

Ethnographic Study of Gender Construction In the Cultural Practices of the Wasilomata Community Central Buton District

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Abstract

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This research aims to describe gender construction in Wasilomata community culture related to gender role mapping and access to public power. This research is qualitative with an ethnographic approach. The research location is Wasilomata Village, Southeast Sulawesi, Indonesia. The research informants were customary chiefs, traditional leaders, and village heads, who have knowledge related to the issues under study. Data collection was conducted through observation, interviews, and documentation, with the researcher as the main instrument. Data validity techniques used triangulation, namely cross-checking between interview data, observations, and documents. Data analysis used James P. Spradley's interactive model of ethnographic data analysis. The result of this research is that the socio-cultural system influences the legitimization of male and female power in Wasilomata society. Based on two main foundations for the formation of gender construction in social reality, namely mythical beliefs and religious interpretations in mapping the gender roles of men and women and the basis for the formation of social norms in regulating opportunities for access to public power. Prominent social norms only represent men by prohibiting women from participating at the public level, resulting in gender inequality. The results of this study provide insight into the importance of establishing gender equality in the social structure of society, as well as explaining how inequality between men and women can hinder women from innovating and changing in inclusive social development. This finding can be a valuable asset for efforts to prevent what is relatively a myth in perpetuating gender inequality in various societies.

Keywords: *ethnographic study, gender construction, gender roles, Wasilomata society*

INTRODUCTION

In the social system of the Wasilomata community, the division of roles between men and women is culturally standardized. The social norms that govern the social structure of the community discriminate against the role of women to maintain the stability of community life. This is reflected in the authority of the customary institutions of the Wasilomata

community, where men have full power over the control of community affairs, thus creating different experiences between men and women. These differences are widely documented in the community's reliance on long-objectified gender stereotypes. Social construction based on cultural values creates a social phenomenon where men are seen to have a lot of freedom in exploring their roles in the social sphere of society. On the contrary, women do not have much freedom in social life. Stereotypes that limit women's freedom to have roles in accordance with their rights are often influenced by negative stigmas from society.

The gender construction of the Wasilomata community is based on sociocultural values, where the community gives meaning to the roles of men and women. This is manifested in social norms that regulate the stability of community life, resulting in different framework patterns between men and women in the social structure of the community. The traditions and social norms that influence the division of the roles of men and women are the historical and cultural heritage of the Wasilomata community itself. Women have always been oriented towards domestic roles while men are in the public sphere. Important knowledge of how gender roles are formed and maintained will be analyzed in the gender construction of the Wasilomata community related to the mapping of the roles of men and women in the social structure of the community and opportunities to access public power. So, the problem formulation in this research is how gender construction in Wasilomata community culture divides the gender roles of men and women. The purpose of this study is to describe the factors that determine the roles of men and women in gender construction in Wasilomata community culture.

This research is important because it highlights that the indigenous people of Wasilomata consistently maintain their gender construction amidst the threat of modernization. Where outside cultures are openly and easily consumed by traditional communities. The interaction of people on a global scale through technological developments has the potential to be a factor that can affect the socio-cultural structure of indigenous peoples.

Gender is a trait attached to men and women that is socially and culturally constructed (Fakih, 2008). As a social product that is dynamic and influenced by power structures (Connel, Raewyn, dan Pearse 2009), it creates discrimination against women that often stems from historically contextualized negative stereotypes that form systemic forms of

discrimination (Stallone, 2024). Cultural representation by conflating religious practices perpetuates discrimination that frustrates women. Through cultural expressions, it creates a perspective gap in women that keeps them from knowing where they stand in society (Hauser, 2021). So it is not uncommon for rules to be made to regulate the roles of men and women in a community culture (Torres et al. 2015). It has the potential to show that the regulation is an attempt to criminalize women's bodies when they engage in religious and cultural expressions in society (Korteweg & Yurdakul, 2021). However, it is not inherent that rules are formed based on geographical location, culture, religious interpretation, state policy, and political ideology (Nugroho, 2008:8). Socially regulated differences in the roles of men and women are built on people's beliefs in maintaining their cultural environment (Dalimoenthe, 2021), so that society must follow the culture that is passed down from generation to generation. Society believes that if they violate these taboos (culture), there will be misfortune or negative impacts (Iswanto, Kusnafizal, Kamza, & Haikal, 2022). Efforts to maintain the conduciveness of community life are a factor inhibiting the implementation of gender equality values (Wahyudin, 2020). Women are not positioned as equal to men. As a result, men always fill important roles in society (Nuwa, Fitri, & Prasetyo, 2020). The exclusion of women from the policy process stems from the low participation of women in decision-making institutions (Hendrastiti & Irianto, 2020). Adherence to these conditions is the result of historical and sociological situations, not the basic characteristics of human behavior (Freire, 1968). It does not only give privileges to men or polarize the position of men and women because of their biological nature. But it also becomes a social system that is unfair, subordinate, discriminatory, and even oppressive to women (Ruslin, 2022). Often myths are used as a doctrine in forming rules that govern all attitudes and behavior of society (Nazerinatul et al. 2022). The social system of traditional societies defines gender by linking it to the power of fate under the influence of mythical beliefs. This is an erroneous view of God.

