

Perspectives of Male Lecturers on Women (Wives) Working in the Public Sphere

Yurisna Tanjung¹, Ishomuddin², Wahyudi³, Arifin Saleh⁴

¹ Students Doctor Sociology Universitas Muhammadiyah Malang, Lecturer in the Social Welfare Study Program Universitas Muhammadiyah Sumatera Utara

^{2,3} Lecture in the Sociology Doctoral Study Program Universitas Muhammadiyah Malang

⁴ Lecture in the Social Welfare Study Program Universitas Muhammadiyah Sumatera Utara

Email: yurisnatanjung@umsu.ac.id

Abstract

The public space and new institutions that emerged and developed within the reformed state institutions became a space for women to access women's representation and involvement which resulted in public policies that were considered important and a priority in the women's movement. Public policy has different impacts on men and women. In addition, public policy also has the capacity to both perpetuate and eliminate gender discrimination and injustice. The study entitled perspectives of male lecturers on women (wives) working in the public Sphere is to describe men's perspectives on women who work in the public sphere. The research method used in this study is qualitative in order to interpret how the perspective of male lecturers towards women who work in public spaces and whether male lecturers who have wives work in the public area provide room for negotiation in the distribution of household roles. The results of the study show that women as wives and workers in the public sphere represent a practice of the Muslim feminist movement which chooses to work not only because it fulfills the economic needs of the family, but also shows the growing awareness of their rights as a form of self-existence and their potential.

Keywords:

Career Women, Gender Justice, Gender Relations in the Family

How to cite:

Tanjung, Y., Ishomuddin, I., Wahyudi, W., Saleh, A. (2023), "Perspectives of Male Lecturers on Women (Wives) Working in the Public Sphere", *IJRS: Internasional Journal Reglement Society Vol 4 (2), Pages 134-139*

A. Introduction

The aim of the MDGs is to encourage gender equality and empower women by eliminating gender gaps. To achieve this target, one way is to increase the capacity of educational institutions in managing and promoting gender-oriented education so that it can increase public understanding of gender equality¹. As an independent and sovereign country, Indonesia adheres to the principles of the rule of law, one of which is the protection of human rights and is realized in various regulations regarding the protection of children and women, even the Convention on the Rights of the Child (CRC), or better known as UN-CRC (United Nations Convention on the Rights of the Child). Likewise, with the protection of women, CEDAW (The Convention of the Elimination of All Forms of Women) is an international agreement for the elimination of discrimination that occurs against or among women, where this convention defines the principles of human rights for women as human rights where contains norms, standards and obligations, as well as state responsibilities in eliminating discrimination against women, and Indonesia is one of several countries that participated and also signed this convention on July 24 1984 and has ratified it with Law. -Law of the Republic of Indonesia Number 7 of 1984².

In Indonesia, according to the statistics bureau, the illiteracy rate for women is still higher than for men. The literacy rate for the population aged 15 years and over according to

¹ Bq. Ari Yusrini, 'Tenaga Kerja Wanita Dalam Perspektif Gender Di Nusa Tenggara Barat', *Al-MAIYYAH: Media Transformasi Gender Dalam Paradigma Sosial Keagamaan*, 10.1 (2017), 115–31
<<https://doi.org/10.35905/almaiyyah.v10i1.452>>.

² Fransiska Novita Eleanora and Lusya Sulastris, 'Revitalisasi Perlindungan Anak Dan Perempuan Menuju Pembangunan Berkelanjutan (Sustainable Development Goals)', *Widya Yuridika*, 3.2 (2020), 217
<<https://doi.org/10.31328/wy.v3i2.1631>>.

