
Community Perception of Gender Equality in Families in Lattekko Village, Bone Regency

Atma Ras¹, Musrayani Usman², Nuvida RAF³, Arsyad Genda⁴, Mario⁵, Dimas Ario Sumilih⁶, Hariashari Rahim⁷, Andi Nurlela⁸, Feby Awaliyah⁹

^{1,2,3,4,7,8,9} Departemen Sosiologi Fisip Universitas Hasanuddin

⁵ Jurusan Sosiologi Fakultas Ilmu Sosial dan Hukum Universitas Negeri Makassar

⁶ Program Studi Antropologi Fakultas Ilmu Sosial dan Hukum Universitas Negeri Makassar

Alamat : Jl. Perintis Kemerdekaan No.KM.10, Tamalanrea Indah, Kec. Tamalanrea, Kota Makassar, Sulawesi Selatan 90245

Korespodensi e-mail : atmaras@unhas.ac.id

Abstract. Gender is a cultural interpretation and receives a lot of attention in society. One of the problems that occurs in the community in Lattekko Village, Bone Regency, this research is to determine community perceptions and forms of equality within the family by studying family systems theory through developing scales or indicators that reflect aspects of gender equality. Quantitative approach to data collection. The research results show that the level of public knowledge regarding gender equality is still very low. Of the total 40 respondents, only 9 (22.5%) respondents knew gender, while 31 (77.5%) respondents did not know. However, the level of gender equality between men and women does not result in differences in treatment, work, time, public participation in society and household duties. The level of knowledge of respondents regarding gender equality in Lattekko Village, Awangpone District, Bone Regency, is still very low.

Keywords : Gender, Family, Equality, Perception

INTRODUCTION

The family is the marriage of an adult of different kinds who lives together between a man or woman who is alone with or without children, whether adopted or his own children (Fathoni 2018). The issue now faced is women in the domestic and public spheres, as women are faced with issues of system and unfair values. A woman who spontaneously moves to save the lives of her child and her family. Women now have a more important role in family life, society, and government than just getting the same opportunities and struggles as men (Krisnawaty 2000).

Talking about gender, we're talking about human beings made up of men and women. However, because of the cultural, social and cultural constructions understood and adopted by society, women are often subjected to injustice, discrimination, and violence (Musdah and Mulia 2001). Family members (fathers, sons) and women (mothers, daughters) are often positioned as second-class and men earn privileges because of their understanding of subjects, dominance-non-dominant, and superior-imperial. However, relationships built between women and men are already better in certain social groups, such as the middle class and the educated.

Women's interaction in the family occurs in a variety of contexts and involves various interrelated roles. It creates complex and diverse dynamics within the family, which allows the

family to function as a strong and harmonious unit. According to Talcott Parsons, a social system is defined as the interaction between two or more people in a particular environment. However, these interactions occur not only between individuals, but also between groups, institutions, communities, and international organizations (Raho 2021).

However, further research shows that, in most other groups of society having a balanced relationship between women and men is still less. Thus, this paper is more focused on the way people see gender equality in the family, as well as this paper seeks patterns of gender Equality in families in the Lattekko Village, Awangpone district, Bone District, because this area is strategic and the community in the village is still traditional and still adheres to the concepts passed down by the ancestors.

RESEARCH METHODS

This research uses a quantitative approach with descriptive analysis. The basis of this research is a survey study. The survey design is the basis of research that describes the tendencies, behaviors, or opinions of a population by examining a population sample. From this sample, researchers make generalizations or claims about that population. (Cresswell 2013). As for the population in this study, the people in the village of Lattekko, Awangpone district, Bone District who have been family.

The sample determination technique in this study uses simple random sampling techniques. In this method, the researcher gives the entire population an equal right or opportunity to be used as a sample. Each member of the population is given a serial number as many as the existing population and then selected randomly according to the number of samples specified. (Herdiawanto 2021). Therefore, the sample taken from the population must be exactly representative of its population (Kurniawan 2016) using the Slovin formula (Hadi 2017).

$$n = \frac{N}{1 + Ne^2}$$

Descrip:

n: Sample size sought

N: Population Size

e: Error tolerance 15% (15%=0,15).