Kohlberg in (Hyde, 2004) the formation of gender identity is also influenced by three factors. First, psychological factors are individual behaviors that are influenced by biological factors (evolution, genetics, and anatomy). Second, socialization is learning about individual roles following cultural values in society. Parents who successfully internalize cultural values in society will pass on their emotional relationships to their children through the process of

guiding their children's development, resulting in a mediating effect between parents and children (Li and Liu 2022). Such development and nurturing have an impact on the social construction of society, namely the formation of gender roles (Putra, 2023). Third, cognitive development emphasizes the interaction between the state of the organism and information in the cultural environment, encouraging the grouping of gender roles such as productive roles (public sector), reproductive roles (domestic sector), and social roles, the responsibility to contribute to community activities (Sudarta, 2014).

Based on the description above, it can be interpreted that normative conditions determine the orientation of the roles of men and women in society. Sociocultural values have a significant role in mapping individual gender roles. Sociocultural products that are considered important by society will be normalized by individuals and actualize them in their lives as an affirmation of being a good member of society. When a social product becomes an important part of a society, it will be needed by individuals to see the outside world (Bungin, 2008). The effect affects the content of individual consciousness in exploring their roles according to their interests (Ngangi, 2011). There are three dialectical moments experienced by humans in social construction, namely externalization, objectivation, and internalization. These three moments are not tied to a specific time sequence, but take place simultaneously, characterizing the dynamics between society and individuals who are part of society (Berger and Luckmann, 1990).

The lack of implementation of gender equality values is due to the fact that gender roles are still attributed to the power of fate. Women in the structure of society tend to be stigmatized as not having the same abilities as men. They are still directed to be housekeepers, despite the influence of global development. However, there is no rejection of the patriarchal cultural rules (Huda, 2020). In modern society, the gender roles of women and men have been understood as something that can be aligned. However, traditional societies still equate sex and gender, so gender roles are considered something that is natural (Umriana, Rejeki, & Mulyani, 2023). In addition, structural factors also contribute to hindering women's representation in the public sphere. Stereotypes about men as leaders are the failure of women to participate at the public level (Kamal et al. 2023). Ongoing discrimination at various social, cultural, economic and institutional levels is often experienced by women (Sarker, 2022). The disadvantages that women face such as barriers to accessing education,

finance and employment are not available to men (Quinn et al. 2016). Women are often considered a burden and are often victims of violence and harassment in patriarchal societies (Sarker, 2024).

This patriarchal mindset also has an impact on religious understanding related to women. Gender bias in religious interpretation makes women subservient to men (Nikmatullah et al. 2024). What influences gender injustice in the community is the ties of ethnicity, religion, and kinship with one another that are passed down from generation to generation (Oktora, 2019). As a result of the pressure received by women to always obey affects their freedom and personal life, and perpetuates the cycle of inequality in society (Permana, Kurniawan, & Jambunanda 2024). Women are subordinated because of the stereotypes given to them that they are unfit to participate because they cannot lead with their lower capacity (Mutolib & Nuraini, 2022). Such a social structure model results in the alienation of women's role in social development. Limited access is a serious obstacle for women to innovate or change (Sweinstani, 2021). Cultural factors present greater barriers than physical factors for women (Sarker, 2024). Men should be partners with women to support their lives (Fahimah & Mukhibat, 2023). Women and men were created with equal mental abilities. It is only by force of custom that most men enjoy a superior position over women, a situation that women can never obtain and experience (Gandhi, 2002).

It is therefore important to explore these cultural factors and address cultural perceptions that disadvantage either party so that women can access inclusive environments and gain significant policy support to realize their potential. To reinforce and drive such social change to achieve true gender equality, we must end discrimination against women. There is no separation of roles between the duties of men and women. Men and women must work together to carry out their duties as members of society.