gender in 2011 was that the literacy rate for males reached 95.59% while for females it was 90.07%³. Institutionally, the state has formulated various policies which have been legalized through draft laws, starting at the central and regional levels. However, in practice, women still face problems and problems as a working class or group, and also face challenges due to their gender identity. The view that the world of work has a masculine character, one of which appears in the assumption that female workers have lower abilities than male workers. This view can be seen from the separation between the fields of work for men and the fields of work for women. Thus giving rise to division of the profession in the fields of Science-Technology-Engineering-Mathematics which are identified with men. Meanwhile, professions in the fields of social sciences, humanities, education, are identified with women⁴. This happens because society's understanding of social roles in gender relations between men and women in society is a construction that is internalized in the social life of Indonesian society⁵. This patriarchal system is a challenge in implementing gender justice because it often causes discrimination and unfair treatment of women. These patriarchal and cultural values result in that even though women work in the public space, they also have to complete work matters in the domestic sphere or have multiple roles, namely acting as workers (public-productive) and acting as housewives (domestic-reproductive)⁶. So that the position of women is in a position of subordination or putting women second through functions and roles that are actualized both in the domestic and public spheres⁷.

Working women is something that is commonplace in today's era. Their reasons are very varied, including: economic conditions, demands of the times and their existence as humans who have the same abilities as men. However, a culture that is still unbiased has resulted in working women experiencing a double burden, namely playing roles in the public sphere as well as in the domestic sphere. According to Pudjiwati in⁸ women have two roles, namely as wives or housewives who do household work, namely productive work that does not directly generate income and as breadwinners who generate income. Public spaces and new institutions that emerged and developed in reformed state institutions became spaces for women to access women's representation and involvement which resulted in public policies that were seen as important and a priority in the women's movement. Public policy has different impacts on men and women. In addition, public policy also has the capacity to both perpetuate and eliminate gender discrimination and injustice. So far, policy measures to present and involve women in the public space have shown results, in the central level legislative body (DPR) there has been an increase in the number of women elected in two elections, namely 12% in 2004, 18% in 2009, and a decrease in 2014, namely 17.63%. Although at the regional level (DPRD) the number is smaller, there are even some regions that do not have women legislators in DPRD. In executive institutions, the number of female employees occupying echelon I positions or having strategic roles and positions as policy makers has also increased, in 2011 as many as 9.17%, in 2012 as many as 16.41%, in 2013 as many as 20.09% and in 2014 as many as 20.65%. However, the available data shows that there is a sharp disparity between male and female civil servants in structural (echelon)

³ Erna Tigayanti, M Saleh Soeaidy, and Ratih Nurpratiwi, 'Implementasi Kebijakan Pengarusutamaan Gender (PUG) Bidang Pendidikan Di Kota Malang (Studi Kasus SMA 8 Malang)', *Wacana Journal of Social and Humanity Studies*, 17.3 (2014), 201–8.

⁴ Atnike Nova Sigiro, 'Jurnal Perempuan Pekerja', 2021, 4–6.

⁵ Alifulahtin Utaminingsih, *Gender Dan Wanita Karir* (Malang: UB Press, 2017).

⁶ N Hidayati, 'Beban Ganda Perempuan Bekerja (Antara Domestik Dan Publik). Muwazah, 7 (2), 108–119', 2015.

⁷ Imam Syafe'i, 'Subordinasi Perempuan Dan Implikasinya Terhadap Rumah Tangga', *Analisis: Jurnal Studi Keislaman*, 15.1 (2015), 143–66.

⁸ Hidayati.

positions compared to those in functional positions⁹. According to Bappenas, one way to achieve gender equality is to increase the role and quality of life of women in development. From this aspect, Bappenas sets targets for measuring the Gender Equality and Justice Index (IKKG). The Labor Force Participation Rate or TPAK of women is lower than the TPAK of men, namely only 55% and the proportion of men in the formal labor sector is almost twice that of women. 3) Representation in public office: based on the Indonesian Gender Empowerment Index for 2010-2017, the representation of women in parliamentary seats was 17.32% and the composition of members of the DPR RI in 2014-2019 was dominated by men with 463 people, while only 97 women people¹⁰. The dual role of women provides a role in the economic sector, namely housewives are able to carry out a dual role in their family by providing additional income for the family and easing the burden on their husbands to pay for their children's education by doing farming work. The role in the field of family, that is, housewives are also able to overcome problems in the family in collaboration with children and the head of the family¹¹.

