

RESPONDING TO EVOLVING  
CHALLENGES TOWARD ACHIEVING  
GENDER EQUALITY  
AND SOCIAL INCLUSION

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## Foreword

Praise be to Allah the Almighty God for the blessing and mercy given to us. *Shalawat* and *salam* are addressed to the Prophet Muhammad Saw.

This book was created as one of the activities of the publication of the ICGS-1 International Conference held by the Center for Women, Gender, Children and Family Studies, Andalas University. The manuscripts presented at this conference have been published in various medias, such as proceedings, journals, and books. This book does not only contain articles from ICGCS speakers but also contains ideas, works, and thoughts from gender observers, researchers, lecturers, and students.

We, then, would like to thank all those who have contributed to the publication of this book. To the Chancellor of Unand through the Institute for Research and Community Service, Universitas Andalas that has provided financial support, as well as the Association of Indonesian Women, Gender and Children Study Centers that always provide enthusiasm and motivation for ICGS and its publications.

The great thanks are addressed to all the authors. I would like also to express my highest appreciation to the committee members who have worked amazingly since 2021. Continuous efforts are tirelessly carried out so that the work of all participants can be published. May Allah reward us all. Aamiin.

Hopefully, this book can enlighten us all regarding gender and everything related.

Thank you very much.

Regards

**Dr. Ike Revita, M. Hum.**  
ICGCS Committee Chair



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# **PERCEPTION, KNOWLEDGE AND BEHAVIOUR OF MOTHER IN MADURA ABOUT STUNTING**

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## **Abstract**

The purpose of this study was to find out the factors causing stunting in Madura. Furthermore, this research is also to analyze mother's knowledge, attitude and behavior about stunting, eating patterns and nutritional behavior of toddlers. The method used in this research is qualitative. Observation data collection techniques and in-depth interviews. The informants of this research are mothers who have toddlers and health workers. Data collection techniques are observation and in-depth interviews. Research location on Madura Island. Research shows that there are several factors that cause stunting. First the lack of knowledge related to stunting so that the women ignore the children and think that their shorter body condition is the cause of family descent. Second, considering that their child is just full, their nutritional needs have been met, this is because of low family income and lack of nutrition knowledge. Third, even though food for children should be ascertained whether carbohydrates, protein, vitamins, and minerals are contained and balanced in the provision of food to children. The thing that pregnant and breastfeeding mothers pay attention to and avoid is only spicy food, other than that it is enough. Fourth, do not care about the nutritional consumption of infants and mothers, this is due to a lack of support and attention from the family. Fifth, to minimize the impact of stunting on children's growth and not to believe that stunting is caused by wrong diet and nutritional intake so that it is not prevented from the start.

**Keywords :** stunting, Madura, women

## **1.Introduction**

Stunting is a condition of failure to thrive in children under five years old (infants under five years) as a result of chronic nutritional deficiencies so that children are too short for their age (TNP2K, 2017) According to WHO, stunting is a condition indicated by chronic growth retardation caused by long-term malnutrition. According to the WHO Child Growth Standards, stunting is based on an index of body length for age (PB/U) or height for age (TB/U) with a limit (z-score) of less than -2 SD (WHO, 2010).

Stunting in children reflects the condition of failure to thrive in children under 5 years of age as a result of chronic malnutrition, so that children become too short for their age. Chronic malnutrition occurs from infancy in the womb until the age of two. Thus the period of the first 1000 days of life should receive special attention because it determines the level of physical growth, intelligence, and productivity of a person in the future. (TNP2K,2017)

Stunting is a nutritional disease which can be seen from the length or height of toddlers who are less than their age. This condition is measured by a child's height that is more than minus two standard deviations of the WHO child growth standard median. The TB/U index describes the nutritional status of children under five in the past, while the BB/TB index describes the nutritional status of children under five in the present. Growth in height is relatively less sensitive to malnutrition in a short time. The effect on nutritional deficiencies will affect the toddler's height in a relatively long period of time. Children who suffer from stunting will be more susceptible to other diseases. Other impacts will affect the level of intelligence. Children who suffer from stunting also have the potential to give birth to short children.

Stunting is caused by many things (multi-dimensional factors). Some of the factors that cause stunting include:

1. Poor parenting practices. Some bad parenting practices include lack of knowledge about health and nutrition before and during pregnancy, sixty percent of children aged 0-6 months do not receive exclusive breastfeeding, 2 out of 3 children aged 0-24 months do not receive breast milk substitutes ( MP-ASI)



2. Limited health services including services (ante natal care), post natal and quality early learning
3. Lack of access to nutritious food
4. Lack of access to clean water and sanitation

Stunting is caused by several interrelated factors, including nutritional factors found in food. The quality and quantity of nutritional intake in children's food needs attention because it is often low in nutrients needed to support growth. This shows that to support good nutritional intake, it is necessary to support the ability of mothers to provide good care for children in terms of feeding practices, personal/environmental hygiene practices and treatment seeking practices (Anugraheni HS, 2012).

Indonesia still faces nutritional problems that have a serious impact on the quality of human resources (HR). One of the nutritional problems that has become a major concern at this time is the high number of stunted children. The results of the 2013 Basic Health Research stated that the prevalence of stunting in Indonesia reached 37.2% (Ministry of Villages, Development of Disadvantaged Regions, and Transmigration, 2017). Monitoring of nutritional status in 2016 reached 27.5%, the WHO limit was less than 20%. This means that approximately 8.9 million Indonesian children experience suboptimal growth, or 1 in 3 Indonesian children are stunted. (Ministry of Villages, Development of Disadvantaged Regions, and Transmigration, 2017)

Indonesia still has to work hard to overcome stunting because in Indonesia stunting cases are very high. This is because the level of health is still lacking. This is exacerbated by the low nutrition of children and toddlers as well as the economy and education in Indonesia which is still very low.

The degree of public health is determined by many factors. One of them is determined by health services and the availability of health facilities and infrastructure. In addition, the influential factors are economic factors, education and social environment, heredity, and other factors. These factors affect the incidence of morbidity, mortality and nutritional status in the community. Morbidity, mortality and nutritional status figures can describe the state and situation of the health status of the Indonesian people.

The description of the development of public health status can be seen from the incidence of death (mortality) in the community from time to time and in certain places. In addition, the incidence of death can also be used as an indicator in assessing the success of health services and other health development programs.

In Madura, there are 4 districts, all of which are categorized as 100 priority districts/cities for stunting interventions. The four districts are Bangkalan, Sampang, Pamekasan and Sumenep. The prevalence of stunting in Bangkalan is 43.21%, Sampang is 41.46%, Pamekasan is 44.6%, and Sumenep Regency is 52.44%. (TNP2K,2017)

## **2. Problem Statement**

Based on the data above, it is very important to extract data about the causes of stunting in Madura. Specifically, the problem formulation of this research is to explore how the knowledge, attitudes and behavior of mothers who have toddlers about stunting in Madura. In addition, it also explores the knowledge, attitudes and behavior of mothers about eating patterns and nutritional behavior of toddlers.

## **3. Research Question**

1. What are the factors causing stunting in Madura?
2. What is the mother's knowledge, attitude and behavior about stunting?
3. What is the mother's knowledge, attitude and behavior about eating patterns and nutritional behavior of toddlers?

## **4. Purpose of the Study**

1. To explore what are the factors causing stunting in Madura
2. To explore the mother's knowledge, attitude and behavior about stunting
3. To find out how the mother's knowledge, attitudes and behavior regarding the diet and nutritional behavior of toddlers

## **5. Research Methods**

This study uses a qualitative descriptive method. Qualitative methods relate to efforts to reveal a more in-depth explanation of a social phenomenon. The qualitative descriptive method is expected to be able to produce in-depth study results. In addition, it can also describe in more detail the speech, writing, and behavior that can be observed from an individual, certain group, community, or organization that is studied from a holistic and holistic point of view.

Beverly (2002), said that qualitative methods are used to answer questions such as why someone acts the way they do, what are their opinions, how do they behave, how someone can be influenced by social events. Questions such as the description above can be found or answered using qualitative methods, because qualitative emphasizes the depth of research findings through direct interviews.

Qualitative methods emphasize the reality that is formed through social processes, as well as the close relationship between the researcher and the object under study. Qualitative research refers to meanings, concepts, definitions, characteristics, metaphors, symbols and several other qualitative issues, (Richad, 2009).

This research with qualitative descriptive method aims to collect the latest information in more detail by describing existing social phenomena. In addition, to identify the formulation of the research problem by outlining the facts in the field about health communication as an alternative to preventing the stunting phenomenon in Sampang Madura Regency.

Observation is a data collection technique, where researchers observe directly to the object of research to see closely the activities carried out (Riduan, 2004). The observation method aims to find out in detail about the object of research, identify social phenomena, and measure appropriate tools used in research such as the method of disability. In this study, observations were made to mothers who have toddlers and health workers. Observations were carried out in order to obtain a more detailed description of social phenomena and conditions, as well as to identify and map suitable areas or villages to be the object or location of research.

In addition to observation, interviews were also conducted. The interview technique is one of the data collection techniques commonly used in the qualitative method approach, as presented. Gunawan (2014), said that interviews are the most frequently used form of data collection in qualitative research. Interview is a technique that is done by communicating between two people (researcher and object under study) with the aim of obtaining information through asking questions according to the research topic.

Robson (2002) said that the interview is a data collection method that involves the activity of a researcher's questions to get answers or responses from informants or sources of information. The interview method is one of the methods with the intention of obtaining information such as perceptions, meanings about a value, interpretation of certain circumstances, and understanding a reality experienced by an informant.

In this study, the researcher assigned key informants to know in detail about the phenomenon of stunting in Madura. Some of the main informants are mothers who have toddlers/children at the age of 3-4 years, health workers, both midwives and village nurses. Next is the data processing process. The data processing of the interview recordings is divided into three stages, the first is a transcript of the interview data, the second is reduced and reported in detail, and the third is arranged in the form of narratives so as to form a series of meaningful information according to the research problem.

## **6. Findings**

### **1.1 Stunting in Kalianget Island, Sumenep**

Kalianget Village is one of the villages in Sumenep Regency, Madura. This village is located in the eastern part of the city of Sumenep and in this area stands the Head Office and the Kalianget Salt Factory owned by PT Garam. In addition, this district has a means of connecting sea transportation, namely Kalianget Port and Talango.

East Kalianget village itself is a very densely populated settlement. Even in one hamlet it can reach hundreds of heads of families. It is because of this density that this village is less developed. The result is a low level of health and also a low level of education. Many young

people in this village are unemployed and some have migrated to big cities. Although it is known as the city of salt, not many people work in the pond.

This village also has quite a lot of health facilities, such as midwives, polindes and there is also a public hospital that many people know about the good treatment of their patients. But sadly, this hospital is used more by immigrants from other sub-districts than people in Kalianget themselves.

The work of the people of the East Kalianget village itself varies. Because of its position closer to the sea, this is what makes many family heads here who sail to become fishermen, salt farmers. In addition, there are also those who work as construction workers and there are also those who become farmers during the season for corn, rice, beans and so on. However, there are also many people who choose to migrate to Surabaya and Jakarta to find work. More than 50 percent of women only become housewives and choose not to work. Another reason these women do not work is because there are very few jobs in the village, and there are even women who have graduated from school and have to look for work in the city.

Public education in the village of Kalianget Timur is still quite low. This can be seen in terms of employment and the high unemployment rate in this village. On average, fathers aged 40 and over only quit school during junior high school and for youths aged 20 to 30 only up to high school. It is very rare for young people in this village to finish school at the S1 level because of the cost factor that parents complain about. This is also the reason the young people here choose to work abroad.

This low level of education makes parents here not too focused on health. Starting from toddlers to children sometimes not all of them get a nutritious intake. One of the traditional factors that parents do for their young children, for example is feeding unhealthy children such as drinking sugar water, eating instant food. This is because mothers do not know about health, child nutrition adequacy, and child growth delays such as stunting.

## Overview of Toddler Stunting in Kalianget

The informant in this study was the village midwife of Kalianget Timur, Dusun Padurekso. The next informant was Mrs. Watik, a housewife (38 years old) from Dusun Padurekso, East Kalianget Village, Sumenep. Mrs. Watik's last education was junior high school. Mrs. Watik's husband named Pak Bambang (40 years old) is an entrepreneur with a high school education. Mrs. Watik has a toddler named Fina stunting who is 5 years old. Fina's weight is relatively low, which is only 13 kg at the age of 5 years. Toddler Fina has not yet received complete immunization. Fina's body condition is swollen all over.

Based on the results of interviews with village midwives in Kalianget Timur, it was said that many children and toddlers were stunted.

*"There are many stunted toddlers in this village. Stunting leads more to midgets or more to less height than his age. The cause of stunting is usually shorter, parents think that it is due to heredity" (interview with the village midwife of Kalianget Timur Dusun Padurekso)*

According to the explanation of the Midwife in East Kalianget, stunting is caused by lack of nutrition in pregnant women

*"During pregnancy, the mother experiences malnutrition which results in the development of her baby being disturbed during the pregnancy. Lack of understanding of nutrition and foods that should not be consumed by pregnant women also affect the development of the fetus. Of the ten pregnant women I interviewed said they had consumed instant noodles while pregnant. Though this should be avoided by pregnant women. Other junk food is also strictly prohibited to be consumed to avoid unwanted things in its content."*

## Knowledge, attitudes, behavior of mothers regarding the improvement of the nutritional status of children under five

Mrs. Watik explained that she gave exclusive breastfeeding to her child until the age of 1.2 years. However, when the baby was 8 months old, Mrs. Watik had started giving snacks such as rice porridge. The age of 11 months was fed ketupat with vegetable soup. Mrs. Watik also explained that her child was given bananas so that his digestion would run smoothly. Mrs. Watik said her child did not get

routine immunizations. Mrs. Watik uses sugar water as a substitute for formula milk.

*“When my son was a baby, I continued to breastfeed him for more than a year. After that I gave sugar water. Also eat a lot if there are vegetables. However, eat a little if you eat porridge. My child often eats bananas so that he defecates smoothly” (interview with Mrs. Watik)*

Mrs. Watik explained that the type of food given to her baby already contained nutrients. However, at the age of 4, his son always eats instant food such as indomie, pop noodles and other snacks. He also said that he always obeys his child’s wishes, does not care about nutrition and does not control food for his child’s development

*“When my son was 3 years old or 4 years old, he often asked for instant noodles.. He really likes it when he eats instant noodles, he eats a lot, only a little left. My son rarely eats rice. My son often buys snacks that contain preservatives” (interview with Mrs. Watik)*

### **Maternal behavior during pregnancy and postpartum**

During her pregnancy, Mrs. Watik explained that she had never consumed pregnant women’s milk. He also still eats instant noodles.

*“I eat anything, I don’t choose, but I never eat pregnant women’s milk or drugs. If I don’t have fish, I eat instant noodles. (interview with Mrs. Watik)*

Mrs. Watik has given exclusive breastfeeding since her child was born. Mrs. Watik was assisted by her parents in preparing the baby’s needs. Sometimes their parents also help to feed them. She doesn’t pay much attention to her child’s nutrition, the important thing is that there is food to eat. If the child is sick, only check with the midwife.

### **1.2 Stunting in Kwanyar District, Bangkalan**

Morombuh Village is located in Kwanyar District, Bangkalan Regency. Morombuh Village has residents, the majority of whom have a low level of education (no school/graduated from elementary school). This village is located 14 KM from Bangkalan Regency. The daily livelihood of the people of Morombuh Village is as seasonal farmers. During the dry season there is no harvest. When the harvest season arrives, there are many crops such as peanuts and corn.

There are only two health workers in Morombuh Village, a village midwife and a nurse. Sanitation in this village is not good. Residents still have difficulty getting water. The piled up garbage is burned, because the residents do not have TPS facilities or temporary disposal sites. There are 24 stunting toddlers in Morombuh Village. The majority of people are less aware of living a healthy life.

The informant in Moromboh Village, Kwanyar District, is Nia Aprilia (34 years old) a midwife. According to Nia Aprilia, several toddlers suffer from stunting. Data per month of August recorded 24 people. According to Nia, the cause of stunting in this village is due to economic factors and the lack of attention from parents to their children.

The cause of stunting in this village is because parents do not pay attention to their children, parents are too focused on working in the fields. Children's food and nutrition are ultimately neglected. In addition, economic factors are also one of the causes. (interview with Nia Aprilia)

In addition to economic factors, the factor of a non-nutritious diet (lack of protein and vegetables) is also one of the causes of stunting

Broadly speaking, I can conclude that the food they eat is not balanced. Lack of fruits and protein. Because this village area is a mountain, so to get fish you have to go to the market first. (interview with Nia Aprilia)

Toddlers suffering from stunting in this village come from the lower middle class. Their parents' education was at most elementary or junior high school.

*"Economically, those who suffer from stunting include the lower middle class. Only one or two people can afford it economically. The education of the majority of citizens is low, the highest graduates are elementary or junior high schools. (interview with Nia Aprilia)*

The characteristics of stunting toddlers in the village can be seen in terms of age. A child who is 4 years old but looks like a 3 year old.

*"The characteristic of stunting toddlers in this village is that the growth of children is not in accordance with their age. For example, they are now 4 years old, but when examined do not meet the criteria*



*for a 4 year old child and even look like a 3 year old child (smaller, thinner). (interview with Nia Aprilia)*

### **1.3 Stunting in Bettet Village, Pamekasan City District**

Bettet Village, Pamekasan City District, is located in the western part of Pamekasan City. The area of Bettet Village is about 792.24 km<sup>2</sup>.

Bettet village is directly adjacent to Samiran village (west), Bugih village (east) Nyalabuh Laok village in (north), and West Teja village in (south) There are 2,774 people with 807 families. The majority of the population are farmers (90%,) the remaining 10% work as traders in stalls. The education of its citizens is diverse. The majority (70%) of the people graduated from junior high school, 20% graduated from high school, the rest graduated from elementary school and undergraduate.

There is only one POSKESDES in Bettet Village. There is a posyandu in every hamlet. The existing health workers are village midwives. Sanitation in Bettet Village is fairly good. Because all residents are aware of the importance of sanitation. This is evidenced by the presence of a toilet seat in each bathroom of each citizen. The general health condition in Bettet Village is quite good. This is due to community participation in POSYANDU and the level of awareness about good health. However, stunting cases still exist in this village. The number of stunting sufferers is 18 cases.

According to one of the informants, Mrs. Yusita, there are many factors that cause children to suffer from stunting, such as economic status, maternal nutrition during pregnancy, infant pain, and most importantly, poor nutrition in children. Stunting cases often occur in children from families with low economics and the background knowledge of their parents is also small. Based on the results of an interview with Yusita Agustini, S.St., stunting is also caused by babies who are born prematurely, which causes the development of babies to be unequal to their age.

Irregular eating patterns and low appetite are also one of the causes of stunting. Stunting is a disease related to nutrition. The main factor that determines nutrition is the economic factor. Furthermore, the education factor (knowledge) of parents on nutritious and good food also has an effect. According to one of the Bettet village midwives,

knowledge about stunting is influenced by economic and educational factors.

The characteristics of stunting cannot be seen at a glance. Because there is no significant difference between children who suffer from stunting and those who do not. According to Yusita's mother, it is necessary to carry out an in-depth examination of the local health facility.

*“At a glance, you cannot find the characteristics of stunting children. But there are also observable features of stunting. The benchmark for determining stunting under five is when the toddler's weight is BGM status (below the red line) and the nutritional value is poor. If the weight status is below the red line, it can be ascertained that the child is stunted. But there are also, sometimes we can't identify children who are big but malnourished. This large body size is not due to the large volume of meat but swelling due to malnutrition. Stunting children tend to be passive. The ability to speak is slow, the ability to walk slowly, the child is fussy and lazy to do activities because the child has no energy. There are also active children who are stunted. Children who are hyper-active, have a lot of activities but their food intake is not balanced which causes their weight to decrease.” (interview with Mrs. Yusita Agustini)*

The hallmark of stunting children is a child's low appetite. According to the midwife, many stunting children experience this. Children eat as usual, but the frequency of eating in a day is uncertain. There is no standard or definite eating schedule (children eat when children feel hungry). This is made worse by no coercion for children who do not want to eat. With regard to the nutritional value contained in the food is also not too much thought because it really follows the wishes of the child.

Factors that influence the occurrence of stunting in children under five are mother's education and family income. Other influencing factors are maternal knowledge about nutrition, exclusive breastfeeding, age of complementary feeding, iron adequacy level, history of infectious diseases and genetic factors from parents.

The role of the mother as the person closest to the child has a major influence, especially on the child care process. Unfortunately,

many mothers in Bettet Village do not understand stunting. One of the informants who was interviewed was Rohemah's mother, 40 years old who has a stunted child. Rohemah's mother said that it is normal for a child whose height does not match his age. Mrs. Romelah believes that her son is short because of genes (heredity). When asked about the condition of the child, Mrs. Rohemah explained that her son was healthy, but that his appetite was a bit difficult. The child tends to vomit food and often refuses to eat. Children's activities are not too happy to interact with other people. Children also do not receive breast milk for an appropriate period of time and are immediately given complementary foods in the form of rice.

Another informant is Mrs. Siti Maulidah (23 years old). She graduated from the midwifery department named. Mrs. Siti said that the child is less active and has difficulty eating, it's just a sign that the child is not healthy. According to Mrs. Siti's explanation, it is not a sign of Stunting. The frequency of feeding to children also follows the child's appetite and there is no compulsion to encourage children to want to eat for the sake of fulfilling their nutrition. Mrs. Siti breastfed for 24 months and gave complementary foods to breast milk gradually. However, the risk of stunting still exists.

The two informants above come from different educational backgrounds. However, their understanding is almost the same. This is one of the factors that mothers in Bettet Village lack complete information about stunting. This is exacerbated by the low curiosity of parents to find out about stunting. The reason is the low economic factors and educational background.

Economic factors make it difficult for mothers in Bettet Village to buy communication tools for their information needs. Educational factors also prevent them from accessing information independently on the internet. Apart from that, age also affects them. The age that includes generation X and early Millennials makes them less understanding of technology.

Government alone is not enough to solve the stunting problem. Medical personnel whose homes are close to the community must also take on a strong role. This was done by the village midwife Bettet. Ibu Yusita said, "Usually in every village there is a 'growth mat' to assess

children suffering from stunting. But I don't know in other villages there is or not. In Betet Village, there is a program called "Kampung KB". One of the activities is to train village cadres on "growth mats". In this growth mat there are certain measurements that can diagnose a child suffering from stunting or not. If it is measured that the child steps on the yellow or red line, the child is said to be stunted. In addition, another program is PMT (supplementary feeding) for children under and over 2 years old. Our program priority is children under 2 years old. Focus the program is to restore growth and development of their brains. While for children over 2 years old, we can only try to develop their bodies. From this PMT program, we also motivate parents to increase their knowledge about stunting. This is done so that after leaving the PMT program, parents will also participate in maintaining the condition of their children." (interview with Mrs. Yusita Agustini)

The Health Office needs to make efforts to increase knowledge about nutrition and the importance of balanced nutrition for toddlers with the target of pregnant women. The form of activity is through routine socialization carried out with midwives. This effort is expected to be able to maintain optimal nutrition in toddlers from before birth to the next life so that they do not experience malnutrition.

The program that is run certainly does not escape several obstacles. Some of these obstacles include the lack of participation of mothers to routinely check the condition of their children. As a result, health workers find it difficult to monitor children's growth and development. This minimal participation is influenced by several factors. The main thing is the mother's fear of the diagnosis. Mothers tend to deny the facts about the condition of children who are suffering from stunting. There are those who feel ashamed to see the development of children who are slower than children of their age.

Efforts taken by health workers have varied. First, look for other terms besides stunting that can be accepted by mothers and reduce fear of the child's condition. Second, persuasive communication is also carried out to encourage mothers' willingness to attend health services regularly to check the condition of their children. Third, providing basic necessities as a gift for mothers to come to the posyandu. (interview with Ibu Agustini)

There are mothers who are not willing to attend the posyandu, even though we have explained. So it all depends on the expertise of the health workers in persuading mothers so that their children continue to take treatment and attend the posyandu. So we never use the term stunting to reduce parents' fear. There are also parents who are embarrassed because their child is not developing at the same level as other children. The point is that the obstacle is the participation of parents to follow the counseling and treatment. Therefore, to increase participation, we usually give gifts by providing assistance such as money and basic necessities. ( interview with Mrs. Yusita Agustini)

## Conclusion

The author concludes that the factors of stunting cases that occur in the village of Gunggung are lack of support from husbands / families, low income of husbands / families, lack of knowledge regarding the impact of stunting on children, community ignorance regarding nutritional intake of children and pregnant women, and community belief regarding children's bodies being shorter in children. because of the heredity of the parents.

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Gender and Entrepreneurship

## **PROVISION OF GENDER INSIGHT EDUCATION FOR ENTREPRENEURIAL PIONEER STUDENTS TOWARDS COMMUNITY ECONOMIC EMPOWERMENT**

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### **Abstract**

The gender gap still exists in the economic field. The current gender understanding is heavily influenced by local culture and built from inappropriate thinking, resulting in discriminatory practices and violence. Therefore, there must be a right and proper understanding of gender equality and equality. The understanding can continue to be institutionalized in society through all levels, including Universities' role in implementing the Tri Dharma. This study aimed to increase the University's role in facilitating technical guidance for entrepreneurial pioneer students through Gender Mainstreaming Strategy in national development, especially community economic empowerment. A Participatory Rural Appraisal (PRA) was used to facilitate 25 students from six universities in Banjarmasin in planning, implementing, monitoring, and evaluating the Student Entrepreneurship Activities based on gender-oriented entrepreneurship. As a result, the preparation of programs for gender-responsive Student Entrepreneurship Activities in Banjarmasin has succeeded in raising students' strong awareness that PRA is a tool for realizing economic empowerment.

Key Words: Gender mainstreaming; participatory rural appraisal

## **INTRODUCTIONS**

The main objective of the Gender Mainstreaming Strategy (PUG) is the achievement of Gender Equality and Justice (KKG). Integrating the problems, aspirations, needs, and problems of women and men must be included in the planning, implementing, monitoring, and evaluating all policies, programs, and activities in various life and development fields. The legal basis for the Gender Mainstreaming implementation itself affirmed in the Presidential Instruction Number 9 of 2000 concerning Gender Mainstreaming Strategy in National Development. Government intervention in accelerating the achievement of gender equality and justice is to form a policy called the Gender Mainstreaming Strategy, shortened to PUG in Bahasa Indonesia (Ni Made Wiasti, 2017). It stated that all leaders of Ministries/Institutions and Regions, including Universities, according to their respective primary duties and functions, must provide support and implement Gender Mainstreaming programs, both in the planning, implementation, monitoring, and evaluation of all development policies and programs.

In its implementation, at the policy level for the Gender Mainstreaming Strategy implementation, it has long been proclaimed since 2000. However, results have not been optimal and still need to be encouraged and improved. As concluded in the results of the evaluation of the Gender Mainstreaming Strategy implementation (BAPPENAS, 2007), that the institutionalization of the PUG strategy into the development process, in general, requires an extended learning and adaptation process from all development agencies involved in it. The Gender Mainstreaming Strategy implementation is still seen as “something new” and has not been fully and well understood and has not been integrated. Meanwhile, socialization and advocacy of Gender Mainstreaming Strategy have not been carried out optimally. As a result, the understanding of the Gender Mainstreaming Strategy becomes multi-interpretation. Whereas the Gender Mainstreaming strategy is needed to ensure that all levels of society, both men and women, boys, girls, persons with disabilities, the elderly, and other vulnerable groups, can be involved in the development process. For this reason, the role of universities needed to promote an understanding of gender equality and justice. It is essential to improve gender equality and justice to ensure that all citizens, both men, and women, can



access services, participate actively, and have control and benefit from development so that men and women can develop their potential to the fullest.

Gender-oriented education is education in which there are values of justice for men and women. Gender-oriented education is organized to achieve gender equality and justice by integrating the experience, aspirations, needs, potentials and solving male and female problems (National Education Ministerial, 2008) gender responsiveness is consistent and systematic attention to the differences between women and men in society accompanied by efforts to remove structural and cultural barriers to achieving gender equality (Ministry of Women's Empowerment and Child Protection and Ministry of Trade, 2010). Based on a study (Achmad Hidir, 2016), there are four factors that contribute pretty strongly to the integration of a gender perspective in education in schools. First, the capacity of Human Resources (HR) involved in the education policy formulation process. Second, capacity building and advocacy for Gender mainstreaming in education to stakeholders at the internal and external levels are carried out in stages, from top executives to implementers at the grassroots level. Third, an organizational culture that prioritizes the vision and mission to realize gender equality and justice. Fourth, forming and strengthening networks and partnerships will build a collaborative learning process between stakeholders and their networks to foster gender sensitivity.

University is a place for transforming norms and science values and preparing the younger generation as the nation's successor and an asset as an agent of change in society. University is the right place or media to provide the correct understanding of gender responsiveness considering University's importance. Gender mainstreaming in the education sector at the Ministry of National Education is implemented through five main strategies, namely: (1) capacity building for policymakers in each central unit; (2) capacity building of education planners in preparing gender-responsive planning and budgeting; (3) cooperate with women/gender study centers in universities in assessing and discovering gender issues in each region; (4) cooperate with social organizations, community organizations, and NGOs in developing a gender-equitable education model for families and communities; and (5) developing communication, information, and education

media (Susilowati, 2010). The integration of Gender Mainstreaming Strategies in the educational environment must continue to be carried out, including preparing curricula starting from primary education to higher education. In line with (Sofiyani, 2015) research, which states that curriculum development is not gender-biased, it is necessary to prioritize a gender perspective in developing character education curricula at all levels. Gender mainstreaming should be a paradigm, spirit, and behavior in university management, both institutional management and development. Therefore, entrepreneurial pioneering students in universities are chosen as agents of change to encourage the spirit of community economic empowerment. Students from Public Universities and Private Universities who are entrepreneurship pioneers or who have carried out entrepreneurial activities are expected to gradually raise awareness about gender understanding, community economic empowerment, and strategies for Gender Mainstreaming in development to achieve Gender Equality and Justice. The end goal is gender-responsive Student Entrepreneurship Activity.

Through the Participatory Rural Appraisal (PRA) approach, entrepreneurial pioneer students or entrepreneurial activities managers seek to integrate the experiences, aspirations, needs, potentials, and problem-solving of women and men, starting from planning, implementing, and monitoring, also evaluating student entrepreneurship programs to realize community economic empowerment. Students are no longer targets who only receive programs from top to bottom but instead become subjects or actors of development who can make plans, priorities, budget, implement and utilize gender-responsive development outcomes in University. The high participation of entrepreneurial pioneer students in gender-oriented education will make community economic empowerment based on self-reliance and achieve mutual prosperity.

Gender-oriented education will be realized if the pioneering students of entrepreneurship also understand the concept of participatory community economic empowerment and can implement it wholeheartedly. Therefore, in the spirit of change, the Community Service team of STIMI Banjarmasin feels compelled to call for the importance of Gender Insight Education for Entrepreneurial Pioneer Students towards Community Economic Empowerment.

The objectives of this activity are:

1. Increasing the university role in facilitating technical guidance/ community training by using the Gender Mainstreaming strategy as part of the implementation of the Tri Dharma of the University
2. Provide debriefing, training, and at the same time mentoring for students entrepreneurial pioneers who act as agents of communication, information, and education (KIE) in applying Participatory Rural Appraisal (PRA) through Gender Mainstreaming Strategies in national development, especially community economic empowerment.

This activity expected to have the following impacts or benefits:

1. For Activity Participants
  - a. Develop the self-potential that students already have and encourage students' active participation in information, education, and communication (IEC) activities to the community in the surrounding environment, as well as establishing partnerships with relevant stakeholders
  - b. Raise student awareness about gender understanding, community economic empowerment, and Gender Mainstreaming Strategies in development to achieve Gender Equality and Justice.
2. For Local Government
  - a. Contribute to community/campus empowerment;
  - b. Contribute to the human resources development, especially students as the next generation who can act as agents of change in their respective areas;
  - c. Be inputs to local government about the potential of the university community, which its potential can still be empowered, driven, and excavated.
3. For Science
  - a. Developing knowledge, mainly related to human resource development;
  - b. Developing the application of the community economic empowerment model.

## **METHODS**

The research approach used was qualitative with a Participatory Rural Appraisal (PRA) research design. According to Chambers (Chambers, 1994). PRA is a set of approaches and methods that allow participants to share, increase knowledge and explore their potential to make concrete plans and actions to improve Human Resources. Especially the university community (students) who are entrepreneurial pioneers. Some basic principles in the PRA method must include mutual learning and sharing of experiences, involvement of all group members and information, outsiders as facilitators, the concept of triangulation (multidisciplinary PRA team, variety of techniques, and diversity of sources), and also optimization of results, practical orientation and program sustainability (Rochdyanto, 2000).

This research started with Community Service activities which were carried out in collaboration with the Research and Community Service Unit (UP2M) of STIMI Banjarmasin through the Gender Study Center (PSG) STIMI Banjarmasin with the Office of Women's Empowerment and Child Protection (DP3A) of the South Kalimantan Provincial Government. Acting as speakers were a team from the Office of Women's Empowerment and Child Protection of the South Kalimantan Provincial Government accompanied by the Regional Gender Mainstreaming Facilitator Team from STIMI Banjarmasin. The facilitator tasked with providing direction in practicing Participatory Rural Appraisal (PRA). At the same time, the speakers convey data and facts and assist participants to map out problems/issues based on speakers' experience from various knowledge and information in making programs or plans for entrepreneurial activities. So that it is not patronizing, but it makes it easier for participants to have high initiative and motivation to apply PRA and prepare a participatory gender-oriented student entrepreneurship program/activity plan.

PRA is an action research method developed to increase community participation in development. The researcher's position in PRA is as a facilitator, who facilitates the community to carry out the action research. Through high participation, community members involved in PRA can participate in every group activity, such as collecting and analyzing disaggregated data, formulating gender issues and

programs, preparing gender-responsive budgets, and actual gender-responsive student entrepreneurship activities. PRA activities can be said to be successful if participants can be active and continue to be motivated to realize gender-responsive entrepreneurship programs in the context of participatory community economic empowerment.

The focus of this research was 25 (twenty-five) students from Public Universities and Private Universities in Banjarmasin with the following categories:

1. Have an interest in starting a business or already have managed a family business or who are participating in the Indonesian Student Entrepreneurial Activity Program (KBMI), or a recipient of the Indonesian Student Entrepreneurial Activity Program Grant (KBMI);
2. Students of Public Universities and Private Universities in Banjarmasin are recipients of the Smart Indonesia Card (KIP).

The data collection technique used in this study was through a test consisting of pre-test and post-test questions. Giving pre-test and post-test aimed to compare the level of understanding before and after the participatory Rural Appraisal method was given. The data analysis technique used in this research was descriptive qualitative analysis.

The stages of participatory Rural Appraisal (PRA) in this activity are as follows:

1. Preparation of training materials and involvement of the Office of Women's Empowerment and Child Protection (DP3A) of the South Kalimantan Provincial Government as companion speakers;
2. Introduction of the PRA method for gender-oriented educational activities for entrepreneurial pioneer students (participants of Student Entrepreneurship Activities);
3. Mapping of problems/issues and needs for the preparation of gender-oriented entrepreneurial plans/programs;
4. Preparation of follow-up plans for each participating university;
5. Involvement of students in the process of monitoring and evaluating gender-oriented entrepreneurship plans/programs at participating universities;

6. The research team's participation plan for the implementation of student entrepreneurship plans/programs at participating universities.

## **RESULTS AND DISCUSSION**

### **a. Preparation of Gender Insight Education Materials for Entrepreneurial Pioneer Students in Banjarmasin**

The formulation of the material and mentoring plan was drawn up in coordination with the Office of Women's Empowerment and Child Protection (DP3A) of the South Kalimantan Provincial Government as speakers and partners of the team facilitator of the Regional Gender Mainstreaming STIMI Banjarmasin. By heeding the spirit of empowering community economic empowerment, the technical guidance invited participants to recognize, understand, and applied the concept of gender-oriented education through Gender Mainstreaming Strategies in achieving Gender Equality and Justice. Also, to find examples of successful preparation of gender-responsive entrepreneurship plans/programs generated from PRA produced by participants. According to the technical guidance carrying out actual practice according to the action research orientation. Changes in students' thinking or insights, attitudes, and actions rather than changes in thinking maps and knowledge are not applicable.

At the beginning of the activity, participants were given a pre-test. The aim was to find out information about participants' knowledge and abilities as measured by several questions and provide answers that are considered correct in writing. Next is the introduction to Gender Mainstreaming, namely the delivery of material by speakers with the aim that participants know, understand, and equalize perceptions about the gender concept and its application. In addition, testimony also delivered from students on behalf of Muhammad As'Adi, et al. who have successively won the 2021-2021 Indonesian Student Business Competition Grant from the Ministry of Education and Culture, Research and Technology of the Republic of Indonesia. by raising the regional product wisdom, namely *Pakasam* (2020) and *Kripik Kelakai* (2021). Their success is expected to motivate and role model other entrepreneurial pioneer students in economic empowerment and community welfare.

## **b. Mapping of problems/issues and needs for the preparation of gender-oriented entrepreneurial plans/programs**

The PRA discussion forum was conducted to map out the internal and external problems of each participating University. Participants, divided into groups based on their university origin, were asked to develop a gender-oriented entrepreneurship plan or program. The group discussion with the facilitators' assistance was conducted to explore problems and issues, find solutions, and develop entrepreneurship activities inserting Gender Mainstreaming Strategy in achieving gender equality and equity.

In preparing a gender-responsive entrepreneurship plan or program, not all participants could do it optimally. Only participants from STIMI Banjarmasin were able to incorporate the Gender Mainstreaming Strategy into their entrepreneurship plans. It is known that the participants have never made an entrepreneurship pilot plan using disaggregated data as an initial reference to find problems/issues raised to be used as plans or programs that accommodate the needs, problems, aspirations of male and female students into planning, implementation and monitoring and evaluation of entrepreneurship activities on their respective campuses. In addition, it is also known that almost all universities in Banjarmasin were not yet gender-responsive so that participants were not familiar with the concept of Gender and its application.

The mapping activity found some expectations from participants regarding the importance of fostering a participatory spirit and entrepreneurial spirit. Participants will always ensure equal and fair access, participation, control, and benefits for students in every program made, implemented, and evaluated together in the context of community economic empowerment. Further, the mapping of the local potential can be developed based on local resources and local knowledge to be worked, created, and modified according to the market needs.

There needs to be a firm commitment from each activity participant to consistently implement the Gender Mainstreaming Strategy to realize Gender Equality and Justice as one of the fulfillment of the assessment indicators of gender-responsive universities. The

indicators for gender-responsive universities are which universities must already have: 1) a Gender Studies Center (PSG); 2) a college gender profile; 3) regulations (policies) on the Gender mainstreaming implementation in University; 4) gender-responsive education and teaching; 5) gender-responsive research; 6) gender-integrated community service; 7) gender-responsive university governance; 8) the role of the academic community in planning up to the evaluation and follow-up of the Tri Dharma of gender-responsive university, and; 9) zero tolerance for violence against men and women.

### **c. Choice of Gender Insight Education Priority Plans for Entrepreneurial Pioneer Students**

After realizing that Participatory Rural Appraisal was an essential part of preparing a Gender Insight Education Program, entrepreneurial pioneer students also believe that the PRA discussion forum could encourage the preparation of gender-responsive entrepreneurship activity programs in their campus. The results could be seen in completing the various ideas/ proposals mapping regarding the student entrepreneurship program at universities in Banjarmasin. The proposed program then elaborated on the context of relevance, aims, objectives, forms of activities, student participation, and various potentials that each University could be developed in Banjarmasin. Thus, all participants would show that the programs they propose as a group based on local potentials that were creative, innovative, and gender-oriented.

In the discussion of PRA, all plans and programs are noted. Moreover shall describe the whole student entrepreneurship activities. For example, when making plans for culinary entrepreneurship, students proactively and anticipatively explore local resources that differentiate them from similar culinary products. Then make gender-responsive plans. It means the planning needs to consider the aspirations, needs, and students' problems, both in the activities drafting process and in its implementation. Thus, this planning would be related to policy planning and program planning to its operations in the field.

The final goal of the discussion through Participatory Rural Appraisal was that participants believe that gender-responsive student entrepreneurship activities must be built for community



economic empowerment. Thus, student participation must be high and committed, consistent with the differences between male and female students in society, accompanied by efforts to face structural and cultural barriers to achieve gender welfare.

Students had the same view of gender-oriented education in community economic empowerment in the discussion activities. In addition, discussion forums to develop entrepreneurial pilot plans were a means of strengthening togetherness among participants in realizing gender-responsive student entrepreneurship activities.

**d. Involvement of students in the improvement process and implementation plan for gender-oriented entrepreneurship activities at universities in Banjarmasin**

After formulating the gender-responsive student entrepreneurship activities and action plans that lead to the main activities, developing gender insight education among the entrepreneurial pioneer students, the participants returned to their University to socialize responsive-gender student entrepreneurship programs to university policymakers. However, before this socialization process, students agreed to form a community of entrepreneurial pioneering students with a gender perspective to facilitate communication and coordination in continuing activities. A network of universities will be formed based on equality, transparency, responsibility, mutual respect, complementary and result-oriented.

**e. Plan for Facilitator's Participation in the Implementation of Gender Responsive Student Entrepreneurship Plans/Programs**

Organized and socialized the gender-responsive student entrepreneurship activities program for entrepreneurial pioneer students, not guarantee the program could be implemented on each campus well. The facilitator and South Kalimantan province DPPPA team realize that implementing the gender-responsive student entrepreneurship activities program should go according to plan and showed promising results for entrepreneurial activity and economic empowerment.

Hard work and high commitment are still needed to assist and promote Gender-responsive Entrepreneurship Activities at Universities in Banjarmasin. The efforts made include helping students create media campaigns (leaflets, cartoons, photos, or films), interactive dialogues, talk shows, seminars, or campaigns combined with art or sports activities or bazaars to attract attention, arouse, and build public awareness.

In order to participate in implementing gender-responsive student Entrepreneurship Activities, the facilitator plans for mentoring or advocacy based on participatory volunteerism for entrepreneurial pioneering students at universities in Banjarmasin. With the active involvement of the facilitator, the success of mentoring or advocacy depends on the initial commitment and active participation in overseeing the planning, implementation, and implementation of gender-responsive student entrepreneurship programs.

## **CONCLUSION**

The involvement of the academic community in implementing the Gender Mainstreaming Strategy to achieve Gender Equality and Justice is the right choice because University is a place for the transformation of norms and science values. In addition, students are an essential element in the academic community who can become agents of the information, education, and communication (IEC) in applying Participatory Rural Appraisal through Gender Mainstreaming Strategies in national development, especially community economic empowerment.

Participatory Rural Appraisal is an essential element of planning and preparing entrepreneurship pilot programs through gender-responsive student entrepreneurship activities. The role of academics is relevant in facilitating students to recognize and apply for entrepreneurial programs through gender-responsive student Entrepreneurship Activities. Methodologically, academics are accustomed to using inductive methods and conducting micro-and inductive-scale research to map out issues and find research. Through an inductive method, academics present data in the field through in-depth interviews. Through Participatory Rural Appraisal activities, it opens access for students to actively participate in

mapping issues/problems, as well as looking for solutions and then planning. Participatory Rural Appraisal activities can be carried out by academics/facilitator teams and at the same time as actual activities from the Tri Dharma of University in a participatory manner. The implementation of Participatory Rural Appraisal and the preparation of gender-responsive student entrepreneurship programs by university students in Banjarmasin have succeeded in raising a solid awareness in students that Participatory Rural Appraisal is a tool for them to realize economic empowerment. Using Participatory Rural Appraisal, students can be more competent in mapping the potential of entrepreneurial startups with good prospects for development. In addition, with Participatory Rural Appraisal, students can make aspirational programs and mobilize high community participation. With Participatory Rural Appraisal, students realize that many community economic empowerment programs are not yet participatory and gender-responsive. They do not have a model compiled from sufficient experience. Gender-oriented education for entrepreneurial pioneering students produced through the Participatory Rural Appraisal method has increased student motivation to realize community economic empowerment based on regional resource potential.

