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The Role of *Sasak* Women in Community Social Development in Nusa Tenggara Barat

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Abstract

This article discusses gender, especially in women's job qualifications, and provides opportunities for women in society. Gender issues are expected to be addressed, but what about the people of Wakan village who still use patriarchal culture daily? It causes women to be unable to work according to their talents. This study refers to Foucault's theory of knowledge and power regime. In contrast, the research method uses descriptive qualitative research, so the data collection technique uses a depiction of people's lives that are happening now. The results show that women in Wakan Village still experience discrimination by men, especially in society, both in public and other spaces. It started from the community's belief in seeing these women so that the role of women was still minimal in any case. Even though both men and society provide opportunities for women, every opportunity is still supervised by men, so all opportunities and roles of women cannot equal the roles of men, which causes women to be subordinated.

[Artikel ini membahas tentang gender khususnya dalam kualifikasi pekerjaan perempuan dan memberikan kesempatan bagi perempuan di masyarakat. Isu gender biasa untuk diperbincangkan, namun bagaimana dengan masyarakat desa Wakan yang masih menggunakan budaya patriarki dalam kehidupan sehari-hari? Hal tersebut menyebabkan para wanita tidak dapat bekerja sesuai dengan bakatnya. Kajian ini mengacu pada teori pengetahuan dan rezim kekuasaan Foucault. Sedangkan metode penelitiannya menggunakan penelitian kualitatif deskriptif, sehingga teknik pengumpulan datanya menggunakan penggambaran kehidupan masyarakat yang sedang terjadi sekarang. Hasil penelitian menunjukkan bahwa perempuan di Desa Wakan masih mengalami diskriminasi oleh laki-laki terutama di masyarakat, baik di ruang publik maupun ruang lainnya. Hal tersebut berawal dari kepercayaan masyarakat dalam melihat perempuan tersebut sehingga peran perempuan masih minim dalam hal apapun. Meskipun baik laki-laki maupun masyarakat memberikan kesempatan kepada perempuan, setiap kesempatan tetap diawasi oleh laki-laki, sehingga segala peluang dan peran perempuan tidak dapat menyamai peran laki-laki, yang menyebabkan perempuan menjadi ter subordinasi.]

Keywords: women's existence; social development; public space



Introduction

Sasak is one of the tribes in Indonesia that has a multicultural cultural style. The Sasak tribe is also one of the prominent tribes in Indonesia; it is also faced with contemporary phenomena that require its people to understand better the culture that has been carried out for generations. The Sasak people are an indigenous tribe on the island of Lombok. The Sasak community is a tribe spread over several areas of Lombok Island, which is divided into four regencies, namely East Lombok Regency, Central Lombok Regency, West Lombok Regency, and North Lombok Regency. Lombok Island has an indigenous tribe, namely the Sasak tribe. Sasak has many traditions and cultures still developing and maintained by the people.¹

In many cases, women are the biggest problem in society, religion, the economy, politics, and others, especially married people. That is what happened to the people of Lombok, with many of the Sasak people having problems, especially in the Wakan Village community, which still uses patriarchal culture. To see the patriarchal culture of the people of Wakan Village, Jerowaru District, East Lombok Regency, NTB, is seen in the community's daily life, where men assume that women's role is still under the part of men.²

Women's rights often face obstacles and pressure from various parties, especially in a strongly patriarchal culture.³ Islam has given women rights, including reproductive and political, social, economic, educational, and even cultural rights. However, at the social level, these

¹ Sukron Azhari and Sukardiman, "Eksistensi Tradisi Mertuq pada Masyarakat Sasak di Desa Wakan Kecamatan Jerowaru Kabupaten Lombok Timur," *Jurnal Sosiologi Agama Indonesia* 2, no. 2 (Juli 2021): 112, <https://journal.ar-raniry.ac.id/index.php/jsai/article/download/1490/768/>.

² See: Javier Cerrato and Eva Cifre, "Gender Inequality in Household Chores and Work-Family Conflict," last modified August 3, 2018, <https://www.frontiersin.org/articles/10.3389/fpsyg.2018.01330/full>.

