



Analysis of gender roles in agro-industrial workers' families

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ABSTRACT

This study aimed to analyze the role division of husband and wife in dual earner families based on gender. Basically, gender roles can be defined as the social relationship between husband and wife and the social construction resulted from that relationship. The consequence is the roles division based on gender may vary between communities, but it can be analyzed by its types (patrilineal, matrilineal, and egalitarian). This research was conducted purposively in Seputih Mataram Sub-district of Central Lampung Regency of Lampung Province by survey method. The research samples were 85 dual earner families, in which husband and wife of the family work as laborers in agricultural or agro-industry companies. The results of this research indicated that the family of agro-industry workers belonged to the patrilineal type family. Patrilineality in the family could be based on the division of family gender roles. Gender roles in the domestic sphere was charged to wives and in the social sphere was charged to husbands. This happens because of the social construction process that has been going on from one generation to another. It could be proven, for example, by meeting invitations on social activities from the village office are often addressed to husbands. In the domestic area, the division of gender roles is based on the division of tasks based on gender appropriateness, for example the task of cooking is charged to the wife and the task of repairing the house is charged to the husband.

Keywords: *Gender roles; patrilineal; social construction.*

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ABSTRAK

Penelitian ini bertujuan untuk menganalisis pembagian peran suami dan istri pada keluarga berpenghasilan ganda (dual earner) berdasarkan gender. Pada dasarnya, peran gender dapat didefinisikan sebagai hubungan sosial antara suami dengan istri dan konstruksi sosial yang ditimbulkan dari hubungan tersebut. Konsekuensinya adalah pembagian peran berdasarkan gender dapat berbeda-beda antar masyarakat, namun dapat dianalisis berdasarkan tipe-tipenya (patrilineal, matrilineal, dan egaliter). Penelitian ini dilakukan secara sengaja di Kecamatan Seputih Mataram Kabupaten Lampung Tengah, Provinsi Lampung, menggunakan metode survei. Sampel penelitian berjumlah 85 keluarga berpenghasilan ganda (dual earner) yaitu suami istri dalam keluarga bekerja sebagai buruh di perusahaan pertanian atau agroindustri. Hasil penelitian ini menunjukkan bahwa keluarga buruh agroindustri termasuk dalam keluarga dengan tipe patrilineal. Patrilinealisme dalam keluarga dapat didasarkan pada pembagian peran gender keluarga. Peran gender pada wilayah domestik lebih dibebankan kepada perempuan (istri) dan pada wilayah sosial diberikan kepada laki-laki (suami). Hal tersebut terjadi disebabkan karena hasil dari proses konstruksi sosial masyarakat yang sudah berlangsung dari generasi sebelumnya bahwa peran domestik dibebankan kepada istri dan sosial untuk suami dan dapat dibuktikan misalnya dengan diundangnya suami dalam rapat-rapat desa oleh aparat desa pada wilayah sosial. Pada wilayah domestik, pembagian peran gender didasarkan pada pembagian tugas berdasarkan kepantasan jenis kelamin misalnya tugas memasak dibebankan kepada istri dan tugas memperbaiki rumah dibebankan kepada suami.

Kata Kunci: *Konstruksi sosial; patrilineal; peran gender.*

1. INTRODUCTION

In general, a woman is responsible for most of the family tasks such as raising children, but is also involved in social activities and caring for livestock (FAO, 2011). The concept of the division of household labor has two different dimensions, namely the number of hours and the type of work assigned to each member. The division of labor in a household is usually manifested in the form of time sharing used by each partner for the maintenance and care of both material (e.g. physical houses, yards, furniture, etc.) and non-material (Blair and Lichter, 1991). Studies conducted by Thompson and Walker concluded that women spend a disproportionate share of the total time spent on household chores (Thompson and Walker 1989 in Blair and Lichter, 1991).

This fact is part of the gender gap. Gender inequality is a general term or expression that refers to various phenomena (Wirls, 1986). First, gender inequality is related to participation, for example with regard to the participation of men and women in industry (Poole and Zeigler, 1985). Second, gender inequality is related to economic income between men and women. Inequality in participation and economic opportunity is measured by indicators in the area of labor force participation or income earned from women to men (Black, 2016).