This research uses a qualitative method with James P. Spradley's ethnographic approach (Spardley, 2007). The research location was in Wasilomata Village, Mawasangka Sub-district, Central Buton Regency. The informants in this study were customary chiefs, traditional leaders, village heads, and people who had knowledge of the issues under study. Data collection techniques were conducted through observation, interviews, and document studies. The data validity of this research uses triangulation, by cross-checking between interview data, observations, and documents. Data analysis in this study follows a set

procedure, including: 1) domain analysis by collecting any data to get an overview of community habits in general, 2) then taxonomy analysis is carried out by observing more deeply and specifically on the data that has been compiled based on the categories that have been selected; 3) then componential analysis is carried out, after finding similar characteristics or patterns from domain and taxonomy analysis data to reveal certain patterns in the data, 4) after finding a red thread from the results of domain, taxonomy, and componential analysis, the researcher analyzes cultural themes regarding the problem under study. The ethnographic data analysis scheme is like the following chart.

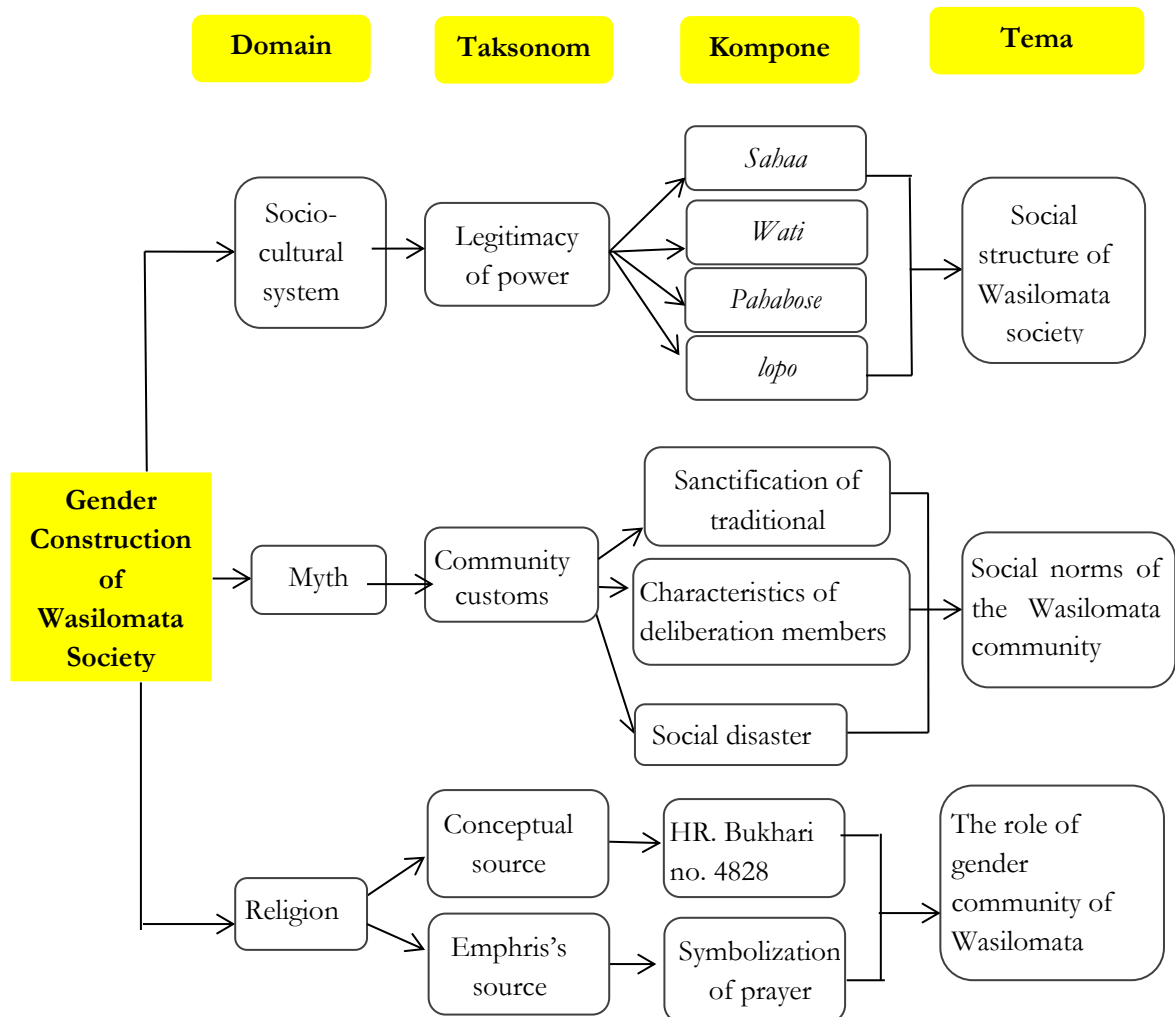


Figure 1. Ethnographic Analysis Scheme

DISCUSSION

Social Structure of Wasilomata Community

The legitimacy of male and female power in the social structure of Wasilomata society is regulated by unwritten customary norms. The customary norms contain the value of community beliefs so that the community strictly adheres to these rules. As a representation of historical values, the community believes that violating customary norms has negative consequences for individuals and the community as a whole. Based on field data from an interview with the customary chief of Wasilomata, he explained that:

“The Wasilomata customary structure consists of four hierarchies of power, namely lopo (young people), pahabose (men who have been married for 30-40 years), wati (traditional leaders consisting of men and women), and saba (customary head)” (Mr. Ringkafi, November 15, 2023).

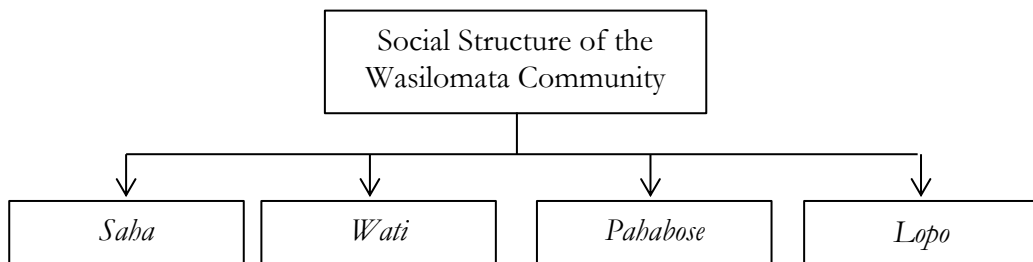


Figure 2. Social Structure of the Wasilomata Community

1. **Saha** (customary chief) is the person who holds the highest power with the authority to rule, make policies, and make decisions. The *saha* position consists of both men and women. However, institutionally, it is men who hold power over this authority, while women do not have the legitimacy of power to rule, make policies, and make decisions.
2. **Wati** (customary leaders) are assistants to the *Saha* (customary head) who are tasked with collecting information from violations committed by the community, reporting information to the *Saha* (customary head) and informing the wider community, as well as organizing customary activities related to customary deliberations, wedding traditions, and cultural performances. *Wati* consists of men and women, but the position of *wati* is fully controlled by men, while women are passive and do not have the authority to convey information related to cases of violations, mutual cooperation activities, and deliberation meetings at the Baruga (traditional house).
3. **Pahabose** is the head of the *Lopo* group (youth group) who represents young people when there are activities or meetings with traditional leaders at the Baruga (traditional

house). In addition, *Pahabose* is also a companion to wati in preparing all the equipment in every activity, such as deliberations at the Baruga (traditional house), weddings, and kasebu tradition activities.

4. **Lopo** (a group of young people) whose task is to assist Wati (traditional leaders) in providing all the equipment and needs in organizing traditional activities. In addition, *lopo's* job is to take and pick up traditional leaders to the place of activity. *Lopo* also consists of men and women, but only the men are assigned. Women in this period are still fully in charge of the domestic sphere.

These differences in power legitimacy create conditions where men appear to dominate and hold strategic positions, while women's distribution is severely restricted in the social structure of society. One of the traditional leaders, *Wati*, explained that:

“There are no Saha, Wati, and Lopo from the women's side, only men. However, this Wasilomata custom has something to do with Islam, so when Adam (male) was created as the first human being then Eve was created as Adam's partner (Surah Al-baqarah verse 30), so it was stipulated that saha and wati must have a partner. When men are appointed to certain positions, women are immediately appointed simultaneously with men. Women's status depends on the position of the man or his partner” (Mr. Rena, December 25, 2023).

It can be seen that the social structure of the Wasilomata community tends to represent only men. The criteria for assessing women's status depend on their relationship with the presence of men in society. Women's prestige is not determined by the individual woman herself but is strongly tied to the social status of men. Women's dependence on men affects their legitimacy in society. This affirms that women's orientation is not on the social affairs of society but on domestic affairs.

Gender Role Division in Wasilomata Community Social Norms

Social norms are part of the heritage of cultural values that aim to maintain the stability and security of community life. Therefore, the roles of men and women are very clearly regulated in accordance with the values of community beliefs. As explained by Mr. Rena who is a traditional leader:

“People's beliefs regarding women's involvement in public policy-making can bring disaster to the lives of the community as a whole, people's plantation crops will die and eventually fail to harvest” (Interview, December 30, 2023).