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# **CAREER PATTERNS OF FEMALE CIVIL SERVANTS IN GOVERNMENT OF REPUBLIC INDONESIA**

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## **Abstract**

This research aims to expand our knowledge about career planning for women who work in the public sector in a culture of adapting organizational agility that requires women to work professionally, full of motivation and have competence skills in types of functional positions amidst the preparation of the Indonesian government to face the demographic bonus in 2020. – 2035. Based on data on the number of civil servants as of December 31, 2020, there were 4,189,121 people consisting of 2,031,294 male civil servants or 47.78% and 2,157,827 female civil servants or 52.22%. This means that there is a difference in the ratio of the number of male civil servants and female civil servants of 0.03%. The low ratio of the number of male and female civil servants is not proportional to the dominance of the number of male civil servants who become officials at echelon I and echelon II levels of more than 80% compared to female civil servants who are less than 20%. This fact confirms Morisson's theory that "women's careers often stop at the general manager level". This fact is a big question mark, why do female civil servants in the career process experience a decline in the percentage who occupy top management? There are many allegations as to why female civil servants are in this condition. One of them is the issue of gender which is still busy even in public sector organizations or government. Female civil servants are considered to have many difficulties and obstacles in their work. Office and family affairs still cannot be balanced in the management pattern, so that when a promotion will be carried out at the top management level, the position of female civil servants as a wife, as a mother, as single or as a single parent is sometimes a particular consideration. Gender differences are rumored to have caused various injustices for

both men and women in various forms of marginalization, processes of economic impoverishment, subordination of decision making, stereotyping and discrimination, negative labeling, violence, working for longer hours and carrying double burdens. This should not happen if the organization really implements a good merit system. A total of 219 female civil servants were involved in filling out the self-reported questionnaire which we will use as research interview informants. The results show that work motivation, work competence and organizational agility have a very strong influence in encouraging female civil servants to create career patterns according to the needs and demands of functional competence in the organization. Organizational agility has an important role in creating a culture that supports career planning for female civil servants. They are motivated when the career pattern of civil servants with this functional design structure provides gaps and space for female civil servants to improve their competencies and become a managerial career pattern for themselves in accordance with the needs of life and work demands. Furthermore, public sector organizations must be examples of how gender responsive policies are responsive to the needs, difficulties, aspirations of men and women. Access, benefits must be obtained, accessed, used by men and women equitably. Gender justice is a 'fair' treatment or approach, so it does not have to be exactly the same, because men and women are indeed different, but the results must be equal or gender equivalent. Therefore, public sector organizations must also focus more on empowering women in developing policies, regulations, activity programs, regulations, criteria, implementation, monitoring and evaluation that are responsive to the needs and experiences of women. The public sector must also begin to take into account the impact of policies, regulations, programs and so on on women and men which is referred to as gender analysis. The results of the gender analysis can formulate goals and agendas as well as indicators of services and development that are responsive to gender.

Keywords: career pattern, gender, organizational agility

## INTRODUCTION

The issue of gender equality in government organizations is rarely discussed in scientific forums or other factual discussions. But this problem has been going on for a long time. If based on the data of the number of civil servants on December 31, 2020 is 4,189,121 people consisting of 2,031,294 male civil servants or 48.49% and 2,157,827 female civil servants or 51.51%. This means that there is a comparison of the number of male civil servants and female civil servants by 0.03%. The low ratio of the number of male and female civil servants is not comparable to the dominance of the number of male civil servants who become officials at the echelon I and echelon II level more than 80% compared to female civil servants who are less than 20%. This fact justifies Morisson's theory that "the careers of female workers are often stalled at the general manager level". Gender differences are rumored to have led to various injustices for both men and women in various forms of marginalization, economic impoverishment, subordination of decision-making, stereotyping and discrimination, negative labeling, violence, working for longer periods of time and shouldering a double burden

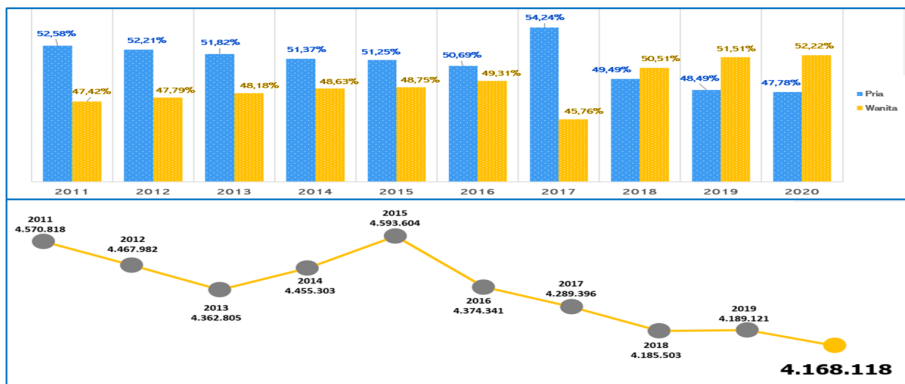


Figure 1 : Comparison of Growth in Number of civil servants by Gender And Total Number of Civil Servants

The number of active civil servants as of December 31, 2021 was 4,168,118 or decreased by 1.62% compared to December 31, 2019. It can be concluded that every year the number of active civil servants is decreasing, but the number of female civil servants growth

is increasing. The Ministry of Administrative And Bureaucratic Reform has completed the process of transforming administrator positions (echelon III) and supervisory positions (echelon IV). Secretary of the Ministry of PAN RB Mr. Dwi Wahyu Atmaji said that currently harmonization of regulations on the class of office. Bureaucratic downsizing of the Ministry of PAN RB was carried out by transferring 141 structural officials to functional. However, not all structural positions of the Ministry of PAN RB can be transferred to functional positions.

In the old structure there were 63 administrator positions and 53 positions were filled. After the downsizing process, there was only one administrator position and a total of 52 administrator officials were transferred to functional positions of municipal experts. As for supervisory positions, in the old structure there were 96 positions and 91 positions were filled. After being streamlined, there were only two supervisory positions and a total of 89 supervisory officials were transferred to the functional positions of young experts. Through the transfer of structural positions to functional positions, it is expected to be a great opportunity for female civil servants to plan and develop their careers. Moreover, the way of work in functional positions is based on individual skills and skills. This can be utilized best for the process of career improvement. So far, it is possible that female civil servants are still constrained by the pattern of the old organizational structure based on hierarchical, while currently the organization is dynamic.

Status, role, gender relations create different experiences, needs, aspirations, difficulties, obligations between women and men. If in career planning do not take these things into account, but on the contrary if we only stick to the gender stereotype, this bias affects a person's chances of gaining access, benefit, from career opportunities simply because of his or her different gender. This is the so-called gender issue. Gender has the potential to create gender issues, i.e. issues that arise if a person is unequal in gaining access, benefits, not getting participation in deciding, not gaining control over resources due to gender differences.



Many programs are inaccessible and utilized by women, because when formulating them do not take into account their needs or difficulties as women. On the contrary, it can also be programs that are not accessible and utilized by men for the same reason. Such health programs are more focused on mothers and children who are pictured with regard to women as care givers. So, gender isn't just a women's issue. Therefore, it must be responsive to gender, meaning responsive to the needs, difficulties, aspirations of men and women. Access, benefits must be obtained, accessed, utilized by men and women in a gender fair manner. Gender fairness is a 'fair' treatment or approach, so it doesn't have to be exactly the same, because men and women are different, but the results have to be equal or gender equal. However, because women are still left behind, such as education, health, economy, politics, industry; that's why the focus is more on empowering women.

In developing policies, regulations, program activities, regulations, criteria, implementation, monitoring and evaluation must be gender responsive i.e. responsive to the needs and experiences as women and as men, namely through integrating this gender issue. For example, in making policies, regulations, programs and so on, whether it has been analyzed from a gender perspective, taking into account the needs of each gender, do not let the program can not be accessed by certain parties simply because of gender differences.

Taking into account what impact policies, regulations, programs and so on have on women and men, is called gender analysis. The results of gender analysis can reformulate goals and agendas and development indicators to be responsive to gender.

Gender as crosscutting issues and become one of the national strategies. However, it is still often forgotten or do not do gender analysis even though there is already a legal framework. So, in making planning, program assistance, then think gender integration. Gender is not just a matter of women or men, but it is a human right. Now when it comes to gender, that includes children and parents, diable and dysphasized. Whatever the categorization, they are made up of women or men he must get justice in order to get equal results. So we are related now not only to the question of gender, but also to human rights.

From these two boundaries, gender responsiveness is the ability of the government to strive for different needs between men and women optimally through all forms of development activities that are responsive to the differences in problems, needs, complaints and aspirations of men and women due to the differences in roles between men and women as a reflection of feminine attributes and masculinity of values and symbols of socio-cultural and psychological formation in many which causes stereotypes, marginalization, injustices against one's gender. What should the career patterns of female civil servants be fair in public organizations?

Building organizational agility demands a holistic, strategic and entrepreneurial approach (Sambamurthy et al, 2003; Margo, 2014). Holistic approach to agility according to Yusuf et al (1999) has two dimensions, namely vertical and horizontal dimensions. Horizontal dimensions mean that agility can be expressed as a system involving input, operationalization, and output. Christopher (2000) added that in the horizontal dimension also involves the integration of processes with stakeholders.

Based on both views strategically it can be said that the horizontal dimension of agility is the integration of inputs, processes, outputs, and feedback to satisfy stakeholders (Margo, 2014). Vertical dimensions mean that agility can be achieved in stages, whether it is organized between organizations, inter-organizations, individuals, or resources. Agility at a high level will be achieved when there is alignment at each level and every stage in the horizontal system (Yusuf et al, 1999). The point is that agility is built as the foundation of the organization (Sharp et al, 1999) and strategically positioned (Zhang & Sharifi, 2007; Margo, 2014).

Organizations need agility to survive and thrive in today's dynamic and uncertain business environment. Therefore, it is necessary to trace what factors support the organization to achieve high agility or enabler of organizational agility. The existence of enablers is necessary because it is directly related to the ability of organizations to respond quickly and effectively to a dynamic business environment.

Based on the phenomenon in the field of employment motivation civil servants are something such as the strength of needs (motives), the value of stimuli (incentives), and awards that can cause a certain

encouragement to employees to carry out tasks effectively. To mobilize and mobilize the behavior of the employee is required motivation.

Determining the level of competence of a person certainly needs to be considered aspects that are assessed in a person. Not only seen quantitatively but also qualitatively because it relates to social. Therefore, we must know the components of competence. According to Boyat quoted by Sudarmanto "competency component consists of: motivation, characteristics, traits, character bearing, social role self-image and skills.

Competence can be used as an initial measure in predicting the success of an organization. So it is necessary to know how the state of the initial competence of an employee who manages the organization to be easy in the development of the next organization.

The wants and demands of citizens may not be limited, but the law and government resources are clearly limited. The issue of responsiveness to society goes beyond certain cases, such as determining a person's eligibility to utilize social security, for policy formulation. Administrators often show sensitivity to citizens and demand the interests of groups when they advocate changes in the law to congress. Furthermore, rulemaking requires agencies to encourage the participation of interested parties. Administrators often have to summarize public comments in response to proposed regulatory statements and to show that they are responding to them in final decision-making. The same was stated by Agus Dwiyanto that: Responsiveness is the ability of organizations to recognize the needs of the community, develop service agendas and priorities, and develop public service programs in accordance with the needs and aspirations of the community.

## **METHODS**

This study uses mix methods that combine two forms of qualitative and quantitative approaches. The authors will use a strategy of mixed methods or sequential mixed methods by conducting interviews and qualitative data analysis as the first step and then continued with the dissemination of scale or instrument of research and quantitative data analysis. The purpose of this research is explanative which explains

why a phenomenon or social symptom can occur especially related to career patterns and organizational agility. Adapaun who was the subject and respondent of this study were all female civil servants in the Ministry of Administrative And Bureaucratic Reform. Data collection techniques in this study is to use interviews, observations, documentation plus library research methods, namely dokumetasi studies. The method of documentation according to Arikunto looks for data on things or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes, lenggers, agendas, and so on.

## **RESULTS AND DISCUSSION**

There are six career orientation options and each angle represents one orientation. This means that the closer the angle of one orientation to the other indicates the more aligned/appropriate one's career choices. The orientation is realistic orientation, investigative orientation, social orientation, conventional orientation, company orientation, artistic orientation.

According to Mangkunegara Adults normally satisfy approximately 85% of physiological needs, 70% of the need for a sense of security, 50% of the need for a sense of belonging, 40% of self-esteem needs and only 10% of the needs of self-actualization while Vroom (1964) suggests about cognitive theory of motivation that is why a person will not do something he believes he can not do, even if the results of the work can be very he wants. According to Vroom, the high level of motivation of a person is determined by three components, namely Expectations (expectations) of success on a task, instrumentalist, valence.

Competence in relation to the effectiveness of the organization determines how the efforts to achieve the objectives of the organization concerned. As a guideline in the operationalization of employee competency variables, there is a theoretical view on the characteristics of competence expressed by Spencer cited by Wibowo namely motive, nature is physical character and response, self-concept, knowledge, skills.

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Anderson said that factors such as gender, family structure and physical appearance influence career progression in the organization. This can be possible because the household burden that must be borne by a woman will be able to influence her professionalism in stepping up at the next career level. Gender differences affect the organization's experience, evaluation of men's and women's performance and career outcomes.

Gender is also thought to be one of the individual-level factors that contribute to the quality of work along with changes in the complexity of tasks and the influence of compliance levels on ethics. The findings of cognitive psychological literature research suggest that women are thought to be more efficient and effective in processing information when there is complexity of tasks in decision making compared to men and in general women have a higher level of moral consideration than men whose primary key is (1) the elimination of all forms of gender-based discrimination and (2) the existence of participation and balanced engagement between men and women in all things.

Along with this right, in the principle of good governance there is a principle of equality, which means that all citizens, both men and women, have the opportunity to improve or maintain their welfare. Equality is essentially a concept that states that all men (both men and women) are free to develop their personal independence and make choices without being limited by stereotypes or rigid gender roles (Unesco, 2002).

One of the early dimensions of organizational agility was found in the strategic management discipline put forward by Judge & Miller (1991) namely the speed of decision making. This dimension is based on the concept of strategic decision making in a very rapidly changing environment from Eisenhardt (1989).

Another dimension that comes after that is flexibility. Bahrami (1992) defines flexibility as follows: "the ability to change rapidly to take advantage of emergent opportunities and/or sidestep threats". Furthermore Bahrami (1992) suggests that flexibility has offensive characteristics of agility and versatility as a defensive characteristic of strength and suppleness.

Therefore, although the construct of flexibility and strategic flexibility are implicitly attached to the element of speed in it however the focus tends to be on the ease to change and the speed to change. The ease with which organizations have changed and the pace at which organizations have changed lately suggests a shift from strategic flexibility to agility.

The definition of agility is generally characterized by the dimension of the neighboring environment and adaptive changes. One of the researchers who started to make the transition from strategic flexibility to agility is Sambamurthy et al (2003). The definition of agility according to Sambamurthy et al (2003) is “the ability to detect opportunities for innovation and seize those competitive market opportunities by assembling requisite assets, knowledge, and relationships with speed and surprise”.

There is a career pattern that can be taken into consideration by female civil servants who previously in some structural positions have not been available functional positions. The income of female civil servants affected by the downsizing process is still being sought to maintain the level of income so that there is no decrease in income by adding to her managerial duties.

Mechanisms of career development, competency development, structuring of position classes, formation and map of positions as well as career patterns of functional positions have been encouraged to be one of the focuses of government attention. We demand the strategic role of the government related to the rules of change of managerial functions attached to the previous administrative positions that undergo equalization of positions can be given the task activities and functions of coordination and management of activities in accordance with the field of duty.

The study also found a fact that there are still female civil servants who have not been motivated to carry out their basic duties and functions with a mental attitude of serving, working sincerely and professionally when experiencing structural to functional positions. The lack of awareness and level of competence of female civil servants to the main task and the application of performance-based instruments for employees is still not carried out properly because the assessment

of the instrument is handed over to the employee concerned so that the amount of deductions is not appropriate.

The concept of organizational agility in this ministry has not been able to improve the performance of civil servants despite being a new hope for the planning and career patterns of female civil servants. The amount of hope of the implementation of the merit system is also still not implemented optimally so that some female civil servants still have difficulties in the promotion of certain positions.

In fact, the process of coaching an employee's career has been conducted based on the principle of merit system based on clear work performance to assess his own work performance. This system is divided into 2 (two) open career coaching through a lowong / vacant position filling system in an organizational unit applies equally to every employee who has the skills, skills and work experience required for positions and closed career systems that are filling lowong / vacant positions in an organizational unit should not be disallowed for employees outside the organization. If the employee wants to optimize career development then the employee must meet certain conditions, among others (1) must be able to work professionally in his/her job (2) clarity of career path in the organization. (3) The acquired career must go through the struggle and not come by itself because it is obtained through struggle during work. (4) career development according to (Lima, R. d.C, 2018) is an ideal that can provide position as well as achievement in his life history.

Furthermore, the ministry of PAN RB also needs to consider effective career development when (1) job satisfaction and employee productivity so that employee performance runs optimally, (2) the placement of employees has been in accordance with the disciplines and experiences that have (3) the availability of a cadre of qualified employees so that the employee's career system can be applied to fill vacant positions / lowong in the organization. This opportunity applies to employees who have the skills, skills, and experience needed to fill the position. Therefore, it is necessary to analyze career development through a diagnostic approach where career development is closely related to two factors that according to (Veithzal and Sagala, 2013) namely: *first*, the influence of the external environment, among others: the level of competition, laws and regulations and requirements

governed by the government and the location of the organization and *second*, the influence of the internal environment such as organizational culture, organizational objectives, leadership style and experience and employment nature.

In the implementation of the transfer of structural positions to functional positions, the Ministry of PAN RB has been paying attention to the Regulation of the Minister of PAN-RB No. 28 of 2019 which then revised into Regulation of the Minister of PAN-RB No. 17 of 2021 concerning The Equalization of Administrative Departments into Functional Positions through the implementation stage, namely *the first*, identifying administrative positions in the work unit. *Second*, mapping positions and collecting administrative officials who will be affected by simplification or downsizing of bureaucracy. *Third*, mapping the availability and suitability of functional positions that can be occupied by officials affected by bureaucratic simplification. *Fourth*, make adjustments to functional position allowances with the allowance of previous administrative positions by calculating income in administrative positions to functional and *fifth* positions, making adjustments to the class of functional positions to be occupied with the administrative position class.

Furthermore, the implementation of the transfer of positions in the Ministry of PAN RB needs to be according to (Ponomarenko, V, 2016) need to pay attention to the impact on the mechanism of career development, competency development, structuring of the position class, formation and map of positions, patterns of functional positions and welfare guarantees. Strengthening leadership for primary JPT (high leadership positions) is also needed because the range of control is no longer tiered (in office) but it is getting wider (in the form of roles) so that it needs to improve the ability of managerial functions attached to the previous administration position. Staffing management in the Ministry of PAN RB must also be strong, functional officials must also be proactive in understanding the rights, obligations, and regulations in force. By being proactive, functional officials better understand in collecting credit figures.

Some of the factors that cause the lack of interest of employees to functional positions are the thinking of employees who consider it difficult to reach the target credit figures required to be able to move



up the ranks. On the one hand, functional positions are easier to move up the group than the executive position (JP). Because functional positions can be increased in a period of 2 years if it reaches the credit figure set, while the executive position takes 4 years to be able to move up the group. Although functional positions have a higher expectation of performance allowance increase than the executive position, employees still tend to choose safely in the executive position.

There are many advantages of functional positions that can be considered according to (Gubler, M. 2017) among others (1) have a clearer career flow and tier (2) have the opportunity to be able to move up the class / rank much faster 2 (two) times compared to administrative or executive positions (3) have a higher chance of becoming a higher rank than the first, young, middle and main level. (4) obtain functional allowances whose magnitude varies according to the type and level of functional position. The heavier the functional job title, the higher the job grade and the nominal value of the allowance. so that the remuneration system is fair in accordance with its work. (5) have high opportunities in increasing motivation, skills and knowledge in accordance with functional positions. (6) have the opportunity to develop broader creative ideas so as to encourage employees to further improve the quality of themselves, individual performance and organizational performance (7) All descriptions of tasks of functional positions have been measured and listed in the details of functional position activities so that employees can focus on working according to the description of their duties.

There are several effective ways to get qualified human resources to sit in functional positions, namely (1) first appointment or recruitment of CAT-based CPNS, (2) transfer from position (3) in passing (4) promotion of positions in accordance with the laws and regulations. If the average educational qualification required by the current functional position is a graduate of a bachelor's degree and a diploma, then the scope of tasks and functions of functional positions will be very broad, numerous and focus on the areas of skills and expertise so that employees will have no difficulty in achieving their credit score targets. As for civil servants who do not have a good education and training, the implementation of this position must have a big impact with the process of extra adjustment to the new ecosystem

of bureaucracy that is flat and competency-based. The high walls and thick egocentric subsections and partitioned parts will be torn down by working arrangements in an agile bureaucracy and horizontal competency-based.

The readiness of the organization in terms of institutional, technical policy and creating new work procedures become important in the development of employees of the Ministry of PAN RB. Post-transfer of structural positions to functional positions becomes an urgent thing that must be done by the Ministry of PAN RB with strategic steps in the form of (1) preparing the civil servants equipped with technical training (2) *sharing knowledge*, (3) providing a wide opportunity to continue to a higher level of education, thus improving the career of functional officials, (4) the willingness to prepare functional development units (5) strengthen with adequate human resources capacity, (6) complete infrastructure and (7) conducive policies will be able to excite the civil servants in their careers.

Ministry of PAN RB need to consider a new paradigm in a dynamic bureaucracy or *squad models organization* networked, collaborative and flexible where the organization is dominated with a flat model structure is not hierarchical with competency-based. *Squad models organization* is one of the competency-based solutions to career problems and managerial functional positions by prioritizing the flexibility of motion from civil servants both in oraganisasi.

Furthermore, the policy of talent management model should be implemented in the Ministry of PAN RB taking into account the performance and potential of civil servants. Hopefully with the increasing needs of functional-based civil servants can contribute in improving the quality of public services to students, stakeholders, alumni and society. Based on the results of interviews with several civil servants in the Ministry of PAN RB can be obtained several conclusions, namely: *first*, some employees give a less supportive response to the implementation of the transfer of executive positions to functional positions offered because of the fear and paradigm that develops in some civil servants that functional positions are identical to expertise, while our bureaucratic climate is still on the path of structuralism that is not always directly proportional to the capacity or skills of human resources.

*Second*, functional positions are chosen because of skill factors. The question is whether it is possible for all employees who do not have expertise to be “forced” to be transferred to skill-based functional positions while hr management is very risky for employees who do not have special skills. One of the problems is how they obtain credit figures as a condition of promotion, if there are so many functional positions in the office with unclear skills that will cause new problems in the world of work. *Third*, the phenomenon of some employees choosing functional positions is more because of “desire” rather than from the observation of organizational needs which of course this condition will have an impact on individual performance and organizational performance that is not optimal.

*Fourth*, some civil servants who have previously sat in functional positions have not shown maximum performance in accordance with the field of expertise because of other additional tasks that actually cause bias such as carrying out side jobs or being appointed as treasurers of expenditures, supervision of financial disbursements, preparing financial statements, typing letters, and others that are relevant to duties and responsibilities as a particular functional. *Fifth*, the pessimistic attitude of some civil servants that can be interpreted psychologically is a reflection of distrust of existing facts. The emergence of some responses in the form of the phrase “already follow aja because there is no other option” is still contrary to the main principle in occupying functional positions based on competency tests, the existence of minimum standards, to the fulfillment of appropriate allowance rights based on competence and performance. *Sixth*, the emergence of unrest over future fates or career patterns. This phenomenon occurs for civil servants with a background of expertise, skills and science that has been initiated. There are concerns over future career patterns after switching structural positions to a specific functional because it is considered that there is no clarity on the level of office, terms and process to move up the position.

At this time the ministry of PN RB has also issued regulations on the career patterns of civil servants through the Regulation of the Minister of Administrative And Bureaucratic Reform of the Republic of Indonesia Number 22 of 2021. We hope this regulation can be an acceleration of the achievement of the guaranteed alignment of

potential employees with the implementation of government tasks and nationally integrated development that is prepared based on the rules of planning and career development. In this regulation, proses of career development plan preparation should pay attention to the following (1) continuous career order except from JF to JPT or Administrator's Department (2) the same tasks, related competencies, and educational qualifications required. The career development plan at the national level will be prepared by the Head of the State Staffing Agency.

As for the preparation of career development plans at least includes elements of Career Patterns, namely: (1) Types, clumps / classifications, and position profiles (2) standard Competency civil servants (3) Competency development and career coaching (4) Employee profiles (5) Tenure (6) Job Class (7) Position Experience (8) Profile and organizational structure (9) Job Map and (10) Performance assessment and discipline coaching.

## **CONCLUSION**

In doing career planning, the employee strives to adjust his strengths and weaknesses to the opportunities and obstacles that exist in the workplace (Gary Dessler, 2015:333). An individual as an employee must be able to select, identify his interests, identify his skills and knowledge so that he can take steps to devise a plan to achieve his or her career goals. As for achieving success, a strong foundation is required in the form of: leadership competence, worker competence, and organizational culture that is able to strengthen and maximize competence." Thus, competence becomes very useful to help organizations create a culture of high performance.

Knowledge-based organizations are organizations that place knowledge as an important resource of the organization (Nahapet and Ghoshal, 1998). Consequently, organizations need to implement knowledge management to obtain optimal knowledge benefits (Raharso and Tjahjawati, 2014). Agility is the ability to use knowledge to exploit profitable opportunities in volatile market places (Naylor et al., 1999). On the other hand, knowledge sharing is the most important part of knowledge management (Raharso, 2016).

So, building organizational agility has a close relationship with knowledge sharing activities. Knowledge sharing activities are a key factor for successful organizations to apply organizational agility (Sarshar and Hezarjaribi, 2016), are key to responding quickly and proactively to all changes in the business environment (Almahamid, 2008: Razak et al 2016)

A creative and flexible organizational structure is required by agile organizations because it is expected to reorganize individuals and units in order to realize the needs and objectives of the organization (Wang and Ahmed, 2003). At the same time, such structures are also needed in knowledge-based organizations (Yaghoubi and Dahmardeh, 2011). Lastly, to satisfy customers, it can be achieved if the organization has the ability to innovate. The innovation capability of an organization causes the organization to be able to follow the dynamics of consumer needs, so that consumers are not only satisfied but also delight (Raharso, 2005).

Organizational Agility Rapid and drastic changes in the industrial sector make the organization face new challenges and in this case the formation of agility in an organization is indispensable. Alberts and Hayes (2003: 153) explained that organizational agility is the capacity to change organizations and business rules that when operating make it more effective and efficient when dealing with different types of things that organizations have to do.

That capacity makes organizations more responsive, flexible, and innovative. Organizational agility is considered a core competency, competitive advantage, and differentiator that requires strategic thinking, an innovative mindset, utilizing endless changes and needs to adapt and be proactive (Harrat et al., 2015: 675). Organizational agility is defined as an organization's ability to deal with changes that often appear suddenly in a business environment through a rapid and innovative response that exploits change as an opportunity to grow and prosper (Lu and Ramamurthy 2011: 933).

Furthermore, the implementation of the transfer of structural positions to functional positions has not had a direct impact on career development in the organization of the PAN RB Ministry during this year, especially on the career development of female civil servants.

This is because there are several obstacles and challenges of change that still need to be adjusted by the organization's business processes, and civil servants as a whole in the Ministry of PAN RB. Conceptually, the pattern of career development of civil servants has been made in general, but for some patterns of career development for functional positions, especially types of positions, not all of them exist. Another thing that is considered in the career development of functional positions is the organizational design that is expected to be agile or agile. With the new design organization, it can certainly affect how the career development of civil servants in the Ministry of PAN RB.

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# **TABLIGH AS A INFORMATION SHARING METHOD DURING PANDEMIC IN BOJONEGORO REGENCY**

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## **ABSTRACT**

During a pandemic, people both men and women, are required to be able to survive and adapt to new habits “The New Normal Era”, which significantly affects all lines of human life. Besides humans having to survive and adapt to new habits during a pandemic, as we know, all sectors have also been shaken, Covid-19 has weakened the economic sector, educational activities have become completely limited, health facilities and infrastructure are increasingly minimal to the cultural sector. However, behind that, there are groups that are still struggling and resisting with all their might, one of which is the women’s group in the ‘Aisyiyah organization through its Tabligh syiar trying their best to protect their fellow ‘Aisyiyah cadres based on family and community. ‘Aisyiyah departed with the spirit of empowerment, women’s independence and the principle of progress. Through qualitative research methods, this study would like to describe in detail how ‘Aisyiyah with her efforts fought against Covid-19 and protected their fellow cadres with love, solidarity, brotherhood and responsibility. The results of the study show that tabligh is a form of concrete resistance for ‘Aisyiyah women against Covid-19. The movement that is often carried out by ‘Aisyiyah in Bojonegoro Regency during the pandemic is the Social Ta’awun Movement. Online tabligh activities have quite high enthusiasm. People who take online recitations feel owned, recognized and humanized by seeing the efforts made by ‘Aisyiyah. The impact of online recitation is that many people cannot follow because of difficulties in using information technology.

Keywords: Covid-19, Pandemic, Women, ‘Aisyiyah, Tabligh

## **INTRODUCTION**

The current Covid-19 pandemic become an obstacle for human activities, the increasing number of cases of transmission to death has made the space for movement in the life sector increasingly limited, the new normal adaptation that has been echoed by the government, as a step to break the Covid-19 chain in Indonesia. Globally, detikhealth.com reported that approximately 11 million people in the world were infected with Covid-19, while nationally, referring to the press release of the Task Force for Handling Covid-19, the number of confirmed cases was 392,934 with a death rate of 13,411 or 3.4% of the confirmed cases, recovered cases are 317,672 or 80.8% of confirmed cases ([www.merdeka.com](http://www.merdeka.com)).

The spread of Covid-19 cases in Indonesia is also quite massive, with the largest number of cases in DKI Jakarta with 100,991 cases, East Java with 50,921 cases, West Java with 33,924 cases and Central Java with 31,942 cases ([www.tribunnews.com](http://www.tribunnews.com)). According to the Ministry of Health (2020), Covid-19 is a large family of viruses that cause mild to severe illnesses, common cold and serious diseases such as MERS and SARS. The signs that are symptoms of Covid-19 are symptoms of fever above 38 degrees Celsius, cough, severe shortness of breath which if not handled properly can result in death. Besides these things, the high number of Covid-19 cases in Indonesia is also quite hampering other sectors besides the health sector, such as the economic sector and domestic business-trade activities.

Restrictions on community activities such as the implementation of small, medium to large-scale social restrictions have an effect on economic growth activity, as referred to the Central Statistics Agency (2020) data, since August 2020 Indonesia's economic growth in the second quarter of 2020 was minus 5.32%. Obstacles in the economic sector mean also have an impact on price volatility, disruption of access to basic commodities and an increase in the number of unemployed. One of the impacts of the pandemic on the employment side is the increase in the domestic unemployment rate. The Data Center of the Ministry of Manpower released the number of unemployed due to the pandemic at 3.7 million people, this was also the impact of economic instability during the pandemic that made companies take layoffs (BPS,

2020). In addition to the health and economic sectors, other affected sectors also have serious problems, such as the education sector, the impact of closing schools and the face-to-face education pattern being replaced by online schools (in the network) makes teachers and students experience many limitations, such as unequal ownership of infrastructure and infrastructure support, including digital literacy.

In the pre-pandemic period, women had struggled first to get equality and justice in gaining access in various sectors in the midst of a wave of patriarchal culture rooted in Indonesia, during this pandemic, women had to fight more for equality and justice in access plus fight the virus and protect their families from Covid -19. Komnas Perempuan's research results from April to May 2020 report that women are more susceptible to stress during the pandemic than men because one of them is that many women have to carry a double burden. The results of the study stated that 96% of women stated that the burden of household work was increasing during the pandemic, 72% of women stated that the burden of daily expenses was increasing while income was getting smaller, and, 40% of women expressed fears of losing their job or their husbands losing their jobs. In addition to the double burden, still referring to research reports conducted by Komnas Perempuan, violence is also a serious problem faced by women in the midst of the current pandemic, Komnas Perempuan study data states that psychological violence is more often experienced by almost 15.3% of the total female respondents.

One of the women's organizations that focuses on empowering and increasing women's independence in Indonesia is 'Aisyiyah, which has concrete movements and actions nationally. The 'Aisyiyah Movement was carried out on a family and community basis through the Sakinah and Qaryah Thayyibah family movements with the Tabligh syiar method. Currently, 'Aisyiyah has reached all corners of Indonesia and the world, within the country, 'Aisyiyah has 34 Regional Leaders at the provincial level, 370 Regional Leaders at the Regency / City level, 2,332 branch leaders at the subdistrict / district level, 6,942 branch leaders at the kelurahan / village level. Abroad, 'Aisyiyah's gait was spread in several countries such as Malaysia, Singapore, Egypt, Turkey, and several other countries.

'Aisyiyah as a women's organization that encourages the empowerment and independence of Indonesian women during this pandemic is carrying out its tabligh function to all Indonesian women in general, and all 'Aisyiyah cadres in particular to protect them and their families from Covid-19, as well as a form of women's concrete resistance. against Covid-19. As reported on the 'Aisyiyah website, ([www.aisyiyah.or.id](http://www.aisyiyah.or.id)), some of what 'Aisyiyah has done such as assistance for family and community strengthening programs during the Covid-19 pandemic which is a collaboration between the Central Leadership 'Aisyiyah and The Asia Foundation by developing programs to strengthen women's families and communities in dealing with and fighting Covid-19. In addition, 'Aisyiyah also always provides access to literacy and new knowledge for women during a pandemic. What 'Aisyiyah did was in line with Erich Fromm's thoughts about the sense of responsibility, love and compassion between each other that could be represented between 'Aisyiyah and all of her cadres, what 'Aisyiyah did was a form of love and responsibility to strengthen and support each other. To protect during a pandemic like this, Fromm (2005) interprets the nature of love as an attitude and character orientation, one of which is a form of brotherly love as practiced by 'Aisyiyah. Because of the explanation and background mentioned above, this research raises the topic of the struggle of women 'Aisyiyah against Covid-19. This study was conducted in 'Aisyiyah, Bojonegoro Regency because it has a fairly high number of cases.

## **Research Questions**

In accordance with the discussion of the background of the problem above, the researchers put forward the formulation of the problem as follows:

1. What is the description of the condition of the 'Aisyiyah tabligh program and activities in Bojonegoro Regency during the current pandemic?
2. What is the model for tabligh activities carried out by 'Aisyiyah in Bojonegoro Regency during the pandemic so that people who participate in these activities feel owned, recognized, and humanized?



3. How was the impact on the people of Bojonegoro Regency after the tabligh activity carried out by 'Aisyiyah Bojonegoro Regency during the pandemic was carried out?

### **Purpose of The Study**

layod-19 pandemic was carried out.

### **Research Benefits**

#### 1. Theoretical Benefits

The result of this research is theoretically expected to be a contribution of thought and reference for the author. As well as adding to the literature on the 'Aisyiyah Organization and the impact of the organization on the community.

#### 2. Practical Benefits

Practically, this research is expected to provide insight in order to know the efforts of a social organization, namely 'Aisyiyah and the impact on the community in the midst of the covid-19 pandemic, so that they can see how the actions taken by 'Aisyiyah can be applied by other organizations if they have the same goal of providing social impact on society.

### **Literature Review**

#### **Erich Fromm's Concept in Tabligh 'Aisyiyah'**

According to Fromm, education is a means to humanize humans, which is then known as the humanistic school (Soekanto, 2000). This humanistic approach is related to humanistic psychology in education which emphasizes the affective, cognitive, and psychomotor aspects. In this learning process, students must feel recognized, accepted, and humanized (Indrianto, 2018). Barudin (2019) argues that humanistic education in Islam is to interpret humans as individuals who are given freedom by God to develop their potential by taking into account their position as religious beings and social beings. This humanistic stream views that learning is not only a cognitive domain, but also how students become individuals who are responsible, attentive to the environment, and have spiritual maturity to develop these human values (Nurlaelah, 2018).

Education which in the 'Aisyiyah organization is called tabligh must be initiated and aimed at the benefit of humanizing humans. In the midst of the covid-19 pandemic, the tabligh activity carried out by 'Aisyiyah to play a role in the community was to form a Covid-19 task force that involved women in carrying out their activities. One of the activities carried out is to provide education to the public regarding the procedures for carrying out life amid COVID-19, adjusting to the new normal according to the teachings of the Qur'an and Sunnah. The activities carried out by 'Aisyiyah are not only carried out for formality but are carried out out of concern for others. As quoted from the news on the website of the University of Muhammadiyah Malang, there is one cadre who is moved not to be indifferent in this Covid-19 situation to the community (umm.ac.id, 2020). Tabligh task force activities are not only carried out for education, but also carry out executions involving cadres and the community who want to become volunteers. Such as making hand sanitizers, distributing free masks, alms for basic ingredients, recruiting volunteers for students, lecturers, nurses, medical analysts to be deployed to several 'Aisyiyah and Muhammadiyah hospitals. So that people who take part in these activities feel recognized, accepted, and humanized seeing the efforts made by 'Aisyiyah. By holding these activities, 'Aisyiyah received appreciation from Foreign Minister Retno Marsudi for helping the problems that occurred in the community amid the COVID-19 pandemic, especially humanitarian issues, peace, and creating women's welfare (republika.co.id).

### **Liberal Feminists and the Struggle of Women 'Aisyiyah'**

Liberal feminism is a school that developed in the 18th century in the west which uses the basic assumption of John Lock on Human Rights that every human being has human rights which are the right to life, the right to freedom, and the right to happiness. But in the course of its history the fulfillment of this human right has only been felt by men. Feminist theoretical concepts initially tried to include the idea that women are equal beings and have the same rights as men. Liberal feminism is based on the potential equality of rationality between men and women. However, because women have to depend on their husbands and do more domestic work, women are seen as having lower rationality potential and more dominant in their emotional aspects.

In fact, if the domestic sector is not only imposed on women, women also have the same aspect of rationality as men. Mary Wollstonecraft (1782) was the first person to propose the concept of liberal feminism. Mary demands that women be given the same rights as men because women are the same creatures as men in terms of potential and desire (Lubis in Nurul'Aini, 2018).

'Aisyiyah is a women's organization Persyarikatan Muhammadiyah that exists to fight for women to have equal rights in life. 'Aisyiyah has a vision of increasing the dignity of women according to Islamic teachings from various aspects, namely educational aspects, cultural aspects, economic aspects, legal aspects, health aspects, and human aspects. The forms of activities carried out by 'Aisyiyah are various which are called business charity. Charities can be in the form of formal and non-formal education, health programs such as: hospitals, maternity hospitals, health centers, etc.

### **Information Sharing (Tabligh) Conducted by 'Aisyiyah during the Covid-19 Pandemic**

Tajla (2002) defines information sharing as an umbrella of concepts that include various collaborative behaviors when sharing information. Information sharing is a key to a successful relationship. When cadres in the organization have a good commitment to sharing information, the internal relations between cadres will also be good. The following statement is in accordance with Fawcett (2007) which states that close and quality relationships can be built by sharing information between cadres who want to collaborate and have the same goals in the organization.

'Aisyiyah has an information sharing program called Tabligh. Tabligh is an activity that aims to build the quality of aqidah, morals, worship, and mu'amalah among the community based on the values of the Qur'an and Sunnah through messages that are enlightening and progressive. The strength of this tabligh program lies in the number of recitations at the congregational or community level as a strategic medium for delivering messages that are enlightening and involve daily life ([www.aisyiyah.or.id](http://www.aisyiyah.or.id)). In the pandemic, the Tabligh 'Aisyiyah program also conveyed a message to the public about coronavirus education and how to behave in daily life while still adhering to health

protocols. This education was carried out by the Covid-19 Task Force 'Aisyiyah in various cities and regencies in Indonesia with various activities in each city.

## **METHODOLOGY**

In this research, the approach used is qualitative. A qualitative descriptive approach in this study was used to describe the form of the struggle of women 'Aisyiyah in surviving and fighting Covid-19, how the process was and what impact it had after they struggled with the forms and models they applied.

This study focuses on how the women of 'Aisyiyah struggle and survive during the pandemic as it is today, how they struggle to protect others and what forms of struggle and resistance they take. The subjects who will be studied as informants in this study include Regional Leaders and Branch Managers of 'Aisyiyah in Bojonegoro Regency with high numbers or cases of Covid-19 from several areas recommended by the Regional Leader of 'Aisyiyah East Java.

The data collection techniques used in this study are in-depth interview. The interviews conducted in this study were by interviewing the Regional Leaders and Branch Managers of 'Aisyiyah in Bojonegoro Regency. Interviews were conducted systematically with the guidelines that have been made and based on the research objectives. Interviews were conducted online, namely by telephone, this was due to the implementation of Community Activity Restrictions (PPKM) in East Java.

The data analysis used in this research is a data analysis that is realized the form of reports and descriptive descriptions. The first stage is data reduction, it is carried out to determine re-data according to the problems to be studied, thus the reduced data will provide a clearer picture and make it easier to carry out further data collection. After doing data reduction, the next step is the next step is to display the data. The form of data presentation used is by using narrative text. The last stage in the analysis of this data is verification and drawing conclusions. Conclusions in qualitative research are new findings that have never existed before (Sugiyono, 2017).

## RESULT AND DISCUSSION

### **Description of Aisyiyah's Tabligh (Information Sharing) Program and Activities in Bojonegoro Regency during the Covid 19 Pandemic**

Tabligh is an activity to convey information or teachings about the religion of Islam as well as invite and set an example for others to want to do the right thing in everyday life or often referred to as syiar/recitation. Tabligh (Syiar/recitation) indicators/criteria in 'Aisyiyah are good attitude, patience and sincerity; use language that is easy to understand; prioritize deliberation; the material presented must have a strong foundation in Islam; and not conveying incitement to conflict with each other.

During the pandemic, 'Aisyiyah's tabligh activities were not hampered and instead looked for various ways to keep it going. The form of tabligh carried out at 'Aisyiyah is virtual or online through the zoom and whatsapp applications.

*"Starting in 2020 Aisyiyah has joined a forum called MCCC (Muhammadiyah Covid-19 Command Center), all recitations are still running even though they are online, regional leaders can use the zoom application, then mostly in branches and branches using whatsapp". SN informant said*

The material discussed and delivered in tabligh during the pandemic is related to motivating and encouraging the spirit of the Tabligh Assembly throughout Indonesia to be able to map out issues and problems in the community so that they can provide da'wah according to the needs of the community. 'Aisyiyah has issued a religious guide that is intended to be carried out as a guide for worship during this pandemic, where through recitations she also disseminates worship guidelines and health protocols that the public must understand in dealing with a pandemic (aisyiyah.or.id).

The time of the implementation of the 'Aisyiyah recitation during the pandemic is carried out 2 times a month. Before the pandemic, the civil society recitation was held every Sunday morning and the tabligh of the central leadership of Aisyiyah was held every Friday afternoon.

*“Because of the recitation holidays, finally I as the head of the aisiyah cadre always look for zoom links related to the recitation, then I always share them with the recitation group”. SN informant said*

According to the informant, the existence of this pandemic makes coordination more intense, because by using WhatsApp the entire assembly can receive and read messages that have been shared. The cadre of ‘Aisiyah itself also has the initiative to share information related to the recitation via zoom.

The hope of the leadership of ‘Aisiyah regarding the implementation of recitations during the pandemic is to increase the passion of ‘Aisiyah’s struggle in strengthening the da’wah of enlightenment through the ‘Aisiyah movement in the era of the pandemic.

*“The online tabligh akbar is carried out as an effort to educate and educate the public in the midst of the Covid-19 condition”. SN informant said*

The online tabligh akbar is carried out in order to be able to continue to provide useful knowledge to the community and optimize online media by continuing to hold Islamic symbols (republika.co.id).

During the current pandemic, the media influence the public in providing information to the public and by involving mass media communication in strategies to increase awareness about business and utilize da’wah. The benefit for preachers is that they can learn to be creative using social media. The results show that social media culture in Indonesia can act as a teacher who is able to educate the public and stimulate the latest research related to Covid-19 (Kamila, 2020).

The movement that ‘Aisiyah often does during a pandemic is the Social Ta’awun Movement. The movement started since the beginning of the pandemic in April 2020. This social gathering was carried out by providing basic food assistance to residents affected by Covid-19. Social ta’awun is carried out by raising donations from union residents and there are also those with the Muhammadiyah Covid-19 Command Center (MCCC) in the regions and moving up to the branch level.

The MCCC is a special team formed by the Muhammadiyah Central Executive to anticipate the spread of the Corona virus. This is done because many people have lost their livelihoods. In order to face and overcome this problem.

*“Aisyiyah is doing social ta’awun or helping people who are affected by Covid-19. The initial target of this movement was the teachers of ‘Aisyiyah Bustanul Athfal Kindergarten (TK ABA) with the theme “Love Your Teacher”. This movement not only helps the economy but also serves as a forum for friendship during the pandemic.” SN informant said*

The participation of this social ta’awun movement received a positive response from the community. According to the informant, in May 2020 in Bojonegoro Regency the results of fundraising reached 2 billion rupiah. This movement is also supported by the regent, the police and the Kodim. The target of social ta’awun is not only Muhammadiyah residents but also includes the general public who have been affected by COVID-19. Other social ta’awun movements include the Palestine Movement, the movement of our brothers and sisters who were affected by the earthquake and the movement to deliver rice boxes and PPE for health workers in hospitals, as well as the online Stunting Prevention Socialization.



Source: [bojonegoro.aisyiyah.or.id](http://bojonegoro.aisyiyah.or.id)

Figure 2.1 Social Service Activities for Isoman Residents/affected by Covid-19

MCCC Bojonegoro distributed 13,148 food packages to poor people affected by the Corona outbreak. This basic food social service was simultaneously carried out by MCCC throughout East Java.