The population of households at the site of the study is known as 372 heads of family. So based on the Slovene formula, the sample size is as much as:

$$n = \frac{372}{1 + 372(0,15)^2}$$

$$n = \frac{372}{1 + 372 (0,0225)}$$

$$n = \frac{372}{1 + 8,37}$$

$$n = \frac{372}{9,37}$$

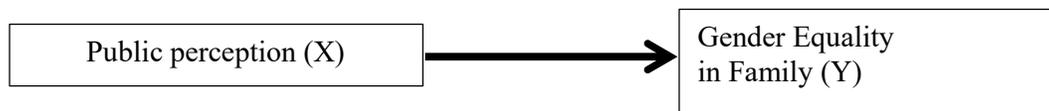
$$n = 39,7 = 40$$

Based on the calculations using the Slovin formula above, it can be determined that the number of samples in this study is 40 samples.

As for free variables and bound variables in research (Martono 2019) these are:

1. The perception of the society represented by the X (free variable)
2. Gender equality in the family represented by Y (Binded variable)

Based on the two variables above if described into the research paradigm is:



As for the indicators of the two variables:

1. Public perception can be measured through knowledge indicators of gender equality.
2. Gender equality in the family can be measured by several indicators, namely:
 - a. Access to education
 - b. Job Access
 - c. Household/home staircase participation
 - d. Public participation
 - e. Control in the family
 - f. Benefits

Data processing techniques in this section use the help of the Statistical Product and Service Solution (SPSS) program with SPSS version 26. As for data presentation, researchers will present data using frequency distribution tables, pie charts, and bar diagrams.

DISCUSSION

a. Public Perception of Gender Equality within The Family

Social perception can be understood as the impression that a person receives of the presence of an object or event in the unity of human life that interacts according to a particular system of custom, so that the result can be observed by someone. (Wihandoko 2015).

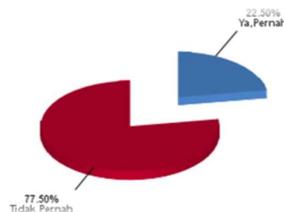
Gender refers to the roles and responsibilities established by societies and cultures (social construction). Gender can be defined as a discussion of how women and men are positioned in terms of access, roles, and control over life resources, including benefits, rights, responsibility, and other benefits. (Dalimoenthe 2021). The public perception of gender equality is heavily influenced by both: the level of public knowledge about gender Equality and the forms of genders equality that occur in the family.

1. The level of public awareness of gender equality in the family

Knowledge is the result of understanding after a person makes a sensation of a particular object. It is through the senses of man, through the hearing, the sight, the smell, and the sense. Most of the knowledge of man is through his eyes, and through his hearing. (Notoatmodjo 2007).

In this study, to determine the level of public knowledge about gender equality in the family, the researchers will present some research data that can measure how well people in Lattekkko Village, Awangpone District, Bone District know about the concept of gender Equality within the family.

Figure 1. Respondents Know Gender

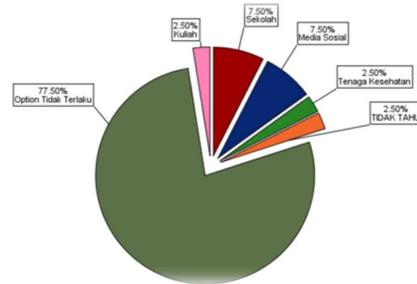


Source: Primary Data, 2022

Based on the diagram above, it is clear that, most of the population in the Lattekkko Village, Awangpone district, Bone District is still alien to the term gender. Of the 40 respondents, the percentage of respondents who had never heard of the term gender was 77.5% or 31 respondents. While 22.5% or nine of the respondents were respondents who had heard of the term gender.

Respondents who listened to the term gender obtained the information from several sources such as schools, social media, health care and in college. Here's a diagram of the first source of respondents listening to the term gender.

