

## REVERSAL OF THE RIGHTS AND OBLIGATIONS OF GENDER EQUALITY (CASE STUDY OF RIGHTS, PARTICIPATION IN THE DISCRIMINATION OF FEMALE WORKERS IN CIGARETTE FACTORY IN MALANG CITY)

**Muhammad Husni**

*Institut Agama Islam (LAI) Al-Qolam Malang, [bunsinanang73@gmail.com](mailto:bunsinanang73@gmail.com)*

**Fitriyah Mahdali**

*Institut Agama Islam (LAI) Al-Qolam Malang, [fitriyah@alqolam.ac.id](mailto:fitriyah@alqolam.ac.id)*

**Ashila Rahmani**

*Nalanda University, India, [ashilashela@gmail.com](mailto:ashilashela@gmail.com)*



©2023 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International License (CC-BY-SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>)

DOI : <http://dx.doi.org/10.30983/humanisme.v7i1>

*Submission: May 5, 2023*

*Revised: July 10, 2023*

*Published: July 30, 2023*

### Abstract

*Changes in people's behavior towards women's lack of equality and human rights Women as a whole have not been able to gain the right to grow and equate with men. Women tend to become marginalized individuals and become subordinate to men. We know why many cigarette factories employ women as laborers, while men are employed in important roles such as corporate managers, overseers, and staff of tobacco companies. So why are there so many women who are placed as workers or regular employees? This indicates a lack of equality for women, and always assume that man is still regarded as a strong figure and responsible for finding and positioning the company or factory. Whereas women are weaker figures assigned to organize and as ordinary employers may even be merely appropriate for household affairs. When women enter the world of work, they are still faced with disenchanted behavior and a lack of justice for equality between men and women. In the competition of the working world, women are also in the lowest position compared with men. It is needed to give women opportunities to get equal access to men. This goal can be realized if the regulations made by the state are carried out properly and if the company is committed to giving fair treatment to women, eliminating gender discrimination, and providing human rights and equality between men and women.*

**Keywords :** *Gender Equality and Women's Rights, Cigarette Factory*

### Abstrak

Perubahan perilaku masyarakat terhadap perempuan karena kurangnya kesetaraan dan hak asasi manusia secara keseluruhan perempuan belum bisa mendapatkan hak untuk tumbuh dan setara dengan laki-laki. Perempuan cenderung menjadi individu yang terpinggirkan dan menjadi subordinat laki-laki. Kita tahu mengapa banyak pabrik rokok mempekerjakan perempuan sebagai buruh, sementara laki-laki dipekerjakan pada posisi penting seperti manajer perusahaan, pengawas, dan staf perusahaan tembakau. Lalu kenapa banyak sekali perempuan yang ditempatkan sebagai pekerja atau pegawai tetap? Hal ini menunjukkan kurangnya kesetaraan bagi perempuan, dan selalu beranggapan bahwa laki - laki masih dianggap sebagai sosok yang kuat dan bertanggung jawab dalam memposisikan diri di dalam sebuah perusahaan atau pabrik. Sedangkan perempuan dianggap sosok lemah yang ditugaskan untuk mengatur urusan rumah tangga. Ketika perempuan memasuki dunia kerja, mereka masih dihadapkan pada perilaku kurangnya keadilan atas kesetaraan antara laki-laki dan perempuan. Dalam persaingan dunia kerja, perempuan juga berada pada posisi paling rendah dibandingkan laki-laki. Hal ini diperlukan untuk memberikan kesempatan bagi perempuan

untuk mendapatkan akses yang setara dengan laki-laki. Tujuan tersebut dapat terwujud jika peraturan yang dibuat oleh negara dijalankan dengan baik dan jika perusahaan berkomitmen untuk memberikan perlakuan yang adil terhadap perempuan, menghapuskan diskriminasi gender, serta menjamin hak asasi manusia dan kesetaraan antara laki-laki dan perempuan.

**Kata Kunci :** Kesetaraan Gender dan Hak Perempuan, Pabrik Rokok.

## Introduction

Human rights basically show that the power or authority that a person has is fundamental. Because human rights are fundamental, their fulfillment is imperative. This is in line with the concept of Islam, especially the principle of *Tawbeed*, which is the most basic teaching in Islam. Social liberation has one of its implications, which is the notion of egalitarianism, namely that all human beings are equal before God; the only difference is the degree of piety. The most obvious impact of the emancipation of human dignity because of faith in God is the realization of a pattern of human relations in the spirit of egalitarianism. Because every human being is worthy of being a creature of God who is directly responsible to Him, none of them is justified in denying their rights, just as none of them is justified in denying other human rights..

