



## **Gender Equality in Families in Kerinci**

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### **Abstract**

*This study is being done in Kerinci to find out how people understand and interpret gender and how the five Kerinci men and women are being used as informants based on life guidance, social relationships, perceptions of patriarchy, social behavior, and the woman's dual role. Case studies and phenomenological data are used in this qualitative study. The informants are chosen on purpose. There are five Kerinci men and women with more than one job, such as government workers, business owners, politicians, or people who run home businesses. The results of this study show that in five cases of Kerinci man and wife informants understand and interpret gender as agreement and conformity of man's and woman's function in taking the role based on cultural and religious values, which are Hargo lihi, adat istiadat, raso sgan, raso go, and religiosity, as part of life-guidance, because these values become the binding frame of man and wife in gender implementation. In the five Kerinci man and wife as informants' case, the double roles of women are seen in the financial development, spiritual gift, motivation, and achievement of themselves and their family. This is because Kerinci people don't stop their wives from working, and their religion lets them do so as long as they keep their hargo lihi, self-esteem, and husband's agreement. Even though there isn't much time to spend at home with your husband in the evening, that doesn't mean it's not good.*

**Keywords: Family, Gender, Gender Equality, Kerinci, Culture**

### **Abstrak (Bahasa Indonesia)**

Kajian ini dilakukan di Kerinci untuk menjelaskan pemahaman dan interpretasi gender serta implementasi 5 laki-laki dan istri Kerinci sebagai informan berdasarkan pedoman hidup, hubungan sosial, persepsi patriarki, perilaku sosial, dan peran ganda perempuan. Penelitian ini menggunakan pendekatan kualitatif dengan studi kasus dan data fenomenologis. Informan dipilih dengan sengaja; mereka adalah lima pria dan wanita Kerinci dengan peran ganda, apakah mereka pegawai negeri, pengusaha, politisi, atau pemilik industri rumahan. Temuan penelitian ini menunjukkan bahwa lima kasus informan suami istri Kerinci memahami dan memaknai gender sebagai kesepakatan dan kesesuaian fungsi laki-laki dan perempuan dalam mengambil peran berdasarkan nilai-nilai budaya dan agama, yaitu *Hargo lihi*, adat budaya, *raso sgan*, *raso go*, dan nilai religi, termasuk dalam tuntunan hidup karena nilai-nilai tersebut

menjadi kerangka pengikat suami istri dalam implementasi gender. Implikasi kesetaraan gender dengan peran ganda perempuan diwujudkan dalam perkembangan keuangan, karunia rohani, motivasi dan prestasi diri dan keluarga di 5 suami istri Kerinci sebagai informan kasus, karena masyarakat Kerinci dalam kasus tersebut tidak melarang istrinya bekerja dan agama membolehkan istri memiliki dua peran, tetapi harus menjaga harga diri, dan kesepakatan suami. Meski menghabiskan waktu di rumah bersama suami di malam hari terbatas jumlahnya, namun tidak terbatas kualitasnya.

**Kata Kunci:** Budaya, Gender, Kesetaraan Gender, Kerinci, Keluarga

## **A. Introduction**

Gender tension is inevitable in everyday life. Some people believe that gender equality should be advocated, while others disagree. This is related to the existence of gender that prevents women from achieving the same degree as men. Gender plays an important role in all aspects of social life, including culture, economics, government, and politics. There is an equality between rights and obligations, which makes gender issues between (Sastriani & Hariti, 2009) husband and wife a phenomenon.

Gender was developed as a word of social analysis. Gender is different from sex which is a fixed attribute of every human being, and its functions cannot be transferred between men and women because it is God's decree. While gender is a term used to describe the difference between men and women as a social and cultural order, a concept that separates the functions and roles of men and women in social life. Things that are socially and culturally formed (Fakih, 1996) that state that men and women have different personalities. Women, for example, are stereotyped as unstable, emotional, and maternal beings. Men are known to be strong, rational, courageous, and strong. The character considers men more dominating in terms of female empowerment.

The relationship between gender and the existence of the Kerinci family shows that in gender implementation, two aspects are interrelated in understanding the perspective on gender equality. These dimensions are the dimension of life guidelines, which consist of cultural and religious values, dimensions of social relations in society, dimensions of patriarchal perception,

and dimensions of social behavior, which complement Kerinci family life based on the structure and functions carried out in daily life. real life.(Mattulada, 2003)

## **B. Method**

This research is qualitative, the type of research case study with the approach used is qualitative phenomenology. Data was collected through interviews with several informants. The selection of informants was based on five Kerinci husband and wife situations with multiple roles, both as civil servants, businessmen, politicians, and household industry players. In qualitative research, approaches to verifying the validity of data include credibility, transferability, dependability, and confirmability.(Cresswell, 1997) (Fakih, Social Research Formats, 2005)(Bungin, 2008)(Moleong, 2018)