Figure 2. First Source of Information Knowing Gender

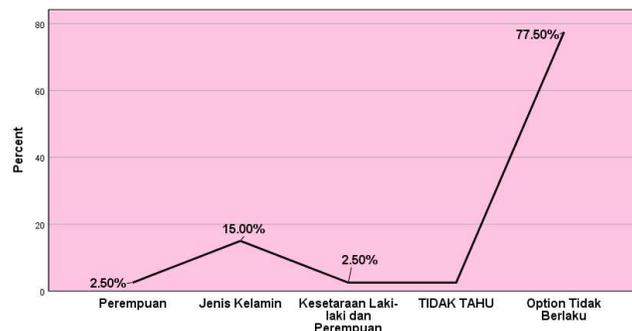


Source: Primary Data, 2022

Based on the above diagram, the first source of the respondents listening to the gender term comes from schools and social media that both have a 7.5% percentage with each 3 persons. Then, the other source is Health Energy and in the classroom each has a 2.5% with each 1 person. Whereas, there are 2.5% with a total of 1 people who do not know or forget where they first listen to the term gender. As much as 77.5% of the other respondents have never listened to the terms gender so this option does not apply to respondents who have never heard the terms of gender before.

The perceptions of the people in the Lattekko Village, Awangpone district, Bone District who know the term gender have varied answers about the gender term.

Gambar 3. Persepsi Responden Mengenai Gender



Source: Primary Data, 2022

It is clear from the diagram above that the people in Lattekko Village, Awangpone district, Bone District have different perceptions of gender terms. A total of 15% or 6 respondents perceived that gender is gender, whereas 2.5% or 1 respondent perceives that sex is a term that deals with women, equality between men and women, but 2.5% or 1 public respondent does not know the term gender. In contrast, 77.5% or 31 other respondents have never listened to a gender term so this option does not apply to respondents who have not heard the term before.

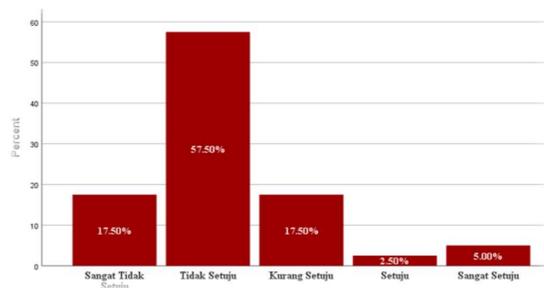
2. Forms of Gender Equality in the Family

Gender equality means that everyone, regardless of age or gender, must be given equal opportunities and rights to participate and contribute to development, economic, social, cultural, educational, defence and security (Puspitawati 2012). This means that everyone must have equal access to resources and profits so that everyone can profit and participate in development (Afif, Ubaidillah, and Sulhan 2020). To find out the perception of gender equality in the family can be seen from the forms of genders equality within the family, then the researchers will present data on the types of sex equality inside the family in the Lattekko Village, Awangpone district, Bone District.

1) Akses Pendidikan

This section deals with the kinds of educational access that parents give to boys and girls. Here's a diagram of the respondent's perception of men's education above girls.

Figure 4. Perceptions of primary education for males



Source: Primary Data, 2022

Based on the above table, out of the total number of respondents asked, 23 respondents disagreed with a 57.5% of men receiving higher education than women. While, 7 respondents were strongly disagreeing and disagreeing that male education is higher than girls by 17.5%. The next two respondents strongly agreed that male education would be preferred to girls by a percentage of 5%, and the smallest two and a half percent, or one person, would agree that men's education would have priority to girls.

The respondents' understanding of the importance of education in the family is quite justified, because education is an attempt to educate the society of various aspects of social life, so that every child in a family has the same right to receive education.

People in the village of Lattekko consider education to be very important in the family, because from the results of the research that has been obtained, none of the respondents responded that education is less or even less important. Here's a diagram of society's perception of the importance of education in the family.

Figure 5. Perceptions of the Importance of Education in the Family



Source: Primary Data, 2022

From the diagram above, 62.5% or 25 respondents said that education within the family is very important, while 37.5% or 15 other respondents in the community said that family education is important. By well performing one of the functions of the family, that is, access to education, it is expected that the family will have the opportunity to give birth to better generations and become characteristic leaders for the nation. (Umam 2024).

