

Genderrolesin Farmer Families in Kampong Naga, Neglasari Village,Salawu District, Tasikmalaya Regency, West Java

Muhammad Zid¹, Ode Sofyan Hardi¹, Wulan A Khairunisa²

¹²Universitas Negeri Jakarta, Indonesia

*m-zid@unj.ac.id

Abstract. This study aims to analyze the role of men and women in carrying out their roles in families. This research has conducted in Kampong Naga, Neglasari Village, Tasikmalaya regency. The research method that being used is observation and interviews and the data analysis is using descriptive – analysis methods. The conclusion of this research that can be drawn from this study is 1) there is a distribution of work based on gender between men and women which is categorized as domestic, economic and social activities; 2) there are stereotypes about male masculinity related to the distribution of work; 3) generally, the perception of the roles of men and women are complementing each other in other words are not dominating and the women also not being subordinate.

Keywords: Gender, Kampong Naga, Family, Role

INTRODUCTION

Kampong Naga is a traditional village. Geographically, it is located in a fertile valley, located at an altitude of + 1,200 meters above sea level, on the edge of the Ciwulan River whose springs are sourced from Mount Cikuray. Meanwhile, administratively, Kampong Naga belongs to the Neglasari Village area, Salawu District, Tasikmalaya Regency. This village still holds traditions and traditional customs in the midst of modernity which has hit almost all aspects of life. The people there still practice traditional ceremonies including; HajatSasih Ceremony, Nyepi Ceremony, Harvest Ceremony, Life Circle Ceremony (Wrath or Circumcision) and others. Then, the traditional life order is represented in various aspects,for example, the economy through subsistence agriculture (only for personal consumption) and agricultural land is still processed by traditional methods and equipment, hoeed, hunted, my head, etc. In addition, nowadays most of the population is also more engaged in the production of handicrafts (woven, handbags and other local necessities, such as baskets (boboko, asukupan steamer), fans, tampah (nyiru) and others) mainly because of the increasingly the high flow of tourists visiting (Saringendyati, 2008). Then, local wisdom still adheres to ancestral advice, for example, in the form of forbidden forests and sacred forests.

Gender roles are an important discussion because they are related to the development of a society as a whole. Gender is the basis for the start of different contributions between men and women to shape culture and shared life (Zaduqisti, 2009). The term gender differs from sex, gender is the male and female socio-cultural and psychological dimensions, while sex is related to the biological dimensions of men and women. Gender roles aim at determining the boundary between what is perceived as 'proper or decent' for men and women in a community environment both in the public and private

sphere. These roles are naturally accepted and embedded by men and women from an early age, through a gender model that they emulate in their social environment. In some societies, an individual is strongly pressured to adhere to the model, not only directly by the family or society, but also indirectly by the role behind the social order such as the share of labor, the taxation system that drives change (ILO, 2008).

Gender roles in traditional societies are interesting to be studied specifically on indigenous peoples in Kampong Naga. Based on the previous explanation where there are customs, traditional living arrangements, and local wisdom, which can be explored how the role of gender in it. Based on the background above, the question of this research is What is the role of gender in the role of gender in Kampong Naga? especially in the household. Then, the purpose of writing articles is as follows: 1) analyzing gender roles in farm families in Kampong Naga, 2) analyzing the division of labor between husbands and wives in families in Kampong Naga, and 3) analyzing the existence of gender equality in traditional communities in Kampong Naga.

RESEARCH METHOD

The location of the study was conducted in Kampong Naga, Neglasari Village, Kecamatan Salawu, Tasikmalaya Regency. Research Population is married men and women in Kampong Naga. The majority of the age groups in Kampong Naga are adults (most young people live outside the village referred to as Sanaga) so that it becomes the adult gender research population. The sampling technique is purposive sampling and incidental sampling. Purposive sampling or aiming sample is where the researcher digs data to the respondent who has been assigned special traits that are in accordance with the research objectives so that they are expected to answer the research question. Whereas, incidental sampling is a sampling technique based on accidentally meeting with the researcher where the person who was met. Then, the technique of collecting data by observation and in-depth interviews. Finally, the data analysis technique is descriptive qualitative.

RESULT AND ANALYSIS

a. Social Conditions of the Kampong Naga Community

Kampong Naga occupies an area of only 1.5 hectares for settlement. Customs have rules that limit the number of houses available, so many also live outside the village which is called Sanaga. The Sanaga community physically separated from Kampong Naga and mixed with the outside community but still held the prevailing customs, and often visited relatives, especially during traditional ceremonies.

