

WOMEN'S STEREOTYPES IN THE IMPLEMENTATION OF REPRODUCTIVE AND PRODUCTIVE ROLES IN WOMEN FARMERS' HOUSEHOLDS

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Abstract

The role of the wife has an essential contribution in the household as the smallest unit in household life. Stereotypes are specific labels attached to women in their roles as wives, mothers, and in society. The research aims to analyze stereotypes among women who work as processed food producers to implement household gender roles. The method in this research uses descriptive qualitative. The study results show that the pattern of household gender relations for Ngudi Rejeki Women Farmer Group members is equal. Household problems may resolve on their own or require discussion. Ngudi Rejeki Women Farmer Group members work as a processed food producer with a processed product entity made from Moringa leaves. The stereotype of responsibility is held husband as the family head and the housewife as the wife's prominent role, in the household function the husband as the primary breadwinner and the wife as the additional bread winner. In implementing the reproductive role, the wife has a more prominent role and the husband only a helping hand.

Keywords: Household, Stereotypes, Women.

Abstrak

Peranan istri memiliki berkontribusi penting dalam rumah tangga sebagai unit terkecil dalam kehidupan rumah tangga. Stereotip merupakan pelabelan tertentu yang melekat pada perempuan dalam perannya sebagai istri, ibu, dan pada masyarakat. Penelitian bertujuan untuk menganalisis stereotip pada perempuan produsen makanan olahan dalam pelaksanaan peran gender rumah tangga. Metode dalam penelitian ini menggunakan deskriptif kualitatif. Hasil penelitian menunjukkan bahwa pola relasi gender rumah tangga anggota KWT Ngudi Rejeki ke arah setara. Permasalahan rumah tangga dapat selesai dengan sendirinya atau memerlukan pembahasan. Anggota KWT Ngudi Rejeki bekerja sebagai produsen makanan olahan dengan entitas produk olahan berbahan dasar daun kelor. Stereotip dalam hal tanggung jawab yaitu kepala keluarga dikonstruksikan sebagai tanggung jawab suami dan ibu rumah tangga menjadi tanggung jawab istri, pada fungsi rumah tangga dikonstruksikan suami sebagai pencari nafkah utama dan istri sebagai pencari nafkah tambahan, dan pada pelaksanaan peran reproduktif mengonstruksikan istri memiliki peran yang lebih utama dan suami sekedar membantu.

Kata Kunci: Rumah tangga, Stereotip, Perempuan.

Introduction

The family is the smallest unit of organization in social life formed based on love and affection between family members. A household is a group of people who live in a physical building and take care of their daily needs together. The number of family members consists of husbands, wives, children, parents, in-laws, and others who live in the same house¹. The continuity of household life is supported by activities to fulfill primary, secondary, and tertiary needs which cannot be separated from the role played by family members in daily life that requires cooperation between family members.

Women have a crucial role in the household, both as wives and mothers in society. There are three roles played by women, which consist of reproductive roles, namely roles that are natural and unavoidable and do household work, productive roles in the form of activities to produce goods or services for their consumption or sale, social roles include activities in social life. Different household backgrounds caused different conditions experienced by households.

Each role carried out has its time allocation, which has been regulated by each individual or by mutual agreement. Often, the roles that are carried out make women experience double burdens and certain labels. The labeling has its roots in culture or social construction or what is commonly called a stereotype. Stereotypes are labeling

of a particular group². Stereotypes on women cause harm that can prevent women from developing their potential. The phenomenon of gender inequality can be found anywhere, especially in the domestic home sector where women work fully in this sector while the participation of men is still relatively small related to the responsibilities of husband and wife.

KWT Ngudi Rejeki is the only group of women farmers in Trirenggo Village, Bantul District, Bantul Regency, engaged in manufacturing processed food products to earn income. KWT Ngudi Rejeki has a product that has become a group entity, namely processed products made from Moringa leaves. KWT Ngudi Rejeki consists of wives or housewives. The purpose of this group is to make its members skilled and productive in order to generate income to meet family needs. In addition to being a producer of processed food, women farmers also have various other jobs according to their respective abilities. Through the participation of women farmers in this group and carrying out productive roles to earn income, women farmers also carry out social roles and continue to carry out reproductive roles in the household. The running of the household cannot be separated from the existence of problems. Problems in the household are considered as spices in running a household caused by various things. This study analyzes the stereotypes that are still inherent in women that distinguish them from men in carrying out reproductive roles, productive roles, and social roles.