In terms of the division of household tasks based on gender roles, generally women have more tasks than men, especially in terms of parenting (Burns and Homel, 1989). However, this division cannot be generalized to all types of households because there are differences in the division of labor between traditional wives (*Traditional Women*) and non-traditional or egalitarian women (*Nontraditional or Egalitarian Women*). Egalitarian wives generally demand an equal division of duties between wives and husbands. The concept or principle of justice (*Perception of Fairness*) is an ideology or view adopted or understood by an egalitarian wife (Major in Greenstain, 1996). Research by Husuna *et al.* (2020) explains that gender roles are divided equally between men and women and the wife's permission to work and earn income for household affairs can improve welfare in the household. The role of working women has a positive impact on the family economy.

Lampung Province is one of the provinces that has quite a lot of agro-industry (industry that processes agricultural products). Starting from the household sector or *home industry* to factories that process agricultural products with large-scale production (*mass production*) for provincial, domestic, or even export needs abroad. Seputih Mataram Sub-district is one of the sub-districts in Central Lampung Regency, Lampung Province, with a large number of agro-industrial sub-sectors. This causes many women to work in various agricultural or agro-industrial companies around the area.

Based on these problems, this study aims to analyze the division of gender roles in families whose wives work in agro-industry.

2. LITERATURE REVIEW

2.1. *The Gender Role Theory*

Bruce and Yearley (2006) in their sociology dictionary defines role as a set of socially explained attributes and expectations related to social position. Abercrombie *et al.* (2006) stated that the sociological role is "important" because it shows how a person's actions are socially influenced and the implication is that an individual follows a regular social pattern.

Sociology divides gender into three parts, namely small scale, medium scale and large scale. The smallest scale explains that gender is related to small groups and gender interactions such as interactions between couples in a family. Medium scale examines gender related to cultural norms that can affect social interaction. A large scale examines gender in a wider scope such as gender in work, education, and political trends that are differentiated by gender (Lindsey, 2016). Moser (1993) classifies gender roles into 3 parts, namely as follows:

- a. *Reproductive Roles*, for example raising children, cooking, cleaning the house, washing, and others.
- b. *Productive Roles* are activities that produce goods and services for consumption or trade.
- c. *Community Roles* are roles related to community activities, such as actively participating/holding social activities.

This study uses gender roles as measured by gender role indicators from the research of Puspitawati and Siswati (2017), which consists of 18 questions in the domestic area and 6 questions in the social area.

2.2. The Power Theory

Blood and Wolfe (1960) explains that in a family, marital strength is influenced by 3 contributions of resources, namely education (*education*), income (*income*), and occupational status (related to tasks and work). Generally, the greater a person's contribution to the family, the more power that person has in making decisions. Rollins and Bahr (1976) explain that power and control in the family is a social interaction construction of individual attributes. The meaning is if a society has a type where the husband or man is the leader of the family (patrilineal) then the man has power and control over his family.

3. METHOD

This study was conducted by survey research method with qualitative descriptive data analysis. The sample in this study was a *dual earner* family (a family where husband and wife both work). The location of this research is Seputih Mataram District, Central Lampung Regency, Lampung Province which was chosen purposively with the consideration that there are quite a lot of families whose wives work in agro-industry around the area. Based on calculations referring to Krejcie and Morgan (1970), the research sample amounted to 85 families from a population of 109 families. Respondents in this study were husband and wife who one or both of them worked as laborers in agro-industry. The research samples were drawn from the population by simple random sampling technique in which sample size was determined by using the SPSS version 22 application.

Data in this study were collected from the primary data (by interviewing respondents) and the secondary data (books, journals, and other library sources). Gender roles are determined based on the division of tasks in the family which is made into five role division scores, namely a score of 1 if only husband (wife is not involved at all), score 2 if husband is dominant (wife is involved but rarely), score 3 if husband and wife do tasks together, a score of 4 if only the wife (husband is not involved at all), and a score of 5 if the wife is dominant (husband is involved but rarely).

4. FINDINGS AND DISCUSSION

Gender roles are social expectations that society attaches to gender and its forms of expression. Gender roles are linked to certain job descriptions agreed upon by husband and wife. Basically the task is divided into two parts, namely gender roles in the domestic and public/social areas. The task can be a reference to which roles are inclined towards husband or wife and which roles are carried out together.

4.1. Domestic Gender Roles

Domestic roles are roles related to family activities (washing, shopping, cooking, caring for family members, family management such as financial management, etc., as well as other domestic tasks). The following Table 1 presents data related to domestic gender roles.

Table 1

Distribution of domestic gender roles in families working in agro-industry.

