

# Gender Role in Farmer's Household Case Study in Huaulu Village, North Seram Sub District, Central Maluku District, Maluku Province

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**Abstract**--The Gender roles suggest there is a division of labor between women and men based on the prevalence of action. This study examines gender roles in farm households in Huaulu Village, North Seram Sub District Central Maluku District. Data collected through field observation. Selected respondents were 55 households (20%) out of 273 households. The method used is descriptive, qualitative, quantitative, and phenomenological perspectives (Bogdan R and Steve J. T.1992). Data analysis using the Milis and Huberman (1992) model. The results of the study showed the role of men in productive work (50%) the role of women in reproductive work (70%), while for social work the roles of men and women were equal (40%). This means that gender roles in the household are dominated by women but they lack access rights, control, participation, and benefits. The facts show there are inequalities in gender roles as well as discrimination against women. Equality of role will have an impact on increasing production and strengthening food security. Even women should enjoy the same rights as men.

**Keywords**--Gender role, Household

## I. PRELIMINARY

Gender is usually assumed to be female even though there are men and women in the meaning of the word gender. Gender is not a means of defiance of women by their nature or social role. The concept of gender is the differentiator of roles, responsibilities, and traits between men and women since humans exist on earth. This social engineering is not universal and can change influenced by region, status, age, education, and habits.

The role of women as equal partners of men should pay attention to dignity, dignity, and nature. Women should be given the broadest opportunity to develop themselves. This means that gender equality is a state doctrine that must be fully implemented. In practice, there is still a hidden act of discrimination against gender roles that befall women, which is very much felt in farm households.

Gender roles are identified through activities that are deemed suitable for each sex, namely productive, reproductive, and social work. Productive work is carried out by men and women individually or in groups and has been included in national economic statistics. In awarding it turns out there are differences. The role of women farmers such as planting, maintaining, harvesting (dominant) is

considered small compared to the role of men who only clear the forest or hoe. In developing countries even though women produce food between 60% -80% and are responsible for 50% of the world's productive food apparently its role has not received the attention of the government [1]. There should be equal respect for women by realizing gender equality and justice. Gender equality and justice are characterized by the absence of discrimination against women and men [2].

Reproductive work such as cooking, washing, caring for children, teaching children, etc. is usually only done by women. Men rarely do it [3]. There is an impression in gender roles that men do not take care of the household even though men and women can have actual gender roles that do not normally take place in society [4]. Unfortunately, the actual role that gender plays is still not giving any appreciation to women. For example, for some reason the husband takes over the wife's work in the household, the actual gender role will not change his status. He remains sovereign as the holder of power and decision-makers in the household. Conversely, if women take over the husband's role as breadwinner, the actual role of gender will not change their status. He is still considered not the head of the household. It was proven in meetings attended by female household heads that were not invited. The types of work dominated by women have not been counted economically.

In social work, women are involved in activities that are felt to have a major contribution, especially for themselves, for example, Family Planning, Posyandu, PKK, Exhibition, and Skills Competition. Men tend to be involved in social activities such as attending formal or informal meetings, traditional meetings, community service in villages, or activities that are considered to have monetary value or joint decisions. Similarly, the reproductive work of women's contributions to this type of work also has not been calculated economically.

Research on Gender in households has been widely carried out and published, among others [5] said that the participation of husband and wife in caring for flower plants is the same. The husband's interest is considered to have selling points while the mother according to gender roles refers to the myth of perseverance, conscience, diligence,

and patience [6] concluded that the role of men is more dominant than women, resulting in gender inequality, where women are marginalized. Sahusilawane A.M and Kembauw E [7] concluded that women were involved starting from the production process, distribution to consumers. Rita Diana [2] said the high gender inequality in terms of the position of women and men as managers, administrators, and technicians as well as representation in parliament. Ramayana et al [8] showed 50% dominant male in weeding activities, 20% dominant female in sorting and drying, 30% male and female equivalent for watering, harvesting, and selling.

Noting the research topics as stated above, this research contributes to enrich studies on gender issues in Indonesia. The research concerning Gender Roles in Farmer Households in North Seram Sub District, Central Maluku District aims to (1) identify gender roles in productive, reproductive, and social communities work (2) analyze gender roles related to access, participation, control, and benefits. These things encourage the implementation of research.

