

PEOPLE'S PERCEPTIONS OF GENDER EQUALITY IN KELURAHAN GUGUK MELINTANG PADANG PANJANG

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ABSTRACT

Gender equality is an issue that is still hotly debated in many parts of the world, including in Indonesia. In general, people's perceptions of gender equality can be influenced by several factors such as culture, religion, education and social environment. The establishment of gender equality and justice is seen from the absence of differentiation between men and women seen from 4 indicators of gender equality, namely: 1) access; 2) participation opportunities; 3) control and; 4) obtaining equal and fair benefits from construction. The purpose of this research object is to find out the community's views on gender equality in Guguk Melintang. This research uses a qualitative approach with descriptive methods. The theory that became the reference in this research is the theory of liberal feminism. Data collection was obtained from questionnaires and interviews. The data analysis technique used is in three ways: 1) data reduction, 2) data presentation, and 3) conclusion drawing. The results of this study explain that the community in Guguk Melintang Village has successfully implemented gender equality in several aspects, such as the division of roles in domestic work between family members in the house. In terms of education, men and women in the Guguk Melintang community are equal in getting education without discrimination. Furthermore, in terms of employment, the Guguk Melintang community has two different views, including that women can work outside and that women cannot work outside. However, on the whole, the average community gives full access to women who want to work. In this case, the Guguk Melintang community has succeeded in implementing gender equality in various aspects. Although there are some people who do not fully understand the meaning of the term gender.

Keywords: Perception, Gender, and society.

1. INTRODUCTION

"Gender is a cultural concept that looks at the characteristics in distinguishing between men and women in terms of biology, behavior, mentality, and social culture. Gender is actually a structure that is formed in society, so gender is not a natural thing given by God to humans" (Eriksen in Sari, 2017).

Gender equality is an issue that is still hotly debated in many parts of the world, including in Indonesia. Although efforts to realize gender equality between men and women have been made, there are still gaps and different perceptions in society. In general, people's perceptions of gender equality are influenced by several factors, such as culture, religion, education, and social environment. In some areas, there are still views/perceptions of men being more dominant than women in various aspects of life, such as work, education, and decision-making.

In the field of work, for example, there is still an assumption that women are more suitable to work in certain sectors that are considered more in line with feminine nature, such as nursing, education, or administration. Meanwhile, men tend to be considered more suitable for jobs that require physical strength or leadership positions. On the other hand, in domestic life, there is still a perception that women have primary domestic responsibilities such as taking care of households and caring for children, while on the other hand men play the role of breadwinners. This perception can limit women's opportunities to develop their careers and potential to the fullest.

According to Mufidah ch (in Tanjung and Mesra, 2023), gender is an issue because social gender has provided contrasting differences in roles, responsibilities, and work between men and women in society. That difference will result in discrimination in society against men and women. Many people think that women's duties are more appropriate in the domestic sphere. Gender is attached to men and women, both socially and culturally. For example, women are better known for their meek, beautiful, emotional and maternal nature, while men are considered stronger, rational, mighty males.

In this regard, Efendi (in Wadi et al, 2020: 813) states that the definition of gender equality is that there is no longer a distinction between men and women, seen in 4 indicators of gender equality, namely: 1) they have equal access; 2) they have the opportunity to participate in society; 3) they have control over construction and; 4) obtain equal and fair benefits from construction.

Based on the results of temporary interviews conducted by the author, information was obtained that there are still husbands who prohibit their wives from working in the public sphere. According to the perception of the community, it is essentially men who must take on the role of earning a living. However, in reality there are also women who work in the public sphere to help the family economy. In fact, according to some people, women should work in the domestic sphere. On the other hand, there are also people who have the perception that not only women but men can also work in the domestic sphere. This is contrary to the opinion of Valentina, T.R., and Putra, R.E. (2008: 75-76) which states that in the traditions and beliefs of some communities, men are prohibited from engaging in domestic work.

From the explanation above, the author sees that there are different perceptions in the community in Guguk Melintang Village regarding gender equality. This makes the author interested in conducting research on the perception of gender equality.

2. LITERATURE REVIEW

This research is relevant to research conducted by Tanjung and Mesra (2023) with the title "Community Perceptions of Gender Equality in Tanjung Pasir Village". Based on the results of this study, data were obtained that there are still many people who do not understand gender equality. This happens because of the background of the community's minimal understanding of gender equality. Then the community also said that gender roles are very good so that each family member has their own roles and responsibilities.