¹. Prasekti, Yuniar Hajar dan Ika Sulismiati Nurur Rohmah, Peran Wanita Tani dalam Menunjang Perekonomian Rumah Tangga Keluarga Petani, Jurnal Agribisnis Fakultas Pertanian Unita, Vol. 13, No. 15, Oktober 2017, h. 1.

². Fakhri, Mansour, (2013), *Analisis Gender dan Transformasi Sosial*, Yogyakarta: Pustaka Pelajar Offset, h. 16.

Research methods

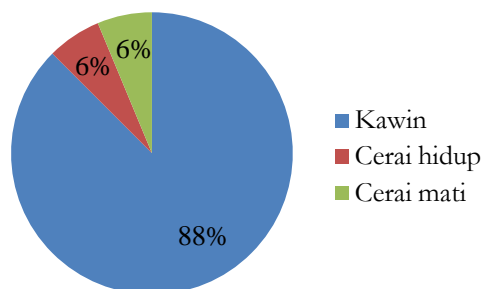
The method used in this research is descriptive qualitative. The research process is located in Trirenggo Village, Bantul which has a group of women farmers focusing on making processed products, namely KWT Ngudi Rejeki. The determination of informants was carried out purposively involving husband and wife from 16 households consisting of 16 wives and 12 husbands. The data collection process used participatory observation techniques, in-depth interviews, and documentation and was analyzed using the Miles and Huberman model and validated using the source triangulation method.

Discussion

A. Household

The household is the smallest organization in society that is formed because of the marriage bond. Usually the household consists of father, mother, and children, but in Indonesia there are often relatives who also live with them³. In general, the household established by the Ngudi Rejeki KWT member family is going well. Figure 1 is a graph of the marital status of Ngudi Rejeki KWT members:

Figure 1. Marital Status



Sumber. Data Primer

³. Fakhruzy, Agung, (2019), *Mediasi Penal dalam Penyelesaian Tindak Pidana Kekerasan dalam Rumah Tangga (Teori dan Implementasi)*, Pamekasan: Duta Media Publishing.

Based on Figure 1, of the 16 household pairs of members of the Ngudi Rejeki KWT, there are 14 households in marital status with varying ages of marriage and each member who has separated from his partner, either with the status of divorced or divorced. Divorce can be interpreted as a breakup of marriage because one of the parties (husband or wife) dies, leaving their partner, while divorce can be interpreted as breaking up a marriage when the husband and wife are still alive for some reason⁴.

There are three roles in the running of the household, the division of roles based on gender consists of the role of women after marriage, this role is called the reproductive role that men cannot replace because it is natural and unavoidable and women traditionally have to do work at households. Productive roles in the form of activities to produce goods or services to be consumed by themselves or sold, women and men carrying out productive activities but in general, the functions and responsibilities of each are different under the prevailing gender division of labor; social roles include activities in social life, women and men are equally involved in community activities under the prevailing gender social system⁵. Gender roles are carried out in the daily life of husband and wife with differences in the time spent and division of roles, table 1 shows the time spent between husband and wife in carrying out these three roles:

⁴. Effendi, Devi Rianti, Analisis Penyelesaian Sengketa Harta Bersama Akibat Putusan Perkawinan karena Kematian. *UNES Law Review*, Vol. 2, No. 2, Desember 2019, h. 175.

⁵. Handayani, Trisakti dan Sugiarti, (2008), *Konsep dan Teknik Penelitian Gender Edisi Revisi*. Malang: UMM Press, h. 12-13.