*“In collaboration with MCCC Bojonegoro and PDA Bojonegoro, we distributed 600 food packages and 100 immune packages, to help residents who are isoman and health workers”. SN informant said*

The targets for distributing basic food packages are the poor, people with disabilities, Aisyiyah’s TB-Care program patients and people affected by Covid-19 which are distributed to 28 sub-districts throughout Bojonegoro Regency.

MCCC, represented by Lazismu Bojonegoro, also handed over PPE (Personal Protective Equipment) assistance to medical staff at the hospital. Aisyiyah Bojonegoro.



Source: [jurnaba.co](http://jurnaba.co)  
Figure 2.2 PPE assistance



Source: [bojonegoro.aisyiyah.or.id](http://bojonegoro.aisyiyah.or.id)

Figure 2.3 Online-Based Training Information System Management



We must follow the rapidly advancing technological progress as a means of digital da'wah for 'Aisyiyah's mothers. On Saturday, July 17, 2021, 'Aisyiyah women throughout Java participated in an online-based training entitled "Training for Management of the Information System 'Aisyiyah / SIA Batch 6" which was organized by the Central Executive 'Aisyiyah and was intended for regional and regional secretaries. Although this agenda is for regional and regional secretaries, it can also invite young people to help as system/website operators.

*"The enthusiasm of nearly 200 participants was extraordinary, especially when entering the online reporting application, various questions from how to open the application to application filling techniques continued to emerge until the second session," said the SN informant.*

### **Model of Tabligh (Information Sharing) Activities Conducted by 'Aisyiyah in Bojonegoro Regency During the Covid-19 Pandemic**

The response of the recitation participants during the recitation during the pandemic had quite high enthusiasm. The pandemic condition does not stop tabligh activities, on the contrary, it makes recitation activities honed, online recitation is the best choice at this time.

*"During this pandemic, 'Aisyiyah's activities have never been extinguished." Informant SN said.*

This response is a form of belonging where the recitation congregation assembly does not stop the recitation activities despite the pandemic. Most of the worshipers who attended were young cadres. This is because senior cadres are technologically stuttering (technologically savvy) in the end, they are not confident that they are different when they meet face-to-face. In plain view, 'Aisyiyah cadres can't meet, can't mobilize directly, but there are still initiatives for how to keep preaching, especially recitation even with various communication media.

*"The recitation atmosphere during the pandemic is quite active where when zooming in there are still discussions with the recitation congregation". Informant SN said.*

Leaders also try to contact cadres who are not present at the recitation and most of the reason is due to limited signal because there are still many rural areas. This makes those who are not present feel belonging because the leadership is still paying attention and questioning the reasons for their absence.

Recitation participants feel recognized because when there is an online recitation during the pandemic, all cadres and congregations are invited to attend the recitation.

*“There are no cadres who are not invited because all communication is through the whatsapp group so that all can access the zoom link that has been shared”. SN informant said*

The leader of the ‘Aisyiyah cadre always takes the initiative to find recitation links for all congregations. This was done because of a sense of belonging and love for fellow cadres of ‘Aisyiyah.

Congregations of recitations also feel humanized when they are usually given consumption during the recitation, but due to the pandemic period most of the recitations are conducted online so they do not require consumption for the congregation, therefore the money that is usually budgeted for consumption is diverted for social ta’awun activities. Congregations also feel humanized when they are given the convenience of accessing information related to online recitations. In addition, aspects of the safety and comfort of recitation participants are considered by the leadership during this pandemic.

*“For remote areas, most of them still conduct recitations face-to-face, to give a sense of security and comfort I as a leader emphasize that the congregation adheres to the health protocol.” SN informant said*

In addition, the leadership also provides information technology training to senior cadres to create online recitations conveniently. This makes the recitation congregation feel humanized because their safety and comfort are considered (Soekanto, 2000).

The tabligh activity model carried out by ‘Aisyiyah in Bojonegoro Regency during the covid-19 pandemic was monitored by all leaders with attention to ease, security and comfort when participating in recitation activities. So that people who take part in these activities feel owned, recognized, and humanized by seeing the efforts made

by 'Aisyiyah. From the explanation above, it can be described how 'Aisyiyah's efforts to fight against Covid-19 and protect their fellow cadres with love, solidarity, brotherhood and responsibility (Fromm, 2005).

### **The Impact on the Bojonegoro Regency Society After the Tabligh (Information Sharing) Activity Conducted by 'Aisyiyah During the Covid-19 Pandemic**

The impact of recitation during the pandemic is that many people cannot follow because of difficulties in using technology (Hasanah, 2021), limitations such as signals, cannot use zoom and so on.

*"Many cadres from the sub-district cannot attend the recitation because the area is in a rural area, the signal is difficult," said the SN Informant*

The positive impact is being able to follow the recitation easily without spending accommodation costs and being able to listen to the recitation anywhere. In addition, increased skills related to the use of technology, social communication and health behavior (Ulfa, 2020). The results of the research are many changes and the impact of da'wah activities because recitations are prohibited for now, the preacher must play ways so that he can preach through social media such as making videos and uploading them to YouTube or Facebook so that they can share knowledge even though they are not face to face with their congregation. But the risk of all of that is also very big because they cannot ask directly if there is something that is not understood by what the preacher means and if something that is conveyed is also not interesting, the congregation will skip the video because they are bored with what is being conveyed.

To reduce the spread of Covid-19, the leadership takes preventive measures against Covid-19 for cadres or recitation participants by inviting the public to practice social distancing. The form of strategies and preventive steps that are carried out concretely is by conducting online recitations. Because the top platform for the best da'wah media during this covid-19 pandemic is through YouTube, and social media such as Facebook, Instagram, and Twitter and now there is live streaming via Zoom, Google Meeting. This online recitation conducted on social media is inexpensive (low cost).

*“This online recitation does not require a number of things like the big tabligh such as consumption or other unexpected costs. In online recitation, people only need internet quota and willingness”. SN informant said*

The impact for the preacher himself is the need for mastery of information technology knowledge and skills. There are still many preachers who have knowledge but it is not conveyed to the public during the COVID-19 pandemic due to the limitations of information technology ([www.republika.co.id](http://www.republika.co.id)).

*“The number of cadres who were exposed to covid during the pandemic, namely at the beginning of October, the leader of the cadre ‘Aisyiyah Bojonegoro, was exposed to 2 people. After conducting a mass swab in October 2020, there were 17 positive people.” SN informant said*

The form of support provided by the leadership is by communicating to the hospital for isolation then they also pay attention to their nutrition and are monitored for up to 14 days. Related to the responsibility of the Regional Leadership ‘Aisyiyah towards its cadres who were exposed, namely by guarding them from self-isolation, finding hospitals, holding mass swabs of the vaccine movement and so on. The efforts made by the leadership are carried out to “try” for the safety and health of its cadres.

## **Conclusions**

The struggle of the woman ‘Aisyiyah against Covid-19 can be described through tabligh activities which are still being carried out actively through online recitations. The material presented in tabligh during the pandemic is related to motivating and encouraging the spirit of the congregation to protect themselves from covid-19. During this pandemic period, coordination between ‘Aisyiyah cadres was more intense, who held tabligh routinely 2 times a month. Movements that ‘Aisyiyah often does during a pandemic are the Social Ta’awun Movement in the form of Social Assistance for Isoman Residents/affected by Covid-19, Palestine Movement, PPE assistance, Online-Based Training System Management Information ect.

The online tabligh (information sharing) activity model carried out by 'Aisyiyah in Bojonegoro Regency during the pandemic had a positive response and quite high enthusiasm. The leadership of Aisyiyah cadres in Bojonegoro Regency always takes the initiative to find recitation links for all congregations, in addition to providing information technology training to senior cadres to create online recitations conveniently. People who attend the online recitation feel owned, recognized, and humanized by seeing the efforts made by 'Aisyiyah because of the efforts of 'Aisyiyah who has a high sense of concern to fight against Covid-19 by protecting their fellow cadres with a sense of responsibility, love, solidarity and brotherhood.

The impact that occurred on the community after the tabligh activity carried out by 'Aisyiyah during the pandemic was that many Bojonegoro Regency people could not follow because of difficulties in using technology. The positive impact is that people can easily take part in the recitation without spending accommodation costs and can listen to the recitation wherever they are. Related to the responsibility of the regional leadership 'Aisyiyah towards its cadres exposed to COVID-19, namely by guarding from self-isolation, finding hospitals, holding mass swabs, vaccine movements ect.

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# **THE ROLE OF WOMEN IN CRAFT OF BATIK TRUSMI CIREBON**

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## **Abstract**

Batik is Indonesia's cultural heritage. Cirebon especially in Trusmi Plered is the center of batik making. This study analyzes the role of women in the craft of Batik Trusmi Cirebon. The purpose of this research is to understand the role of women in craft of batik Trusmi, which has lasted for decades. The method used is qualitative and theory of self-actualization and theory of culture. In the self-actualization theory of Abraham Maslow states if a person will pursue the peak of self-actualization after fulfilling basic needs such as the need for food. Women in a patriarchal culture are always under the dominion of men. Important decisions are made only by men. Women in Batik Trusmi Cirebon have an important role as batik makers, industry managers, and industry owners. The dominant role of women in the batik craft is because the process of batik, especially written batik, requires perseverance in the production process. Tenacity is one of the characteristics of women. In addition, the market share of batik is generally women, so the leaders in the batik business are mostly women. It can be concluded that the role of women is very dominant in the batik craft in Trusmi Cirebon. The existence of women in the industry is generally not to pursue self-actualization, more to fulfill basic needs in the family. The patriarchal culture that is part of the Cirebon society emphasizes that women work in the batik industry as a duty to carry out household activities. This is because decisions in the family are determined by men.

Key word: Batik, Trusmi Cirebon, Women

## INTRODUCTION

Batik is Indonesia's cultural heritage. Cirebon especially in Trusmi Plered is the center of batik making. The tradition of making batik is still ongoing today. The existence of the batik industry provides employment opportunities for women and men. This study analyzes the role of women in the craft of Batik Trusmi Cirebon. The purpose of this research is to understand the role of women in craft of batik Trusmi, which has lasted for decades.

## METHODS

The method used is qualitative and aktualisasi diri dari Abraham Maslow serta dari E. Kristi Poerwandari. Maslow's hierarchy is most often displayed as a pyramid. The lowest levels of the pyramid are made up of the most basic needs, while the most complex needs are at the top of the pyramid. Needs at the bottom of the pyramid are basic physical requirements including the need for food, water, sleep, and warmth. Once these lower-level needs have been met, people can move on to the next level of needs, which are for safety and security. As people progress up the pyramid, needs become increasingly psychological and social. Soon, the need for love, friendship, and intimacy becomes important. Further up the pyramid, the need for personal esteem and feelings of accomplishment take priority. Like Carl Rogers, Maslow emphasized the importance of self-actualization, which is a process of growing and developing as a person in order to achieve individual potential (Cherry, 2021).



Picture 1. Maslow's hierarchy

Source: verywellmind

For women, one form of self-actualization is to work formally or informally. One of them by becoming a worker in the batik industry.

According to E. Kristi Poerwandari (Ihromi, 1995, 314) mentioned as individuals who are individuals, women have their own hopes, needs, interests and potentials. Referring to the view of humanistic psychology which emphasizes positive human values, women also need optimal self-actualization for their own development; something that in the end also has a positive impact on the development of mankind.

Data collection techniques were carried out by reviewing literature, observation, and interviews. Interview with batik craftsman and batik manager *Nofa* Trusmi Cirebon. Observations were made by visiting the Trusmi batik-making center in Cirebon.

## **RESULTS AND DISCUSSION**

Cirebon is an area on the north coast of Java. At this time Cirebon is included in the province of West Java. In the 15th and 16th centuries AD, the Sultanate of Cirebon was an Islamic sultanate in West Java which was an important port for trade routes and shipping routes between islands and even between countries.

The development of batik in the area was influenced by the Mataram Palace. The arts and culture of the Mataram Palace were widespread during the time of Sultan Agung. During his reign, his power almost covered the entire island of Java, even as far as Palembang and Jambi in Sumatra and as far as Banjarmasin in South Kalimantan. Sultan Agung also conquered Madura. In line with the extent of Mataram's power, it had an influence on the spread of Keraton batik in the areas under Mataram's control. These areas include Banyumas, Garut, Indramayu, and Cirebon. While in Cirebon there is a typical type of Cirebon Keraton batik (Kusrianto, 2013, 62). The development of batik in the Cirebon Palace was closely related to the development of Islam in Cirebon when Sunan Gunung Jati ruled.

At first, batik making in Cirebon was for the benefit of the palace, especially with regard to ceremonial activities and repel reinforcements. The motifs are closely related to the symbolic meaning associated with Cirebon cosmology. The motifs associated with the Cirebon Palace

are Taman Arum Sunyaragi, Wadas Lion, Patran Kangkung, Wadas Mantingan, Mega Mendung, Mega Malang, Alas Chicken, Supit Urang, and the Lotus Garden (Kusrianto, 2013, 50). Furthermore, Cirebon batik gained influence from China, the Islamic world from Arabic, and Hindu mythology (Kerlogue, 2004, 32). The mixing of cultures occurred because of Cirebon's position in the northern coastal area which was open to various cultures through trade. Currently the batik industry in Cirebon is growing rapidly.

Batik in the Cirebon area based on Komarudin's writings is included in the batik center for the Coastal Area. The coastal area means that the location of the batik center is on the beach, especially on the North Coast of Java Island.

The type of coastal batik is a form of community freedom outside the palace which then develops skills and produces batik for the community outside the palace (Kusrianto, 2013).

Batik factories founded by entrepreneurs from immigrant groups since the early 19th century have marked a new phase of batik production, especially producing batik workers who all come from indigenous groups (Karina, 2017). According to Priyatmoko (2014) it was stated that there was an era relationship between the skipper and batik workers. Batik workers are very devoted and respect their masters. They have a philosophy of striving for the prosperity of their company.

Based on observations, the work in the process of making batik is divided according to the stages of processing and batik-making techniques. The application of this division of labor co-opts workers at work divisions; such as treatment of the fabric before making batik, scribbling patterns, doing batik writing (with a canting), stamping (with a canting cap), coloring/dyeing, scribbling/nyolet (coloring parts of the motif) closing/sticking, to removing wax or nglorod (Karina, 2017).

At the *Nofa* Cirebon batik company, women have an important role in running the batik industry. Women are assigned to oversee the production process in the workshop. She is the one who checks the whole process of batik making. She can be considered a production manager. In the photo below, Ibu Sri shows a stamped batik cloth.



Picture 2 Ibu Sri as Manager at Batik Nofa Cirebon Workshop

Source: Writer

Women play a very important role in the process of making batik. They can work in workshops or work in their respective homes. When they work in the workshop they get paid based on the number of batik cloths completed. Likewise, when they choose to work on hand-drawn batik such as a bouquet to be done at home, their wages are paid after the cloth is finished making batik. It usually takes about a month. Materials in the form of cloth, wax, and dye are provided by the owner of the company. Craftsmen will be paid after the work is completed. The sooner they finish, the faster they will get paid.



Picture 3 A craftsman making a bouquet of batik cloth in front of her house

Source: writer

The batik craftsmen make motifs like an artist. They already know it very well. On the other hand, they have expertise and creativity in composing each object to later become a sarong.

There is a difference between women who make batik in the workshop and those who make batik at home. The women who make batik in the workshops generally cover the night from the previously

stamped motifs. Batik makers in their homes make designs from scratch to become a cloth.

In addition to playing a role in the production stage, women are also very important in the marketing department. They work as waiters in stores dealing directly with consumers. They also tidy up the batik cloth and display it. Process transactions and record income from the sale of batik cloth every day.



Picture 4 A worker serving a customer in a shop

Source: Writer

Based on the explanation above, there are various positions of women in the batik industry. They are in every important position such as in the manager, production, and sales. They work according to the skills they have. There is no change of position between them or shift of position. This is because in the process of making batik only people who have these skills can do it. These skills are acquired through a long process. In contrast to the position of shopkeepers who serve consumers, they do not need to learn batik-making techniques first. Usually this position comes from the family of the owner of the company.

In the process of working in the batik industry, the focus of women is not on achieving self-actualization, they are actually still at the stage of fulfilling basic needs. They work because their families require or need money for the necessities of life. This happens because their economic factors are very low. However, actually working and making their own money has shown that they can actualize themselves from the skills they have.

## CONCLUSION

Through the results of the research above, it can be seen that women play a very important role in the batik industry in the Trusmi Cirebon area, especially in the Nofa Batik company. The main roles of women include as owners and managers of companies, shop supervisors, sales clerks, as well as production supervisors, batik craftsmen, especially in the process of making batik.

In the batik industry, especially in Trusmi Cirebon, women work with the aim of earning income for their families. They do not think about increasing their position in the batik industry. They only think of ways to earn income to provide for their family. They do not display their self-actualization process.

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# **WOMEN'S LEADERSHIP IN SUSTAINABLE RURAL DEVELOPMENT AS COUNTER-HEGEMONY OF NEOLIBERALISM IN INDONESIA**

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## **Abstract**

This article describes the role of women as leaders for community empowerment in rural development through the cooperative movement in East Java Province, Indonesia since 2000 until now. The analysis in this article uses the Coxian approach, an approach in International Relations with a Critical Theory perspective from Robert W. Cox. The concepts operationalized in this article are gender equality, women's leadership, sustainable rural development, rural community movement, cooperative movement, rural development model, and counter-hegemony. The data collected in the analysis was carried out by literature studies, and interviews throughout 2020 to May 2022. The results of the analysis in this article are the findings of a model of community empowerment in sustainable rural development led by a woman named Misbach Isnaifah as the embodiment of gender equality. Isna (nickname of Misbach Isnaifah) is a female former Indonesian migrant worker who successfully combined rural social movements between mass organizations with the name Lumajang Rural Community Movement (Gemapalu) and cooperatives with the name Gema Swadaya Credit Union Savings and Loans Cooperative (KSP CU Gema Swadaya) as a strategy in increasing economic prosperity and social welfare as well as environmental sustainability in rural Lumajang and even in the surrounding districts, namely Jember, Probolinggo, and others at the foot of Mount Semeru.

*Keywords: gender equality, women's leadership, sustainable rural development, rural community movement, cooperative movement, rural development model, counter-hegemony.*

## INTRODUCTION

This article is the result of further from previous research entitled *Indonesian New Cooperative Movement (IN Coop-Me) to Achieve Gender Equality and Social Inclusion (GESI) in Indonesia*, Virtuous Setyaka (2021). In the article as a report on the results of the research, it was concluded that the Lumajang Rural Community Movement (Gemapalu) is one of the new cooperative movement models in Indonesia to achieve gender equality and social inclusion after more than 20 years of organizing, educating, and empowering rural communities by Credit Union Gema Swadaya. The strategy of CU Gema Swadaya to realize the vision and mission is through two steps: (1) education and organization to develop critical awareness of members and the community; (2) Community-Based Services (LBK) in finance, savings and loan consulting, and member and community businesses. In this article as a result of further research, it is intended to further investigate and find a model of women's leadership in sustainable rural development as a counter-hegemony of global neoliberalism in Indonesia.

In principle neoliberal ideology of economic has never featured much in the history of Indonesian economic policy. Although Indonesia has in general adopted a rather pragmatic, the ideology of neoliberalism has indeed crept in. Both external factors and internal factors are central to the promotion of neoliberal economic ideology in the country. One thing is certain: there appears to be a significant gap between the more socialist approach on which the Indonesian economy is supposedly based and the neoliberal principles embedded in the economic policies that nearly all post-reform governments have pursued (Chandra, 2011). The change in the relationship between the state and the market that occurred in Indonesia in the global economic crisis is one of the interventions and influences of neoliberalism from developed countries to developing countries in a more moderate and well-organized way (deregulation, privatization, and liberalization) through international agreements (Yulivestra, 2012). The 1998 reform in Indonesia was born with the spirit of renewal, as a response to the failure of the state to develop a system that could produce prosperity and justice for the people. This failure can be predicted because the reforms are not based on a strict economic school, first

applying Keynesian schools, then neoliberalism, until now the world is still looking for new schools. Indonesia is no exception, without a consistent ideology and paradigm, as well as the absence of a clear direction to the failure of reform (Bratakusumah, 2019).

Although the researchers in this article do not mention what Gemapalu is doing as a more socialistic approach, at least what they are doing is an alternative to neoliberal economics as a grassroots economic movement that does not depend on the government in Indonesia. Through an analysis that focuses on the figure of Misbach Isnaifah (who is more familiarly called Isna) even though still places the analysis in the context of the existing historical structure of neoliberalism hegemony, dialectically, a woman becomes a migrant worker to avoid becoming a farm laborer as a representation of marginalized/marginalized social groups. Finally becoming a female leader in counter-hegemony against global neoliberalism by presenting a new historical structure as an alternative for more than 20 years through the grassroots movement or rural community movement which organized in the Gemapalu organization which after forming KSP CU Gema Swadaya also developed Gema Kedai, Gotong Royong Mart, and cooperation or collaboration with other parties.

## **METHOD**

### **Coxian Approach: Dialectic-Historical Structures**

The Coxian approach is Robert W. Cox's approach to the study of international relations. Cox's work provides a compelling set of concepts for understanding changes in the world order (Sinclair, 1996)<sup>2</sup>. Cox seeks to understand transformations in historical structures to effect change along the lines of what Gill calls "defense of society" (Gill, 1993:2). Coxian Historicism, the term was first used by Stephen Gill and James H. Mittelman in *Innovation in International Relations Theory: Coxian Historicism as an Alternative Paradigm*, a paper presented at the annual meeting of the Association for International Studies, Acapulco, Mexico, March 1993. Coxian Historicism offers more than a description, an emancipatory project that should be of the highest priority for anyone who wants to understand the world to change it. Cox's method of understanding global change is a challenge to the conventional ontological assumptions of International Relations.

The assumptions, which are essentially that the state is the main actor whose interactions must be explained, qualify Cox based on his observations of changes in the main driving forces of world order. Cox's focus is on the formation of states and their changes under pressure from forces from above (world order) and from below (civil society). Cox considered the state to be a major field of conflict and a means of institutional action internationally and nationally. In Cox's worldview, the future is an opportunity to break the structure of the past and thus the potential to break free from the constraints that bind human potential. Cox's intellectual attitude made change a central feature of understanding international relations (Sinclair, 1996: 3-16).

Cox's method of historical structure is an innovative and significant contribution to the study of International Relations. Cox's unique method for understanding the structure of the world order is unrivaled in the critical tradition that emerged because of its flexibility and adaptability to research problems. The peculiarity of Cox's work is the concern with diachronic development, with the dialectic or lineage of change, namely the tendency for social transformation that arises from the contradiction between ascending and descending social forces. Cox's approach is designed to combine the static and dynamic aspects of structure, and thus the use of historical and positivist epistemology can be imagined within the parameters of his method, in different examples (Sinclair, 1996: 8-14).

The notion of a historical structure or framework of action is a description of a particular configuration of forces, which do not determine action directly mechanically, but impose pressures and constraints. Individuals and groups can move with pressure or fight and oppose it, but cannot ignore it. To the extent that they succeed against prevailing historical structures, they sustain action with alternative power configurations that emerge, as rival/alternative structures. For Cox, historical structures are like ideal types in logically coherent forms, simplified representations of complex realities and expressions of tendencies, limited in their application to time and space, rather than fully realized developments (Cox, 1981).

Cox proposed three broad categories of forces that interact in structure: material capabilities, ideas, and institutions. Material

capabilities consist of dynamic productive capabilities (such as technology) and accumulated resources. There are at least two kinds of ideas: intersubjective meanings that tend to cross social divisions; and rival collective images of social order, in particular competing social forces based on locality, ethnicity, and religion, which relate to the material conditions of group existence. Institutions tend to stabilize and perpetuate certain orders, can also acquire a degree of autonomy, live their own lives, and function as agents of change (Sinclair, 1996: 10). Institutions and processes of struggle between competing social forces that occur within and around them have a close relationship with hegemony (Cox, 1981: 136-137). Institutions provide an opportunity for the dominant social power to soften social dominance through influencing the subordinate power, thereby strengthening its grip through a process of consensus building. Hegemonic and non-hegemonic structures can be distinguished (Sinclair, 1996: 11).

Cox saw the production of the basics of life as a fundamental activity for all human groups. Production includes ideas, intersubjective meanings, norms, institutions, and social practices, i.e. the entire context of ideas and institutions in which the production of material goods takes place (Sinclair, 1996: 8-14). The final element of Cox's research method is to place the hegemonic and counter-hegemonic structures identified by the analysis as consisting of a set of material capabilities, ideas, and institutions, into three broad "levels" or "fields" of the social world (Cox, 1981: 138). These three fields consist of social forces related to production, state formations, and world order. These levels are not in constant relation to each other, just as the three categories of power identified by Cox exist only in relation to historical capacities (Sinclair, 1996: 11-12).

In Cox's analysis, a world order in which there is no formal superpower conflict and an emphasis on competitiveness in the global economy, has decreased state influence and increased the leverage of corporations and other global civil society institutions. Mainstream approaches in International Relations do not match their scientific aspirations and fail to predict these developments (Sinclair, 1996: 5). The task of the analyst is to break down the interacting forces within a structure, through the delineation of ideal types, and determine the "lines of power" between the different poles which are always historical questions to which the study of a particular case must answer (Cox, 1993: 4).

Three types of approaches to thinking about the future of world order are natural-rational, positivist-evolutionary, and historical-dialectical. The role of the historical-dialectical analyst is to generate awareness and desire to act and to diagnose the conditions of the world. The historical-dialectical way of thinking places power at the center of attention, seeing historical changes as a result of conflict, where the emergence of a new form of consciousness leads to a shift in power relations that makes this new form of consciousness higher than the previously dominant form of consciousness. Power represents the relationship of outward and inward, material faculties and consciousness leading to purposeful action (Cox, 1996: 62-77). In power, there is a combination of consent and coercion, hegemony occurs when the consensual aspect of power is at the forefront, while coercion is always latent, applied marginally, as a deviant case. In different circumstances between hegemony with consent or domination by coercion occurs, different strategies in resistance are needed which are called “position wars” and/or “movement wars” (Cox, 1996: 127).

In the dialectic of the restoration-revolution which tends to be hampered because neither the new nor the old forces can win, and there is a stalemate due to the dominant social classes creating these conditions, a “passive revolution” is carried out, namely the introduction of change by not involving the generation of people’s power. A typical accompaniment to passive revolution is caesarism: the presence of a powerful person intervening to resolve the impasse between equal and opposing social forces. The main feature of the second passive revolution is *trasformismo*, the effort to create the widest possible coalition of interests and who dominates the political stage. The concept of passive revolution is the opposite of the concept of hegemony which describes the condition of a non-hegemonic society, where no dominant class is able to build hegemony (Cox, 1996: 130-131).

In revolutionary action, the people involved feel the totality of the confrontation of a new order against the established order. The old order will be overthrown in its entirety and the new order will be freed to unlock. The state and society together form a solid structure, revolution implies the development of a change of structure. Such structures are referred to as historical bloc. The historical bloc is a

dialectical concept, the interacting elements of which create a greater unity. A historical bloc does not exist without a hegemonic social class. The hegemonic class is the dominant class in a country or social formation, the state maintains cohesion and identity within the bloc through the spread of a shared culture. New blocs are formed when lower classes (eg, workers) establish hegemony over other lower classes (eg, small farmers). This process requires intensive dialogue between leaders and followers in the class which will become hegemonic (Cox, 1996: 131-132).

Intellectuals play a key role in building historical blocs, intellectuals are not a distinct social class and are relatively classless. They are organically connected to existing social classes, functioning to develop and maintain the mental, technological, and organizational images that bind class members and historical blocs into a common identity. In the movement towards hegemony and the formation of historical blocs, there are three levels of consciousness: (1) corporate-economy, which is aware of the special interests of certain groups; (2) solidarity or class consciousness, which extends to all social classes but remains at a purely economic level; and (3) hegemonic, which brings the interests of the leading class into harmony with the interests of the lower classes and combines other interests into an ideology expressed in universal terms Cox, 1996: 132-133).

International relations (logically) follow more basic social relations. Every organic innovation in the social structure changes absolute and relative organic relations at the international level. The state becomes the basic entity in international relations and the arena in which social conflicts occur, as well as where social class hegemony is built (Cox, 1996: 133-134). To be hegemonic, a state must find and protect a world order whose conception is universal, not one in which one state directly exploits another, but one in which most other states (at least those within the reach of hegemony) find compatibility with their interests. Such an arrangement is difficult to understand only in inter-state terms, because it is likely to give rise to a conflict of state interest. It will most likely provide opportunities for civil society forces to operate on a world scale (or on a scale in which hegemony prevails). The hegemonic concept of world order is founded not only on the regulation of conflicts between states, but also on a globally

understood civil society, that is, a global mode of production that brings about relations among the social classes of the countries it includes (Cox, 1996: 136).

World hegemony was originally an outward extension of the national hegemony established by the dominant social class. Hegemony at the international level is not just an order between countries. A world economic order with a dominant mode of production that permeates all countries and is connected to other subordinate modes of production. It is also a complex of international social relations that connects social classes from various countries. World hegemony can be described as social structure, economic structure, and political structure; and it cannot be just one, but must be all three. World hegemony is expressed in universal norms, institutions and mechanisms that establish general rules of state behavior and the forces of civil society acting across national boundaries, rules that support the dominant mode of production. One of the mechanisms of world hegemony expressed is an international organization that functions as a process in which the institutions of hegemony and ideology are developed. The characteristics of international organizations that express their hegemonic roles are as follows: (1) these institutions embody rules that facilitate the expansion of a hegemonic world order; (2) they themselves are the product of a hegemonic world order; (3) they ideologically legitimize the norms of the world order; (4) they co-opt elites from peripheral countries; and (5) they absorb counter-hegemonic ideas (Cox, 1996: 137-138).

## **RESULT**

Misbach Isnaifah (Isna), a former Indonesian migrant worker, has succeeded in combining a rural social movement between a mass organization called the Lumajang Rural Community Movement (Gemapalu) and a cooperative called the Gema Swadaya Credit Union Savings and Loan Cooperative (KSP CU Gema Swadaya) as a strategy to improve economic prosperity and social welfare as well as environmental sustainability in rural Lumajang and even in the surrounding districts, namely Jember, Probolinggo, and others at the foot of Mount Semeru.



By operationalizing the Coxian approach that social change is a central feature of understanding international relations in the world order, what happens in historical structures and how alternative historical structures emerge, what Isna does is part of the act of doing it. Isna as a woman has been present in the leadership to change the structure and development system of global neoliberalism hegemony in Indonesia by presenting alternative development structures and systems as a counter-hegemony from through the strategy of mass organizing social movements, namely Gemapalu and cooperatives, namely KSP CU Gema Swadaya and its derivatives as sustainable rural development model. In the study of gender equality, what Isna does also makes a factual contribution as a practice and model of a gender equalization strategy that works from social movements or grassroots movements in Cox's terms also referred to as bottom-up pressure towards the state and world order.

## **DISCUSSION**

### **1. Mass Movement Organization: Lumajang Rural Community Movement (Gemapalu)**

Gemapalu was established on December 14, 2004 in Lumajang Regency based on the deed of establishment of the institution with Notary Deed No.133 /BH.GMP/IX/2004/PN.LMJ, Notary Name Ari Mudjianto SH. Gemapalu was founded by one of its founders, Misbach Isnaifah, a former migrant worker who was born in Kandangan Village, Senduro District, Lumajang Regency, East Java Province, Indonesia. Since her return from Malaysia in 1998, Isna has been active in the East Java Indonesian Migrant Workers Solidarity (SBMI) movement. This organization, which was initiated by Solidaritas Perempuan (SP) Jakarta, has taught Isna about the politics of deploying Indonesian Migrant Workers (TKI) in Indonesia, and made her awareness to organize in her village, for migrant workers and their families. From the process of organizing the migrant workers' communities and families, Isna found out that the pockets of migrant workers were located in former Dutch plantation areas (land of erpacht rights). Land conflicts and the uncertainty of ownership of residential land and agricultural land are one of the factors that make villagers work abroad to become Indonesian migrant workers. The existence of

Indonesian citizens (WNI) who have to leave the village and their families abroad is because the village does not guarantee a decent life, peace and prosperity. Together with several other activists who are concerned with strengthening the lives of villagers, Isna, Eri Andriani, and Khoirun Nisa founded Gemapalu. An organization that is expected to be a media for education, media for advocacy, and media for building economic, social, political, and cultural solidarity of villagers (gemapalu.id).

Gemapalu's vision is to create rural communities that are prosperous and economically, politically, socially, and culturally sovereign in managing and maintaining village resources in accordance with the principles of local wisdom and environmental sustainability and justice for all groups. Gemapalu's mission is (1) to increase the capacity of rural human resources through education, training, and organizing for groups of farmers, indigenous peoples, migrant workers and their families, women's groups, youth, youth, and children with adult learning principles and methods inclusive; (2) build and develop a Credit Union/Savings and Loans Cooperative (KSP) "Credit Union Gema Swadaya Jawa Timur" as an intermediary medium for rural family financial aspects and access to community business development; (3) build and develop trade cooperatives as intermediaries of goods and services between communities; (4) developing Community-Based Service Centers (LBK) as a medium of interaction and communication for community groups in developing self, family, and community literacy; and (5) conduct advocacy and policy campaigns to encourage an open, clean, accountable and corruption-free government (gemapalu.id).

Gemapalu has three sub-institutions within it, namely (1) Organizational Advisory Council (DPO), (2) Daily Implementing Body (BPH), and (3) Community Organizing Structure (SPK). The DPOs are the people involved in establishing and building Gemapalu and are committed to supporting the vision and mission of Gemapalu which consists of Misbach Isnaifah as chairman, and members namely Khoirun Nisa, Intan Damarwati, Ruth Murtiasih Subodro, and Iwan Kusuma. BPH is elected in the Gemapalu Strategic Planning Meeting (RPS) which is held every five years. The structure of BPH for the January 2017 – 2022 period is Andi Median Yasnawi (Director),

Liswin (Secretary), Nur Azlina (Treasurer), Misbach Isnaifah (Program Coordinator), Liswin (Lumajang Regency Regional Coordinator), Taupik (Probolinggo Regency Regional Coordinator), Rini Febriati (Jember District Coordinator), Bagus (Administrative and Finance Staff), Dinka (Community Marketing Staff), Gito Rolis (Head of Household), and Sarti (Office Boy). The SPK in Gemapalu is functioned to run the program using the LBK approach and strategy, an education system and organization based on the Rukun Tetagg (RT) territorial group at the hamlet level. The LBK group consists of a maximum of 50 family heads (KK). The LBK group has administrators as LBK cadres who are tasked with organizing members in their area to obtain financial services from the Gema Swadaya CU in East Java and the business development of members and the community. In one village, LBK groups are coordinated by the Village Mobilization Cadre (KPD) whose task is to ensure capacity building for LBK cadres through education and training, and to facilitate meetings between LBK at the village level. The KPD coordinates with the sub-district Regional Coordinator (Korwil) whose task is to facilitate inter-village networks and the development of LBK groups within the sub-district area. The sub-district Korwil will coordinate with BPH Gemapalu for program planning, implementation, monitoring, evaluation, and reporting (gemapalu.id).

The Gemapalu work program is formulated every five years, as a mandate for BPH selected in strategic planning by involving various key stakeholders. Monitoring is carried out every three months, and is taken into account in activity reporting. The focus of the issues that form the basis of the Gemapalu program are (1) farmers' sovereignty over land, seeds, and fertilizers as well as other production facilities; (2) food sovereignty for villagers through sustainable and environmentally friendly natural agriculture; (3) gender equity in all aspects; (4) community market as a form of independence over market and price management; (5) reproductive health of families and the younger generation; (6) creative free space for village children; (7) assistance and education for migrant workers; (8) non-litigation advocacy: promotion and campaign on civil society rights and innovative community-based actions (gemapalu.id).

In addition, there are additional work programs, namely (1) Increasing access to financial services through the Gema Swadaya CU in East Java with the expected results: (a) strengthening the ideological and philosophical aspects of the administrators, supervisors, managers, regional coordinators and cadres as well as members of the Gema Swadaya CU East Java; (b) strengthening institutional governance of Gema Swadaya CU towards cooperatives that are healthy, clean, reliable, and meet access branding standards; and (c) capacity building of members in organizing family, community and inter-community financial resources. (2) Increasing awareness of the values of gotong royong in the fulfillment of production facilities, post-harvest management, and community marketing, with the expected results: (a) the establishment of a system for the fulfillment of collective production and distribution, consumption, and marketing facilities for the community; (b) increasing the added value of community production, both agriculture and animal husbandry, as well as other community economic outcomes; and (c) the decline in the bondage system so that relations between farmers and traders or collectors are more fair and equal. (3) Conducting promotions and campaigns related to the independent economic movement and the right to access and information for rural communities, with the expected results: (a) the establishment of space or media both offline and online for the community and the wider community about ideas and works innovative community; and (b) the establishment of communication networks between communities to support each other and share interesting experiences in making changes in the community (gemapalu.id).

According to Isna, Gemapalu has been carrying out organizing efforts for more than 17 years in various communities, and in the process has experienced many challenges. Organizing is a learning by doing process, because organizing is a human process growing in consciousness. Moreover, collective/community awareness. This is not easy, because there are very different between community service, community gathering and community organizing (besuki.id).

## **2. Cooperative Movement: KSP CU Gema Swadaya, Gema Kedai, and Gotong Royong Mart**

Isna stated that cooperating is a strategy not a goal. The cooperative strategy is used because the cooperative system ensures that each member grows together, not just building economic assets, but having awareness and sense of the social environment, to jointly build change without weakening one another (besuki.id). KSP CU Gema Swadaya<sup>3</sup> have a philosophical foundation:

*“Humans were created as sublime beings. As a noble and dignified being, humans have the potential to take action for change for the better. Avoid things that damage the environment and are encouraged to participate in creating peace and avoiding division. Caring and helping each other to others, and having hopes/aspirations to bequeath a life that is more just, more civilized, and full of peace both economically, politically, socially and culturally”.*

While the ideological basis is (1) Credit Union is one of the efforts to build access for rural communities, especially marginalized communities in growing and developing their ability to be self-reliant, and in socio-economic solidarity. (2) Credit Union is a tool or vehicle in ensuring that marginal groups have the confidence to help themselves out of poverty and economic, political, social, and cultural powerlessness by joining unions/groups. Strengthen each other, grow, and move together. (3) Credit Union is a self-help promoter. Even the smallest life force deserves to be given space to grow, be processed, and developed as the deepest meaning of human dignity. Therefore, the guarantee of access to credit is his character, his sincerity in fighting for a change in his life, not ownership of property and a certificate. (4) Credit Union is a medium to build literacy/knowledge about humans with all their challenges, which gives birth to and creates a new civilization that requires the values of compassion, cooperation, and is based on strength and independence and rejects all forms of oppression, competition that causes division.

The operational concept is (1) Credit Union is not a financial institution an sich. Credit Union is a collection of people who have aspirations and hopes for a better life for themselves and the next generation. In fighting for its ideals, Credit Union is full of human

values, so Credit Union is also a Value Community Movement. (2) Through financial management, Credit Union is here to work together and involve each other in building a better and more prosperous life. The participatory principle in formulating its governance, and the subsidiarity principle in carrying out its operational services. An effective and efficient financial system will ensure openness or transparency in running a business and ensure the continuity of the shared ideals. (3) The role of CU is to build and facilitate members to obtain easy and affordable services. The LBK model is a service standard that represents the East Java Gema Swadaya Credit Union. (4) The increase in human resource capacity of CU Gema Swadaya is carried out through a process of LBK meetings, mutual learning and sharing of beliefs, principles and values, knowledge and skills, among members to ensure collective empowerment in the member community.

KSP CU Gema Swadaya uses a strategy of empowering members with a community organizing model ([besuki.id](http://besuki.id)). The strategy and approach of the East Java Gema Swadaya Credit Union proceeds with the stages of Proclaiming, Involving, Accompanying, Developing, Empowering, and Delegating. (1) Proclaiming is the stage of reporting that CU is a medium for everyone to be able to find solutions to their life problems without discriminating against ethnicity, race, religion, and class. (2) Involving is meeting, attending, and inviting to work together in building a new life. (3) Accompanying is the process of assisting and supporting members who have started to have aspirations and hopes, so that consistent action can occur. (4) Developing is improving the quality of life as a whole by relying on the values and wisdom of living together, willing to learn and try new things, and not easily give up. (5) Empowering is building self-capacity individually and collectively so that they are able to choose and determine the direction of life that is appropriate, meaningful, and valuable in a sustainable manner. (6) Delegating is giving trust, duties and responsibilities, and space for action for elected members and choosing their position in ensuring the continuity of their ideals. Cadreization is an approach to ensure the process of delegation of ideals runs continuously.

The vision of KSP CU Gema Swadaya is to build the independence and economic sovereignty of rural families in East Java, which is based on the values of mutual cooperation, self-help, solidarity, and local wisdom. Its mission is (1) to build human resources with integrity, loyalty, and gender perspective through education and member organization; (2) build safe, healthy, transparent, and accountable cooperative institutional governance; (3) developing a community business model based on local resources and wisdom; (4) building a digital technology-based marketing and promotion media system; and (5) build cooperation between CUs/cooperatives.

The Governing Body of KSP CU Gema Swadaya are Misbach Isnaifah (Chairman), Jumiati (Secretary), and Nur Azlina (Treasurer). The Supervisory Board is Khoirun Nisa (Chairman), Nur Khosi'ah (Secretary), and Andi Median Yasnawi (Member). The advisors are (1) Intan Darmawati, (2) Iwan Kusuma, and (3) Ruth Murtiasih Subodro. The Development Committees per region are Liswin and M. Daim (Lumajang Regency), Taupiq (Probolinggo Regency) and Khoiriyah (Jember Regency). The executives are Nur Azlina (Executive Person in Charge), Mia Novita Santi (Financial Staff), Rini Febriati (Head of Operations), Dinda Mariana and Dinka Lenia (LBK staff).

Gemapalu is a social organization that is proactive in empowering the community, especially women. More than 90% of Gemapalu members are agricultural laborers, and 65% of them are female farm workers. Gemapalu has assisted the community so far has more than 1,500 active members with assets spread over 183 households, 25 villages, 12 sub-districts, and 3 regencies (Lumajang, Jember, and Probolinggo). In the future, according to Isna, Gemapalu will sew ideas together with social activists who share a common perspective with various elements. Some patterns have started to be arranged ([besuki.id](http://besuki.id)). Those who are moved to support the realization of empowered village communities with Gemapalu as collaborators include ([gemapalu.id](http://gemapalu.id)): Independent Volunteer Action – Bogor Agricultural University (IPB) Alumni Association, IPB Alumni Association, KSP CU Gema Swadaya, Gotong Royong Mart, and CUSO. Those who have participated in realizing Gemapalu's missions include: Hivos People Unlimited, Evangelischer Entwicklungsdienst, and the Shafira Foundation. In carrying out the program, Gemapalu is open

to partnerships and cooperation, as long as it does not conflict with the principles and values: (1) Respect for Human Rights (HAM), (2) gender equality, (3) tolerance, (4) solidarity, and (5) not to damage the environment and local wisdom. The cooperation that has been carried out by Gemapalu so far has several things: (1) cooperation with donor/funding institutions, (2) cooperation in research and research programs, (3) cooperation in non-budgetary programs, (4) cooperation in marketing and human resource development, and (5) advocacy and campaign cooperation (gemapalu.id).

When the Covid-19 outbreak hit Indonesia and after adapting, Gemapalu and CU Gema Swadaya strengthened community meetings. Previously, LBK still served members for depositing, withdrawing, and consulting as well as member education. In the context of organizing the people, services must be strengthened by the process of organizing the vision and mission of the community in economic, political, social and cultural sovereignty, so as not to be trapped in mere pragmatism (besuki.id).

### **3. Women's Leadership for the Future**

Usrek, a mother of one of the Gemapalu cadres, while attending the National Rural Women's Meeting in Bantaeng, South Sulawesi in 2020, said that organizing farmers for natural agriculture was not done on the basis of market orientation but on the basis of realizing food sovereignty. In 2007, Usrek started learning to organize after one year earlier, in 2006 he participated in training activities held by Gemapalu. Apart from organizing, Usrek also learns about gender inequality (binadesa.org). Usrek's statement is one proof of the success of Gemapalu led by Isna in education, training, and mass organizing.

In an interview with the question "what about women-led development?" According to her experience, Isna stated that<sup>4</sup>:

*"There is a phase that is passed for women to be at the level of equalizing themselves because it requires a strong struggle and awareness to be equal. First, women need to face themselves, change the perspective that women are weak and all awareness of stereotypes. Second, with his family, this forms a support system in the closest but very important circle. Third, the surrounding community, how women build space to be treated as women who are*



*able to participate and are not seen only from their gender. This is an extraordinary challenge, because it is more complex for women to face various inherent stamps. Fourth, the government or state policy, the level of advocacy and requires the ability to raise socio-political capital, and so on. Four heavy phases, the phase of becoming a fully human without being measured whether it is female or male."*

In the international realm, Isna's ability and experience in collaborating with various parties from other countries, according to her, is interpreted as a level of appreciation and affirmation. Affirming that women are seen as human beings requires strong efforts from women themselves, solidarity from all, and state support to implement the fulfillment of the rights of their citizens.