The similarities between this research and the research that the author conducted are both examining gender equality. The difference from previous research is in the object of research, which was conducted in Tanjung Pasir Village, South Kualuh District, North Labuhan Batu Regency. While the author conducted the object of research in Guguk Melintang Village, Padangpanjang City.

In addition, research conducted by Muhammad Irfan Syuhudi (2022) with the title "Sharing Power: Equality of the Role of Husband and Wife in the Household" is also relevant to this research. The study discusses how married couples build gender equality and gender justice in household life. The equation with this research is that both examine gender equality. The difference is the topic of discussion. The author presents 5 discussions, including: 1) looking at patriarchal culture in Indonesia 2) discussing gender equality and gender bias in household life 3) western feminism and pro-feminism 4) exploring the experiences of husband and wife in household life 5) division of roles and power in the household. As for what the author does, it focuses more on discussing the community's perception of gender equality in the family in Guguk Melintang Village, Padangpanjang City.

3. RESEARCH METHOD

In this study the authors used a qualitative approach with descriptive methods with the aim of obtaining an in-depth understanding based on the participants' perspectives. This research was conducted in the middle of May. The research location is in Guguk Melintang village, Padangpanjang City.

The research subjects were determined through random sampling techniques. According to Sugiyono (2017: 82), Simple Random Sampling is a technique of taking sample members from a population that is carried out in a random manner without distinguishing the caste in the population. Respondents who are the object of this research are people in Guguk Melintang Village through the following criteria:

1. People who are married aged from 28-65 years.
2. People who take the education level from elementary school to senior high school and bachelor's degree.
3. People who have jobs and those who do not work / become housewives.

This study obtained data from primary data. According to Sugiyono (2017: 187) primary data is data obtained directly from the original source or first source. Primary data collected in this study are respondents' perceptions related to research variables through observations, interviews, or surveys. The data collection methods used are

questionnaires and interviews. The questionnaire used is a closed questionnaire. For data analysis, researchers used Miles and Huberman's three steps (in Sugiyono, 2016: 128), namely data reduction, data presentation, and conclusion drawing.

4. RESULT AND DISCUSSION

1. Community perceptions of gender equality.

Based on the results of interviews and field observations in the kelurahan guguk melintang about community perceptions of gender, which include work, roles and stereotypes as follows:

Community perceptions of gender equality in access to employment, from the information the author obtained, the average community in Guguk Melintang approves of the right and freedom for women to choose whether or not to work. However, there are also community views that do not support women to work.

In an interview with Mr. N (59), a retired civil servant, he said, "...From a religious point of view, it is the man who is obliged to earn a living, but that does not mean that women do not have the right to work, especially in this day and age. For example, a woman working to help her family financially is a good thing, there is no problem in society, but it still has to be a man who plays the main role in earning a living, and in providing access it is again an agreement between husband and wife..."

From the opinions that the authors get, the authors see that this is motivated by religious factors, as explained by Nurliana, N. (2017) in Islam women are not ordered /obliged to earn a living because those who are fully responsible for living are men/husbands.

In line with the above opinion, Mrs. Y (38th) working as a housewife also has the perception that it is the duty of a man to earn a living. This is evidenced by the results of the author's interview with Mrs. Y "...In my view, it is the nature of a husband to earn a living and a wife at home, but there are also wives who work to help the family's finances, so it's okay in my opinion, what can I do if the situation is like that?"

Based on the explanation above, the author concludes that the community in Guguk Melintang Village provides equal access for women to work, but it depends on their perspective. The community's perception of women working is relative, for example, it can be seen from the background factors such as social environment, education, economy and religion.

Furthermore, based on the results of the author's interviews with several people in Guguk Melintang Village regarding community stereotypes of men and women, the results show that the average community does not question traditional stereotypes between men and women. In terms of occupation/career, the community has no problem with men working as nurses, who are identical to women in that they have a gentle personality in caring for someone.

This was explained by Mr. N (59th) as a person who has worked in the health sector, he said, "...That is true but there is nothing impossible for men to work in that field, even what you see men are also very much needed in the health sector, especially in the emergency department, male labor is needed..."

In line with that, Mrs. FA (29th) as a housewife, describing the stereotypes of men and women in the field of education and career said that, "...If I don't really mind gender stereotypes between men and women in choosing education and careers, it is free how they run if that is their expertise..." she said.