³ Konstantina Davaki, "Differences in Men's and Women's Work, Care and Leisure Time," last modified March 2016, [https://www.europarl.europa.eu/RegData/etudes/STUD/2016/556933/IPOL_STU\(2016\)556933_EN.pdf](https://www.europarl.europa.eu/RegData/etudes/STUD/2016/556933/IPOL_STU(2016)556933_EN.pdf).



rights are often disguised under the pretext of religion. They are the result of interpretations whose existence cannot be separated from the conditions and situations surrounding the interpreters, for example, regarding the prohibition of women from participating in the public sphere. So it creates inequality in the rights of women in Wakan Village.

The existence of the above inequality makes many women whom men still marginalize.⁴ Both in the form of inequality in the state of religious, social, and economic, as well as political. The many inequalities of women as above many scholars and researchers discuss the inequality of women.⁵ Previous research that will become literature in this study, such as research that examines women's empowerment, namely, Murniati Ruslan⁶, Zakiyah⁷, Bambang Ipujono Maskun⁸, Irma Setiawan⁹. While in research that discusses women's inequality, namely, Muhammad Mahsus¹⁰, Oktaviani Adhi Suciptaningsih¹¹, and

⁴ Ling Ma, "Marginalization Suffered By The Main Female Characters As Third World Women in Khaled Hosseini's A Thousand Splendid Suns," (Master thesis, UIN Maulana Malik Ibrahim, 2021), 15-37.

⁵ See: Novia Puspa Ayu Larasati, "Gender Inequality in Indonesia: Facts and Legal Analysis," *Law Research Review Quarterly* 7, no.4 (2021): 445-458, <https://doi.org/10.15294/lrrq.v7i4.48170>.

⁶ Murniati Ruslan, "Pemberdayaan Perempuan dalam Dimensi Pembangunan Berbasis Gender," *Musawa* 2, no. 1 (Juni 2010): 79-96, <https://adoc.pub/pemberdayaan-perempuan-dalam-dimensi-pembangunan-berbasis-ge.html>.

⁷ Zakiyah, "Pemberdayaan Perempuan Oleh Lajnah Wanita dan Putri Al-Irsyad Surabaya," *Jurnal Analisa* 17, no.1 (Juni 2010): 37-56, <https://www.neliti.com/publications/42021/pemberdayaan-perempuan-oleh-lajnah-wanita-dan-putri-al-irsyad-surabaya>.

⁸ Bambang Ipujono Maskun, "Pemberdayaan Perempuan Miskin Melalui Koperasi Warga Yang Berbasis Masyarakat," *Sosioinforma* 8, no. 4 (Desember 2003): 20-29, <https://ejournal.kemsos.go.id/index.php/Sosioinforma/article/download/1019/>.

⁹ Irma Setiawan, "Analisis Percakapan Bahasa Sasak dalam Perspektif Gender: Sebuah Kajian Wacana Kritis," *Jurnal Mabasana* 7, no. 1 (Juni 2013): 24-35, <https://mabasana.kemdikbud.go.id/index.php/MABASAN/article/view/170>.

¹⁰ Muhamad Mahsus, "Tafsir Kontekstual dan Eksistensi Perempuan Serta Implikasinya Terhadap Penyetaraan Bagian Waris Laki-Laki dan Perempuan," *JIL: Jurnal of Islamic Law* 1, no. 1, (2020): 25-44, <http://e-journal.iainptk.ac.id/index.php/jil/article/view/19>.

¹¹ Oktaviani Adhi Suciptaningsih, "Partisipasi Perempuan dalam Lembaga Legislatif di Kabupaten Kedah," *Komunitas: International Journal of Indonesian Society and*



khusnul khotimah.¹² Sharing the different research results shows the variety and injustice of women so it will be a reference in this paper.

So far, discussions about gender have been carried out by scholars and research circles, although from previous research, it is normal to have similarities between these articles. However, there are many differences between previous studies with this paper, especially in the place of research, following the phenomenon that occurs in the people of Wakan Village, who still use patriarchal culture in their daily lives.¹³

Various gaps among women become a solid basis for this paper, to see how far the opportunities for women have options in the public sphere. The injustice of women based on patriarchal culture is in line with Foucault's view¹⁴ that all discourses that have an ideological function and the production of knowledge will always be intertwined with specific historical power regimes.¹⁵ Therefore every society runs its truth system, which functions in regulation and normalization.¹⁶ Such a view is in harmony with the people of Wakan Village, who have the truth of each in the community itself, thus showing that the community

Culture 2, no. 2 (2010): 66-73, <https://journal.unnes.ac.id/nju/index.php/komunitas/article/view/2276>.