This research uses qualitative methods with analytical techniques starting from data collection, data reduction, data presentation, and conclusion drawing/verification. Furthermore, the analysis is carried out by dynamically integrating the four components. Qualitative research findings emphasize meaning rather than generalization.(Miles, Huberman, & Saldana, 2014)

## **C. Results and Discussion**

### **1. Result**

Gender is a sociological paradigm that is associated with the role or behavior of male and female characters in achieving something. The behavior of men and women becomes a phenomenon of structural functionalism, gender functionalism, and behavioral rationalism, which must be understood as research that provides in-depth study. The efficiency of the consensus of values determines the harmony and stability of a family. In a gender perspective, value systems always work and act to establish balance. Although disagreements may arise at any time, it will not interfere with the family structure if it is reasonable and not threatening.(Lauer, 2003)(Parsons, 1995)

Gender in family life Kerinci tries to achieve balance by prioritizing and applying cultural values such as self-esteem (*hargo lihi'*, adat istiadat (adatistiadat), mutual respect (*raso sgan*), mutual respect (*raso go*), and religious values of faith in God (faith in the Lord God). This value is a motivator and controller for the Kerinci family to implement gender equality in the household between husband and wife in social society proportionally.

Value *hargo lihi*, husbands believe that insulting their wives lowers their self-esteem (*uhang lumah is lihi kito lah*). According to customary values, the husband guards and cares for his wife as a hereditary practice (*uhang lumah dijago along ngok*). According to the value of *raso sgan*, the wife must be recognized as the housewife (*u hang lumah tu nduk lumah kak lumah*) and the husband as the head of the household. Men and women have equal rights and obligations in terms of *raso go* values (*ngan laki begawe klua, ngan betino begawe lumah*). According to religious values, the wife is the mother who must be glorified (*nduk itu mulia Krno surgo under her feet*), because heaven is under the soles of the mother's feet and women are the pillars of religion.

In the Kerinci household, this is an example of a life guideline that has positive values to be upheld in facing every gender-related challenge commonly carried out by spouses, wives, children, adolescents, and families in facing gender equality. If this principle of life is ignored in gender equality, it can lead to domestic violence, exploitation, subordination, and discrimination of women in the public sector, sexual harassment, and neglect of wives and families.

Gender equality, including social relations between men and women in society, has always been a factor in the Kerinci family. Social relations of gender equality in the Kerinci family can be built by developing kinship, marriage, socio-economic, and inheritance systems. In daily life, the Kerinci family always includes social relations by assuming that the existence of gender does not hinder and limit social activities and relationships between husband and wife, both in domestic life and in community life, the Kerinci

family recommends continuing to work together and carry out joint activities (*busamo mangko munjadi*) to get goals.

The assumption of structural functional theory is that this important value base must be generated with society to maintain order. Society is seen as a system made up of interconnected parts. According to the functional structural approach, a social group consists of sub-subsections each of which has its own function; Thus, changes between one sub and another sub will affect each other.(Asong, 1996)(Johnson, 1986)(Abmurd & Beilharz, 2003)(Narwoko, Dwi, & Suyanto, 2004).

The concept of gender in the Kerinci family is different from the concept of gender in the West or the concept of gender in feminism, namely equality and equal partnership, according to the assumptions of the structural functional theory. In the Kerinci family, the concept of gender is an agreement between husband and wife to do everything and in every position, both in domestic and community life. The Kerinci family realized that equality between men and women would never be the same without differences in performance, because men and women have different functions. The same goes for the Kerinci family; In taking and carrying out roles, husband and wife must carry out their respective roles proportionally based on the guidance of the Kerinci tribe. Some behaviors related to the distribution of resources in the family decision-making process from a gender perspective, such as wife dominance, husband dominance, syncretism or balance, and autonomy(Ambrois, 1992) or husband and wife have their own rights in making decisions.

## **2. Discussion**

Family gender Kerinci in behavior and roles is related to the variables that determine the existence of the gender, namely life guidelines, social relations, patriarchal perspectives, and social behavior. These components are used to understand gender equality in personal, family, and community life in role-based decision making.