This is in line with the theory of liberal feminism according to Umar (in Nur Azizah, 2021: 5), men and women have equal rights and opportunities in education, political rights, in the family, social, cultural, economic and so on.

From the explanation above, the author concludes that the community in Guguk Melintang Village provides equality for boys and girls in determining the careers and education they are interested in without any discriminatory views and negative stereotypes in society. In this case, the community has succeeded in practicing equality without differentiating between gender roles.

Furthermore, equality in the division of domestic roles. From the results of the data and interviews conducted by the author, the average Guguk Melintang Kelurahan community has implemented an equal division of domestic roles in their families. This is evidenced by the results of the author's interviews in Guguk Melintang Village with several respondents who said, "...When it comes to housework, you usually help your wife, because coincidentally your wife also works, so we always share tasks with the children too..." the opinion of Mr. AF (56th) who works as a street vendor.

Furthermore, Mrs. W (28th) who works as a housewife also argues, "...If I and my husband help each other as much as possible, it just so happens that my husband opens a sambako stall business so when it comes to taking care of the stall, taking care of the children, we take turns, and for housework we help each other and work together, like when I go to the market, the children are held by my husband like that..."

From the explanation above, it can be seen. That there are no more obstacles for women in working outside, taking care of housework and taking care of children, because previously there was an agreement between the two parties. There is no longer a gap or patriarchy in the family.

This agrees with the theory of liberal feminism according to Friedan (in Ben Agger, 1963: 215) who says, "Women can improve their position in the family and society through higher education, and husbands can also be conceptualized as an effort to improve gender roles, and the way decisions are made in connection with childcare that will provide the possibility for women to pursue careers".

From the explanation above, it can be seen that people in Guguk Melintang Village have implemented gender equality in the family and community.

2. Gender equality in access

The implementation of gender equality in access to education, the community in Guguk Melintang Village provides equal access for men and women without discriminating between men and women in the community. This is evidenced by the author's interview with a respondent named Ibuk FA (29th) who said, "...In this community that I see, all of them provide the same access for their children, there is no difference, I also like that for education, I let my children choose, except maybe elementary school, junior high school, usually parents choose the one that is closer to home..."

Education is a basic right for every citizen. The legality is very strong as stated in the 1945 Constitution article 31 (1) which states that, "Every citizen has the right to education". This is in line with the opinion of Nadziroh, et al. (2018: 401) which explains the fundamental principle of justice that all people have the same dignity, as well as the

same fundamental rights and obligations, regardless of gender, skin color, religion, social status and so on.

In accordance with the explanation above, it can be interpreted that the community in Guduk Melintang Village has realized equality between men and women in the aspect of access to education without discrimination between men and women.

3. Gender equality in the aspect of participation

Based on the results of the author's interviews with several people in Guguk Melintang Village regarding aspects of participation in the family and community, the following information was obtained;

Mrs. N (57) who works as a street vendor said, "...Yo if mak e with the family all participate, children and husband all participate in whatever it is. Including in trading, mak e and pak e help each other, for example, mak e goes to the market to buy ingredients to sell, then pak e prepares the cart..."

"...Yes, if the mother and the family all participate, the children and father all participate in whatever it is. Including in trading, the mother and father help each other, for example, if the mother goes to the market to buy ingredients to sell, then the father prepares the cart..."

The above explanation is in line with the opinion of Mrs. Y (38 years old) who works as a housewife, "...In the community that I see in this neighborhood, if there is equality in the meeting, such as in channeling opinions, mothers usually also participate..."

From the results of the explanation above regarding the aspect of participation in the community in Guguk Melintang Village in the division of housework, it is done together. In other words, each member already has their own role in the family. Likewise, the wife helps in earning a living. In this case, the husband and wife agree to cooperate and help each other in creating equality and harmony within the family. Not only in the family, the community in Guguk Melintang Village provides equal opportunities for women who participate in community social organizations.

So, based on the explanation above, the aspect of participation in the family is equal. This can be seen in the agreement between husband and wife to work together and help each other in creating equality and harmony in the family. This is reinforced by functional structural theory, namely the equilibrium theory (balance) explained by Aldianto, et al (in wadi, 2020: 817) which emphasizes the concept of partnership and harmony between men and women. This view does not dispute between women and men because both must work together in partnership and harmony in the life of the nation, society and family.