According to Miriam Budiardjo, human rights are human rights that have been acquired and brought along with their birth or presence in the life of the community. It was assumed that some of his rights were possessed without differences on the basis of state, race, religion, and sex and therefore were of a nature and were universal. The basis of all human rights is that humans must have the opportunity to develop according to their talents and ideals<sup>1</sup>. The progress of the times is often accompanied by the development of information and the level of human

intellectual abilities<sup>2</sup>. Together, the role of women in life continues to change to answer the challenges of the times, including the role of women in improving family welfare. Usually, the backbone of family life is a man or husband. But now, many women play an active role in supporting the family economy<sup>3</sup>.

Women are not just becoming cingking wingking, but also have many roles in the family. According to the concept of *ibuism*, women's independence cannot be separated from their role as mothers and wives, women are considered as intact social and cultural beings when they have played both roles well. Roles or roles according to *suratman* are functions or behaviors that are expected to exist in sexual individuals, as an activity according to its purpose can be divided into two<sup>4</sup>. 1) The role of the public, namely all human activities which are usually carried out outside the house and aim to bring in income; 2) Domestic role, namely activities carried out in the house and usually not intended to bring income, but to conduct household activities. Mothers of low-income families generally play a dual role because of

<sup>1</sup> Miriam Budiardjo, *Basics of Political Science* (Jakarta: PT Gramedia Pustaka Utama, 1999).

<sup>2</sup> Tri Yulian Pratiwi and Ike Betria, "Konflik Peran Ganda Dan Stres Kerja Pada Karyawan Perempuan," *Jurnal Ilmiah Cano Ekonomos* 10, no. 2 (2021): 1–14.

<sup>3</sup> Omega Kusuma Persadha, "Peran Buruh Perempuan Pabrik Rokok Sampoerna Dalam Memenuhi Kebutuhan Ekonomi Keluarga (Studi Kasus Di Desa Sidoharjo, Kecamatan Pacitan, Kabupaten Pacitan)," 2012.

<sup>4</sup> Suratman, *Complete of Psychology* (Jakarta: Rineka Cipta, 2000).

the demands of life for the family<sup>5</sup>. Even though the husband is obliged as the main breadwinner in the family, this does not rule out the possibility for the wife to work as a family income enhancer<sup>6</sup>.

In an effort to achieve a prosperous life, every woman in the cigarette factory family tries to make all her roles good. Both as housewives, breadwinners, traders, farm laborers or as workers in formal sector. For this reason, they manage their time so that all the roles they carry out can be carried out in a balanced manner<sup>7</sup>. Nevertheless there will certainly be obstacles that will be experienced in carrying out this dual role as well as the ham, one of the important problems if women enter the public sector or work outside the household is family formation will be neglected and neglected. Therefore, even though women were allowed to work in the public sector, they should not abandon the domestic sector and care for their children<sup>8</sup>.

Ganjaran and Putat Lor villages, Gondanglegi Malang is one of the villages in the Gondanglegi sub-district. Ganjaran Village, Putat Lor is a strategic village,

<sup>5</sup> Khusnul Khotimah, "Deskriminasi Gender Terhadap Perempuan Dalam Sektor Pekerjaan," *Studi Islam Gender Dan Anak* 2, no. 1 (2021): 34.

<sup>6</sup> Nur Eka Wangi Rahmatun Hasanah, "Analisis Iddah Dan Ihdad Wanita Pekerja Pabrik Rokok Perspektif Fiqih Dan Kompilasi Hukum Islam (Studi Kasus Di Desa Alas Sumur Lor Kec. Besuk Kab.)," (UIN Kiai Haji Achmad Siddiq, 2023); Persadha, "Peran Buruh Perempuan Pabrik Rokok Sampoerna Dalam Memenuhi Kebutuhan Ekonomi Keluarga (Studi Kasus Di Desa Sidoharjo, Kecamatan Pacitan, Kabupaten Pacitan); Pratiwi and Betria, "Konflik Peran Ganda Dan Stres Kerja Pada Karyawan Perempuan."

