

CHAPTER 1

INTRODUCTION

1.1 Background of the Study

The current discourse on gender or women or feminism has grown widely throughout the world. In Indonesia many men or women are aware of the existence of gender equality. However, many inequalities still exist in Indonesia. Inequalities occur in smaller spheres such as families or households. The presumption that women are nurturing and diligence, and unsuitable to become heads of households, encourages the idea that all domestic works are the responsibility of women. On the other hand, since men are considered to be strong, tough and powerful so men are expected to earn a living and to do hard labor, the public works (Fakih, 1996).

The writer chooses *Work Division and the Household Decision-Making Process in Sentani Household* as the topic of research because of her interest to carry out research in the area of gender study. The writer wants to analyze the gender roles of women and men in Papua, especially Sentani District, and how these gender roles create inequality between both sexes in which Sentani women are usually positioned as the weakest. In the life of Sentani people, a wife does not only meet her role as a wife and mother, but also has the obligation to maintain life and prepare food for the extended family. Like most women in the

other cultures, in the oral tradition of the Sentani society in Papua, Sentani women are depicted not only for their physical beauty (*penime / yoinime*) and physical strength (*ulae / walaе*), but also for their personality such as kind-hearted (*u foi / wa foi*), cheerful (*kui-kui / yale-yale*), virtuous (*a foi / faeu foi*), gentle (*nime*), submissive (*peu bam / yana bam*), smart (*itae / haba*), , hardworking (*melifoi / mekaifoi*), and supportive (Yektiningtyas, 2008)

In Sentani, women play important roles whether it is in the custom, in marriage, and in the economy. As said by James (2014) in (Rumbiak, 2004) that in the political order of customary government, the role and position of women in marriage for the Sentani people are actually the marriage ambassador of his family and his village. The woman will always play a role to advance the economic, political life of her native family and her village. All the best treasures of her husband's village will always be cultivated through trade activities to flow into the possession of his brothers and his master's people and his village.

But as part of a system that places more emphasis on men, most Sentani women rarely get a role in traditional meetings such as giving opinions. If the women want to say something in the meetings, then they must convey it through their husbands who will deliver the opinions to the meeting.

Women in Papua especially in Sentani district are considered as weaklings who have to be protected. They are not as free as men because in reality the custom puts men over women. Traditionally, the different roles of men and women are affirmed. There are roles and duties of women who are not worth

doing by men. They are not as free as men, because in reality custom places men as superior in power over women. Because gender is related to status and power in this society, with males assuming positions of higher status and power than women, some researchers have argued that inequality is expected. One simple example is on gender differences in language that may be accounted for by differences in status and power. Persons with high power, for instance, have been found to use less politeness than persons with low power (Aries, 1996). Women also tend to be less demanding when they deal with their own people. As (Yektiningtyas, 2008) expressed, "... women do not have to question all their duties and obligations and all the things that happen in their life, it is implied that custom wants the ladies to accept their roles, duties and customs for themselves without complain".

In this study the writer discovers more about the role and position of Sentani women, especially in the scope of households associated with local customs. This study is also related to the research by (Yektiningtyas, 2008) who studied folklore (chant, song, poetry, folklore) of Sentani women. In this study the writer has the same intention as Yektiningtyas, that is, to know more about the role of Sentani women in real circumstances, but with a different focus. While Yektiningtyas writes about all the roles and positions of Sentani women as represented by the traditional songs, the writer focuses more on the roles and positions of Sentani's women in the household especially in the decision-making process.

1.2 Field of the Study

This study is on the field of Gender Studies especially on work division and decision-making process.

1.3 Scope of the Study

The study is limited to work division and decision making process in Sentani households.

1.4 Problem Formulation

To help the writer to analyze the topic discussed, there is one question the writer tries to answer. The question is “What are the work division and decision making process in Sentani household?”

1.5 Objectives of the Study

This research is conducted with the objective to find the work division and decision making process in Sentani household.

1.6 Significance of the Study

Choosing gender study as the field of study, the writer wants to share information on work division experienced by Sentani women and men and the decision making process among them. It is expected that the readers would know about men’s and women’s work division and the decision-making process particularly existed in the Sentani household. The writer hopes that this research will benefit those who are interested in studying gender.

1.7 Definition of Term

1. Sentani

According to (Manzoben, 1995) the name of Sentani was given first by Reverend Bink, from Holland. Initially Bink mentioned “santani” is the area traveled by walking a few hours from Youtefa Bay, which then spelled wrong into “sentani”. Sentani people live on the islands of Sentani Lake and also live on the edge of the lake in Jayapura district, Papua. Most Sentani people live in the eastern, central and western regions, now the sub-district of Sentani Timur, sub-district of Sentani Tengah and sub-district of Sentani Barat.

2. Patrilineal

A genetic condition that spreads in a patrilineal way might be passed from your grandfather, through your dad, and finally to you. And through history, some monarchies have been patrilineal, meaning that when a king dies, only his son can succeed him (and not his daughter). *Patrilineal* added the Latin prefix *patri-*, or "father," to *lineal*, from the Late Latin *linealis*, "relating to a line."