

# Turnitin Originality Report

Processed on: 24-Mar-2021 08:51 WIB  
 ID: 1540779589  
 Word Count: 9480  
 Submitted: 1

Similarity Index  
**8%**

**Similarity by Source**  
 Internet Sources: 8%  
 Publications: 2%  
 Student Papers: 3%

The Significance of Working  
 Among Women Workers in  
 Contracted Home Industry of  
 Factory, By Liliek Sutjiatie

6% match (Internet from 07-Jun-2018)

<http://www.iiste.org/Journals/index.php/RHSS/article/view/42599>

3% match (student papers from 10-Dec-2020)

[Submitted to Birzeit University Main Library on 2020-12-10](#)

1% match (Internet from 28-Jan-2021)

<https://silo.pub/women-and-work-in-indonesia-asian-studies-association-of-australia.html>

The Significance of Working Among Women Workers in Contracted Home Industry of Factory Liliek Soetjiatie Department of Electromedical Engineering, Health Polytechnic of Surabaya, Indonesia Abstract In Indonesian society, sex-based working distribution strengthens patriarchy status which has developed for ages, so that women are constructed to work in domestic sector, being marginalized, and subordinated. The development of woman studies, such as gender studies, has given a new color for women. Facing family financial problem urges them to work, such as to work in domestic sector, as the most suitable choice regarding their education and economic background. The phenomena among women workers in home industrial who do not get appreciation regarding their productivity, never has an opportunity in bargaining process, since all aspects are determined by their employers. When the demand of work increases, the women workers will struggle to fulfill the target as much as they can, so that they can get proper wages based on their "targeted" works that they have done, which automatically they will get high wages, since the faster they finish their work, the higher they receive wages. This qualitative research aimed to understand the significance of working among women who worked in contracted home industry of factory. The informants of this research were housewives who took job of convection business from collectors which were done at home. Bulak Surabaya was used as social setting of this research. Purposive technique was used to determine the informants, which was consisted of technique of primary and secondary data collection, technique of data analysis which was based on answer analysis, statements, and explanations from research subjects that later be identified until the researcher found specific description from each subject based on their experiences and characters. Interactionism perspective of Symbol and Gender was used in this research. From this research, it could be concluded that the existence of women workers in contracted home industry of factory in taking role to earn money was their responsibility toward their family prosperity and also to strengthen family position, explore self-potency in managing family finance, use their right to deliver their thoughts, so that women workers have their bargaining power by

taking part to make decision in their family, having free right to speak about their opinion, their opinions being listened and strategic settlement for family business. Nevertheless, it could be concluded that the concept of breadwinner which was merely attached to men in daily lives (based on this research) was not proven true. Keywords : The Significance of Women Workers, Bread Winner

1. INTRODUCTION Women could not develop themselves as they wanted, since in role distribution, women were placed in domestic sector while men were in public sector. Sex-based in defining the role was the oldest and strongest social organization. Based on this distribution, women were assigned to be at home, giving birth as their prominent role, taking care of their children, and giving service to their husband and children to maintain their warm relationship. It was believed that women should deal with domestic jobs while men should deal public jobs (Budiman, 1982). This job distribution with sex-based was functional, meant that it was beneficial for the whole society. In Indonesian society, sex-based working distribution strengthens patriarchy status which has developed for ages, so that women are constructed to work in domestic sector, being marginalized, and subordinated. The development of woman studies, such gender studies, has given a new color for women. The concept of gender is character attached to both men and women that is constructed socially and culturally. The features of women in this concept are softer, pretty, and emotional or having sense of motherhood, while, men are tough, rational, masculine, and powerful, and it is interchangeable. The features of this characteristic can alter from time to time and from one place to another. Through dialectic, social gender construction that is socialized evolutionally, then, slowly, the biological aspects of both sexes are affected. By using orientation that every character attaches to particular sex and how this character can be interchangeable, it can be derived that this character is a social constructed, not something that is given by God (Fakih, 2003). There is no wonder if we can find women with strong, rational, and powerful character and also men with emotional, soft, and having sense of motherhood character. The portrayal above which considers women as the second sex and even reflected in some proverbial idioms which treats men as the powerful one, such as in Javanese idiom, swarga nunut neraka katut, is one of the examples of how women are treated improperly in daily lives. This statement seems to change by looking at Indonesia as developing country. In Indonesian society, there is no absolute fact that women have no role at all. It can be seen how women usually have job to fulfill their family needs. They can open small shop, lend out kinds of clothes and other stuffs, sew, tracery, and such things. But still, there is a judgment to consider those women as unemployed. This judgment is based on the statement that a worker should fulfill some requirements, such as stable salary and working hours. However, considering their financial problem, women with no stable working hours and salary cannot be treated as unemployed, since they have significant role to earn money. Facing family finance is the problem that should be overcome by the women. Informal sectors, such as retail sellers, dustmen, and home assistants are those who are not protected by law (Ridjal, 1993). This problem gets some critics of how women who work on economic sectors (industrial, agriculture, trade, service, and mining) are not listed on statistic data, which just listing in working sector of outside house. It is just completely ignoring the fact that most of the women work on domestic sectors. Moreover, these domestic jobs are not listed by census staff since they underestimate those women as unprofessional workers, not productive or cannot earn worth stuff (Hadiz, 2004). Not only domestic jobs are being ignored, in domestic sectors, home-based working is also being ignored. This is a job where women would do their job in their home while doing other family stuff as housewives. They stay at home but still work to be productive and earn some money to support their family. In formal sector, such as in

