

The Advantages Of Dual Role Female Transmigration In Rural Areas

(Study in Seuruway District, Aceh Tamiang Regency)

Ibrahim Chalid¹, Richa Meliza², Awaludin Arifin³, Nurul Miftahul Jannah⁴, Fitria Maghfirah⁵

^{1,2,4,5}Anthropology Department, Faculty of Social and Political Science, Universitas Malikussaleh, Lhokseumawe, Aceh, Indonesia

³ Communication Science Department, Faculty of Social and Political Science, Universitas Malikussaleh, Lhokseumawe, Aceh, Indonesia

*Corresponding author. Email: ibrahim.chalid@unimal.ac.id

ABSTRACT

This research examines about “The Advantages of Dual Role Female Transmigration in Rural Areas”. The focus of the main stage in this study is to describe the lives of transmigration women who have a role in household/family life. The system owned by the transmigration program requires each transmigrant family to get 2 types of land, namely the main land area of 2 ha and the house and yard area of 0.5 ha. The process of working on two lands resulted in the division of work between men and women in transmigration families. Women, responsible for work in the domestic sector, gets a share of work on residential lands, where this land is usually planted with crops in the form of vegetables and seasonal crops that harvest quickly. The purpose of this research is to find out and analyze the life image related to female transmigration that are in two domains of life, both from domestic and public domains by using ethnographic methods with descriptive qualitative research. Based on the results of the study, it can be concluded that female transmigration in the Seruwey countryside are very different from other cases, where they get multiple benefits, other than the work in the domestic domain as a wife, and get the opportunity to manage 0.5 ha land for the yard of the house, female transmigrants also get the opportunity to work in oil palm plantations owned by local governments. It can be seen that women have skills and expertise in two domains of life, namely public and domestic, so that the role of transmigrated women in their lives gets multiple benefits to support family life.

Keywords: *Female Transmigration, Double Role, Pattern of Social-Cultural Relations, Family Economy*

1. INTRODUCTION

In patriarchal culture, there is an assumption that the word strong can be interpreted as the difference in power between men and women. Women in a culture with a patriarchal system are only seen as a complement to men, because there is an assumption that women are weak creatures and so assumption causes injustice or in other words that there is a desire to create gender equality between men and women. According to Putri (2021), this injustice is a system and a structure that is detrimental to individuals and groups, both men and women in terms of education, social, culture and economy [1].

The phenomenon of women's injustice and gender equality will lead to conflicts that shape the dual role of

women in the family. This will position women in conditions that have more and longer workloads. According to Samsidar (2019), the role of women has actually been large and has undergone changes due to natural processes, but demands that are in the midst of society [2]. The dual role of women is not something foreign, it can be seen that in modern times women do not only act as wives but also actively play a role in all fields, so that the role of women shows the recognition of their existence from all fields.

The dual role of women in transmigration families is a necessity due to natural occurrence. This naturalness occurs because the work system in the transmigration program requires each transmigrant family to get 2 types of land, namely the main land area of 2 ha and the house and yard area of 0, 5 ha. The results of this

residential land and yard became the main support for the life of the transmigrant family during the teak (waiting period for harvesting) and the dry season (the period when plants did not produce).

In the level for the role of women in the realm of men. Transmigrant women have women's coaching groups in order to improve their standard of living and change society's perspective on women. Therefore, with the advancement of culture development, customs and increasingly advanced technology, women are increasingly highlighting the other side of not only being housewives but being able to support family life outside the domestic domain, namely the public domain (working outside from home).

This can be seen in the lives of transmigration women as economic supports for families who live differently socially, culturally, and in terms of anthropological customs. This research can be said to be in a different context with Lewis's writing (2016) which wants to highlight the lives of 5 poor families and the families of the newly rich in the city of Mexico. Lewis' research shows that poverty is a dynamic factor that influences participation in culture and creates a substructure of its own. However, in contrast to this research, it shows that family poverty can rise with the cooperation of not only one party, women also take part in supporting the family economy [3].