There is an influence of community beliefs on the existence of myths related to the stigma of women's involvement in public affairs. As a result, the distribution of women's roles in social development is very limited due to the stigma of their attachment to potential disasters. This difference in treatment reflects the strong patriarchal gender norms, where women are governed by rules that maintain the security and survival of the community, so women are forced to obey for the sake of mutual safety. The existence of gender bias in the social structure of society reinforces the subordination of women and emphasizes the dominance of men, who control all of society. As explained by the customary chief of Wasilomata that:

“Rules in community affairs are discussed in a deliberation in Baruga (traditional house) which only involves male traditional figures wearing kopiah (songkok). In addition, the sitting position of deliberation members in Baruga is adjusted to their position in the traditional structure” (Interview, December 1, 2023).

This regulation explicitly excludes the active participation of women and implicitly considers women incompetent to be involved in decision-making matters at the public level. The limitation of women's roles is considered to have been represented by men (their husbands) who are on duty in the public sphere so that when there are social matters related to society, each family is represented by one family member. Men are appointed as representatives of each family with the task of bringing all the aspirations of other family members. As explained by the head of the Wasilomata Extended Family Association (KKBW):

“The aspirations of all communities are still accommodated, but in the process of conveying these aspirations, it is carried out in the internal homes of each community which is entrusted to the men to be conveyed in the traditional deliberation forum in Baruga” (Interview, December 20, 2023).

Mr. Rena as a figure explained that

“Women are prohibited from conveying aspirations directly in the deliberation session in Baruga, because it will cause the residents' plantation crops to die and the community will be hit by starvation” (Interview, December 30, 2023).

Women have the opportunity to contribute to decision-making at the public level by conveying their aspirations in the domestic sphere through men as representatives of each family. Although their participation space seems very small. This means that all social affairs are the authority and power of men including women's aspirations, so that decisions made in Baruga can represent the aspirations of all parties. Although women have the space to

convey ideas and aspirations, women do not do so. This is because, in women's consciousness, they consider that social affairs are the domain and responsibility of men. The limitation of space for women is influenced by people's beliefs in myths. The belief is that women's direct participation in imperative matters will cause people's plantation crops to die, as a result, the community will be hit by a famine, indicating the use of supernatural threats to limit the role of women.

Baruga (traditional house) is a place to make policies, make decisions, and solve problems in the social life of the community. Baruga is a sacred place for men. As explained by Mr. Rena that:

"Deliberations in Baruga (traditional house) may only be attended by men. Because in the hadith of Bukhari, the leader is a man. And making policies and making decisions is the obligation of the leader (male). In addition, in prayer services, the imam (leader) is a man and women are the congregation where the congregation is required to follow the imam" (Interview December 30, 2023).

The division of roles between men and women is based on the interpretation of the Bukhari hadith as the conceptual basis and the symbolism of prayer as the empirical basis. Men have a dominant role in public affairs, which is manifested in their membership in the deliberation session in Baruga and the leadership positions they obtain from the interpretation of the Bukhari hadith as their prerogative to manage public affairs.

This is then affirmed in the interpretation of the symbolism of prayer worship where men who are positioned as imams are used as the basis that men have a role in the life of society as a leader. Meanwhile, women as the party led in prayer worship, obeyed and followed everything decided by the leader. This understanding has a significant impact on the legitimacy of women's authority in the life of society. In line with what was explained by Mrs. Wadaniya as a traditional figure (*wati*) from women:

"For the issue of deliberation in Baruga (traditional house) why only men, it is because women are not allowed to hear the results of the deliberation. Because the one who deliberates is the head of the household (male). It is the nature of women to obey and follow the decisions of men" (Interview, January 5, 2024).

The deliberation in Baruga is a symbol of the separation of gender roles based on gender indicators, where men dominate important decisions related to society. Meanwhile, women do not have access to important forums where public policies and decisions are made. Assessing men as the right leader figures to lead various public activities, and excluding

active participation from women is used as a customary norm that must be obeyed by the community. It is clear that the construction of the social reality of the Wasilomata community is formed based on a very clear gender hierarchy, which emphasizes male dominance and female subordination. This hierarchical structure determines the position and social function of individuals and influences their perceptions of leadership and authority as exclusively belonging to men.

This study found two foundations of the social reality of the formation of gender construction in the Wasilomata community, as illustrated in the following chart.