factories, women would get low wages whether it is paid daily or weekly. They can easily get sanction (get fired) due to their reproduction phase, give a birth, pregnancy, and get marriage. Women need capability and skill to have particular position in factories, such as foreman and supervisor. It is the right time for Indonesian women to get involved in labor context and economic sector by remembering how their role as workers is underestimated. This kind of underestimation is occurred because Indonesian people still hold on to value of sex-based working distribution which make them believe that women should become domestic workers that lead to the point where women's work are not valued. The growth of industrial sectors will push the demand of workers in Indonesia. It will give chance for both men and women to have jobs during their productive ages. For women, job is related to industrial sectors that has relation to their role as women in society. The value of working for women in Indonesia cannot out from family concept, even though they work in public sectors. ....Most importantly, [a meaningful research of women's work cannot be made in isolation. .... how work and family, work and life, are inextricably meshed.](#) Womens [working lives – as farmers, traders,](#) journalist, [hotel workers, truck drivers, midwives, factory workers, domestic workers and sex workers – are](#) shape [by their every day lives as members of families and communities.](#) (Ford, Michele and Parker, Lyn, 2008) It has been stated by Ann Oakley that Industrialization gives some effects form for women's role: 1. Dividing work routine in domestic sectors with men 2. Feeling dependence of economical aspect from women and children toward men 3. Isolating other jobs for family jobs and children nursing. (Haralambos and Holborn, 2000) Even though the proportion of women as workers has increased, there is still no equal position. There are two horizontal and vertical segregations, which were related to working distribution between men and women. 1. Horizontal segregation : widening differences between men and women's job 2. Vertical segregation : widening status that men are higher than women so that they can earn higher money than women. From kinds of jobs and amount of money, there is a gap between men and women. In Indonesia, the concern about women's role in labor aspect is remarked by managing several regulations and policy in labor sectors, such as the right for women as workers. The action made is to give a chance and become witness of how working distribution for women that has been equally made so that they do not feel marginalized. In east Java, 40% of 37 million people, have done domestic jobs, such as knitting, sewing, embroidering, making ribbons, making wrapper and other packing activities, making food, etc. The excessive amount of workers without adequate employments has made domestic job as the only alternative for women to do. Domestic job system is usually called putting out, which separates working stuffs into several components. Each component is done by each worker. Work mechanism is managed by contracted system and the workers need to do their work in their home (home workers). It is the reason why the workers are called home workers. In Indonesia, putting out system has been done by some garment industries and convection businesses which are not listed on the law. From then till now, working sectors which were mostly done by women are still considered as invisible Works (Sihite, 2007). The [phenomena among women in home industry, who do not get any appreciation regarding their productivity, never have a chance in bargaining process, since all aspects are determined by their employers. When the demand of work increases, the women workers will struggle to fulfill the target as much as they can, so that they can get proper wages based on their "targeted" works that they have done, which automatically they will get high wages, since the faster they finish their work, the higher they receive wages.](#) I.2. Purpose of the Research This research aimed at: This research aimed at giving depiction of the significance of working among women as home industrial workers. 2.

LITERATURE REVIEW 2.1. The role of Women and Home Works Based on writing of Romany Sihite regarding Perempuan Pekerja Rumahan : Apakah Tersentuh Hukum dan Kebijakan Pembangunan, it had been stated that cultural values in society still took the concept of men as bread winner in the first place. This ideology had been affecting the policy makers in making policy that made them ignored the contracted working system and almost did not put this working system in the law and labor policies. Contracted working system in the form of putting out system that was done by women should get their right and protection as the workers and it was factories' responsibility. The businessman and industries with their profit oriented target would maintain this system by considering production cost and amount of labor at its lowest rate. The companies would not take responsibility toward labors' right and also not respect to human resource who had given their contribution of production system (Sihite, 2007).

2.2. Works in Informal Sectors In Sektor Informal : Katup pengaman dan sang penyelamat yang terabaikan by Hesti Wijaya, informal sectors were divided into several activities. Its job was to produce various goods and services, evictions, object of SATPOL and TIBUM. On the other sides, informal sectors showed important role to accommodate labors who went through termination of employment (PHK-Pemutusan Hubungan Kerja) during economic crisis where the products could be sold either domestically or internationally. Moreover, home workers were categorized as informal workers and it could be known as paid labor. Even though the ideology still domesticated women, but they could still work to earn money in their home. Even though it had been stated also in the law of labor No. 13/2003, but still this law could not steadily build in the last 10 years.

2.3. Study Mies in India Mies made two points about how women's role in big industry that was not valued. The first point, in India, and also in other places, the status of home industrial work was determined by the head of family. This industry was usually dominated by farmers, fishermen, and workers. The second point, this was interesting because women were not considered as workers due to the stigma that women only spent their time in a good way. Mies showed that making laces was related to the growth of poverty among farmers and it deepened the difference of social status that made women became poorer than before. It led to the point where they were difficult to agriculture activity so that making lace was the only way they could do. Different class among lace makers was based on caste, gender, isolation. The poorest women were those who from the lowest caste, the harijan (those who did not make lace) work as farmers and other rough jobs. Mies found that 66% of the samples were from kapu caste where isolation was made as the consequences of case status. More than 9% of lace makers were Christianity. Mies pointed out that these figures were significant because in India a rise in class status was associated with a rejection of manual labour, and in particular with the removal of women from labour outside the home (Moore, 1995).

3. RESEARCH METHOD 3.1. Theory Approach Theoretical research was used to explain theoretical analysis. A research that used woman as the perspective was the research which tried to take issue about women's experience in their daily lives and involved gender aspect within it. Women are categorized as heterogeneous. Based on social class, there are women from lower, middle, and upper class while based on marriage status there are married women, mother, widow, and women with no particular status. Moreover, there is also women who work and get payment and women who become housewives.