¹² Khusnul Khotimah, "Diskriminasi Gender Terhadap Perempuan dalam Sektor Pekerjaan," *Yinyang: Jurnal Studi Islam, Gender dan Anak* 4, no. 1 (Juni 2009): 158-180, <https://ejournal.uinsaizu.ac.id/index.php/yinyang/article/view/226/196>.

¹³ Ida Rosida and Lestari Rejeki, "Woman in Patriarchal Culture: Gender Discrimination and Intersectionality Portrayed in Bob Darling by Carolyn Cooke," *INSANIYAT: Journal of Islam and Humanities* 1, no.2 (May 2017): 129-139, <https://journal.uinjkt.ac.id/index.php/insaniyat/article/view/4345>.

¹⁴ See: Michel Foucault, *Power: The Essential works of Michel Foucault 1954-1984* (United Kingdom: Penguin, 2019).

¹⁵ The Living Philosophy, "Foucault: Power," last modified September 17, 2021, <https://www.thelivingphilosophy.com/foucault-on-power/>.

¹⁶ Lois Mcnay, *Foucault and Feminism: Power, Gender and The Self* (Boston: Northeastern University Press, 1992), 25.



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still places the role of women as secondary, making women marginalized by society.^{17 18}

Based on those explanations, this paper will refer to the community's attitude toward women's participation in the public sphere.¹⁹ It will look at the qualifications of women in the world of work that smells of the public sphere and the giving of opportunities for women in the public sphere by the people of Wakan Village, Sub-District. Jerowaru, Lotim Regency, NTB, and this study will discuss the following phenomena in the field.

Methods

This study uses a qualitative approach using the method of *Analysis Descriptive*.²⁰ To reveal the facts needed to describe the concept being studied and the process of social or cultural events that occur in society. The data required is descriptive data and a description of the daily life of the Wakan Village community, so the most suitable approach is a qualitative approach.²¹

The research location is Wakan Village, Jerowaru District, East Lombok Regency, West Nusa Tenggara. The area of this research was chosen because most people use patriarchal culture²² in the form of

¹⁷ Shafey Kidwai, "Gender Inequity: Marginalisation of Women and The Social Exclusion Discourse," last modified January 1, 2021, <https://frontline.thehindu.com/books/marginalisation-of-women-and-the-social-exclusion-discourse/article33313302.ece>.

¹⁸ See: Lucia Hanmer, Victoria Esquivel-Korsiak, and Rohini Pande, "Barriers to the Inclusion of Women and Marginalized Groups in Nigeria's ID System: Findings and Solutions from an In-Depth Qualitative Study," last modified June 14, 2021, <https://openknowledge.worldbank.org/handle/10986/35507>.

¹⁹ Laura Jones, "Women's Progression in the Workplace," last modified October 2019, https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/840404/KCL_Main_Report.pdf.

²⁰ MohSoehadha, *Metode Penelitian Sosial Kualitatif Untuk Studi Agama* (Yogyakarta: Suka Press, 2012), 147.

²¹ Adi Praswoto, *Metode Penelitian Kualitatif dalam Perspektif Rancangan Penelitian* (Yogyakarta: Ar-Ruz Media), 22.

²² Offiong Ekwutosi Essien, Eyo Itam Eyo, and Asibong Essien Offiong, "Patriarchy, Culture and the Social Development of Women in Nigeria," *PINISI: Journal of Arts*



religious, social, economic, and political, so this research will look for the existence of women who appear in public and will see how the community views it.