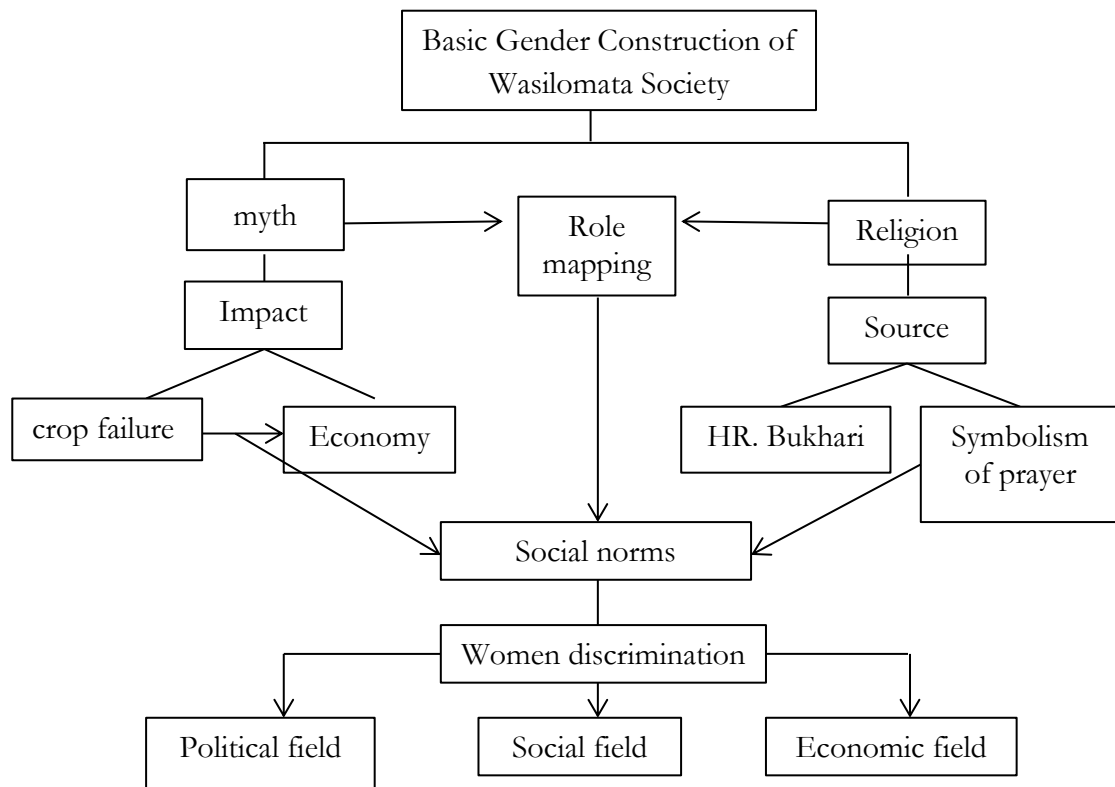


Figure 3. Basic Gender Construction of Wasilomata Society

Based on the research results, it was found that the gender construction of the Wasilomata community is based on mythical beliefs and religious interpretations in mapping the roles of men and women.

Belief in Myths

Myth is a narrative (story) from historical heritage that becomes an integral part of a society's culture and describes their beliefs related to life. The pattern of relationship between people's belief in myths about the stigma of women's participation in public affairs can have

a negative impact on the existence of society as a whole, thus affecting women's opportunities to access public affairs. It has been cultivated in people's lives and made into a doctrine by clearly defining the roles of women and men in the social life of the community. Myths are used as a teaching by the community to regulate all individual attitudes and behaviors (Fauziyah et al, 2022). The community believes that women's participation in social affairs can make people's crops infertile or dead, so the community will fail to harvest and will ultimately affect their economy. A decrease in agricultural production will reduce farmers' income, which will affect the social and economic welfare of the community. This situation creates a cycle of community dependence on unfounded beliefs that limit women's participation in community affairs.

The implementation of myths as a reference in community life aims to carry out social disaster mitigation measures and maintain the stability of social life from potential threats to the existence of the wider community. However, this affects women's freedom and personal life, due to the cycle of inequality in society (Permana et al., 2024). The distribution of women's roles is limited at the public level because myths are used as a doctrine in community life. Efforts to maintain the conduciveness of community life are a factor inhibiting the implementation of gender equality values (Wahyudin, 2020). The emphasis on limiting the distribution of women is an unfair act and an attitude of distrust of the competence possessed by women, thus hindering inclusive social development. Men and women should be partners to support their lives (Fatimah and Mukhibat, 2023). However, because the relationship between individuals and the results of social products of society cannot be separated from themselves as members of society, they see reality based on a perspective that is believed by society to be true as explained by Bungin (2008) that when a social product becomes an important part of a society, it will be needed by individuals to see the outside world. As a result, it influences the content of individual consciousness in exploring their role according to their interests and potential (Ngangi, 2011).