<sup>7</sup> Dian Maulina Wijayanti, "Belenggu Kemiskinan Buruh Perempuan Pabrik Rokok," *Komunitas* 2, no. 2 (2010); E Dewi, "Peran Ganda Perempuan Dan Kesetaraan Gender," *Aspirasi: Jurnal Masalah Sosial* 8, no. 2 (2017): 207.

<sup>8</sup> Ria Nurendah, "Pelaksanaan Perlindungan Hukum Buruh Perempuan Atas Cuti Haid (Studi Di Pabrik Rokok PT. Maica Nusantara Kabupaten Tuban)" (Brawijaya University, 2014).

because there are many schools, sellers, rice fields and factories, namely markets, shops, supermarkets and especially cigarette factories that many employees work. And that is the income of the area. Access to income already exists and is available well, especially supported by good road conditions, making it easier to get to the destination. The majority of residents in Ganjaran, Putat Lor and Gondanglegi are working as career women, besides being career women there are also those who become farmers, traders and so on. Ganjaran, Putat Lor and Gondanglegi villages are villages where the female population has a role in helping the family economy, many housewives work as factory workers, vegetable traders and farmers. In the past the majority of these mothers did not have jobs when their homework was completed. In his free time, the majority of housewives in the village usually only "ngrumpi" (*talking about something that really doesn't need to be needed*) on the neighbor's yard. But in order to improve family welfare, these mothers had to abandon these inefficient habits to work to help find additional family income. Because the level of education is low and lacks skills, one of the efforts that can be done by these mothers is only working as factory women, farmers, traders and shopkeepers.

Her activities of housewives who take part in fulfilling the economic needs of their families and also the housekeeper, so that it is said that housewives or women have problems with themselves namely ham from their own women as in the domestic and public family<sup>9</sup>. so it is interesting to study and describe. Therefore, the authors conducted a study on "Revenue of Women's Rights and Obligations in Gender Equality" (*Case study of*

<sup>9</sup> Mahyaya Fuaida, "Potret Kehidupan Ekonomi Pekerja Wanita Pada Pabrik Rokok Dalam Kajian Gender," *Jurnal Teori Dan Praksis Pembelajaran IPS*, 2018, 48–52.

*the rights, roles and discrimination of female cigarette factory employees in Malang City*) We know that in family life, women get the opportunity to play various roles, namely as a wife (*sex partner*), as a housekeeper (home maker), as a mother of children (mother), as a companion (companion) and as social beings who want to hold intimate social relations. The ability to act as a role varies according to the conditions of life of each woman<sup>10</sup>.

Various problems that hit the workers are things that cannot be denied in a capitalist economy. In this paper the author focuses more on the problems of women workers in Indonesia. The number of women workers in Indonesia has been increasing rapidly. Usually they work in cigarette factories, textiles, garments, shoe factories, etc. with positions that are considered appropriate for women. Various problems regarding even women workers emerged. These problems include alienation<sup>11</sup>. The first alienation is the alienation of their work products, that is, female workers cannot argue in determining the production of goods. The second alienation is self-alienation, meaning that women workers only work like machines, so women workers will experience a psychological crisis<sup>12</sup>. Third, alienation from other humans, meaning that the structure of capitalism makes female workers one another as rivals. Fourth, female workers are alienated

from nature<sup>13</sup>. Other problems that were also felt by female workers included sexual harassment, the small amount of wages they received, and overtime work with improper wages. In addition, the establishment of a contract system from the company will actually make women not free and work as if they are machines, and work is not based on their own awareness, but based on the awareness formed by the system. Another problem also arises if the worker is a housewife who of course also has to work in the domestic sphere, this will create a double burden for women and result in increasing employment for these women. Because the two domains of work (public and domestic) they must complete<sup>14</sup>.

In large and small families, each member has obligations and duties related to socio-economic life. Every family has different problems, especially for families of mothers who work both in the informal sector, non-formal and informal. Which where there is no female ham. A wife also does not want to be outdone in fulfilling life's needs. The wife also works hard in earning a living for her family<sup>15</sup>. The reality in the field is that women generally work to help earn a living for families who will socially improve family welfare. So that women tend to receive multiple burdens so that this shows the absence of equality and human rights from women, especially in their lives<sup>16</sup>. used on the

<sup>10</sup> Persadha, "Peran Buruh Perempuan Pabrik Rokok Sampoerna Dalam Memenuhi Kebutuhan Ekonomi Keluarga (Studi Kasus Di Desa Sidoharjo, Kecamatan Pacitan, Kabupaten Pacitan)."