No	Question	Gender Roles ^{*)}				
		1	2	3	4	5
1	Accompanying and supervising children's education	0	0	30	26	29
2	Funding children's schooling	0	36	27	22	0
3	Caring for family members when sick	0	31	24	30	0
4	Taking them to the doctor/hospital and buying medicine	0	0	28	24	33
5	Planning family finance	0	34	32	19	0
6	Managing family finance	0	38	31	16	0
7	Taking care of children	0	0	26	24	35
8	Supervising children's growth	0	27	28	28	2
9	Cooking	0	29	22	33	1
10	Organizing food menu	0	0	25	33	27
11	Washing clothes	0	28	33	23	1
12	Ironing clothes	0	27	32	25	1
13	Cleaning the house	0	0	28	22	35
14	Washing household appliances	0	0	30	27	28
15	Shopping for groceries	0	0	28	25	32
16	Shopping for household supplies and equipment	0	0	26	28	31
17	Planning for home improvement	15	32	36	0	0
18	Repairing a house when it breaks down	32	30	23	0	0

^{*)} 1 = Only husband

2 = Dominant husband

3 = Together

4 = Only wife

5 = Dominant wife

The data in Table 1 shows some interesting things to discuss. In gender roles related to family financial problems as shown in points 2, 3, and 5, it shows that the mode that appears is answer 2 (42.4%), namely the husband is more dominant than the wife in managing family finances even though generally what applies in society is the husband provides a living for the wife and then the income is managed by the wife for household needs. Nuqul (2010) explains that families who choose their husbands as the holder of financial control are based on the feeling that their husbands are more worthy of managing finances because the husband is the head of the family while families who choose their wives who are in control of the finances are the assumption that women are the ones who have competence in managing their finances. In the question of supervising children's growth and development (32.9%), the role is dominated by the wife. This has been explained based on the theory of Burns and Homel (1989) which states that supervising children is more commonly done by the wife.

It can also be seen in Table 1 that the tasks of women in the domestic sphere are still more than the tasks carried out by their husbands or carried out together. This is due to the social construction of the Seputih Mataram District community which is of the patrilineal type where activities in the domestic area are borne by the wife. This construction occurs

because of the gender socialization process described by Chafetz (2006) which states that socialization is the process by which "individuals" become "gender". New generations learn both through the doctrine of the old generation and observing and accepting what is experienced in the process of interacting with the old generation. Including roles that have been divided and attached to husband and wife if they are married. Then the new generation will apply what they have learned in their lives.

Furthermore, the division of gender roles can be divided according to gender appropriateness. This appropriateness applies in Seputih Mataram District, for example, related to washing, cooking, shopping, which are activities that are appropriate for women, while jobs such as repairing a house if it is damaged or building a new house are more appropriate for men. Even in this study, the results for the question of repairing the house are done by the husband alone without the wife's involvement in it. However, for planning the role of the wife is involved because planning is an activity of discussing or exchanging ideas between husband and wife. This research is in line with the research of Husuna et al (2019) which states that women (wives) are parties who have more domestic role burdens than husbands and the division is based on appropriateness according to gender (sex).

Another perspective explained by Kuo *et al.* (2018) which explains that the difference between men (husbands) and women (wives) in relation to family duties is due to the results of *personal choice*. Husbands and wives are both aware and understand that there are some tasks that they are unable to do or even difficult to carry out. The result of this awareness guides husbands and wives to make a choice, which tasks can be carried out or are difficult for the wife to do and so does the husband.

The unique phenomenon that researchers found from the data on domestic gender roles is that it is suspected that the large number of women's workloads in the home is related to stereotypes about *multitasking* a girl. A wife can iron clothes while caring for or look after her children or a wife can do the sweeping duties while cooking food. This means that even though the list looks many, women can do several tasks at the same time or at least can switch from one task to another quickly. Even if this is just a stereotype, Stoet *et al.* (2013) explained in their research that women in some circumstances have a better advantage than men in the form of *multitasking*. Men are slower and less organized than women when switching quickly between current or future tasks.

4.2. Social Gender Roles

Social roles are roles related to social activities. The results of respondents' answers based on the division of tasks in the family will be contained in 5 types of division of roles, namely dominant husband (wife is involved but rarely), only husband (wife is not involved at all), dominant wife (husband is involved but rarely), only wife (husband is not involved), and together (totally uninvolved). The following is the data obtained regarding social gender roles which are presented in Table 2.

Table 2

Distribution of social gender roles in families working in agro-industry.