From her experience, it made Isna want to be involved in positioning in the realm of political policy making. Isna is aware of her desire and her efforts, if possible, then she wants to become the Regent of Lumajang. Isna's desire has been around since 2015, one of which was proven when, on Monday 09 February, Isna visited Satunama, a non-profit organization engaged in community empowerment through mentoring, advocacy, and training which was formally established on 25 March 1998, in Yogyakarta. Isna stated that it would be a waste of effort to collect and save money and then use the funds to pay for treatment (because of illness). Therefore, in the future, it is hoped that these CU members will have the capacity to influence policies up to the realm of the community's basic right to health (satunama.org). According to Isna, villages are victims of local, national and international policies; therefore political power must be built from the village. Cooperatives have become an instrument that helps the community, especially women, in accessing capital to produce and manage the market for the products they produce as a social movement to create an alternative system to the existing system and has marginalized women<sup>5</sup>. In fact, Isna is forming a historical structure and building alternative historical blocks with the power of ideas, material capabilities, and institutions as social forces of economic, cultural, and ideological political production that in the future will enable her to influence the formation of the state, even the world order.

In the end, Isna said that:

*“When women are positioned as human beings, then men and women have the same opportunities and risks.”*

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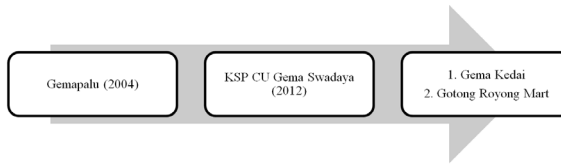
## Appendix:

**Table 1. Gemapalu Members**

Tahun	Awal Tahun	Jumlah Anggota		Anggota Masuk		Anggota Keluar		Akhir Tahun
		Lk	Pr	Lk	Pr	Lk	Pr	
2016	708	344	364	163	251	19	20	1,083
2017	1,083	488	595	134	254	59	60	1,351
2018	1,351	563	788	73	131	70	138	1,347
2019	1,347	566	781	34	98	55	63	1,361
2020	1,361	560	865	34	90	19	41	1,425
<b>Calon Anggota</b>								
2020	291	93	198	20	80	19	4	368

Source: *gemapalu.id*

**Figure 1. The Development of the Gemapalu Movement**



Source: Researchers

**Table 2. Distribution of Gemapalu Members in 2021**

Propinsi	Kabupaten	Kecamatan Berbasis Komunitas	Wilayah	Desa	Σ RT	Σ KK	Σ L	Σ P
Jawa Timur	Lumajang	Senduro	Senduro	8	48	210	99	174
			Argosari	5	19	309	213	208
		Pasrujambe		7	72	261	99	218
		Candipuro		5	37	198	77	193
		Tempeh		2	22	25	12	30
Sebaran		Pasirian, Tekung, Jatiroto, Tempursari,					7	4
Sebaran	Probolinggo	Berbasis Komunitas						
		Banyuanar		3	29	115	57	111
		Tiris		1	6	24	17	32
		Tegal Siwalan		1	4	7	2	1
		Krucil, Maron, Kota Anyar, Tongas,					8	10
Sebaran	Jember	Berbasis Komunitas						
		Ambulu		2	25	93	30	94
		Tempurejo		1	5	11	6	10
		Wuluhun, Ajung					8	4
Dari 1,793 Anggota dan calon anggota yang tergabung dalam LBK sebesar 1.253 KK di Kabupaten Lumajang, Jember dan Probolinggo. Selebihnya adalah anggota sebaran yang tentu saja menjadi potensi ( kontak person) untuk pengembangan komunitas di Jawa Timur.								
<b>Sebaran anggota / Kontak Person Gema di Provinsi Jawa Timur</b>				<b>Sebaran di Luar Propinsi Jawa Timur</b>				
Banyuwangi		1		Balikpapan				1
Batu		2		Banjar				1
Jombang		1		Bogor				1
Lamongan		2		Cirebon				1
Malang		6		Jakarta Barat				1
Pasuruan		1						
Sumenep		2		Luwu Utara				1

Source: gemapalu.id

**Table 3. Gemapalu Cooperation with Donor/Funding Institutions**

Tahun	Lembaga Donor	Program	Anggaran
Juli 2009- Juli 2012	EED Jerman melalui Kalya Mitra Jakarta	Pemberdayaan Perempuan di Desa Parujambe	Rp. 3.000.000.000
Januari – Desember 2013	Hivos Belanda	Pembuatan Perdes Kesehatan Ibu dan Anak di Desa Kertosari Kec. Pasrujambe	Rp. 150.000.000
Agustus 2016 – Agustus 2018	IFRC – Uni Eropa	Migran In Action	Rp. 3.000.000.000

Source: gemapalu.id

**Table 4. Non-Budgeter Gemapalu Cooperation**

Tahun	Lembaga	Program	Anggaran
2006	Binadesa / KRuHA	Riset sumber daya air di Kab. Lumajang dan Pembuatan Perdes air di Desa Pasrujambe Kab. Lumajang	Bersama Gemapalu dan Bina Desa
2007 - 2009	Firland Embassy melalui Lakpesdam NU Bangil	Desiminasi informasi terkait Korupsi	Anggaran Kegiatan Program ditanggung Lakpesdam Bangil
2019	Safira	Value Chain Finansial Produk Pertanian	Gemapalu, CU Gema Swadaya dan Safira
2019	Universitas Indonesia	Pengmas Pemasaran Produk Kopi	UI dan Gemapalu

Source: *gemapalu.id*

**Table 5. Gemapalu Cooperation for Market and HR Development**

Produk	Lembaga	Tahun
Kopi Bubuk	Griya Balur Kulonprogo	Kerjasama pemasaran dilakukan sejak tahu 2018, setiap bulan 50 – 100 Kg Kopi bubuk premium
Beras	CU St. Louis Surabaya	Kerjasama Bulan April tahun 2021 untuk kebutuhan paket hari raya sebesar 8 Ton.
	Ada 100 KK yang sudah langganan sejak tahun 2018, mengkonsumsi beras kelompok dari Desa Penanggal Kecamatan candipuro	
Kopi Bubuk, Kripik Pisang, Krecek Bung, Kentang	Ada 10 kedai Kopi yang sudah menjadi mitra	

Source: *gemapalu.id*

(Endnotes)

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- ii. The term Coxian approach follows: Timothy J. Sinclair, "Beyond International Relations Theory: Robert W. Cox and Approaches to World Order", in Robert W. Cox, with Timothy J. Sinclair, *Approaches to World Order*, Cambridge University Press, 1996, p. 3-5.
- iii. Address at Jl. Serma Dohir No. 191, Sumberagung, Senduro, Lumajang Regency, East Java 67361 (0334) 6191075, email: cugemaswadaya@gmail.com, serving every Monday-Saturday: 09:00 - 18:30.
- iv. The interview was conducted through the WhatsApp (WA) application on 2 June 2022, 08:00-08:30.
- v. Telephone interview in 2021 for prior research.



## **SMALL MEDIUM MICRO ENTERPRISES (MSMES) AND LOGISTICS IN THE FAMILY ECONOMIC VOLTAGE DURING THE COVID-19 PANDEMIC**

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### **Introduction**

The contribution of MSMEs in the national economy is unquestionable, especially in the absorption of labor, the formation of the National Gross Domestic Product (GDP), the value of national exports, and national investment. The MSME sector has contributed to Indonesia's economy and development. The success of MSMEs in Indonesia cannot be separated from the participation of women. More than 50% of MSME economic actors are women. Another challenge faced by women entrepreneurs is how to increase their capabilities and entrepreneurship. As stated by Linda Amalia Sari Gumelar as State Minister for Women's Empowerment and Child Protection of the Republic of Indonesia at the APEC Women and The Economy forum some time ago with the theme Women as Economic Drivers. This is because 96% of entrepreneurs are SMEs, while 60% of SMEs are women (Faraz, 2013).

In Indonesia itself, Micro, Small and Medium Enterprises (MSMEs) have a very large role in national economic growth (Purwanto, 2020). The purpose of MSME Empowerment According to Law No. 20 of 2008 on MSMEs to realize a balanced, developing and just national economic structure. Grow and develop the ability of MSMEs to become a strong and independent business. Increasing the role of MSMEs in regional development, job creation, income distribution, economic growth, and alleviating people from poverty.

Table1. Number of MSMEs in Indonesia

No	Year	Quantity
1	2017	62.922.617
2	2018	64.194.057
3	2019	64.758.256

Source: Ministry of Cooperatives and Small and Medium Enterprises,  
2020

Based on the table above, the number of MSMEs in Indonesia is quite large, this makes business opportunities in Indonesia even better. In 2020, it is estimated that there will be more than 65 million MSME players throughout Indonesia. This is a very large number affected by the Covid-19 pandemic. The Covid-19 pandemic first entered Indonesia in March 2020 (Pitaloka, Al Umar, Hartati, & Fitria, 2020). Of course, this pandemic has a big impact on MSME actors so they cannot carry out their usual activities. Then this pandemic also requires many MSME actors to close their businesses or temporarily stop their activities.

In an increasingly advanced era of globalization, women are given the same opportunities and roles as men to participate in work. This increase occurred because the role of women in the labor market was quite good. The need for women's participation is very large, especially when a community-based development model is established. The main reason underlying this policy is that women actually hold a number of central functions in the family and are at the same time an economic resource that is no less important than men (Windari, 2019).

Women who help support the household economy usually come from families who have low incomes or are pre-prosperous. It is undeniable that women's jobs are now almost on par with men's jobs. For them (women) to help meet household needs, they no longer need to think long about accepting the job. There are 3 (three) general views on women and industrialization. First, the involvement of women in industry is able to elevate the status of women and their work to a more real and clear world, break the patriarchal structure in the family which states that patriarchy is a system of social structures



that positions men as dominating, oppressing and exploiting women, and give him a better bargaining position. Second, the involvement of women in industry is negative and exploitative, because low wages do not improve wages and working conditions, relationships with men are often patriarchal and often the target of sexual violence. Third, the involvement of women in industry can occur in highly exploitative jobs but bring about an improvement in their social and economic position (Hasugian and Panggabean, 2019).

Previous research that is relevant to support this paper, among others, was conducted by Marhayani (2019) entitled *The Role of MSMEs Among Women in Improving Family Welfare (Case Study At Tanjung Ringgit Port, Palopo City)*. income and improve family welfare. Furthermore, the research entitled *The Role of Women Members of the Economic Hero Community (PE) in Improving the Family Economy (Study on Women with Unemployed Husbands and Single Parents)* by Fernanda Maulina (2020) concluded that there was a role played by women members of the PE community in improving the family economy in the midst of poverty. Cultural stereotypes. Women members of the PE community are able to assume three roles at once, namely: 1) The productive role is realized as entrepreneurs and carries out the development process independently. 2) Reproductive roles in household work are still carried out although not completely, and 3) Community roles that are followed include social or community, cultural, religious, and political activities.

The study entitled *The Role of Micro, Small and Medium Enterprises Among Women in Improving Family Welfare (Case Study At Tanjung Ringgit Port, Palopo City)* by Marhayani (2019) concluded that the role of Micro, Small and Medium Enterprises (MSMEs) in improving family welfare among women, namely by the existence of women's Micro, Small and Medium Enterprises (MSMEs) can generate income and improve family welfare. It can be seen that women who were previously unemployed and had no income became income, so that they became the needs of their families. can be met, including their children's school fees. In the perspective of Islamic economics, the improvement of community welfare by Micro, Small and Medium Enterprises (MSMEs) can be seen from the production side, including the provision and creation of goods and services in the form of useful

and valuable goods and services. to society. The goods involved are the result of their production, while services refer to production activities that provide positive employment opportunities for the surrounding community

Furthermore, the research entitled *The Role of Housewives in Improving the Family Economy through the MSME Sector in Pagar Dewa Village, South Bengkulu Regency, Bengkulu Province* By Indah Putri Nurjanah and Mayasari (2019) concluded that through MSMEs, the income of housewives in Pagar Dewa Village every day can meet their family's economic needs to meet their daily needs starting from material, spiritual and social needs. The role of housewives in fulfilling the family's socio-economic status is based on the desire of a mother who wants to help ease the costs and burdens of her family's life given the ever- increasing needs of life so that these housewives work through the MSME sector to earn money and add to the income that their husband earns.

### **Micro, Small and Medium Enterprises (MSMEs)**

Micro, Small and Medium Enterprises (MSMEs) are productive business units that stand alone, carried out by individuals or business entities in all economic sectors (Tambunan, 2012). The definition of MSMEs based on Law number 20 of 2008 is as follows:

1. Micro Enterprises are productive businesses owned by individuals and/or individual business entities that meet the criteria for Micro Enterprises as regulated in this Law.
2. Small Business is a productive economic business that stands alone, which is carried out by individuals or business entities that are not subsidiaries or branches of companies that are owned, controlled, or become part either directly or indirectly of medium or large businesses that meet small business criteria as referred to in this Law.
3. Medium business is a productive economic business that stands alone, which is carried out by individuals or business entities that are not subsidiaries or branches of companies that are owned, controlled, or become a part either directly or indirectly with small businesses or large businesses with total net assets. or annual

sales proceeds as regulated in this Law. In some literature, MSMEs are sectors that have excellent economic resilience and can play an important role in the realization of national development as a whole. The portrait of increasing MSME activity in Indonesia is manifested by at least two important

factors. First, the formation of MSMEs tends to require easy conditions so that every community can access. Second, it does not require social status, especially high education, so this sector is a sector that contributes greatly to the creation of community employment (Wahyuningsih, 2009).

Based on these conditions, it is very natural that MSMEs are one of the sectors that have high resilience in the economy, both at the national and local levels in the realization of development.

### **MSMEs as Economic Vortex**

MSMEs develop along with the dynamics of the economy in Indonesia. As explained in the legislation that forms the legal basis, namely Law 20 of 2008 concerning Micro, Small and Medium Enterprises and Article 33 of the 1945 Constitution. This indicates that MSMEs are the pulse of development and the main labor absorber in Indonesia. Empowerment of MSMEs takes a strategic role in the distribution and increase of people's income, job creation, and poverty alleviation. It is the duty of the government to develop a conducive business climate, providing business opportunities, support, protection and business development as broadly as possible which enables the improvement of the role, position and potential of MSMEs.

The changes that occur also require MSMEs to keep trying to keep up with the current situation. Adjustment to circumstances is always related to the desire and ability to change according to the situation at hand. Flexibility in facing change is characterized by efforts to have competence and capability in an ongoing adaptation process (Stam, Arzlanian, & Elfring, 2014). This maximizes the flexibility and efficiency of actions and activities in managing change. The flexibility and efficiency of human resources are the basis of the organization's adaptive capability. The ability to always be adaptive must be understood as the ability related to problem solving and

speedy responses to change itself (Zaefarian, Henneberg, & Naudé, 2013). There are three characters that will describe how adaptive capacity is, namely: the ability of the institution/organization to identify and respond to existing opportunities, the ability to execute/follow up on these opportunities, and the appropriate response speed according to the opportunities that exist (Stam et al., 2014).

As part of an entity that continues to strive to survive, business actors in MSMEs must also have adaptive efforts. Various previous studies have confirmed that MSMEs have a flexible power in responding to the challenges that occur, including the pandemic that has been happening for a long time. (Popovic & Kvrjic, 2020; Ratnasingham & Khoo, 2020; Yi, 2020). It takes the ability and capability of innovation in an effort to extend the life of the business as well as the struggle to survive in these uncertain times. Adaptability will encourage the ability to innovate to conquer the challenges of situations that are not easy (Kala'lembang, 2020). Innovative capabilities are important for companies to develop new products, new processes, new organizations through modification or reconfiguring of resources, as well as to cope with the speed of market changes (G. Alpay, 2012; Leong, 2016).

## **Logistics Management**

In business competition during the COVID-19 pandemic, MSMEs are required to carry out efficiency, work effectiveness, and risks that must be reduced and managed. It is also demanded to meet the increasing needs of customers. Of course, logistics management is expected to be able to increase market share and lead to increased company profitability. For this reason, management is required to be able to integrate the company network in a mutually beneficial way. Logistics management is part of the supply chain management process, a logistics activity including warehousing, distribution of goods, transportation of goods (freight transportation), and order management (sales order processing). on the logistics process (Van Hoek, 2008).

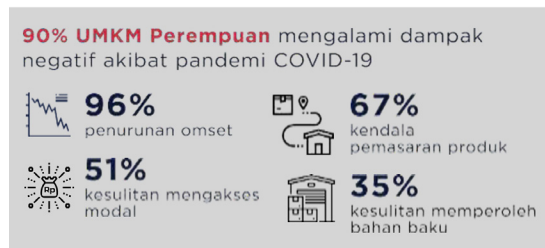
Logistics management has an important function in planning, implementing, and controlling the effectiveness and efficiency of storage and flow of goods, services and information to the point of consumption to meet consumer needs. Thus, logistics management is

all activities related to the management of logistics activities aimed at delivering goods/services in the right amount, at the time needed, in a usable condition, to the location where it is needed, and with a low total cost. MSMEs and logistics in the economic vortex during the COVID-19 pandemic are very effective in distributing and transporting goods and services in managing orders to reach consumers, especially during the prohibition of Large- Scale Social Restrictions (PSBB) through two-wheeled transportation modes, which are quite adequate in serving the community.

### The Impact of the Covid 19 Pandemic on Women MSMEs

The Covid 19 outbreak that began in March 2020 has hit the business sector in Indonesia. Including women's MSMEs: First, only some MSMEs still survive in running their businesses. When viewed from the type of business, the Women's MSMEs that survived during the pandemic were: 50% culinary business, 20% basic food business, 10% craft business, 10% floriculture business and 10% fashion business. Second, the supporting factor for women's MSMEs to be able to continue to run their businesses is their ability to develop innovative strategies by Women's MSMEs during the Covid-19 Pandemic, namely: online marketing, changing business types, financial management, product diversification and product innovation. Third, the impact of the Covid-19 pandemic on women's MSMEs includes: a drastic decrease in turnover, facing product marketing problems, especially during the PSBB period, running out of capital and difficulties in accessing capital, as well as difficulties in obtaining raw materials..

Figure 1: The impact of the pandemic on women's MSMEs



Source: PRAKARSA Association, 2020

Fourth, MSMEs managed by women have a domino effect on their employees so that MSMEs take several policies as shown below:

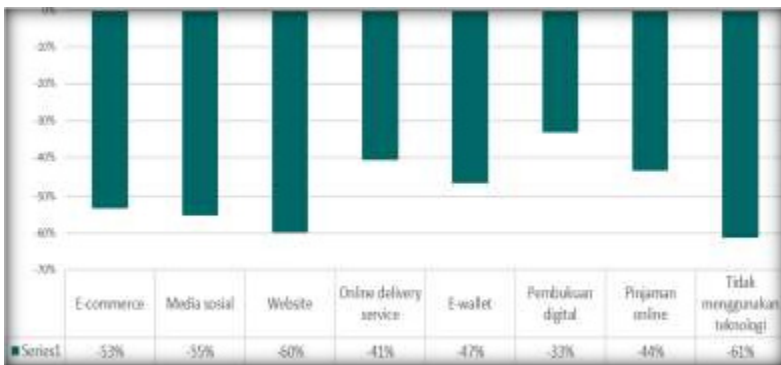
Figure 2: Policies applied to employees



Source: PRAKARSA Association, 2020

Fifth. A number of MSMEs that were able to survive and continue to run their businesses were due to the use of good information technology that had been running before or after the pandemic occurred. It was recorded that 92% of MSMEs that survived emphasized that information technology was the main driving factor for the continued operation of the business. However, in general, the number of MSMEs that use technology is very small. Based on data from the Ministry of Information (2020), only around 16% or 9.4 million MSMEs use online platforms.

Figure 3. Forms of Utilization of Information Technology by Women MSMEs



Source: PRAKARSA Association, 2020

The use of technology in addition to being able to maintain business, can also minimize turnover losses during a pandemic. The low level of technological literacy in the female MSME group has become an open secret. The root of the problem cannot be separated from gender stereotypes and inequality of access between men and women, thus preventing women from getting the opportunity to learn, benefit and have a career in the STEM field (Asriyani & Ramdlaningrum, 2019). Unfortunately, parties who have an important role in encouraging the development of MSMEs have not optimally facilitated the use of information technology, both in terms of providing training or providing technological facilities (The Prakarsa, 2020).

The direct impact of Covid-19 has been seen from massive layoffs in several companies, there have been closures of several businesses which have an impact on laying off employees (Hardilawati, 2020). According to a report from the Organization for Economic Cooperation and Development (OECD), this pandemic has implications for the threat of a major economic crisis marked by the cessation of production activities in many countries, falling levels of public consumption, loss of consumer confidence, falling stock markets which in turn leads to uncertainty. If this continues, the OECD expects output levels to fall by between one-fifth and one-quarter in many countries, with consumer spending potentially falling by around one-third. This prediction certainly threatens the Indonesian national economy (Khaeruddin et al, 2020).

According to Gardiner in the 2020 Women's Journal, the domestic role of women to take care of the household and work for family and household care affects the magnitude of the impact of the Covid-19 pandemic on women. The family or household is a unit that is directly affected by the Covid-19 pandemic. Thus, the impact of the pandemic on the family has caused an increase in the workload and responsibilities on women. During a pandemic, women must be responsible for ensuring that children learn at home, take care of family members who are sick due to the pandemic, manage rising prices for daily necessities, and at the same time face the possibility of declining income or losing their jobs. The domestic workload during the pandemic has also increased for women who work as domestic workers (PRT). Without a fair division of roles in domestic work,

women have to bear a greater domestic workload. Furthermore, during the pandemic, women also face challenges in accessing health services, especially reproductive health services (Jurnal Perempuan, 2020).

According to the OECD (2020) (in Hardilawati 2020), the Covid-19 pandemic has affected the economy from both supply and demand sides. On the supply side, the company reduces the supply of raw materials and unhealthy labor and the supply chain is also experiencing constraints. From the demand side, the lack of demand and decreasing consumer confidence in a product. The OECD also stated that MSMEs had a significant impact on the Covid-19 situation. MSMEs are very vulnerable to being affected by business disruptions, because they are often directly related to the tourism, transportation and culinary industries which require fast suppliers, all of which are significantly affected by Covid-19 (Hardilawati, 2020).

The impact of the Covid-19 pandemic on MSMEs is instability in the economy, especially MSMEs. These MSME actors felt a direct impact in the form of a decrease in sales turnover due to the government's appeal in the implementation of Large-Scale Social Restrictions (PSBB) which urges the public to stay at home so that quite a lot of MSMEs have to stop operating for a while. For this reason, MSME actors must have a strategy to survive in the midst of this pandemic and are required to be able to adapt to the conditions that occur.

### **Barriers to Women in MSMEs**

Barriers to women as MSME actors in carrying out economic activities include: The natural role of women cannot be replaced. While nurturing, educating and doing housework are gender roles which can be done not only by women but men too. This condition is very often found in people with middle to lower economic conditions, where this condition is exacerbated by a lack of educational background. In the social environment, this role is still difficult to do and this also happens and is experienced by almost all women workers in the MSME sector. As many as 75% of the domestic roles that must be carried out cover almost all roles, this condition certainly indirectly affects the development of women in carrying out economic activities where fatigue and burden of mind are more so that they cannot focus on business development.



The role of the public area is a form of participation that the community must inevitably do as part of the community itself. These activities are formed to establish good communication, interaction, and coordination to overcome social problems that arise in society. The public role that must be carried out by women in society is a reflection of themselves to be able to actualize and contribute as part of society and society's culture. This condition unwittingly also becomes an obstacle for women to be able to develop and advance economic activities. In addition, the people in Bantul Regency tend to have a strong culture in the form of community solidarity so that the active involvement and participation of actors in the community is needed as part of the strength to continue to strengthen the existing culture. There are further consequences if women are not involved in community groups as a form of punishment for the inactivity of citizens in community activities.

### **The Benefits of MSMEs for the Family Economy**

There are several benefits of SMEs for the family economy which include:

1. MSMEs have a goal to increase income. Over time will find customers to buy merchandise. This will affect the increase in business income.
2. The increase in manpower aims to increase production for producers which at the same time can expand trading business in other places. On the other hand, MSMEs will definitely increase producer income and be able to provide wages to workers as remuneration for working.
3. MSMEs are very profitable in increasing income and avoiding household economic problems. Finance is very profitable for the progress of producers and labor. That is why MSMEs are in great demand by the community. On the other hand, workers who have worked for a long time will definitely open their own business to earn income. While working, the workers must have saved a lot so that their own business idea can change the household economy for the better.
4. Producers as the main pillar aim to drive a country's economy and are also very important to encourage the economy. The means

of production and places of business that have been scattered everywhere have greatly helped the economy and finances of the entire community. In addition, as a government agent in the economy is helping to use international trade facilities, so that a country has the advantage of adding foreign currency. Because the goods produced and distributed to consumers can increase the economic growth of each region and nationally. So that MSMEs are growing in all levels of society (Firdaus, 2020).

Thus, MSMEs are very important to increase producer income, fulfill all needs in the family and prevent various economic problems for each family. If the family starts a trading business, it will avoid family and community welfare problems caused by money. The greater the trading activity of the household, the greater their income. Consumers who buy products will be easy to find and visit, because the development of family participation in MSMEs is increasing. In addition, you must have the patience to start trading to attract customers, because it takes a long time. In order to avoid losses, Traders (Individuals involved in buying and selling transactions) must dare to start a Trading business (Trade) with as little capital as possible without worrying about losing. Because the character of entrepreneurs must dare to take risks.

### **Government Policy on MSMEs in Indonesia**

PMK Number 44/PMK.03/2020 previously PMK Number 28/PMK.03/2020 the government created a new type of tax incentive, namely Final PPh based on PP 23 borne by the government (DTP). The background of the tax incentives for the Final PPh DTP is an effort to expand the scope of tax incentives due to the impact of Covid-19 which also reaches MSME actors. With the tax incentives, SMEs are exempted from paying PPh Final PP 23 taxes during the pandemic or in other words from April 2020 to September 2020. SMEs that will use tax incentives the applicant must first apply for a Certificate of Information on the [www.pajak.go.id](http://www.pajak.go.id) page. Then, the SME taxpayer submits a DTP Final PPh realization report which includes income tax payable on income received or earned and is attached with an SSP or billing code printout. The report must be submitted every month and no later than the 20th of the following month after the tax period ends via the [www.pajak.go.id](http://www.pajak.go.id) page using the Covid-19 Incentive e-Reporting

service menu. And the report must be reported on time (Kumala & Junaidi 2020)

The government provides Direct Cash Assistance (BLT) of 2.4 million rupiah to MSMEs affected by Covid-19 (Republika, 2020). This of course also has the intention that it can be used to increase capital and can be used properly. This assistance is given to MSMEs that have obtained permits from both the village and related institutions. This assistance is channeled through their respective local governments by filling out a registration form with various specified conditions. This is certainly very helpful for MSME actors in the midst of this new normal condition so that they can start their business as before.

## **Conclusion**

The increasing demands of needs raises the role of women in helping the family economy. This condition certainly causes a dual role that must be faced by women in carrying out their activities. The next cause of the non-optimal activities of MSMEs carried out by women is also due to the lack of optimal coordination between women workers through forums/business associations for each business sector, making it difficult to develop a business. Another obstacle experienced by women workers in the MSME sector is the lack of facilitation in marketing development so that it is difficult to be able to market business products. The increase in MSME activity is manifested by at least two important factors. First, the formation of MSMEs tends to require easy conditions so that every community can access. Second, it does not require social status, especially high education, so this sector is a sector that contributes greatly in creating job opportunities for the community. Based on these conditions, it is very natural that MSMEs are one of the sectors that have an economic vortex for high resilience in the economy both at the national and local levels in the realization of development.

The impact of the Covid-19 pandemic on the economy has affected MSMEs, in this case, they have also felt a big impact in this COVID-19 pandemic, government policies and many strategies have been sought to keep rising. The impact felt by MSMEs in general is the decline in sales, causing turnover or income to drop drastically. The government's efforts in this regard help MSMEs directly by providing

credit concessions, as well as providing capital injections and direct cash assistance for MSME actors is no exception. The MSME strategy in the future is to be able to adapt so that it adapts to the world of marketing with all systems that are completely online today while still paying attention to health protocols even in the new normal era.

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# FEMINISM DIFFERENCES IN THE POWER RELATIONSHIP OF MEN AND WOMEN IN THE MATRIARCH SYSTEM AT MINANGKABAU SOCIETY

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## 1. INTRODUCTION

There is a difference between the reality of the Minangkabau community as matriarcharchate in power relations with the practice of power in society. According to the existing assumptions, the Minangkabau people are matriarch adherents in power relations. women and children in Minangkabau are called subordinates, or *kamanakan*<sup>1</sup>. Women are obedient and dependent on the orders of the *ninik-mamak*. The responsibility and power of all the lives of subordinates (nieces, sisters, and mothers) rests with the *ninik-mamak* (mother's brothers). The inheritance of political thrones and inheritance in Minangkabau society is aligned with matrilineal principles, land inheritance and *rumah gadang* are inherited by daughters. *Ninik mamak* is the heir to the position and title of the head of the hereditary group, this is due to the communal nature of property ownership.

Inheritance of inheritance and political position is passed down from the female line, the *penghulu* are the mother's brothers are those who have the right to lead the lineage group<sup>2</sup>. This *penghulu* consists of top rulers, clan leaders and *tungganai*, the leadership of these men is in line with the idea of a patriarchal system originating from Islam. The matrilineal system of regulating inheritance relationships existed before the arrival of Islamic teachings in Minangkabau society, as described by a painting of a menhir in Kabupaten 50 Kota which depicts a bird feeding its young in a hole in a tree<sup>3</sup>. The main principles

1. Amri Marzali, 'Minang Complex', in *Masyarakat Dan Budaya Di Jambi, Riau Dan Sumatera Barat*, ed. by Amri Marzali (Jakarta, 2022).
2. A.A. Navis, 'Alam Terkembang Jadi Guru : Adat Dan Kebudayaan Minangkabau', 1986, 1-5.
3. Widia Fithri M.Hum, *Islam Dan Adat Minangkabau Dalam Karya Hamka Perspektif Hermeunetik* (Padang: Pusat Penelitian IAIN Imam Bonjol, 2012).

in Minangkabau customs have been handed down from their ancestors, Malay-Astronesian huma farmers since around the beginning of the century AD Mothers had a major role in providing for their children, as well as being the basis for the division of inheritance based on the role of responsibility in the family. Women have responsibilities in social, economic and political roles in Minangkabau society, this role can be explained from the social and political system of the Nagari community in Minang.

There is a paradoxical power relation between the position of women as owners of the power of property and the throne in the matriarch system and the fact that women are only subordinates to nephews who are ruled by men as *niniak mamak* in a clan, men who determine ownership and access to wealth and power of the people<sup>4</sup>. The Matriarch is a form of power relationship that can be distinguished from matrilineal as an inheritance relationship and matrilocal as a marital relationship. The complexity of the social and cultural system of the Minangkabau society which places women as the owner of power (matriarch) in inheritance and marital relations places the role of men in an unclear, this ambiguity gives rise to various forms of internal criticism of the social and cultural system of the Minangkabau community. Social criticism of the role of men in this matriarch system takes a hard form, such as the Padri War to a softer way through the writings of the novels of Periods of Balai Pustaka or Poedjangga Baroe in Indonesia.

Several forms of criticism of the application of the matrilineal system, both from the nomads and from the community who live protected in these customs, include; (1) the pattern of violence perpetrated by the Padri and Sheikh Ahmad Khattib al Minangkabau;; (2) the pattern of satire through literary novels carried out by graduating from Radja School in Bukittinggi, this pattern is carried out by men who are restless in seeking and finding a more just social structure for men; (3) obedient attitude to respect the sacred customs as “no *lakang dek paneh*, not weathered the rain deck” which is carried out by those who live in Minang and customary holders.

This paper describes the role of women in the social and

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4. Jeffrey Hadler, *Muslims and Matriachs; Cultural Resilience in Indonesia through Jihad and Colonialism* (Ithaca: Cone;il University Press, 2008).



political system of Minangkabau society, as well as the different forms of feminism from the paradoxical power relations that arise as a result of the role of men in the decision-making process regarding the use of these social, economic and political rights.

## 2. MINANGKABAU SOCIAL AND CULTURAL SYSTEM

The Minangkabau matriarch cultural pattern should create a gender equality relationship, not as an inverted image of patriarchy who oppresses men in the form of *urang sumando's* position that men as *langau* (flies) have a weak position in women's extended families. This creates an overview of the family table and inheritance system that contained tensions between matriarch (custom) and Islamic law, where men did not have a clear role in the social and cultural system of the Minangkabau community. Male identity can be distinguished from female identity, this difference can be explained from the role of women in the social, economic, cultural and political systems of the Minangkabau society.

The importance of the role of each individual in this social system is explained by Navis that the role of the individual is influenced by the institution, and the form of the institution is influenced by the prevailing customary form. Respect for humans is determined by the roles they play in institutions, not by their background or origins. "*Tagak samo tinggi, duduak samo randah , didahulukan salangkah, ditinggikan sarantiang*" (Stand the same height, sit the same low, take one step first, lift up one branch), "how come *kayo urang indak mamintak*, how come *cadiak urang indak batanyo*, how come strong *urang indak balinduang*, how come it's like *urang indak baparang*"<sup>5</sup>. Perfection for society is if humans have land, houses, tribes and *Nagari*. Lack of one of these elements is referred to as "lack of deficiency". This adjustment to nature places nature as a macrocosm, a house that can be occupied anywhere, he is a part of that nature and not vice versa, nature is a part of them. This natural philosophy of life is explained in four concepts, such as the principles of fire, air, water, wind. There is a relationship between each of these natural components, but they do not bind each other. This relationship is also reflected in the family, such as the relationship between husband and wife who come from

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5. A.A. Navis, *Pemikiran Minangkabau, Catatan Budaya A.A. Navis*, ed. by Mestika Zed (Bandung: CV Angkasa, 2017).

different original components of the matrilineal family. However, these differences do not merge into a unity that eliminates the identity of each other<sup>6</sup>.

The function of the institution is to maintain the individual, and the function of the individual is to maintain the institution. Each individual remains with the other individual, although they can never be united. They are united by different functions, each individual and institution has a function that is in line with their level and position, but cannot be combined. Each individual has a different role in each institution, the role that is in line with his potential and self-esteem is explained in the mamangan "*nan buto paambuih lasung, nan pakak palapeh badia, nan lumpuah paunyi rumah, nan kuek pambao baban, nan confused at suruah-suruah, nan cadiak lawan barundiang*". (The blind man blows the mortar, the deaf fires guns, the paralyzed resident of the house, the strong bearer of burdens, the confused person to be ordered to, the intelligent is invited to negotiate). The implementation of these roles is in line with the functions demanded by the institution, the harmony of the relationship between roles and institutions is measured by "flow and appropriate", this dissatisfaction is referred to as "*kurang sio-sio, labiah ancak-ancak*" (less wasted, more would be better), "*Menjangkau sapanjang tangan. mamikua sebatas pundak*" (reaching out the hand, carry on the shoulder", "*malompek saayun langkah, talento sapanjang aka*" (jump one swing step, stumble along the mind)

The harmony of the individual's relationship with this institution is shaped by knowledge, so that the individual knows himself in understanding his role in the institution. Institutions play a role in determining individual roles, "*gadang digadang*" (great raised), this role is directed to the public interest<sup>7</sup>. Each institution has levels, such as 4 levels of adat. The highest level of "*adat nan sebenar adat*" (the highest customs) is the book of God on earth (Kitabullah) as the basis for determining God's law (Syara") and human law (*Adat*), this series of rules is called *Adat Basandi Syarak, Syarak Basandi Kitabullah*. The true meaning of adat is adat, which is original, unchanging, and "*tidak lapuk dek hujan, tidak lakang dek paneh*" (not weathered by the rain,

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6. A.A Navis, *Dialektika Minangkabau*, ed. by A.A Navis, First (Padang: PT Genta Singgalang Press, 1983).

7. A.A Navis.

heatless). The form is the natural law which becomes their philosophy of life; (2) customs are habits that apply in the general public, this custom is called “*gadang dek diambah, tinggi dek dianjung*” (Great is caused by being developed, high is caused by being exalted) ; (3) Customary customs are laws or laws that apply, the nature of which is “If they are beaten to death, if they are shriveled up”, such as “the *Luhak* and Overseas Law. The Twenty Laws.” (4) the traditional custom is a form of consensus or community consensus, its nature is “broken body, changing seasons”

While the concept of Nagari is not a political unit in the form of a certain territorial area which is limited by a government administrative unit, but is nature. Nagari in Minangkabau society are part of the macrocosm realm which has universal and unchanging laws, as described in the form of *adat* (customs), including; (1) true customs; (2) customs; (3) customary customs; (4) traditional customs<sup>8</sup>. Nagari as a non-formal institution has autonomy and is assigned a Malim (*mu'alim*) who has the authority and responsibility in managing religious affairs, both in matters of worship, belief and morality in the nagari. The existence of religious leadership supported by cultural pillars in these positions strengthens the relationship between religion and customs, and strengthens Islamic values in Nagari society.

### **3. THE ROLE OF WOMEN IN THE MINANGAKABAU MATRIARCH SYSTEM**

The growth of feminism is influenced by identity politics, there are two forms of influence of identity politics in feminism; difference or essentialist feminism from the second form of victim feminism (victim feminism). Difference feminism emphasizes the unique identity of women as a group, emphasizes and supports the essential characteristics of feminism which are believed to make women different from (even opposite) men. The reaffirmation of difference feminism to feminism eases their concerns about gender roles that are lost to radical role advocacy, some nonfeminists are attracted to difference feminism by the belief in the immutable and natural legitimacy of gender differences, a conservative claim to maintain the status quo. This conservative bias is an important element of difference feminism.

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8. A.A. Navis, 'Alam Berkembang Jadi Guru : Adat Dan Kebudayaan Minangkabau'.

Wendy Kaminer<sup>9</sup> defines difference feminism by identifying “feminism with femininity”. Meanwhile, Carol Gilligan<sup>10</sup> explains that difference feminism emphasizes that women have “different voices, different moral sensibilities – an ethic about care”. According to Kaminer, there are a number of reasons why feminists and non-feminists are attracted to differences, including; re-evaluate previously devalued characteristics, such as emotionality and social connectedness that women perceive as embodied. They give women group identity in their special way, such as rationality in men and therefore reject sexism in women. Another attraction of difference feminism to feminists, according to Kaminer, is that it allows feminists to be angry with men and oppose their hegemony without worried that they were giving up their feminism.

There are several principles of the matrilineal system described by Amri Marzali<sup>11</sup> that can explain the social and political roles of women in Minangkabau society, including; (1) a universal principle that explains that mothers have an important role in giving birth and raising children, as well as affirmed in the words of a father in Minangkabau “Inyo anak mandenya”;; (2) “descendants, membership and leadership in hereditary groups are determined according to the female line”. Lineage is symbolized by “blood”, this customary principle is called matrilineal. This understanding of lineage as “blood” can be explained from the meaning of Bako which means seed, the father gives the seed for fertilization to occur. However, the recognition of children as part of your father’s lineage is not reflected in the Minangkabau community alliance. Children are only recognized as descendants of the mother, while the father is considered as an unknown guest.

Father’s role only comes at night, while during the day he carries out his responsibilities at his mother’s family home. The relationship between the man as *Urang Sumando* and *Ninik Mamak* of the woman’s family is an “avoidance relationship”. The definition of descent group (descent) is people who are descended from the same grandmother, the order of descent in Minangkabau society starts from the largest, namely tribe, *payuang*, clan and *paruik*. The leader of the lineage

9. Wendy Kaminer, ‘Toward Safety, Equality and Freedom’, *New York Law School Review*, 38.1 (1993), 115–23.

10. Isabel Marcus and others, ‘Feminist Discourse, Moral Values and the Law - A Conversation’, *Buffalo Law Review*, 34.1 (1985), 11–87.

11. Marzali.

group is the *mamak*, the *mamak* group from the young to the old is called *Niniak Mamak*. The most solid group is the *paris* who inhabit the *Rumah Gadang*. In a *Rumah Gadang*, usually 4 or *Samande* families are filled, the *Samandes* are the smallest descendant group from the mother to her children;

(3) “the *niniak-mamak* are in power and are responsible for the lives of their subordinates (nephews, mother’s siblings), this practice is different from the reality of Minangkabau society which is called matriarch. The definition of matriarch is a form of power that is in the hands of women but the reality is that women and children in Minangkabau are called subordinates or nephews as parties who are dependent and obedient to *niniak mamak*: (4) Inheritance of inheritance and political position is inherited from the female line, the *penghulu* are those who have the right to lead the lineage group. This *penghulu* consists of the top chief, tribal chief and *tungganai*;; (5) marriages must be exogamous with people outside the hereditary group. The members of the hereditary group are brothers, endogamous marriage is called “incest taboo”.

(6) “The pattern of residence after marriage is *duokokal*”, the groom, known as *urang sumando*, lives in *Rumah Gadang*. His position is as ashes on the stove, during the day he controls his nephew’s men in his mother’s house. The wife and children are outside the husband’s responsibility but are in the responsibility of *niniak mamak*, the role of the father in the *Samande* group is only a biological role but not a social role. Meanwhile, the social father of the *Samande* family is *mamak*; (7) the social relationship between *urang Sumando* and *Niniak Mamak* is avoidance relationships, both of them are in a position of respect for each other and avoid each other from meeting in public places. The implication of *duolocal* settlement is in the form of endogamous marriage, if an exogamous marriage occurs, the man will have difficulty controlling his nephew’s subordinates.

The change in orientation from traditional interests to the interests of women’s honor in conflicts about the matrilineal system and the matrilocal system between Youth and Youth during the early decades of the 20th century has placed the issue of conflict between indigenous peoples and religious groups on the issue of feminism.

The magazine “*Soeara-Perempoean*” was published by Saadah Aliim, a graduate of *Sekolah Guru* in Bukittinggi, which contains the conception of Western feminism thought on Minangkabau customs to encourage the progress of Minangkabau women like other women’s movements in Indonesia. There are two main streams of feminism in this conflict between Young People and Old People, including; conservative feminism groups who fight for the dignity of a woman through the maintenance of existing traditional traditions, as well as progressive feminism groups that want women to have the same rights as men in the field of education. Progressive groups carrying modernist themes publish the magazine “*Soeara-Perempoean*”, while traditional groups that maintain the tradition of Minangkabau women publish the magazine “*Soenting Melajoe*”. The two groups debated about the position and dignity of women in “progress”<sup>12</sup>.

Various criticisms of Minang’s matrilineal customs have come from within. The first criticism came from Padri clerics in the early 19th century<sup>13</sup>. Actually, the main objective of the Padri movement is to uphold true Islamic morality, prohibit the consumption of opium, wine, and tobacco; prohibit cockfighting, gambling; and forbade men to wear jewelery and silk garments<sup>14</sup>. However, because the effort to uphold Islam also contains a political aspect, the Padri movement has an impact on Minangkabau matrilineal customs. The adat lost their traditional power in the nagari. “In the nagari controlled by the Padri, a religious government was formed with *TuanKu Iman* and *TuanKu Kadi* ... as leaders”<sup>15</sup> Even the most serious was the Padri’s murder of all members of the Minangkabau royal family and *Basa Empat Balai* after the failure of negotiations between the two parties in Koto Tangah.

*Even though, the Padri movement lost, they were able to instill the order of the Islamic social life of the Minangkabau community in the form of ABS-SBK which was previously based on “Adat Basandi Syarak, Syarak Basandi Adat” and the term “Balairung Nan Seruang,*

12. Jeffrey Hadler, *Sengketa Tiada Putus; Matriarkat, Reformisme AlIslam, Dan Kolonialisme Di Minangkabau, Theoretical and Applied Genetics* (Jakarta: Freedom Institute, 2010), vii.
13. Jeffrey Hadler, *Sengketa Tiada Putus; Matriarkat, Reformisme AlIslam, Dan Kolonialisme Di Minangkabau, Theoretical and Applied Genetics* (Jakarta: Freedom Institute, 2010), vii <<http://repositorio.unan.edu.ni/2986/1/5624.pdf>&Ahttp://dx.doi.org/10.1016/j.tplants.2011.03.004&Ahttp://dx.doi.org/10.1016/j.pbi.2010.01.004&Ahttp://www.biomedcentral.com/1471-2156/12/42&Ahttp://dx.doi.org/10.1016/j.biotechadv.2009.11.005&Ahttp://www>.
14. Bertram Johannes Otto. Schrieke, *Pergolakan Agama Di Sumatra Barat Sebuah Sumbangan Bibliografi*. (Jakarta: Bhratara, 1973).
15. Mohammad Dahlan Mansoer, *Sejarah Minangkabau*. (Jakarta: Bhratara, 1970).