The Hajat Sasih ceremony is held six times a year, or each one in six months glorified in Islam. This ceremony is a ceremony of honor. and the cleaning and pilgrimage to the sacred tomb as the core of the ceremony which was only followed by men. Nyepi ceremony falls on every Tuesday, Wednesday and Saturday. This ceremony might be more appropriately called abstinence, abstinence in the sense of truly avoiding the discussion of customs and the origin of the people of Kampong Naga, both among fellow community members and visitors or other foreign guests. The harvesting ceremony is an individual ceremony, meaning that if a family harvests its rice fields, the family carries out a harvest ceremony to determine when the harvesting day can be carried out. On the day of harvest the family who will harvest must prepare the conditions, among others, the mustard, tanejur shoots, hanging buds (pupuhunan), empas, tumpeng rice, and other complementary offerings. These conditions are used in the procession of taking mother rice. The Gusaran or circumcision ceremony for the people of Kampong Naga is carried out en masse, meaning every child.

The government system in Kampong Naga is divided into two namely Formal and Informal. The formal system as usual is the RT and RW which are democratically selected, while the non-formal government consists of Kuncen, Punduh, and Lébé which are not democratically elected but descendants. Kuncen, has a function to lead traditional ceremonies. Then, Punduh has the function of public relations which is the party to the three liaison between Kuncen and the community, if there is a dispute or if there is a violation of adat. In addition, he also has a function as the director of Kampong Naga architecture. Finally, Lébé has a function as a religious leader, if someone dies, he must take care of the corpse until the 100th day.

Livelihoods in Kampong Naga, namely farmers grow rice and make handicrafts. The farming system that is being run is still traditional subsistence agriculture. Its distinctive feature is that the crop is primarily consumed by itself, when there are more results sold, when asked the reason is because the people of Kampong Naga prioritize food security. Every Head of Family (KK) has 400 - 450 m2 paddy fields. The second livelihood, namely as a craftsman. However, this livelihood is only done for leisure time.

The education level of the Kampong Naga community is still low, on average only elementary to junior high school graduates. This is due to the economic inability to send their children to school. However, now there has been a lot of assistance from the local government for the cost of education, considering that Kampong Naga is already known as a tourism area. So, it is increasingly sought to improve the quality of human resources through education.

b. Gender Role in the Kampong Naga Community Family

Gender roles in Kampong Naga community can be divided into three based on their characteristics, namely; domestic, economic and social activities.

1) Gender Role in Domestic Activities

Indicators of domestic activities are the provision of food, child care, children's education, family health, and doubling or rectifying household furniture. Based on observations from researchers, this activity is dominated by women. The activities of women (wives) from the morning in the kitchen take care of hawu, cook food, and take care of school children. In addition, there were other domestic activities but were not carried out at home (because they were related to each kitchen supply), namely pounding rice in SaungLisung. Based on the results of interviews, these activities are usually carried out by women, at the time of the interview there were three mothers and one father (only helping because they were needed). The mothers did it if the rice supply had stayed low.



Figure 1. Wives pound rice in SaungLisung

The work of pounding rice is carried out for up to three hours, from starting to separate the rice from the skin or commonly called rice to rice. Based on observations and interviews we did, there were

four informants who were pounding rice in SaungLisung. When the researchers met, this activity was carried out in addition to the need to meet the needs of household rice as well while waiting for the rain to subside because they were supposed to go to the fields but were constrained by rain.

Table 1. The informants we met at SaungLisung

Name	Gender	Age	Children	Guaranteed Family Member
Nani	Female	48 y.o	2	1
Yani	Female	55 y.o	2	-
Mela	Female	36 y.o	2	2
Abok	Male	51 y.o	2	2

Based on theoretical studies, women's gender roles predominate in private or domestic space. This is evident and in accordance with Fakihi in Widiyani and Hartati (2005) considered and rated lower than the type of work that is considered a man's job. Although, domestic space is not carried out in each house, but in public spaces (SaungLisung is shared). However, the purpose of this activity is to cook rice which is the responsibility of women or wives. However, when they were about to bring the results of the rice that had been pounded and put into sacks, they were then taken to their homes, each carried out by their husbands.