3.2. Gender Perspective The purpose of the research was to give contribution in making development policy which did not only focus on the needs of gender practice but also on the needs of gender strategies. In women based research, the researcher should be able to share their experience and problem in daily lives that became the main focus of this research, such as in family lives (Amal, 1995). According to phenomenology analysis, marginalization among women as other in culture

was created by men. This culture depicted women as the one who were being object, and should show themselves as the reversion of men. This differences between men and women that later created liberal and radical feminist which ended up in having gender gap. Liberation would be delivered toward women when they developed awareness and culture from each side. The understanding of ideology toward women who worked was very important. It was because gender- based ideology was the collection of social values that became guide to behave and it was considered as the most suitable ideology for both men and women, particularly women in altering their fate and family. Women who worked for home industry of factory also brought their work to home along with their own family work were a form of protest toward men's power. Working at home and getting payment was a choice to respond the "hegemony" of men and also to actively respond about the availability of employment for poor women. The research from Foucault about "power/knowledge" was very relevant to explain about relation of power in small scale (family), even though all of his works were related to how a nation developed its capability to use its power toward its citizens. Foucault (1991) stated: "...that power produces knowledge .... That power and knowledge directly imply one another ; that there is no power relation without the correlative constitution of a field of knowledge, nor any knowledge that does not presuppose and constitute at that the same time power relation ..... Classifying and monitoring people could derive possibility of power/knowledge relation which were occurred in individual stage. Family discourse achieved power relation that was occurred between husband-wife and parent-children. However, according to Foucault, power could not be possessed but applied by individual. Power could be applied only by asking people to do something- when they had choice not to do it. In describing about the existence of women as workers, the researcher used Phenomenology Theory and Cultural Exchange. Since it was about women, the researcher also used feminist approach in the next discussion. Phenomenology was the thought that interested in structures and how human awareness worked along with its principal. Phenomenology stated that the world we lived was created by awareness that existed in every human's head. It did not mean that external and real world did not exist. External world did exist and only be understood through reflection of human awareness. Reality in this context was something we understood and believed to be true (Collin, 1997). As the main character of Phenomenology Theory Perspective, Schutz built his approaches toward society based on analysis that related to social experience. Human were social creature. The awareness of daily lives was the social awareness. Social awareness was divided into two ways, by accepting everything around without giving objection and by using some ways which were produced and considered. Each individual had their right to interpret symbol of life. This was a feature of phenomenology, which let each individual spoke their opinion. By using phenomenology theory and social exchange, the researcher wanted to analyze all of finding as the reference to think so that problem that emerged during research could be solved.

### 3.3 Interactionism Symbolic Theory of Women Workers in Contracted Home Industry of Factory

The awareness as social creature would lead people to adjust themselves in facing reality by interacting with others in their daily lives. Social awareness was divided into two ways, by accepting everything around without giving objection and by using some ways which were produced and considered. People in their lives knew and understood experiences that was occurred among society (Zeitlin, M. Irving, 1995.) Working women that was seen from macro perspective was believed to be the consequences of social economy pressure, social institution, and national policy that ignored poor society. In accepting staff for government sectors, only those who had degree certificate could apply for the position. Those who wanted to continue their research to higher level should have attained previous certificate

degree. For those who did not have degree certificate, particularly who had problem with social and economy aspect did not have any other choice, and they had to accept the position based on their capability. They would be in the position that was not needed to provide degree certificate and particular skills. Women workers needed to follow the rules based on social system and development policy. Being women who worked at home was the form of adaptation for them to continue their lives and families. Being women who worked in domestic job was the form identification in informal institution of putting out system based on the skills that they had. The motivation form women to do their job at home while doing domestic job, but then, in fact they had to sacrifice their time to work on their job to earn money in the environment where they lived. This action was the creative and direct response toward family financial problem.

### 3.4 Location and Social Setting of the Research

This research was conducted in Surabaya, East Java, Indonesia. The reason of choosing these locations was because they were industrial areas that run for garment and convection sectors.

### 3.5 Technique of Determining Informants

Purposive technique was used to determine informant which considered the purpose of the research (Singarimbun, Masri & Effendi, Sofian, 1985). In qualitative research, the subject of the research had been determined that could be seen from the focus of the research. The subject of the research became the informant. They knew and had all prominent information that was needed during research. The main informants were those who directly involved in social interaction during research while additional informants were those who could give information even though they were not directly involved during interaction (Susanti, 2007).

### 3.6 Technique of Data Collection

Interview was used as the technique of data collection. It was in-depth interview by using guidance of interview process toward informants. Secondary data of this research was derived from several sources, which were demography data form the research location. The researcher would also find the data from companies or contractors who employed female tailor from "beginner" who did not know how to maximize their works to "skilled" workers and the longest workers that earned much money. This data could be used as the comparison of primary data.

### 3.7 Technique of Data Analysis

1. First, analysis of the research was based on analysis against answer of the research subject. After the process above, the researcher tried to find themes that could be identified, which was from the answer in each research subject (properties).
2. The process above enabled for the researcher to still obtain peculiarity of description from each subjects (in accordance with his/ her experience context and self characteristic), even to obtain general illustration regarding the comparison against research individuals, and it was continued by comparing (Poerwandari, 1996.)

## 4. RESULT AND DISCUSSION

### 4.1. The Significance of Working for Woman Worker of Contracted Home Industry of Factory

It stated that there were two kinds of jobs, which were production job and reproduction job. Either production job or reproduction job had important role in human life process. Production job was for fulfilling basic needs for human life, such as food, clothes, and home. Meanwhile, reproduction job was "reproducing human" job. In other words, it was not only about female biological reproduction problem, such as pregnancy, birthing, and breast feeding, but also it was about daily caring either physically or mentally. However, all of these had important role in birthing and made a person to be able to have "function" as well as possible in social structure (Rahima, 2000). Productive work was to result something that had function as production. The function of production was one of several life activities in society, thus, it aroused division in work. In this division, who resulted what, seemingly had been formed in society and it was influenced by Gender Ideology. Moreover, it was appropriate with "supervisor determined for basic sex-based on male perspective". Woman worked in present era was a usual thing because if it was looked from the female