2) Job Access

Work is an activity or activity carried out by a human being with the aim of satisfying his life needs. The following data will be presented on the perception of the people in Lattekko Village, Awangpone district, Bone District, about access to employment within the family.

One way to build gender equality in society is the absence of gender bias in employment. Husbands and wives in a family should help each other in building a household, this can be done in the same way a husband should also help his wife in domestic matters. Likewise, that a wife can also help her husband to make a living. Based on the data processing results can be seen in the diagram below:

Figure 6. A woman's perception of working to help her husband



Source: Primary Data, 2022

Based on the above diagram, respondents agreed that women could work to help husbands with a percentage of 77.5% or 31 respondents, whereas respondents who did not agree had a percentage of 10% or 4 respondents; respondents with a strong agreement had a percentage of 7.5% or 3 respondents while respondents that did not agree had a proportion of 5% or 2 respondents.

Although most respondents agree that wives work to help husbands earn their livelihoods, local communities still prioritize men as the primary survivors in the family. As the results of the data that the researchers have found below:

Figure 7. Perceptions of Men's Preferences Work

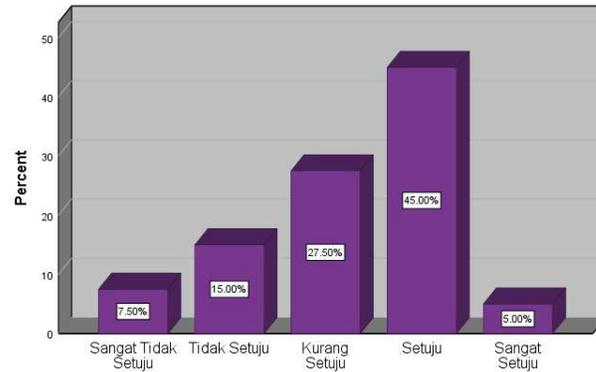


Source: Primary Data, 2022

From the above diagram it shows that respondents agree and strongly agree that men should be given priority in terms of jobs with each percentage in sequence of 37.5% or 15 respondents and 25% or 10 respondents. As for respondents who disagree, there is a percentage of 20% or 8 respondents, and the last is those who disagreed 17.5% or 7 respondents.

It was also reinforced by the respondents' answers if there was information about job vacancies, men would be given priority to apply for jobs. The data study can be seen below:

Figure 8. Priority job reception for male applicants rather than female



Source: Primary Data, 2022

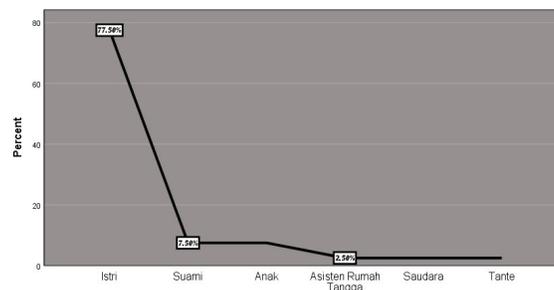
Based on the above diagram, the majority of respondents agreed with a percentage of 45% or 18 job vacancies respondents gave more priority to male applicants than female applicants. Then the respondents who disagreed with 27.5% or 11 respondents. On the other hand, a small proportion of respondents disagree with the percentage of 15% or 6 respondents. Then the respondents disagree strongly with the 7.5% percentage or 3 respondents. As for the respondents strongly agree with the percentage of 5% or respondents.

According to the research, local communities still prioritize work for men as the primary livelihoods, having higher incomes than women.

3) Domestic participation

Domestic participation is the division of work or involvement of household members in household or household affairs, such as laundry, cooking, caring for children, etc. One way that can be used to measure gender equality can occur within the family, seen the participation of household members in domestic matters. To see how a husband's involvement in domestic affairs is, here's data that presents about the members of the household who spend the most time on household tasks.