Table 1. Role Time Division

Role	Timing Detail	
	Husband (time)	Wife (time)
Reproductive	05.00-08.00	04.00-08.00
	16.00-18.00	16.00-18.00
Productive	08.00-16.00	08.00-16.00
		18.00-21.00
Social life	19.30-21.30	13.00-14.30,
	Or conditional	or 15.30-17.00
		Or conditional
Total Ampunt of time	15	18,5

Source: Primary data

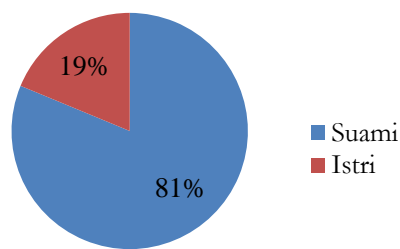
Based on the data in table 1, the average time spent by the husband and wife of KWT Ngudi Rejeki members, the total time spent by husband and wife, the wives carry out 3.5 hours longer than the husband. Reproductive roles or domestic roles, both household arrangements (cooking, sweeping, mopping, washing dishes, washing clothes, ironing, caring for plants or animals, transactions) and parenting are carried out jointly between husband and wife with wives who wake up early so that there is a division of domestic roles in the household. Husbands only take over some roles in household arrangements because the husband's motive in carrying out reproductive or domestic roles is only to lighten the wife's workload. The husband's productive role is dominated by work carried out outside the home, while the wife's productive role is dominated by work done at home and not far from home. Some wives have more than one type of work. The work carried out between 18.00-21.00 WIB is

preparation for production, which will be done the next day.

While working on this productive role, the wives can work on their reproductive and other social roles. The social role of the community is a social responsibility that needs to be carried out in social life as a form of concern for one another. These social roles include meetings, helping with celebrations, mourning, visiting people, community service, religion, and patrols. There is a time difference in the social role of husband and wife. This social role focuses on meeting activities in forums. Husbands carry out social roles at night considering that the time from morning to evening has run out for work and wives in the afternoon or evening because at night the wives prepare for the production needs for the next day and safety reasons. Other social roles are carried out together at inflexible or conditional times according to certain situations and conditions except for patrol activities which the husband only carries out at night. If they are not working on their social roles, husbands and wives can take on other roles or use it to rest and build family relationships by gathering with family members.

The productive role is related to earning a living in the family. Work is a series of permanent actions that will produce something that can be enjoyed, either directly or indirectly, whether the results are in the form of goods or services⁶. Work aims to earn income to meet primary, secondary, and tertiary needs in the household and contribute to social expenditures to achieve a prosperous family. Figure 2 is a graph of the main breadwinner in the family:

⁶. Sagala, Syaiful, (2013), *Etika dan Moralitas Pendidikan: Peluang dan Tantangan*, Jakarta: Kencana Prenadamedia Group.

Figure 2. The Main Breadwinner

Source: Primary data

The main breadwinner in the household is a role of husband because of his responsibilities as the head of the family. The husband's average income in the households of Ngudi Rejeki KWT members is greater than the wife's average income. Most types of work of husband and wife in the household of KWT Ngudi Rejeki members are types of work whose level of continuity of livelihood fluctuates according to the situation and conditions developing in the environment and society.

Based on the percentages in Figure 2, it is known that there are 13 households where the husband is the primary breadwinner, while the wife is the additional breadwinner, even though the husbands in some household conditions have retired from work and their income is not fixed. Certain situations experienced by three households place the wife as the primary breadwinner. These situations include: the husband is sick, does not provide a living, and the wife's income is more stable than the husband. The work done by the wife is inseparable from the main activity of KWT Ngudi Rejeki, namely the manufacture of processed food.

The Ngudi Rejeki KWT is to process agricultural resources into individual products in the form of dry-processed or wet-processed products according to the ability of processing members. KWT Ngudi Rejeki is known for its processed Moringa leaf products that come from the house's

yard. There are also processed products with other essential ingredients whose basic ingredients come from shopping places or other raw material suppliers. Product processing is intended to be traded and used for personal consumption to meet the nutritional needs of the family. Table 2 is a business or product processed by KWT Ngudi Rejeki members:

Table 2. Processed Products and Business Forms

Name	Product and Other Business
Informan 01	Kunir asem instan Kunir putih instan Temulawak instan Jahe instan Kelor instan Wedang kelor Petani Penyuluh swadaya
Informan 02	Wedang tubruk kelor Teh toples kelor Kelor celup Kopi kelor <i>sachet</i> Kapsul kelor Kelor instan Coklat <i>bar</i> kelor Coklat <i>box</i> kelor Tepung kelor Masker kelor Mie kelor Kerupuk kelor Rempeyek kelor Biji kupas kelor Stik kelor
Informan 03	Empek-empek Bakwan kawi Jual hasil kebun
Informan 04	Jual buah-buahan

Informan 05	Telur asin Sayuran dan lauk pauk matang Pepes kelor Stik kelor Penjahit
Informan 06	Sayuran matang
Informan 07	Jual daging ayam
Informan 08	Penatu
Informan 09	Keripik pisang Keripik kentang Keripik sukun Keripik pare Eggroll kelor Dawet kelor Jus
Informan 10	Tebas buah Jual melinjo Emping
Informan 11	Katering
Informan 12	Petani
Informan 13	Rempeyek Rempeyek kelor
Informan 14	Staf puskesmas
Informan 15	Kerupuk puli Kerupuk puli kelor Wajik kletik Wajik kletik kelor Krasikan
Informan 16	Toko kebutuhan sehari-hari dan produk anggota

Sumber. *Primary data*

Based on table 3, it is known that not all members make processed products made from Moringa leaves and make processed products. It is based on developing products and having a source of income that is considered more stable than processed products. The results obtained from work require good management to meet all needs in the household. The management of livelihoods in the household depends on the agreement of each expenditure manager in

the household of Ngudi Rejeki KWT members, which are divided into the following:

- a. The wife has to manage the capital. The income earned by the husband is given to the wife and some part held by the husband. There is a family that is fully managed by the wife, which at a particular moment the husband needs it, and the wife will distribute it according to the posts. Expenditures are carried out jointly in the sense that the income given to the wife is used for certain expenditure items and the husband asks for money with a certain nominal to finance other expenses.
- b. Management of money jointly by husband and wife uses their respective income. The wife does not rely on the provision of a husband's support to meet the needs, each income owned by husband and wife is used to finance household expenses in accordance with the expenditure items listed. has been agreed, between partners complement each other if there is a shortage in financing certain needs.

KWT Ngudi Rejeki is also a social group which in carrying out activities requires the participation of group members. Most of the activities carried out in the Ngudi Rejeki KWT are based on activities carried out in groups and some of them can be done individually. These activities also play a role in the implementation of reproductive and productive roles. These activities include:

- a. Routine meetings, the routine agenda of the Ngudi Rejeki KWT once a month on the 20th alternately at the homes of each group member aimed at maintaining relationships and communication between group members. Activities in this routine meeting are discussion of group activities, social gathering, and

- savings and loans. Agricultural Field Extension Officers (PPL) participate in assisting in routine meetings and provide counseling to KWT members.
- b. Marketing and sales of products, the estuary of products processed by members of KWT Ngudi Rejeki are mostly sold to earn income. Broadly speaking, sales are made online and offline. Online sales are carried out through orders to producers for further delivery both within the city and outside the city through social media and electronic commerce applications. Offline sales are carried out in various ways such as selling at certain places independently, sales facilitated by certain agencies, and entrusting them to shopping places.
 - c. The tour is held every two years on the group's birthday with the aim of refreshing the mind and strengthening relationships between members, which is interspersed with eating together and exchanging gifts for Rp. 10,000. Participation in this tour is an option for members, members can save money to participate in tours.
 - d. Training, members of KWT Ngudi Rejeki attend training to develop skills, especially in developing processed products, both training with tools and training without tools. Participation in training from certain agencies is followed by group representatives for further dissemination to other members. The training carried out independently by the group is initiated by the group by involving members who have the ability to teach other members in need.
 - e. Farming, members of KWT Ngudi Rejeki also take advantage of agricultural land such as rice fields, gardens, and private yards. Each member grows crops such as vegetables and fruit, is required to plant Moringa, and raise livestock.

The obligation to plant Moringa has been programmed by Field Agricultural Extension (PPL) considering that the group entity is the maker of processed products made from Moringa leaves. The results are used to achieve family food security and increase family income sources. This group also owns demonstration plot land from the village treasury land to be managed together, its function as a demonstration plot for group members planted with secondary crops, vegetables, and fish ponds. The results of the demonstration plot management are used to increase group cash.