workforce which every year tended to increase. For poor society, woman worked even it was a must that must be done for perpetuating domestic life and this had been occurred since times ago together with demand of life needs for poor society. Recently, woman was in career. Through being a laborer, they hoped that they could help family economy. If we looked at Labor Force Participation Rate in Indonesia in last twenty years increased more and more. In 1990, the workforce in Indonesia was estimated in 53% from the entire working age population. This rate increased from 46,8 % in 1971. This increase was influenced by two factors, which were (1) structure change of age population, and (2) Rapidly increase for the participation of female workforce. The female workforce had increased higher rather than male workforce. Between in 1980 and 1990, female workforce increased from 32,6 % in 1980 to be 39,6 % in 1985 and it became over 39,6 % in 1990. In similar time, male workforce increased from 68,8 %, 68,9 %, and 70,6%. The rapid growth of female workforce related with the increase of family economic needs, besides of having a willingness for self-actualization (Tjiptoherijanto, 1997). For poor woman, working was because economic demand, how food needs, clothes needs, and home needs tried to be able to be fulfilled. Parent's economic condition caused inability to send their child to have higher degree school. Socialization of Gender role, then, seemed when the parents educated their daughter to learn several kinds of female skills, such as sewing, embroidering, cooking, and many more. A daughter must be able to cook, be joined at sewing and embroidering course so that she could sew and embroider. In correlation with a job that could result wages, sewing skill really helped the research informants to be able to realize her parents' desire and in life journey of woman for having a job that could give wages. Below was Mother Dahlia's Statement (unreal name): "Setelah lulus SMP tahun 1972, saya tidak dapat melanjutkan pendidikan SMA, karena keterbatasan ekonomi orang tua. Oleh bapak, saya dikursuskan menjahit dan dibelikan mesin jahit. Karena saya gak bisa menghitung untuk membuat pola baju saat kursus menjahit dulu, ya saya gak ikut ujian..... ha...ha...ha... Ruwet,... saya gak mampu mikir. Bagi saya, yang penting sudah bisa menjahit, untuk mencari uang, walau gak bisa mengukur dan memotong baju sendiri". In English, "After graduation from Junior High School in 1972, I could not continue to have Senior High School education because my parents's economic limits. By my Father, I was joined at sewing course and I was bought a sewing machine. Because I could not calculate well for making dress pattern while having sewing course formerly, I did not join the examination.... ha.... ha..... ha..... complicated,.. I could not think deeply. For me, the important thing was I had been able to sew for earning money although I could not measure and cut clothes by myself". Working was an activity that was done by someone either directly or indirectly in order to earn wages either in money or goods that needed energy and had time value (Ihromi, 1990). According to definition of working, it could be understood that the housewife who worked in informal sector had been able to be assured that their activity that used their energy to be able to give production contribution in goods or service and from the activity, they earned money. Activity that was done in the job gave social status to them, had interest and ability that needed to be developed or reflected in appropriate activity and it was considered that she could do her best for her career besides as a housewife (Gianawati, 1999). Working was a main thing in society. Working was the only a benchmark for every human who wanted to earn livelihood for fulfilling daily needs, for either herself/ himself or family. Through working, someone would earn his/ her identity because working was one of main ways which someone earned his/ her status in the family. Working also provided main facility for social interaction in society. Individual who was searching for job or who had not worked for doing an interaction contact in social reality sometimes felt difficulty because he/ she felt having no self-identity and did not

have social status. Hence, it did not influence against woman's self-image. Some definitions of "working" based on informants were as a form of independence, it determined more the status in neighborhood, spending spare time, and most of woman said that it was for helping husband. As a form of independence, the woman did not suspend all of family needs to the husband and when in society, the informants were more confident. Working according to mother was: "Bekerja itu ..... tidak tergantung pada tiyang jaler, kebebasan ada, tidak perlu minta ke suami atau taren (ijin)." "Bekerja berarti tidak menganggur, ada kesibukan. Yang utama adalah menambah penghasilan." In English, "Working was.. being not depended to husband, freedom, we did not need to beg to husband (asking permission)". "Working meant that being not jobless, having activity, and the main thing was increasing income"

#### 4.1.1 Theory of Symbolic Interactionism. As A Worker of Contracted Home Industry of Factory, A Subjective Awareness Interpreted A Life Woman worked in all economic sectors (industry, agriculture, commerce, service, and sometimes mining). However, the total of female workforce was often criticized as inappropriate thing with reality because only the outside job that was in the statistic and ignoring the reality that many women worked at home in domestic area. This domestic job was not valued because it was not seen by census officers or being trivialized as usual and unproductive job (Holzner, 2004). Having life problem as a society that had economic limits, the woman did not escape from the reality. From the interaction relation with people around, with husband and children, friends, and also sibling, woman built herself in an awareness for arising to confront life reality. Mother Rini : " Mau kerja apa lagi selain jahit borongan ini ? Di luar banyak yang muda, berpendidikan. Mereka bisa kerja dimana saja. Ibu-ibu cocok kerja di rumah. Bisa bantu segalanya, walau gaji sedikit, enak bisa langsung istirahat kalau capek". In English, "What job else was besides this contracted sewing job? In the outside, there were many younger and more educated person. They could work anywhere. Meanwhile, mothers were suitable to work at home. Mothers could help everything although having small amount wages. But, we could take a break directly if we were tired." Several informants did not have autonomy anymore and did not have freedom to select anything in her life. The choice of working as contracted tailor from the factory at home was the only choice and domination from the husband (male) and subordination of the wife (female) in domestic area. Subordination basically was a belief of an assumption that one of the sexes was more important or more primary rather than another one. Since formerly, there had been a perspective that female position and role were lower than male one. This assumption that later on was accommodated by female domestic worker who had been married and she would more select to work at home, meanwhile, the husband could search job freely in public sector. Moreover, individual awareness as a social creature would give birth for individual on the adaptation of his/ her behavior to confront the reality in the world through social interaction in daily life. Social awareness processed through two ways, which were accepting social reality in around them and using typications which were produced and communicated. Human in their daily life knew their experience in society (Zeitlin, M. Irving, 1995). Introducing the experience in society to the individual was through socialization process. Socialization was viewed as a process that influenced strongly the individual awareness, which the society structure of "objective", "in the outside there" were internalized in awareness. "in the outside there" became "in the inside here" (Berger, L. Peter, & Kellner, Hansfried, 1985).