No	Question	Gender Roles ^{*)}				
		1	2	3	4	5
1	Mutual cooperation/community service in the home environment	38	47	0	0	0
2	Attending neighborhood/ward (<i>RT/RW: Rukun Tetangga/Rukun Warga</i>) meetings	39	46	0	0	0
3	Mutual help with extended family and neighbors	21	19	14	11	20
4	Participation in community activities (e.g. national independent day event)	22	15	17	15	16
5	Participate in religious activities	0	46	39	0	0
6	Participation in social gatherings/social activities	0	0	51	34	0

^{*)} 1 = Only husband

2 = Dominant husband

3 = Together

4 = Only wife

5 = Dominant wife

Data in Table 2 shows that the husband's division of labor is more in social activities than the wife. The division of labor based on appropriateness of sex is also still visible in the social area, namely in the question of participation in mutual cooperation activities or *gotong royong* (44.7%) where it is generally understood that *gotong royong* is a "heavy" job and is assigned to the husband or man. Environmental service involves the role of wives or mothers in the consumption affairs of the husbands when they have finished their activities. In the activities of helping extended family and neighbors (24.7%), generally this task is only done by the husbands without involving the wives. This is because the control of power and family decision making is the duty of the husband. However, in some urgent and emergency conditions, such as when a neighbor has died, the mothers will donate part of their wealth in the form of rice and money sincerely for the bereaved family without having to ask their husband's permission, because it is a local custom that has become a mutual agreement. The collection was coordinated by the mothers.

Political activities, such as attending neighborhood/ward (*RT/RW: Rukun Tetangga/ Rukun Warga*) meetings, are also dominated by the husband, so that the proposals submitted by the husband can be considered as a representation of the family's decisions. The theory of power put forward by Huber and Splitze (1983) explains that the influence of women in decision-making in the family is due to their status under men so that it has an impact on women not having power in decision-making.

Regarding the results of the data on women and village politics, the researchers conducted a *cross check* with the village officials in the Utama Jaya Mataram Village. The annual meeting held for village development or the Village Musrenbang still invites women to be consulted, but those invited are women delegates from groups. The results of this study have similarities with Husna's (2021) research which states that women who are invited to

certain meetings are women who have the position of chairperson of the PEKKA (Women Headed Family Empowerment) forum.

However, in general, the number of men who attended remained more than women. Even for small meetings such as neighborhood/ward (*RT/RW: Rukun Tetangga/Rukun Warga*) meetings, only the head of the family (husband) is invited by the village officials. Informant says:

“The village official certainly invites all levels of society when discussing important meetings such as the *Musyawarah Perencanaan Pembangunan* (Development Plan Deliberation Meeting). The women who attended the meeting were female members of the family welfare empowerment organization (*PKK: Pemberdayaan Kesejahteraan Keluarga*) and the Women's Farmer's Group. While for neighborhood/ward (*RT/RW: Rukun Tetangga/Rukun Warga*) meetings, those who attend and are invited are usually only the husbands.”

Sastrawati (2018) explains that in the public sphere it takes someone who is strong and able to quickly make a decision. This is in contrast to the "assumption" that women are weak, emotional, and irrational (relying on feelings). Therefore, women will be marginalized in political and public affairs. Such doctrines occur as a result of social realities that occur daily or have been happening for a long time and the influence of the social construction of society. So that everyday reality is used as a "postulate" for the main reality (*paramount*).

The facts in the field also show the results that in social activities generally women will gather with women and men together with men. For example, in *arisan* (social gathering whose individuals contribute to and take turns at winning an total whole of cash) activities, generally women are members. Social gathering activities are generally also combined with other activities, such as religious activities in the mosque (*Majelis Taklim*). The separation between men and women in terms of gender is called *gender segregation*. The results of this study are in line with Manembu's research (2017) which states that women's social gathering activities are combined with other activities such as women's farmer group association activities or church activities (religious activities).

The data in Table 1 and Table 2 are in accordance with Moser's (1993) theory which divides gender roles into 3 parts, namely reproductive roles, productive roles, and community roles. The reproductive role related to domestic activities is mostly carried out by the wife. Productive roles or roles to produce something (in this study in the form of money/salary) to fulfill family life are generally done together. The role of the community related to community political activities is usually followed by men/husbands, such as *Musyawarah Perencanaan Pembangunan* (Development Plan Deliberation) meeting and associations or meetings at the neighborhood/ward (*RT/RW: Rukun Tetangga/Rukun Warga*) level.

5. CONCLUSION

Based on the results and discussion, the conclusion of this study is that the family of agro-industrial workers in Seputih Mataram District is a patrilineal type family. Evidence of the patrilineal type can be seen from the division of gender roles in the family. The gender role in domestic affairs is mostly done by the wife and the gender role in social affairs is mostly done by the husband. The division of gender roles is based on the process of gender socialization that occurs in the Seputih Mataram District.

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