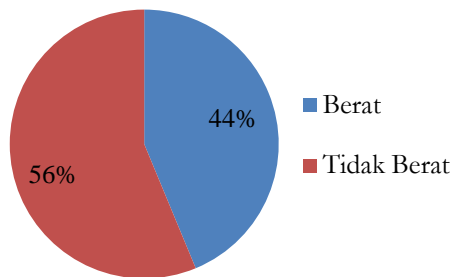
- f. Other supporting activities such as receiving visits from people who want to dig up information about Ngudi Rejeki KWT processed products. This group is also open to people who want to study at KWT Ngudi Rejeki. Other supporting activities can be in the form of visits from agencies for certain purposes.

Women often have no choice but to play multiple roles for their survival, such as the life of a mother who has to work to help the family economy, while at the same time being required to be responsible for her domestic role⁷. The role of a housewife is so attached to the role of a wife. In general, husbands of KWT Ngudi Rejeki members do household chores on their own initiative or when their wives ask for help. Although husbands have done some household chores, there are wives who have felt burdened when working on reproductive roles as a result of the various roles carried

⁷.Khaerani, Siti Nurul, *Kesetaraan dan Ketidakadilan Gender dalam Bidang Ekonomi pada Masyarakat Tradisional Sasak di Desa Bayan Kecamatan Bayan Kabupaten Lombok Utara*, Jurnal Qawwam, Vol. 11, No. 1, Juni 2017, h.72.

out, which can be seen from the following graph:

Figure 3. Domestic Role Load



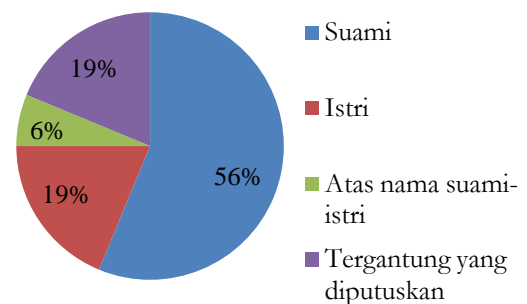
Sumber. Data Primer

Based on the graph in Figure 3, seven wives who have felt burdened with housework. This is because household chores are done routinely, while the body condition is not prime. Especially when working on a productive role, the wives while working on a reproductive role. Wives do more time and activities in reproductive roles, so wives do time management by getting up early to do prioritized homework or postponing homework that can be done at a later time and determining the priority roles that must be done first. On the other hand, even though there has been a time setting in working on roles, wives still prioritize reproductive roles that are considered important first, such as cooking before doing other roles.

The implementation of the three roles in the household requires agreement with other family members. Good communication is needed to make a decision that family members can accept. In general, the decision-making process in the household is carried out by deliberation with family members by listening to each other's opinions, the difference is the parties who make decisions in the household. The *sakinah* family is built on love that prioritizes

aspects of communication and deliberation as a form of democratic relationship pattern which is a means for the realization of dialogical communication, so that with this communication there is peace, peace, and tranquility in the household.⁸ Figure 4 represents the decision makers in the households of Ngudi Rejeki KWT members:

Figure 4. Decision Makers in the Household



Sumber. Data Primer

Based on the graph in Figure 4, decision making based on deliberation has variations in the decision makers of each household. This deliberation in the household is based on things that are considered crucial for each household, so it requires discussion with family members to reach consensus. The decision makers in the household are dominated by nine households that make the husband the decision maker because the husband is the head of the family. Three households where the decision maker belongs to the wife because the husband submits the decision to the wife after deliberation is carried out, then one household acts on behalf of the decision taken based on deliberation as a joint decision between husband and wife, then the decision maker for the other three households does not have to be husband or wife who makes the decision or in other

⁸. Chadijah, Siti, *Karakteristik Keluarga Sakinah dalam Islam*, Jurnal Rausyan Fikr, Vol. 14, No. 1, Maret 2018, h. 117.