*Nan An Mosque". One of the results of the Padri movement, he said, was the "Sumpah Sakti Marapalam" (sacred oath Maapalam) in 1838. It contained the proverb 'Adat with syara' principles. Syara' bersendi Kitabullah' (Customs based on religious law, religious law based on God's law)<sup>16</sup>. The influence of the Padri Movement on women can be explained from the change in women's clothing from an open and simple form in the period before the Padri War to a closed and simple form of clothing in the period after the Padri War<sup>17</sup>. This misunderstanding can be explained from the function of high pusako which is forbidden by Sheikh Ahmad Khattib is to protect the honor of women, there are differences in the interpretation of Sheikh Akhmad Khattib with the functions of customary sociology and religious sociology of this pusako tinggi. The conflict between Islam and adat in Minangkabau society revolves around the problem of the position of men in the household, inheritance, the matrilineal system<sup>18</sup>.*

*When the population growth of West Sumatra is no longer supported by the availability of agricultural land. Residents of several nagari began to leave the nagari to migrate outside. This, he said, began to manifest itself at the end of the 15th century, when Minang colonies were discovered in Negeri Sembilan, Malaysia. The merantau movement consistently continues to occur in densely populated villages that lack rice fields, such as Silungkang and Sulit Air. However, the phenomenon of merantau emerged significantly after the PRRI war in 1958, which some Minang people saw as the occupation of West Sumatra by Java. After the war, more and more young people left and wandered, both to earn a living and to continue their education. Merantau clearly has an impact on Minang's matrilineal customs, especially for those who live in the rantau<sup>19</sup>. The pattern of migration of the Minangkabau people with all its aspects has become a topic of discussion by Kato<sup>20</sup>*

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16. Haedar Nashir, 'Purifikasi Islam Dalam Gerakan Padri Di Minangkabau', *Unisia*, 31.69 (2008), 219-30 <<https://doi.org/10.20885/unisia.vol31.iss69.art1>>.

17. Dedi Arsa, 'Yang Tersingkap Dan Yang Tersungkup: Perang Padri Dan Implikasinya Terhadap Pakaian Keseharian Perempuan Minang-Muslim Pada Awal Abad XIX', *Analisis: Jurnal Studi Keislaman*, 18.2 (2019), 27-66 <<https://doi.org/10.24042/ajsk.v18i2.3673>>.

18. Donald Qomaidiansyah Tungkagi, 'Varian Islam Nusantara', *Jurnal Lektur Keagamaan*, 15.2 (2017), 273-94.

19. J. Maretin, 'Disappearance of Matrician Survivals In Minangkabau Family And Marriage Realltions', *Bijdragen*, 113 (1957), 274-89.

20. Tsuyoshi Kato, 'Change and Continuity in the Minangkabau Matrilineal System', *Indonesia*, 25.25 (1978), 1-16.

In 1873 the colonial government opened the 'Radja School' in Bukittinggi (*Kweekschool Fort De Kock*). The students come from the children of the leaders of the traditional and religious groups. This is a modern Western setting teacher education school. Graduates of this school can continue their education to a higher level. Mohammad Natsir, for example, continued his education to the MULO level, and connected to AMS. Meanwhile, Tan Malaka with the help of his Dutch teacher, after completing Radja School continued his teacher education in the Netherlands. Furthermore, as part of the Ethical Policy, at the beginning of the 20th century the Dutch colonial government began to build a People's School (*Volksschool*), for Indonesian children. Meanwhile, for the purposes of colonial administration, the government built Dutch-language schools from the ELS and HIS levels to the MULO and AMS levels. Indigenous children who attend Dutch-speaking schools are from people of high rank or nobility. Some of them continue their education to university level.

Since Indonesia's independence, especially since the 1950s, there have been various changes in Indonesian society, including the Minangkabau community in West Sumatra. In addition to changes in the economy, government administration, modern education system, individualization process, urbanization, there have also been inter-ethnic and inter-nation interactions. The results of research conducted by Amri Marzali in the early 1970s and what Kato reported in 1978 about the changes taking place in Minang families in the city were more or less the same, including; 1) The husband-wife relationship and the father-son relationship develop into more and more importance, so that the duolocal pattern of settling automatically disappears. Likewise, the norms of marriage with people outside the village itself, have become looser. Indeed, there is still an award for families who are looking for a mate from within the nagari themselves, but that is no longer a necessity; 2) The inheritance becomes unimportant, because it is in the form of communal land which is difficult to turn into a productive business. Even though the treasure was still there, the amount had been decreasing. Many have turned into private property through the '*ganggam bauntuak*' (handheld for) norm. Even today, heirlooms have developed into a source of conflict in matrilineal families because they



are manipulated by the *ninik-mamaks*<sup>21</sup>; 3) Women have not depended on inheritance for a long time. In fact, what is more functional are the results of joint searches of husband and wife. This property is inherited according to *faraidh law*,; 4) The main economic unit in society is the nuclear family. The *Samande* family, which does not include the father in the family, is increasingly being left behind.

#### 4. CONCLUSION

The syncretic aspect between Hindu-Buddhist and Islam emerged when there was a cultural penetration of *tariqa* (Sufi) teachings in the spread of Islam, as a result, Islam in Minangkabau enriched existing traditions. The resilience of the matrilineal system and the matrilineal system in Minangkabau society is made possible by its ability to adapt *adat* (customs) to the dynamic development of society, this dynamic can be explained from conflict resolution mechanisms that can be resolved internally by the community without having to involve outside parties. Conflicts that occur in Minangkabau society to overcome disputes over the distribution of inheritance in the matrilineal system and marital relations in the matrilineal system do not have to be negative, but can lead to positive consequences in the form of consensus among the parties involved in the conflict. The consensus reached in the conflict resolution process regarding the issue of inheritance and marital relations puts that conflicts that arise from unequal power relations between women and men can strengthen the matrilineal system and the matrilineal system, without having to place women and men in a relationship. unequal power.

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# **CLIMATE CHANGE ADAPTATION AND MITIGATION AND GENDER EQUALITY AND SOCIAL INCLUSION (GESI) PERSPECTIVE FOR RICE FARMERS AT DI NAGARI (VILLAGE) SUNGAI SARIK, IV JURAI SUB-DISTRICT, PESISIR SELATAN DISTRICT, WEST SUMATRA PROVINCE**

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## **Introduction**

Climate change brings out particular threats to women's life security. Ecological damage triggered by climate change has caused serious impact to women's and children's daily life. Food and clean water crisis is real threats and gradually affect human's life, especially women and children. Food crisis has increased the number of malnutrition cases to the children, stunting and maternal and child mortality rate. Clean water crisis contributes to 34.6% of child mortality rate in third world countries.

They face social, economy and political barriers limiting their capacity to handle crisis. Women and men in rural area at developing countries are vulnerable particularly when they depend on local natural resources as their livelihoods. When it is related to unequal access to resources, and decision making process, limited mobilization put women in rural area in a position where they are disproportionately affected by climate change. Therefore, it is important to identify strategies that GESI sensitive to overcome humanitarian and environmental crises caused by climate change.

Rice farmers at Nagari (village) Sungai Sariak, IV Jurai sub-district, Pesisir Selatan district also talk about climate change adaptation. The problem is, climate change adaptation and mitigation effort are gender bias with respect to limited access of women to resources (natural,

economic and politic). As the result, more women become the victims and more vulnerable like elderly and people with disability when exposed by climate change impacts.

Gender equality closely relate to social and economy characteristic of household. Low economy condition relates to access, participation, control and benefit. This is in line with the research conducted by Yuwono (2012) stating social and economy character of household has real and significant correlation to the ability to access and control the resources.

Based on condition above, it is important for authors researching about the implementation of climate change adaptation and mitigation activities at rice farmer's households using GESI perspective. It will provide the portrait of gender equality and equity achievement in adaptation and mitigation activities through **the characteristics and gender roles division identification in rice farmer's households and its relation. The level of gender equity in climate change adaptation and mitigation efforts at rice farmer household in Nagari Sungai Sariak are also identified.**

## **Theoretical Approach**

### **Gender Equality and Social Inclusion (GESI) Concept**

Gender introduces as social analysis tools for the first time by Ann Oakley (1972) to understand the discrimination and inequity against women and to critically view the causes of social injustice in community.

Gender is differentiation of roles, functions and responsibilities between women and men resulting from socio-cultural construction and can change according to the times (Mufidah, 2008:3).

Gender concept becomes problematic because the differences are considered as nature (God's provisions) and turns as rules and social demand in community to roles, nature and responsibilities of men and women. Besides, gender differences bring out gender inequity in men and women relation. One party dominates and oppresses other party due to these gender differences.

Equality is a process to make men and women dynamically get access, participation, control and benefits from daily life activities in

family, community, nation, and state. To improve condition quality and ability of groups that left behind, both men and women is needed through affirmative action (Modul Kepemimpinan perempuan Kementrian PPA, 2021:46).

Equity is an equal, consistent, balance, harmonious, and free from discrimination condition. It is a condition that men and women must be in to get basic rights in order to improve quality and dignity of men and women fairly (Modul Kepemimpinan perempuan Kementrian PPA, 2021:45). Inclusion is designed to identify and eliminate physical, communication, and behavior barriers hindering individual ability to fully participate in inclusive society, including the rights of people with different ability. To get equal treatment from others (no discrimination), community must understand the relation between how people function/work and how they participate in community, ensure everyone has equal opportunity to participate in every aspect of life according to one's ability and interest, eliminate assumption that people with different ability are unhealthy and unable to do anything (stigma). It is the biggest purpose of inclusion.

Gender Equality and Social Inclusion (GESI) approach is an approach to facilitate gender equal and equality perspective implementation process to marginalized groups.

GESI mainstreaming is understood as an effort to accommodate the interest of everyone, men and women from various social groups specifically marginalized, so that their rights are not abandoned and protected by the state and stakeholders in community.

### **Gender Analysis Technique**

Puspitawati (2008) states that gender analysis is a method or a tool to detect a gap through provision of data, facts, and information about gender such as disaggregated data between man and women in terms of access, roles, control, and benefit aspects and the influencing factors. BAPPENAS (2007) performs gender gap analysis using Gender Analysis Pathway (GAP) prior to the formulation development planning and program design. There are 4 factors potentially bring out gaps between women and men as thr object or subject of development such as:

1. Access; consider the possibility to apply different way to women and men to have equal access.
2. Control; development policy and planning must provide equal control to development resources (information, knowledge, credit, and other resources) to women and men.
3. Participation; the participation or community voice - women or men (aspiration, experiences, needs), are considered and accommodated in development planning process.
4. Benefit; what benefits men do not necessarily benefits women and vice versa. Therefore, aspiration and needs of women and men should be considered.

### **Climate Change Adaptation and Mitigation Efforts**

According to regulation of Environment and Forestry Ministry of Republic of Indonesia (KLHK 2016), climate change adaptations are efforts to increase ability to adapt to climate change impact including climate diversity and extreme climate so that the potential of damage caused by climate change can be reduced, opportunities posed by climate change can be used and the consequences arising from climate change can be overcome. Climate change mitigations are series of preventive activities reducing greenhouse gas emission as effort tackling the climate change impacts.

### **Gender and Climate Change**

According to Civil Society Forum for Climate Justice (2011) the impacts of climate change affect community life seriously without adequate information to survive from it, especially women. KPPPA (2015) supported this statement referring to result of London School of Economics research that in every disaster, female victims recorded 4 times higher than male. It is related to the difference of economy and social rights among gender.

KPPPA (2015) also added that climate change adaptations are not gender neutral because women and men have different capacity, role and contribution to climate change adaptations. The needs (strategic and practical) of women and men are also different. So does their interests to adapt to climate change. Adaptation strategy and efforts have different impacts to women and men and potentially increase or reduce the existed gender bias.



## **Research Methodology**

This research is descriptive qualitative research or case study provides description about an object/event without pretention to generate general conclusions. The qualitative method is research procedure to produce descriptive data in form of written words or statements of people and observed behavior. Data collected by conducting in-depth interview (semi-structured) and focus group discussion (FGD) with resource persons.

## **Result and Discussion**

### **Women Farmers Vulnerability in Nagari Sungai Sariak**

In Pesisir Selatan district, climate change impacts are ‘vague’. However, referring to the climate vulnerability profile of this district and disaster trend in IV Jurai sub-district we found that this sub-district is climate change affected area. During 2017 to 2019 the trend was escalate as reported in KLHS RPJMD document of Pesisir Selatan district for 2021-2026 period. Based on information from BMKG climatology station at Padang Pariaman District, average temperature of Pesisir Selatan trends to rise by 0.17% per year while rainfall rise by 0.03% per year. The rainfall was decline from month to month since the beginning to the end of the year (BPS, 2020). The rate of rainfall during rainy season did not change much, but the amount of rainy day increased so that hydrometeorology disaster potential increased as well.

Agriculture sector is the second largest source of livelihood in Pesisir Selatan district and the first major source in Nagari Sungai Sariak. 201 of 774 total population in Nagari Sungai Sariak are productive farmers. A 100 of them are women farmers that physically and socially affected by climate change. However, government policies to respond to climate change impacts are not GESI sensitive. Authors found that RPJMD 2021-2026 of Pesisir Selatan district has not fully incorporated the principles and activities of climate change adaptation listed in RAN-API.

From the condition in Nagari Sungai Sariak, authors identified more vulnerable groups compare to other community groups as research subject. Demography proportion, geography condition

(exposure to disaster), poverty, the amount of income, access to public services and political participation are variables defining their vulnerability. The affected groups are potential being marginalized because its low ability and capacity to adapt to climate change. These groups are farmers, women and widow, elderly, children, people with disability, and informal worker.

Women group are often in less strategic position because their limited access to resources in community structure. Women's burden is getting heavier. Apart from being farmers, women are also responsible for domestic and social affairs. The burden of female head of family is 3 times heavier. Interestingly, the separate identification result show that the indications of vulnerability possessed by women farmers are considered quiet significant to climate phenomena in Nagari Sungai Sariak compare to other groups. The women farmers are vulnerable to experience the impact on geographical, social, economic and political aspects. Unpredictable weather, puso (crop failure) threat, and drought threaten the farmers' and/or women farmers' life. Low and fluctuating income even tends to decline because decrease of land productivity resulting in the economy instability of women farmers.

Since women farmers are a lot in numbers, their condition will be worst when they do not have adequate adaptation and mitigation ability. Other vulnerable group in Nagari Sungai Sariak is children. Children closely relate to women farmers since most of women famers are mothers. They will experience similar vulnerabilities as of their mothers. The significant correlation between vulnerability experienced by women and children is higher because population of unproductive age (children at pre-school and elementary school age) is big. The protection and supervision from parents (usually the mother) to children reduce since domestic roles of mothers increase due to the climate crisis.

In Nagari Sungai Sariak, the intersection of women farmers' vulnerability with other vulnerable groups can be seen from type of work in informal sector. The women farmers from case study location have side jobs like other farmers. Most of them have alternate work even though the range is not wide. According to UNDP (2015) the informal workers are community members with limited skills that

take roles in unfavorable sector such as informal vendors at traditional market, transport workers, construction laborers, ojek riders, public transportation drivers, scavengers and others.

### **Development and Gender Vulnerability of Women Farmers in Nagari Sungai Sariak as Climate Crisis Impact**

Women farmers and/or women in general are categorized as a more vulnerable community group. Gender development has significant interest in how the development process is responsive to all genders, meeting the needs of both men and women so that the marginalization of certain group can be suppressed. The target of gender empowerment and development stated in RPJMD 2021-2026 of Pesisir Selatan district has not address the problems faced by women farmers as subject of empowerment against to climate crisis impact.

Gender problems experienced by women farmers group are not mentioned specifically in work plan and implementation document of related institution even though it is clearly written in gender development planning in Pesisir Selatan district emphasizing on strengthening gender development with priority to increase income of vulnerable women, understanding of women political participation, and women's ability in various sectors. Authors also found that vulnerability of Nagari Sungai Sariak is reflected on how gender dimension and variable has not been referred to as an index of climate change vulnerability assessment. It is not surprising to find women farmers have not been specifically and indirectly touched as a vulnerable group. However, the existence of gender development and empowerment index is a beginning to measure the presence of gender issues in Indonesia.

### **Gender Roles Division in Rice Farmer Households in Nagari Sungai Sariak**

Gender roles of men and women are classified in 3 main roles including reproductive, productive and social roles. Work division or gender roles division is created by community for women and men. The term of role refers to accepted behavior norms for men and women in a social structure (Hubeis 2010).

Reproductive roles such as shopping for daily necessities, cooking, sweeping, mopping, washing clothes, washing dishes, ironing, accompanying children to play and study, sending children to school and caring for children when sick are dominated by women in farmer households. Reproductive roles that mostly carry out by men in farmer households are managing household finance and repairing household appliances. Common reproductive role carry out by men and women together is taking children to see doctor.

Productive roles that dominantly carry out by men in farmer households are land management, seed preparation, making beds, installing mulch, tying plants, treating plants, applying fertilizers, selling crops and processing agricultural wastes. The productive roles commonly carry out by men and women are sowing the seeds, watering, harvesting and controlling the farm workers. There is no productive role dominated by women. However, there are high percentages of farmer households with women carry out tying plants and weeding.

The social roles commonly carry out by men and women of farmer households such as attending religious forum, funeral and wedding ceremonies. Birth events are activities mostly attended by women while community service and nagari (village) deliberation are commonly participated by men. There is no farmer household sending women, young people, elderly and other vulnerable group to attend to nagari (village) deliberation.

## **Gender Equality in Climate Change Adaptation and Mitigation Efforts**

The access to extension services and training, and control to plants treatments e.g. medicine for plants, type of commodity to be planted, planting time, fertilizers, and treatment to the yields are type of activities with dominant participation by men. Type of activities with dominant participation by men are activities in farming with physical work such as making rain water collection system, biopore, elevating waste composting area and clearing land. Activities dominantly participated by women are reusing household water and carrying out 3M to prevent mosquitoes from laying their eggs. Men benefit more from climate change adaptation and mitigation efforts. Generally, the level of gender equality based on access to, participation in, control

over and benefit from climate change adaptation and mitigation efforts of rice farmer household in Nagari Sungai Sariak is moderate which means that women and men participate in and get benefits from climate change adaptation and mitigation efforts even though it is not truly equal.

## **Conclusions and suggestion**

### **Conclusions**

1. The women farmers in Pesisir Selatan district experienced gender vulnerability and it worsen by the impact of climate crisis. A lot of evidences show their suffering from vulnerability in various aspects such as economy, social, and politic mainly because of the social construction at micro, messo and macro level. Gender vulnerability experienced by female rice farmers refers to bearing multiple burden as the result of economy condition that solely depend on natural and environmental resources.
2. The capacity of each women farmers regarding to climate change resilience is vary and different from one to another. The impacts of climate crisis on women farmer are worsen by masculinity where women do not have proportional access, participation and control over agriculture sector, particularly because the development is not gender sensitive. It affects the benefits received by women farmers that tend to be disproportional compare to what men received. Women farmers bear double burden, even triple burden when climate crisis takes place. It can be seen at intersection between economy, politic, social, and psychological aspects.
3. The reproductive roles in farmer household are dominantly carried out by women while productive roles are carried out both by women and men, even though men take more roles. The social roles carry out together by women and men.
4. Access to and control over resources of climate change adaptation and mitigation activities such as extension services and trainings are dominated by men. Mutual control is over agricultural tools and appliance and clean water utilization. Participation in activities is also dominated by men. Both men and women get benefits from adaptation and mitigation efforts, but knowledge and commodity of climate change is dominated by men.

## **Suggestions**

1. For academicians, it is better to conduct advanced research to elaborate the division of reproductive, productive and social roles based on time allocation. Advanced analysis regarding the relation of gender equality level and rice farmer household vulnerability level to climate change is required, so that we can deeply understand the significance of gender roles on climate change.
2. For the community, gender equality is enforced not only in development projects or programs but also in gender role division at the household level. It is hoped that gender inequity such as marginalization and double burden do not take place at the household level.
3. For the government, particularly institutions under the Ministry of Environment and Forestry, to develop GESI sensitive climate change adaptation and mitigation programs to meet the needs of men, women, and other vulnerable groups.

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# **WOMEN'S LANGUAGE FEATURE USED BY CAITLYN JENNER AND ELLIOT PAGE IN TALK SHOW**

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## **1. INTRODUCTION**

Women and men are physically and socially different. Therefore, women and men also tend to speak differently. Women and men speak differently due to the social and cultural environment. Consequently, this issue is discussed in Sociolinguistics. Sociolinguistics talks about the social structure such as 'power', 'class', 'status', 'social class', 'face', 'politeness', 'gender', and how it influences the linguistics behavior.

Women's language feature is a specific characteristics used in their utterances. Robin Lakoff, an American Linguist, first proposed women's language features. Lakoff, in her book *Language and Women's Place*, Lakoff (1975, p. 7) stated that the meaning of women language is the language that used by women only or the language that expresses women identity, which sometimes contains the uncertainty about the subject of matter. There are ten woman's language features proposed by Lakoff (1975). They are Lexical hedges and Fillers, Intensifier, Tag Questions, Rising Intonation on Declarative, Empty Adjectives, Color Terms, Hypercorrect Grammar, Super-polite forms, Avoidance of Strong Swear Words, and Emphatic Stress. According to Holmes (2013), these women's language features can be divided into two categories by the function they are the hedging devices, and boosting devices.

In this research, the writer will analyze women's language features, identify the functions, and compare those features in Caitlyn Jenner and Elliot Page's speech. The writer has watched those speech videos on Youtube until the end. The writer also feels appealing to analyze the women's language features proposed by Lakoff (1975) in those videos since Jenner and Page are in the opposite state. Caitlyn Jenner is a retired American Athlete who was born as a male with

the name William Bruce Jenner. Jenner confessed to the media being a trans woman in 2015 at the age of 65. Meanwhile, Elliot Page is a Canadian actor who is born female with the name Ellen Page. He confessed to the media about being a trans man in 2020 through his social media Instagram feed.

The writer chooses those talk show videos to be analyzed since both Jenner and Page in the videos have a peculiar background. The writer also finds it is interesting to analyze women's language features in Jenner and Page's speech who is transgender to their natural sex. Jenner is born male and chose to become women. Meanwhile, Page, on the other hand, is born female and chooses to become man. Here, the writer want to compare the language feature used by the trans woman who was originally a male with the language feature used by the trans man who was originally a female.

In conducting this research, some related studies are reviewed to support and complete the research. The related studies the writer chose are a thesis of an English Department's student of Andalas University and one journal article. Those related studies were written by Annako Khami (2019), and Eriko Sato (2018).

The first study is a thesis written by Khami (2020) entitled *An Analysis of Women Linguistics Features in Three Male Beauty Vloggers' Speech on YouTube*. This research aims to find women's linguistic features type and functions that occur in male speech. The researcher uses women's linguistic features theory proposed by Lakoff (1975), and Holmes (2013) theory about the function of women's linguistic features to identify the types and functions of women's linguistic features in Jeffree Star, James Charles, and Manny MUA are the male beauty vloggers in YouTube. The researcher found eight types of women's linguistic feature in three male beauty vloggers' speech on YouTube. They are lexical hedges and fillers, empty adjectives, precise color terms, intensifiers, and emphatic stress. The most dominant features in those vloggers' speech are intensifiers, lexical hedges, and fillers. Overall, this research is interesting because this research used the male speech as data for women's language feature. This research also used a real-life conversation, which may strengthen the result of the research.

The second study is a journal article written by Sato (2018) entitled *Constructing Women's Language and Shifting Gender Identity through Intralingual Translanguaging*. This research aims to find the use of gender-sensitive first-person pronouns in Japanese women's language based on the perspective of translanguaging and a multifaceted model of the theory of identity. This research shows how the gender-sensitive linguistics boundaries are manipulated by language users and affect their natural identity. In doing this research, the researcher used the theory of Tracy (2002) about the multifaceted model of identity to analyze the group identity of Japanese woman's language users. By applying the theory by Tracy (2002), the researcher found out that the role of trans-language in constructing language variety was related to the time, purpose, socio-historical and socio-political ideologies. For the gender-based language varieties in Japanese, the context of the language used plays a big role in how to reveal someone's identity. This research also found out that the language users are allowed to reveal or manipulate their nature identity or even create a new identity. This research is interesting because it is take a peculiar thing to be discussed. Even though this research does not closely related to the writer research, this research helps the writer on the part of language and identity. It is unfortunate that the researcher does not mention the data source, how are the data collected, and the scope of the research, so the writer unable to know the limitation of the research. Overall the language used and the choice of words are easy to understand, and this research gave new insight.

This research aims to find the types of women's language features proposed by Lakoff in Caitlyn Jenner and Elliot Page in talk show videos. Related to this research, the writer focuses on the following questions:

1. What are the types of women's language features used by Caitlyn Jenner and Elliot Page in talk show videos?
2. What are the functions of the language feature used by Caitlyn Jenner and Elliot Page in talk show videos?

## 2. METHOD

In this research, the data source is taken from three talk show videos of Caitlyn Jenner and Elliot Page. The talk show video of Caitlyn Jenner is taken from Youtube with the title *Caitlyn Jenner's Courageous Journey*. The video was uploaded on September 4, 2015 in TheEllenShow channel for five minutes and eleven seconds. The talk show, Caitlyn with Ellen DeGeneres, talks about Jenner's experience of becoming her true self and her first talk show appearance after the confession of becoming a trans woman. On the other hand, Ellen Page has a talk with Oprah Winfrey in a program called *The Oprah Conversation*. This program originally is one of the exclusive programs of AppleTV+. The writer chooses the two sections of the entire talk show program uploaded to Youtube to be used in this research. The two-section were separate into two different videos, the first video entitled *The Oprah Conversation – Elliot Page "The Letter" | Apple TV+* with three minutes and thirty-two seconds duration, and the second video entitled *The Oprah Conversation – Elliot Page "Deep Responsibility" | Apple TV+* with two minutes and thirty eight-second duration. In those videos, Page and Oprah have a conversation about the letter of confession Page posted in his Instagram feed and his responsibility. The writer chooses to use two videos of Page's talk show to be analyzed, so the duration of Page's talk show with Jenner talk show is equal.

The data are informed of spoken data, but the writer managed to make the transcription of it. The method used to collect the data is the non-participant observation method by Sudaryanto (1993). Data that will be analyzed should meet several criteria. The criteria are: the data are sourced from Ellen and Oprah talk show, the data used are only those uttered by Jenner and Page, and the utterances should contain any of the women's language features proposed by Lakoff (1975). The writer, later on, will collect any data that meet the criteria to be analyzed.

In conducting this research, the writer is using the qualitative approach. Along with that, the writer also used the related methods to analyze the data that have been collected. Method that is used to analyze the data are the qualitative content analysis and the thematic

analysis. Qualitative content analysis used to evaluate patterns of the data that have been collected. The qualitative content analysis could also identify the frequency or pattern of the topic in the data. The writer also uses the thematic analysis to take the whole data and then group them according to similarities. The data will also be analyzed using the women's language feature theory proposed by Lakoff (1975) and the Holmes (2013) theory for the function of women's language features.

Next on the result of the analysis will be presented in several forms. The methods used to presenting the result of the analysis are the formal and informal methods. The formal method is the method used to present data analysis on statistics in the form of tables and numbers. For the formal method, the writer will present the data in tabular form in the systematic organization of data in columns and rows. Presenting data in this technique is to expose the data and make it easier to spot the total both for the researcher and the reader. The next method is the informal method. The informal method is the method used to present data analysis in words. This method is used to give a brief explanation of the research result. The technique used in the informal method called as textual technique. This technique works by gathering the research result in paragraph form. This result can be easily read with the combination of text and numbers.

### **3. ANALYSIS AND DISCUSSION**

In this part, the writer will talk about the women's language feature used by Caitlyn Jenner and Elliot Page in their speeches in talk shows. The data are taken from Jenner and Page's utterances that contain any of the features that have proposed by Lakoff (1975). The writer then analyzed the data using the theory of Lakoff (1975) to identify the feature that occurred and the theory of Holmes (2013) to identify the function of women's language features.

The writer collected 173 data from both speeches of Jenner and Page. The writer found the difference amount of women's language features used by Jenner and Page. In Jenner speech, she found out that there are 67 data with 6 women's language features occur. They are the lexical hedges or fillers, empty adjectives, intensifiers, hyper-correct grammar, super-polite forms and the emphatic stress. On the

other hand, the writer found 106 data from Page’s utterances, with 8 out of 10 women’s language features occurring. The features are lexical hedges or fillers, rising intonation on declarative, empty adjectives, intensifiers, hyper-correct grammar, super-polite forms, avoidance of strong swear words, and emphatic stress. In the analysis, the writer did not find two out of ten features used either in Jenner or Page’s speeches. The features are tag questions and precise color terms. The writer also found the two functions of women’s language features: hedging devices and boosting devices.

### **a. Women’s Language Features in Caitlyn Jenner and Elliot Page’s Utterances**

#### **1. Lexical hedges or fillers (green)**

Lexical hedges or filler are used to convey the uncertainty in the speaker’s utterance, so the interlocutor cannot vouch for the accuracy of the utterance. This feature shows politeness and reduces their assertiveness and lack of confidence. In doing this research, the writer found 58 data showing the utterance of Jenner and Page are included in the Lexical hedges or fillers feature.

**Table 1. Lexical hedges or fillers**

Feature	Caitlyn Jenner	Elliot Page
Uhm	5	8
Well	3	1
Uh	9	3
I mean	2	3
You know	2	8
Yeah	2	3
Sort of	0	3
Like	1	5
Total	24	34

From Table 1, we can see that Caitlyn Jenner uttered 24 words considered as lexical hedges or fillers. On the other hand, Elliot Page used this feature more than Jenner, which is 34 times.

As seen in Table 1, the least word Jenner used as lexical hedges or filler is “like” that is once and Jenner used the filler “uh” the most, which is 9 times out of 24 lexical hedges or fillers used. It means that Jenner often gives pauses on her speech by using “uh” in the gap of her speech. The use “uh” also indicated that Jenner takes time to think her next words before the speech. Also seen in table 1, Jenner is uttered “I mean” twice. The use of the phrase “I mean” by Jenner is to show the uncertainty or to correct words she said before.

On the other hand, the least filler used by Page is “well,” that is once, page uses this filler in the beginning of her speech that indicates that page is thinking, hesitating, and uncertain about the next words he wants to say. It is similar to the use of “Uhm” and “you know” that page uttered 8 times which is the most used filler. Those fillers are also used to convey page uncertainty about what he said.

## 2. Rising intonation on declarative (dark grey)

Rising intonation on declarative is a pattern that occurs at the end of the declarative sentence with a goes up-questioned intonation. The speaker usually uses it to show the uncertainty and hesitation of something.

**Table 2. Rising intonation on declarative**

No.	Caitlyn Jenner	Elliot Page
1		I think that was definitely <b>on purpose to a degree</b>
2		Even though I wasn’t necessarily <b>aware of it,</b>
3		It almost was like <b>steps into relaxation</b>
Total	0	3

As seen in Table 2, Page is the only one who used raising intonation on the declarative feature. Take the example of number 3 in Table 2. Page is in the middle of explaining his feeling when he is alone for the first time. By raising the intonation at the end of the sentence, it can be assumed that Page is not really sure about his feeling. And Page ends up sounding like he is asking about his feelings to Oprah as his interlocutor at that time by raising his intonation on the declarative sentence.

### 3. Empty adjective (blue)

The empty adjective can define as the specific literal meaning of adjectives. The examples of empty adjectives are *adorable*, *charming*, *divine*, *sweet*, and *lovely*. Empty adjectives occur in both men and women language, but women are more likely to use it since women pay more attention to word choices.

**Table 3. Empty adjective**

Feature	Caitlyn Jenner	Elliot Page
Fabulous	1	0
Wonderful	2	0
Good	1	0
Incredible	0	1
Total	4	1

From Table 3, Jenner used the empty adjective feature more than Page did. Here, Jenner uses word “wonderful” to describe her children. Jenner used the word “wonderful” to describe her children to strengthen that the children she had is something that is more than amazing in the way others can imagine. The same case also happens to Page, where he used the word “incredible” to describe people that have supported him in his journey and becoming trans men.

### 4. Intensifiers (teal blue)

Intensifier is featured used when having a strong feeling about something, but do not dare to describe how strong it is. This feature likely used to represent the strong emotions or the strong assertion. The use of intensifiers usually marked with word “*very*”, “*really*”, “*well*”, “*so*” and etc.



**Table 4. Intensifiers**

Feature	Caitlyn Jenner	Elliot Page
Really	3	12
Literally	1	0
Quite	0	2
Incredibly	0	1
Fully	0	5
Absolutely	0	1
So	4	7
Total	8	28

Intensifiers used by Jenner and Elliot have a large amount of distance. As seen in Table 4, Jenner only used intensifiers 8 times. Meanwhile, Elliot is 28. For example, Jenner used the word “really” in *“I never **really** left the house besides just to go to work”*. Here, Jenner used word “really” to emphasize that she is do not go out except for important matters. Additionally, Page has also used the word “really” to emphasize something. Her speech to Oprah shows that *“...it was probably the first time in my life where I **really** felt okay and comfortable alone.”* Here page emphasizes that he is in the best state of feeling by using an intensifier “really”.

#### 5. Hypercorrect Grammar (red)

Hypercorrect grammar is a way to avoid harsh language or to show politeness in communication. Hypercorrect grammar is made to become the standard form of English grammar and pronunciation.

**Table 5. Hypercorrect Grammar -ing pronunciation**

Caitlyn Jenner	Quantity	Elliot Page	Quantity
Doing	2	Leading	1
Anything	1	Separating	1
Nothing	2	Seeing	1
Putting	1	Getting	2
Dying	1	feeling	1
Overwhelming	1	Sitting	1
Morning	1	Trying	1
Wasting	1	Overwhelming	1
Going	1	Thing	1
Getting	1	Things	1
Wearing	1	-	
Total	13	Total	11

The writer found out that all of the hypercorrect grammar used by Jenner and Page are the pronunciation of -ing at the end of words. In fact, both Jenner and Page are always perfectly pronouncing the -ing words in their speech during the talk show without changing those words into ‘-in’.

#### 6. Super-polite forms (turquoise)

Super polite form is a feature that is used to show a politeness. This politeness usually marked with several words such as “please”, “could”, “would”, etc.

**Table 6. Super-polite forms**

Features	Caitlyn Jenner	Elliot Page
Could	1	1
Would	2	2
Total	3	3

As can be seen on Table 6, both Jenner and Page were used the exact amount of super-polite forms words marker. Both of them used “could” once, and used “would” twice. They prefer to used “could” instead of “can”, and use “would” instead of “will”. It can be concluded

that both of Jenner and Page prefer to use the more polite choice of words to their interlocutor since those words have meaning to weaken the possibility or something that might happen.

### 7. Avoidance of strong swear words (grey)

Swearing words is often described as meaningless particles. The swearing word can also be used to represent someone's emotion in an utterance. The strongest swearing words used, the strongest someone pours the emotion in their speech.

**Table 7. Avoidance of strong swear words**

Features	Caitlyn Jenner	Elliot Page
Goodness	0	1
Total	0	1

From the Table 7, it can be seen that Page is the only one used the avoidance of strong words feature. It is only one data that is "Goodness". This is uttered by Page when Oprah asked about what factors help Page decide to become a trans man, then openly confess it to the public by posting a letter on Instagram. Then page replies by saying "Goodness." to express his complicated emotion.

### 8. Emphatic stress (pink)

Emphatic stress is a feature that gives special stress to a particular word in a sentence. According to Lakoff (1975, p. 56), there are two functions of the voice pattern in women's utterance: the first is to become very attention-catching, and the second is to make the interlocutor understand the utterance by the pitch and semantics force. By becoming very attention-catching, the speaker hopes that even though the interlocutor could not understand the utterance, at least they can hear the speaker's speech.

**Table 8. Emphatic stress: word marker**

Feature	Caitlyn Jenner	Elliot Page
Myself	3	7
Total	3	7

From Table 8, Jenner and Page only used one feature. The feature is one of the emphatic stress markers “myself”. Jenner uttered the word “myself” three times, meanwhile, Page uttered it seven times. Both Jenner and Page used the feature is to emphasized that the thing being talked about is them, not someone else.

**Table 9. Emphatic stress in the sentence**

No	Caitlyn Jenner	Elliot Page
1	<b>Hi</b> , Ellen	.. I think it really <b>allowed</b> me sort of separate from.
2	<b>How</b> --how are you doing?	I was pretty <b>alone</b> in Nova Scotia,
3	No!	-- it was probably the first <b>time</b> in my life where I really felt okay and comfortable alone
4	For me, it just wasn't the <b>time</b>	..and this was a time where that was <b>possible</b> and really..
5	I got to 39 and just <b>couldn't do</b> it.	.. it probably <b>allowed</b> me to connect to my body in a way that..
6	It's a wonderful <b>time</b> .	.. , the ability to be here sitting here right <b>now</b> is really because..
7	<b>What</b> am I going to do?	.. because <b>I don't know</b> what would have happened if I didn't.
8	I had a lot of conversations with <b>a lot of people</b> ,	.. ban gender-affirming health care for transgender <b>youth</b> ..
9	'Cause I was getting <b>destroyed</b> in the tabloids.	.. I don't know how to really say it other than it just <b>feels</b> more important than..
10	I was always wearing a <b>suit</b> .	.. people who <b>I work</b> with and..
11	I was very <b>stealthy</b> .	<b>Friends</b> who, you know, fully support me..
12	Okay, but they <b>don't expect me</b> to be in that position	.. that love and <b>support</b> and encouragement.
13		I think as I <b>talked</b> in the “Time” article..
Total	12	13

The other version of emphatic stress is on the loudness and the pitch of sound. As can be seen in Table 9, the bold words are the point of speaker's emphasis. From the table, Jenner used this feature 12 times, and Page used it 13 times. Both for Jenner and Page use this feature is to attract the interlocutor's attention and also to strengthen their words.

## **b. The function of Women's Language Feature**

### **1. Hedging devices**

Hedging devices is a device to express the uncertainty but also show the lack of confidence in the speaker had. Since this device expresses uncertainty. This device has the function of reducing the assertiveness of an utterance. From the analysis, that can be seen all of the data which belongs to several features are classified to hedging devices. Those features are lexical hedges or fillers, rising intonation, super-polite forms, and avoidance of strong swear words. It is found that Page used this function more than Jenner. Jenner has used this function 44 times on her speech. Meanwhile, Page used this function 53 times.

### **2. Boosting devices**

Boosting devices is the devices to emphasize speaker intention in an utterance. This device has the function of boosting or giving more assertiveness to an utterance. Therefore, all of the data that belongs to intensifiers and emphatic stress are classified to boosting devices since intensifiers and emphatic stress had a function of giving more power to speaker utterance. It is found that Page used this function more than Jenner. Jenner has used this function 23 times on her speech. Meanwhile Page used this function 48 times.

## **4. CONCLUSION**

Based on the first research question, the findings show that there are 173 data from both speeches of Jenner and Page. In Jenner's speech, they found that there are 67 data with 6 women's language features. They are the lexical hedges or fillers, empty adjectives, intensifiers, hyper-correct grammar, super-polite forms, and the emphatic stress. The most dominant feature used by Jenner is the

lexical hedges or fillers, where there are found 24 data classified as lexical hedges or fillers. On the other hand, the writer found 106 data from Page's utterances where 8 out of 10 women's language features occur. The features are lexical hedges or fillers, rising intonation on declarative, empty adjectives, intensifiers, hyper-correct grammar, super-polite forms, avoidance of strong swear words and the emphatic stress. The most dominant feature used by Page is the lexical hedges or fillers where 34 data of it are found. It happens because Jenner and Page tend to think before speaking and reduce their assertiveness, but they also lack confidence.

In the second research problem, the writer discovered the function of women's language features used by Caitlyn Jenner and Elliot Page. There are two functions, hedging devices and Boosting devices. Hedging devices is a device to express the uncertainty but also show the lack of confidence the speaker had. It is found that Page used this function more than Jenner. Jenner has used this function 44 times in her speech. Meanwhile, Page used this function 53 times.

On the other hand, boosting devices are the devices to emphasize speaker intention in an utterance. This device has the function of boosting or giving more assertiveness to an utterance. It is found that Page used this function more than Jenner. Jenner has used this function 23 times in her speech. Meanwhile, Page used this function 48 times.

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# **EXCLUSIVE BREASTFEEDING AND MOTOR DEVELOPMENT IN CHILDREN**

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## **Abstract :**

Mother's milk or ASI, especially exclusive breastfeeding is one of the factors that play an important role in the growth and development phase of children during infancy and toddlerhood. Exclusive breastfeeding contains the nutrients that babies need from hormones, antibodies, immune factors to anti-oxidants. Exclusive breastfeeding is mother gave her milk to babies after delivered until 6 months without adding or replacing with food or drink. This study aims to see whether exclusive breastfeeding has a relationship with children's gross motor development. This study was conducted using a literature study method through online searches. Researchers examined several literatures such as journals and articles sourced from PubMed, and Portal Garuda. The results from 10 (ten) previous studies show more studies have conclusion that infants who were exclusively breastfed have a significant association with gross motor development among children. These results can be influenced by several factors such as: Genetics, Nutrition, Disease, Socio-Economic, and Emotions. Based on the results of research in the literature study, it can be concluded that there is an association between exclusive breastfeeding and gross motor development in infants.

Keywords: Children; Exclusive breastfeeding; motor development,

## **INTRODUCTION**

The most important phase in a child's growth and development is during infancy and toddlerhood. Because this phase is the most critical time for parents to build the foundation for their baby's growth and development beside build emotional bonding between parent and their children. The process of growth and development in infancy and

toddlerhood is a very important process in determining the future of children physically, mentally and behaviorally (Test, 2016). Moreover, growth disorder occurred in this period, such as stunting is also related to the development of children aged 12-36 month (Juwita & Agus, 2021).

One of the factors that play a role in improving child health, growth and development is the provision of breast milk (ASI), especially exclusive breastfeeding during the first 6 months of life. Optimal breastfeeding is important in the maintenance, growth and development of children. Focus on development of children, as we know that development involves the process of differentiation of body cells, body tissues, organs and organ systems that develop in such a way that each can fulfill its functions including emotional, intellectual, and behavioral development as a result of interaction with the environment (Sari BTP, 2017).

Breast milk plays an important role in gross and fine motor development because it contains all the nutrients that babies need, from hormones, antibodies, immune factors to antibodies oxidant. Babies who do not get breast milk are more susceptible to infection. If now many toddlers experience malnutrition or starvation, because the child does not get breast milk (Nurlila & La Fua, 2015). Motor development is defined as the development of elements of maturity and control of body movements, and this development is closely related to the development of the motor center in the brain. In children, this movement can be more clearly distinguished between gross and fine movements. Called a gross movement, when the movement involved most parts of the body and usually requires energy because it is done by the larger muscles. From the results of observations of infants who are exclusively breastfed, it shows that on average their gross motor movements are faster (Sari BTP, 2017).

Regulation about exclusive breastfeeding from Government of Indonesian Republic stated that every mother should give exclusive breastfeeding to babies born up to 6 months without adding and or replacing with food or drink. In fact, not all components of society understand this condition, so that the use of breast milk in Indonesia as the main nutrition for infants during the first six month of life does

not show an increasing statistic (Desitawati, Wattimena, & Susanti, 2020). Basic health survey or Rikesdas data in year 2013 showed that the percentage of breastfeeding alone in the last 24 hours decreased with increasing age of the baby with the lowest percentage in children aged 6 months (30.2%). Previous study identified that the exclusive breastfeeding rate in Indonesia was 46.3%, ranging from 10.5% in East Java Province until 66.9% in Jambi (Ananta et al., 2016). Many factors are related with lower exclusive breastfeeding rate in Indonesia, such as birth pattern, household wealth status and mother's occupation (Nurokhmah, Rahmawaty, & Puspitasari, 2022).

Assessment of growth and development needs to be carried out to determine whether a child's growth and development is running normally or not, both from a medical and statistical perspective. Healthy children will show optimal growth and development if given an adequate bio-physical-psychological environment. Previous study in Kenya showed that exclusive breastfeeding in 3-6 months period was associated with the mean of scores in communication, gross motor and problem solving domain. That study was also found that there were weak associations exclusive breastfeeding with the fine motor and social-emotional domain (Onyango et al., 2022). Other study in Central Java Province identified provision of exclusive breastfeeding was correlated with child's emotional development (Kusmiyati et al., 2018). Therefore, it is necessary to research through literature study whether exclusive breastfeeding has impact to specific development, mainly gross motor development among children in Indonesia.

## **METHODS**

This study was conducted using a literature study method through online searches. Researchers reviewed several scientific literatures, both journals and articles from PubMed and Garuda Portal published, also the study was done in Indonesia. The keywords used to search for related journals were breastfeeding and "motor development" or breastfeeding AND Motor Milestones Development. The inclusion criteria used were scientific literature in English or Indonesian, and the focus of the literature on breastfeeding, children aged 0-24 months. The exclusion criteria are if the literature for publication of articles or journals is not in full text and open access,

the article does not have the name of the author or reference. In the end, there were 10 scientific literatures that met the inclusion criteria and related data regarding breastfeeding information for infants were reviewed and analyzed into a literature study manuscript. This study was made without conducting a meta-analysis process. Therefore, data analysis was carried out by means of narrative interpretation.