<sup>11</sup> Rahmatun Hasanah, "Analisi Iddah Dan Ihdad Wanita Pekerja Pabrik Rokok Perspektif Fiqih Dan Kompilasi Hukum Islam (Studi Kasus Di Desa Alas Sumur Lor Kec. Besuk Kab.)."

<sup>12</sup> Dhini Rama Dhania, "Stres Kerja Buruh Rokok Di Kota Kudus," *Jurnal Sosial Budaya Universitas Maria Kudus* 3, no. 2 (2010); Abdur Rahman Adi Saputera, "TAHKIM, Jurnal Peradaban Dan Hukum Islam." 3, no. 2 (2020): 59-78.

<sup>13</sup> Rachmadewi, *Evaluation Study of Implementation of Sectoral Gender Equity Dan Justice Programs at the Central Level* (Jakarta: PT Gramedia Pustaka Utama, 2010).

<sup>14</sup> Rahmatun Hasanah, "Analisi Iddah Dan Ihdad Wanita Pekerja Pabrik Rokok Perspektif Fiqih Dan Kompilasi Hukum Islam (Studi Kasus Di Desa Alas Sumur Lor Kec. Besuk Kab.); Hamed Prayantama, "Pelaksanaan Mengenai Perlindungan Hukum Terhadap Pekerja Wanita Di PT Djarum Kudus," 2012.

<sup>15</sup> Khotimah, "Deskriminasi Gender Terhadap Perempuan Dalam Sektor Pekerjaan."

<sup>16</sup> Silvia Titiani, "Perempuan Pada Industri Sigaret Kretek Tangan (Skt) Di Kudus Tahun 1980-2010" (Universitas Diponegoro, 2017); Pratiwi and

background and problem identification, the problem can be formulated as follows. (1) How about ham to cigarette factory employees in Malang, (2) What is the role of cigarette factory employees in Malang in the household.

### Method

This theoretical framework will be given an overview of the theory that will be used by the author to analyze the dual role, gender inequality as well as female ham in the families of cigarette factory workers in the villages of Ganjaran, Putat Lor and Gondanglegi Malang, Teori Nature, (1) According to the nature theory, the differences between women and men are natural so that they cannot be changed and are universal. This biological difference provides an indication and implication that between these two types have different roles and tasks. Humans, both women and men, have natural differences according to their respective functions. (2) Role theory. Robert Linton, an anthropologist, has developed Role theory. Role Theory describes social interactions in the terminology of actors who play according to what is determined by culture. In accordance with this theory, role expectations are shared understandings that guide us to behave in everyday life. According to this theory, someone who has a certain role such as a doctor, student, parent, woman, etc., is expected to have someone behave according to that role. Why someone treats someone else, because he is a doctor so because his status is a doctor, he must treat patients who come to him. Behavior is determined by social roles.

### 1. Position and Role of Female Workers

Increasingly sophisticated times have led not a few women to enter the public sector, to work in various sectors of life. The inclusion of women in the public sector has

---

Betria, "Konflik Peran Ganda Dan Stres Kerja Pada Karyawan Perempuan."

led to increased roles that must be carried out. In addition to playing a role in the domestic sector as housewives who take care of households and children, women also play a role in the public sector as breadwinners in the family. For this reason, there is clearly a lack of equality and human rights for women. According to Abdullah, women's involvement in the home industry is influenced by several factors<sup>17</sup> : First, economic pressure. Secondly, the family environment is very supportive in working, for example: they are used to helping people around them who are working on home industries. Third, there are no other job opportunities that match their skills.

The condition of poverty encourages women to take part in taking family economic responsibilities, therefore, in various ways women play an active role in raising income. We know that poor women in the villages of Ganjar, Gondanglegi and also the city are the largest groups that constantly seek employment opportunities to meet basic needs. They work as farm laborers, plantation workers, housemaids, scavengers, factory workers, and migrant workers. While the development process has harmed women, they become poor and marginally so is the role of the ham<sup>18</sup>. The rapid development led to the elimination of female workers to marginal sectors because women did not have sufficient adequate knowledge and skills along with the pace of development. This shows the existence of ham which is put aside for women<sup>19</sup>.

### 2. Marginalization

Marginalization/marginalization is the condition or process of marginalizing one sex

---

<sup>17</sup> Irwan Abdulloh, *Origini Gender* (Yogyakarta: Learning Library, 2003).

