

THE CONCEPT OF GENDER EQUALITY FROM THE MALAY PERSPECTIVE

AL SUKRI,

Universitas Islam Riau
Alsukri_jn@comm.uir.ac.id

TESSA SHASRINI

Universitas Islam Riau
Tessashsrini@comm.uir.ac.id

ABSTRACT:

Purpose of the study: In Malay society, gender roles are formed and developed by a culture that places a social role and behavior. The purpose of this research is to find out the concept of gender equality between man and women in the perspective of Malay culture.

Methodology: This Research using Qualitative Method. With 3 informant as a subject of research. The 2 subjects of this study were represented as informants. Data sources used by researchers are Primary data and secondary data.

Main Findings: In Malay literature the concept of gender began to be used to explain about a social construct (the social construction) about masculinity and femininity between men and women. Gender refers to social differences and relationships between men and women that can be observed and studied. Basically, Malay culture recognizes the existence of gender equality in daily life. Basically there are no rules that govern differences in the status and position of women in Malay society. The position of Malay women in society is placed in an honorable position.

Applications of this study: this research can be used as reference material for social science, cultural communication and gender
Novelty/Originality of this study: The main objective of this paper is to find out the concept of gender from the Malay perspective. Many researchers compared

the shapes in their work. Though there are similar work, but in the research focus of gender quality from Malay perspective.

KEYWORDS: Gender, Gender Equality, Malay Perspective, Women, Culture.

INTRODUCTION:

In accordance with the development of times that are so advanced and changes so fast, also giving a new colour and civilization for the equality of males and females of Malay society. Men and women from as if competing with each other to fill development and make a living for family life. In Malay literature the concept of gender began to be used to explain about a social construct (the social construction) about masculinity and femininity between men and women. Gender refers to social differences and relationships between men and women that can be observed and studied. Gender is often used to make analyses of roles, responsibilities, constraints, and needs for men and women in all cases and in a social context. Tahir (2013: 93). Culture consists of general values held in a group of people; is a set of norms, habits, values and assumptions that drive the behaviour of the group. Culture also influences values and beliefs (Mangunsong, 2004).

However, culture that is driven by patriarchal culture interprets this biological difference becomes an indicator of appropriateness in the eventual behavior lead to restrictions on rights, access, participation, control and enjoy the benefits of resources and

information. Finally the demands of roles, duties, positions and obligations are it is proper to be done by men or women and that is not appropriate for minor women vary greatly from society to society. There are some a very rigid society restricts the proper role of men as well as women, for example taboo for a man to enter the kitchen or carry him her child in public and it was taboo for a woman to leave the house often for work. However, there are also some parts of society that are flexible within allow men and women to do daily activities, for example women are allowed to work as construction workers until they get to the roof of a house or climb a coconut tree, while men mostly sway chickens to gamble

In Malay society, gender roles are formed and developed by a culture that places a social role and behaviour. It depends on people's expectations. Wan Abdul Kadir supports the views of Stokhard and Johnson who claim that gender construction is formed by people's perceptions and social processes. He believes that gender assessment in the traditional world-view system is a result of the cultural construct in a society. Basically, Malay culture recognizes the existence of gender equality in daily life. The indications of equality are reflected in the phrase: the male child of called, the dear baby of a child. In another phrase it is mentioned: the son of light country, the daughter of diamond jewel or said to be the paying son of the land, the daughter of the lamp. The phrase recognizes that there is equality while providing a concept for the lives of Malay people in Riau. Besides indirectly answering questions posed by gender observers who question whether it is absolutely necessary to realize gender equality quantitatively "i.e. women must carry out the same role both inside and outside the home.

According to Wazir Jahan Karim“adat...referring to the total constellation of concepts, rules and codes of behaviour which

are conceived as legitimate or right, appropriate or necessary. In Islamic religion, it does not forbid women to play a direct role in the life of society, as long as the relation of the role is arranged according to religion and is always based on differences in orientation between men and women. It is not possible that the night precedes the day and vice versa where the day may precede the night, because each rotates according to the circular rules. Research conducted by Maccoby and Jacklin (1974) that men are better in mathematics and tasks that require thinking while women are better at tasks related to verbal understanding. The difference is shown after going through a series of entrance tests in elementary school, through college (Maccoby & Jaclin, 1974). The purpose of this research is to find out the concept of gender equality in the perspective of Malay culture.