2. METHODOLOGY

This research uses ethnographic method. The ethnographic method is a type of descriptive qualitative research that aims to explore a social-cultural reality naturally. This type of research places the object as an active subject in a natural environment and seeks to be described reciprocally using a thick description. This study aims to describe comprehensively about Female Transmigration as Supporters of the Family Economy (Life's Historical Study on 5 Transmigration Families in Pantei Balai Village, Seruway District, Aceh Tamiang Regency).

This method was chosen as a research approach since the researcher will be the key instrument and the main character in data collection. Researchers will be in the circle of the village community, meaning that the researchers are intensely in the social domain, namely in the lives of people who are the subjects of the research. In achieving this, the researcher will use several data collection techniques aimed at maximizing the acquisition of primary and secondary data as well as qualitative and quantitative data.

3. DISCUSSION

Gender equality is related to gender justice between men and women. In this case, there is no discrimination, so that everyone has access and the opportunity to participate and take part in the economic welfare of the family. The related gender equality theory is related to the Equilibrium theory which emphasizes the concept of partnership and harmony in the relationship between men and women. In this point of view, there is no conflict between men and women who work together in meeting the needs of life in family, community and nation.

Related to female transmigration that travel between islands for several reasons, one of which is to even out the distribution of the population in Indonesia. As stated by Aldianto (2015) to maintain economic life and change the fate of the family, both men and women must work together to support the family economy [4]. The wife's position is to help the family's economy but does not leave the obligations and responsibilities of a wife and housewife. And so it can be seen that there is gender equality in the relationship of family economic resilience.

Pudjianto (2017) stated that the relationship between women and the domestic space, or the kitchen, is often misinterpreted by viewing the position of women only as backward people, and vice versa, the kitchen is the most decisive domain of family life in Javanese culture because of the economic independence of women who work to support their own lives and become the backbone of their families, children and grandchildren [5]. Women are very patient in doing everything, both in the domestic and public domains, so that independence can be seen clearly in daily life and is able to face all forms of circumstances and even difficult threats in their lives.

Women and Family

Women have dexterity in helping the needs of the family, although sometimes opportunities don't always exist. Whereas in reality the lives of women in a family becomes the supporter of the household economy. As Ihromi (1990) opine in Aswiyati (2016) that work is an activity that is carried out either directly or indirectly to earn income in the form of money, goods and services, expends energy and has value and time [6]. The position and role of women in the livelihood system is very decisive for women not only as housewives but also in overcoming deficiencies in increasing the economic costs of the family.

This becomes important because women have a dual role in the household, namely being the breadwinner and acting as a housewife that has to serve the needs of

the household and family and often have to work harder than their husbands. Where in the end, sometimes women's activity is only seen with domestic work while men in public work. In reality they have more burdens than men, for instance, the potential for work that women have is higher than that of men, one of which is the function of women in the family and has a dual role in the scope of the family.

In one's life, one cannot be separated from family and household because this is where one's social life begins. According to Mattessich and Hill (in Puspitawati, 2012) mentioned that the family is a group related to kinship, residence or emotional relationship that is very close and shows four things, namely intimate interdependence, maintaining selected boundaries, being able to adapt to change and maintain identity over time and perform family duties. The family is the smallest unit of society. As the smallest unit in society, the family has the obligation to meet the needs of its members such as in terms of religion, psychology, eating, drinking and so on, those who gather and live together in one place in a state of interdependence [7].

The family is a group of people who have marital ties also to interact and communicate with each other which will lead to social roles for husbands, wives, fathers, mothers, sons and daughters, brothers and sisters, those who take part as maintenance of a common culture. The family is also an important primary community in society. Primary community meaning a group where there is a very close and eternal relationship between the members (Syahmala; 2015) [8].

According to anthropologists, the family and household are the smallest social unit that humans have as social beings. This is based on the fact that the family is a kinship unit that resides and is based on economic cooperation, has the function of breeding, socializing or educating children, helping and protecting the weak. And so the family plays an important role in economic life.