Results

Community Attitudes towards Women's Participation in the Public Space

Women have the same rights as men in religion, socially, economically, and politically. However, the phenomenon that occurs in the community is still not following the understanding of gender, which must generalize social and other forms. With the situation far from the injustices carried out by patriarchal culture, such as when women participate in the public world, people will undoubtedly be shocked because they still treat women below men in their environment.²³ The problem of the dichotomous division of sociological roles between men and women. The female gender stigmatizes the domestic part, while the male gender stigmatizes the public position.²⁴ The existence of this stigma becomes a reference in interpreting women who participate in the public sphere.

Even with the development of an increasingly modern era, today's people are required to be more productive, creative, and innovative, not only men but also women.²⁵ However, they do not become a significant influence because of the culture and beliefs about

Humanity and Social 1, no.4 (2021): 79-84, <https://ojs.unm.ac.id/PJAHSS/article/view/File/26708/1354>.

²³ Nesia Amarasthi, "Understanding Patriarchal Culture and Examples In Indonesia," [voi.id](https://voi.id/en/lifestyle/103783/understanding-patriarchal-culture-and-examples-in-indonesia), last modified November 12, 2021, <https://voi.id/en/lifestyle/103783/understanding-patriarchal-culture-and-examples-in-indonesia>.

²⁴ Listyaningsih, "Partisipasi Perempuan dalam Politik dan Pembangunan di Banten," *Jurnal Adimistrasi Publik* 1, no. 2 (Desember 2010):153-154, <https://jurnal.untirta.ac.id/index.php/jap/article/download/2833/2234>.

²⁵ Ziyadatur Rohmi and Agung Oka Mahagangga, "Peranan Perempuan Kelompok Sentosa Sasak Tenun di Desa Wisata Pringgasele Kabupaten Lombok Timur," *Jurnal Destinasi Pariwisata* 8, no.1 (2020): 47, <https://ojs.unud.ac.id/index.php/destinasipar/article/view/61845>.



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the position of women. Public views about women, one of which is commanded by the masters who tend to subordinate the role of women to men in household matters and others. Based on the assumption of religion in the perspective of gender, which is categorized as *misogyny*, they outline the division of roles between the two by domesticating the roles of women and vice versa for men, leading to the usual sorting of domestic parts. So that causes women cannot force men.

Email Durkheim states that religion's essential function in human life is "to support a society's existing social arrangements by legitimizing the relationships between people." In other words, as a powerful intuition, religion is indeed used to contain traditional definitions of various societal roles, including the role of women.²⁶ Based on religion, the community will limit all women's activities, including in the public sphere.

Religious orientation is also understood as a person's meaning of his religion.²⁷ They are making the public's attitude toward seeing women who appear in the public sphere, such as in religious, social, economic, and political matters. People will be surprised by themselves; seeing women will cause wrong prejudice in the community. Because most women in Wakan Village only work in the domestic sphere, the public's view of women is terrible. However, feminism is a struggle for equality, dignity, and freedom in controlling life inside and outside the home.²⁸ However, this does not affect the life of the Wakan village community.

Most of the participation of women in the public sphere is done on certain things. Cases in the form of *PKK*, *Posyandu*, and NGOs with women's nuances in them. Although in the role of women, men still

²⁶ Emile Durkheim, *The Elementary Forms of Religious Life* (New York: Free Press, 1965), 302.

²⁷ Sukron Azhari, Supardi, and Izwan Ariadi, "Orientasi Sikap dan Perilaku Mahasiswa dalam Aktivitas Keagamaan (Studi Kasus Asrama Mahasiswa Lombok Timur di Yogyakarta)," *Ulil Albab: Jurnal Ilmiah Multidisiplin* 1, no. 4 (Maret 2022): 756-764, <https://ulilalbabinstitute.com/index.php/JIM/article/download/164/158>.