Based on the explanation of the guide, domestic or household activities are indeed the responsibility of the wife but the system helps one another. Where husbands do not immediately release responsibility in domestic activities, when there is something that needs help related to domestic activities, the husband is ready to help. Like what happened in SaungLisung, Abok's pack faithfully helped his wife. Then, based on observations, researchers found husbands who helped dry clothes. However, the evidence of the dominance of women in domestic activities remains valid, not only in terms of strength but also the quality of women in taking this responsibility. For example, evidence of dominance in taking care of children. One of the informants that the researcher met was IbuRohilah or the local community called him Bi Ero (wife of the Guide). In taking care of children, if the child is lazy in school then the busy one is the wife. The following is an excerpt from the interview with the informant:

"howaboutyourson, does he go to school every day, mom?" – researcher
"Yes, every day, if he is lazy, the mother is dizzy, father, sleep," - the informant

Even wives in Kampong Naga tend to be independent, not relying on their husbands, for example, looking for firewood, mothers do not depend on their husbands but look for themselves. In addition, for example there is a problem in the building of the house, the informant acknowledged that if the problem could still be carried out on his own then it would be resolved by himself, if it was not possible then he would ask for help. There was recognition from informants, that the wife's workload was heavier than her husband's. The informant stated that:

"The wife's job is far more but it's difficult to be recognized because if the husband comes home suddenly - the house is neat."

The analysis of the researchers regarding the division of workload between wives and husbands in Kampong Naga, in accordance with the theory that there is an assumption of gender that women have a nurturing, diligent, and unsuitable nature to become household heads, resulting in all domestic work being the responsibility of women where gender roles are socialized to women from an early age, while men are not culturally obliged to pursue domestic work, causing excessive workload for women (Widiyani and Hartati, 2014).

Other domestic roles related to family food security, the resource person explained that when they went to the rice fields while planting horticultural plants and staple crops on the edges of rice fields such as chili, lemongrass, sweet potatoes, singkog, leeks and others. This is in accordance with the role of women in farming, including food crops, plantations and horticulture crops (Bertham; Ganefianti; and Andani, 2011).

2) Economic activity

Economic activity is related to efforts to fulfill the daily needs of life through work. The majority of the people of Kampong Naga make a living as rice farmers in the fields even though agriculture is only for self-consumption (subsistence agriculture). Regarding gender roles, researchers found that there was a division of labor between men (husbands) and women (wives) in this activity. Women become an important part of the workforce in the agricultural sector, both in the provision of agricultural facilities, cultivation of plants and livestock, processing and post-harvest, to marketing agricultural products (Yuwono, 2013). The reasons for women choosing to work as farmers are, among others, the desire to help their husbands in increasing their family income which is driven by a greater family burden factor.

Based on the time period for farming it can be divided into planting and harvest periods. So the two types of farming time have different characteristics and there is a division of labor in it.

Table 2. Gender roles in the economic activities of the people of Kampong Naga

Farming period	Gender	Tasks
Planting period	Male	Hoeing rice fields
	Female	Planting rice
Harvest period	Male	Harvesting rice
	Female	Bear the crop from the rice fields to the house

Another economic activity is making bamboo woven crafts for souvenirs, but this is not the main job only for leisure time (carried out by both men and women). Then there is gender equality between men and women, because there is no stereotype that weaving is women's work alone.



Figure 2. Semi-finished woven bamboo



Figure 3. Sales of souvenirs by residents in front of the house

Based on interviews with informants, the wives were to the household completing homework. Especially in working on handicrafts, only if there is free time (both wife and husband). So, it can be said that the dual role of women according to theoretical studies is true. However, in order to look for additional family income, it turns out they did not leave their household duties which have become their responsibility (Aswiyati, 2016).

Financial management aspects, researchers categorize it as economic activity. The reason is because it is not only related to revenue management but also the effort to get the income. the unique thing about this financial management is the existence of rice arisan. The discussion of this activity certainly has

wife dominance. Arisan rice, rice is a substitute for money deposited, from a two-kilogram rice deposit can get two quintals, and the results are sold for children's school needs. Arisan is only done by mothers. The money obtained from the husband is managed by the wife for daily needs. For example, there are needs that must be purchased both for the needs of the kitchen and children, such as the needs of the school, so the wife goes to the market. However, this is not routine only if there is money.

3) Social activity

Discussion of social activities, indicators used were attending ceremonies, religious activities, PKK activities, farmer groups and village meetings. Ceremonial activities are indeed carried out by village officials (Kuncen / Punduh / Lébé) and all are male. Meanwhile, women hold more roles than from ritual preparation to post-ritual events, such as making cone (again related to domestic activities) this is similar to what was stated by Rohmana (2014). Then, PKK activities are at the village level, while in Kampong Naga only social gathering. Weaving activities do not originate from PKK activities but activities fill free time, because the results are not coordinated but the middlemen take it. The Farmers Group was followed by both men and women.

