

# *Gender Equality in Work Scope: Phenomenology Study of Wife and Husband Relations in Dempet Village, Demak District*

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**Abstract**— Gender equality is the equality of the roles of man and women in all fields of life, apart from natural problems. Indonesian peoples still have misunderstandings in interpreting gender differences. Both in discussing the issue of the reality life, the relationship of husband and wife in the village, women workers, especially office workers who are still very rare. This factor occurs because it is dominated by the peasant community. People who are still lacking in understanding gender equality in building a family relationship. A nature and natural law that women follow what their husbands order. Villagers assume that women's duty is only to take care of the house and help their husbands as much as possible without imposing it. In the sense that women's activities are more at home than exploring their abilities beyond their responsibilities as mothers. Coupled with the existence of State regulation was also stated in the Marriage Law No. 1 of 1974 paragraph 3 that the husband is the head of the family and the wife is a housewife. Even if husband and wife work together, it can improve the economic quality of the family. This study focused on describing the perceptions of women workers in the village of Dempet against the concept of gender equality in the sphere of husband and wife relations in the world of work. This study uses qualitative-phenomenological methods. The paradigm used is interpretive which is a perspective based on the point of purpose to better understand involvement in a situation that occurs. The technique used in data collection uses interview techniques to husband and wife whose wife works office and books as well as documentation. The findings of this study are the relationship between husband and wife by communicating equality in gender equality followed by educational factors.

**Keywords:** Gender Quality, Women, Workers, Phenomonology

## I. INTRODUCTION

Gender is often misinterpreted as sex defined as gender, namely the categorization of women and men. Though actually gender and sex are two different things. Sex is divided into two sexes biologically. Sex is a difference as God's natural order cannot be permanently changed. Gender is a determination that is socially and culturally based. Gender is not something natural but shaped by society..

In the relationship of husband and wife[1], between men and women especially in rural areas, the perception of the village community considers that women only at home take care of their homes and children, women workers in the village are still small, seeing the understanding that women are still under men, matters work and earning a living are men's matters, even though the reality is not always like that, there are still many women who want to explore their abilities, but are hindered by the limitations of women and men[2].

Villagers who live as farmers, have insufficient knowledge and understanding with the meaning of gender itself, if it is associated with the relationship of husband and wife in the village related to women working as employees, for the views of the village community it is not normal, because it violates its nature as a woman, when in fact it is not always like that, that women work also to help with the economic needs of the family, here the author wants to provide insight or knowledge to the village community not to mess with the tasks of women and men. Women and men in a household complement each other not to compete with each other for position or career, all based on family and children, even if women and men work together will improve the economic quality of the family[3].

According to the experience of a woman worker in the village of Ibu Nurhandayani with the profession of the Principal of SD School Baleromo 2, it was not necessarily a woman just working, many factors influenced her especially in relation to husband and wife, because since adolescents

SPG (School of Teacher Education) women were taught to be a career woman so that when she enters a family relationship she will become a career woman but her relevance to the child sometimes still encounters problems such as when a child is always small and is entrusted to a housemaid or can only meet children and take care of the house in the afternoon or evening after taking a break, so there is quite a bit of quality time with both husband and child. (Interview, September 23, 2018, at 18.15).

The reality in rural communities with minimal knowledge and meaning of gender and dominated by working as farmers forms the perspective of the writer that if the village community does not learn or know about gender forever it will compartmentalize between women and men. Even more interesting for the writer, the level of education greatly influences the way of thinking of the village community, the dominance of rural women prefers to take care of the household or help with family needs by small-scale trade based on interviews conducted by the author, that women just help their husbands not to work all day and take care of the household. Therefore, it becomes interesting if a study is conducted on "Gender Equality in the Scope of the World of Work: Phenomenological Study of the Relationship of Husband and Wife in the Village of Dempet, Demak Regency".

The purpose of this study is to uncover or understand and analyze the causes of the occurrence of women in villages choosing to work as employees, whether state or private and their influence on the quality of communication with their families.

The theoretical framework used to explore this study is the Harvard model of gender analysis[4]. The analytical framework includes: who does what? (gender division of labor; who has what? (access and control of resources and benefits); influential factor analysis and impact analysis of the activity cycle. The Harvard model analysis framework is used to analyze the roles of women (wives) and men (husbands) in activities as partners in household relations and their impact on children when women decide to work full time.

## II. RESEARCH METHODS

This study is a qualitative perspective with a gender perspective, with the location of the study of Dempet Village, Demak Regency. The key informants in this study were women workers, with categories; (1) living in Dempet Village, (2) having children. The instrument in the study was the author himself with a tool in the form of stationery or a list of principal interviews. Methods of collecting information and data using participant observation, in-depth interviews.