A woman who decides to work in the public sphere, especially for those who are married, the role of the woman has shifted from a traditional (domestic) role to a modern (public) role, from initially only acting as a mother who takes care of the household and has a reproductive function to become a productive women are called career women. Men who initially know and accept that their future wife works, the implication is that after marriage for certain reasons the husband may not forbid his wife to work. This can be seen from the absence of policies, programs, activities and budgets that accommodate the needs of all levels, both men and women¹². As the results of research by Lee and Choo¹³ found that a wife's career success is greatly influenced by her husband, in other words that the commitment of career women who have families to their jobs is higher than women who are not yet married, because they consider the needs and support factors of their families especially husband's support. Therefore, in this research, researchers want to see the perspective of male lecturers towards women who work in public spaces.

B. Research Methods

The perspective of male lecturers towards women who work in public spaces in this research was carried out through a qualitative approach with case studies. The case study was chosen because it focuses on specified informants and seeks to explore the perceptions of men whose wives work in public spaces. According to Bogdan and Taylor¹⁴ a qualitative approach is a research procedure that produces descriptive data in the form of narratives from informants and observed behaviour. The efforts made by the researcher were to see and interpret the perspective of male lecturers towards women who work in public spaces and whether male lecturers who have wives who work in public areas provide room for negotiation in the division of household roles. This research was conducted at the Muhammadiyah University of North Sumatra. The author reasons for choosing this location because UMSU is the largest private campus in North Sumatra.

⁹ Anita Dhewy, 'Perempuan dan Kebijakan Publik', *Jurnal Perempuan*, 22.1 (2017).

¹⁰ Lady Rara Prastiwi and Dida Rahmadanik, 'Polemik Dalam Karir Perempuan Indonesia', *Jurnal Komunikasi Dan Kajian Media*, 4.1 (2020), 1–11.

¹¹ Iwan Abdul Jalil and Yurisna Tanjung, 'Peran Ganda Perempuan Pada Keluarga Masyarakat Petani Di Desa Simpang Duhu Dolok Kabupaten Mandailing Natal', *Jurnal Intervensi Sosial Dan Pembangunan (JISP)*, 1.1 (2020), 58–70 <<https://doi.org/10.30596/jisp.v1i1.4376>>.

¹² Y Tanjung, M Mujahiddin, and ..., 'Implementation of Gender Responsive Policies in Higher Education: A Study at Three Universities in North Sumatra', ... -*Journal (BIRCI-Journal)*, 2021, 5914–26 <<https://bircu-journal.com/index.php/birci/article/view/2390>>.

¹³ Utaminingsih.

¹⁴ Moleong J Lexy, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2021).

Interviews were conducted with male lecturers who had worked for more than 15 years and had a Muhammadiyah Membership Card whose wives worked in the public domain in the formal sector. As for the stages in exploring research data, researchers prepare interview guidelines that will be given by several research subjects such as male lecturers who have worked for more than 15 years and have Muhammadiyah Membership Cards whose wives work in public areas in the formal sector based on the formulation of the problem being researched. . This effort was carried out by researchers so that researchers could reveal the social reality regarding the perspective of male lecturers on women (wives) who work in the public sphere.

C. Discussion

This research shows that the division of labor in the household of this lecturer couple is balanced, shown by the absence of role dichotomy which shows the dominance of patriarchal values. So that career women who are already married do not experience a double burden (double bourdon). Working women who are not experiencing a double burden will be happier completing their role as housewives after returning home. They can also divide their time well between work and household. So that you avoid feeling tired, guilty, exhausted, and stressed because you are faced with conflicting work-family role situations. In family couples of male lecturers and wives who work in public spaces, it was found that the level of education, type of work, choice of profession chosen before marriage had an impact on gender relations and a balanced distribution of roles in the family. The division of roles is based on mutual understanding and commitment that is flexible and situational in completing roles that have been socially and culturally constructed through the feminine and masculine dichotomy. The research results show that equal relations between men and women workers in the family are achieved due to commitment, communication and flexibility in the practice of dividing household roles. This is in accordance with what Utaminingsih said that the foundation for a harmonious marital relationship ¹⁵ is the commitment and closeness (cohesiveness) of the couple, effective communication, and flexibility in facing and resolving family problems and finding the best solution.