Figure 9. Household members doing homework

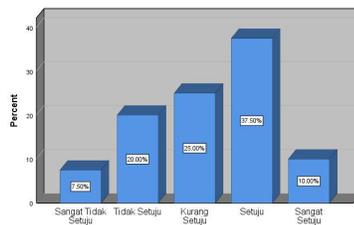


Source: Primary Data, 2022

Based on the above diagram, it can be seen from the respondents' answers that the household members who spend the most time on household tasks are the wives with a percentage of 77.5% or 31 respondents. Then the husband with a percent of 7.5% and also the child with a presentation of 7,5% each of the 3 respondents. Then there are the householder assistants, siblings and aunts with the presentation of 2.5% with 1 respondent each.

This is reinforced by the data discussed about, the perception of the public about cleaning the house and cooking is the affairs of the wife and not the responsibility of the husband. Whereas the majority of the people in the village of Lattekko agree that the household cleaning and cooker is the duty of the woman and not a husband with the percentage of 37.5% or 15 respondents. As for the percent of the society that disagrees with it is 25% or 10 respondents, then as much as 20% or 8 people disagree, then 10% or 4 people agree very much last and that is 7.5% or 3 respondents very disagreed. Here's a bar diagram on the public perception that cleaning the house and cleaning is not the husband's responsibility.

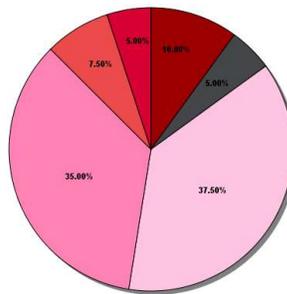
Figure 10. The perception of domestic affairs is a wife's business, not a husband's.



Source: Primary Data, 2022

Although most perceptions of society agree that domestic work is done by women. However, from the data obtained by the researchers, the respondents' replies showed that there was a participation of a husband in helping a wife in household affairs. A lot of 37.5% or 15 respondents said that husband's participation sometimes helps the wife in taking care of the household, whereas 35% or 14 respondents responded that the husband often helps in keeping the householder, a lot of 10% or 4 respondents never did, while 7.5% or 3 respondents the husband always helps in housekeeping, while 5% the husband rarely helps and 5% with each other 2 respondents option does not apply because there are unmarried respondents.

Figure 11. The participation of husbands in the care of the household



Source: Primary Data, 2022

Based on the above diagram, there were 40 respondents who had been interviewed, 14 or 35.0% said frequently that father's participation helped the mother in taking care of the household, and there were also respondents that said sometimes 15 or 37.5% and there are also 2 or 5.0% said rarely, and who said there were never 10% or 4 respondents, also that there were not 2 or 5% on the matter.

4) Public participation

Participation is the involvement of someone or several people in a particular activity. Engagement can be physical, mental, or emotional involvement in using any of the abilities it possesses. (Astuti 2011). As far as public participation is concerned here, the aim is to see how gender equality is shaped in view of public involvement. Because in general, men dominate jobs like social activities in the village, while women are identified with homework. Here's the respondent's perception of women being active in social activities in the village.

Figure 12. Perceptions of Women's Activity in Social Activities



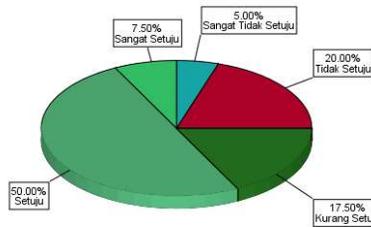
Source: Primary Data, 2022

Based on the above table, we can see from 40 respondents, 34 respondents or 85% of them agree that women can be active in social activities in the village and also there are 4 respondents or 10% that are strongly in agreement, and there is 1 respondent or 2.5% that say

less in agreed with as well as who answered very disagree with the same presentation is 2.5% or 1 respondent.

In addition to being able to be active in social activities, women also have the same right to be involved in the political sphere. As seen in the diagram below:

Figure 13. Perceptions of Women's Involvement in Politics



Source: Primary Data, 2022

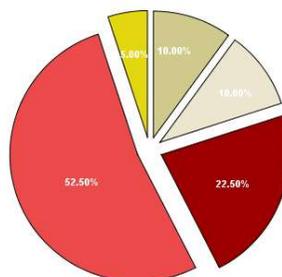
Based on the data in the table above, there were 40 respondents, 20 or 50% of them agreed that men and women have the same right to participate in political activities, and 3 or 7.5% of respondents agreed strongly.

