was an addition to online media, namely WhatsApp. This is in accordance with technological trends that are developing, especially among young people.

Price

As the theory put forward by Andrew Lock & Phil Harris, namely Price, covers many things starting from the economy, psychology, to the national image. The economic price includes all costs incurred by the candidate during outreach and campaign activities. Psychological price refers to the price of psychological perceptions, for example, there is interest in candidates, voters feel comfortable, with ethnic, religious, educational backgrounds and others. While the price of national image is related to whether voters feel that the candidate can provide a positive image and can become the pride of society and the state. This theory explains that talking about economics, psychology, and national image so that people are ultimately interested and choose Gustin Pramona.

The issue of costs cannot be determined equally between the costs of legislative candidates, the costs incurred by Gustin Pramona during the 2009-2014 period were higher than the costs in the second period. The cost of approximately Rp. 200,000,000 was used for socialization, as well as assistance and community meetings during the campaign period. In the 2014-2019 period, Gustin Pramona did not spend as much as the first period due to the programs that have been achieved. The program is like assistance that has been given using the budget funds that have been provided by the government.

Because it is a necessity for each candidate to build a positive image in their constituency. Apart from that, Gustin Pramona also added that outside the budget there were transportation costs and the implementation of various social activities that were issued for the success team during the campaign period. Apart from her husband's intervention, Asmida T, a husband who works as a fresh meat shop owner, also provides assistance for every wedding or other big event as much as 20 kg.

This psychological price refers to the price of psychological perceptions, for example, there is an interest in candidates, voters feel comfortable, with ethnic, religious, educational, economic, and other backgrounds. Building a positive image is an activity that must be done for legislative candidates to get support from the community. The implementation of the program that is felt by the community has an impact on maintaining the voter's vote for Gustin Pramona.

Place

Place (Placement), the communication relationship between the candidate and the community with a focus on the distribution of political products. In the sense of which areas are the focus of political marketing. Gustin Pramona has three voice bases, namely Lubuak Buayo Village, Pasie Nan Tigo Village, and Padang Sarai Village. Apart from that, Gustin Pramona did not leave other kelurahan as the source of his voice. To maintain his voice in the
second period of legislative elections, Gustin Pramona also distributed assistance to SME (Community Small Business) groups, education, religious groups, women's groups and development of youth organizations.

4 Conclusions

This article provides new insights about women's representation, especially in the Padang City area. First, the implementation of the 30% women's representation system has been regulated by law and also encourages women's desire to win in the legislature. Previously, it was a dilemma for some women to compete in the contestation because of the patriarchal aspect which was still the benchmark. Significant findings indicate that in the 2009-2014 period Gustin Pramona has indirectly implemented a strong political strategy to overcome himself and with a strong determination to represent women in the Padang City legislature.

We found that Gustin Pramona was an important impact on the behavior of other women. The stimulation given by Gustin Pramona to various groups of women from community leaders, political leaders, and the community makes each other elaborate to show that women can compete with men in politics. The decrease in the number of representations in the 2009 period did not reduce Gustin Pramona's spirit in determining his goals, the most important thing is that there is a loyal, responsible, hardworking and caring team of people. The Product, Promotion, Price and Place analysis highlights where organizing, crowd-reaching, and self-branding lie in his constituency.

The striking difference seen in the 2009-2014 period is that most of the prices issued by Gustin Pramona are seen in organizing psychological aspects that are more oriented to women and using a religious spiritual approach. Furthermore, Gustin Pramona approached the discussion with community leaders which had an impact on their participation later. And cannot be separated from the side of the closest people, namely the family provides material and psychological support. In the 2014-2019 period, Gustin Pramona calculated and then added a wider scenario by arranging various policies that had been formulated and implemented in his constituency to maintain public trust at that time.

The impact of the political strategy adopted has a clear correlation with the participants, but more power is needed to better understand the phenomenon of women's representation. Some of Gustin Pramona's strategy patterns have similarities with other legislative candidates, such as cultural and religious approaches by other candidates. Further work needs to be done on the analysis of the victory of women's representation in the scope of national and international analytics. Future work needs to be done on topics such as policy making, governance, behavioral models, predicting the potential for improved planning, strategy optimization and representation, other sustainable development operations.

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