As a result, it will form social relations within the scope of the environment between families. The role of women will be seen from the point of view, patterns and ways they interact as stated by Astuti (2012) which also says that social relations are reciprocal relationships between organizations and other individuals or communities and influence each other [9]. According to Spradley and McCurdy, social relations or social relationships that exist between individuals that last for a relatively long time will form a pattern, which this pattern is also named as social relations (Spradley and McCurdy: 1975 in Ledyawati 2017: 25) [10]. The pattern of social relations consists of two kinds, namely

associative social relations, which is processes that are formed from cooperation, accommodation, assimilation, and acculturation that are intertwined and tend to unite. As well as dissociative relations, namely processes formed by opposition, such as competitions. In this study, researchers look at associative social relations, namely processes that are formed from cooperation both from the main family, neighbors and the community that are reciprocally related and may be mutually beneficial.

It will be seen how the pattern of relationships formed in a family, especially from the lives of five families in the Seruwei area, it seems life is economically in harmony with opinions and expenses. To identify it, asking about the family structure, both mother and father, as well as their children is very important to see the pattern of meeting the needs of the family. It can be seen that the initial image of a family will affect how they fulfill the consumption they should suffice to survive in a culturally different scope.

The Dual Role of Female Transmigration to Support the Family Economy

Role is a dynamic aspect of status, so that individuals will be said to play a role if they meet the needs inherent in their status in the family, social environment and society. In the culture of society that is still in touch with the culture of the patriarchal system, it is assumed that the role of women is only in the domestic domain, but from a social point of view, the role of women is as a supporter in the family, social life, and culture. Therefore, there is a dual role for women in life. The dual role here can be understood with women as housewives and also fulfilling economic needs to help the family economy.

As seen in the dual role of five women who support the family economy, it gives a separate image of their daily activities. There are several activities that actually become a benchmark for economic achievement which comes from its role in the public domain. Even though in fact, a woman used to only stay at home and take care of the household needs, but with the change in conditions and developments, women have to help meet the economic needs of their families.

The role of women here reflects life in rural areas. Different tribes, languages, cultures unite women in one scope of life for economic needs. Female transmigration have expectations of a well-to-do family with various environmental conditions because this transmigration is one of the government's programs to create a balance, harmony of society which aims to prosper and provide job opportunities for residents to get a decent life and stabilize the family economy.

The role of female transmigration in the Seruway rural area have done various jobs, not only working in the domestic domain but working in the public domain to support the family economy. As in the case of a transmigration family:

Irma is a woman who works at the palm oil company PT. Sumber Asih as a permanent employee. She was born in 1980 and is now reached 42 years. Her last education was a junior high school graduate. She is married to Mr. Boeri, who is 47 years old. Irma and Boeri are local residents, their family have lived in Seuruway since 2002. The couple Irma and Boeri have 4 children, 2 sons and 2 daughters. The first daughter, Dina Mardhatillah, has graduated from high school and works to help Irma sell goods in front of the house. The second is a boy named Yuja and the third is a boy named Hafis who are both still in school, and the fourth child is a girl named Alesa who is still a 2 year old toddler. As a family in general, the role of men is the main support in understanding the economic dynamics of the family. In Irma's family, her husband has a role as the head of the family. Mr. Boeri is a worker in an oil palm plantation as a harvester for palm fruit owned by a palm oil company PT. Sumber Asih. Every morning until noon Mr. Boeri is in the garden to work. His income is entirely for family needs and also to meet independent needs such as cigarettes and vehicle gasoline.

Female transmigration in rural areas are very closely related to their families and have a dual role in the family, which is a choice in life. Many female transmigrants work as laborers in oil palm plantations and also do household chores and get the opportunity to work on the land in every house. This means that women can spend and split their time in various domains, namely the domestic and public domains. Although working as a laborer can be done jointly with other women, while household work is done alone. So it can be said that women are life partners and can play 2 to 3 roles at once in household resilience and family economic needs.