²⁸ Inayah Rohmaniyah, "Meninjau Ulang Wacana Spiritualitas dan Perempuan," *Musawa: Jurnal Studi Gender dan Islam* 6, no. 2 (Juli 2008): 159, <https://ejournal.uin-suka.ac.id/pusat/MUSAWA/article/view/62.153-172/1329>.



have a very significant role. Which indirectly also marginalizes the men. In the process of marginalization, it can also be seen in terms of its sources, from government policies, beliefs, religious interpretations, traditional and customary beliefs, or even scientific assumptions.²⁹

With the various sources of marginalization above, it can be seen that the factors that make people assume that women are deficient in their activities in public come from beliefs, culture, religion, and daily life. These factors that make the community's reference to attitudes and everyday behavior make women who want to equalize themselves not according to their wishes. Although sacred texts were revealed to transform culturally into the desired direction, their ideals cannot be realized because they are faced with a solid and well-established religious, social, economic, and political space.³⁰

Society is used for not giving women opportunities in the public sphere because women are seen as triggers for forbidden sexual relations. Their presence in public is seen as a source of temptation (in Arabic, it is called slander) and motivates or stimulates social conflict.³¹ That reason becomes vital in maintaining the existence of men so that women are still in a state of injustice. Although these reasons have an excellent effect on women's lives, on the other hand, such reasons negatively impact women themselves regarding gender.

Following the above, what causes society's attitude in viewing women who participate in the public sphere as very unethical, both women who are considered slander and women who are only sufficient in domestic work that only focuses on their own home or environment? As a result, women themselves feel reluctant in the public sphere, which is pressured by the atmosphere based on patriarchal culture.

²⁹ Mansour Fakhri, *Analisis Gender dan Transformasi Sosial* (Yogyakarta: Pustaka Pelajar, 2013), 13-14.

³⁰ Zaitunah Subhan, *Kekerasan Terhadap Perempuan* (Yogyakarta: LKIS Pelangi Aksara, 2014), 54.

³¹ K.H. Husen Muhamad, *Islam Agama Rumah Perempuan* (Yogyakarta: Ircisod, 2021), 192-193.



Women's Qualifications in the World of Public

Work in the public sphere is carried out by the people of Wakan Village, both men, and women, who should have the same opportunities. In contrast, women and men have equal opportunities in public work, which does not have to differentiate in terms of gender which smells of patriarchy.³² Various opinions about women can be said that the characteristics of a woman's role are related to all work activities related to home or family problems. Along with the times, which seem to characterize a woman's role as a domestic worker, it is no longer an absolute thing for women to do.³³

Qualifications for the types of community work in Wakan Village have great opportunities to be entered by women, such as trading jobs and farm laborers. The capabilities of women's job opportunities align with Abdullah's view that one of the functions of the market (trading) for women is to create and provide opportunities for them to have significant autonomy. As a worker, women's autonomy as traders is a vehicle to anticipate the great authority of men in everyday life.³⁴

Based on the above, it shows that many of the women in Wakan Village carry out trading jobs. Whether it is trading fish, fried foods, snacks, and others, it is enough for the local environment and does not need a public eye. Even though trade is a form of minority work, women in labor carry out the majority of work. The labor work carried out by women is mostly in terms of agriculture, which is in the form of light

³² Mohammad Ali Al Humaidy and Eko Ariwidodo, "The Symbolic Interaction of Tandhe' in Sumenep Madurese," *Karsa: Journal of Social and Islamic Culture* 28, no.1 (2020): 178-179, <http://ejournal.iainmadura.ac.id/index.php/karsa/article/view/1584>.

³³ Sigit Ruswaningsih, "Aktivitas Domestik dan Publik Perempuan Kerja: Studi Terhadap Perempuan Pedagang Kelontong di Pekapuran Raya Banjarmasin," *Kafa'ah: Journal of Gender Studies* 3, no. 1 (2013): 91, https://www.researchgate.net/publication/270065915_AKTIVITAS_DOMESTIK_DAN_PUBLIK_PEREMPUAN_KERJA_STUDI_TERHADAP_PEREMPUAN_PEDAGANG_KELONTONG_DI_PEKAPURAN_RAYA_BANJARMASIN/fulltext/563037d808ae76226de01256/AKTIVITAS-DOMESTIK-DAN-PUBLIK-PEREMPUAN-KERJA-STUDI-TERHADAP-PEREMPUAN-PEDAGANG-KELONTONG-DI-PEKAPURAN-RAYA-BANJARMASIN.pdf

³⁴ Irwan Abdullah, *Sangkan Paran Gender* (Yogyakarta: Pustaka Pelajar, 2006), 216.



work because, in heavy work, men are bound to customize and give rise to a view of *subordination* to women.