<sup>18</sup> Marta Yolanda, "Perempuan Media Dan Profesi Jurnalis," *Ilmu Komunikasi* 2, no. 1 (2021): 56.

<sup>19</sup> Tri Marhaeni Pudji Astuti, *Construction of Gender in Social Reality* (Semarang: Semarang University Press, 2008).

from the main stream/work that results in poverty. The majority of housewives in the villages of Ganjaran, Putat Lor and Gondanglegi have low education and have no high skills. This forced them to work as laborers and cigarette factory workers, because only the job as a cigarette worker could do for housewives to supplement their income. This is a form of marginalization of women because the housewives can only work as low-income cigarette factory employees as a result of their low education and lack of high skills. Workers are people who work for other people by getting paid. Cigarettes are rolls or rolls of tobacco rolled/wrapped in paper, leaves, or corn husks, the size of a little finger 8-10 cm long, usually smoked by someone after being burned by the tip. Cigarettes are dangerous chemical factories. Only by burning and smoking a cigarette can more than 4000 types of chemicals be produced. 400 of them are poisonous and 40 of them can accumulate in the body and can cause cancer<sup>20</sup>. So the cigarette workers referred to in this study are people who work for other people in industries that process and produce various processed cigarettes made from tobacco and others.

### Discussion

Society in the Development of the Role of Women and its theory Changes in the socio-economic field experienced by Indonesia in recent decades have also touched the role of women in society, many signs of this change. Within the governance structure, there is an emergence of the Minister of Women's Affairs and the presence of women as Ministers and even more amazing is that women have become the number one leader in this country. The increasing number of places allocated to the role of women in state planning or

government documents is also a reflection of the changes that have occurred in the community.

Indonesian women during the struggle for independence took part in the struggle to fight the colonial power to establish a modern Indonesian state. Participation in the struggle has given the women's movement solid legitimacy in a sovereign Indonesian state. Women's activities in improving family welfare include family welfare development organizations (PKK). The right to obligation and opportunity in development continued to develop until GBHN 1983 said it was the same as men in all development activities but still bound to the position of women in the family environment. GBHN advocates the socio-cultural climate needs to be developed in order to better support efforts to enhance the dignity of women so that they can increasingly play a role in society and within the family in harmony and harmony. Women hold the main key in creating a prosperous family that in the end the nation also becomes prosperous and prosperous. Factors Affecting Labor Supply: (1) Population Number. (2) Age Structure. (3) Productivity. (4) Income level. (5) Government policy. (6) Women Who Take Care of Housekeeping. (7) Residents who go to school. (8) Economic situation.

### 1. Eliminating Multiple Workloads

Often, we see that women handle workloads longer and are not valued, namely as domestic workers. Domestic work that does not know the point (read: there is no end) is considered an obligation of the wife. This was socialized by customs so that women themselves considered the truth and enjoyed it, even though they did not get an award. Instead, the husband is positioned as a breadwinner who does not deserve to do homework such as washing, cleaning the house, cooking, caring for children, and other bad things (Javanese: many and complicated),

<sup>20</sup> Ali Imran, *Education Policy in Indonesia* (Jakarta: PT Bumi Aksara, 2020).

which is time-consuming<sup>21</sup>. The burden gets heavier if the wife also works for a living. If the wife's burden is calculated as the reproduction of domestic work and earning a living, the husband, because he is positioned as the head of the family, has his own needs that must be served by the wife. This was justified by adat, which resulted in blinding the eyes of the husband's heart as well as putting aside ham from women. I cannot distinguish whether he really loves his wife or exploits her all the time. We often find a wife who does not have time for herself, so she cannot keep up with the development achieved by her husband. Classical Fiqh perspective

The *fiqh* perspective views non-natural reproductive work. *Fiqh*, all schools of thought do not burden the wife at all, both domestic workload and non-natural reproduction, such as caring for children, from bathing, feeding, and caring for children, even according to Imam Malik. Also, breastfeeding is the responsibility of the husband, especially the economic burden, which is the husband's full responsibility<sup>22</sup>. Gender analysis of classical *fiqh Adat* is what gives the wife multiple burdens, workloads, and psychological burdens because according to Javanese culture, a good wife is a wife who does not complain about her suffering because household affairs are a secret that must be kept tight. The conclusion that can be drawn from the dual workload of women is not from the teachings of *fiqh* but from adat, which positions men as heads of households and wives as *konco wing kings*. This must be an effort to enlighten both the husband and wife that justice and the principle of *mu'asyarah bi al-ma'ruf* must also

<sup>21</sup> Abdul Rahim, "Peran Kepemimpinan Perempuan Dalam Perspektif Gender," *Al-Majyah* 9, no. 2 (2016): 268.

