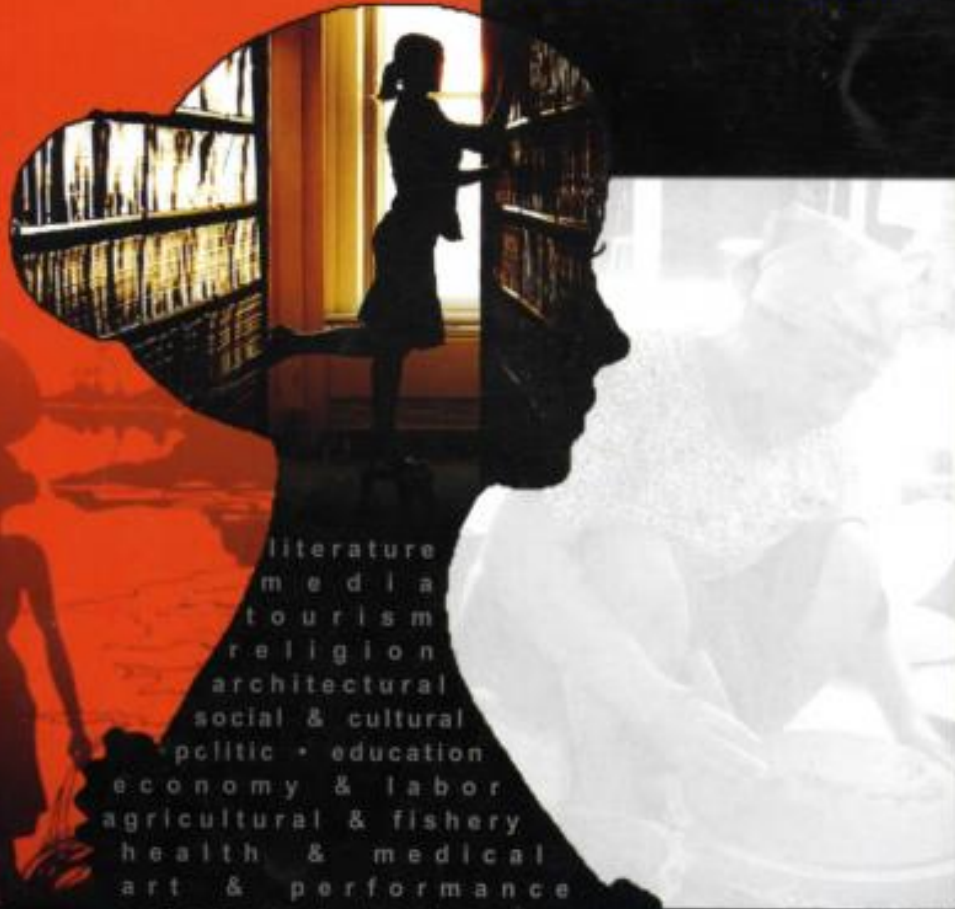


Editor: Siti Hariti Sastriyani

# WOMEN

IN PUBLIC SECTOR

*[Perempuan di Sektor Publik]*



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PUSAT STUDI WANITA UNIVERSITAS GADJAH MADA dengan PENERBIT TIARA WACANA

## PUSAT STUDI WANITA UNIVERSITAS GADJAH MADA

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Pusat Studi Wanita Universitas Gadjah Mada (PSW-UGM) adalah institusi pusat studi multidisiplin ilmu berorientasi pada perspektif gender, yang senantiasa berupaya meminimalkan dan menghapus ketidakadilan gender baik lingkungan formal maupun nonformal. Sebagai bagian dari masyarakat, PSW-UGM berupaya menegakkan hak-hak perempuan dan laki-laki atas kesempatan yang sama, pengakuan yang sama, dan penghargaan yang sama dalam proses pembangunan, akses yang sama terhadap pelayanan serta memiliki status sosial dan ekonomi yang simbang (kesetaraan dan keadilan gender). Setiap sumber daya manusia, baik laki-laki dan perempuan, dimaknai dalam empat fungsi utama manajemen: yaitu perencanaan, pelaksanaan, pemantauan, dan evaluasi sehingga dilaksanakan Pengarusutamaan Gender (PUG) atau *Gender Mainstreaming*.