When viewed through liberal feminist theory, the practice of family life among male lecturers has implemented equal rights and opportunities for women within the framework of the existing political and economic system. This can be seen from decisions related to household roles and roles at work as professional workers. Because men, in this case, lecturers view that the decision to provide opportunities for women to continue working in public spaces is a form of appreciation for individual freedom, human rights and equality. In the context of women working in public spaces, liberal feminism encourages women's participation in the world of work and fighting for equal opportunities to achieve success in their careers. This includes fair access to education, training and promotions comparable to men. This is practiced by women who work in formal types of work, because to increase their competence, workers are required to complete education, and continue to train their skills and competencies through training so that they have the opportunity to get promotions to a better level.

In addition, family support for women who continue to work through the work they choose shows the absence of structural and cultural barriers. So that women can still have a career and participate fully in the public space. The research findings are also relevant to the theory of liberal feminism because the family partners of male lecturers, as shown by their views on working women, show that the internalization of equality values has reduced norms and stereotypes. Gender has so far restricted women from choosing (public) careers that were

¹⁵ Utaminingsih.

previously identified with men. Men's understanding of gender equity varies depending on the individual and the social context. A good understanding of gender justice involves awareness of the need for equality between men and women in all aspects of life, recognition that men and women have the same human rights. In addition, men's understanding of gender justice is the involvement of men to listen to, understand, and respect experiences from women's perspectives. The practice of gender justice can be started from the family structure with proportional division of roles and providing equal opportunities for women in joint decision-making, recognizing equal contributions, and avoiding domination in significant decision-making. Gender justice also shows how married couples who work have responsibilities in the family; both men and women have the same ability to fulfil their responsibilities in the family. With a good understanding of gender justice and its practices, it is hoped that society can become more just, equal, inclusive and sustainable for all individuals.

Men's views on women working in public spaces vary depending on cultural background, religion, and individual values. However, in an increasingly advanced and inclusive society, many men see women working in public spaces as positive and important. Access to work for women is currently increasingly diverse, with the number of informal workers in Indonesia being filled more by female workers than by men. The increasing number of women working in the productive sector is influenced by people's views, economic needs, and the potential possessed by women. Women are involved in the trade sector because this sector provides a regular source of income and is in accordance with women's abilities. However, there is limited access for women to more stable and high-paying formal jobs. This is caused by gender inequality, discrimination, and gender stereotypes, traditional roles in household tasks, as well as limited knowledge and skills. The increased involvement of women in formal employment is also an indication of increasing public awareness about the importance of providing access to education for girls. In the context of marriage, working women often face choices regarding continuing their careers or becoming housewives. Some couples make agreements based on household needs, potential and capacity development, or opportunities for self-development. This conclusion shows that the role of women in the world of work is increasingly recognized and increasing, although there are still obstacles that must be overcome to achieve gender equality and employment opportunities fair for women.

Women's dual role, or "double burden," refers to a situation in which women assume the responsibilities of two different roles simultaneously, namely a professional role outside the home and a role in taking care of the household and family. This dual role is often a challenge for women because they are faced with high demands and expectations in both roles. Different views of women's dual roles can be influenced by patriarchal culture, where patriarchal values reinforce gender inequality and place additional burdens on women. In a patriarchal system, women are often expected to fulfil the traditional roles of mother, wife and housekeeper, while men are expected to be the main breadwinner and have decision-making power. Although many women manage to overcome multiple roles and achieve success in various areas of life, the influence of patriarchal values can still limit their choices and opportunities. To achieve greater gender equality, it is important to acknowledge and challenge harmful patriarchal values and strengthen women's dual roles. It is important for society to provide support and recognition of the dual roles of women, promote gender equality, and create an environment that enables all individuals to thrive in both their professional and personal lives. Women must be given the same opportunities as men to choose and develop themselves according to their interests and talents, without having to choose between the public and domestic spheres.