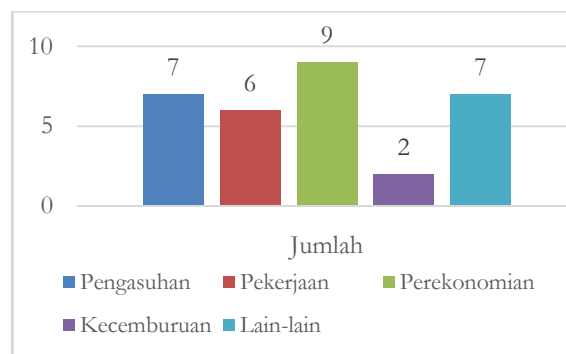
words looks back at what is to be decided. The wife's contribution to the family economy directly or indirectly, can increase the bargaining position of the wife in decision making in her family, in the decision-making process both domestically and publicly, the role of the wife is very large with the indicator in this process is the husband considers the wife's opinion, the farming woman is increasingly high age is considered mature and capable of making decisions in the household and community⁹. Decision-making on reproductive and personal matters that do not require discussion can be decided on their own. Between husband and wife does not provide limited division of the role as long as the role is carried out by considering the prevailing social norms. It shows that there has been a change in power relations in the household which is not centered on the husband but also pays attention to and considers the wife's opinion.

Family life is certainly not as easy and smooth as imagined. There must be many twists and turns of problems that must be faced by the family¹⁰. These problems are often considered as spices in running the household ark. The types of problems faced by each household vary according to the situation and conditions faced. The graph in Figure 5 is a problem in the household that occurs in the household of KWT Ngudi Rejeki members:

⁹. Palit, Maria A.P., *Status dan Peran Wanita Tani Etnik Papua dalam Pengambilan Keputusan Rumah Tangga di Distrik Sentani Kabupaten Jayapura Provinsi Papua*. Jurnal Sosio Informa, Vol. 3, No. 3, September-Desember 2017, h. 264.

¹⁰. Ramadhan, Rendi Amanda dan Nurhamlin, *Pengaruh Kekerasan dalam Rumah Tangga (KDRT) terhadap Tingkat Kebarmonisan dalam Keluarga di Kelurahan Umban Sari Kecamatan Rumbai Kota Pekanbaru*. Jurnal Jom Fisip, Vol.5, No. 1, April 2018, h. 3.

Figure 5. Problems in the Household



Source: Primary data

Some households experience more than one problem. This is because the conditions experienced in each couple's household are different. The details of the problems in the households of Ngudi Rejeki KWT members listed in the graph above are:

- a. Caring for children and grandchildren, some members of the Ngudi Rejeki KWT have children and/or grandchildren who live in the same house or are entrusted by their children who already have children whose age range is still young with stubborn behavior or not following the advice of parents who were experienced by seven couples.
- b. Work, the fatigue factor at work causes mispronunciations to partners or differences of opinion about work between husband and wife when discussing work problems experienced by six couples.
- c. Economically, this problem is the dominant problem that occurs in the households of Ngudi Rejeki KWT members, the cause is because the income is considered insufficient to meet family needs and social needs experienced by eight couples and husbands who do not provide a living which leads to divorce in one couple. Lack of economic needs will lead to

bad things, thus triggering problems between husband and wife¹¹.

- d. The spouse's jealousy is because the wife's activities are often outside the home for both productive and social needs that require interaction with many people, especially the opposite sex experienced by two couples, one of which leads to divorce. This feeling of jealousy is more experienced by husbands.
- e. Others, in the form of problems that are considered trivial such as limited partners, taking care of livestock, couples not at home, not liking their partner's cooking, and others experienced by seven couples.

Every family has a way to solve their problems, problems that are solved in a good and healthy manner will provide valuable lessons for each family member such as being aware of feelings, understanding feelings, personality, and controlling the emotions of each family member so that happiness is realized in the family. The problems that occur can be resolved by themselves or require discussion when each party has calmed down.