Meetings or meetings at BaléPatémon or Meeting Hall, which attend almost always men, where women are very rare. There is an exception, only if the Kuncen asks the husbands to come together with their wives, then the wife comes to the community meeting.

c. Gender Stereotypes in Kampong Naga

Stereotypes about gender are still tight among the people of Kampong Naga. The researcher found that there were still stereotypes about patriarchal culture in the Kampong Naga community. Based on the theoretical study explained that this culture indirectly places control of women as a symbol of masculinity of a man. Conversely, in women in an inferior position. Based on the results of interviews with guides as follows;

"... yes, it's understandable if for example women's work is light - light, it's also called a woman, but we only help each other." – informant

This is consistent with (Zaduqisti, 2009) which states that gender itself is the labeling of men and women, which forms a gender ideology, through institutionalized social construction. For example, women are known to be gentle, beautiful, emotional and motherly. Meanwhile, men are considered strong, rational, mighty, and manly.

d. Gender Equality in the Kampong Naga Community

Submission, dependence, and submission of women over men is a picture of the glory of a woman's heart. This has an impact on gender inequality and inequality which ultimately affects various aspects of human life. This culture is called patriarchy, Patriarchy comes from the patriarchal word, meaning the structure that places the role of men as the sole, central, and everything authority, while women only act as sub-ordinates (Rokhmansyah, 2013).

In relation to traditional society, generally the theory still maintains gender expectations, where expectations for gender lead us to prefer men to positions of authority and put women in sub-ordinate roles or only as complementary. But this is not very visible in the characteristics of the Naga village community. The main role of men is there as the head of the household, while women do domestic work. On the bright side, women are still quite involved in doing male field work. Evidently, women are still involved in farming activities in the fields, but only do light work. Because the main work is done by men. So it is enough to see the existence of gender equality in the community in Kampong Naga, although not yet fully.

Gender equality (Gender equality) gives both women and men the opportunity to equal / equal / equal enjoy their rights as human beings, socially own objects (Puspitawati, 2013). Based on Puspitawati (2013), the manifestation of gender equality and justice in the family is 3 (three), namely access, participation and control. **First**, access is defined as the capacity to use resources to fully participate actively and productively (socially, economically and politically) in society including access to resources, services, labor and employment, information and benefits). Example: Give equal opportunities for girls and boys to continue their education according to their interests and abilities, assuming sufficient family resources. **Second**, participation is defined as both women and men having equal control in the use of family resources. Husbands and wives can own property on behalf of the family. **Finally**, benefits, all family activities must have the same benefits for all family members.

Table 3. Gender equality theory based on Puspitawati (2013)

Aspects	Implementation in Kampong Naga community
Akses	Men and women alike have access to using resources fully.
Participation	Men and women alike have participation having equal control in the use of family resources.
Benefit	Men and women both benefit from family activities.

CONCLUSION

The conclusion that can be drawn from this study is 1) there is a division of labor based on gender between men and women which is categorized as an activity; domestic (dominated by women), economic (balanced), and social (dominated by men); 2) there are still stereotypes about male masculinity that are related to the division of labor, namely men's work requiring more labor while women pursue dominant domestic activities; 3) in general the perception of the roles of men and women complement each other in other words indigenous men Naga are not dominating and so are indigenous women Naga is not considered subordinate.

SUGGESTION

The suggestion from this research is to remember the dominant social role of men, which means lack of women's involvement in decision making in the community. Thus, socialization of gender equality is needed so that development in Kampong Naga still involves women's participation especially in changing the mindset that the workload benchmark is not measured by the amount of physical strength needed to complete the work but the time spent in completing the work

ACKNOWLEDGEMENT

The author thanks the supervisors who have accompanied and guided the writing of this article. As well as, the indigenous people of Kampong Naga who were willing to become informants in this study.

BIBLIOGRAPHY

- Anwar, Suhadan. 2016. Perhubungan Gender Dalam Masyarakat Tradisional Berdasarkan Hikayat Patani. *Journal of Business and Social Development* 4(2): 25 – 47.
- Aswiyati, Indah. 2016. Peran Wanita Dalam Menunjang Perekonomian Rumah Tangga Keluarga Petani Tradisional Untuk Penanggulangan Kemiskinan Di Desa Kuwil Kecamatan Kalawat. *Jurnal Holistik, Tahun IX No. 17 / Januari - Juni 2016*.
- Bank Dunia. 2000. *Pembangunan Berperspektif Gender: Melalui Kesenjangan dalam Hak, Sumber Daya, dan Kebebasan Berpendapat*.