### Misi:

1. Meningkatkan kesetaraan dan keadilan gender melalui kegiatan pendidikan dan pelatihan.
2. Meningkatkan kualitas penelitian multidisiplin ilmu yang menjunjung hak asasi manusia yang berperspektif gender.
3. Meningkatkan pengabdian masyarakat, khususnya bagi masyarakat marginal dan masyarakat yang tidak berdaya.
4. Mendorong inovasi dan pemberdayaan masyarakat yang berperspektif gender.
5. Meningkatkan jejaring kerjasama dengan *stakeholder* baik di dalam negeri maupun luar negeri.

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2. Mengembangkan konsep-konsep mengenai hubungan gender.
3. Memberikan dukungan ilmiah bagi masukan perumusan kebijakan kurikulum yang terkait dengan studi gender.
4. Melaksanakan pelatihan dan pengembangan untuk studi gender di PSW dan di universitas lainnya dan di lembaga pemerintahan.
5. Melaksanakan konsultasi dan advokasi terkait gender.
6. Melakukan pemberdayaan masyarakat yang berperspektif gender.

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WOMEN  
in Public Sector

[PEREMPUAN DI SEKTOR PUBLIK]

# WOMEN in Public Sector

[PEREMPUAN DI SEKTOR PUBLIK]

EDITOR:

DR. SITI HARITI SASTRIYANI

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Pusat Studi Wanita Universitas Gadjah Mada

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Anggota IKAPI

## Foreword

The content of that book is based on writings from this international seminar's participants on "Women in Public Sector", in order to celebrate the 100<sup>th</sup> year of women resurgence conducted in Yogyakarta in 2008. All full papers in this book are well-suited to the objectives of this international seminar: to observe the women participation in all aspects, to reflect the 100<sup>th</sup> of women struggle, to encourage the women participation in public sector in order to increase the national prosperity, and to create a plan for women empowerment through out the world in this globalization era. The special purpose of this seminar is to offer choices from public sectors from various sciences field, which have something to do with social relevancy at present, to all scholars. \*

Generally, this book will be divided into 13 subtopics : (i) women in health and medical; (ii) women in architectural sector; (iii) women in agricultural and fishery sector; (iv) women in social & cultural sector; (v) women in religion sector; (vi) women in art and performance sector; (vii) women in literature sector; (viii) women in education sector; (ix) women in politics; and (x) women in media; (xi) women in economy and labor; (xii) women in tourism; (xiii) women in science and technology.

Nowadays, all roles of women in public sector are very important things to publish. The authors of this book come from various regions in Indonesia. Some of them even come from abroad. We can say that those who come from Indonesia are representatives of their regions and universities. They are the "nation's ambassadors" that will deliver messages about their concerns of women participation in Indonesia. Those who come from abroad have the purpose to give aspirations related to issues of women participation and roles in their countries. They will also bridge the relationship between Indonesia, especially Indonesia, and their countries.

Furthermore, when we talk about women in health and medical treatment, the women's reproduction health and its impact are very important factors. It is said that violence can have impact on women reproduction health. To maintain the women's health, the women awareness to do sport is needed.

Next, it is not only men who can get the chance to participate in science and technology, but also women. But, we still lack of the women's role in architecture



because of the still a little number of women architects in the professional world. Besides, women also have roles in agriculture and fishery. This part will tell us about women authors from Yogyakarta, Central Java, East Java, West Java, West Sumatra, Sulawesi, and other regions. The foreign authors of this book are from China, Malaysia, Pakistan, India, Thailand, Nigeria, and USA.

Because there are so many full papers in this book, we will just write the most important points, namely the healthy and medical matters that have to do with the women participation in reproduction health and also the impacts of violence over wives during the pregnancy, maternity, and post-maternity period.

According to a research conducted in Subang, West Java, the fisher women involve in reproductive and social actions, yet they seldom invite in natural preservation actions. Next, in this book there is also discussion about the problems of female workers abroad. We hope that the government will give concern more about them. Besides, there is also a paper that tells about a Maduranese woman who sells Sobih porridge. Another author writes about the model of Moslem women empowerment. There is a paper that tells about the Moslem women's fashion trend in the globalization era. A paper analyzes about the inequality role of female artists in the society. Usually, they get less salary than male artists.

In literature, this book describes the female authors and the publishing industry of literature. Besides, this book also discusses about the relation between women's role in public sector and translated children literature. The problems of public labors and maids, women entrepreneurship, the role of female tea pickers over the family's welfare, the empowerment of women public servants for the career development, the uniqueness of female leadership, the gender empowerment in Bandar Lampung, women in the structural position in Bogor, female workers, women as the construction labors, etc., will be discussed in the part of women in economics.