Speaking regarding empowerment and gender development Nugroho [9] stated there are four indicators that lead to equality, namely (1) equality of rights in accessing productive resources in the environment (2) participation, participation in utilizing assets or resources, (3) control includes opportunities the same for men and women for the use of resources (4) the benefit of enjoying the fruits of development together.

## II. METHOD

This research uses descriptive qualitative, quantitative approaches, and phenomenological perspectives. (Bogdan R and Steve J, T, 1992). Data analysis using the model of Miles and Huberman [10]. Data collection techniques are done through in-depth interviews, observation, passive participation, and documentation. The research location was Huaulu Village, North Seram Sub District, and Central Maluku District.

The location was chosen purposively because (1) village-based village community farming activities, (2) gender inequality exists. The study population is all households in the village of Huaulu namely 273 households, the number of respondents 55 households, or 20% of the total population.

Primary data collected includes gender roles in all three types of work, access, participation control, and benefits by conducting field observations. Secondary data were sourced from the Huaulu village office, BPS in Central Maluku District. Data collection was carried out through structured interviews using questionnaires.

## III. RESULTS AND DISCUSSION

### A. *Productive, Reproductive and Social-Community Work*

Farming in the Huaulu village is carried out jointly by all household members. Men clear the forest, hoe, weed, and burn the grass. Women plant, sow, nurture to harvest. The division of labor like that has been going on for generations. Although there is not a sharp line regarding the division of labor generally this pattern is commonly practiced by farm households in Indonesia [11].

Children from the age of 6 have been invited to the forest or to the garden. Not just accompanying but starting to be taught to work. While playing boys into the woods help dad collect roof leaves, prepare father's equipment for making pig arrows, or set snares for birds. Girls go to the garden to help mothers pick vegetables, pull grass, or sweep dry leaves. When she is at home she helps mothers cook water, do the dishes, or play with younger siblings.

The types of plants cultivated by households are longevity plants such as cloves, nutmeg, coconut, durian, mangosteen, mango, and orange. Plants for food needs include tuber, taro, basil, sweet potatoes, bananas, and corn. For this type of longevity plant work, women are not too concentrated. He was only involved during the harvest and post-harvest. For example, when harvesting cloves, men pick, women prepare food and together with family members collect cloves that fall on the ground to be put into baskets. At night all household members work to remove cloves from the stems.

Clove sun drying is done by men and women while distributing to selling is done by men. Usually, cloves are sold at the Masohi market. There are also those who sell it to traders who come to the village. The price of dried cloves ranges from IDR 70,000. – IDR 85,000/kilogram. The proceeds from selling cloves are used to buy clothes, simple dining furniture, household needs such as sugar, salt, coffee, cigarettes or to buy school supplies (rarely). The habit of buying electronic equipment has not become a major requirement. The rest of the money is usually kept by the wife at home.

If the concentration of longevity plant work is the responsibility of men, then food crops are women's business. Starting from production to be on the dining table. Therefore, every day to the garden to clean the dry leaves, pulling grass or chase away parrots that often come to interfere with corn plants. Sometimes he also digs the ground to loosen it (men's work). The working time is between 3 to 4 hours but when things are urgent he works until late afternoon. Usually, she works alone without the help of her husband. The husband goes to the forest to take care of long-life plants, hunt, or smoke sago. (Sahusilawane A.M, 2012) said the average working time of women farmers on small islands in Maluku ranges from 14 to 16 a day. This means that all of his time is spent on household activities and in the garden. Can clearly be seen in table 1 below.

**TABLE I. THE ROLE OF GENDER ROLE IN PRODUCTIVE ACTIVITIES**

No	Occupation	Male Dominant (%)	Female Dominant (%)	Equal (%)
1.	Open Land	√	-	-
2.	Cleaning area	-	-	√
3.	Planting	-	√	-
4.	Maintenance	-	-	√
5.	Harvest	-	-	√
6.	Harvest mobilization	√	-	-
7.	Sorting	-	√	-
8.	Sealer	√	-	-
9.	Hunting	√	-	-
10.	Tap Sago	√	-	-
Total		5	2	3

Activities such as cutting down trees and burning branches and leaves are done by men. Land clearing such as leveling the ground and transporting burnt remains is done together. Planting activities carried out by women and men. Men concentrate on longevity plants while women concentrate on food crops. For food crops, it does require a stronger concentration of work. Women's participation in planting and caring for plants according to gender roles in high or dominant households refers to the myth. Generally, women are conscientious, diligent, patient, and determined. Male participation in caring for and maintaining longevity plants is dominant because these plants have high selling points [5]. The matter of transporting the results to the sale is carried out by men. Women and children only help to collect and sort. Women are responsible for food crops, from preparing seeds, planting, maintaining, harvesting to processing them into food.