The involvement of women and men in the public sphere gains a positive space for the Latekko village community on the grounds that every individual gains an equal right to explore all the potential that it has to be developed in the Public sphere.

5) Control

In this section we will discuss control within the family. Control can be understood as who owns who. In the family, men and women have equal roles in the use of resources (Megawangi 1999). Gender equality can be measured within the family. Here's a diagram of decision-making in the family like this:

Figure 14. Perceptions of important decision-making in the family

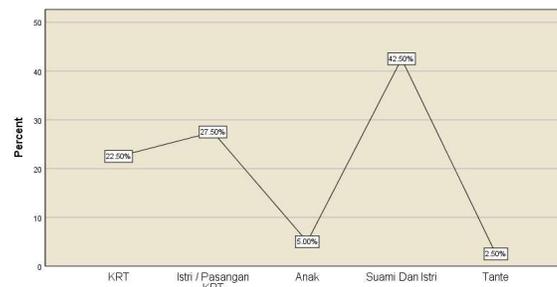


Source: Primary Data, 2022

Based on the above diagram that 5 respondents or 52.5% agreed that important decisions in the family were made by the husband, respondents who agreed less than 22.5% or 9 people. Subsequently respondents disagreed and strongly disagreed with the same percentage of 10% or 4 people. While respondents strongly agree with the percentage of 5% or 2 people that important decision-making in the family is determined by the husband.

The above data shows that the male control in the family is more dominant than the other members of the household. However, there is another aspect where decisions in the household are not dominated by the head of the family but by mutual agreement. This condition can be read on the following diagram:

Figure 15. The members of the household that determine the education of the child



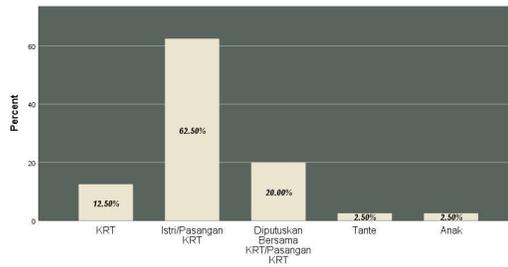
Source: Primary Data, 2022

From the above diagram, as many as 17 respondents or 42% said that to determine the education of the child was to be discontinued jointly by the husband and wife. Next as much as 11 respondents, or 27.5% of the decision of child education is to be determined by the wife, then the husband as the head of the household with 22.5% or 9 persons. On the other hand, the child also determines the direction of his education with 5% or 2 persons percentage. As for other household members (Aunt respondents) with 2.5% or 1 persons percent.

In deciding the direction of the education of the child, there is no dominance on the part of either husband or wife, but it is more decided jointly for the best interests of the children.

Thus the wife is considered to be quite skilled in managing the family's finances, the wife usually is directly responsible for family finances. The family's financial management can be seen in the chart table below:

Figure 16. Household members who determine the financial management of the family



Source: Primary Data, 2022

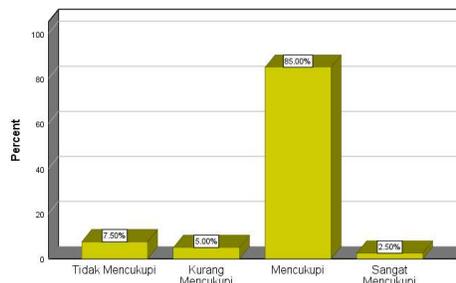
Of all the replies of the respondents on the members of the household that determine the management of the family's finances, some replied that the decision was made by the wife/spouse {Head of household} with 62,5% or 25 people. Then it was decided together with the Head of the House and the Couple of Heads of the Household with a percentage of 20% or 8 people.

Then it was decided by the head of the household with 12.5% of the 5 people. On the other hand, the aunt and the son also made decisions related to this with the same percentage of 2.5% of each person. The management of the family's well-being is crucial to be done together to guarantee the future of family finances. In addition to financial management decisions. The decision-making on the division of household duties is done jointly.