For the part of women in education, we will discuss about the roles of long distance learning in developing the women participation in education. In this case, we will explain about the roles of "opened university" as the tertiary institution that use the long-distance-learning system to facilitate educational access for women. Next, for the part of women in politics, the implementation of women quota in general assembly in Indonesia compared to Australia, will be discussed in this book. Nevertheless, the roles of women in media are still uncertain.

All descriptions above show that the authors have such a great concern about the inequality and women empowerment in all sectors. Moreover, the foreign authors also explain about the successful of women empowerment in their countries. Today, the Chinese women have higher position in the society. They also have the equal chance to get better education with men. They get the equal salary with men, and have the rights to get high position in the government.

The speaker from Malaysia explains in her paper titled "women and agriculture in Nagari Batuhampar 1970-1990" that the women's roles in agriculture increase. Next, the Pakistani speakers will tell about the women's role in politics,



media, and empowerment in their country. The Thai author will discuss about women's role in Indonesia in politics and democracy after Soeharto regime. Meanwhile, the author from Nigeria will reveal the women's role in science and technology in that country. Women, culture, and religion in Philippine will be discussed by a speaker from California University.

From all writings in this book, we can get lessons about how women from both Indonesia and abroad can participate in all sectors. Then, we can respect and continue their struggle to get such success. Besides, we also have to overcome the problems happening to women, so that they can have the better future. To solve them, the government and institutions that have to do with women have to take part in looking for the best solution to get the gender equality.

The last, we would like to express our gratitude to those, especially the authors, who have helped us to publish this book. Thank you for Tiara Wacana as the publishing company that has cooperated with us to publish this book. We hope that we can make a sustainable cooperation in the future. We also wish that this book is useful for all people.

Yogyakarta, July 16<sup>th</sup> 2008

Editor

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**Women in Agriculture:**  
Lesson Learn from the Indegenous Knowledge of  
Kasepuhan Halimun Community

*Endang Nugraheni & Yuni Tri Hewindati \**



■ **Background**

Kasepuhan Halimun Community, with its ethnic old Sundanese traditional way of life, lives in the border of Gunung Halimun National Park (GHNP), West Java. They have been living according to their traditional values which preserve their forest and agro ecosystem as their ancestors did (Nugraheni & Winata, 2003). The community lead by a patron called Abah (man) or Emak (woman) who are chosen according to heritage (Adimihardja, 1992). In daily life as well as reflected in their traditional ceremonies, both women and men have each own role and participated accordingly. The aim of the study was to explore gender role and gender equity in the management of natural resources of the Kasepuhan Halimun community. It also describes the background way of life that influences their mores on gender equity.

■ **Methods**

The research was design as explorative survey. The survey was done at the village of Ciptagelar, Sukabumi, West Java, which are the center of Kasepuhan Halimun community. Primary data were collected through in depth interviews with the community leaders and members. Observations to some of their traditional ceremonies were also done. With the additional of secondary sources, both data were qualitatively analyzed.

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\*) Universitas Terbuka.



## ■ Result and Discussion

### • *Gender and Forest Management*

Based on their indigenous knowledge, forests were divided according to its role as followed. They were leuweung kolot, leuweung titipan, dan leuweung sampalan. First, Leuweung Kolot, which literary mean old forest, the densest wooded area with its various plants and animals, called primary forest nowadays. This type of forest should be preserved because they believe that it function as water protection. They called sirah cai, which literary mean head of water bodies. The example of this type of forest was wooded area inside the GHNP. Secondly, Leuweung Titipan which also an old forest considered sacred by the community functions as a reserved forest. This forest is not supposed to be disturbed, that people can not even enter it without special permission from the community leader. They can use the forest in the future when there is consent from the ancestors through recurrent dreams of the community leader. The examples of this forest are wooded area of Ciawitali, and Mount Girang Cibareno, which coincidentally located inside GHNP. The third type is Leuweung Sampalan, which is formerly wooded area to be used as source of fodder, woods, foods, and later on transform in to agriculture lands. This type of forest located around the settlement.

The different division inline with forest functions established by the Kasepuhan Halimun community showed that their indigenous knowledge admit and respect the balance of ecosystem and the needs to conserve the remaining forest. It also understood that the existence of forest closely related with the continuity of water reserve. These are in accordance with the modern ecology.