LITERATURE REVIEW:

Gender:

Peter R. Beckman and Francine D'Amico, Eds. (1994: 4-6), Gender can be defined as the social characteristics given to women and men. This characteristic of women is the result of social and cultural development so that it is not permanent and universal. Based on the social characteristics applied roles for men and women are appropriate. As a result, the association of the masculine public world is appropriate for men and the private, domestic and household sectors are feminine in women. Research that links gender and leadership styles in general leads to specific leadership styles that look typical of women. Gender is an activity to control the situation with the concept of a normative attitude and activities that are gender-appropriate. Although Gender is not in the same context as gender in the biological division, gender still has a gender category which is then interpreted philosophically.

Gender is an aspect of social relations that is associated with sexual differentiation in humans (Demartoto, 2007). The term "gender" is comes from English which is not clearly stated in the dictionary distinguished understanding of the words sex and gender. To understand the concept gender, it needs to be distinguished between the word sex and the word gender. Sex is gender differences biologically while gender differences in sex based on social construction or community construction. In In connection with this understanding of gender, Astiti argues that gender is a social relationship between men and women. Social relations between men and women in the association of daily life, formed and changed

Goffman states that when humans interact with other humans in their environment, they assume that each other is 'possessed' or possesses an important trait - a trait that can be seen visually based on what they show (1976: 75). Femininity and masculinity are what are called important forms of expression - something that leads to almost all basic characteristics of individuals (1976, 75). The epistemology of Gender research in general starts at the paradigm of feminism which follows two theories namely; functionalism structural and conflict. The flow of structural functionalism departs from the assumption that a society consists of various interlocking parts influence. The theory looks for the fundamental elements that are influential in society. Functionalist and sociological theories intern is conservative and can be linked to Auguste's works Comte (1798-1857), Herbert Spencer (1820-1930), and many others another scientist

Gender Equality:

Basically there is no rule that regulates differences in the status and position of men and women in Malay society, except to be

insulated by their respective nature. Even the position of women in Malay society is placed in an honorable position as revealed by elders of Malay "beautiful sky of the moon, beautiful earth due to timber, beautiful sea because of giving, beautiful nation because of women. In understanding gender equality studies, one must know first the difference between gender and sex (sex).Lack of understanding about understanding gender is one the cause in the conflict accepts a gender analysis in a the issue of social injustice.

Hungu (2007) says "sex (sex) is the difference between women and men biologically since someone born. Sex (sex) related to the male body and women, where men produce sperm, temporarily women produce eggs and are biologically capable of menstruation, pregnancy and breastfeeding. Biological differences and biological functions men and women cannot be exchanged between the two. " After knowing the differences in sex with gender, then the next step is that we can understand the meaning of "Equality Gender ". Gender Equality is the same condition for men and women to get the opportunity and their rights as humans, to be able to play a role and participate in political activities, law, economics, social culture, education and defense and security national (national security), as well as similarities in enjoying the results of development them. Gender equality also includes the elimination of discrimination and structural injustice, both men and women. Having access above has an interpretation that is everyone have opportunities / opportunities to obtain fair access and equal to resources and has the authority to take decisions about how to use and produce these resources. Having participation means having the opportunity to be creative / involved share in national development. Whereas having meaningful control has the authority to make decisions on

the use of and resource results. So as to obtain the same benefits from development

Reviewing Malay Culture about Gender:

In Malay cultural customs they still hold firm the norm value system which is considered to be an important role in determining one's behavior patterns. First, the value system provided by Islam, which is a value system that is seen and recognized as the most trustworthy and true source of values by society. Second, the customary value system that provides a measure and provisions for how humans should act and behave, and with a series of fairly clear sanctions. Customary values are created and formulated at the level of the ability of the human mind which is considered wise and wise. Third, the traditional value system.

Traditional Malay communities generally hold fast to their customs that have been established since generations (Mohd. Koharudin Mohd Balwi 2005). There are several important elements that underlie gender relations in Malay society as follows:

1. The position and role of men are more dominant than women which causes abuse of power by men who have embodied patriarchal culture in the social system (Rosli, 2006, Siti Musdah Mulia, 2007)
2. Gender bias prevails because the interpretation of religious teachings is highly dominated by men and lack of understanding of the basis of adat Malay especially Islamic religion (Mohd Anuar Ramli, 2010, Siti Musdah Mulia, 2007)
3. Family and environmental factors that influence the formation of gender that cause the inconsistency of perceptions regarding the form of gender relations in society (Wan Abdul Kadir Yusoff, 1998)
4. Islam as a form of gender justice system in society is a major factor in dealing with gender issues (Mohd Anuar Ramli, 2010)

METHODOLOGY:

This study uses qualitative methods, because this method can describe, explain and build relationships from the categories and data found (Kuswarno, 2008: 86). Subjects are informants who understand the object of research information as the perpetrators and other people who understand the object of the research (Bungin, 2011: 78). Subjects in this study were 3 people namely Malay figure of woman, community leaders Malay institutions. Data sources used by researchers are:1. Primary data is data obtained directly from informants, including primary data, transcripts of interviews, archival information storage systems to facilitate the information retrieval process and the findings of the research implementation process.2. Secondary data is data obtained from data collection techniques that support primary data sourced from books, journals, reports, literature and other documents relating to research problems. The data checking techniques used in this study are as follows: Triangulation In the sense of Moleong (in Engkus 2008: 65) triangulation is a data validity checking technique that utilizes something outside the data for checking purposes or as a comparison of that data.

DISCUSSION / ANALYSIS:

In the lives of both women and men have their respective roles. Malay is open and upholds equality, there is no difference between women and men. So, in Malay there is no gender. In a job there is competition especially for women who occupy high positions. Women in the public sphere, especially in the political sphere, many men occupy higher positions than women. Whereas now there are some women who hold higher positions as well.

"This time it is a big responsibility, a big responsibility from its history, of course, to the

back if it is asked how I can say it is obligatory, obligatory to the Malay woman, however I am not from aqidah, but I am talking about the role of the Malay woman departing from habit, it is normal to become a woman's habit it serves, then what is served if he does not master his own shadow. Malay women inherit the custom of Malay to respect, sweep, mop, there are also Malay men who sweep and mop. But there is something special, cooking. The mandatory duty of a woman, where her decree has become a woman, the duty of a woman to maintain it even out there with her present"

From the above statements it can be concluded that, Malay culture is the best and open culture. This is due to the fact that Malay culture strongly upholds equal rights and there is no difference. So in Malay culture there is no difference between the others. The phrase is seen from the perspective of Malay culture, not from the perspective of the creed. In this case the role of women departs from their habit of serving. Where women have a great responsibility and role as women to serve or provide services to the family. Men and women respect each other, respect each other's activities. As a Malay woman know that as a woman who becomes a housewife must be able to take care of the house in terms of sweeping, mopping and special from a woman that is able to cook for her child and husband. On the other hand, Malay males respect their wives, men also have to do home activities such as sweeping, mopping and so on. The duty of women must be to maintain their obligations to the home, even though many women are already in public spaces.

"The good women of Malay from nobility, middle class have various roles. The role is clear, in the tradition of Malay women not displaying, not like in Java, women display male property. Women in Malay as a source of balance. The role of women is outlined by religion and obligations. Malay women do not

leave their roles as mothers or as workers. Malay women perform women's functions that are not contrary to custom. I tell from my point of view, I always see the Malay world as part of a world nation and that also women are their main activities in life. In the perspective of Malay women are trained to be mothers in their homes. From an Islamic point of view the role of women plays an important role in society"

Based on the explanation above that in the perspective of Malay leadership is seen from the standpoint of Islam, therefore women to become leaders must join Islamic sharia.

"Some Malay-blooded women in Riau have held higher positions or been in public spaces. Women who are in the public room are certainly very much in competition, especially to men. Public space, open, for competition is also an opportunity"

"The Malay woman is the most modern of all the tribes that exist specifically for Indonesia, referring to her history which is the most modern in any way, why is the character of a person formed from culture, this Malay culture that we know best does not refer level. That the girl competed, there were no men or women there was no difference, I took the habit, the habit that formed the character so Malay was very open, very ended in equality, I could instead say in Malay there was no gender term"

In Indonesia, the most modern women are Malay women of all tribes. Judging from history that most modern Malay women from any side. In terms of the character of Malay women formed from culture. Besides that, the character of person is formed not only from culture but also from habit. From habits that will shape a person's character. In a job there is competition especially for women who occupy high positions. Women in the public sphere, especially in the political sphere, many men occupy higher positions than women. While

now there are already some women who hold higher positions as well.