#### 4.2 Benefit of Woman Worker

The couple of research informants who overall worked showed that by working together to earn livelihood for family was an interesting alternative. This was proved from their old marriage age, which was in the average of 20 years old. However, through working for woman, it seemed that woman had many roles here. From several informants, it was found several

benefits of woman worker. The benefits were: financial benefit, family power, personal freedom, and freedom in selecting in family. 4.2.1 Financial Benefit The benefit that would be obtained if family income was from two sources for sustaining either family needs or personal needs seemed interesting for many women and in this research, the women were wives who were into work. Desire for being free from monthly expenses, weekly expenses, and daily expenses increased more and more. Besides, the advertisements in mass media were more and more that made anyone who saw it wanted to have it, and it motivated the woman to have a role not only as a mother but also as a wife who worked. As what Mother Winarsih stated that : "Dengan saya bekerja, bagi keluarga saya, tidak kekurangan secara ekonomi. Uang penghasilan saya untuk tambahan, yang utama adalah uang bapak." In English, " Through working, for my family, we had no deficit economically. The money of my income was for addition and the main income was from the father." Furthermore, poverty press had motivated the woman to work to struggle her family's welfare. Financial gain could give an opportunity for the children to have high education. However, the higher the price of family needs motivated the woman to work. Moreover, needs scientifically was together with family relationship that had changed if it was compared with the time when husband and wife made household in the beginning. Mother Rini: "Saya sudah bekerja 15 tahun. Dari kerja jahit ini saya bisa beli sepeda motor. Betul-betul murni dari upah menjahit. Membayar sepeda motor dengan cara mencicil dan sudah lunas tiga tahun lalu. Saya juga bisa bantu suami saya menyekolahkan anak-anak. Juga bisa membeli mesin jahit besar". In English, "I have worked for 15 years. Through sewing job, I could buy motorcycle and the money was really from my sewing wages. Paying the motorcycle through credit and it had been paid off three years ago. I also can help my husband to send my children to school and also can buy big sewing machine". Mother Is : "Bekerja itu tidak tergantung pada tiyang jaler(orang laki-laki/suami, maksudnya), kebebasan ada, tidak perlu minta ke suami atau taren (baca: ijin). Uang penghasilan suami untuk keperluan harian. Uang gajian saya, ditabung. Saya bisa ikut arisan. Uang gajian juga saya belikan perhiasan". In English," Working was not depended to the husband, having freedom, no need to beg or ask permission to the husband. The money from husband's income was for daily needs, meanwhile, the money from my income was for savings. I could join arisan (social gathering and savings) and I also could buy jewelry." Furthermore, the financial benefit brought to empowerment of female home workers for placing her position as a human who needed to be respected, be heard her opinion and position in doing daily needs, such as in social interaction with husband, children, other family members, and society. As a wife and mother who worked, the woman would feel her own satisfaction when she knew that she was an individual who could solve her own problem without any depending on her husband. Besides, through having certain job, a wife (woman) could have negotiation position by looking at her participation in determining decision for family, could have a freedom to give opinion and to be listened her opinion, and also could participate in decision making for strategic solving for family importance. This negotiation position seemed struggled by research subjects as what it had been stated above, and several interview results with research subject from next sub theme of the discussion. 4.2.2 Family Strength If the woman worked, besides having financial benefit as what it had been stated above, the family also experienced emotional development. Although the female tailor of contracted industry experienced emotional pressure from the contractor party who applied putting out system that resulted certain stress because they must finish sewing "job" on time, meanwhile, the woman must still do domestic work routine and the stress did not need to become a destructive thing. Emotional management that was done by this contracted industrial female tailor was productive. Several incomes

which were earned by woman worker that was productive could help children, husband, and other family members; generally, all of the family would become to develop their emotional relationship. Emotional attachment between mother and child became main thing of why a mother preferred to choose to work at home rather than work in the outside home (such as office), meanwhile, the both things were productive. Inability for the parents to pay another person to change her position as a mother in domestic activity, these double roles must be done, and it was not due to like or dislike. Moreover, that reality must be faced. Below was Mother Winarsih's advice who stated that she felt closer with family, particularly for the children, thus, the choice of productive work at home was very relevant with the real condition.

"Sebelum bekerja jahit borongan, saya pernah bekerja di pabrik konveksi Elliana dan Yuliana. Karena sudah punya anak, jadi tidak bisa kerja di luar rumah, karena anak-anak tidak ada yang menjaga. Dengan bekerja di rumah, bisa ngrawat anak, ngantar sekolah. Dengan bekerja tidak kekurangan secara ekonomi". In English, "before working at contracted sewing job, I ever worked at convection factory of Elliana and Yuliana. Due to having children, I could not work in the outside home because there was no anyone who would keep my children. Through working at home, I could keep and care my children, send to school. However, through working, she and her family were not financially shortage" All of the research informants included their children, husband, and other family members, if there were, they could help domestic job and help to finish sewing "job". Participation from family members supported the job of contracted industrial female tailor as what Mother Iis had said below:

"Jam 2 pagi saya harus bangun, untuk melanjutkan jahitan, masak dibantu anak-anak. Pokok e ... yang utama itu menjahit. Soal makan gampang. Suami juga biasa menanak nasi. Waktu anak-anak masih kecil, adik saya yang mengantar sekolah mereka. Anak-anak dididik bersusah-susah dahulu". In English, "at 02.00 o'clock in the morning, I must wake up to continue the sewing and cooking was help by my children. The important one was sewing. About having meal, it was easy. My husband also could cook rice. When my children were toddlers and in the primary school, my little sister sent them to school. My children were educated struggling hard condition first" By including the children in the activity of domestic job and helping to sew, indirectly the children would learn skill that later on, it would be useful for their life. They had learnt more about home care and having view and good attitude regarding job and career. The independence as a woman was very needed by the research informant because from the independence, it would arise self-power and it had the impact for children and family. In a routine experience, it was occurred, which the husband worked with uncertain income and not always became "prepared" husband socially and economically, the female persistence for working was really wagered. It was like what Mother Suhariani had experienced. Mother Suhariani's husband worked as a salesman of Teflon pan who often worked in the outside of the island. When Mother Suhartini was interviewed, he was in Makassar, Indonesia. Her husband would go home in Java Island for around once in four until six months. It was true that husband's wage could be given through bank transfer for his wife, but actually was the husband and wife's need only in economic problem? of course, not. The need for children to have school, and urgent problem and "sharing friend" at home could not be obtained from her husband if every time was needed, particularly if there was a serious problem. However, Mother Suhariani had to solve it by self without husband besides her.

#### 4.2.3 Awareness of Self Potency for Being More Power

Decision of working for woman that was either for helping family economy due to the poverty or for self- actualization in certain economic circle was one of awareness things in utilization of self-potency for woman. Social interaction that was occurred in family, with contractor and society would form woman personality to work. Before working, firstly,

the wife must get permission from the husband. This seemed to be occurred for all of these research informants. Moreover, in the beginning, the wife had to ask permission to the husband to have working and along the time of family economy, it seemed that the family economy would be different after the wife worked. The significant difference was the family needs would be more fulfilled well. All in all, personal freedom that was obtained through working woman was the most primary thing of freedom development. Although actually, right for working was a progress in personal freedom for wife, the husband and children also got the advantage of it. This personal pride was reflected in the fulfillment of working woman's needs that could be fulfilled by self from her wage and she was not depended fully to her husband. Below was the interview result with Mother Rini who worked as a contracted industrial tailor for more than 15 years: "Perempuan harus bekerja, karena dari segi ekonomi masih kurang cukup kalau hanya laki-laki yang bekerja. Bekerja bisa bantu orang laki (suami). Ingin beli baju, atau beli apa saja, tidak hanya mengandalkan dari satu orang. Kalau ingin beli apa-apa dari uang sendiri lebih enak, tidak selalu minta orang laki (suami)". In English, "Woman must work because from economic point of view, it was still not enough for fulfilling family needs if only the man who worked. Moreover, working woman could help husband. If I wanted to buy clothes, buy anything, I did not only depend from one person (husband) who worked. If I wanted to buy anything by my own money, it would be felt free and I did not always begged to my husband". This opinion strengthened personal freedom of woman worker if it was compared with the woman who only did domestic job, such as washing, cooking, caring children and husband. The woman who did not work would not earn or develop her skills in managing finance, the ability to think, and proposed her opinion maturely because several times of her daily time was more confiscated only for domestic needs. For Mother Iis, one of the informants who was more than fifty years old and worked as contracted industrial tailor for more than 35 years, felt free to make decision for her children and "the hardest" need in a family, for example was home ownership. "Bapak (suami) gak pernah ngurusi anak-anak sekolah dimana. Waktu anak saya usia 9 tahun sakit diare, bapak gak mau tahu. Saya bawa ke RS. Kareng menjangan (RSUD. Dr. Soetomo Surabaya, maksudnya). Rumah yang kita huni saat ini adalah saya beli dari hasil menjahit borongandengan mencicil. Awalnya beli tanah seluas 5 m x 13 m, dibagi dua dengan teman. Karena kalau semua saya gak mampu bayar angsurannya. Ini atas keinginan saya sendiri dan atas nama saya sendiri. Dari pada ngontrak, sudah 20 tahun ngontrak rumah terus, pindah-pindah. Kalau ada apa-apa dengan suami, biar suami yang keluar dan tidak bawa apa-apa. .... ha.... ha....ha (tertawa). Ini rumah perjuangan dan doa". In English, " Husband did not ever handle where the children had school. When, my son, who was 9 years old had diarrhea, my husband did not want to know. I brought him to Karang Menjangan Hospital (RSUD Dr. Soetomo Surabaya-Indonesia). The house where we lived there was I bought from my salary in contracted sewing through credit. Firstly, I bought a land in 5m x 13 m and it was divided by two with my friend because if I bought all, I could not pay the credit. However, this was my own desire and this house was in the name of mine because we had been 20 years to rent a house, moved and moved. If there was something wrong with husband, the husband should go away from my house without bringing anything...ha...ha...ha... (Laughing). This house was a fight and prayer house" A wife who usually did something that was usually did by man, would be easier to overcome family problem, even crisis problem. In point of view of patriarchal society, that woman could not do male job, and it seemed different if the woman worked productively. It was not really difficult for adapting self if the woman worked. Personal fulfillment for this contracted industrial female tailor was reflected from the feeling of being able to give contribution to her family, even buttressing main economy in family from her job. Below was the