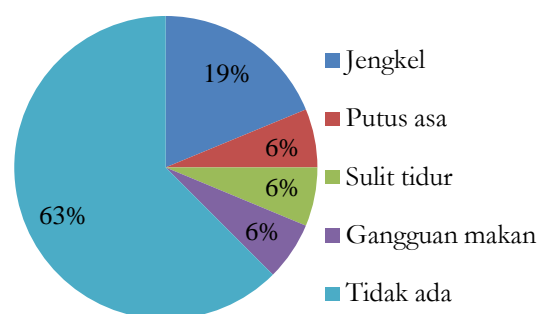
Violence is an attack in the form of physical or mental integrity against a person's psychology¹². When a problem occurs, there is no physical or verbal violence in the form of inappropriate words, but in the form of emotional outbursts in the form of a high tone of voice. According to Article 7 of Law Number 23 of 2004

¹¹. Donny, Arnoldus, *Kekerasan dalam Rumah Tangga terhadap Istri (Studi pada Lima Permasalahan Ekonomi dalam Keluarga di Kota Samarinda Kalimantan Timur)*. eJournal Sosiatri, Vol. 4, No. 4, 2016, h. 59

¹². Fakhri, Mansour, (2013), *Analisis Gender dan Transformasi Sosial*, Yogyakarta: Pustaka Pelajar Offset, h. 17.

concerning the Elimination of Domestic Violence, psychological violence is an act that results in fear, loss of self-confidence, loss of ability to act, feeling helpless, and/or severe psychological suffering on a person. When a problem occurs, the couple's response is to either give in or be silent, but for certain households, if what is believed to be true, they will fight for their opinion. On the other hand, the attitude of each party when facing problems in the household has caused certain psychological disorders for the wife, namely:

Figure 6. Psychological Disorders Due to Household Problems



Source: Primary data

Based on the graph in Figure 6, it can be seen that most of the wives did not feel the impact of the household problems they experienced. The impact of these problems is that six wives experience psychological disorders. Psychological disorders are dominated by annoyance to the partner experienced by three wives, hopelessness or lack of enthusiasm in carrying out the role of one wife, excessive thinking that causes sleeplessness in one wife, as well as despair and excessive thinking which results in sleeplessness and eating disorders in one wife. The series of problems in the household that resulted in psychological disorders for an extended period had caused one of the partners to experience a divorce

because they could not stand the treatment and were not compatible with their partner.

B. Stereotypes

Stereotypes are labeling of a particular group¹³. Differences are emphasized on stereotypes regarding the responsibilities, functions, and implementation of reproductive roles. The existing stereotypes are the result of cultural constructions that have been rooted in social life and are still happening today.

The stereotype in KWT Ngudi Rejeki is the split responsibility which is constructed between husband and wife. This affects decision-making in household deliberations, which the husband mainly decides. The husband as the leader in the household is fully responsible for the family, while the wife is responsible for carrying out household tasks. Certain conditions in the household cause a wife to become the head of the family, women with the status of the head of the family, namely having to find money to support their families and also have to meet their family's love needs, factors that cause a woman to become the head of the family in the household include divorce. Husbands migrate, women who are pregnant and have children after being left by men, and because their husbands have¹⁴. Factors that occur in the households of Ngudi Rejeki KWT members that cause the wife to become the head of the family are divorce and the husband has died. When the wife becomes the head of the family due to these factors, the wife has the potential to carry out two responsibilities, namely as head of the family and housewife at the

same time. This can cause the wife to experience a double or triple burden in carrying out the role.

The following stereotype in terms of the function of husband and wife in productive roles is to construct the husband as the primary breadwinner because of his responsibility as the head of the family who plays a role in the public sector, while the wife as an additional breadwinner whose work is used to help relieve her husband and fulfill household needs. A working wife means not only depending on the money given by her husband, considering the many household needs that must be met and the source of family income comes from the husband and wife. If it is considered in the normative (nas) and juridical (statutory) provisions, it is clear that the husband is responsible for the family's livelihood, the husband is the head of the family. The latter is responsible for meeting the family's needs (food, clothing, housing, education costs, health costs), while the wife is responsible for organizing and managing the household¹⁵. Different household conditions cause the primary breadwinner in this Ngudi Rejeki KWT member's household to be replaced by the wife due to unavoidable situations such as a sick husband, the wife's income is more stable, and the husband does not provide a living. Unfortunately, referring back to the purpose of the Ngudi Rejeki KWT and the construction of the function of the breadwinner in the household, the social construction still dominates women that the wife is the additional breadwinner with financial management left to the wife. The management of a living for the wife requires the wife's ability to manage financial money so that it is sufficient to meet needs,

¹³. Fakhri, Mansour, (2013), *Analisis Gender dan Transformasi Sosial*, Yogyakarta: Pustaka Pelajar Offset, h. 16.