"In the open public space, competition is also an opportunity, then in the personal meaning that means that the public space is open and the *ajab* is open, the teaching performance is already open, if there is a Malay woman not until the Republic is not anyone's fault, but a mistake on the personal, if it is also said to be less personal, if it is said to be nonexistent there is none. Malay is the greatest equality of Malay rights to understand the teachings and performance of leadership, that is, we are the leader of the *ummah*. Malay language is vulgar, but Malay says everything openly. The best areas of the archipelago are evidenced by the pluralism of life in Malay so once again I emphasize that the cultural heritage of the public space is already open, so if there is or not, it is a personal fault for the person"

In social, divide 2 spaces namely domestic space and public space. In general, women are always placed role in the domestic room. While the public space is limited. In Malay cultural tradition the division of roles is quite clear, in theory there is a form of *hitarkis*, that what enters the public sphere is considered as more, than that which remains in the domestic room. In Malay tradition, domestic space and public space there are 2 roles, each different and their power. Many phenomena of women who become leaders in both political and academic fields, therefore researchers want to see from the perspective of Malay culture about women becoming leaders.

"Most of our constitutions today come from western values. Our democracy today is also questionable when it is associated with the 4th *Pancasila*. The ruler of the interpretation of public space is not us. What is the sign that women are not discriminated against, then the percentage is seen in public spaces? The constitution stipulates that women have 20

percent membership, which is the legalization of forms of discrimination against women in the political arena. Twenty percent of the quota originates from the statistics. Controlled by men, this is discrimination and gender"

Women become respected people not as people who deviate and are in conflict with *adat*, who are considered to violate and contradict with *adat* if women's functions take on men or overstep their husbands' obligations. According to the example above, women never occupy public positions. , but especially a woman must not leave her obligation, that is her domestic role. In Islamic religion women who enter men's employment cannot be taken for granted. Where in the Islamic Shari'a women who work should not be mixed with men who are not Muslim, because they are afraid of causing problems.

In many traditional cultures, women are placed in a position that is lyrics after a group of men. The functions and roles that women carry in these people are usually unconsciously constructed by local culture as a second class citizen. In this position, there is a deep gender bias Public. Although it is realized that there are natural differences in beings women and men in terms of sex and body construction, but deep the cultural context of the role it carries must have equality. The development of civilization should realize that many circles assumptions that emerge and are always attached to women are not always true, And vice versa. Because, in empirical facts many cases are found which proves that this does not always apply linearly. However deep in fact, it uses gender analysis in male relations and women often experience obstacles both among men themselves (especially), also among women.

After researchers conduct interviews and observations researchers relate to the theories in the previous chapter. Then it can be related as follows. Rahimah Hamdan (2008)

The role and position of men in Malay society is more dominant than women. Even so, the position and role of men is more dominant and this is not considered contrary to Islam because it is still centered on the principle of justice (Wan Abdul Kadir Yusoff, 1998). This is in line with the word of God in Surah Annisaa (4: 34: 84): "Men are leaders for women, because Allah has raised some of them (Men) over some others (Women), and because they (men) have spent part of their treasures." (Muhammad Hasan Himshi, ed. Tajweed Qur'an and Translation, 2009). Malay women's leadership is divided into two rooms: first in the public and domestic space. In social terms, divide 2 spaces, namely domestic space and public space. In general, women are always placed the role in the domestic room. While the public space is limited. In Malay culture, the division of roles is quite clear, in the theory of the dichotomy there is a form of hirarki, that what enters the public sphere is seen as more, than that which remains in the domestic room.

CONCLUSION:

The phenomenon of women in the public sphere sector is quite a lot, both in education and in politics. Being in the public sphere certainly has competition, especially for women, who must compete with men. In the perspective of Malay culture towards Malay women who have entered the world of public space, especially in Riau. Riau is very famous for Malay culture, so that its customs are still preserved. Malay women in Riau have become more advanced, this is also supported by an increasingly developing education. Some Malay women in Riau have been able to compete in public space both in education and politics.

In Malay culture, level men are indeed higher than women, so that many who hold the reins in the public sphere are dominant men. In this modern era, women have begun to engage in the public sphere. Women who are in the public domain do not feel discriminated, this is

because they already have the mentality so they can compete. the level of males is higher than malay women. This was also reinforced by Rahimah Hamdan (2008) that the role and position in the Malay community was more dominant than women. The role and position of men is more dominant and this is not considered contrary to Islam because it is still centered on the principle of justice (Wan Abdul Kadir Yusoff, 1998).

LIMITATION AND STUDY FORWARD:

Although the use of expert judgment is a fairly common approach to learning alignment (eg, Kenney, Silver, Alacaci, Zawojewski, 1998; Webb, 1999), this study does not provide a complete picture of this assessment. this study only provides specialization for the Riau region and does not cover the whole of Malay culture.

ACKNOWLEDGEMENT:

We especially indebted to Universitas Islam Riau, who has supported actively to provide our article with the protected academic time to pursue those goals. Last but not the least we would like to thank our family and friend for their constant source of inspiration.

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