D. Conclusion

Men's perspective towards women who work in the public sphere is manifested in the form of awareness, recognition and respect for the preferred perspective of women's decisions to continue their careers even though they are married and providing space and opportunities for women to continue working. Men's perspectives on gender justice are reflected in the recognition of women's decisions to continue their careers after marriage, as well as providing space and opportunities for women to continue working. Women's participation in work in the public sphere can provide benefits to family income, but it can also cause a double burden. The implications of men's views on gender equality through balancing roles in the family are the importance of agreement and a fair distribution of tasks in the household role to avoid conflict in family relationships. Families that support women's participation in work and implement gender equity can achieve prosperity and harmony. An equitable division of roles and responsibilities can help overcome the double burden on working women. Thus, the practice of gender equality in the family and flexibility in the distribution of household roles can help women achieve their full potential in the professional and personal spheres.

References

- Dhewy, Anita, 'Perempuan Dan Kebijakan Publik', *Jurnal Perempuan*, 22.1 (2017)
- Eleanora, Fransiska Novita, and Lusya Sulastris, 'Revitalisasi Perlindungan Anak Dan Perempuan Menuju Pembangunan Berkelanjutan (Sustainable Development Goals)', *Widya Yuridika*, 3.2 (2020), 217 <<https://doi.org/10.31328/wy.v3i2.1631>>
- Hidayati, N, 'Beban Ganda Perempuan Bekerja (Antara Domestik Dan Publik). Muwazah, 7 (2), 108–119', 2015
- Jalil, Iwan Abdul, and Yurisna Tanjung, 'Peran Ganda Perempuan Pada Keluarga Masyarakat Petani Di Desa Simpang Duhu Dolok Kabupaten Mandailing Natal', *Jurnal Intervensi Sosial Dan Pembangunan (JISP)*, 1.1 (2020), 58–70 <<https://doi.org/10.30596/jisp.v1i1.4376>>
- Moleong J Lexy, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2021)
- Pratiwi, Lady Rara, and Dida Rahmadanik, 'Polemik Dalam Karir Perempuan Indonesia', *Jurnal Komunikasi Dan Kajian Media*, 4.1 (2020), 1–11
- Sigiro, Atnike Nova, 'Jurnal Perempuan Pekerja', 2021, 4–6
- Syafe'i, Imam, 'Subordinasi Perempuan Dan Implikasinya Terhadap Rumah Tangga', *Analisis: Jurnal Studi Keislaman*, 15.1 (2015), 143–66
- Tanjung, Y, M Mujahiddin, and ..., 'Implementation of Gender Responsive Policies in Higher Education: A Study at Three Universities in North Sumatra', ... -*Journal (BIRCI-Journal)*, 2021, 5914–26 <<https://bircu-journal.com/index.php/birci/article/view/2390>>
- Tigayanti, Erna, M Saleh Soeaidy, and Ratih Nurpratiwi, 'Implementasi Kebijakan Pengarusutamaan Gender (PUG) Bidang Pendidikan Di Kota Malang (Studi Kasus SMA 8 Malang)', *Wacana Journal of Social and Humanity Studies*, 17.3 (2014), 201–8
- Utaminingsih, Alifiulahtin, *Gender Dan Wanita Karir* (Malang: UB Press, 2017)
- Yusrini, Bq. Ari, 'Tenaga Kerja Wanita Dalam Perspektif Gender Di Nusa Tenggara Barat', *Al-MAIYYAH: Media Transformasi Gender Dalam Paradigma Sosial Keagamaan*, 10.1 (2017), 115–31 <<https://doi.org/10.35905/almaiyyah.v10i1.452>>