¹⁴. Putri, O.N., R.S. Darwis, & G.G.K. Basar, *Pemberdayaan Perempuan Kepala Keluarga*, Prosiding Penelitian dan Pengabdian Kepada Masyarakat, Vol. 2, No. 2, 2015, h. 282

¹⁵. Djazimah, Siti dan Ihab Habudin, *Isteri sebagai Pencari Nafkah Utama: Studi terhadap Perajin Kapuk di Desa Imogiri, Bantul, Yogyakarta*, Jurnal Al-Ahwal, Vol. 9, No. 1, Juni 2016, h.52.

so the wife needs to think of a way out when the money or income provided by her husband is not sufficient to meet the needs. This is in accordance with the following statement:

"Sir, because the head of the family continues to earn a living"¹⁶."

"Husband, it's my husband who is looking for money, I'll help you, you can be independent, so there are small needs that can help"¹⁷."

Furthermore, the reproductive or domestic roles are carried out in full by the wives because they are related to their responsibilities as housewives who are in charge of managing domestic affairs at home. This is under the outpouring of time to implement a more significant reproductive role on the wife and prioritize specific reproductive roles before working on other roles. The husband's role in household work is dominated by the husband who only helps to ease the implementation of the wife's reproductive role, although some of the housework has become routine for the husband and is carried out on the husbands' initiative. Prioritizing the role of the wife in the implementation of the reproductive role proves that the husband works in a productive role. It is according to his responsibilities as the head of the household and his function as the main breadwinner. Only a few husbands consider that the reproductive role is part of the obligations and responsibilities in the household, so there is no need to wait for the wife to ask for help or see the wife object, the husband

¹⁶. Informan 27, *Wawancara Pribadi*, Kamis 20 Agustus 2020.

¹⁷. Informan 05, *Wawancara Pribadi*, Sabtu 15 Agustus 2020.

continues to carry out the reproductive role. This is in accordance with the following statement:

"Actually (husband) it's not helping, it's his own job, it's an obligation for me, if it's just to help if you want, but if it's an obligation, it must be done, so a mother or father assumes that if you work at home, if I'm in principle, it's an obligation."¹⁸."

"(Wife) was a householder first, who made money was only helping"¹⁹."

"After all, we (husbands) are responsible for making money, giving a hand can't be a productive act, right?"²⁰."

Conclusion

KWT member households are going well, there is a change in the pattern of gender relations in the household towards an equal relationship which can be seen from the involvement of husband and wife in the implementation of gender roles and the decision-making process, although there are still household problems. Three roles are carried out jointly by husband and wife, namely reproductive, productive, and social roles with 3.5 hours longer. The reproductive role is dominated by the wife, while the wife dominates the productive role, but the husband still dominates the main breadwinner, the social role is distinguished by time, namely the husband at night and the wife in the afternoon and/or evening. Decision-making in the household

¹⁸. Informan 17, *Wawancara Pribadi*, Minggu 16 Agustus 2020.

¹⁹. Informan 05, *Wawancara Pribadi*, Sabtu 15 Agustus 2020.

²⁰. Informan 21, *Wawancara Pribadi*, Sabtu 15 Agustus 2020.

is based on family deliberation with the husband-dominated decision-maker.

Problems that occur in the household include parenting, work, the economy, jealousy, and others that are considered trivial. Stereotypes that still occur include in terms of responsibility, namely the head of the family is constructed as the responsibility of the husband and housewives become the wife's responsibility, in terms of functions in the productive role the husband is constructed as the primary breadwinner and the wife as an additional breadwinner, while the reproductive role is dominated by the wife considering her responsibilities as a housewife and her husband only helping with household roles.

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