## **RESULTS AND DISCUSSION**

From the literature study, the following results were obtained (Table 1);

**Table 1. Literature studies**

No	Researcher	Title of Research	Research Design	Research Variable	Result
1.	Sajiman, Nurhamid, Mahpolah	Growth and gross motor development in baby with breastfeeding at Sei Ulinhealth centre, Banjarbaru	Cross-sectional	Independent variable=breastfeeding Dependent-variable =growth and gross motor development	There is not different growth of baby's exclusive breastfeeding with non-exclusive breastfeeding Baby with exclusive breastfeeding have different development with non-exclusive breastfeeding

2.	Baiq Tin- daPartipa Sari,Abdul Salam	Association of exclusive breastfeed- ing with gross motor development in baby aged 7-12months in area of TanjungKa- rang Health Centre, Mataram City	Cross- sectional	Independent variable =Exclusive breastfeeding Dependent variable =gross motor develop- mentamong babies aged 7-12month	There is not an associa- tion between exclusive breastfeeding with gross mo- tor baby aged 7-12months .
3.	Ratna Umi Nurlila, Jumarddin La Fua	The differ- ence of gross and fine motor devel- opment in six months baby with exclu- sive breast- feeding and non-exclusive breastfeeding in Penang- gotu Village, Lambandi- aDistrict, KolakaRegen- cy, year 2013	Cohort Retrospec- tive	Independent variable = exclusive breastfeeding Dependent variable =Gross and fine motor development among baby aged six months	There is a difference of gross and fine motor development of baby with exclusive and non-exclusive breastfeeding
4.	Supartini	The associa- tion of exclu- sive breast- feeding with gross motor development among chil- dren aged 6- 36months	Cross- sectional	Independent variable =Exclusive breastfeeding Dependent variable =Gross motor develop- ment among children aged 6-36months	There is an association between exclusive breastfeeding with gross mo- tor develop- ment among children aged 6-36 months

5.	HerminaDesitawati, Inge Wattimena, Natalia L Susanti	The difference of gross and fine motor development between baby with exclusive and non-exclusive breastfeeding	Cross sectional	Independent variable =Exclusive breastfeeding Dependent variable =Gross and fine motor development among children	There is not different between gross and fine motor development of baby.
6.	Anggraini	The association of exclusive breastfeeding with motor development of baby aged 6-12months in Sukad-anaham area, Bandar Lampung	CrossSec-tional	Independent variable = Exclusive breastfeeding Dependent variable = Gross development baby aged 6-12 months	There is a significant association of exclusive breastfeeding with gross motor development of baby aged 6-12 months
7	R. Apriana, Beki	The association breastfeeding pattern with gross motor development among children under three years in BojaVillage, Boja District,Kendal	CrossSec-tional	Independent variable= breastfeeding pattern Dependent variable=- gross motor development among children under three years	There is a signifikan association breastfeeding pattern with gross motor development among children under three years in BojaVillage, Boja District,Kendal.

8	Ghaniyyatul Khudri, Eddy Fadlyana, Nova Sylviana	Association between Exclusive Breastfeeding and Child Development	CrossSectional	Independent variable= Exclusive breastfeeding Dependent variable=Development	Children had non-exclusive breastfeeding history, was 83.3% and 10.85% children had delayed development status. There is no significant relationship between history of exclusive breastfeeding and child development status.
9	Rukanah, Rukanah	Relationship of Breastfeeding with Gross and Fine Motor Skills Development in Infant 6-12 months	CrossSectional	Independent variable= Breastfeeding Dependent variable=- Gross and fine motor skills development	There is significant relationship between breastfeeding and gross motor skills development There is no relationship between breastfeeding and fine motor skills development
10	Melati Julizar, Muslim Muslim	Efektifitas ASI Eksklusif pada Perkembangan Motorik Kasar Bayi di Syamtalira Aron, Aceh Utara	CrossSectional	Independent variable= Breastfeeding Dependent variable=- Gross motor development	Exclusive breastfeeding is better than non-exclusive breastfeeding for infants aged 0-6 months for infant development

Based on the results of articles and journals collected and the analysis of the authors, there were inconsistent findings in terms of the association of exclusive breastfeeding with gross motor development. There are seven (7) articles which say that there is an association of exclusive breastfeeding and gross motor development in infants (1, 3, 4, 6, 7, 9, 10). This is in accordance with the research of Sajiman, Nurhamidi and Mahpolah who showed that all infants who were exclusively breastfed experienced normal gross motor development, while infants who were not exclusively breastfed 68.4% (13 people) normal development and 31.6% (6 people) had doubts about gross motor development. The analysis results show there was a difference in gross motor development in infants who were exclusively breastfed and those who were not exclusively breastfed ( $p=0.040$ ) (Test, 2016).

Likewise with Nurlila and Fua, who conducted a similar study in Penaggotu Village, Lambandia District, Kolaka Regency in 2013 using bivariate analysis and T test as hypothesis testing, with a significance level of  $p = 0.05$ . It was found that the average difference in gross motor development between exclusive breastfeeding and non-exclusive breastfeeding was - 731. The statistical test results obtained a significant value of 0.000 ( $p < 0.05$ ). The results of the analysis obtained the value of  $t = 5.55$ , where  $t$  count is greater than the value of  $t$  table. So it can be concluded that there is a significant difference in the average gross motor development of exclusive breastfeeding and non-exclusive breastfeeding (Nurlila & La Fua, 2015). Infant motor development is influenced by many factors including genetic factors, nutrition, disease, emotion, socioeconomic, exercise, stimulation. Respondents who were exclusively breastfed with gross motor development experienced delays as much as 2 (5.38%) and those who were not given exclusive breastfeeding with gross motor development experienced delays as much as 10 (6,620/o). This situation shows that exclusive breastfeeding has something to do with motor development according to the child's age (Partipasari & Salam, 2019). Anggraini in his research in 2012 also found that the value of the contingency coefficient between exclusive breastfeeding and motor development of infants aged 6-12 months of 0.657 was included in the coefficient interval 0.50 - 0.69 with the "strong" category so that it can be stated that the level of close relationship between exclusive breastfeeding



and motor development have a strong relationship (Anggraini, 2017).

However, it is different from the two (2) articles that the author state that there is no relationship between exclusive breastfeeding on the baby's motor development because there are also other variables that influence such as the environment and physical activity of the baby (Desitawati et al., 2020; Sari BTP, 2017). Sari and Salam conducted a study on 85 infants aged 7-12 months by looking at the history of exclusive breastfeeding at the age of 0-6 months in the Tanjung Karang Public Health Center, Mataram City, it was found that the tendency between infants who received exclusive breastfeeding or did not receive exclusive breastfeeding was not related to development rough motoric. This can be seen from the data that exclusive breastfeeding in the normal category is greater (66.7 %), while babies who receive exclusive breastfeeding with the suspect category are also greater, namely (64.7 %). The results of statistical tests also show the value of  $p = 0.444$  where the value of  $p$  is greater than the value of  $= 0.05$  which is not significant. Although there is a relationship, it is very weak and not significant. This means that the relationship between exclusive breastfeeding and gross motor development is only limited to 85 samples in this study and cannot be generalized to the population (Sari BTP, 2017). Desitawati, Wattimena, and Susanti also stated that there was no difference in gross motor development in infants who received breastfeeding. Exclusive and non-exclusive breastfeeding for 45 infants who were researched at the Posyandu at the Surabaya Health Center with the inclusion criteria of infants who were not physically disabled (Desitawati et al., 2020).

Motor development is the development of controlling physical movements through coordinated activities of the nerve centers, nerves and muscles. Control of physical movements stems from the development of reflection and activities that are present at birth. Infant motor development is divided into two, namely gross motor development and fine motor development. Gross motor development involves large muscles including the development of body movements, balance and movement. Fine motor development, is fine coordination involving small muscles which is influenced by mature motor function, accurate visual function and nonverbal intellectual abilities. The first years of life are a very important period for the development of gross

and fine motor skills. Children have a characteristic that is always growing and developing, monitoring motor development in children under five years of age shows that the percentage of toddlers who experience delays tends to increase to 16% in 2016 (Nurlila & La Fua, 2015).

Motor development is influenced by many factors, including genetic, nutritional, disease, emotional, socio-economic factors. In the period of motor development of children, parents need to pay attention to nutritional needs, the most basic of which is proper breastfeeding, which contains several vitamins and is very nutritious. Child development is influenced by internal and external factors. One of the post-natal factors is nutrition. Nutritional elements become the dominant influence in the growth of children, especially at the beginning of life until the age of 12 months. The nutrients needed by babies can be met by giving breast milk (ASI). Breast milk is the optimal choice for feeding infants because it contains good nutrients, hormones, immune factors, growth factors, and anti-inflammatory agents (Sari BTP, 2017).

Breastfeeding patterns that affect children's gross motor development are influenced by the following:

#### 1. Genetic Factor

Genetic factors are the basic capital in achieving the final result of the child's growth and development process. Through genetic instructions in the fertilized egg, the quality and quantity of growth can be determined. Characterized by the intensity and speed of division, the degree of sensitivity of the tissue to stimuli, the age of puberty and the cessation of bone growth. It is this genetic factor that influences the gross motor development of children at their growing age.

#### 2. Nutrition Factor

Adequate nutritional intake is needed by children in the developmental period so that they can grow properly. Nutrients, both macro and micro nutrients that enter the child's body play an important role in children. The main source of nutrition for children at the first six month of life is obtained only from breast milk or

exclusive breastfeeding. This breastfeeding contains good nutrient for children to get optimal growth and development of children's gross motor nerves at the period.

### 3. Disease Factor

Diseases experienced by children are obtained from environmental factors and also genetic factors acquired by children. Diseases suffered can be in the form of degenerative diseases and non-generative diseases. Diseases caused by a lack of nutrients that enter the child's body such as marasmus, kwashiorkor or others, can affect the development of gross motor nerves in children.

### 4. Socio-Economic Factors

Socio-economic factors are the position of a person in a community group which is determined by the type of economic activity, education and income. The socio-economic level of each child's family who became the research respondents differed from one another. Respondents at a good socio-economic level showed a fairly good gross motor development of children (Nurlila & La Fua, 2015).

### 5. Emotional Factor

Chaplin defines emotion as something that is aroused from the organism, including changes that are conscious, profound in nature, and changes in behavior. Emotions in children is related with the influence of the environment and also the upbringing that children get from the environment and their parents. It might be breastfeeding does not have a big influence on children's emotional conditions and gross motor development in children.

## **CONCLUSION**

Motor development is the development of controlling physical movements through coordinated activities of the nerve centers, nerves and muscles. Control of physical movements stems from the development of reflection and activities that are present at birth. Gross motor development involves large muscles including the development of body movements, balance and movement. Based on the results of research in the literature study, it can be concluded that there is a relationship between exclusive breastfeeding and

gross motor development in infants. Therefore, it is recommended for mothers to continue to provide and pay attention to the intake of exclusive breastfeeding for infants at the beginning of life, especially for infants 0-6 months without being accompanied by other foods and given nutritional education on a regular and continuous basis. Health workers and cadres must play an active role in providing group counseling and counseling about the importance of exclusive breastfeeding and gross motor development

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# **POLITICAL MARKETING STRATEGY OF WOMEN LEGISLATIVE CANDIDATES IN ELECTION CONTEST: THE CASE OF PADANG CITY CANDIDATES**

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## **ABSTRACT**

Gender equality is needed in the administration of the state in order to govern effectively and develop sustainably. The analysis of this article is based on understanding political marketing strategies and the pattern of Gustin Pramona's ability as a female legislative candidate by winning two election periods, namely the 2009-2014 period and the 2014-2019 period as the baseline. Furthermore, this article aims at the effect of the strategies applied in reaching the voter group as the ballot box in the region. In Political Marketing theory by studying and identifying Product, Promotion, Price, and Place. Combined with elections and women's representation in politics. The approach used in this research is qualitative with descriptive research type, and the selection of informants using purposive sampling technique by identifying several research subjects that have relevant characteristics. Our main contribution is to provide insight into the evidence that women are able to compete and fight in the general election of the Padang City legislature.

The results of the study show that Gustin Pramona carries out political strategies charmingly, development-based programs and assistance using interpersonal communication. From the gender aspect, Gustin Pramona embraces women who have problems with social inequality. In introducing himself and delivering his vision and mission, he uses a spiritualist approach to the community. Another approach taken by Gustin Pramona to women is also one of his marketing strategies which has stimulated women to take part in terms of political representation.

Keyword : Legislative General Election, Women's Representation, Political Marketing(Product, Promotion, Price, dan Place)

## **INTRODUCTION**

The spirit of participation in the general election is contained in Law no. 10 of 2008 concerning general elections, direct elections by the people are a means of embodiment of people's sovereignty in order to produce a democratic state government based on Pancasila and the 1945 Constitution of the Republic of Indonesia. The form of the embodiment of Article 22 E paragraph (6) of the Law In the 1945 Constitution of the Republic of Indonesia, general elections to elect members of the People's Representative Council (DPR), Regional Representative Council (DPD), and Regional People's Representative Council (DPRD) were held based on the principle of direct, general, free, confidential, honest and fair every year<sup>1</sup>. once every five years. The general election is intended to maintain the principle of representation, in the sense that there is guaranteed representation that will voice the aspirations of the people at every level of government, from the center to the regions.<sup>22</sup>

The Regional People's Representative Council (DPRD) is directly elected by the people through general elections. The DPRD has a duty to fight for the aspirations of the people. Candidates for DPRD members are carried out through political parties. Normatively, the function of the legislature is to determine policies (policy) and make laws, for which the legislature is given the right of initiative, the right to make amendments to draft laws drawn up by the government, and especially in the field of budgets and budgets. In addition, controlling the executive body in the sense of keeping all the actions of the executive body in accordance with the policies that have been set (scrutiny, oversight). To carry out this task, the people's representative body is given special control rights.

This rule also applies the principle of equality so that the resulting policies are not discredited. Through this equality, it is hoped that it will be able to increase competitiveness by taking into account the principles of democracy, equity, justice, privileges and specialties as well as<sup>23</sup> potential and diversity in the system of the Unitary State of the Republic of Indonesia. Talking about women's representation,

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22. Sebagaimana termuat dalam UU No.22 E ayat 6, UUD 1945. Merupakan perwujudan ketentuan Pasal 22 E ayat 6

23. Budiardjo Miriam, 2014, Dasar-dasar Ilmu Politik, PT. Gramedia Pustaka Utama, Jakarta. Hal. 322-323



is one of the interesting phenomena that women's involvement in politics has become a conversation from various circles because of the assumption that women have been used as a complement to men<sup>3</sup>. This certainly gives a color character to the pattern of implementation of the General Election in every Province and Regency/City throughout Indonesia. The existence of female candidates certainly contributes to the birth of new<sup>24</sup> political figures who are also expected to be able to provide ideas for new changes in the pattern of development in the territory of Indonesia.

The implementation of the legislative general election has a close relationship with the culture in the West Sumatra area. This culture is rooted in the political system, which makes men dominate to get political rights and participation. Culture and politics are closely related, because the culture generated by the community affects political conditions. Therefore, political culture is an integral part of running the state system. According to Gabriel Almond and Sidney Verba, democratic political culture involves a collection of belief systems, attitudes, norms, perceptions and the like that support the realization of participation. A democratic political culture will support the formation of a democratic and stable political system.<sup>25</sup>

The capital city of West Sumatra is the city of Padang, which is part of an area that is identical with the cultural elements of the Minangkabau tribe. This element is a matrilineal kinship approach, in the sense that people in Minangkabau tend to prioritize men to lead their groups. Patriarchal culture is rooted in local life because culture arises because of habits that are applied in everyday life. This requires women to fight for the right to get an equal position in the political field.

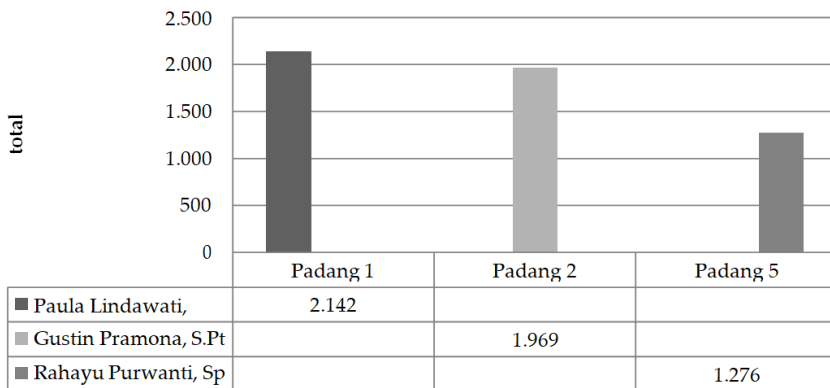
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24. This kind of perception is not uncommon in the end to see and place women as a complement to men, even at a certain level they are only seen as mere objects. Culturally, where the patriarchal point of view (men are seen as superior) is the main reference in seeing and placing women, it has caused the role of women to always be connoted with things that are complementary to men, not as partners who have an equal position so that they are entitled to receive compensation. equal opportunities in all walks of life. (Look at: Muhammad Yusuf Pambudi. *Perempuan Dan Politik (Studi Tentang Akseibilitas Perempuan Menjadi Anggota Legislatif Di Kabupaten Sampang)*. Journal of the Department of Political Science, Faculty of Social and Political Sciences, Airlangga University, Surabaya.2013.Retrieved 29 August 2017.

25. Estika Sari, *Orientasi Kognitif Dan Harapan Perempuan Etnis Tionghoa Kota Padang Terhadap Kepolitikan Pasca Orde Baru*, 2011, Demokrasi Vol. X tahun 2011. Diakses pada:<https://media.neliti.com/media/publications/243194-orientasi-kognitif-dan-harapan-perempuan-f9a5b767.pdf>

The patriarchal beliefs and values in Minangkabau can be said to be one of the influences on women to compete in the political realm. Especially in this study will discuss the analysis of the victory of Gustin Pramona, one of the Minangkabau female candidates, especially in the city of Padang in winning two periods, namely in the 2009-2014 period and the 2014-2019 period. Gustin Pramona is a legislative member from the Democratic party who was able to compete by winning two terms. In the 2009-2014 period, the number of representatives from female legislators decreased to 3 (three) people. Furthermore, in the 2014-2019 period there was an increase in the representation of women to 7 (seven) people with Gustin Pramona's name listed in it. Gustin Pramona's victory is one proof that the strategy and political marketing used can have an effect on increasing political participation.

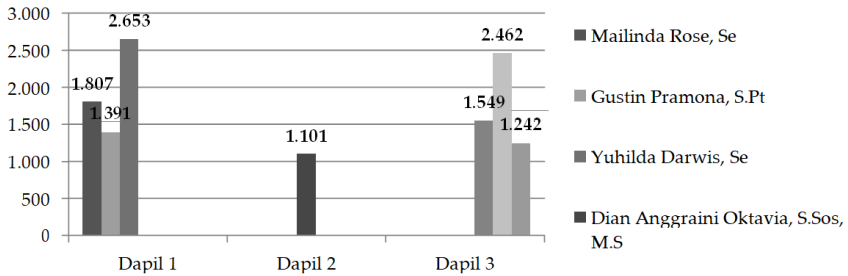
**Grafik 1.1**  
**Daftar Nama Calon Terpilih Pemilu Legislatif 2009 Di Kota Padang**



Source: Padang City KPU, Processed by Researchers

From the table above, it can be seen that there are three representations of women in the Padang City legislature. The highest vote gain was obtained by Paula Lindawati, S.Pd who came from the Democratic party getting 2,142 votes in the second electoral district (dapil) and the second highest vote acquisition was obtained by Gustin Pramona, S.Pt who came from the Democratic party getting the vote 1969 in the second electoral district. Furthermore, Rahayu Purwanti Sp who comes from the Prosperous Justice Party (PKS) with 1,276 votes in the five electoral districts.

**Grafik 1.2**  
**Daftar Nama Calon Terpilih Pemilu Legislatif 2014 Di Kota Padang**  
**Daftar Nama Calon Terpilih Pemilu Legislatif 2014 Di Kota Padang**



Source: Padang City KPU, Processed by Researchers

Analysis from the previous period there were six elected female legislators, while in the 2009 legislative election period there were only three elected legislators in the city of Padang. There is a decrease in the electability of female legislative candidates to sit in the Padang City DPRD. However, the increase in women's representation in the Padang City legislature was seen again during the 2014 period, which was as many as seven women legislators.

Seven names of women legislative candidates were elected in Padang City. In the first electoral district in Koto Tengah District, there were three names of candidates elected with different parties, namely Mailinda Rose with 1,807 votes from the Nasdem party, the name Gustin Pramona getting 1,391 votes from the Democratic Party, and Yuhilda Darwis Susanti with 2,653 votes from PPP. In the 2 (two) electoral districts, namely Kuranji District and Pauh District, the name Dian Anggraini Oktavia received 1,101 votes from the Nasdem Party. And in the 3 (three) electoral districts in Lubuk Begalung, Lubuk Kilangan, and Bungus Teluk Kabung sub-districts, there are three names with two names from the same party, namely Elly Thrisyanti with 1,549 votes from the Gerindra Party, and Dewi Susanti with 2,462 votes. Finally, Nila Kartika from PPP got 1,242 votes.

In the 2014 legislative election, the KPU accepted 540 candidates drawn from 12 political parties consisting of 356 men and 185 women. Meanwhile, there is another name for Gustin Pramona as an elected female legislative candidate in the Padang City legislative election. This is a success of the figure of Gustin Pramona as an incumbent legislative candidate. Interestingly, in the 2014 period, Gustin Pramona was one of the four incumbent candidates elected in the first electoral district, with 1,391 votes. Gustin Pramona defeated three competitors from the Democratic Party in constituency one in 2014.

In Dapil one Democratic Party, there are four incumbent candidates, including Gustin Pramona with 1,391 votes, Azwar Siry 831 votes, Roni Candra 1,374 votes, and Syamsu Sulin with 542 votes. In the first electoral district, the total number of votes for the Democratic party reached 7,336 votes or 2.17 percent. Of the three people, only one seat was won by the Democrat on behalf of Gustin Pramona<sup>5</sup>. Gustin Pramona is a female legislative candidate who can beat three incumbent candidates from the Democratic party. Can beat Roni Chandra by a difference of 71 votes, besides that Gustin Pramona can also beat Azwar Sirry who in the previous period had the most votes in his Electoral District, which was 6,203 votes.

This is proof that Gustin Pramona as a female legislative candidate is able to win the trust of the people of Koto Tangah in the Padang City legislative election. In addition, what makes researchers interested in studying Gustin Pramona is that he is a female legislative candidate from the Solok Regency area. The social capital owned by female legislative candidates is also a problem when women do not build good relations with their constituents in the electoral district<sup>6</sup>. This is a form of limitation in the campaign period for a female legislative candidate to compete.

Based on the phenomena that the researcher has explained in the background, this study looks at Gustin Pramona's strategy in the 2009 and 2014 legislative elections in Padang City. Therefore, the researcher formulates the problem in a problem formulation, namely: "What are the factors that caused Gustin Pramona's victory in the Padang City legislative election in the 2009-2014 and 2014-2019 periods?". This study aims to describe and analyze the factors that

caused Gusti Pramona's victory as a female legislative candidate in the Padang City legislative election in the 2009-2014 and 2014-2019 periods.<sup>26</sup>

Previous relevant research was conducted by Yusran (2015). The political strategy of Yusnidarti (incumbent) and Elva Endayani (New comer) in the 2014 Sijunjung Regency legislative election. The result of Yusran's research is to compare the strategies of the incumbent and New Corner candidates in winning votes in the 2014 legislative elections in Sijunjung Regency. From this<sup>27</sup> comparison, there are significant differences between incumbent candidates and candidates who have just participated in the legislative elections<sup>28</sup>.

Research on strategy has also been conducted previously by Fauza Hamda<sup>29</sup>. The title of the thesis is "Dewi Susanti's Victory Strategy in the 2014 Padang City DPRD Legislative Election". The low number of female legislative members from period to period in the city of Padang shows that the chances of electing female legislative candidates are still small. Another supporting factor for the highest vote acquisition in the constituency is vote buying (buying votes). This research uses political strategy theory and vote buying to analyze how DewiSusanti's strategy in the 2014 legislative elections in Padang City.

Then the research conducted by Wanda Pratama with the title Political marketing (political marketing) Sitti Izzati Aziz in the 2014 legislative elections in West Sumatra. This study focuses on Sitti Izzati Aziz as the only female legislative candidate who was re-elected for the second time in the DPRD of West Sumatra Province through the Golkar party. The political product offered by Sitti Izzati Aziz is to show his figure who is full of the organization's experience with the community and also uses the figures of his late parents to become a selling point for his political product. Sitti Izzati Aziz is the son of the late H. Aziz Shaleh Tuanku Mudo who is one of the religious and traditional leaders who

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26. JPNN.COM. *Hanya 18 Caleg Incumbent Lolos*. Di akses dari: <http://www.jpnn.com/news/hanya-18-caleg-incumbent-lolos> pada tanggal 17 April 2017 pukul 20:11 WIB.

27. Moeis Isnarmi, *70 Tahun Indonesia Merdeka (Prospek dan Tantangan Pendidikan Kewarganegaraan dalam Menanggapi Persoalan Bangsa, Padang*: UNP Press, 2015. ISBN 978-602-1178-15-7 Di akses <http://repository.unp.ac.id/446/1/NURMAN%20S%2C%20AL%20RAFNI.pdf> pada tanggal 20 Februari 2018

28. Yusran, *Strategi politik Yusnidarti (incumbent) dan Elva Endayani (New comer) dalam Pemilu legislatif Kabupaten Sijunjung tahun 2014*. Skripsi Pada Jurusan Ilmu Politik FISIP UNAND, Padang, 2015.

29. Fauza Hamda, *"Strategi Kemenangan Dewi Susanti Pada Pemilu Legislatif DPRD Kota Padang Tahun 2014"*, Skripsi Pada Jurusan Ilmu Politik FISIP UNAND, Padang, 2015.

is very well known by the people in Padang Pariaman Regency and Pariaman City and even in West Sumatra Province<sup>30</sup>.

Furthermore, the research conducted by Heru Permana Putra regarding Rahayu Purwanti's winning strategy to regain a seat in a representative institution in the city of Padang is closely related to the Segmentation, Targeting and Positioning strategies, as well as factors that need to be considered in the community in implementing political strategies in elections and social capital management. owned by the surrounding environment.

There is a difference with previous research, the research that was conducted was an analysis of Gustin Pramona's victory in obtaining votes in the 2009 and 2014 legislative elections in Padang City by adopting the theories and concepts of Andrew Lock & Phil Harris in "Political marketing-vive la difference"<sup>31</sup> marketing concepts that have been adapted with a political context. Political marketing Andrew Lock & Phil Harris was identified into the 4P's, namely Product, Promotion, price, place. This research is a qualitative research with a descriptive research design that is to describe clearly how the strategic steps taken by Gustin Pramona as a female legislative candidate. The difference between the research conducted by the researcher and the previous research lies in the research location, theory, and research object.

## RESEARCH METHODS AND TYPES

The approach used is qualitative with descriptive research type. Descriptive research is intended to explore and clarify a phenomenon or social reality.<sup>32</sup> This is used with the aim of researchers wanting to describe and analyze the factors that caused Gusti Pramona's victory in the Padang City legislative elections in the 2009-2014 and 2014-2019 periods. This study uses an individual unit of analysis.

The selection of informants in this study used a purposive sampling technique by identifying several research subjects who had characteristics that were relevant to the study. In this study, researchers used 2 types of data collection, namely Primary Data and

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30. Wanda Pratama, "Political marketing (marketing politik) Sitti Izzati Aziz pada pemilu legislatif tahun 2014 di Sumatra barat". Skripsi Pada Jurusan Ilmu Politik FISIP UNAND, Padang, 2016.

31. Lock, a. Harris, P, "Political marketing-vive la difference", *European journal of marketing*, Vol. 30 No. 10/11, pp. 21-31, 1996.

32. Sanapiah Faisal, *Format-Format Penelitian Sosial*, Jakarta:PT. Raja Grafindo Persada, 2005, hal.20.

Secondary Data. There are several methods used in obtaining data, namely in-depth interviews and documentation. The difficulty in social research is to maintain the reliability of the data obtained for analysis. For this reason, this study uses data triangulation techniques so that the validity and reliability of the data obtained are achieved. The triangulation used is comparing data obtained from interviews with data obtained from documents, comparing data obtained from one informant with other informants at different times and places and abstracting data obtained in the field with relevant theories. Furthermore, data analysis was carried out with ethical and emic interpretations.

### **Political Strategy in Winning Female Legislative Candidates**

In encouraging women's representation and affirmative action programs are regulated by law and political parties are required to meet the 30% quota of women in submitting legislative candidates. Although in its implementation, the influence of male legislative candidates is still visible, and on the other hand women are still considered as complementary in its implementation. Gustin Pramona's victory in the Padang city legislative general election in the 2009-2014 period is an art in his victory, and political activity that has a better purpose is a priority.

The more complex the problems faced by women, normatively women are only able to anticipate these problems by issuing policies and political decisions. As legislative candidates for the 2004 period, women did not get this seat because they had not developed a full strategy to win, and the system also did not support it because victory was determined by serialnumbers. With the support of the affirmative action system, this makes the initial basis for women to be excited to compete in the legislative elections. The change in the system in the 2009 period by applying electability to the most votes became a big influence for women to achieve representation in the legislature.

In relation to the electoral system, the application of a 30% women's representation system that has been regulated in this law also encourages women's victory in the legislature. Not only that, women must also have more business in areas that still adhere to a patriarchal culture to win seats, the intended strategy is having

organizational skills, and having high selling points in order to gain votes. In the implementation of campaigns in elections, soft skills in the form of organizational skills are needed to organize and carry out strategies and political marketing (political marketing). The formation of a success team or a winning team is the first step in facing the role of a legislative candidate.

### **Political Marketing in Its Application Product as Self Branding Effort**

Products are concepts, ideological identities and political issues that produce a candidate's image. Through this product, a candidate can be known to the general public, the candidate can explain what he has to offer, namely through the concept carried by the candidate, and also introduces the candidate's identity so that it is known by the public and develops positive issues so that it creates a good image and image. Gustin Pramona made an initial approach with the people of Koto Tengah Subdistrict by introducing himself, such as where he came from, why he was present in the legislature, and the activities he had carried out. As well as the vision and mission, and making offers to provide assistance to women, forming a women's group and carrying out development through existing facilities and infrastructure if sitting in the legislature.

The function of the winning team is to connect Gustin Pramona to social activities such as mutual cooperation, poggong to kill mosquitoes, and other activities. Apart from the community, the winning team also connected him with the village head, RT and community leaders aimed at influencing and building emotional closeness in self-branding. Another goal is to be able to promote Gustin Pramona and convey his vision and mission as well as his political promises such as a program that has been prepared in advance using the budget that has been budgeted if he sits in the Padang City DPRD. Apart from that, the other winning teams also introduced Gustin Pramona to community leaders to convey concepts, ideological identities and political issues.

After that, they met with community leaders to argue and they could get to know more deeply about Gustin Pramona's figure in order to produce a good image. Education and social inequalities in society are interesting topics to discuss with the community, as many are



unemployed and do not have jobs. By providing solutions, providing business capital to be able to work again or providing education and skills. In terms of aspects of Minang society, the tendency to vote is more of a rational and pragmatic level, even though there are primordial considerations of voters. Apart from that, women can package political products in an impersonal way that makes campaigning or politics closer to society.

This impersonal politics means not only doing politics in a practical way, but also by building closeness in an intimate and emotional way. Social investment, appearance on stage, communication, highlighting the aspects of women, and having a more powerful performance are factors that have a strong influence on Gustin Pramona's victory in the Padang City legislative election. Seeing the programs offered according to the conditions needed by the community, Gustin Pramona received a positive response from voters in his constituency. The people chose Gustin Pramona, seeing from the figure of Gustin Pramona who has experience in organizing, providing solutions to social problems of the community and is good at building emotional closeness so that he is considered to be a people's representative who will represent his people in the legislature later.

### **Promotion as an Effort to Influence the Market**

Promotion (Promotion), the selection of media in promoting candidates according to the needs of the community. Through this theory which says that the influence of the mass media greatly affects the community, so that when people see through the media, the public can find out. In addition, this is what we see whether Gustin Pramona uses the media to promote and introduce his vision, mission and programs to the general public or what kind of society. However, the role of the media is to become a bridge so that the candidate can be known, and the public can find out about the candidate, and through the advertisements in the media, the public can become very familiar and even interested in the candidate.

Politics is the art of attracting followers, the art of convincing people and the art of communicating. Using the media to promote oneself in politics is an art. The form of promotion or promotion carried out by Gustin Pramona in introducing and promoting himself,

by utilizing social media technology in the form of Facebook. In the 2009 period, Gustin Pramona used print media such as billboards, stickers, calendars, banners, and business cards. Print media such as billboards and banners were displayed around Koto Tengah Street, precisely where the winning team was. Apart from print media, Gustin Pramona also uses social media that targets young people. The social media used are Facebook, and in the 2014- 2019 period there was an addition to online media, namely WhatsApp. This is in accordance with technological trends that are developing, especially among young people.

### **Price as a Budget Determination Effort**

As the theory put forward by Andrew Lock & Phil Harris, namely Price, covers many things starting from economics, psychology, to national image. The economic price includes all costs incurred by the candidate during outreach and campaign activities. Psychological price refers to the price of psychological perceptions, for example, there is interest in candidates, voters feel comfortable, with ethnic, religious, educational backgrounds and others. While the price of the national image is related to whether voters feel that the candidate can provide a positive image and can become the pride of the community and the state. This theory explains that talking about economics, psychology, and national image so that people are ultimately interested and choose Gustin Pramona.

The issue of costs cannot be determined equally between the costs of legislative candidates, the costs incurred by Gustin Pramona during the 2009-2014 period were higher than the costs in the second period. The cost of approximately IDR 200,000,000 was used for socialization, as well as assistance and community meetings during the campaign period. In the 2014-2019 period, Gustin Pramona did not spend as much as the first period due to the programs that have been achieved. The program is like assistance that has been given using the budget funds that have been provided by the government.

Because it is a necessity for each candidate to build a positive image in their constituency. Apart from that, Gustin Pramona also added that outside the budget there were transportation costs and the organization of various social activities that were issued for the success team during

the campaign period. Not apart from the husband's intervention, Asmida T, a husband who works as a fresh meat shop owner, also provides assistance for every wedding or other big event as much as 20 kg. This psychological price refers to the price of psychological perceptions, for example, there is an interest in candidates, voters feel comfortable, with ethnic, religious, educational, economic, and other backgrounds. Building a positive image is an activity that must be done for legislative candidates to get support from the community. The implementation of the program that is felt by the community has an impact on maintaining the voter's vote for Gustin Pramona.

### **Place as an Effort to Determine Voter Segmentation**

Place (Placement), the communication relationship between the candidate and the community with a focus on the distribution of political products. In the sense of which areas are the focus of political marketing. Gustin Pramona has three voice bases, namely Lubuak Buayo Village, PasiéNan Tigo Village, and Padang Sarai Village. Apart from that, Gustin Pramona did not leave other kelurahan as the source of his voice. To maintain his voice in the second period of the legislative election, Gustin Pramona also distributed assistance to SME (Community SmallBusiness) groups, education, religious groups, women's groups and development of youth organizations.

### **CONCLUSION**

The product presented about Gustin Pramona's ideas creates a good image. In the 2014- 2019 period, Gustin Pramona featured candidate figures who had been elected in the previous period and resulted in development in the Koto Tengah area so that he was considered to be a people's representative who would represent the people in the legislature to attract sympathy from the community. Apart from that, the strategy from the winning team in marketing Gustin Pramona is by approaching community leaders in Koto Tengah by selling product packaging that has been made in such a way by meeting or discussing directly. In order to widen his territory in Koto Tengah, Gustin Pramona continues to carry out direct socialization to the field to convey his vision and mission, re-embracing his constituents by always engaging in spaciousness in every activity. This figure who becomes the ideological identity will later form an opinion in the community about the figure of Gustin Pramona.

Promotion, in this case Gustin Pramona introduces and approaches himself to the public using print media and space media such as billboards, banners, stickers, calendars, and business cards. Gustin Pramona also uses social media such as Facebook and WhatsApp as a medium of self-promotion. The media has a very big influence in introducing the figure of Gustin Pramona to the public, because the media is a bridge so that Gustin Pramona can be known, and the public can get to know Gustin Pramona, and through the advertisements in the media, people can finally become very familiar with and even interested in him. Gustin Pramona.

Price (price) covers many things starting from the economy, psychology, to the national image. The price issued is used for outreach activities, providing assistance to organizations in the 2009-2014 period. Gustin Pramona's expenses also include a sum of money given to the success team as operational and material costs such as the provision of 20kg of meat at every event such as weddings, and thanksgiving. The economic price issued by Gustin Pramona is the fulfillment of all campaign needs and socialization with the community.

Place, namely there are three areas that are Gustin Pramona's marketing targets that focus on the Koto Tengah area, namely Pasie Nan Tigo Village, Lubuak Buayo Village, and Padang Sarai Village, without leaving other villages to get additional votes. Meanwhile, the people who are the target of political marketing are the entire community. The targets, in particular, are the lower middle class, such as SMEs (Small Community Enterprises), education, religious groups, women's groups and the development of youth organizations.

In terms of the perspective of elections and women's representation, Gustin Pramona shows that he is able to compete as a female legislative candidate by breaking the stigma that women are always under the shadow of men. In the 2009-2014 period, Gustin Pramona's opportunity to win the legislative election was by using himself as an active female legislative candidate and participating in assisting women's organizations and being able to become a partner with men, where Gustin Pramona collaborated with the "Friends" winning team. Gustin" which consists of a network that includes high school colleagues, college students, alumni, and also assisted by

family, community groups from Solok Regency, the FKPPi Organization (Purnawirawan Putra Putri and Putra Putri Communication Forum for the Indonesian National Police) in winning the Padang City legislative election in period 2009-2014. Meanwhile, in the 2014-2019 period, Gustin Pramona kept the "Friends of Gustin" team to win the legislative elections again, by adding groups from 40 people to 50 groups that had been divided into each kelurahan in Koto Tangah District. So according to the researcher, Gustin Pramona has run political marketing (political marketing) optimally. Which is implied by two victories in the Padang City legislative elections for the 2009-2014 period and the 2014-2019 period.

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# **“FEMALE KINGS” : THE FOOTPRINTS OF FEMALE RULE THROUGH A FEMINIST ANTHROPOLOGICAL STUDY OF THE INDRAPURA SULTANATE IN PESISIR SELATAN REGENCY OF WEST SUMATRA PROVINCE**

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## **ABSTRACT**

Through a historical descriptive approach, this writing sheds light on a mysteriously hidden period of a sultanate that remains uncovered until today, for centuries hidden by the mists of time, free from the gaze of experts, buried in the dreams of the heirs and descendants of the sultans from the remnants of one of Islam’s oldest kingdoms. The Sultanate of Indrapura lies on the oldest port of the coastline of West Sumatra, known as Samudrapura. In its heyday during the 17<sup>th</sup>-18<sup>th</sup> centuries, Indrapura was the largest, most important, and wealthiest area on West Sumatra’s coastline. This Sultanate went on to experience a phase of decline in terms of area it controlled, its economy, as well as governmentally. The dynamics of a Indrapura Sultanate’s long history expose the fragments of phases in history of females ruling as kings. There remain very few historical records on such female kings ruling within Indrapura Sultanate. Feminist anthropology, through a historical approach, has attempted to peer back at bygone eras to understand the modern context. Such studies are rarely undertaken within Anthropological and Historical circles.

Through the perspective of feminist anthropology, this study employs an historical ethnographic approach to uncover the roles of females within one era of leadership as kings within a sultanate. The research question of this study is: in what ways are females present within the leadership of Indrapura Sultanate, are the narrations of female kings simply a product of discourse? If there were female kings, why have they never been “exposed” within the historical narrative of Indrapura Sultanate?

The research findings uncovered the presence of female kings within Indrapura Sultanate by piecing together individual puzzle pieces. Searching through the “hidden script” of history was its own challenge. The discovery of female kings within the sultanate comes as a result of several frames of thinking, beginning from the lack of males within the line of succession as well as specific times of leadership transition. For example, the last female king was Tengku Dusi, who ruled during the transition period while Marah Rusli was brought to Batavia by the Dutch. Tengku Dusi’s rule as king was fairly influential as no one was willing to dethrone her. Though she had no heirs and eventually handed over the throne to Sutan Iradat in her 80’s, it is clear from the records that female kings within Indrapura Sultanate are in fact a reality. It remains a fascinating finding for feminists to see gender equality within past political administrative rule, specifically within the Islamic kingdom of the Indrapura Sultanate.

Keywords : feminist anthropology, female kings, administrative rule, sultanate

## **PROLOG**

*“Collapsed within its hiddenness, harboring its true secrets, yet still strong in its ruins, rich in secrecy, mystical in its beliefs, yet poor within recent history.” (Setiawati, 2013).*

## **A. INTRODUCTION**

Opening the pages of Indrapura Sultanate’s past is like rearranging scattered history in an attempt to understand both the present and the future. The Indrapura Sultanate, a Malay Islamic Kingdom from 1100 to 1911, is now administratively located in the Pesisir Selatan Regency, West Sumatra Province.

Geographically, from Padang (the capital of West Sumatra Province) it is approximately 200 kilometers to Pancung Soal District. After a right turn, one travels about 10 kilometers before coming upon a *nagari* known as Indrapura. At its furthest end flows a river which in its day had its own port called **Muara Sakai**. Previously, the bay at the mouth of this river was the oldest port on the west coast of Sumatra, known as the **Samuderapura** port. During The heyday of the 17<sup>th</sup> and

18<sup>th</sup> centuries, because of its position as a coastal city and as a trading center with superior commodities of gold and pepper, Samudrapura port with its strong fleet and crowded with merchant ships was fought over by foreign powers (Yunus, 2002).

Indrapura, an area silently burying a mystery that remains untouched to this day, has been immersed in the mists of history for centuries as it has escaped the attention of experts, buried in the dreams of the heirs and descendants of the sultans from the remnants of one of Islam's oldest kingdoms. At least as old as the age of Islam's entry and expansion within the Indonesian archipelago, which is now extinct in its own country. As a vast kingdom, it has territorial boundaries, namely:

Northern boundaries being *Sikilang Air Bangis*,

Southern boundaries of *Taratak air hitam*,

Eastern boundaries being *durian ditakuak rajo, nibung balantak mudiak*

*lingkaran tanjung simalidu* and

Western boundaries directly adjacent to the open oceans with its *ombak nan*

*badabua*.

The Sultanate of Indrapura is a "*tanah keramat nagari barajo, Kerinci bumi nan sati, Tapan Basa ampek balai, Lunang Silaut tanah badewa, Rantau Pasisia banda sapuluah. Duo pulauh kaum di mukomuko, jembo kiri Rejang Lebong, jembo kanan Bengkulu tanah sileba*" (Setiawati, 2013).

This sultanate has marital ties with the Pagaruyung kingdom, yet stands alone and independent. Family divisions have scattered its descendants everywhere, including those who have brought down Islamic Kings who in their day held the rank of Sultan, while others became leaders within the archipelago both in the past up until the current era.

With regard to the history and genealogy of most of the sultans who ruled the various Islamic kingdoms of the archipelago at the time, Indrapura stores many secrets of the glory and wealth of the island of

Sumatra. Indrapura is historically wedged between the interests of the Portuguese, British, and Dutch VOC (which scapegoated Aceh). The kings of the Indrapura sultanate can be seen from the genealogies of the ancient kingdoms like an upside-down tree: from the top descends generations that continue and branch. A long genealogy records the sultans who ruled the Indrapura sultanate from generation to generation.

Within the list of names and descriptions of the 33 rulers (sultans, kings, and queens) of Indrapura can be found a phase where women also become kings in the Indrapura Sultanate, namely: **Raja Puti Rekna Candra Dewi** and **Raja Puti Rekna Alun** whose title is **Tuanku Padusi Nan Gepuk** (Marjohan, 2002; St. Sulaiman, 2002).

The presence of female kings in the Indrapura sultanate is very interesting to explore. This phase of history can be described as a “hidden script” and it is necessary to uncover more about the experience of women in the leadership of a kingdom. It is urgently needed today to look to the past’s triumphs and trials as they can shed light on today’s issues, even if history does not reveal much about the Indrapura Sultanate on the southern coast of West Sumatra. According to Rusli Amran (1985), it is not wrong to state that Indrapura was once the largest, most important, and richest area on the coast of West Sumatra. However, this sultanate experienced a phase of decline both regionally and economically. Its influence and political decline, besides the effect from the colonial interests from the Netherlands and England, leave the historical memory of Indrapura as one filled with sadness and loss.

The dynamics of the long history of the Indrapura Sultanate try to uncover the fragments in the phase of women’s leadership as kings. There are not many historical records that highlight how the figure of the female king in the Indrapura Sultanate came to power. So the study of feminist anthropology through an ethnographic approach, tries to flashback a past phase in the meaning of the present context. There are very few studies like this that have been carried out by several researchers from both Anthropological and Historical studies. The study is quite complicated, but it becomes a challenge in tracing the traces of the past history that were “lost” or even not considered important in the historical phase of the Indrapura sultanate.