interview result with Mother Sin's Husband: "Dulu ibu ada yang membantu, sekarang sudah pulang. Sekarang saya yang membantu ibu. Saya gak pernah melarang kerja ibu. Ibu kerja di rumah bisa selesaikan masak. Malam jahit lagi". In English, "Formerly, there was someone who helped her, but now, she had gone home. Now, I helped the mother. I did not ever forbid the mother to work. The mother could work at home and she could finish cooking. In the night, she sewed again." From all of the statement above, it stated woman who had married still had obliged to do her domestic job or at least, she could monitor her domestic needs so that her integrity of household could be still preserved. Besides that, she was also demanded to work maximally as a home tailor although worked in the night. This condition was not realized that had harmed to female home worker. However, gender inequities arose in family in which it often caused that the woman bear hard workload and long work time. The gender inequities often harmed one of parties, especially for the woman. From the description regarding the use of working wife above, it stated that all of the women in this research subject had financial income, had opportunity to strengthen family position, and had ability to empower self-potency to manage family finance, to have a freedom to think, hence, woman worker had bargaining position by looking at her participation in decision-making in family, having freedom to argue, her opinion was listened and could be considered, and also participating in determining the way for solving the problem for family interest. The bargaining position of female home tailor to husband and family also seemed at the following illustration, and it was sequentially stated from Mother Rini, Mother Sumiarsih, Mother Sunarmi, Mother Heni: Mother Rini : "Sebelum anak saya yang pertama melanjutkan sekolah ke SMA, kami berunding dulu, antara saya, bapak dan anak. Kemana sebaiknya anak-anak melanjutkan sekolah setelah SMP. Melanjutkan ke SMK ataukah SMA. Anak-anak tinggal njalani mau sekolah dimana, sesduah ada persetujuan bersama. Setiap mengambil keputusan, sekecil apapun, misalnya mau beli baju, saran saya selalu diperhatikan. Jangan beli baju dulu,... masih harus bayar ini... itu. Suami dan anak-anak nurut. Termasuk juga untuk perbaikan rumah". In English, " Before my first child continued to have school at Senior High School, we discussed firstly, between I, husband, and son, regarding where my son should continue to study after having school at Junior High School. He should continue to Vocational High School or Senior High School. The son only did it well where he had school after there had been mutual agreement. Every decision-making, the small thing, such as buying clothes, my suggestion was always noticed. Don't buy the clothes first....because we must pay this first and that. The husband and son followed it, including also for home renovation". Mother Rini's husband: "Untung saja ibu bekerja. Kalau ibu punya simpanan uang, yo ayo kita benahi rumah atau apalah yang perlu dibenahi. Ekonomi kita tanggung bersamalah. Yaa.... untuk mencapai tujuan kita rundingkan bersama. Kalau ibu acc ya baru kita jalani". In English, " Fortunately, my wife worked. If my wife had savings, let's renovate this house or something else. Our economy was warranted together. Of course...for reaching our goal, we had to discuss. If my wife agreed, we had to do it." Below was the opinion from Mother Sumiarsih's Husband : "Saya percayakan isteri saya untuk mengatur keuangan keluarga, karena saya percaya isteri saya sangat disiplin. Bayaran mingguan saya serahkan ke kiyambak e (isteri saya). Isteri saya gak pernah memasak. Kadang belanja tapi gak pernah diolah dijadikan masakan, sampai membusuk di kulkas. Kadang saya akhirnya yang masak, kan juga eman, dari pada tahu, tempe, sayur dibuang-buang terus. Isteri saya gampang masalah makan, sederhana, hanya nasi dan sambel gitu saja". In English, "I trusted to my wife for managing family finance because I trusted my wife was very discipline. My weekly wage, I gave to her (my wife). My wife did not ever cook. Sometimes, she bought something to be cooked but was not ever cooked until it decayed in

refrigerator. Sometimes finally, I cooked it instead of tofu, tempe, and vegetables, were thrown out. My wife was so easy to think about meal, it was so simple meal, only rice and spicy sauce (sambal). Mother Heni was new worker among her friends who had worked for more than 10 years and Mother Heni worked as a female home tailor for five years. She stated that : "Sebelum bekerja memang saya disertai suami mengatur keuangan, untuk bayar listrik juga, sampai sekarang. Hanya saja sekarang saya gabungkan penghasilan saya dan suami. Ada perubahan dalam pengelolaan uang setelah saya bekerja, terutama saya lebih mudah mengatur mana yang lebih mendapat perhatian khusus, mendadak yang harus dipenuhi terlebih dahulu. Dulu saya kesulitan mengaturnya. Maklum gaji bapak masih belum cukup. Harus pintar puter-puter(harus pandai mengatur keuangan)". In English, "Before working, my husband asked me to manage family finance for paying electricity until now. The difference was my wage was combined with my husband's wage. There was a change in managing money after I worked, particularly I was easier to manage which one was needed first and noticed more. Formerly, I had difficulty in managing the money because my husband's wage had not been enough to fulfill primary family needs. I must be smart enough to manage it." Actually, the awareness of contracted female home industrial tailor was for increasing income-generating activity that had been until internalization stage. A stage of unification (mendarahdagingkan) had united in its awareness that as individual, she/ he must be able to share her/ his personality continuously in daily life and being not lulled and being not lazy to face the poverty. Moreover, reality of daily life as working wife and housewife was a typical social reality as a product from social gender construction that had divided the job sexually and this was based on her. Thus, for the female tailor, she was impossible to deny it. According to Berger, institutionalization process was begun by repetitive behavior. Hence, it was seen its pattern and could be understood together and then, it could result habit. Here, there was role deposit, including tradition. Thus, role presented arrangement of institutional experience and presented herself (Berger, 1991). In this study, all of the informants worked hard to earn income maximally among domestic activities. Even, when the husband worked because their husband's job was also in informal sector and seasonal job with non- fixed income, then, research subject's income was very meaningful for fulfilling their daily domestic needs.

5. SUGGESTIONS Several suggestions that would be communicated from researcher for the future change were as followed: 1. Woman integrating in development process so that the woman became an actor and enjoyer of development result. 2. In workforce system, it needed intervention from law and policy maker in order to get protection for invisible works. 3. Because the activity of female worker in contracted home industry of factory could support significant family economic responsible. Society did not anymore say easily that woman worker was only a contribution of family economy. Although it changed society's understanding that had been constructed from patriarchal ideology, there was still a thing that needed to be struggled again for getting society's recognition. 6. CONCLUSION Several social realities were poverty, low education, and patriarchal culture had positioned woman in unlucky choice and marginalized. There were no other alternatives besides the woman must work in sector of "understanding" and "facilitating" social reality of poor woman which was in informal sector. The presence of contracted industrial job that was worked at home was a login access to working sector for having income. The significances of working for contracted home industrial female tailor were: 1. In order to have income in either money or goods. 2. In order to use energy in which the energy that was coming out had time value and economic value. 3. Working was an independence form because it did not depend on all of family needs to the only husband. 4. Through working, it made self-confidence status to the society. The Benefits of Woman Worker were: 1. Financial benefit 2.