There is no doubt that the Kerinci family still adheres to the patriarchal system which states that men are more dominant than women. There seems to be a belief that the husband's achievements and authority should be preserved in the home. For the Kerinci family, the husband is always praised as a family leader who must be respected, because the husband is a guardian who can guide and lead in daily life, as well as a priest in carrying out religious worship and beliefs. Everyone like husband or wife is expected to understand its main functions and roles, such as husband as head of household and wife as housewife. To ensure family integrity and gender equality, every husband and wife must be able to show affection as a driving force in the dynamics of family life.(Hadi, 2019)(Indriyani, 2006)

Almost all feminists believe that gender equality can only be achieved by abolishing patriarchal societies . On the contrary, patriarchal norms are valued in the Kerinci family. They believe that patriarchal ideals can bring order and balance the family, acting as a controller of the family.(Murdock, 1965) (Dwiyanto, 2008)

Gender implementation in Kerinci households refers to activities that permeate the spiritual atmosphere of husband and wife to achieve harmonious gender equality. The contribution of behavior becomes an assessment that is very instrumental in determining the success rate of gender equality to be accepted by husband and wife.(Sugihastuti & Sastriyani, 2007)

Behaviors demanded by gender equality include raso sgan and raso go (mutual respect), taking and giving action, being willing to deliberate (tudang sipulung), upholding the value of a wife, and prioritizing the importance of family integrity. Every individual and family through this gender always carries out self-concept behavior in building wholeness in a family atmosphere. Similarly, individuals who have a dual role in helping their partners, caring for homes and families, building social order, and creating a better and successful family life should adhere to the principle of life (Hadi, 2019).

It shows how gender plays an important role in society. The gender position arranged according to its structure and function is a 'system' composed of interconnected elements, each part of which is constantly seeking balance and harmony. The separation of duties of men and women in society, as well as the separation of the roles of husband and wife in the nuclear family, will produce harmony and a sense of calm in order to maintain social order. Furthermore, maintaining behavior based on the integration of values in a system is a process of internalization and socialization that becomes part of the awareness and socialization of actors of different sexes, which serves to generate inequality and equality of personality in taking roles in aspects of life . If one element of the structure experiences a malfunction, then the shock will develop into a dynamic in perceiving the existence of gender as a construction .(Dwia, 2006)(Amiruddin & Syukur, 2006)(Ritze & Goodman, 2004)(Guesland, 2003)

This idea proposes the separation of the roles of men and women to generate social order, which favors the imperative to maintain gender equality in social structures. These norms, among others, require women to stay at home to regulate and protect the interests and integrity of the family. Such concerns allude to the dignity of the husband and the realization of harmony based on the roles played by women . Husbands pursue careers outside the home, and competition between husband and wife is discouraged because it disrupts the balance of married life.(Goode, 2004)(Budiman, 2005)

There is social differentiation in the nuclear family in terms of gender roles that are unavoidable in a society . This is due to some roles that do not correspond to the norms of structural functionalism. The contemporary approach to women in a gender perspective is viewed from structural functionalism and places gender as a behavioral system, a personality system, a social system, and a cultural system.(Ritze & Goodman, 2004)(Fakih, Gender Analysis and Social Transformation, 1996)

This is in accordance with the proposal of Talcott Pearson which states that gender is the behavior of creatures that carry out activities in accordance

with their adaptive functions by responding to environmental changes both internal and external in family and social contexts. Each organism is capable of performing actions in the personality system through an adaptation function to fulfill objective functions corresponding to their mobilization. The color of the integration function in taking appropriate actions is in line with the ability to develop cultural systems to carry out maintenance action functions into the ability to develop social systems.(Ritze & Goodman, 2004)

The definition of gender equality in the Kerinci family is always based on a way of life that is in accordance with cultural values such as *hargo lihi*, customs, *raso sgan*, and *raso go*, but in the religious value of Islamic belief, it is a religious value. Both cultural and religious values become a binding framework for husband and wife, as well as motivation and control for couples in perceiving gender as a proportional agreement between men and women. Husbands and wives can establish balance in the household and be effective in all parts of life by recognizing gender equality and applying rules of life. As a result, gender in the Kerinci family is framed by cultural and religious (Islamic) values.(Hadi, 2019)

Gender is understood and interpreted by husband and wife in the Kerinci family as an agreement and suitability of functions between men and women in order to take roles based on traditional and religious values such as *hargo lihi*, customs, *raso sgan*, *raso go*, and nilai religi. Such values are integrated into the norms of life because they serve as a binding framework between men and wives in the application of gender pairing. Gender in the Kerinci family is thus framed by cultural and religious values.

## **E. Conclusion**

Gender equality is realized in Kerinci husband and wife families through functional and proportional partnerships built on the ideals of *raso sgan*, *raso go*, and adat istiadat. It must be supported by social relations that promote harmony and are based on the principles of brotherhood, cooperation, and effective communication. It must also be healing with *take and give* actions that

have been absorbed in the personality system. While patriarchal values are very important as a model of leadership, role, control, and motivation to create family balance.

The implications of gender equality can be seen in the dual role of women in conjugal relationships in financial improvement, encouragement, motivation, and achievement for themselves and their families, because Kerinci society does not prohibit wives from working outside and religion does not prohibit wives from helping husbands earn money (instrumental role) as long as she is able to maintain her self-esteem (*hargo lihi*) and got the consent of the husband. However, the time she has to follow her partner at home at all times of the day is limited in number but not in quality.

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