Seeing this condition, the role of women in the household and helping husbands meet the needs of family life is a relatively large responsibility. Even women have to play a role related to social activities in the community. So it can be said that women are life partners that can play 2 to 3 roles at once in household resilience and family economic needs. The dual role of female transmigrants has a multiplier advantage in maintaining household and family needs.

4.CONCLUSION

The lives of female transmigration in rural areas, the majority of whom are Javanese, can socialize with the life of the Malay community. Women can live side by side very well even when they are in different tribes.

Female transmigration not only get a land as a support for the family economy but they also get the opportunity to work on plantations owned by the local government as laborers. When it comes to gender equality, Seruway rural areas do not see women only as weak and can only work in the domestic domain, but they are also given the opportunity to work in the public domain, especially in oil palm plantations with the same tasks and jobs as male workers.

It can be seen that rural female transmigration are empowered by local governments and get multiple benefits, not only can they adapt in public and domestic life with 0.2 hectares of house lands but they also get opportunities from local governments to be empowered as oil palm plantation workers and as a supporter household economy.

ACKNOWLEDGMENTS

The author would like to thank Institute of Research and Community Service, Universitas Malikussaleh and Faculty of Social and Political Sciences, Universitas Malikussaleh, for supporting and funding this research program.

REFERENCES

- [1] Putri, Amelia Susanto & Prawinda Putri Anzari. 2021. *Dinamika Peran Ganda Perempuan Dalam Keluarga Petani di Indonesia*. *Jurnal Integrasi dan Harmoni Inovatif Ilmu-Ilmu Sosial*, 1(6), 2021, 757-763
- [2] Samsidar. 2019. *Peran ganda Wanita Dalam Rumah Tangga*. *An Nisa'* Vol. 12, No. 2, Desember 2019, pp. 655-663. p-ISSN: 1979-2751, e-ISSN: 2685-5712
- [3] Lewis. Oscar. 2016. *Kisah Lima Keluarga: Telaah-telaah kasus orang Meksiko dalam kebudayaan kemiskinan*.
- [4] Aldianto, Rudi. 2015. *Kesetaraan Gender Masyarakat Transmigrasi Etnis Jawa*. *Jurnal Equilibrium*. Vol.III No. 1. ISSN-E:2477-0221
- [5] Pudjianto, R. (2017). *Perempuan Jawa, Representasi dan Modernitas*. *Indonesia Journal Of Sociology and Education Policy*, 125-132.
- [6] Aswiyati, Indah. 2016. *Peran wanita Dalam Menunjang Perekonomian Rumah Tangga petani*

Tradisional untuk Penanggulangan Kemiskinan di Desa Kuwil Kecamatan Kalawat. *Jurnal Holitik*. Tahun IX. No.17.

[7] Puspitawati, Herien. 2013. *Konsep dan Teori Keluarga dalam Gender dan Keluarga: Konsep dan Realita di Indonesia*. Bogor: PT IPB Press. <http://ikk.fema.ipb.ac.id/v2/images/karyailmiah/teori.pdf>. Diakses 12/12/2018. Pkl. 14.14 WIB.

[8] Syahmala, Nunung. 2015. *Perempuan Orang Tua Tunggal Dalam Pelaksanaan Fungsi Keluarga Di Kecamatan Dumai Selatan Kota Dumai*. Program Studi Sosiologi, FISIP, Universitas Riau. Volume 2 No. 2.

[9] Astuti, S. 2012. *Pola Relasi Sosial Dengan Buruh Tani Dalam Produksi Pertanian*. Skripsi. Medan: Universitas Sumatera Utara.

[10] Ledyawati. 2017. *Relasi Sosial Perempuan Pencari Limbah Batubara (Studi Kasus Perubahan Okupasi dari pertanian ke pertambangan di Desa Penanding Bengkulu Tengah)*. Bandung: Disertasi S3 Universitas Padjadjaran.