The paradigm of society has always been a reference for men and women in viewing their gender roles which include expectations, obligations, and rights attributed to them. The construction of knowledge of members of society is often formed through the structure of knowledge constructed by the society itself. Significantly influencing the way members of society interpret, internalize, and apply their daily lives. This forms the basis of social

construction, in that the scope of the roles of men and women are different, thus creating gender inequality in the social structure of society.

Interpretation of Religion

Religion is a belief or faith in God Almighty with holy books as guidance and direction for life. The interpretation of the Wasilomata community on Hadith Bukhari number 4828 is the basis for the concept of dividing the gender roles of men and women. That "Every individual is a leader, and every leader will be held accountable. A government leader acts as a leader for his people. A husband acts as head of the family and a mother manages the household of her husband and children".

The sentence "the position of the husband as the leader of the family and the mother as the leader of the husband's house" is the basis for mapping the roles of women and men separately and differently. Gender bias in the interpretation of religion makes women subordinate to men (Nikmatullah et al., 2024). Gender patterns built from religious interpretations are not a problem as long as they do not result in injustice in society. However, problems arise because they result in injustice, especially for women who are always disadvantaged. Ongoing discrimination at various social, cultural, economic, and institutional levels is often experienced by women (Sarker, 2022). This is manifested in the limited space for women at various levels. In the social environment, women do not have the freedom to explore their potential to play an active role in the social development of society. In fact, it strengthens the power structure of men who hold important positions in the structure of society. Oktora (2020) explains in his research that injustice in society due to religion is passed down from generation to generation. In this paradigm, it creates different dynamics of gender roles in community life, thus giving rise to differences in the socialization of gender roles between women and men in understanding social realities in society.

In addition, in strengthening the conceptual basis of gender role mapping above, the Wasilomata community affirms the truth of the Bukhari hadith through the interpretation of the symbolism of prayer as an empirical source. Men who are identified as those who lead the prayer (imam) are empirical evidence that shows that the role of men is in the public sphere that regulates all social realities. Meanwhile, women as the party being led (makmum), prove that their role is in the domestic sphere. Imperative matters belong to men, while

women's positions are ordered and obedient to follow the orders of the leader. Women are always positioned not on an equal footing with men. As a result, men always have important roles in society (Nuwa, Fitri, and Prasetyo, 2020).

This social construction creates stereotypes by grouping men and women into separate roles. Providing symbolic legitimacy between men and women, with women facing various restrictions that hinder their contribution to inclusive social development. This situation encourages differences in the form of socialization by parents in introducing gender identity and roles to children. As explained by Li and Liu (2022) in their research, learning about individual roles follows cultural values in society. Parents who have internalized the cultural values of society will pass on their emotional relationships to their children through their guidance process.

This means that the relationship between parents and children at home often reflects the objective socio-cultural conditions of the social structure that exists in society. This development and upbringing have an impact on the social construction of society, namely the formation of gender roles (Putra, 2023). Social relationships that differentiate parenting related to the introduction of individual roles and obligations based on their gender role identity often create a gender hierarchy that favors and benefits only one party. As a result, it triggers gender bias that makes the life experiences and access between one individual and another very different. Individuals will consciously and unconsciously internalize knowledge about the roles that are considered appropriate for men and women in the social reality that is built in society.

Belief in the existence of myths has a significant role in limiting women's gender roles. The goal is a form of social disaster mitigation carried out by the community to maintain the stability of social life and prevent threats that threaten the existence of the wider community. Meanwhile, conservative religious interpretations are used as the basis for mapping the role of individual gender in community life. By positioning men in a dominant role and having greater authority than women. On these two bases, it becomes the basis for the formation of social norms in the Wasilomata community.

Social norms

Social norms are rules to maintain social cohesion in a society. Social norms are also part of a cultural heritage that aims to maintain the stability of social life by regulating the

roles of men and women according to the socio-cultural values of society. As explained by Dalimoenthe (2021), the differences in the roles of men and women are regulated by the beliefs of society in maintaining their cultural environment. This means that this regulation encourages each individual to carry out their role according to their gender identity as determined by society.

A series of unwritten cultural rules strongly restrict the freedom of individuals to recognize their potential. Often individuals are less expressive because there are cultural boundaries that limit them from developing in their totality. As explained by Kamal et al., (2023) in their research, structural factors contribute to inhibiting women's representation in the public sphere. Stereotypes about men as leaders are the failure of women to participate at the public level. Belief in myths and conservative interpretations of religion in building the social structure of society are factors that discriminate against the role of women in various fields. As manifested in the culture of the Wasilomata community.