In the accessibility of forest resource, both women and men have similar access according to the rule of their community. This is important, since the status of women in traditional community usually is defined according to their access to resources and their ability to control those resources rather than their domestic roles (Moore, 1998). They make use of forest which can be utilized to support their lives. Forest was source for fuel wood, construction wood, food, fodder, and medicinal plants. Ethno botanic research showed that there were about 42 plant species for construction, 17 plant species for fuel wood, 53 plant species for medicinal plant, and 19 plant species for handicrafts (BScC, 1998). However there is division of labor in the community. Men usually do tasks which require a lot of power. Meanwhile, women and sometimes children help with lighter tasks.

### • *Gender and Agriculture*

Agriculture practice by the Kasepuhan Halimun community is based on dry upland rice field culture (huma), as a heritage from ancient shifting or rotating cultivation such as carried out in the Dayak community of Borneo (Soedjito,



1996). Later on the community was also adopted embanked paddy field (sawah), rain fed or with natural irrigation system. Nowadays the community has discontinued the opening of forest for rice culture in tune with the national regulation of forest management and the overlapping area with the GHNP. However some hints of the old practice were revealed in their traditional rice related ceremonies. The process of rice culture is shown in Figure 1.

Gender role in a community is influenced by several factors such as belief system, culture, occupations, economic, social, and geographical environment. Gender role changing aligned with the cultural changes of the community (Lambrou & Laub, 2006). In the Kasepuhan Halimun community gender role develop and established since hundreds years ago which mainly influenced by their agriculture practices. Such as in many other rural communities there are close relationship among women and men in doing their shared agricultural duties as well as other aspect of life (Bunning & Hill, 1996). This also happened in Kasepuhan Halimun community.

Both women and men in the community have their roles in the agricultural activities, begin from the land preparation, soil management, seed preparation, planting, weeding, harvesting, and in the utilization of the harvest. In the land preparation stage which is choosing the proposed rice field, there should be agreement between man and wife about the designated piece of land. This can be traced in the ritual ceremony of opening new rice field. Both man and women of the family each has their own specific role. In the actual work of land clearing and soil manipulation into terraces in hilly area, men who usually have more muscles do the main hard work. Women and sometimes children help. This also occurs when it comes to plowing the field.

On the other hand, when it comes to seed preparations which consist of seed selection and seed growing, women play the most important roles. Seeds are sown by hand in nursery beds, and after about 40 days of growth, the seedlings are transplanted in bunches to paddy field. In their community, they maintain seed

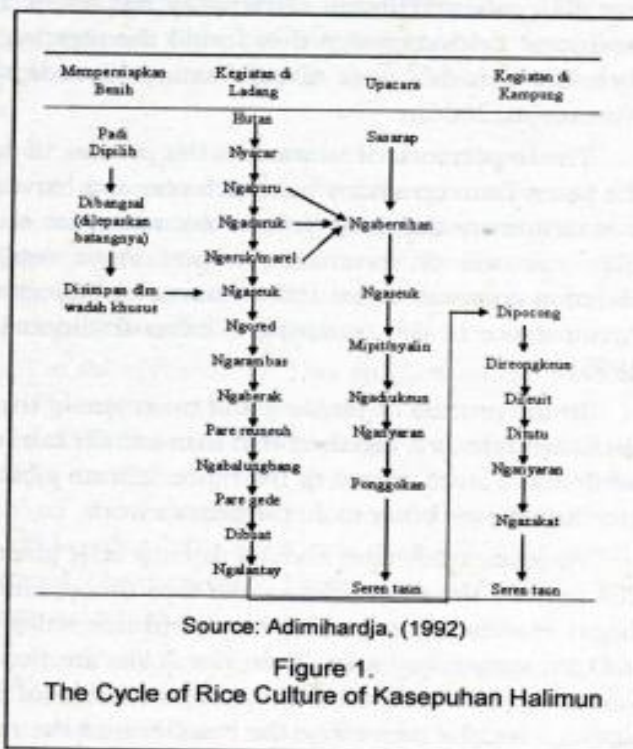


Figure 1. The Cycle of Rice Culture of Kasepuhan Halimun

from their own harvest. For the next planting season, they chose the type of seed to be planted. Since rice is forbidden to be sold, they plan to plant the sort of rice according to their needs. Usually they plant more than one type of rice, such as common white rice, black rice, glutinous rice, etc. Therefore, naturally there are cross breeding of different type of rice or rice cultivars, so that as a whole the community has very rich variety of rice. From the previous research, it was stated that Kasepuhan Halimun community has about 148 cultivars of rice; all were traditional cultivars, since they forbid the planting of modern cultivars. Many of their rice cultivars were already extinct outside the community (Nugraheni & Nurmawati, 2006).