The existence of women's job qualifications causes injustice done by men. The root of the emergence of injustice in women is due to the labeling of *stereotypes*, such as weak women, emotion is more dominant than reason, whiny, cannot stand it, does not deserve to live other than in the house, and so on.³⁵ It indirectly makes women's mentality in Wakan Village less confident in doing hard work so that all work done by women is still under the work of men.

Although in the workspace, women are required to do any work in the household and other fields. An authentic model that is felt in the community is the '*double burden*' on women who have dual roles as workers and at the same time as housewives.³⁶ Although in the constitution, the rights of women and men workers are not distinguished and have been regulated. The equal rights of male and female workers are guaranteed in the constitution. The 1945 Constitution of the Republic of Indonesia (UUD 1945) Article 28 paragraph (2) emphasizes that everyone has the right to work and receive fair and proper remuneration and treatment in an employment relationship.³⁷ The constitution's existence for women's opportunities to work does not seem to significantly impact women in Wakan Village because women's culture and beliefs are the basis for limiting women's work.

Various public beliefs about how women's work should be and in carrying out work are the basis of injustice for women themselves. In contrast, the constitution is regulated as much as possible for women's opportunities to work, including in the public sphere, not to distinguish

³⁵ Sofyan and Zulkarnain Sulaiman, *Fikih Feminis Menghadirkan Teks Tandingan* (Yogyakarta: Pustaka Pelajar, 2014), 5.

³⁶ Anita Rahmawaty, "Harmoni dalam Keluarga Perempuan Karir: Upaya Mewujudkan Kesetaraan dan Keadilan Gender dalam Keluarga," *PALASTREN* 8, no. 1 (Juni 2015): 21, <https://journal.iainkudus.ac.id/index.php/Palastren/article/view/932/866>.

³⁷ N. Noorhasanah, "Hak Pendapatan Pekerja Perempuan dalam Al-Qur'an," *KT: Khazanah Theologia* 2, no.2 (2020): 113, <https://journal.uinsgd.ac.id/index.php/kt/article/view/9207/4555>.



the work of men and women. However, the community still applies a patriarchal culture for both those who are married and those who are not married, so the average job of women there is still trading, labor, and domestic. It will show that the position of women's work is still below that of men.

Opportunities to Women in the Public Space

Women who participate in the public sphere, especially in the world of work, both domestic and public work, are rights that all women must own. To balance the social, economic, and political developments that today require and even require women, including women, to be involved in public activities on a large scale.³⁸ With the development of time in space above, women are required to be seen in space.

Overall, it can be seen that the barriers and barriers to women's opportunities and careers have not changed significantly in recent years. It is very ironic that after so long, gender inequality remains an issue that cannot be resolved entirely and becomes an obstacle and obstacle for women in doing their jobs in the work environment.³⁹ The people of Wakan Village primarily still use patriarchal culture today.

The opportunity for women given by the community, especially men, to participate in the public world is very minimal because men still limit women. The presence of women who are limited by men, such as when women participate to become MCs at an event, is more dominant than men. Women in terms of work who want to work like men in construction work are required for women to follow their families; because of the community's assumption that women are not good at working. There is no supervision from their families, so women are considered weak in this case and cannot take care of themselves.

Regarding the provision of space in the public sphere, it shows that only a few women are involved in the public sphere because women are still limited in their steps by society. Following the phenomenon of society that has occurred until now, most people's reasons for women

³⁸ K.H. Husen Muhammad, *Islam Agama Rumah Perempuan* (Yogyakarta: Ircisod, Januari 2021), 206.

³⁹ K.H. Husen Muhammad, *Islam Agama Rumah Perempuan*, 206.



who play a role in the public sphere must be based on religion, belief, culture, and others. So that makes society still limits women's movements to be creative in the public sphere. With the restrictions men impose, women face a dilemma in releasing their abilities to work in the public sphere.

Opportunities in the public space given by the community to women look very minimal. Although the general agenda of feminism is to end the oppression of women, there is a common symptom for feminists, *hosting the oppressor's ideology*, namely masculinity.⁴⁰ So that providing equal opportunities by the community still cannot be done for religious beliefs, culture, experience, and others.