<sup>22</sup> Taqiyuddin, *Kifayat Al-Akhyar* (Yogyakarta, 2011).

be implemented in daily life in the household, especially in conjugal relations<sup>23</sup>. Because the purpose of marriage is that a family that is healthy, happy and lasting (*sakinah mawaddah wa rahmah*) will be difficult to achieve, if the principle of *musawab* and *mu'asyarah bi al-ma'ruf* is not applied. Regarding women's rights for Boarding school Based on women's rights, there is a classic book that is quite well-known in Indonesia, especially for Boarding school, namely the book of Uqud al-lujain. This book was written by Muhammad Nawawi bin Umar known as the title of Sayyid Al-Ulama Al-Hijjaz born in Tanara, Banten in 1230 H / 1813 AD in the Arab world and known by the Nawawi al-Jawi call. In the Al-munjid dictionary the name Nawawi is called.

## 2. *The perspective of the nawawi in uqud al-lujain*

The Nawawi view in this book shows a tendency that is strong against the patriarchal perspective. Men, according to this view, play an important role in every aspect of life and are given the right to regulate and determine almost everything. A man's point of view is superior to a woman's point of view. So, there is a male superior's perspective. In article two, about the rights of men (*husbands*) for example, Nawawi describes the word of God in surat an-nisa '34 he interprets the sentence of a general role with "those who have the power to educate him". The power is owned by men because he has advantages in many aspects, both naturally in the discussion of the Nawawi called intrinsic or in religious law (*syar'i*).

Intrinsically natural, men have a higher or greater mind than women. Physically, men are stronger. He is more resilient when doing heavy work. Men in general are good at writing and hunting. Because of these things,

<sup>23</sup> Mia Amalia, "Kekerasan Perempuan Dalam Perspektif Hukum DanSosiokultural," *Wawasan Hukum* 25, no. 2 (399AD): 399.

historical reality proves that a large majority of ulama' emerged from among men. Of these factors, decisions on religious law are also stipulated. State leadership (al-imamah al-uzma), leadership in prayer (al-imamah as-shughra'), fighting (jihad), adhan, sermons, Friday prayers, etc. Testimonies in criminal cases, qashash, and all others are only permitted for and from men. He even added that blood relations were also attributed to men (patrilineal). Today, this view has received sharp criticism from a number of defenders of women's rights (feminists). They say that there is a fundamental error in the issue of differences between men and women. According to them, it must be distinguished between factors called nature and what is called gender.

Various problems that hit the workers are things that cannot be denied in a capitalist economy. In this paper, the author focuses more on the problems of women workers in Indonesia. The number of women workers in Indonesia has been increasing rapidly. Usually, they work in cigarette factories, textile factories, garment factories, shoe factories, etc. in positions that are considered appropriate for women. Various problems regarding women workers emerged. These problems include alienation. The first alienation is the alienation of their work products; that is, female workers cannot argue in determining the production of goods. The second alienation is self-alienation, meaning that women workers only work like machines, so women workers will experience a psychological crisis. Third, alienation from other humans means that the structure of capitalism makes female workers one another's rivals. Fourth, female workers are alienated from nature<sup>24</sup>. Other problems that were also felt by female workers included sexual harassment, the small amount

of wages they received, and overtime work with improper wages. In addition, the establishment of a contract system from the company will actually make women not free and work as if they are machines, and work is not based on their own awareness but on the awareness formed by the system. Another problem also arises if the worker is a housewife who, of course, also has to work in the domestic sphere. This will create a double burden for women and result in increased employment for these women. Because of the two domains of work (public and domestic), they must complete<sup>25</sup>.

According to the Marxist feminist view, the most important way to eliminate injustice for women is by not providing opportunities for women to enter the industrial sector as laborers. The key to women's liberation is socialising domestic work. A better woman does not choose to work in the industrial sector so that she does not feel discriminated against. However, another problem arises, as happened in Indonesia, when a woman chooses to become a labourer in the industrial sector, often not because of her own will but because of the economic crash. On the other hand, they realise that by working as factory workers, they must be ready to be shackled. Based on the description above, it can be concluded that injustice for women often does not only occur in the domestic sector; there is also more tangible justice in the public sector. Although Marxist feminists think so, in the end, a freedom of thought emerges for women to work according to their choices both in the public sector and in the political sector without discrimination and injustice. Equivalent value is a conception that is considered the best to be applied in the public sector for women workers.