## III. RESEARCH RESULTS AND DISCUSSION

### 3.1 Causes of Women in the Village Attached to Choose Work Full

The Dempet community is mostly Javanese, who adhere to the patriarchal system of placing a husband or man in a dominant position, as a regulator and decision maker and the wife is in the second position. In this case, the public or social affairs of men are positioned as authorities. The consequences of the role model between husband and wife, influence activities, division of labor, access and control over resources in the household. Husbands as heads of households have a higher role than wives. Husbands are more focused on making a living than taking care of the household. While wives only carry out limited activities such as cooking, washing, cleaning the house and various kinds of activities in the house and on average only control daily life [5].

Implications in the household, there is an imbalance in the pattern of relations between husband and wife[6], such as the wife is responsible for all matters in the household, always asking permission with the husband when out of the house, giving rise to the perception that women will always be dominated by husbands, including with economic dependence on their husbands.

The pattern of gender relations in full-working female families residing in the village of Dempet certainly cannot be separated from the culture of the people in the village. Based on the results of the field, full-working women will still consider or feel that women should indeed be at home and do double duty if they decide to work full time.

For example, what happened to the K1 family, in the K1 family the husband worked as a police officer and his wife worked as an elementary school principal, the K2 family of unemployed husbands and their wives worked as civil servants who had work schedules at 17.00 WIB, the K3 family husbands worked odd jobs and the wife worked as a nurse while the K4 family husband and wife work as farm laborers. Of the four families, the wife simultaneously works on almost all household activities, except activities that are related to physical activities such as drawing water etc., in the K4 family the wife is sometimes assisted by the husband to do housework.

Judging from access to control over economic resources, almost all full-time women still have a dual role as breadwinners and take care of the household, which is sometimes a burden on women workers in the village, children have little free time with their mothers, while children are in dire need a mother's affection, you must be able to put yourself and be smart in managing time for all the activities carried out, working, being a housewife and other

activities followed in the village environment. Even so, the concept of husband and wife relations in Dempet Village does not matter much when women have to work full time, but the impact is on children, understanding *semacam* is experienced in families K1, K2 and K3 due to the wife's education level is sufficient, a consequence when women especially in Dempet Village must work, because in this village full working women are minimal and can still be counted. The dominance of the role of the husband can be seen from all aspects, from the social side of the woman when leaving the house must be permitted with the husband even though it must mourn or *arisan RT* etc., no matter how small the activity must be and definitely permission to the husband, these things indicate that there is a husband's domination of wife.

The division of labor that occurs in reality in the village of Dempet which is actually Javanese is already commonplace when women follow everything their husbands order with no prior agreement, this also happens due to the lack of education which they then feel afraid of refute, correct or reprimand the husband so that the woman will become obedient in a conjugal relationship.

### 3.2 Effect of Full-Time Women Workers on Families

The activities of female workers are divided into three working groups, households and breaks. Household activities include ironing, sweeping, washing dishes, washing clothes, caring for children etc., a woman will give her time for these things especially when she has children, when a child is 2 years old a woman is required to give exclusive breastfeeding to her child This, which sometimes also provides a tangible fact that women must be at home, in Dempet Village is still very strong with a view like this, will be the subject of conversation when women cannot take care of their own children, as happened to the K1 family because they are required to work then the children are handed over or entrusted to the mother-in-law and have been entrusted to the domestic worker when the child is 3 years old, the effect the child will be closer to the domestic worker and grandmother and grandfather, until the child grows up, the child begins to understand that he is lacking have more time with her parents. Allocation of time given by female workers for more full time to work, morning to evening in the office, when returning home tired woman with all matters in the office and wants to rest but still has dependents on the contents in the house, this burden is increasingly heavy for women, finding the dual role of working and taking care of household affairs. According to the author, if both parties could help

each other both in the work sector and household affairs would be more harmonious because of more intense communication from both parties, mutual coordination in homework. Household activities if only charged by women include gender inequality. The social construction that always places men always on top of women should be given an understanding of the family in Dempet Village because the way of thinking is still difficult, sometimes it is difficult to open understanding for them, there needs to be a certain approach. It is permissible for women to have a dual role in family matters, but there must always be compromises or agreements from both parties and then accept them.

## IV. CONCLUSION

The incorporation of women in the world of work is strongly influenced by several factors because of all the subjects have different experiences, some are really directed to become career women since adolescence there are also those who just want to be at home, including activities to help their husband make a living as well at home such as opening a stall or taking care of onions when harvesting, because in the village of Dempet the main livelihood is farmers with the most domination of shallots which are then sold to make a living in this context husband and wife also help each other but women are still at a mild stage not need to use compromise but on the awareness of each task and the role of women with the perspective of the village community. The results of the study also showed that the time of women workers actually thought more about public work than domestic work or social activities in their neighborhood.

The role of the economy when women work full time also has its own role to carry out the needs or economic survival of the family, but in reality in the case study in Desa Dempet there is still talk in the social realm, the role inequality. In fact, for the writer, when women work and men work it will actually improve the economic quality of a family, coupled with the fact that the number of men and women is more women, if the concept of women working makes things normal and reasonable among the villagers will also help the economy in Indonesia because men and women all work. There, there is also a need to expand the number of women to work which women can still express themselves before the community.

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