## **B. PROBLEMS**

This paper is based on a study from a feminist anthropological perspective, with a historical ethnographic approach to trace the historical traces of a leadership phase as king in the Indrapura Sultanate. This study addresses the following questions: how did women hold leadership in the Indrapura Sultanate; and is the narrative of the female king in the Indrapura Sultanate built as a discourse? If there is, why has it never “appeared” in the historical narratives of the Indrapura Sultanate?

## **C. METHOD**

This study has a special urgency, namely to enrich academic understanding of the existence of women as leaders in a sultanate. It also provides another description of how the discourse on the figure of the female king in cultural construction can be explained in the realm of feminist anthropology. The practical significance of this study is expected to be two things, namely:

1. This study fills the void, if not as a criticism, of historical descriptive studies of “the hidden script” which are currently neglected by anthropology and are still dominated by historians and other disciplines (despite the fact that initially the study of Anthropology began with a historical approach).
2. This study provides another perspective for feminist anthropology in seeing women as kings in a historical phase of the sultanate. As many feminists have discovered, the goals of the women’s movement cannot be met by the “add-women-and-stir method”, so scholars of women’s studies have found that the academic field cannot be recovered from sexism by simply adding women to the discourse as opposed to women’s narratives dominating the discourse.

This study asks “how does anthropology through historical ethnographic study explain situations that cannot be explained by the ideas of the general public?” and emphasizes challenging the a priori assumptions among most people regarding women’s leadership in a Sultanate or Kingdom. This study suggests that anthropologists produce ethnographies about women as kings in a Kingdom or Sultanate and their actual practices rather than focusing on abstract ‘presentist’ philosophy.

## D. DISCUSSION

Etymologically, the origin of the name Indrapura consists of two words: *indra* meaning sight, and *pura* from the word “puro” meaning the bag where the king’s gemstones belong. There is a tale of one of the king’s “puro” falling into water and never being found again, hence the area became known as “Puro Water” and later the region changed its name to Indrapura (or as in the local language “indopuro”).

### 1. Period of Leadership of the Indrapuro Kingdom/Sultanate

Based on the Sultanate’s *tambo* (oral history), the sultanate flourished in the 17<sup>th</sup> and 18<sup>th</sup> centuries as a result of: its position as a coastal city and a trading center with superior commodities of gold and pepper; the Samuderapura port with its strong fleet and many merchant ships. As the largest and most prosperous maritime empire, it was once the arena where foreign imperialism competed for influence, which can be noted chronologically: (1) Aceh (at that time a foreign power) in 1521 controlled the pepper and gold trade in the waters of Indrapura. In 1625 Aceh placed a deputy/commander in the port of Indrapura, whose de facto rule ended in 1632, but remained entrenched in the region until the 1780s on the West Coast of Sumatra. (2) The Dutch entered the Indrapura region on March 20, 1602. Coen (VOC) sent a trading ship in 1616 to seize pepper and gold from Aceh and England, whose ship was run aground and intercepted by the Black king. By 1664 the VOC succeeded in collecting an Indrapura pepper tax, 1 out of every 1200 *bahar* (measure of weight around 400 lb.) of pepper was taxed. This ended Acehnese control and with the seizure of British ships in Indrapura (1656), the Dutch were forced to the negotiation table on the Bungin River (Batangkapas) regarding the Indrapura pepper trade (1660). In 1662, the VOC Loji was founded on Cingkuk Island and was forced again to come to the negotiating table in Sandiwara Batangkapas followed by the Painan Agreement (Painansch Contract, July 6, 1663), establishing a VOC lodge in Indrapura (1664), instigating Air Haji (Bruins, 1936) to rebel against Indrapura in 1682 (Yunus, 2002).

The Usali kingdom of the Indrapura Sultanate provides a rich entryway into the backdrop of the historical milestones of the spread of Islam Nusantara in West Sumatra. This sultanate stands on the former

old kingdom of Indrapura, namely the period of the Teluk Air Pura Kingdom in the 9<sup>th</sup> century BCE until the 1100s CE. The old Indrapura kingdom was founded by the descendants of Iskandar Zulkarnaini (356-324 BCE, son of Pilipeaus the second king of Macedonia, 382-336 BCE). The name of its founder is not mentioned except *adat* leaders are mentioned. It is said that in 134 BCE, Indo Juita was born (descendant of Iskandar Zulkarnaini) then in 110 BCE married Indrapurati, the ancestor of Indrapura (of Persian-Turkish origin) and gave birth to heirs of the kingdom.

In its next stage, Zatullahsyah (Iskandar Zulkarnaini's children and grandchildren) came to Air Pura and founded the Air Pura Kingdom, Teluk Air Pura (mid-12th century). Its areas are Muara Campa, Air Puding and Air Pura near Muara Air Sirah and the present Bantaian Indrapura River. There are many kings of the Indrapura Sultanate, including the original descendants of Indrapura and the descendants of Iskandar Zulkarnaini (Marjohan, 2002; St. Sulaiman, 2002) who became kings as follows:

- (1) Zatullahsyah, uncle of Sri Sultan Maharaja Diraja,
- (2) Daulat Jamal al-Alam Sultan Sri Maharajo Dirajo Muhyiddinsyah Sultan Muhammadsyah,
- (3) Sultan Jamal al-Alam Daulat Sultan Sri Maharajo Dirajo Alamsyah,
- (4) Sultan Jamal al-Alam Sri Sultan Firmansyah
- (5) Sultan Jamal al-Alam Sultan Daulat Alamsyah,
- (6) Sultan Jamal al-Alam Sultan Usmansyah Sultan Muhammadsyah (“Tuanku Darah Putih”),
- (7) Sultan Jamal al-Alam Sultan Firmansyah Sultan Mandaro Putih (“Tuanku Hilang Di Parit”),
- (8) Sultan Jamal al-Alam Sri Sultan Muhammadsyah (Marah Muhammad Ali Akbar Sultan Muhammadsyah),
- (9) Iskandar Alam Daulat,
- (10) Sultan Alam Mughatsyah,
- (11) Sultan Bagagar Alamsyah,
- (12) Sultan Usman Sultan Muhammadsyah,

- (13) Sultan Jamal al-Alam Sultan Maradu Alamsyah,
- (14) Sultan Alidinsyah
- (15) Sultan Samejalsyah descended from Princess Gembalo Intan, son of Sultan Alidinsyah the king of Indrapura (1513),
- (16) Sultan Baridinsyah (1520),
- (17) Dang Tuanku (1520 – 1524) married Puti Youngest, whose tomb Selasih Batangkapas,
- (18) Usmansyah Sultan Firmansyah (1534 – 1556),
- (19) Sultan Jamalul Alam YDD Sultan Sri Gelar Alamsyah Sultan Muhammadsyah (1560)
- (20) Sultan Zamzamsyah Sultan Muhammadsyah, 1600-1635,
- (21) Sultan Khairullahsyah Sultan Muhammadsyah (1635-1660),
- (22) Sultan Bangun Sri Sultan Gandamsyah,
- (23) Sri Sultan Daulat Pesisir Barat,
- (24) Inayatsyah (1640),
- (25) Sultan Mal(z)afarsyah, Kingdom of Indrapura (1660-1687),
- (26) Marah Amirullah Sultan Firmansyah,
- (27) Raja Adil (“The Just King”) (1680),
- (28) Marah Akhirullah Sultan Muhammadsyah (d.1838),
- (29) The Female King Puti Rekna Candra Dewi,**
- (30) The Female King Puti Rekna Alun (“Tuanku Padusi Nan Gepuk”),**
- (31) Raja Gedangdit Mukomuko,
- (32) Sultan Syahirullahsyah Sultan Firmansyah (1688-1707),
- (33) Sultan Zamzamsyah Sultan Firmansyah (“Pulang Dari Java associated with the Sultanate of Yogyakarta (1707-1737),
- (34) Sultan Indar Rahimsyah Sultan Muhammadsyah (“Tuanku Returns From Jawa”) (1774-1804),
- (35) Sultan Inayatsyah Sultan Firmansyah, 1804-1840,
- (36) Sultan Muhammad Jayakarma (1818 – 1824),



- (37) Sultan Takdir Khalifatullah Inayatsyah,
- (38) Abdul Muttalib Sultan Takdir Khalifatullahsyah (became a regen at Mukomuko, retired 1870).
- (39) Regen Marah Yahya Ahmadisyah (1825-1857),
- (40) Regen Marah Arifin (1857-1858),
- (41) Regen Marah Muhammad Baki Sultan Firman Syah (1858-1891),
- (42) Regen Marah Rusli Sultan Abdullah (1891 – 1911).

The Indrapura Sultanate used a parliamentary cabinet system, led by the highest Sultan (King), carried out by the Prime Minister (Mangkubumi) assisted by 20 Mantri (*Rangkayo*) from the *penghulu* (6 in the Upper, 8 in the Middle, 6 in the Lower) with various titles according to their role. The middle eight given the symbol of yellow, the upper 6 symbolized by black, and the lower 6 given the color red (in St.Sulaiman, 2002).

Historical evidence of the greatness of the Sultanate of Indrapura St. Sulaiman (2002) is recorded in 218 sites out of the 7000 historical sites in West Sumatra. 44 sites are recognized as Heritage Sites by the Minister of Education and Culture of the Republic of Indonesia. Among them:

- 1) Former Palace of King St. Muhammad Marah Baqi / Princess Lelaksana in the Next Market – Indrapura (1824),
- 2) Former Palace of King St. Muhammad Marah Baqi / Princess Lelarekna on Talaud Hill – Indrapura
- 3) Former Palace of Regent Tuanku M. Rusli at the Sunday Market - Indrapura
- 4) The Mangkubumi (Prime Minister) House of the Sultanate,
- 5) The *Rumah Gadang* (Grand House) of Mandeh Rubiyah in Lunang, serves as a museum for storing relics of *Bundo Kandung*, a Female King of the Minangkabau Kingdom who is thought to have returned to Lunang from the Pagaruyung Kingdom after losing the war against King Tamiai Tiang Bungkuk (1520). Recognized by the Minister of National Education as a Local Museum of West Sumatra on the South Coast it also serves as the residence of Mandeh Rubiyah Rakina (7th descendant of Bundo Kandung).

- 6) Gobah (The Cemetery Complex for the Kings of the Indrapura Sultanate with an area of 0.5 hektares.)
- 7) Tomb of King Tuanku Badarah Putih.
- 8) Tomb of Bundo Kandung in Lunang - Indrapura
- 9) Tomb of Dang Tuanku.
- 10) Tomb of Puti Bungsu, Wife of Dang Tuanku.
- 11) Tomb of Cindur Mato Raja and other Minang Legendary Figures.

Since its inception, the Indrapura Sultanate was recorded from the 9<sup>th</sup> century until the end of the 19<sup>th</sup> century, meaning that this kingdom survived 10 centuries as an Islamic Sultanate in the Indonesian archipelago. The Indrapura Sultanate is the key that unlocks the secret of travels of the Kings of the Malay Archipelago, such as; Malaysia, Singapore, Brunei Darussalam, Bugis Makassar, Jogjakarta, Surakarta, Banten, Betawi, Siak Sri Indrapura, Sriwijaya, Dharmasraya and Aceh, whom all spread to other areas within the archipelago (see Djamal, 2004).

The last king of the Indrapura Sultanate was Sultan Muhammad Bakhi, whose title was Sultan Firmansyah, and who ruled from 1860-1891. From the remnants of historical relics that have been completely eroded, only the manuscript of the genealogy of the Indrapura Sultanate's descendants is kept and preserved by the family's heirs. This manuscript is enough to prove that the area which is now the South Coastal District of West Sumatra is the former Usali kingdom of the Indrapura Sultanate, and indeed holds various historical mysteries of the past (Djamal, 2004).

There are many kings whose greatness cannot be noted. There are 2 phases in this kingdom/sultanate led by female kings. Based on historical records, it shows how the influence of the Indrapura sultanate was significant. It is interesting to study deeply the phase of history when the sultanate was ruled by women.

Conceptually, the author centers women in the context of discourse, based off of Foucault's writings (2008). Quite central to Foucault's thinking is the nexus of *Knowledge* and *Power*, wherein power produces knowledge and knowledge produces power. It is impossible to imagine knowledge without power and vice versa. In

contrast to sentences, speech act, or interactional communication, discourse is its own functioning system. Within the system it produces power, truth and knowledge; it governs the subject and turns it into a docile body.

## 2. Female Kings in Administrative Rule

Within a kingdom, a male usually rules, however two women ruled during two periods of history in the kingdom of Indrapura: Raja Puti Rekna Candra Dewi and Raja Puti Rekna Alun (“Tuanku Nan Gepuk”) (Marjohan, 2002; St. Sulaiman, 2002). Based on the results of an interview with the king’s descendants, Sutan Arifin, 68 years old, said:

*“Kerajaan indrapura dulunya pernah dipimpin oleh tiga orang Raja Perempuan yaitu Raja Puti Rekna Candra Dewi, Raja Puti Rekna Alun Gelar Tuanku Nan Gepuk dan Raja Puti Syah Bintang Purna. Dulu perempuan jadi raja dikernakan tidak ada lagi garis keturunannya yang laki-laki yang akan melanjutkan tahta kerajaan dan adapun anak laki-laki tapi ia masih kecil sekali, maka dari itu diangkatlah perempuan sebagai Raja yang memimpin kerajaan indrapura. Dalam kerajaan Indrapura Raja dibantu oleh Mangkubumi dan 20 perdana menteri atau disebut juga sekarang dengan niniak mamak. Dalam penyampaian informasi raja menyampaikan ke mangkubumi, mangkubumi menyampaikan ke 20 perdana menteri, barulah perdana menteri yang menyampaikan ke masyarakat. Dari ketiga Raja perempuan tersebut yang paling baik kepemimpinannya ialah Raja Puti Syah Bintang Purnama dimana pada masa kepemimpinannya kerajaan maju dan jaya system pemerintahannya, hubungan kerajaan dengan nusantara yang begitu baik. begitu pula dengan ekonomi masyarakat pada masa itu.”*

Translett in English :

“The kingdom of Indrapura was once ruled by three female Kings, namely King Puti Rekna Candra Dewi, King Puti Rekna Alun (“Tuanku Nan Gepuk”) and King Puti Syah Bintang Purna. In the past, women became kings because there were no more male descendants who would continue the royal throne (including very young boys), so the woman was appointed as King and led the kingdom of Indrapura. In the kingdom of Indrapura, the King was assisted by the Mangkubumi

and 20 prime ministers who are referred to now as “niniak mamak”. For the delivery of information, the king conveyed information to the mangkubumi, the mangkubumi conveyed it to the 20 prime ministers, then the prime minister conveyed it to the people. Of the three female kings, the greatest leader was Raja Puti Syah Bintang Purnama, as during her leadership the kingdom developed and had a successful system of governance, the kingdom’s relationship with the archipelago was very good, and so was the economy at that time.”

In addition to female kings who lead and influenced the Kingdom directly, there were several other female figures of great influence in the Indrapura Sultanate. Based on an interview with Ibu Putri Bangun Ratna (85), who is also a descendant of a king of the Sultanate, she states:

*“Dulu ada raja yang bernama Marah Rusli, di diangkat dan diberhentikan oleh Belanda pada ia berusia 60 tahunan maka naik lah tengku dusi yang merupakan raja perempuan yang berada di kerajaan Indrapura, Tengku dusi menjabat sebagaimana raja biasanya menjabat tidak ada perbedaannya, hubungan tengku dusi dan marah rusli masih saudara dari garis ibu, merupakan kemenakan dari tuanku balindung, karena tengku dusi tidak memiliki keturunan, dan ketika tengku dusi sudah tua dan tidak sanggup lagi menjabat maka naiklah sutan iradat. Ketika tengku dusi menjabat tidak ada yang berani untuk menurunkannya dari tahta, maka ketika tengku dusi tidak sanggup lagi mengurus tahta maka ia sendiri yang menyerahkan tahta kepada sutan iradat (umur tengku dusi menyerahkan tahta 80 tahunan).Tengku Dusi memiliki suami yang berasal dari Padang masih keluarga dari mamaknya. Tengku dusi di makamkan di pemakaman keluarga raja (yang disebut GOBAH ). Ceritanya tidak hanya tengku dusi yang pernah memimpin kerajaan di Indrapura, tetapi juga ada beberapa perempuan yang lain yang pernah menjadi raja.”*

Translette in English

“There used to be a king named Marah Rusli, who was appointed and dismissed by the Dutch when he was in his 60s, so Tengku Dusi was appointed to be the female king of the Indrapura kingdom. Tengku Dusi ruled as all kings do, there was no difference in her reign. Marah

Rusli and Tengku Dusi are siblings from their mother's line, Marah Rusli being the nephew of Tuanku Balindung. Because Tengku Dusi had no children, when she grew old and was unable to hold office, Sutan Iradat was given the title of King. When Tengku Dusi was in office no one dared to dethrone her, so when Tengku Dusi was no longer able to take care of the throne, she herself handed over the throne to Sutan Iradat (Tengku Dusi was 80 years old at the time). She had a husband from Padang who was family from her uncle's side. Tengku Dusi is buried in the royal family cemetery (which is called GOBAH). It's not just Tengku Dusi who once led the kingdom in Indrapura, but there were also several other women who became kings."

The public have no issue with women leading the kingdom as long as she is the descendant of a king and is able to rule well. Ibu Norma (30) who is not the descendant of a king explained it this way:

*"Raja yang memimpin kerajaan kalau pun perempuan tidak masalah, dapat kita lihat saja dulu kala presiden yang memimpin Negara kita aja ada perempuan bahkan dalam kepemimpinannya Negara dapat berjalan dengan baik yang mana ibu Megawati Soekarno Putri ia yang mendirikan KPK (Komisi Pemberantasan Korupsi). Agar masyarakatnya terhindar dari kejahatan tersebut."*

Translett in English

"There is absolutely no issue if the king who rules is a female, we can see ourselves that we had a female president lead our country. She led the country well and Mrs. Megawati Soekarno Putri was the one who founded the KPK (Commission Against Corruption) to protect the people from the evils of corruption."

There is also the perspective held by Mardion (63), brother-in-law of a descendant of the Indradapura kings, concerning female kings leading the Kingdom of Indrapura. Mardion stated:

*"Kerajaan indrapura dulunya pernah di pimpin oleh raja perempuan dikarenakan tidak ada keturunan laki-laki yang melanjutkan, bagi saya tidak masalah supaya kerajaan tidak jatuh ke tangan orang lain. Dalam kepemimpinannya raja perempuan itu dibantu oleh bawahannya yaitu Mangkubumi dan Dua Puluh Perdana Menteri, tidak raja itu sendiri dan dimusyawarahkan dengan mangkubumi"*

## **Translett in English**

“Indrapura Kingdom used to be led by female kings since there were no males to continue as heirs. I feel there is no issue as long as the kingdom doesn’t fall into another ruler’s hands. In ruling, the female kings are assisted by the Mangkubumi as well as the 20 Prime Ministers, it’s not the king alone who rules, but there is discussion with the Mangkubumi.”

The royal heirs are of course the descendants of the kings of the Indrapura Sultanate, whose descendants are spread out, some live around the Indrapura area, ten villages of which are in Muara Sakai, Central Indrapura, West Indrapura and others, and there are even those who have migrated to improve their lives while helping those in their village. However, it is quite unfortunate that there are descendants of kings who are not united, they want to be acknowledged by themselves and do not want to be rivaled by other heirs.

The presence of women as rulers of the Indrapura Sultanate is striking, specifically as they ruled twice in a row, Raja Puti Rekna Candra Dewi and Raja Puti Rekna Alun (see Marjohan, 2002; St. Sulaiman, 2002). From the information obtained from the heirs of the Indrapura Sultanate, there was a phase after Regen Marah Rusli was dismissed from the government by the Dutch and went to Batavia in which Tengku Dusi was present as king in served for quite a long time, until she transferred her power to Sutan Iradat.

## **E. CONCLUSION**

The findings show that the presence of women in leadership is neither myth nor only present in current discourse. Historical data shows that there were women leaders in the Indrapura sultanate, as well historical witnesses who received information from their parents that there were women who became kings. For the people of Indrapura both in the past and present, the fact that women were leaders is not something that is forbidden or surprising anymore, as feminists see women as present in politics. This is not a new thing for the people of Indrapura, the discourse of women as leaders is something that is common because people do not see leadership as gender-based, but their work is done for their own people. The reign of Tengku Dusi is an example of how women can lead as well as men.

This study struggles to use supporting data from artifacts as many are not identifiable (like tombs of the kings) (GOBAH). Many of the remains were completely burned by the Dutch, so that only a few artifacts have been saved by the heirs of the sultanate. The history of the glory of this sultanate is largely lost to the times due to various past and present political interests. The heirs of the sultanate have tried to, like the local phrase says, “mambangik batang tarandam” or “raise the submerged log” of the history of the sultanate of Indrapura, so that the younger generations and their grandchildren would know the origin of their lineage. Studying history in this way is like collecting scattered puzzle pieces and arranging them into one. As in a kingdom, there are always dynamics of conflict that occur both due to external and internal factors within the sultanate itself. There is also the ambition of the heirs who claim to be more entitled to continue the leadership of the sultanate. Political interests mingled with individual ambitions for power emerged. Women present in power became something extraordinary at that time. The myth that women are unable to become leaders is debunked by the findings of this data.

The feminist movement present in the West is nothing compared to the women who were able to lead a sultanate in the past. We know that the Indrapura Sultanate at that time was a Malay kingdom that triumphed on the West Coast, it is thus no wonder the Dutch had ambitions to control this region which was rich in spices such as pepper, cloves, and more. In terms of territory, this sultanate was on the west coast directly connected to the Indian Ocean so that trade by ships quickly developed Samudrapura port into became a leading trading center on the West Coast of Sumatra.

On the one hand, the territory of this Sultanate is rich in natural resources, so it is not surprising that a capable leader who is strong in dealing with enemies was needed to control the area. When women were present as leaders, the negotiations carried out by female kings succeeded in maintaining their territory. The ability of females to lead well in the past was never doubted by inhabitants at the time. Tengku Dusi’s role as female king during the Indrapura Sultanate proves female rule is not simply myth or discourse, but reality.

## **F. RECOMMENDATIONS**

Several recommendations from the results of this study are as follows:

- a. The results of this study need to be continued in-depth and should be multidisciplinary in nature in order to obtain more holistic data on such kingdoms.
- b. This area should be deemed a research area and service laboratory within the TRIDHARMA of Higher Education, considering that this location still has much to be discovered.
- c. This location should be turned into a Heritage Site on the basis of revitalizing the remnants of the Indrapura Sultanate in order that it may become a site for cultural and historical tourism within Pesisir Barat Regency.
- d. There needs to be specific efforts from the district and provincial governments to bring back the Indrapura Sultanate as the heirs within the line of succession have tried their own efforts to bring back the line of succession.
- e. This area of gender studies should be studied by various disciplines, especially those of anthropology, history, archeology, among others.

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# CODE-SWITCHING FOUND IN SUHAY SALIM'S VLOG ON YOUTUBE

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## 1. Introduction

Language is a medium for humans to communicate. Without language, people would not be able to exchange information and deliver messages to one another. The importance of language makes people even learn more than just one language. People who master more than one language are called bilingual and multilingual. Bilingual and multilingual people tend to switch from their first language to the second language when they are speaking. This phenomenon, in sociolinguistics, is known as code-switching. According to Muysken (2011), code-switching is defined as “the use of more than one language during a single communication event”. In this case, the use of code-switching is focused on the speech production that can occur either in a conversation between two speakers or within a single speaker’s turn.

Nowadays, the phenomenon of code-switching is increasingly happening in Indonesia. Indonesia is known as a country that has many local languages. Therefore, it is a common thing for Indonesian people to switch between the Indonesian language, as an official language, and their local languages. Not only local languages, but Indonesian people also learn foreign languages as their second or even third language. The English language is one of the languages that is learned by most Indonesians. The language shifting between Indonesian to English or vice versa is often produced by Indonesian people especially public figures and social media influencers, such as YouTubers. One of the YouTubers in Indonesia who often uses code-switching is Suhay Salim. Suhay Salim is a content creator who reviews beauty products on her YouTube videos. Thus, this study aims to analyze the types of code-switching in Suhay Salim’s utterances.

## 2. Code-switching

Code is a term that is used to refer to any language used for communication between two or more speakers (Wardhaugh, 2006, p.101). When people who can speak more than one language are speaking, they tend to switch codes between their first language to the second language. In sociolinguistics, this phenomenon is known as code-switching. According to Muysken (2011, p.302), code-switching refers to the use of many languages during a conversation. Gumperz (1982, p.59) defined code-switching as “the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems or subsystems”. Code-switching might happen either during communication between two speakers that speak in turn, or even when there is only a single speaker. In the case of a sentence, code-switching can occur between sentence boundary or inter-sentential, and also within a single sentence or intra-sentential. According to Poplack (1980, as cited in Romaine, 1995), code-switching can be separated into three types, namely tag-switching, intra-sentential switching, and inter-sentential switching.

## 3. Review on Previous Studies

The phenomenon of code-switching might happen in many situations. Several research has been conducted related to this matter. Sinaga and Hutahaean (2020) researched code-switching used by Reza Arap on Deddy Corbuzier’s YouTube channel. In this research, the researchers used the theory by Wardhaugh (2006) of types of code-switching. Wardhaugh divided the types of code-switching into two types, namely situational and metaphorical code-switching. The datum source is taken from a video from Deddy Corbuzier YouTube channel entitled “*Reza Arap, Gue Gak Punya Agama, Gue Gak Punya Bapak!*” which was published on October 19<sup>th</sup>, 2019. The researchers attempted to analyze the types of code-switching found in the video and determine which type is more dominant. They found that Reza Arap’s utterances in the video can be divided into two types of code-switching, which are situational and metaphorical code-switching. The datum is presented in form of a table and calculated by a percentage. The situational code-switching that is found is around 15 datum (60%), while the metaphorical code-switching found is around 10

datum (40%). However, the researchers do not explain and provide a deeper analysis of the datum that had been presented. They do not give examples of situational and metaphorical code-switching found in the video. It makes the finding too weak because it cannot be validated with concrete evidence and analysis.

The second research is from Widi Astani, Dwi Rukmini, and Djoko Sutopo (2020) entitled "The Impact of Code-switching in Conversation of "Nebeng Boy" YouTube Vlogs Towards Communication in English Among Participants". In this study, the researchers investigated the guest stars that were being interviewed in Boy William's vlogs on his YouTube channel. The researchers attempted to find the realization of code-switching that is used in the conversation between Boy William as the vlogger and the four guest stars as his interlocutors. The researchers presented their analysis in several parts: the way the speakers switched their language, the functions of code-switching that are used by the speakers, and the impact that occurred as a result of using code-switching in their conversation. The researchers applied many theories in analyzing the datum. They used Poplack's theory (1980) to describe the types of code-switching, the theories of Gumperz (1982) and Holmes (2008) to describe the functions of code-switching, and the theory of Wardhaugh (2006) to analyze the impact of using code-switching towards communication among participants. The researchers found that the intra-sentential code-switching type occurred 241 times and it became the most frequent type used in the conversation. Then, repetition predominantly became the function of code-switching used in the conversation. The researchers also stated that the language shifting performed by the participants indicated that they experience language loss in the Indonesian language. Otherwise, the participants might perform an improving English ability by unconsciously uttering English words or clauses in Indonesian sentences. The researchers emphasized that the phenomenon of language gain and language loss happened as the result of bilingualism.

Another research is conducted by Citra Umara Trisnayanti and Laily Nur Affini (2021) in an article entitled "Code-switching: Types and Functions in Fathia Izzati's Vlog". This study attempted to examine the types and functions of code-switching found in the vlog of Fathia Izzati, a YouTuber from Indonesia. In contrast to the study from Sinaga

and Hutahaean, Trisnayanti and Affini use Poplack's theory of the types of code-switching. The researchers use the same theory as Astani, et al. (2020) in analyzing the types of code-switching. The types of code-switching based on Poplack's theory are divided into three types, namely tag-switching, inter-sentential switching, and intra-sentential switching. The datum is taken from three videos on Fathia Izzati's YouTube channel. The researcher found that all three types of code-switching occurred in Fathia Izzati's vlogs and the intra-sentential one came as the most dominant type. Then, the prevalent function of code-switching found in the article is lexical borrowing because there are some words in Indonesian that cannot be replaced with other English words.

Sulhiah Wulan Sari and Paramita Kusumawardhani (2021) also conducted research entitled "Recognizing Code Switching and Code Mixing in Talk Show *Catatan Najwa* with Maudy Ayunda on YouTube". The researchers investigated the types of code-switching and code-mixing used in the conversation between Najwa Shihab and Maudy Ayunda as the speakers involved in the conversation. Same as Astani, et al. (2020) and Trisnayanti, et al. (2021), the researchers also applied Poplack's theory of the types of code-switching. The most frequent type of code-switching that occurred in the conversation is extra-sentential or well-known as tag-switching.

Code-switching does not only occur in a turn conversation between two speakers or more like those studies that have been mentioned above. But code-switching can also occur in a single communicative event in which only a single speaker is speaking (Wardhaugh, 2006, p.101; Muysken, 2011, p.302). The study that discusses this matter is a study from Putri, et al. (2021). The research is entitled "Code-Switching and Code Mixing Found in the Shallow Stuff's Utterance". The research aimed to examine the types and functions of code-switching and code-mixing found in the utterances of Shallow Stuff, an Indonesian beauty vlogger, on her YouTube channel. The researchers applied three different theories in conducting the research: a theory proposed by Poplack to analyze the types of code-switching, a theory by Muysken (2000) to analyze the types of code-mixing, and a theory by Marasigan (1983) to determine the functions of code-switching and code-mixing used in the utterances. the datum is taken

from three videos on Shallow Stuff's YouTube channel. The researchers found that the intra-sentential code-switching type became the most frequent type that occurred in Shallow Stuff's utterances because she tends to switch the codes within a sentence in her utterance. Then, the most common functions of code-switching and code-mixing found in the videos are facility expression. It is because she had sufficient knowledge of Indonesian vocabulary and had a hard time finding the right expression in the Indonesian language. Therefore, she decided to switch to English.

#### **4. Research Questions**

Based on the background of the research, it raises a question in conducting this research to give a clear scope of the research, namely, what are the types of code-switching found in the selected video of Suhay Salim on her YouTube channel?

#### **5. Method of the Research**

##### **a. Datum and Source of Datum**

Datum is factual information that is collected to prove the accuracy of a research finding. It is an essential element in conducting research. Without datum, the research will not be valid and unable to prove a researcher's findings. In this study, the type of datum is spoken in the form of a video. The researcher collected the datum from two videos on Suhay Salim's YouTube channel entitled "My Basic Skincare Routine (Anti-Aging)" which was published on June 12, 2022, and the other one is entitled "Nacific Fresh Herb *FORMULA BARUUU!!*" which was published on November 22, 2021. The subject of the study is Suhay Salim herself as the only speaker in the video, while the object of the video is the use of code-switching analyzed through Suhay Salim's utterances in the video.

##### **b. Methods of Collecting the Datum**

In collecting datum, a researcher should choose the right method that suits the research approach. The researcher applies a qualitative descriptive approach in conducting this research. Then, the method that the researcher uses is non-participant observation and documentation. Non-participant observation, or to Sugiyono

(2015) is called passive observation, is a kind of method in which a researcher observes the object of the study without interacting and being directly involved with the subject of research. Also, documentation is a method of collecting datum from the records of past events. Documentation can be in the form of writings, pictures, film, videos, etc. This kind of method is useful to support the validity of the result that is gotten from the observation method. Then, the datum is collected using some techniques, such as transcription and taking notes. In collecting datum, the researcher did it according to the following procedure:

1. Watching and listening to the video many times

First, the researcher downloaded the videos “My Basic Skincare Routine (Anti-Aging)” and “Nacific Fresh Herb *FORMULA BARUUU!!*” on Suhay Salim’s YouTube channel and watched them many times. The researcher wanted to ensure that the researcher had a deep understanding of the content of the video and the utterances spoken by Suhay Salim.

2. Transcribing the videos

After that, the researcher made the transcription of the videos into the written datum. The transcription was done by listening carefully to spoken utterances, and then the researcher typed them on a notepad.

3. Identifying and classifying the datum

Last, the researcher identified the utterances that contain code-switching and classified them into the types of code-switching based on the theory proposed by Poplack (1980, as cited in Romaine, 1995) that the researcher uses to describe the datum.

### **c. Methods of Analyzing the Datum**

According to Miles et al. (2014), methods of analyzing datum are divided into three concurrent flows activity: Datum condensation (datum reduction), datum display, and concluding/verification.

1. Datum Condensation (Datum Reduction)

When collecting qualitative datum, the datum is still raw, large in number, complex, and complicated to study. Therefore,



datum condensation or datum reduction is carried out. Datum condensation means that the datum is sorted, summarized, and focused on only the important things by the object under study. By condensing the datum, the datum obtained will be clearer and make it easier for the researcher to conduct further datum collection (Sugiyono, 2015). In this research, datum condensation was done by separating ordinary speech (which only uses one code) from speech that contains code-switching.

## 2. Datum Display

Datum display means presenting datum that has been summarized so that it is easier to understand. In the qualitative research approach, datum can be displayed in the form of a brief description, graphs, charts, etc. The existence of datum display can help the researcher to understand the central issue of the datum so that the researcher will be aware of what he will be doing further in the research (Sugiyono, 2015; Miles et al., 2014).

## 3. Drawing conclusion/verification

Drawing conclusions and verification is the last step in analyzing the datum. In this step, the conclusion can be ascertained how the results will be after analyzing the datum that has been summarized and presented previously. This is because the conclusions stated at the beginning are still vague and have not been supported by valid evidence. The conclusion at the beginning and the end could be the same if strong evidence is found during datum collection (Sugiyono, 2015). In this research, the researcher concluded the datum, which has been collected and analyzed, showing the types of code-switching by the research question that has been mentioned earlier.

### **d. Methods of Presenting the Result of Analysis**

Datum may be presented in some ways, such as textual, tabular, and graphical. In this research, the researcher presented the datum in the form of a frequency table to clearly describe how many times each type of code-switching occurs in Suhay Salim's utterances in the video.

## 6. Result and Discussion

The section on analysis and discussion contains the result of the analysis conducted by the researcher. This study's result or research finding are useful for answering the research question raised in the previous chapter. The datum is taken from two videos on Suhay Salim's YouTube channel. The first video is "My Basic Skincare Routine (Anti-Aging)" and the second one is "Nacific Fresh Herb *FORMULA BARUUU!!*". Then, the datum is analyzed using the theory of the types of code-switching proposed by Poplack (1980). After analyzing the datum, it is found that 59 datum of code-switching were found in the first video and 58 datum of code-switching were found in the second video. Therefore, the total amount of the datum is 117 datum. The details of the amount of datum for each type of code-switching are described in the following table.

**Table 1. Frequency of the occurrence of code-switching**

No	Types of Code-switching	Video 1	Video 2	Total
1	Tag-switching	5	4	9
2	Inter-sentential switching	15	19	34
3	Intra-sentential switching	39	35	74

### 1. Types of Code-switching

According to Poplack (1980, as cited in Romaine, 1995), code-switching is divided into three types: tag-switching, inter-sentential switching, and intra-sentential switching.

#### i. Tag-switching

Tag-switching is the insertion of a word or short phrase in one language into a sentence in a whole different language. An example of tags in English is the words or phrases like 'I mean', 'you know', etc. The insertion of tags can be done in a monolingual utterance without violating syntactic rules (Romaine, 1995, p.122). Tag-switching also be in the form of discourse markers, exclamation words, conjunctions, etc. Tag-switching is also known as extra-sentential or emblematic switching (Muysken, 2011, p.307). The following examples are datum of tag-switching found in the videos:

### Datum 1

*Jadi gue kayak, "Oh, OK, marilah kita coba."*

(So, I was like, "Oh, OK, then, let's try,")

This datum is found in the second video, "Nacific Fresh Herb *FORMULA BARUUU!!*". As shown from the datum above, there is a tag-switching from an English word that is embedded into an Indonesian sentence. In this utterance, the word 'Oh, OK' is an example of a tag word that is attached without violating the syntactic rules of the sentence.

### Datum 2

*Karena dia lebih minim iritasi, in my opinion.*

(Because it is less irritating, in my opinion.)

The datum is found in the first video, "Basic Skincare Routine (Anti-Aging)". The phrase 'in my opinion' is a phrase in English that has become slang and is used to state one's opinion about something. The phrase is embedded into Indonesian sentences and does not violate the syntactic rules of the Indonesian language.

#### ii. Inter-sentential switching

Inter-sentential switching is a kind of code-switching between sentence boundaries. Usually, this type of switching is done by inserting a clause or sentence in one language next to the sentence in a different language. Poplack stated that inter-sentential switching requires more fluency in both languages than tag-switching because most of the utterances must adhere to the rules of both languages (Romaine, 1995, p.123). The following examples are datum of inter-sentential switching found in the videos:

### Datum 3

*Gue suka wanginya juga, ada wanginya dia, cuma ga terlalu kenceng atau gimana-gimana gitu. It just gives more relaxation for me and I always love that.*

(I like the smell, too. The scent is not too strong or anything like that. It just gives me more relaxation for me, and I always love that.)

The datum is found in the first video. This datum is included in the type of inter-sentential switching because the speaker begins the utterance

using the Indonesian language. Then, she adds an utterance in the English language without changing the topic. The English sentence still conveys the same message as the Indonesian sentence does.

#### **Datum 4**

**So, I don't think I really need to talk that much about this anymore.**  
*Gue yakin lo udah tahu, mungkin lo lebih tahu banyak dari gue ya. This is awesome.*

(So, I don't think I really need to talk that much about this anymore. I'm sure you've known this, perhaps you know it a lot, more than me. This is awesome.)

The datum is found in the first video. This datum is an example of inter-sentential switching because the speaker adds an Indonesian sentence between English sentences.

#### **Datum 5**

*Memang dia sangat mengedepankan bahan-bahan natural kan. So, you're still gonna get that obviously.*

(It prioritizes nature ingredients, indeed. So, you're still gonna get that obviously.)

The datum is found in the second video. This datum is an example of inter-sentential switching because the speaker starts the sentence using Indonesian, and then adds an English sentence afterward.

#### **Datum 6**

*Setahu gue mereka sudah menghilangkan efek cekit-cekitnya, atau cunut-cunutnya gitu. So, you don't have to worry about that anymore.*

(As far as I know, they have eliminated the tingling sensation. So, you don't have to worry about that anymore.)

The datum is found in the second video. This datum is classified into inter-sentential switching because the speaker begins her utterance in Indonesian and then adds an English sentence afterward.

#### **Datum 7**

*Tapi di gue sih untuk kerutan atau apa sih gue belum merasa ada efek yang gimana-gimana ya. It's probably gonna take time to see results on that area.*

(But for me, I don't see any effect on my wrinkles. It's probably gonna take time to see the results on that area.)

The datum is found in the second video. This datum is classified into inter-sentential switching because the speaker begins her utterance in Indonesian and then adds an English sentence afterward.

### **Datum 8**

**I still don't get that.** *Gue gak ngerti kenapa bisa kayak gitu.*

(I still don't get that. I don't know why it can be like that.)

The datum is found in the second video. This datum is classified into inter-sentential switching because the speaker begins her utterance in English and then adds an Indonesian sentence afterward.

### **Datum 9**

*Bahkan bisa ngecilin tampilan pori-pori lo juga.* **It is just, like, the ingredient in this is really awesome.**

(It can minimize your pores, too. It is just, like, the ingredient in this is really awesome.)

The datum is found in the first video. This datum is classified into inter-sentential switching because the speaker begins her utterance in Indonesian and then adds an English sentence afterward.

### **Datum 10**

**So that is it.** *Jadi menurut gue ini produknya sangat sangat minim.*

(So that is it. So, I think the (number of the) product is very minimal.)

The datum is found in the first video. This datum is classified into inter-sentential switching because the speaker begins her utterance in English and then adds an Indonesian sentence afterward.

#### iii. Intra-sentential switching

Intra-sentential switching is the type of code-switching that embeds a clause or sentence within the same utterance or sentence. Poplack (1980) argues that this type of language switching has the greatest syntactic risk. If a speaker uses this type of switching, it shows that the speaker is fluently bilingual and has mastered both languages well. The following examples are datum of intra-sentential switching found in the videos:

### Datum 11

**I have the toner, and then the serumnya, sama ada cream-nya juga atau moisturizer-nya.**

(I have the toner, and then the serum, also there is the cream or moisturizer.)

This datum is found in the second video. This datum is an example of intra-sentential switching because the speaker mixes her utterances using both English and Indonesian.

### Datum 12

*Ini yang paling membuat gue deg-degan* **to be honest** karena **if you can see this**, *ini tuh kayak ada dua bagian gitu.*

(This is what makes me nervous, to be honest because if you can see this, it's like there are two parts of the product.)

This datum is found in the second video. This datum is classified as intra-sentential switching because the words 'to be honest' and 'if you can see this' are English phrases that are embedded within an Indonesian sentence.

### Datum 13

*Jadi kayak dari* **spring water** *atau* **hot spring** *atau apa gitu, gue ga ngerti.*

(So, it's like spring water or hot spring, or anything like that, I don't really get it as well.)

This datum is found in the second video. This datum is classified as intra-sentential switching because the words 'spring water' and 'hot spring' are English phrases that are embedded within an Indonesian sentence.

### Datum 14

*Padahal gue cuma pake malem doang* **so it's really really good on my skin for dark spots** *gitu, jadi bagus banget di gue.*

(Even though I only use it at night, it's really, really good on my skin for dark spots, it's really good on me.)

The datum is found in the first video. This datum is classified into an intra-sentential type of code-switching because the switching occurs within the same sentence.

### **Datum 15**

**But I mainly use** this *buat krim paginya*.

(But I mainly use this as the day cream.)

The datum is found in the first video. This datum is classified into intra-sentential types because the switching occurs within the same sentence.

### **Datum 16**

*Bisa lo pake dua kali sehari* **if I'm not mistaken**.

(You can use this twice a day if I'm not mistaken.)

The datum is found in the first video. The phrase 'if I'm not mistaken' is an English phrase and embedded within an Indonesian sentence. Therefore, this utterance is classified as an intra-sentential type of switching.

### **Datum 17**

**So, make sure you really read them up** *sebelum lo pake*.

(So, make sure you really read them up before you use it.)

The datum is found in the first video. The clause '*sebelum lo pake*' is an Indonesian clause embedded within an English sentence. Therefore, this utterance is classified as an intra-sentential type of switching

### **Datum 18**

**I think they have an official store** *di shopee atau Tokopedia gitu*.

(I think they have an official store at shopee or tokopedia.)

The datum is found in the first video. This datum is classified into an intra-sentential type of code-switching because the switching occurs within the same sentence.

### **Datum 19**

*Cuma gue emang merasa dia* **super hydrating**.

(It's just that I feel this product is super hydrating.)

The datum is found in the first video. This datum is classified into an intra-sentential type of code-switching because the switching occurs within the same sentence.

## Datum 20

*Serinya masih mengutamakan efek **whitening** sama **wrinkle improvement**-nya, jadi ada **anti-aging**-nya juga.*

(This series still prioritize the whitening effect with its wrinkle improvement, so there is an anti-aging too).

The datum is found in the first video. This datum is classified into an intra-sentential type of code-switching because the switching occurs within the same sentence.

## 7. Conclusion

Code-switching is a phenomenon of switching between the first and second language spontaneously that is done by bilingual people. Greater exposure to a foreign language makes people can learn another language besides their mother tongue. This is what makes code-switching become a common thing nowadays, especially in Indonesia. Indonesian people do not only acquire their native languages, but they also learn many foreign languages, including English. The more proficient they are in speaking English, the higher the tendency to do code-switching between Indonesian and English.

The phenomenon of code-switching in Indonesia can be found anywhere. It is done by many people nowadays: English teachers in class, celebrities that are being interviewed, and also YouTubers and other social media influencers. Therefore, this study aims to investigate the types of code-switching found in the utterance of one of the Indonesian beauty vloggers, Suhay Salim. Using a qualitative descriptive approach, the datum was collected from Suhay Salim's YouTube channel. The researcher took two videos of Suhay Salim on her YouTube channel. The first one is entitled "My Basic Skincare Routine (Anti-Aging)" and the second one is "Nacific Fresh Herb *FORMULA BARUUU!!*".

The datum is analyzed by applying the theory of the types of code-switching proposed by Poplack (1980). The types of code-switching consist of tag-switching, inter-sentential switching, and intra-sentential switching. After analyzing the datum, all three types of code-switching are found in the videos. The researcher found that there are 59 data on code-switching found in the first video and 58



data on code-switching found in the second video. Therefore, the total amount of the data is 117 data. From the two videos that have been analyzed, the researcher found 9 data on tag-switching, 34 data on inter-sentential switching, and 74 data on intra-sentential switching. It can be concluded that Suhay Salim predominantly used intra-sentential switching in her utterances because she likes to switch from Indonesian to English and vice versa within her utterances. Then, the least type of code-switching that Suhay Salim uses is tag-switching.

Finally, yet importantly, the researcher is fully aware that this research has many shortcomings. Therefore, the researcher appreciates any suggestions from readers to improve the quality of this research. The researcher also hopes that this research can add to the reader's knowledge about the types of code-switching and how this phenomenon can be found in our daily lives.