<sup>24</sup> Abdul Aziz, "Gender Differences in the Workplace Discourse," *Linguistics* 2, no. 1 (2014): 177.

<sup>25</sup> Dewi, "Peran Ganda Perempuan Dan Kesetaraan Gender."



According to Hubies (in Harijani 2001: 20), the analysis of alternative solutions to the division of women's roles can be seen from a perspective in relation to their position as household managers, development participants, and breadwinners. When viewed from the perspective of the role of women in the household, it can be classified<sup>26</sup>. (1) Traditional Role (2) Transitional Role (3) Contemporary role (4) The dual role of women in the development era In Indonesia, the movement to fight for the position and role of women has been carried out for a long time and developed. Because of that, Kartini was a figure who pioneered freeing women from darkness and oppression through education. According to Kartini, education is considered very important because it is a way of solving all problems and the misery of nations in particular.

One of the differences between women today and the times of Kartini or the old days is that today's Javanese women want, be willing, be allowed, and even be directed to be able to fill two roles, one in the household as mother and wife, and the other role outside the home. Shifts in roles (a division of labor) between men and women in family and household occur when a mother has a very important role in society and the state<sup>27</sup>. Where the role of women is not only to be led but also to lead, It must be fought for positive and definite recognition.

The division of domestic and public roles is not relevant if applied in the Javanese community. In this society women are accustomed to the role of domestic as well as public. This is especially true of the Javanese community, farmers, traders and fishermen,

where women take care of the household while earning a living.

### Conclusion

To realize the ideals of democracy, a state must be able to uphold human rights and equality for women. Ham and Equality is useful to give everyone the opportunity to appreciate things that happen around them. Ham and gender equality are related to gender justice. Gender justice is the fair treatment of men and women. The difference between gender equality and justice is that equality is more inclined towards opportunity, while gender justice is more inclined towards male and female behavior.

Gender equality and gender justice should be enforced in social life. In addition to community, gender equality and gender justice must also be upheld in the world of work education. Not only do men have high school, but women also have the right to go to school as high as possible.

Basically, all religions in Indonesia describe how God manifests his love for humans regardless of sex, from which group, or how old they are. The light of God's love does not dominate. God created men and women shaped in such a way and in their image, and God saw that his creation was very good. Basically, the differences in the nature of men and women are related to biological functions, and that difference is to complement each other in order to be intact. Religion teaches that men and women have the same conditions to get opportunities and their rights as human beings, to be able to play a role and participate in political, legal, economic, socio-cultural, educational, defense, and national security activities (*bankamnas*), and to enjoy the results of development.

Ganjaran and Putat Lor villages, Gondanglegi Malang is one of the villages in the Gondanglegi sub-district. Ganjaran Village, Putat Lor, is a strategic village

<sup>26</sup> Harijani, *Village Women's Work Ethic* (Yogyakarta: Filosofi Press, 2019).

<sup>27</sup> Dede Kania, "Hak Asasi Perempuan Dalam Peraturan Perundangan-Undangan Di Indonesia," *Jurnal Konstitusi* 12, no. 4 (2021): 16.

because there are many schools, sellers, rice fields, and factories, namely markets, shops, supermarkets, and especially cigarette factories, where many employees work. And that is the income of the area. Access to income already exists and is well available, especially supported by good road conditions, making it easier to get to the destination. The majority of residents in Ganjaran, Putat Lor, and Gondanglegi are working as career women; besides being career women, there are also those who become farmers, traders, and so on. Ganjaran, Putat Lor, and Gondanglegi villages are villages where the female population has a role in helping the family economy. Many housewives work as factory workers, vegetable traders, and farmers. In the past, the majority of these mothers did not have jobs when their homework was completed. In their free time, the majority of housewives in the village usually only "ngrumpi" (talk about something that really doesn't need to be needed) in the neighbor's yard. But in order to improve family welfare, these mothers had to abandon these inefficient habits and work to help find additional family income. Because the level of education is low and lacks skills, one of the efforts that can be made by these mothers is only working as factory women, farmers, traders, and shopkeepers.