In gardening activities, men and women rely on traditional knowledge obtained from parents or the results of adaptation to the natural surroundings. Household food security is well guaranteed if food is produced, processed, stored, and distributed locally and is available continuously without being influenced by climate and other variations [12]. To maintain women's food security, they make living food barns using relay planting techniques. Its closeness to nature makes women quickly react to change, interpret it through meaning and symbols [13].

Overcoming plant pests and diseases in fruit trees, the flesh of the kalabasa fruit (*Curcubita maxima*) is the antidote. Kalabasa fruit flesh until finely ground, mixed with water and watered on plants. Another way is to move the nests of small ants (orange) to the trees that are in trouble. A few days later the pests and diseases have been lost to the ants. To fertilize the plants, they use cow's feces and dried leaves to make compost. Local knowledge has

been proven to be more environmentally friendly while increasing productivity. This means that local knowledge is not only a tradition but a form of problem-based knowledge that sees reality not only as objects but as fellow-subjects [14].

Although women have skills in farming, the labeling attached to their shoulders cannot be released, they have not received equal treatment with men. In village meetings, traditional meetings, other formal meetings women were not present because they were considered weak and better at home. The culture of the Huaulu people (Seram Island) places women always behind (always working in the kitchen / walking behind their husbands) assuming that women are rear people, people in the kitchen, people who are numbered in the acquisition of rights. Which is the same as in Javanese culture that still regards women as *kanca wingking* that is friends who work in the kitchen. Reproductive work is generally carried out by women. The husband does not interfere in this matter. He is busy with his job hunting, smoking sago, cutting the roof for household purposes, or supervising longevity plants. He will help if the wife asks for example to look for firewood. But to look after children when the wife is at work she is not used to it. It is no wonder that women often cook while caring for children or go to the garden while carrying children.

When asked whether he did not feel it was hard working alone to take care of the household he answered that it was a woman's duty. Now all this is expensive so I have to work to help my husband. Wijaya H [15] said that the income of their husbands was no longer sufficient for their family's living needs, so they had to work even though the work would get tougher and double. The role of gender in reproductive activities between men and women can be seen in table 2 below.

**TABLE II. ROLE OF GENDER IN REPRODUCTIVE ACTIVITIES**

No	Occupation	Male Dominant (%)	Female Dominant (%)	Equal (%)
1.	Cooking	-	√	-
2.	Parenting	-	√	-
3.	Teaching Children	-	√	-
4.	Cleaning the house	-	√	-
5.	Washing	-	√	-
6.	Bathe the child	-	√	-
7.	Take firewood	-	-	√
8.	Take the water	√	-	-
9.	Pick vegetables	-	√	-
10.	House repairing	√	-	-
TOTAL		20	70	10

Table 2 above shows that women dominate all reproductive work from inside the house to the garden. Men are only responsible in terms of repairing the house, while the activities carried out jointly only take firewood (at any time if requested). Economically, this type of work has not been counted and is only considered as a service in the (low value) service sector, not as productive as men's work. Moose [16] said that in agricultural work or household work women are often underestimated because the work is not visible because the work takes place in the garden or raising livestock around the house. Even if they have to get economic rewards the value is lower.

In addition to carrying out productive and reproductive work, gender roles also involve social activities. For this type of work men and women are involved in it. Women carry out activities related to self-fulfillments such as weighing children under five in Posyandu, participating in counseling on the Family Planning program, and PKK actions at the village office. Men carry out public activities and have an impact on the interests of many people. Table 3 below can explain the activities of men and women in social activities in Huaulu village.

