Changes in Women’s Social Roles and Functions in Gender Dichotomy Resistance

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Abstract

This research aims to strengthen the form of resistance to the implementation of gender-based discrimination among women. The theory used in this study is the structural theory of conflict to portray the existing problems. The study methodology chosen is qualitative, with data collection techniques such as interview, non-participatory observation, and literature studies. The subject of the informant in this research is a 1st Semester student Communication Studies, Medan Area University Academic Year 2021/2022, who took Social Theories in Class A2. The results and discussion of this study indicate that the changing roles and social functions of women in the era of emancipation, in fact have not resolved various forms of injustice based on gender, especially in the form of objectification. Be it in the family domestic sector or the public, such as: politic, economic, social, culture, education and job. Therefore, this research recommends that all level of society must be aware and gender sensitive. Thus, women are no longer a subordinate class in society, and they can give their best contribution to the nation and state. In addition to the prevailing consensus structural rules in the form of values, norms, or laws should not be gender biased. In the end, women must have the courage to fight with a dynamic and heterogeneous attitude in facing the turmoil of the times. Man and woman are equal, and must respect each other!

Keywords: Social; Woman; Resistance; Dichotomy; Gender.


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INTRODUCTION

A change of women's roles and social function in Gender Dichotomy Resistance is no longer obvious. The gap between the differences woman and man is getting smaller. The old myth called that household chores only be responsibility of woman, now it is unacceptable. Because, in fact showed, especially in big cities the division of household chores also has been carried out by men professionally. It happened because women have worked outside of home, and have various important positions. Moreover, this condition is increasingly supported by the passage of time, where the opportunity to go to school is now very wide open for girls.

For Example Andini Zahrani a woman and a student 1st Semester of Communication Studies at Medan Area University TA 2021/2022, who dare to dream, as followed: I hope from my 1st Degree I can be better personality, I can take advantage from my study. I hope I can achieve my goals, get a good job, makes my parents happy and be a people who are useful to the nation and the state.

Social theory calls the above phenomenon gender versus nature, where social experts argue that rational images, attitudes and behaviour, and social roles can be exchanged between women and men. This is very different from the case with nature which is natural and cannot be exchanged (Jones et al, 2016). This is as exemplified by Dr. Zahrotur Riyad in the documentary film “doctor under the tree” by Watchdog Image, in which she as a woman and a dentist devotes herself to the health sector in remote areas. It means that the role and social function in form of community service can also be carried out by a woman.

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<thead>
<tr>
<th>No</th>
<th>Gender</th>
<th>Nature</th>
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<tbody>
<tr>
<td>1.</td>
<td>The rational/emotional images does not only have women/men.</td>
<td>Male and female sex is not interchangeable.</td>
</tr>
<tr>
<td>2.</td>
<td>The image of rough/smooth/soft is not for women/men.</td>
<td>Physical characteristics of woman and only man cannot be exchanged.</td>
</tr>
<tr>
<td>3.</td>
<td>Strong/weak identity does not only belong to women and men.</td>
<td>The physical functions of women and men are not exchanged.</td>
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<tr>
<td>4.</td>
<td>Masculine/feminine identity does not only have women and men.</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>The role of public/society/domestic doesn’t only have women/men.</td>
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However, A changes of women's roles and social function in Gender Dichotomy Resistance has not resolved various forms of injustice based on gender, such as: subordination (seeing that the function of women is not higher than men); marginalization (economic function discrimination and women politic); double burden (women who are active in the public sector are not accompanied by a reduced burden on the domestic sector); stereotypes (labelling /stamping women, to give rise to erroneous opinions and harm them) and violence in the form of physical, sexual, and psychological (popbela.com). This statement is suitable with the opinion of Sunarto (2009) who says that the dimensions of the gender dichotomy are in the form of physical, psychological, economic, sexual, spiritual, and functional. Likewise with the gaps in women that occur in the education sector, such as: a culture that subordinates women; weak gender equality policies; unbalanced household management; and the deeply rooted bias of the patriarchal system (kumparan.com).

The structural conflict theory as one of the derivatives of social theories assumes that the origin of this inequality lies in the dominance of the lucky gender over the disadvantaged gender. According to this conflict theory view, there are 2 intertwined ways so that the unequal system can be 'guarded', namely: 1) The disadvantaged gender is prevented from seeing themselves as unlucky/ostracized; and 2) They have to be lured in that everything is 'fine' (Jones et al, 2016).
Especially if you look at the leadership position in the employment sector, which is exclusively held by men, thus perpetuating social phenomena "Think manager, think male", the difficulty of women get promotions; and unequal recruitment of women. In fact, having women's representation will increase innovation, because more and more different heads, which will result in diversity of mind. Also, female workers also have equal rights in accessing leadership levels for their future career development (Magdalene.co).