Furthermore, the author sees that the community in Guguk Melintang Village has implemented equality between men and women. This is evidenced by women's participation in making decisions in social/organizational activities. In line with the views of Putri, et al. (2020: 887-901) who say that women's involvement is an absolute requirement in seeking the realization of equitable development. The country cannot be prosperous if its women are left behind, excluded, and oppressed.

Based on the explanation above, the author can conclude that the community in Guguk Melintang Village has implemented equality in the aspect of participation in the family and in society.

4. Gender equality in the aspect of control

The application of gender equality in the aspect of freedom in family decision-making in Guguk Melintang Village. The results of the author's interviews with several respondents obtained the following information;

Mrs. FA (29 years old) who works as a housewife said, "...In making decisions it is usually deliberation first with the husband, but in determining decisions in the family usually the husband takes a lot of roles..."

This is in line with the opinion of Mr. N (59 years old), who is now retired, who also said, "...In making decisions in the family, it is definitely the father who takes a lot of roles, but it is also balanced with the wife's opinion. And when it comes to children's education, I usually give them the opportunity to express their opinions, and after that I give them advice on what is good..."

From the explanation above, it is found that freedom of decision-making in the family can create the formation of mutual respect and respect between each other within family members.

Furthermore, in the relationship between husband and wife, all respondents revealed that it is the man/husband who plays a major role in decision-making, but this is also balanced by the views/decisions of the woman/wife. In order to get a decision that is equally expected, it is necessary to conduct deliberations first.

The explanation above is in line with Anita's opinion (in Hikmah, 2023: 1) which says that the family has a very significant role in instilling gender equality values in every activity and pattern of relations between family members, because it is in the family that all structures, functions and roles of a system can be applied.

So in the aspect of control, it can be concluded that each individual has the same authority in making decisions within the family so that it gets the same benefits for each individual. So from the explanation above, it can be seen that the application of gender equality in the control aspect of decision-making has been implemented by many people in Guguk Melintang Village in the family.

5. Gender equality in the benefits aspect

The implementation of gender equality in Guguk Melintang Village in the aspect of benefits in realizing justice for men and women has benefited the community and families. The benefits felt, such as in the aspect of access for boys and women in choosing education and careers, in this case men and women are given the same rights without differentiating gender roles and discrimination.

This is evidenced by the results of the author's interview with one of the informants who is often called by the name Tek Li (62 years old) who said, "...If the mother is the same as the child, whether male or female is the same according to the mother, as well as in choosing a major or job, the mother frees no difference, it is up to them if that is their interest..."

Then in the aspect of community participation, the community feels the benefits in social organizations where men and women are given equal opportunities and are equal in society.

This is evidenced by the author's interview with Mrs. A (30 years old) who said, "...If here in the community organization, especially the youth, all of them are compact if

there is an event, all of them participate, whether men or women, all of them take part and there is no differentiation between men and women in the community..."

In line with the above, Mrs. NA (52 years old) also said, "...Previously here, there were already mothers who became RT heads and no one disputed it, even the men who became leaders in the community here, their wives also helped ...".

The explanation above is in line with Efendi's view (in Wadi, 2020: 813) which says that the definition of gender equality and justice is that there is no more discrimination between men and women, this can be seen from 4 indicators of gender equality, namely: 1) they have equal access; 2) they have the opportunity to participate in society; 3) they have control over construction and; 4) obtain equal and fair benefits from construction.

This opinion is reinforced by the theory of liberal feminism according to Umar (in Nur Azizah, 2021: 5), that men and women have equal rights and opportunities both in the fields of education, political rights, in the family, social, cultural, economic and so on.

Based on the explanation above, the author can see that gender equality in the aspect of benefits in the community of Guguk Melintang Village is already visible and applied by the community.

5. CONCLUSION

Based on the results of the research that the author has done, it can be concluded that, in theory / terms, the people in Guguk Melintang actually do not understand what the concept of gender is. However, in essence, in their daily activities, the people in Guguk Melintang have actually implemented gender equality, this can be seen from: 1) the division of roles within the home, 2) education, 3) employment and, 4) access. In this case, the community in Guguk Melintang has indirectly succeeded in implementing gender equality and justice in the community and family. So in this case, gender-focused education is very important to be understood by every community so that there is no longer such a thing as a patriarchal culture. Gender-focused education is seen as an effective and strategic method to instill the basic values of life, especially the values of equality and justice.

Therefore, gender-oriented education is very important to be applied through the cultivation of religious values and one's nature, so that the understanding/perception of gender equality in society is not excessive.

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