- Bertham, Yudhy., Dwi W G., dan Apri A. 2011. Peranan Perempuan Dalam Perekonomian Keluarga Dengan Memanfaatkan Sumberdaya Pertanian . *AGRISEP 10 (1): 138 – 153*.
- Elizabeth, Roosganda. 2007. Pemberdayaan Wanita Mendukung Strategi Gender *Mainstreaming* Dalam Kebijakan Pembangunan Pertanian Di Perdesaan. *Forum Penelitian Agro Ekonomi 25 (2): 128 – 135*.
- FarFar, Risyart Alberth. 2012. Peran Gender Dalam Kehidupan Rumah Tangga di Desa Liang Kabupaten Maluku Tengah. *Jurnal Agribisnis Kepulauan 1 (1): 13 – 27*.
- Hamid, Asep Lukman. 2018. Perilaku Keberagaman Masyarakat Kampong Naga Dalam Perspektif Teori Religious Behavior Marie Cornwall. *Al-Afkar Journal for Islamic Studies 1(1): 16 – 37*.
- Handajani, Hanny, Rahayu Relawati, dan Eko Handayanto. 2014. Peran Gender dalam Keluarga Nelayan Tradisional dan Implikasinya pada Model Pemberdayaan Perempuan di Kawasan Pesisir Malang Selatan. *Jurnal Perempuan dan Anak 1(1): 1 – 21*.
- Haryanto, Sugeng. 2008. Peran Aktif Wanita Dalam Peningkatan Pendapatan Rumah Tangga Miskin: Studi Kasus Pada Wanita Pemecah Batu Di Puncunganak Kecamatan Tugu Trenggalek. *Jurnal Ekonomi Pembangunan 9 (3): 216 – 227*.
- Hermawan, Iwan. 2014. Bangunan Tradisional Kampong Naga: Bentuk Kearifan Leluhur Masyarakat Sunda. *Sosio Didaktika 1(2): 142 – 150*.
- ILO International Training Centre. 2008. *Gender Roles*.
- Puspitasari, Gita. 2013. Peran Publik vs Peran Domestik Perempuan dari Perspektif Feminisme <http://academia.edu/8166333/PERAN_PUBLIK_VS_PERAN_DOMESTIK_PEREMPUAN_DARI_PERSPEKTIF_FEMINISME_Analsis_Pada_Tayangan_Tupperware_She_Can> (diakses pada 12/11/2018, 11.20 PM)
- Puspitawati, Herien. 2013. *Konsep, Teori, dan Analisis Gender*. PT IPB Press. Bogor.
- Rahayu, Lina., Muhammad Adji, dan Nani Darmayanti. 2010. *Gender, Kekuasaan, dan Resistensi pada Masyarakat Adat Kampong Kuta, Kabupaten Ciamis, Jawa Barat*. Laporan Akhir Penelitian Peneliti Muda (LITMUD): UNPAD.
- Rahmadanih, Ratmayani dan Darmawan Salman. 2018. Relasi Gender Pada Rumah Tangga Petani Cengkeh: Studi Kasus Rumah Tangga Petani Cengkeh di Desa Seppong, Kecamatan Tamero`do, Kabupaten Majene, Sulawesi Barat. *Jurnal Sosial Ekonomi Pertanian. 14(1): 65 - 74*.
- Rohmana, Jajang. 2014. Perempuan Dan Kearifan Lokal: Performativitas Perempuan Dalam Ritual Adat Sunda. *Musâwa, 13 (2)*.
- Saringendyati, Ety. 2008. *Kampong Naga, Tasikmalaya dalam Mitologi, Upaya Memaknai Warisan Budaya Sunda*. Skripsi: Universitas Padjajaran.
- Sudarwani, Margareta Maria. 2016. A Study On House Pattern Of Kampong Naga in Tasikmalaya Indonesia. *International Journal of Technology Enhancements and Emerging Engineering Research 4(5): 8 – 13*.

- Utami, Finka Dwi. 2013. *Gaya Hidup Masyarakat Naga dan Faktor – Faktor yang Mempengaruhinya*. Bogor: IPB.
- Wibowo, Dwi. 2011. Peran Ganda Perempuan dan Kesenjangan Gender. *Muwazah*3(1).
- Widayani, Ni dan Sri Hartati. 2014. Kesenjangan Dan Keadilan Gender Dalam Pandangan Perempuan Bali: Studi Fenomenologis Terhadap Penulis Perempuan Bali. *Jurnal Psikologi Undip* 13 (2): 149-162
- Yuwono, Dian. 2013. Pengarusutamaan Gender Dalam Pembangunan Pertanian : Kasus Pada Pelaksanaan Program *FeatiDi* Kabupaten Magelang. *SEPA* 10(1) : 140 – 147.
- Zaduqisti, Esti.2009. Stereotipe Peran Gender bagi Pendidikan Anak. *Muwazah* 1(1).