Likewise, a study on Women in Comedy soap operas (Liestianingsih, 2005) shows that women and men are described as disproportionate, women are submissive, weak and men are described as strong, aggressive, and powerful with the role of head of the household/leader.

Likewise the image of women represented in advertisements. One of the most dominant is women as sexual objects, or as agents of male sexuality in patriarchal and conservative ideologies. Actions like this can certainly lead to rape and sexual violence. Based on the gender proposition in the media, it shows that women are often: a) marginalized in the public sphere; b) being used as a commodity for stereotypes of femininity and masculinity; and c) gender biased.

A research about the role of gender in tonic advertisements (Liestianingsih, 2003) shows that women are described as sensual, in the domestic sphere, and subordinated. The media also contributes to objectify women through the distribution of measurements for women with perfect bodies, for example young, slim, and white. Yulianto (2007) researching the Representation of Western Enchantment in Indonesia found that cosmetic advertising models are dominated by Indonesian women's faces, white skin, sharp noses. Moreover, the power of mass socialize about these values are indeed related to the function of mass media as a tool to socialize social heritage (Dominick, 1993).

<table>
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<tr>
<th>No</th>
<th>Vocabulary</th>
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<tbody>
<tr>
<td>1.</td>
<td>Forced to serve lust</td>
</tr>
<tr>
<td>2.</td>
<td>Commodification of body visualization, such as: curvaceous and sexy</td>
</tr>
<tr>
<td>3.</td>
<td>Rape</td>
</tr>
<tr>
<td>4.</td>
<td>Rape cases are written vulgarly as an entertainment</td>
</tr>
<tr>
<td>5.</td>
<td>Women are often illustrated as characters that seem to be involved, until this case occurs. It's not natural to be male crime victim.</td>
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Source: https://mediaindonesia.com/.

According to the conflict theory, this happens through the control and 'manipulation' of norms, and the values were socialized 'cultural' rules. As a result, socialization is more likely to lead to an instrument of power that produces social order through domination (ideological state apparatus). Eventually, the dominant party and the dominated (subordinated) party experience inequality (Jones et al, 2016).

Several previous similar researches also confirmed that the gender dichotomy emerged because of the unequal relationship between subject and object. Effects of gender dichotomy in the form of fear, anger, feeling humiliated, harassed, worthless and encourage victims to fight. Gender based dichotomous discourse is the fruit of the construction of patriarchal culture. Resistance is described in the form of anger and resistance (Liestianingsih, 2011).

Like Dzuhayatin's research (2002) which states that the phenomenon of the dichotomy of women’s gender is rooted in the problem of inequality in the relationship between women and men in social life. In this case, violence against women have a cultural and biological basis. Likewise with several previous similar research, as follows:
Table 3. Previous Similar Research.

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That's why, this study aims to review women's perspectives regarding changes in their social roles and functions. Especially in the education and employment sectors in the concept of gender dichotomy resistance.

RESEARCH METHODS

The research method used is a qualitative method, with the type of research produced is descriptive. This is parallel with the opinion of Winarni (2018) which states that qualitative research methods emphasize the search for meanings, concepts, characteristics, and phenomena presented in a narrative. Simply, qualitative methods aim to find answers to a question systematically. In addition, Subroto (2007) and Moleong (2016) also suggest that qualitative methods produce descriptive research. In data collection techniques, this study also uses written interviews, non-participant observations and literature studies. In particular, this interview was conducted with female informants who have the status as a student of Communication studies 1st Semester, Class A2 Academic Year 2021/2022 at the Medan Area University, and taking courses in social theories.

RESULTS AND DISCUSSION

In the women's emancipation era, women can no longer be considered as a second class (subordinate) group, so they are obliged to have equal rights with men. Women are no longer considered only competent in carrying out work related to the household. For example, Liza Umami, a Semester 1 Student of Communication Studies at Medan Area University said:

"Basically, women also can get higher education, better jobs, and have positions according to their skills. Today, many women are more educated than men, even though in terms of work many accept male workers. Women are strong women whose all responsibilities are carried out, both in the family and at work. From this we can say that the woman is not weak."