In contrast, women have the right to enjoy the same rights, including in the political realm, to vote, be elected in public, and occupy the same position.⁴¹ Conditions are cultural (*related to patriarchal cultural values*) and, at the same time, structural. For this reason, the government has set priorities and directions for development policies related to women's empowerment as outlined in the Presidential Regulation of the Republic of Indonesia number 7 of 2005 concerning the National Medium-Term Development Plan for 2004-2009. One of the priorities and policy directions is to increase the involvement of women in the political process and public positions.⁴² There are many rules governing gender equality based on the principle that both men and women have the right to equal rights.⁴³

The presence of government policies to provide opportunities for women in the public sphere does not affect the community. As a result,

⁴⁰ Mansour Fakhri, *Analisis Gender dan Transformasi Sosial* (Yogyakarta, Pustaka Pelajar: 2013), 101.

⁴¹ Ilfi Nur Diana, "Islam dan Kepemimpinan Perempuan di Ranah Politik," *EGALITA: Jurnal Kesetaraan dan Keadilan Gender* 3, no. 2 (2008): 2, <http://ejournal.uin-malang.ac.id/index.php/egalita/article/view/1979>.

⁴² Lies Ariany, "Partisipasi Perempuan di Legislatif Melalui Kuota 30% Keterwakilan Perempuan Provinsi Kalimantan Selatan," *Jurnal Konstitusi* 2, no. 1 (Juni 2009): 48, https://www.mkri.id/public/content/info umum/ejurnal/pdf/ejurnal_Jurnal%20Konstitusi%20UNLAM%20Vol%20%20no%201.pdf#page=47.

⁴³ Audina, "Kesetaraan Gender Dalam Perspektif Hak Asasi Manusia," 277.



people still use socio-cultural and patriarchal cultures until now. So women's opportunities in the public sphere cannot be like men's; on the contrary, women's equality in the public sphere seems mysterious in Wakan Village. It excludes many women from the public sphere, those who are not given the opportunity and have no experience in this matter. So in this response, following the liberal feminist view that it is caused by their own mistakes because if the system has provided equal opportunities for men and women and women cannot compete in competing for it, then the one who needs to be blamed there is the woman.⁴⁴

In the injustice of men against women who cannot compete in the public sphere, it is not only men who should be blamed, but in this case, women who have equal rights must also be blamed. Until now, there are no women in Wakan Village who can compete with men, so that is why women are still under the role of men, resulting in women being excluded from the public sphere.

Discussion

Biokinesis about the nature of women present on earth to live side by side with men, such as job descriptions and roles.⁴⁵ Men have responsibilities as breadwinners, protectors, security providers, and family protectors when married. In contrast, women are born as individuals who are projected to become wives and mothers, as well as all forms of emotional responsibility attached to these two natures.⁴⁶ Based on Michel Foucault's thoughts on power relations and ideology. Using Foucault's ideas in feminist theory is paradoxical, considering Foucault himself never specialized in feminist studies. However, his

⁴⁴ Mansour Fakhri, *Analisis Gender Dan Transformasi Sosial* (Yogyakarta, Pustaka Pelajar, 2013), 82.

⁴⁵ See: Mariwan Hasan and Saman Mohammed, "Love of Nature and Women in John Masefield's *Beauty* and Goran's *Women and Beauty*: A Comparative Study," *Nobel: Journal of Literature And Language Teaching* 12, no. 2 (September 2021): 188-198, <http://jurnalfahum.uinsby.ac.id/index.php/nobel/article/view/402>.

⁴⁶ Usman Pakaya, "Perempuan (Refleksitas Antara Fitrah dan Eksploitasi)," *Jurnal Pelangi Ilmu* 2, no. 5 (Mei 2009):194-203, <https://ejurnal.ung.ac.id/index.php/JPI/article/download/601/552>.



thoughts on power and how it is central to contemporary gender issues have made Foucault's theories of discourse, ideology, and power widely used in feminist studies.