The importance of women in the process of seed selection is symbolized at the *Seren Taun* ceremony held each year as a harvest festivity. After the ceremony it is customary that lady farmers ask some rice seed to be planted the next year from the wife of community's chief. As a result, the women of Kasepuhan Halimun community are the preserver of biological diversity of rice seeds. This circumstance is also occurring in other traditional community (Bunning & Hill, 1996).

In the process of planting and maintaining the plants, women and men have each own role. It is common that man usually take responsibility of the heavy duty while the women attend to the more delicate jobs. But there are no specific rules that forbid each other to do the other's work.

Approximately after about 4 months after planting, once the plants have reach full growth, the stem yellows, the tops droop, and the grains ripen, harvesting is begin. Harvesting is done by hand, and rice stalks are cut with sharp sickles (*ani-ani*) by women and men. Then rice stalks are tied in bundles and dried naturally under sunshine and wind on racks in the dike of dried paddy fields. After all rice stalks dries, the men move the bundles into the rice barn (*leuit*). Once inside the rice barn, the management of usage left on the hands of the women. The usage of rice for everyday consuming manages by woman of each household. They arrange that rice as their staple diet will last until the next harvest and sufficient for the need of germ seed collection. Men only attend to this task when wife is in labor or disable.

Since rice culture only done once a year, they plant vegetables for the remaining 5 months each year while waiting for the next rice season. This is done by both man and woman of the family. Some men also do labor working in another villages or to the nearest city. While rice is only for subsistent use and prohibited to sell, other commodities such as vegetables can be trade to raise money (Nugraheni & Winata, 2003).

Akin with the habit of handing over the management of rice to their wife, men of Kasepuhan Halimun also hand over all of their earnings to the women. The women manage the financial aspects to make end meets. In spending the money, some respondents say that they will discuss it with their husband when it



involves important matter or required big money. Some respondents said that they do not need their husband's permission in spending the money, whether it is big or small money, since it has already given to them. But the wives provide small allowance to their husbands for everyday use such as buying cigarettes. The late Abah Encup Sucipta, the former community leader said good-naturedly that women of Kasepuhan Halimun were having more power in the money matter compared to their men, with the ratio probably was around 60%:40%. This was general estimation based on his personal view, but might be correct since both men and women have equal role and responsibility in the public and domestic sector of the community.

The role of woman in their public sector was further emphasized since women can become the leader of the community. Even though nowadays the leader of Kasepuhan Halimun is a man, but during its history there was woman leader called Emak by her people, which means mother (Adimihardja, 1992). There are many villages of Kasepuhan scattered in the area, and according to one of the respondent, the village leader of Citorek is a woman.

Women are highly respected in the community. This attitude originates from their belief in Dewi Sri or Nyi Pohaci, the goddess of rice. She represented as symbol of fertility and prosperity. This belief is clearly shown in their traditional ceremonies related to the goddess and to rice, such as Seren Taun, the harvest festivity. Rice which belief to be the reincarnated form of the goddess are considered sacred and should be handled with extra care. It seems that gender equality is occurring in traditional community of Kasepuhan Halimun, where women are not considered as the second sex.

In the domestic sector, women mostly do the work, such as happens in other community, but it is not prohibited for men to do domestic work. It was very common during the observation that men were taking care of babies and little children while talking and gathering in the neighborhood.

## ■ Conclusion

Faiths which apply in the way of life of Kasepuhan Halimun community are the foundation of the indigenous knowledge which survived hundred of years. This is a dynamic process loaded with changes and adaptations. In the end the indigenous knowledge is proven adaptive to their specific environment. Their indigenous knowledge actually concern and supporting the principles of conservation of nature and sustainability as is understood to day. Their perceptions about nature are represented in their symbolism and rituals which related mostly to their natural environment such as forests, farmland, and settlement. Since the core of their faith lay in the figure of a woman (Dewi Sri), women in the community are respected and have their equal place in the public sector as well as domestic sector. It seems that although they don't know yet about feminism or gender



equality movement, they already put it into practice in every aspects of life. Women play an important role in domestic sector as well as in public sector. Women participate in agriculture, in religion, and also in the leadership of the community. It is worth to mention that women also play an important role in conserving biodiversity of traditional rice cultivars which will benefit modern science. The available and well preserve 148 rice cultivars will certainly valuable as genetics potentials. The lesson learnt was that without much interference from the outside world, the traditional Sundanese culture represented by Kasepuhan Halimun community is a model in which gender equality actually presents and survived.

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