TABLE III. THE ROLE OF GENDER IN SOCIAL COMMUNITIES ACTIVITIES

No	Occupation	Male dominant (%)	Female dominant (%)	Equal (%)
1.	Integrated HealthCare Center	-	√	-
2.	Family Planning	-	√	-
3.	PUSKESMAS (Community Health Center)	-	-	√
4.	PKK	-	√	-
5.	Village Meeting	√	-	-
6.	Custom Meeting	√	-	-
7.	School Meeting	√	-	-
8.	Liliposu Tradition	-	√	-
9.	Traditional Ceremony	-	-	√
10.	Community Service	√	-	-
<b>TOTAL</b>		<b>40</b>	<b>40</b>	<b>20</b>

For meetings such as traditional meetings, school meetings, village meetings, and community service, men stand out more. Women are active in the Posyandu (Integrated Healthcare Center), family planning, and PKK. Although Puskesmas (Community Health Center) services have been used by men and women, women tend to use the services of traditional healers to give birth at home. He said the birth costs of village shamans were cheaper and could even be owed. Tradition is still strong binding the local community, but overall the type of social work is still dominated by men. Huaulu women tend to be in the domestic sphere, moreover, they are still lagging behind in the field of education and strong patriarchal culture Women tend to be in the domestic sphere.

*B. Role in Access, Participation, Control, and Benefits*

Access and control tell about the sources that are controlled by men and women in playing gender roles. That in agriculture in developing countries women have less access compared to men. This is because they have low education, focus on the domestic sector, and prioritize households. The facts show that although Huaulu women are skilled in doing business, it turns out that in terms of obtaining credit, obtaining agricultural equipment and tools, guidance, and counseling in agriculture to increase their production they do not get it. Farming carried out by women is still underestimated even though the actual work is of high value because it is able to guarantee (food) for all household members at all times. Women are active managers in household farming. Table 4 below will illustrate the extent of obtaining access and control of households in Huaulu village.

TABLE IV. ASSOCIATION ALLOCATION, ACCESS WITH HOUSEHOLD-LEVEL CONTROL HUAULU VILLAGE

Impact	Participation			
	Male Dominant	Female Dominant	Equal	Total
Male Dominant	15	2	5	22
Female Dominant	8	8	4	20
Equal	6	4	3	13
Total	29	14	12	55

Table 4 shows that households with access allocations and levels of control were in fact dominated by men (15 households,) while access allocations with levels of control were dominated by women (8 households). For access with

an equivalent level of control (3 households). Value (3), indicates gender inequality and discrimination continues for women in farm households. Women are tied to domestic work, routine, tend to be monotonous, and become

particular implementers [17]. This situation at the same time shows the character of women who are subordinated and easily controlled by men.

In addition to access and control, it turns out that women are also limited in terms of participation and enjoy development benefits. A patriarchal culture always confronts women when it comes to decision making when their presence can provide solutions or find a way out in a

problem based on their potential and existence [7] suggest that women will be more silent and accept what is said by men because in essence, they are difficult to get out of the confines that have hegemonies them from the generation of generation and as if women become helpless. Equitable access control and participation will increase production [8]. Table 5 below can show the level of participation and development benefits in farm households.

TABLE V. ASSOCIATION, ALLOCATION PARTICIPATION AND BENEFIT OF HOUSEHOLD LEVEL HUAULU VILLAGE

Impact	Participation			
	Male Dominant	Female Dominant	Equal	Total
Male Dominant	13	4	7	24
Female Dominant	6	10	2	18
Equal	4	5	4	13
Total	23	19	13	55

Table 5 shows the level of participation with the acquisition of development benefits is still dominated by men 13 households, dominated by women 10 households while equal in the level of participation and development benefits is only 4 households.

#### IV. CONCLUSION

Gender roles in productive work are dominated by men even though women are involved in certain parts. Gender roles in reproductive work are dominated by women. These diverse types of work make the workload heavier than men. Similarly, activities in agriculture reproductive work are considered to be jobs that do not exist so that they have not been included in economic calculations. For social work, the burden is equal because they both need it for personal and group interests. Farmer household women in Huaulu Village still do not get equal rights with men in terms of access, participation control, and benefits. The hegemonization of men to women still occurs in farmers' homes in the Huaulu village.

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