Likewise, in the era of President Joko Widodo and Vice President Jusuf Kalla in 2014-2019 era, for example, women were increasingly empowered by the enactment of regulations regarding a 30% quota for women's representation in politics. This is also shown by the level of education of women, which on average is higher than that of men. However, the female labor force participation rate (TPAK) is actually lower than the male TPAK, which is only 55%. Likewise, still referring to BPS data which states that around 26% of female workers work in the household sector. Furthermore, most of these female workers are workers with medium to low skills whose proportion reaches 89% or around 43.8 million people (kemenkopmk.go.id).

Masria Silalahi, for example, 1st Semester student of Communication Studies at Medan Area University, also disagrees, if there is a job selection based on a gender perspective, there will be a lot of unemployment. "Due to the recruitment of employees with the stereotyped commodity of femininity and masculinity, the economic level of the
community will decrease. And will increase the level of violence and crime in society. It should be, women can also have high positions, and have more skills."

The results of this research also shows that why women do not object to this inequality, because of the biased consensus structural socialization pattern; women who are not used to conflict, aka tend to be defensive and supportive as a safe option. For conflict theorists, these are examples of certain norms and values that work in the interests of some parts of society, as well as against others. Through ideas like these that they learn, women in quotes are 'forced' to accept roles that are subordinate to men.

In the context of objectification, for example, Srinovitri Simbolon, 1st Semester Student of Communication Studies, Medan Area University, believes that the objectification of instrumental most often occurs in women, such as: treat women as a means of satisfying lust for a moment, thus harming women of psychological trauma and frustration. In addition, according to her, the most frequent objectifications against women include: denial of women's autonomy or women are considered unable to determine their own destiny; women are seen as entities that are powerless in doing something; and object violability, where women are seen as objects that can be damaged and destroyed both physically and mentally.

There is a power relationship that makes this perspective sustainable. The relationship between men and women is understood as the relationship between the more powerful and the less powerful. As a result, male perpetrators feel they have more power to impose their will. "This phenomenon will continue if the public does not realize that things like this cannot be tolerated, no matter how small," Budi Wahyuni said that, Deputy Chair of the National Commission on Violence Against Women (women's commission) (https://news.detik.com/).

Likewise, media that is not gender sensitive, occur because journalists are not aware; the media as an economic institution (Article 3 Paragraph 2 of the Press Law), which is forced to follow market tastes; and the position of women which is increasingly being underestimated in society due to discriminatory news, broadcasting and advertising. As Theysra Monica admits, "Yes, I even often get vocabulary about sexuality".

Therefore, from a media perspective, this research offers the solutions, as follows: 1) The shape of the market appetite is related to the issue of awareness, so the development of gender awareness in journalists can be done through training; 2) The media as an industry must be able to shape their own tastes/market niches; and 3) The media should report more and more on women in a positive context. This can certainly increase their level of confidence to continue to grow (https://mediaindonesia.com/) Suryandaru (2002) has also revealed that creators, journalists, producers, media owners are still low on gender awareness, so that their media products are gender biased.

The issue of subordination of marginalization and women are society problems, a common problem between men and women. Silencing structural injustice and oppression of women means perpetuating the dehumanization of both men and women themselves. Men are dehumanized, because
they perpetuate injustice and oppression of women. Meanwhile, women experience dehumanization, because they are constantly oppressed,” concluded Sri Wahyu Hidayati, 1st Semester Student of Communication Studies at Medan Area University.

CONCLUSION

In general, women both in the public and domestic areas are often experience subordination, marginalization, and criminalization in various forms. This happens partly because of the erroneous ‘values’ of socio-cultural consensus, and placing women as second class. Thus, the female gender in social status is seen as lower than the male gender. The gender-based dichotomy has resulted in the position of women being increasingly marginalized in various aspects of life. For this reason, efforts to resist the gender dichotomy can be done by reconstructing women’s social roles and functions, which is an important thing to do. Of course, by involve the participant of all components of society, both men and women.

Whether it’s in: 1) Awareness, such as: telling stories to trusted people, joining women’s organizations, and trying to get up and do positive things to relieve trauma; and aware that men and women were created by God equally, who must respect each other, not even as sexual objects; 2) Knowledge, such as: not ignoring structural injustice continuously; 3) Skills, such as: sharpening creativity; and 4) Movements, such as: reporting to the authorities on cases of sexual harassment or violence, and in particular the media to report more and more women to participate in positive contexts, and motivate them to continue to grow.

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