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## **INVOLVEMENT OF TRADITIONAL ELITES IN ADERIA'S VICTORY IN LEGISLATIVE ELECTIONS IN AGAM DISTRICT IN 2019<sup>33</sup>**

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### **ABSTRACT**

This research was conducted due to the involvement of the Traditional Elite in Sungai Pua sub-district when supported Mrs. Aderia on the 2019 Legislative Election in Agam Regency. Research purposes are to explain and analyze forms of involvement of the Traditional Elites in the Legislative Election Campaign until Mrs. Aderia selected as a Legislator. Theories used are Elite Theory and Traditional Minangkabau Concept of Elite. Method of the Research used Qualitative Methods in the form of Case Studies. Informant Selection Technique conducted by the Snowball Sampling Technique. Research found that Traditional Elites in Sungai Pua Sub-district were involved in supporting Mrs. Aderia until Selected. The Traditional Elites involved in supporting Aderia's victory include: *niniak mamak, cadiak pandai, bundo kanduang*, the youth, and community leaders. The involvement in the forms of: First, Traditional Elite connected people's aspirations with Mrs. Aderia. Second, Traditional Elite mobilized the public. Third, Traditional Elites socialized Mrs. Aderia to the public. Fourth, Traditional Elite has acted as Facilitator in all Mrs. Aderia Social Activities. Fifth, Traditional Elite become Aderia's endorsement to the public.

**Keywords: Elite Involvement, Traditional Elite, Legislative Election.**

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## INTRODUCTION

The issue of traditional elite involvement in politics is not a new issue in political science. A lot of research has been carried out on the issue of elite involvement, but until now it is still an interesting issue and is of interest to researchers. Most of the research has focused on discussing the involvement of traditional elites in politics (see for example Amrianto<sup>37</sup>, Febri Rahmat<sup>38</sup>, Indra Kardian<sup>39</sup>, Destrina Lumendek<sup>40</sup>). As for the role of local elites and traditional elites in dominating the party (See Irvan Ansyari, M Fachri Adnan, Bakaruddin Rosyidi Ahmad<sup>41</sup>). As for the involvement of traditional elites in increasing public participation in voting in elections (Marlon Malfindo Mau Awang, Rex Tiran<sup>42</sup>).

Several journal articles and writings have explained the involvement of elites, local elites and traditional elites in the political sphere, one of which is due to the interdependence relationship between the community and elites, both formal elites and traditional elites. This makes the community have a relationship so that they follow the elites.<sup>43</sup> Unfortunately, some of the previous research that examines the forms of involvement of the traditional elite in Minangkabau, West Sumatra is still rarely found (Muhammad Samin, Aidinil Zetra<sup>44</sup>, Satria Putra Aulia<sup>45</sup>). There is not much explanation regarding the form of involvement of the traditional elite in winning candidates or supporting candidates. In general, in West Sumatra, studies related to the role of the traditional elite speak in the context

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37. Amrianto. 2015. Peran Elit Tradisional Dalam Dinamika Politik Lokal Pada Pemilihan Kepala Daerah di Kabupaten Wakatobi Tahun 2014. *Jurnal Politico*. 1(7).

38. Febri Rahmat. 2019. Dukungan Politik Elit Adat Kecamatan Kuranji Kepada Irwan Prayitno-Nasrul Abit Pada Pilkada Sumbar Tahun 2015. Skripsi. Universitas Andalas.

39. Indra, Kardian. 2017. Peran Elit Tradisional Dalam Mendukung Pasangan Calon Independen. Skripsi. Ilmu Politik, Fakultas Ilmu Sosial dan Ilmu Politik. Universitas Andalas.

40. Destrina Lumendek. 2018. Peranan Elit Lokal Masyarakat Pada Pemilihan Umum Kepala Daerah 2017 di Desa Sopi Majiko Kecamatan Morotai Jaya Kabupaten Pulau Morotai Provinsi Maluku Utara. *Jurnal Politico*. 7 (3).

41. Irvan Adnan Ansyari, M Fachri dan Bakaruddin Rosyidi Ahmad. 2019. Peran Elit Dalam Dominasi Partai Golkar Di Kabupaten Tanah Datar Sejak Era Reformasi. *NUSANTARA: Jurnal Ilmu Pengetahuan Sosial*, 6(2). p. 403-416

42. Marlon Malfindo Mau Awang dan Rex Tiran. 2021. Peran Elit Lokal Dalam Meningkatkan Partisipasi Politik Masyarakat Pada Pemilu Serentak 2019 (Studi Di Desa Tanarara, Kecamatan Lewa, Kabupaten Sumba Timur). *Jurnal Politicon: Jurnal Program Studi Ilmu Politik*. X(1).p. 39-42

43. Amrianto. *op. cit*. p. 8

44. Muhammad Samin., Aidinil Zetra. (2019) Peranan Elit lokal Dalam Upaya Memenangkan Pasangan Sutan Riska-Amrizal Dt Rajo Medan Pada Pilkada Kabupaten Dhamasraya. *Jurnal Ilmu Pengetahuan Sosial*, 6(3).

45. Satria Putra Aulia. 2014. Peran Elit Tradisional Dalam Pemenangan Pasangan Baharuddin-Syahrul Pada Pemilihan Pilkada Pasaman Barat Tahun 2010. *Skripsi*. Universitas Andalas.

of the Regional Head General Election which also study in the local sphere. However, studies on the forms of traditional elite involvement in the Legislative General Election are still rarely carried out. Therefore, this study intends to fill the gap related to traditional elites, namely a form of involvement of traditional elites in legislative elections in an effort to win the election.

In this regard, it is the same as the opinion expressed by Pareto and Mosca, both of which state that in every society, whether it is traditional or modern, there can be found a small group (*minority*) of individuals who rule over other members of society, called the elite.<sup>46</sup> According to Vilfredo Pareto, elites are people who have many followers, and are considered to have more power than ordinary people. Therefore, the elite is able to influence the community, including in terms of political choices.<sup>47</sup>

Elites are categorized theoretically into two, namely local elites (formal) and traditional elites. Local/formal elites are people who sit in government and legislatures or people who have formal authority to govern, such as *Wali Nagari* (similar to head of the village), Regents, Governors, members of the legislature and others.<sup>48</sup> While traditional elites are people who do not have formal authority at the local level, are outside the government, but they have strong influence, have many followers, are respected by many people, and even the actions taken by these elites are imitated by their followers. These elites are powerful people at the local level such as traditional leaders, religious leaders, and youth leaders.<sup>49</sup>

West Sumatra province is rich in community stratification which has their respective roles and functions. The existence of local and traditional elites in Minangkabau is a very important figure in people's lives because they can be positioned as *opinion leaders*. In Minang society, *opinion leaders* themselves include political elites, religious leaders, community leaders and traditional elders as *niniak mamak*, *cadiak pandai*, *bundo kanduang*, and religious scholars. The traditional Minangkabau elites have interpersonal closeness with the

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46. *Ibid*,

47. Irvan Ansyari, Dkk. 2019. Peran Elit Dalam Dominasi Partai Golkar Di Kabupaten Tanah Datar Sejak Era Reformasi. *NUSANTARA: Jurnal Ilmu Pengetahuan Sosial*. 6 (2). p. 405

48. *Ibid.*, p. 408

49. *Ibid.*, p. 411

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community, so that the form of communication that is established and carried out by the traditional elites get special attention from the community.<sup>50</sup> This can be seen in the closeness between *niniak mamak*, nieces and nephews, and the community.

The traditional Minangkabau elites are individuals who play an important role in the decision-making process in the community. The current reality, the traditional elite's decision in determining the support for candidates during the general election is quite important since it can be a reference for the public in choosing the right candidate to be a leader. Traditional elites including *niniak mamak*, community leaders and youth in Minangkabau actually have a strategic position, which makes them ogled and get more attention by politicians during the *pilkada* (Regional Head Elections) and legislative elections at the district/city level. Traditional elites such as *the niniak mamak* in Minangkabau became a leader within their people, as described in the Minang proverb, namely "*Didahulukan salangkah, ditinggikan sarantiang*" (roughly translated to: allowed one step ahead, one branch exalted). So that in the realm of local politics, there are a lot of political activities that are supported by elites, both formal elites and traditional elites such as *niniak mamak*, *cadiak pandai*, *Bundo Kandung*, religious scholars, youth and community leaders in Minangkabau.

In Indonesia, there are many cases of involvement of traditional elites who participate in the political sphere. Specifically in West Sumatra, this happened in Aderia's victory in the 2019 Agam Regency legislative general election. Indications of the involvement of traditional elites were justified by Aderia that there was the involvement of traditional elites who supported her to get elected. Especially in areas that are still carried out culture and customs regularly. Such as in *Nagari* Padang Laweh, Sungai Pua, Batu Palano, Sariak which are the electoral districts of Aderia. This indication is also supported by several of Aderia's teams who confirmed the involvement of traditional elites who supported Aderia's victory, such as community leaders, youth, and *niniak mamak*.

Thus, this study intends to fill the void that exists regarding

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50. Muhammad Fadli, Muh. Kausar Bailusy, Jayadi Nas, dan Achmad Zulfikar. 2018. Keterlibatan Elit Lokal dalam Peningkatan Partisipasi Politik pada Pemilihan Bupati dan Wakil Bupati Kabupaten Toraja Utara Tahun 2015. *Jurnal Sosial Politik Humaniora*. 6 (2)

traditional elites, namely a form of involvement of traditional elites in legislative elections in an effort to win candidates. Therefore, this study tries to explain the form of traditional elite involvement during the campaign until the candidate's victory in the Aderia case in the Legislative General Election in Agam Regency in 2019.

## METHOD

The research method in this study used a qualitative method in the form of a case study. This research was conducted in electoral districts number five in Agam in the election of the Regency's /City's Regional people's Representative Council (*DPRD*) which became the basis for Aderia's vote. The 5th electoral district consists of 4 sub-districts, namely: IV Koto District, Banuhampu District, Sungai Pua District, and Malalak District. Informant selection technique is done by snowball sampling technique. Data collection techniques in this study were carried out with primary data sources and secondary data.

## RESULTS AND DISCUSSION

Traditional elites are those who become leaders based on customs, inheritance or old culture, family and religion. Some individuals in community groups who have a strong influence and role are called elites.<sup>51</sup> Referring to the traditional elite in Minangkabau, based on this theory, it consists of *niniak mamak*, *cadiak pandai*, *bundo kanduang*, religious scholars and the youth. In this study, elites in Agam Regency are categorized into two based on the theory used, namely local elites and traditional elites. These two elites both have authority at the local level but in different realms. Local elites are people who sit in government and legislatures or in other words people who have formal authority to govern at the local level. While the traditional elite are people who do not have formal authority, are outside the government but have strong influence and have many followers at the local level.

Discussing about the involvement of traditional elites in Aderia's victory in the Legislative General Election in Agam Regency in 2019, the researcher found several traditional elites involved. Based on research findings in the field, the traditional elites involved in supporting Aderia

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51. Suzanne Keller. loc. cit. p. 31

include; *niniak mamak*, *cadiak pandai*, *bundo kanduang*, community and youth leaders. Community leaders are defined as those who have influence in society, but are not formed by custom, but based on their respective abilities.

## **Forms of Involvement of Traditional Elites in Sungai Pua Subdistrict in Supporting Aderia in the Legislative Elections in Agam Regency in 2019**

### **1. Traditional Elites as Connectors to Community Aspirations With Aderia**

Pareto said that every society is ruled by a small group of people who have the qualities needed in social and political life. Elites are people who are successful and able to occupy high positions in society. Hence in this case, there is an element of legitimacy of power that influences each other.<sup>52</sup> Elites are people who are successful and who are able to occupy high positions in society. As we know, the elites wherever they are must have a power to carry out an activity or action.

In bridging the aspirations of the community to Aderia, the traditional elite listened the aspirations of the people which later conveyed to Aderia, as done by the community regarding the existence of a night patrol post in Jorong Kapalo Koto, *Nagari* Sungai Pua. The aspirations that were accommodated by the youth were then conveyed to Aderia. Which later, after being elected and winning, will realize the community's desire for the common good and security.<sup>53</sup> Some of the aspirations of the people that were accommodated by the traditional elite to be conveyed to Aderia were even conveyed directly to Aderia, including:

**Table 5.2 Some Collections of Community Aspirations Against Aderia**

No.	Community Aspirations
1.	Construction of night patrol post in Jorong Kapalo Koto, Sungai Pua District
2.	Asphalt/casting of roads in <i>Nagari</i> Padang Laweh, Sungai Pua District
3.	paving/casting of roads in Tanah Tumbuhan Alley, Jorong Kapalo Koto

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52. *Ibid.*

53. Interview with Andri at his house, *Nagari* Sungai Pua on 03 September 2021 at 16.50 WIB.



4. Improvement of public bathroom construction in Tanah Tumbuh, Jorong Kapalo Koto
  5. Repair of public bathroom construction in Jorong Limo Kampuang
  6. Distribution of aid to farmers and farmer groups in Sungai Pua District (such as fertilizers and others)
  7. paving/casting of roads in Jorong Limo Kampuang
  8. Improvement of MCK construction in *Nagari* Padang Laweh
  9. Improvement of the construction of the causeway (bridge) on Kubang Putih sub-district, Banuhampu District.
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## 2. Traditional Elites Mobilize Community

In the context of elite roles, Halim said that the role of elites in society is very important. Because they are closer to the community. Such as traditional leaders who are in charge of as well as role models for the community.<sup>54</sup> Therefore, the role of the traditional elite is very decisive in mobilizing the community for various programs from the government, including in terms of politics. This happened in Aderia's victory in the Regional people's Representative Council of Agam Regency, where community mobilization was carried out by the traditional elite. The support provided by the traditional elite to Aderia began with them joining into the Aderia's winning team. The involvement of *niniak mamak* and community leaders in mobilizing the community is evidenced by what was done by former Wali *Nagari* Sariak M. Syofli Syamra. Gathering the community in the *Pasukuan* Tanjung (people's clan) gathering of *Nagari* Sariak which was held at his home and presenting Aderia. The meeting was also used to introduce Aderia, as well as delivery related to her vision, mission and programs. The event was attended by community leaders, *bundo kanduang*, the youth and *niniak mamak*.<sup>55</sup> This means that the *Pasukuan* Tanjung association is a method used by *niniak mamak* of the Tanjung clan to maintain customs and the relationship between *mamak* and nephews in *Nagari* Sariak. Then the community mobilization was also carried out by *Bundo Kanduang*, by mobilizing members from associations such as the Majelis Ta'lim (religious study group), the association of family welfare empowerment (*PKK*), and the *Bundo Kanduang* to

54. Abd Halim. 2014. *Politik Lokal: Pola, Aktor & Alur Dramatisasinya*. Yogyakarta: Lembaga Pengkajian Pembangunan Bangsa (LP2B). p. 151

55. Interview with M. Syofli Syamra, former Wali *Nagari* Sariak, at his home, *Nagari* Sariak on 06 October 2021 at 19.15 WIB.

support Aderia. Not only in gatherings, but wherever they meet other people. Thus, community mobilization carried out by traditional elites is one part of a very influential form of involvement. This is reflected in the people's willingness to follow the traditional elites. Community mobilization is an effective way to gain support from the community. It is evident that in every campaign activity, mass or community mobilization is one way that is able to make the community participate in supporting candidates who are supported by the traditional elites, in which *niniak mamak*, youth, *bundo kanduang*, and community leaders use their influence in mobilizing the community.

### 3. Traditional Elite Socializing Aderia to the Community

The role of the traditional elite in people's lives cannot be separated. As a figure who has influence, the elite is able to push the community towards the direction to realize their interests. This makes the traditional elites use their role in politics a lot.<sup>56</sup> Socialization is a form of direct mobilization. Socialization is an effort to provide knowledge to groups or communities regarding certain things. In this case, the socialization provided to the community is information related to Aderia. Bustanul Arfin quoted by Indra Kardian said that the traditional elite in Minangkabau society is the head of the clan, namely *Datuak* or *pangulu* or commonly known as *niniak mamak*, where legitimacy is inherited from generation to generation based on maternal lineage or commonly known as matrilineal.<sup>57</sup> Basically, clan leaders in Minangkabau gain legitimacy through traditional traditions and customary values that are believed by the community. The socialization of Aderia to the community was carried out by Maizar Angku Dt. Panjang. This happened in a meeting held at the house of the traditional elite who were involved with bringing their nephews and the community to come to the meetings at the campaign location points. Indirectly implies that this is a form of support given to Aderia. This is a form of socializing Aderia by the traditional elite to their nephews and the community indirectly to support Aderia. The same thing was done by Yosefrizal Angku Dt. Malano Basa, Head of KAN (Cultural Conservation Organization) of *Nagari* Batu Palano by socializing Aderia to his nieces and nephews for support. *Niniak mamak* directs

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56. Amrianto. *Op. Cit.*, p. 4

57. *Ibid.*,

children and nieces to support Aderia, although not openly. However, it is done when meeting *in a lapau* (shops), or when meeting at an event in the nagari such as *a baralek* (wedding) without any intervention or coercion in other words there is *kato tasirek* (implied word).<sup>58</sup> Based on this, the *niniak mamak* gave directions to the nephews and children regarding the candidate supported by *niniak mamak* without any coercion. In addition, socialization was also carried out by *Bundo Kanduang* (elderly women usually marked with her wisdom), such as in a meeting of members of *Bundo Kanduang*, members of the association of family welfare empowerment, members of the *majelis ta'lim* and even women's farmer groups. The socialization was also carried out by *Bundo Kanduang* when she met with people who were in *kadai* in local areas, by inviting and reminding not to forget to vote and support Aderia.

Therefore, socialization is part of the involvement of the traditional elites in supporting Aderia. Because in practice, a person will not know or understand someone without information or knowledge from others. It is similar in socializing an election candidate to the public. Starting from the community or nephews who do not know, with the socialization carried out by the traditional elites, the community becomes acquainted or familiar. So that in campaign efforts, this socialization is very useful if it is carried out by candidate members who will compete in the political realm. Even the socialization held by the candidate and attended by customary stakeholders indicated that there was support from the elite, and in general this was true in areas where their customs were still strong.

#### **4. Traditional Elites Facilitate Activities Aderia (Facilitator)**

The Relationship between the traditional elite and the community, and the traditional elite with the elite in government is very strong. The close relationship between the traditional elite and society is a natural thing. Because with the capital and bargaining position they have, people will tend to follow directions, suggestions from traditional elites are included in political choices.<sup>59</sup> The closeness

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58. Interview with Yosefrizal Angku Dt. Malano Basa, at his home, *Nagari* Batu Palano on September 15, 2021 at 19.20 WIB.

59. Ansyari, Irvan. Dkk. 2019. Peran Elit Dalam Mendominasi Partai Golkar di Kabupaten Tanah Datar Sejak Era Reformasi. *NUSANTARA: Jurnal Ilmu Pengetahuan Sosial*. 6(2). p. 412

between traditional elites and government elites such as Regional people's Representative Council members is a mutually beneficial relationship. This also happened in Aderia's victory in the Legislative General Election in Agam Regency in 2019. The relationship that exists between the traditional elite and Aderia makes the traditional elite a facilitator of Aderia's activities. This indication is reinforced by findings in the field, Maizar Angku Dt. Panjang said:<sup>60</sup>

*...Rumah iko dijadikan tampek bakumpua basamo-samo tim, masyarakat*

*dan angku-angku datuak yang lain.*

...This house is used as a gathering place for the team, community and other *angku-angku datuak*.

Based on the interview above, the availability of houses from Maizar Angku Dt. Panjang made him a facilitator for Aderia. Similar to what happened in *Nagari Sungai Pua*, Sastra Sutan Pangeran also facilitated his house to be used as a place for community gatherings with Aderia<sup>61</sup>.

The involvement of the traditional elite in supporting Aderia acts as a facilitator, facilitating the stage for Aderia to interact with the community in the nagari in her electoral district. The former *Wali Nagari Sariak*, M. Syofli Syamra, explained that presenting Aderia at the gathering of the *Tanjung* clan of *Nagari Sariak*. This is also used to introduce Aderia, and for Aderia to socialize herself and deliver related to her programs. The event was attended by community leaders, *bundo kanduang*, youth, *niniak mamak*, and the *Tanjung* troops.<sup>62</sup>

It is the same thing with *Bundo Kanduang* as a facilitator. Directly, several *bundo kanduang* gave Aderia the opportunity to come to her gathering. Such as, recitation, tribal associations, women farmer groups, owners of small businesses, exhibitions, *PKK*, and *koperasi* of women's savings and loans.<sup>63</sup> By facilitating Aderia's activities, these traditional elites play a role in influencing the community to later be able to support Aderia.

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60. Interview with Maizar Angku Dt. Panjang, at his house, *Nagari Batu Palano* on 06 September 2021 at 21:10 WIB.

61. Interview with Pangeran St. Sastra, at his house, *Sungai Pua* on September 3, 2021 at 14.20 WIB

62. Interview with M. Syofli Syamra, former *Wali Nagari Sariak*, at his home, *Nagari Sariak* on October 6, 2021 at 19.15 WIB.

63. Interview with Zulfa, *Bundo Kanduang*, at her home, *Nagari Sariak* on October 7, 2021 at 19.20 WIB.

Thus, the traditional elite supported Aderia in her election in the 2019 Legislative General Election in Agam Regency, acting as a stage facilitator for Aderia. This makes the traditional elite involved as the spearhead of the implementation of meeting activities. Facilitating Aderia's activities is an effective way to gain support from the community.

## 5. Traditional Elites as Endorsements Aderia to the Community

Amrianto said that basically the criteria for the community in choosing in the legislative elections ideally are to meet the requirements for capability (personal ability), acceptability (acceptable by the community), accountability (can be accounted for their performance), and marketable (must be worthy of sale). accepted by society). In addition, it must also be aspirational or be able to listen to and absorb the aspirations of the community. After being elected as a member of the council, one must be able to take off the clothes of his political party so that he can be more aspirational and work optimally to absorb and listen to the aspirations of the community.<sup>64</sup> This should be owned by every candidate for council members, including Aderia.

Quoted from *The Economic Times*, the term endorsement or endorse is a form of promotional advertising that uses well-known figures or celebrities who have recognition, trust, respect and so on from many people.<sup>65</sup> This does not only happen in terms of business but also in terms of politics. Many of the candidates use endorsements to introduce them to many people. Endorsement also occurred in the efforts to win Aderia during the campaign period until victory in the 2019 Legislative General Election. In the philosophy of Minangkabau culture, leaders are not likened to kings, sultans or emperors, they are only given a slightly higher position than ordinary people as stated in the Minangkabau expression is as follows:

*"Ditinggikan Sarantiang*

(one branch exalted)

*Didahulukan salangkah"*

(allowed one step ahead)

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64. Amrianto. *Op. Cit.*, p. 11

65. Kompas.com <https://money.kompas.com/read/2021/07/24/140628426/apa-itu-endorse-dalam-strategi-marketing> (accessed on 24 May 2022)

The meaning of this expression is that the traditional Minangkabau elite in this case *niniak mamak* is a person who is respected and respected by the community, known as *Datuak*. Because according to Minangkabau tradition they are leaders in the community which is divided into several indigenous tribes such as the Koto Tribe, Piliang Tribe, Jambak Tribe, Pisang Tribe, and Sikumbang Tribe.

Endorsements that occurred during the campaign are illustrated by interviews with Amril Yusuf Angku Dt. Panjang as vice chairman of KAN said:<sup>66</sup>

*...Daerah siko kami sadonyo patuah-patuah. Katiko adolah pendekatan-pendekatan atau perhatian yang dilakukan tokoh-tokoh mode Buk Ade kasiko kami insyaallah mendukung. Untuak angku sendiri biasonyo mangecek ka anak kamanakan, mode iko lah calon yang ka dipiliah. Alah mode iko urang datang ka kampung awak, mako haragoilah.*

...This area is where we are all obedient. When there are approaches or concerns that figures such as Ade came here, we will, God willing, support them. *Angku* himself usually tells his nephews, like this is the candidate to be chosen. It's like this when people come to our village, so we must respect them.

Based on the results of the interview above, it is implied that Amril Angku Dt. Panjang endorsed Aderia to her nieces and nephews. The same thing was also done by the Sastra St. Pangeran, said:<sup>67</sup>

*...Jadi yang kami sampaikan kapado masyarakat adolah semboyan Aderia 'Kerja Nyata, Tidak Banyak Bicara'. Jadi itu, seperti ikolah wakil rakyat yang harus kito piliah. Beliau adolah wakil rakyat, bukan pejabat pemerintahan. Yang nantinya akan manarimo aspirasi dari awak basamo-samo nantinya.*

...So what we convey to the public is Aderia's motto 'Real Work, Less Talking'. So that's how the people's representatives should be elected. She is a representative of the people, not a government official. Who will receive aspirations from all of us later on.

This makes promotions carried out by influential people will bring up

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66. Interview with Amril Yusuf, Angku Datuak Panjang at his home in *Nagari* Padang Laweh on September 4, 2021 at 19.10 WIB.

67. Interview with Sastra St. Pangeran, at his house, Sungai Pua on 03 September 2021 at 14:20 WIB

positive things. promotions that are carried out can introduce Aderia to more people. The involvement of the traditional elite as endorsement

is very beneficial for every candidate who will compete. Because endorsement is one form of role that can be done by traditional elites to garner support for the candidates they support. The support from the traditional elites who has a lot of influence is expected to influence the choices of the community. Because they are basically followers of the traditional elite, they tend to follow the attitudes or choices of their role models. Such as *niniak mamak*, community leaders, *bundo kanduang*, *cadiak pandai* (educated persons), and the youth.

Thus, from the five forms of involvement carried out by the traditional elites, it is revealed that the traditional elites strongly support Aderia in the way of her victory. The reasons for the traditional elites to support Aderia are as follows. First, Aderia is a *nagari* resident in Sungai Pua District. Second, there is an expectation that the traditional elite will prioritize development in the villages of Sungai Pua District. Third, Aderia is an incumbent who has high electability. Fourth, the need for a female figure/ *bundo kanduang* to lead. These four reasons arise because of the belief from *niniak mamak*, *bundo kanduang*, community leaders, the youth and village children of Sungai Pua District that Aderia will definitely sit back in the Regional people's Representative Council of Agam Regency with far more votes than the previous election. Also there is a positive view from the community of each *nagari* that this support will have a positive impact on their village.

Based on the findings, behind all of these involvements, there are things that are obtained by the traditional elites and the community who are involved to support Aderia. Such as the construction and repair of roads in each of these elites *nagari*. The existence of assistance to the traditional elite and the community provided. There is a vacation event where all funds are paid for by Aderia. Some of these images reveal that there are positive things that are obtained by the traditional elite as well as the people who support and side with Aderia. In other words, there is mutualism obtained between the parties involved. So that the involvement of the traditional elite in supporting Aderia aside from personal gain, is also driven by a desire for the good of the *nagari* in Sungai Pua District.

## CONCLUSION

Based on the data and analysis, the researcher concludes that in the Legislative Election in Agam Regency, the traditional elites have a very important role in supporting Aderia. Thus Aderia's victory could not be separated from the support of the traditional elites. During the 2019 legislative election campaign, the traditional elites used various forms of their role. Although not openly but indirectly like *niniak mamak*, they are able to influence the choices of their nieces and nephews, and the community to the candidates they support.

Thus the traditional elites forms of involvement in supporting Aderia in the 2019 Legislative General Election include: First, the traditional elite mobilizes nephews and the community in gathering support for Aderia. Second, traditional elites socialize Aderia to the public. Third, the traditional elites facilitate the activities of Aderia (Facilitator). Fourth, the traditional elite as a bridge for people's aspirations with Aderia. And fifth, the traditional elite as Aderia's endorsement to the community.

The reasons for the traditional elite to support Aderia are as follows. First, Aderia is a village child in Sungai Pua District. Second, there is an expectation that the traditional elite will prioritize development in the villages of Sungai Pua District. Third, Aderia is an incumbent who has high electability. Fourth, the need for a female figure/ *bundo kanduang* to lead.

Based on the findings in the field, behind all of these involvements, there are things that are obtained and obtained by the traditional elite and the community who are involved and support Aderia. Such as prioritizing the construction and repair of roads in each of these elites' nagari. The existence of assistance to the traditional elites and the community provided. There is a joint vacation event where all funds are borne by Aderia. Some of these images reveal that there are positive things that are obtained by the traditional elite as well as the people who support and side with Aderia. In other words, there is mutualism obtained between the parties involved. So that the involvement of the traditional elite in supporting Aderia aside from personal gain, is also driven by a desire for the good of the nagari in Sungai Pua District.



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**Anafil Windriya** is lecturer at SV Undip Dep BisKeu Logistics Management and Administration (MAL) Study Program. Graduated Bachelor and Master Program at Diponegoro University. Currently serves as Secretary of LSWH. The research includes: Collaborative Governance Between Stakeholders in the Logistic Distribution of Services for Handling Victims of Violence with a Gender Perspective (2022). Service: Training to Improve Management Competence for Victims of Domestic Violence (2022)

## **8. Feminism Differences In The Power Relationship Of Men And Women In The Matriarch System At Minangkabau Society, Tamrin**

**Tamrin** is an Associate Professor in Indonesian Political Thought at the Department of Political Science, Faculty of Social and Political Sciences, Andalas University. Born on October 18, 1960 in Batusangkar, West Sumatra, he studied at Greymouth High School, New Zealand in 1981 and completed his undergraduate education in International Relations at Gadjah Mada University in 1991. He obtained a master's degree in Political Science from the Political Science Study Program, University of Indonesia in 2005. He is currently pursuing a doctoral degree in Doctoral Program in Development Studies, Andalas University. Several papers have been published, including *Amien Rais's Democracy Ideas in Indonesian Islamic Political Theory* (2006), *Framework for the Indonesian Political System* (2012), *Forms and Developments of the Indonesian Political System* (2018), *Local and National Political Contests in the Implementation of Law no. 6/2014 Concerning the Daqerah Government in West Sumatra Province* (2019), *The Relation of Democracy with Good Governance and the Development of the Forms of the Indonesian Political System* (2019), *The Indonesian Political System; An Introduction* (2021). Besides writing various works in the field of Political Science, he is also actively writing in the proceedings of international conferences, such as the Socioint 2017 international conference, 4th International Conference on Education, Social Science and Humanities in Dubai, UAE (2017) as well as other international conferences held in Malaysia and Indonesia

## **9. Climate Change Adaptation And Mitigation And Gender Equality And Social Inclusion (Gesi) Perspective For Rice Farmers At Di Nagari (Village) Sungai Sariak, Iv Jurai Sub-District, Pesisir Selatan District, West Sumatra Province, Tanty Herida, Madonna, Ramadhaniati Merlita Haris Nasution**

**TANTY HERIDA**, Tanty, a woman's daily nickname is Tanty Herida. I was born in the city of Pariaman on October 28, 1978. I completed my bachelor's degree in 2002 at the Faculty of Animal Husbandry, Andalas University. In 2020 Tanty became a student at the Master of Sociology at Andalas University. In 2019, he received a short scholarship from the Australian government at the university of Sydney. Currently, Tanty Herida is a program coordinator at the women's NGO, the Institute for the Assessment and Community Empowerment (LP2M) of West Sumatra. Now running the "Voice for Inclusiveness Climate Resilience Action (VICRA) program Tanty Herida is trusted to be an administrator in various networks, including the National Presidium of the Indonesian Women's Coalition for the period 2020 - 2025, the deputy chairman of SEJAJAR (Secretariat of Inter-Network CSO/NGO Network) West Sumatra Province. Tanty Herida has nearly 24 years of experience as a women's activist. Tanty has various experiences and expertise, especially in community organizing with a gender perspective, advocacy based on GESI (Gender Equality and Social Inclusion), leadership and empowerment of grassroots women, budgeting with a gender perspective, women and politics, public policy and electoral studies, Gender Equality, Disability and Social Inclusion. (GEDSI) facilitation with Adult Education (POD) approach.

**RAMADHANIATI**, the daily call of this woman whose full name is Ramadhaniati. Currently, Ramadhaniati is trusted to be the Executive Director of a women's NGO, the Institute for the Study and Community Empowerment (LP2M) of West Sumatra. Ramadhaniati has served as director for the second period 2018 - 2022 after previously being the National Executive Secretary/Executive Director of the Association of Women's Small and Micro Business Assistance (ASPPUK) for 3 years, 2009 - 2012. Returned to LP2M in mid-2012 and has led LP2M to date. The woman who was born in Lirik, Indragiri Hulu District, Riau, completed her education at the Department of Agricultural Cultivation,

Faculty of Agriculture, Andalas University. Ramadhaniati is trusted to be an boards in various networks, such Chief of the Supervisory Board of the Association of Small Business Women (ASPPUK), 2016- 2019, Chief of the Ethics Council of the Indonesian NGO Council, 2016 – 2019 and member of Ethics Council of the Indonesian NGO Council, 2020 – 2024. Ramadhaniati is also trusted to be a GESI Specialist in the “Voice for Inclusiveness Climate Resilience Action (VICRA) Program to 9 NGOs in West Sumatra, Lampung, NTB and NTT. Ramadhaniati has almost 25 years of experience as a women’s activist. Ramadhaniati has various experiences and expertise, mainly in community organizing with a gender perspective, advocacy based on GESI (Gender Equality and Social Inclusion), leadership and empowerment of grassroots women, budgeting with a gender perspective, strengthening the economy of women and micro small businesses, facilitation with an Adult Education approach (POD).

**MADONNA**, was born in Padang on March 23<sup>rd</sup>, 1978. I graduated from Andalas University Padang in 2007, faculty of economics, majoring in accounting. I have been involved in NGO’s activities since 1996 as volunteers in Indonesian Planned Parenthood Association (PKBI) Chapter West Sumatra and LP2M Padang. I also became board members of Yayasan Bumi Ceria since 2015. I closely works with community development programs to empower youth, women, farmer’s organization, marginalized group and government offices, on the issues such as gender and social inclusion, sexual and reproductive health and rights (SRHR), drugs, HIV and AIDS, DRR and climate change, public campaign and advocacy, and community organizing. I involved farmer’s field schools and action research on issues mentioned above. I was the Coordinator of Participatory Action Research on Impact of COVID-19 and Its Response in Relation to Youth with Disabilities. It was a global research in 5 countries (Indonesia, India, South Sudan, Kenya and Zambia) initiated by Leonard Cheshire, United Kingdom and implemented by LP2M Padang in Indonesia from January to July 2021. Apart from research, I was the facilitator of Sekolah Perempuan Akar Rumput at Nagari Koto Tinggi, Padang Pariaman sub-district, West Sumatera province from 2015 – 2019. The first batch was initiated by LP2M Padang with the support of Global Fund for Women. The second batch was initiated by the government of Nagari Koto Tinggi.

**MERLITA HARIS NASUTION**, born in Tanjung Pati, Harau sub-district, on May 12, 1993, now lives in Padang City and Pesisir Selatan District. Completed basic education at SDN 04 Batu Balang in 2006, and continued his secondary education at MTSN Koto nan Gadang in 2009, SMA at SMAN 1 Harau District, Education D3 Payakumbuh Agricultural Polytechnic majoring in animal husbandry in 2011 - 2014 and continued his bachelor's degree at the Faculty of Animal Husbandry in 2015 - 2017, organizational experience as treasurer of the Forum Silaturahmi Peternakan ( FORSIMATER) in 2013, work experience as a field assistant in the Ministry of Agriculture's SIWAB program for 2 months in 2017 in Luhak sub-district, as a Save The Children Village Facilitator with the Cocoa Life Program in 2017 - 2018 in 2 districts, as a field expert for the Konsil LSM Indonesia with the ECHO Green program in 2021 - 2022 in the Padang Pariaman district, as a District Officer for LP2M with the VICRA Program in 2022 until now in the Pesisir Selatan district

#### **10. Women's Language Feature Used By Caitlyn Jenner And Elliot Page In Talk Show, Alya Oktavioni, Ike Revita**

**Alya Oktavioni** was born on June 13th 2001 in Payakumbuh, West Sumatra. Daily called Alya, she is the last child in a family that consists of 5 people. Recently resided in Koto Nan IV, West Payakumbuh. Her formal education started in Kindergarten in Raudhatul Jannah, then passed her education in SDN 02 Kota Payakumbuh in 2013. Graduated from MTsN Kota Payakumbuh in 2016, and later entered high school at MAN 2 Kota Payakumbuh in the same year and got through in 2019. Alya is currently in the 7th semester at Andalas University taking English Literature major. Along with that, she is eager to get more insight related to her major such as sociolinguistics, gender studies, etc. Besides focusing on her education at Andalas University, she is also active in the theater club and takes the position of chairman. Ultimately, she also likes to fill her spare time drowning in her amusement by watching films and reading books. She can be contacted via email: [alyao.student.sasingunand@gmail.com](mailto:alyao.student.sasingunand@gmail.com)

**Ike Revita** Born in Padang Panjang on September 30, 1973. Currently, Lecturer at English Department, Faculty of Humanities Universitas Andalas. Has a background in the discipline of Linguistics, graduated from English Department for Bachelor Degree Faculty of Letters Universitas Andalas, Magister and Doctoral from Linguistics at Gadjah Mada University. Has interest on the study of Language (Linguistics) as well as Gender and Sexuality. Chairperson of Indonesian Linguistics Society in Padang and vice chairperson of PPGAK of Universitas Andalas. Productive in conducting research and service, especially in the field of Linguistics, Socio-cultural issues and women in West Sumatra and many other parts in Indonesia.. Written works in the form of articles and books are entitled: *Pragmatik Lintas Bahasa* (2014), *Kesantunan dalam Bahasa Minangkabau* (2015), *Pengantar Sosiopragmatik* (2017), *Women Trafficking dalam Bingkai Sosiopragmatik* (2018), *Kaleidoskop Linguistik* (2018), *Cadiak Tidak Pandai* (2022), *Basa yang Basi* (2022). In addition, various articles and proceedings are published in national and international journals. Productive writing articles at printed and on line media. Often invited as a speaker in talk shows, seminars, discussions, workshops both nationally, regionally, and internationally. Annually invited to be visiting lecturer in Vietnam National University, Ho Chi Minh. Can be contacted via email: [ikerevita@hum.unand.ac.id](mailto:ikerevita@hum.unand.ac.id)

### **11. Exclusive Breastfeeding And Motor Development In Children,** Azrimaidaliza

**Dr. Azrimaidaliza, SKM, MKM** is a lecturer at Nutrition Departement, Public Health Faculty, Andalas University since 2005. Before that, she was a lecturer at Public Health Faculty, Baiturrahmah University for 4 (four) years. The author was born in Padang and has lived most of her life in this town. She received her bachelor's, then graduated with her master's and a doctorate in public health science with a concentration in public health nutrition from Public Health Faculty, Indonesia University. After graduation from the doctorate program, she has accepted a trust to be vice dean in the academic field in her faculty for 4 (four) years from 2016 until 2020. Since 2020, she is chairman of the academic senate of Public Health Faculty, Andalas University. Several researches and community services have been carried out, especially

related to the nutritional status of mothers and children. At a certain time, she enjoys reading and writing books. Now, she has written 13 books about nutrition, text books and reference books which were published by Andalas University.

**12. Political Marketing Strategy Of Women Legislative Candidates In Election Contest: The Case Of Padang City Candidates, Billy Febrima Hidayat**

**Billy Febrima Hidayat** Born in Padang, West Sumatra, on February 5, 1995. Graduated with a bachelor's degree at the Department of Political Science, Andalas University, Padang in 2018. He is currently completing the Political Science Masters Program, Faculty of Social and Political Sciences, Andalas University, Padang. In addition to being active in the academic field, research, and doing community service, he is also active in non-governmental organizations. Research interest in General Election, Political Marketing, Women's Movement, Public Policy, Political Spatial Planning, Political Economy, Network Politic, Policy Network, Sustainable Development, Local Politics, Conflict resolution, Governance, and so on. Can be contacted via email: billy.febrima@gmail.com

**13. "Female Kings" : The Footprints Of Female Rule Through A Feminist Anthropological Study Of The Indrapura Sultanate In Pesisir Selatan Regency Of West Sumatra Province, Sri Setiawati**

**Sri Setiawati** Born in Padang on January 31, 1968. Currently, As Secretary of the Doctoral Program in Development Studies at the Graduate School of Andalas University. Has a background in the discipline of Anthropology, graduated from S1 at the Faculty of Letters of Andalas University, S2 and S3 Anthropology Program at the University of Indonesia. Besides being a teaching staff at the Department of Anthropology FISIP Andalas University with a specialization in the study of Anthropology of Gender and Sexuality. Has a Cultural Conservation Expert certification as Chair in the Province of West Sumatra. Then also as the Chair of the Indonesian Anthropology Association (AAI) for the Regional Government of West Sumatra and the Founder of the Taratak Nan Tuo Foundation who is concerned with

community, social and humanitarian empowerment. And member of PPGAK of Andalas University. As a lecturer, he is productive in conducting research and service, especially in the field of socio-cultural issues and women in the Mentawai and other areas in West Sumatra. Written works in the form of articles and books are entitled: *Dari Pelosok Minangkabau Sampai Pedalaman Mentawai, Menari Di Bawah Pelangi* (2020) and *Antropologi Gender : Seksualitas dan Kebudayaan* (2021), in addition to articles and proceedings published in national and international journals. Often invited as a speaker in talk shows, seminars, discussions, workshops both nationally and regionally. Can be contact via email: [srisetiawati3101@gmail.com](mailto:srisetiawati3101@gmail.com)

#### **14. Code-Switching Found In Suhay Salim's Vlog On Youtube, Dara Permata Hati, Ike Revita**

**Dara Permata Hati**, also known as Dara, was born on May 4th, 2002. She was born in Indarung, West Sumatra, but she grew up in Sepauk, West Borneo. She is the second child and only daughter of three siblings. Her formal education started as she went to elementary school in Madrasah Ibtidaiyah Al-Falah Sepauk. She continued her education at SMP Negeri 1 Sekadau Hilir and SMA Negeri 1 Sepauk. She is currently a student in the English Department, Faculty of Humanities, Andalas University. She focuses on a linguistics major and is interested in the study of sociolinguistics. She is concerned to study how code-switching, a common phenomenon nowadays, is used in people's daily communication. Besides being interested in sociolinguistic phenomena, she enjoys dabbling in artistic activities. Currently, she is an active member of UKS (Unit Kegiatan Seni) Unand. She joins a choir team at UKS Unand and often participates in singing contests too. She is also active in every committee in organizing events in UKS Unand. She can be contacted via email: [daraph.student.sasingunand@gmail.com](mailto:daraph.student.sasingunand@gmail.com)

## **15. Involvement Of Traditional Elites In Aderia's Victory In Legislative Elections In Agam District In 2019, Widya Sari Ramadhani, Aidinil Zetra, Dewi Anggraini**

**Widya Sari Ramadhani** was born in Lasi on December 31, 1997, Agam Regency, West Sumatra. Daily call is Widya, she is the seventh child in seven Brothers. Her formal education started from Kindergarten in Diniyah Limo Jurai Sungai Pua, then Passed from SDN 04 Kapalo Koto in 2010. She passed her education at SMP N 1 Sungai Pua in 2012 and continued to SMA N 1 Sungai Pua, passed in 2016. Education at University started in 2017, as Faculty of Social and Political Sciences majoring in Political Science student. On June 16, 2022, Widya completed it with a degree as Widya Sari Ramadhani, S.IP. During the college, she activated in several organizations such as Political Science Student Association (HMJ-IP FISIP UNAND) as the deputy entrepreneurship coordinator, The Islamic Student Association (HMI ISIP UNAND PADANG) asot Head of the External Division of KOHATI ISIP UNAND, and she also member in the Sports and Arts Activity Unit (UKOS FISIP). Contact her by Phone number is 081267829778 or Email is [widyramadhani54@gmail.com](mailto:widyramadhani54@gmail.com)

**Dr. Aidinil Zetra, SIP, MA** is a lecturer at the Faculty of Social and Political Sciences, Andalas University, Padang. He was born in Bukittinggi, West Sumatra, February 10, 1970. He served as Deputy Dean I for Academic Affairs FISIP Unand for the 2016-2020 period and Head of the Postgraduate Electoral Governance Concentration Program at FISIP Unand 2015-2016. He has been actively researching and writing special studies on elections. He has also given frequent lectures and electoral courses in various places and is actively observing the development of politics, democracy and elections in Indonesia. Aidinil finished his undergraduate studies at the Department of Government Science, FISIPOL UGM and Masters & PhD at the Department of Political Science, National University of Malaysia (UKM). Can be contacted via email: [aidinil@soc.unand.ac.id](mailto:aidinil@soc.unand.ac.id)

**Dewi Anggraini S.IP, M.Si** was born in Koto Tuo on October 28, 1981, she's a Muslim. She completed her basic education at SDN 5 Koto Tuo in 1993, then continued to MTsN Palangki and passed in 1996, and next to MAN Palangki, she finished in 1999. Dewi has a bachelor's



degree in Political Science, Andalas University who graduated in 2004. She also became a magister majoring in PWD with concentration in Local Politics and Regional Autonomy at Andalas university in 2008. Now, she is a Lecturer in the Department of Political Science, FISIP UNAND since 2010.