## Bibliography

### Journal

- Abdur Rahman Adi Saputera. "TAHKIM , Jurnal Peradaban Dan Hukum Islam ." 3, no. 2 (2020): 59–78.
- Amalia, Mia. "Kekerasan Perempuan Dalam Perspektif Hukum DanSosiokultural." *Wawasan Hukum* 25, no. 2 (399AD): 399.
- Aziz, Abdul. "Gender Differences in the Workplace Discourse." *Linguistics* 2, no. 1 (2014): 177.
- Dewi, E. "Peran Ganda Perempuan Dan

Kesetaraan Gender." *Aspirasi: Jurnal Masalah Sosial* 8, no. 2 (2017): 207.

- Dhania, Dhini Rama. "Stres Kerja Buruh Rokok Di Kota Kudus." *Jurnal Sosial Budaya Universitas Muria Kudus* 3, no. 2 (2010).
- Fuaida, Mahyaya. "Potret Kehidupan Ekonomi Pekerja Wanita Pada Pabrik Rokok Dalam Kajian Gender." *Jurnal Teori Dan Praksis Pembelajaran IPS*, 2018, 48–52.
- Kania, Dede. "Hak Asasi Perempuan Dalam Peraturan Perundangan-Undangan Di Indonesia." *Jurnal Konstitusi* 12, no. 4 (2021): 16.
- Khotimah, Khusnul. "Deskriminasi Gender Terhadap Perempuan Dalam Sektor Pekerjaan." *Studi Islam Gender Dan Anak* 2, no. 1 (2021): 34.
- Pratiwi, Tri Yulian, and Ike Betria. "Konflik Peran Ganda Dan Stres Kerja Pada Karyawan Perempuan." *Jurnal Ilmiah Cano Ekonomos* 10, no. 2 (2021): 1–14.
- Rahim, Abdul. "Peran Kepemimpinan Perempuan Dalam Perspektif Gender." *Al-Maiyyah* 9, no. 2 (2016): 268.
- Wijayanti, Dian Maulina. "Belenggu Kemiskinan Buruh Perempuan Pabrik Rokok." *Komunitas* 2, no. 2 (2010).
- Yolanda, Marta. "Perempuan Media Dan Profesi Jurnalis." *Ilmu Komunikasi* 2, no. 1 (2021): 56.

### Books

- Abdulloh, Irwan. *Origini Gender*. Yogyakarta: Learning Library, 2003.
- Budiardjo, Miriam. *Basics of Political Science*. Jakarta: PT Gramedia Pustaka Utama, 1999.
- Harijani. *Village Women's Work Ethic*. Yogyakarta: Filosofi Press, 2019.
- Imran, Ali. *Education Policy in Indonesia*. Jakarta: PT Bumi Aksara, 2020.

- Marhaeni Pudji Astuti, Tri. *Construction of Gender in Social Reality*. Semarang: Semarang University Press, 2008.
- Rachmadewi. *Evaluation Study of Implementation of Sectoral Gender Equity Dan Justice Programs at the Central Level*. Jakarta: PT Gramedia Pustaka Utama, 2010.
- Suratman. *Complete of Psychology*. Jakarta: Rineka Cipta, 2000.
- Taqiyuddin. *Kifayat Al-Akhyar*. Yogyakarta, 2011.

### **Others**

- Nurendah, Ria. “Pelaksanaan Perlindungan Hukum Buruh Perempuan Atas Cuti Haid (Studi Di Pabrik Rokok PT. Maica Nusantara Kabupaten Tuban).” Brawijaya University, 2014.
- Persadha, Omega Kusuma. “Peran Buruh Perempuan Pabrik Rokok Sampoerna Dalam Memenuhi Kebutuhan Ekonomi Keluarga (Studi Kasus Di Desa Sidoharjo, Kecamatan Pacitan, Kabupaten Pacitan),” 2012.
- Prayantama, Hamed. “Pelaksanaan Mengenai Perlindungan Hukum Terhadap Pekerja Wanita Di PT Djarum Kudus,” 2012.
- Rahmatun Hasanah, Nur Eka Wangi. “Analisi Iddah Dan Ihdad Wanita Pekerja Pabrik Rokok Perspektif Fiqih Dan Kompilasi Hukum Islam (Studi Kasus Di Desa Alas Sumur Lor Kec. Besuk Kab.)” UIN Kiai Haji Achmad Siddiq, 2023.
- Titiani, Silvia. “Perempuan Pada Industri Sigaret Kretek Tangan (Skt) Di Kudus Tahun 1980-2010.” Universitas Diponegoro, 2017.