Political Field

In the social structure of the Wasilomata community, the Saha (traditional chief) is the highest position with the authority to run the government, make policies, and make decisions. However, the ones who hold and control power over the position of saha (traditional chief) are men. Women do not have the legitimacy or power to govern, make policies, and make decisions. This social structure model results in the alienation of women's roles in social development and becomes a serious obstacle for women to innovate or change (Sweinstani, 2021). This is based on the negative stigma of society towards women so that structurally they cannot become traditional chiefs. As a result of the pressure received by women to always obey, perpetuates the cycle of inequality in society (Permana et al., 2024). The absence of legitimacy of women's access to the highest distribution of power at the public level is an act of discrimination against women.

Social Field

The doctrine of the negative impacts attached to women and religious interpretations are manifested in deliberation sessions in Baruga (traditional house) a social institution, where all policies and problems in society are discussed, decided, and resolved. The parties involved in this social institution are exclusively men. In modern society, the gender roles of women and men have been understood as something that can be equated. However, traditional

societies still equate sex and gender, so gender roles are considered something natural (Umriana, Rejeki, and Mulyani, 2023). The influence of traditional societal doctrines on the existence of women who are not good negates them in social development. Women are still directed to become housekeepers, so there is no rejection of the rules of patriarchal culture (Huda, 2020:88). The emphasis on limiting the distribution of women in the social sphere is an act that discriminates against women in the social environment of society.

Economic Field

In the economic field, the impact of mapping the scope of the roles of men and women makes the opportunity to access work very different. Various disadvantages experienced by women such as obstacles in accessing education, finance, and employment are not obtained by men (Quinn et al., 2016). Men appear to have greater access to control of economic resources, better employment opportunities, and control over family income. Meanwhile, women are limited in access to decent work and economic development. Women are often considered a burden and are often victims of violence and harassment in patriarchal societies (Sarker, 2024). This is because women's dependence on men is very strong in the economic field so the result is that it further strengthens economic inequality between genders.

Overall, if analyzed using the social construction theory of Berger and Luckmann (1990), mythical beliefs and religious interpretations are externalization phases that are instilled in all members of society, thus forming shared morals and becoming social needs required by each individual in actualizing their gender roles in society. Furthermore, objectivity is an institutional world built by society. Social institutions become intermediaries for objectification to be understood as reality. The objectification of society includes several elements, such as institutions, roles, and identities. Individuals are often required to follow the social norms that apply in society. Individual compliance with social norms is a determining factor in their existence being accepted. The perception that has been objectified is indirectly internalized by each individual as a phase where they directly understand an objective event that reveals a meaning. The occurrence of the interaction of meanings manifested from the subjective processes of others becomes subjectively meaningful for the individual himself. Individuals first receive socialization, which can be identified as the comprehensive and consistent immersion of individuals into the objective world in society.

CONCLUSION

The results of this study provide a description of the construction of gender in the culture of the Wasilomata community, formed due to three things. First, the social system clearly determines the gender roles of men and women in the social structure of society by establishing men as the party holding full power at the public level, while women do not have the legitimacy of power and freedom of expression in community affairs. Secondly, the community's belief in the myth of women's association with their involvement in the public sphere, which is believed to bring disaster in the life of the community, makes women's access in the community very guarded and limited. The goal is to maintain the existence of society as a whole. As a result, the mindset of the community is continuously constructed in a clearly defined role. Third, religious interpretation, through the interpretation of Bukhari's hadith number 4828 as the basis of the community's concept in dividing the gender roles of men and women in the social life of the community, and the symbolization of prayer as an empirical basis that serves to affirm the truth of the division of gender roles of men and women. Women who are identified as the led party in the prayer service explain their position in the public sphere as a party who obeys and follows all male decisions so that there is a dichotomy of roles in society. Women play a role in the domestic sphere with duties as housewives, while men play the role of head of the family who is responsible for the social affairs of the community. As a result, women lose the right to be actively involved in social affairs and are discriminated against in community affairs.

Based on the discussion and conclusion of this study, it is important for a society to maintain local wisdom values and form a just social system through the creation of inclusive gender construction. Therefore, the researcher submits suggestions as considerations for further research; it is expected to be able to conduct a more in-depth analysis, more comprehensive exploration, and more detailed review and can develop this research as information material, a reference, and a reference for conducting further research on the development of gender construction design in the culture of a society.

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