Having opportunity to strengthen family 3. Ability in empowering self-potency, particularly in managing family finance. 4. Having freedom to think and to give opinion. 5. Having bargaining position 6. Participating in strategic resolving in family problem. Furthermore, self-adaptation for social reality in realizing home female worker who had been married worked in domestic area as a dilemma. Besides that, in other sides, it benefitted for "securing" domestic social economic needs and positioned the woman in unlucky side of working woman, an uncomfortable choice. This dilemmatic thing female multi role became very functional for family and society. Meanwhile, for this woman was an inequity that must be accepted as a result of social construction. 7. REFERENCES Amal, Siti Hidayati (1995) Penelitian Yang Berperspektif Gender. Dalam Kajian Wanita dan Pembangunan, Jakarta : Yayasan Obor Indonesia. Budiman, Arief, (1982), Pembagian Kerja Secara Seksual, Jakarta : PT. Gramedia Berger, Peter & Luckman, Thomas, (1969) Sociology of Religion and Sociology of Knowledge. England : Penguin. Berger, Peter & Luckman, Thomas,, 1990, Tafsir Sosial atas Kenyataan, Risalah tentang Sosiologi Pengetahuan, Jakarta, LP3ES Berger, Peter & Luckman, Thomas,, (1985), Sosiologi Ditafsirkan Kembali, Jakarta, LP3ES Berger, Peter & Luckman, Thomas,, (1991), Langit Suci ; Agama Sebagai Realitas Sosial, Jakarta, LP3ES Bryman, Allan (2004), Social Research Method, Second Edition, Oxford Badan Pusat Statistik Kota Surabaya, Surabaya Dalam Angka 2008 Collins, Finn, (1977), Social Reality, New York Fakhri, Mansour, (2003), Analisis Gender & Transformasi Sosial, Yogyakarta, Pustaka Pelajar Ford, Michele and Parker, Lyn, 2008, Women and Work in Indonesia, Routledge, London and New York, Foucault, M. (1991) Power/Knowledge. Sussex : The Harvester press. Gianawati, Nur Dyah, (1999), Klarifikasi dan Implikasi Aktivitas Wanita di Sektor Informal, Jember, Lembaga Penelitian universitas Jember Hadiz, Liza, (2004), Perempuan dalam Wacana Politik Orde Baru, Jakarta : LP3ES Haralambos and Holborn, (2000) Sociology, Themes and Perspective, fifth edition, Harper Collins Holzner, Brigitte & Saptari, Ratna (1997), Perempuan, Kerja dan Perubahan Sosial. Sebuah Pengantar Studi Perempuan. Jakarta : PT. Pustaka Utama Grafitih. Holzner , Brigitte, (2004) Gender dan Kerja Rumahan, dalam Liza Hadiz (ed) Perempuan Dalam wacana Politik Orde Baru, Pilihan Artikel Prisma, Jakarta : LP3ES Horton, B. Paul & Hunt, L. Chester, (1987), Sosiologi, Jakarta, Erlangga Ihromi, T.O., (1990), Para Ibu Yang Berperan Tunggal dan Berperan Ganda,. Jakarta, LPFE-UI Moore, L. Henrietta, (1995), Feminism and Anthropology, South Minneapolis, University of Minnesota Press. Neuman, W. Lawrence, (2000), Social Research Method, Qualitative and Quantitative Approaches, fourth edition. Boston : Allyn and Bacon Poerwandari, E. Kristi, 1996, Aspirasi Perempuan Bekerja dan Aktualisasinya, Hasil Penelitian (Dalam Jurnal Psikologi dan Masyarakat), Jakarta : ISPSI and Gramedia Ridjal, Fauzie, (1993), et al, Dinamika Gerakan Perempuan di Indonesia, Yogyakarta, Tiara Wacana Ritzer, George, (1975) Sociology : A Multiple Paradigma Science. Boston : Allyn & Bacon Ritzer, George, (2007), Teori Sosiologi Moderen, Jakarta : Kencana Prenada Media Group Oetomo, Dede (2007), Penelitian Kualitatif : Aliran dan Tema, Dalam : Metode Penelitian Sosial , Jakarta : Kencana Prenada Media Group Rahima. Swara, (2000), Bekerja, Dilema Tak Berujung, Jakarta, Dunia Esai Sihite, Romany (2007) Perempuan, Kesetaraan dan Keadilan, Jakarta : PT. Raja Grafindo Persada. Singarimbun, Masri & Effendi, Sofian, (1985) Metode Penelitian Survei, Jakarta : LP3ES Soekanto, Soerjono, (1985), Sosiologi Suatu Pengantar, Jakarta, CV. Rajawali Susanti, Emy, (2007), Penelitian Kualitatif : Sebuah Pengantar, Dalam : Metode Penelitian Sosial , Jakarta : Kencana Prenada Media Group Tjiptoherijanto, Prijono, (1997), Migrasi, Urbanisasi dan Pasar Kerja di Indonesia, Jakarta Universitas Indonesia Wijaya, R. Hesti, (2002) Sektor Informal Katup pengaman dan Sang penyelamat yang terabaikan Zeitlin, Irving M, 1995, Memahami Kembali Sosiologi, Kritik Terhadap Teori Sosiologi Kontemporer, Yogyakarta : University Press. [Research on](#)