The term gender comes from the Latin '*genus*,' which means type, kind, or class.⁴⁷ Meanwhile, regarding gender, women and men are a social construction and cultural concept of society. Therefore, it can change from one time to another, differing from one society to another. Furthermore, gender is not a difference that is not biological and not God's nature.⁴⁸ However, gender is a *behavioral difference* between men and women, which is *socially constructed*, something created through a long social and cultural process, not natural and not God's creation.^{49 50}

In connection with the understanding of gender, that gender is not from God's nature but a social construction of society in socially equalizing women and men. So that most people still do not understand the meaning of gender, which makes people still use the meaning of gender as the nature of men and women. In contrast, gender equality means equal conditions for men and women to obtain opportunities and rights as human beings. To be able to play a role and participate in political, legal, economic, socio-cultural, educational, and national defense and safety activities, as well as equality in enjoying the results of the development.⁵¹

Demands for gender equality began to resonate from all corners of the world, and more and more parties felt the need to voice this issue,

⁴⁷ Sharyn Graham Davies, *Keberagamaan Gender di Indonesia* (Jakarta: Yayasan Pustaka Obor Indonesia, 2018), 25.

⁴⁸ See: Steven Wedgworth, "The Science of Male and Female What God Teaches Through Nature," last modified September 11, 2020, <https://www.desiringgod.org/articles/the-science-of-male-and-female>.

⁴⁹ Mustafa Çevik, "God and Gender in Islam," *Beytulhikme An International Journal of Philosophy* 3, no. 2 (December 2013): 1-12, <https://dergipark.org.tr/tr/download/article-file/40523>.

⁵⁰ Sofyan and Zulkarnain Sulaiman, *Fikih Feminis Menghadirkan Teks Tandingan* (Yogyakarta: Pustaka Pelajar, 2014), 2-3.

⁵¹ Quraisy and Nawir, "Kesetaraan Gender Pegawai Dinas Pertanian," 108.



including Muslims.⁵² Equality and harmony between the two cannot be interpreted the same in all respects and sides, as feminists often argue. The Qur'an has described equality and harmony between men and women, but neither is most important regarding freedom, duty, and rights.⁵³

Violence caused by gender bias is referred to as *gender-related violence*. Gender violence is caused by the inequalities of power that exist in society.⁵⁴ With this meaning, all forms of women's steps are still limited, thus making women feel discriminated against. The gap between women is a form of injustice among women in all fields, including women's opportunities in the public sphere. The female body as biological and symbolic capital can be observed from statistical data collected from various studies on women's bodies and reproductive health, which are still characterized by vulnerability and myriad problems. Countless studies have raised the issue of women's action, some of which research results and recommendations have been used as advocacy material for policy changes related to equality for women and reproduction. The results of the study and the recommendations of the study results are very numerous. They have not significantly improved the quality of life and the primary influence on women.

Conclusion

Gender is a social construction in the community, but what happens in Wakan Village is the opposite. It is why women are still in a state of patriarchal culture until now. In society's view of women at work, they still use the old views that can be said to be ancient, whether those views come from religion, culture, and others. It causes society to judge women to be still seconded by men, from such a view that causes

⁵² The notion of gender inequality in Islam is always associated with the process of the creation of Eve (the first woman in human history, who is also the wife of Adam, the first man in human history). In Muslim belief, Eve was created from Adam's rib. It gave birth to a discourse that women are secondary creatures because they are created from male body parts. The discourse also raises the pros and cons of the role of women in society. See: *Agama, Relasi Gender dan Feminisme*, 86.

⁵³ Uce, "Keseimbangan Peran Gender dalam Al-Qur'an," 39.

⁵⁴ Fakih, *Analisis Gender dan Transformasi Sosial*, 18.



women to be marginalized, thus inadvertently causing women to be discriminated against by men.

Women, there are also, in terms of work, cannot be separated from the discrimination of men. Judging from the number of women who do work, there are still not as many as men because the opportunities for women are still below the job opportunities for men, which causes women to lack creativity. Furthermore, the direction of the women's movement in Wakan Village is constantly monitored, including work.

Women's job qualifications are also. Most women still below men's work are included in the public sphere. Regarding job qualifications, women are mostly farm laborers with light jobs. This light job qualification is also an assumption from society, which views women as weak and unable to work like men. Moreover, in the public sphere, where the majority are occupied by men, even though women are given the opportunity, the position of women is still below men's.

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