6) Benefits

Gender equality brings benefits and positive meanings in the realization of an economically independent family, because the problem that we often encounter is the economic issue that produces other problems. So in terms of achieving harmony in the family is gender equity in a family represents mutual respect for each other, because there is a fair distribution of roles in the conduct of each family activity should benefit all family members. Therefore, in order to see the benefits, a diagram of respondent perception of the income of a household member can meet daily needs will be presented as follows:

Gambar 17. Persepsi Responden tentang Pendapatan Rumah Tangga

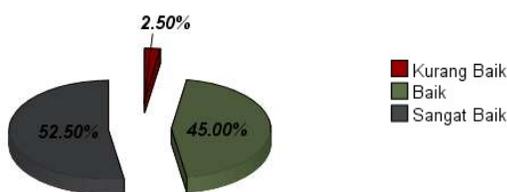


Source: Primary Data, 2022

Based on the above diagram, it can be seen from the answer of the whole respondent on the income of a household member can meet daily needs, some respondents answered enough with 85% or 34 people. Then some respondent answered not enough with 7.5% or 3 people.. Then the respondents answered inadequately with a percentage of 5% or 2 people. On the other hand, there were respondents who answered very well with a percent of 2.5% or 1 person.

In meeting the daily needs of respondents, they are generally satisfied. None of the respondents were found to be unable to meet their daily needs. The fulfilment of family needs can be due to the role and responsibilities of each well-accommodated family member. Thus the benefits can be seen from the harmony of the family. It can be used as a measure to describe the activity within this family has gone well. Here's a diagram that explains the social relationships of respondents between household members.

Figure 18. Social Relationships Between Family Members



Source: Primary Data, 2022

Based on the table above, it can be seen from all the respondents' replies on the social relationships between the respondent's households that some respondents answered very well with a percentage of 52.5% or 21 people. Then respondents responded either with a percent of 45% or 18 people. As for respondents who answered less well with a percentage of 2.5% or one.

Well-established social interaction within a household can create lasting harmonization, thus preventing all forms of domestic violence.

CONCLUSION

Based on the findings of the research discussed in the previous chapter, we can conclude that the level of knowledge of the respondents about gender equality in the Lattekko Village,

Awangpone district, Bone District, is still very low. Of the 40 respondents interviewed, only nine have heard of the term gender, while 31 have never heard of gender. Although many respondents did not know the term gender, in its implementation society indirectly agreed not to make a distinction between men and women, such as access to education. Regarding the form of access to dominant employment, the respondents agreed that the wife could help her husband make a living. Despite this, the perception of the people in the village of Lattekko still gives priority to men in terms of work. Forms of participation regarding gender equality, still dominated by wives in terms of household care. In terms of control in the family there are some things that are dominated by men but also denied by husbands and wives, such as the determination of children's education, financial management, and the division of household duties. On the other hand, the continued gender-sharing in the family that takes place in the Lattekko village community is beneficial in the life of the family. As incomes and daily needs are still satisfied, domestic violence is minimal enough, so families tend to be harmonious.

REFERENCE

- Afif, Nur, Asep Ubaidillah, and Muhammad Sulhan. 2020. "Konsep Kesetaraan Gender Perspektif Fatima Mernissi Dan Implikasinya Dalam Pendidikan Islam." *IQ (Ilmu Al-Qur'an): Jurnal Pendidikan Islam* 3(02):229–42. doi: <https://doi.org/10.37542/iq.v3i02.131>.
- Astuti, Siti, Irene, D. 2011. *Desentralisasi Dan Partisipasi Masyarakat Dalam Pendidikan*. Yogyakarta: Pustaka Pelajar.
- Cresswell, J. W. 2013. *Research Design Pendekatan Kualitatif, Kuantitatif, Dan Mixed*. Pustaka Pelajar.
- Dalimoenthe, I. 2021. *Sosiologi Gender*. Jakarta Timur: PT. Bumi Aksara.
- Fathoni, Achmad. 2018. "Keluarga Sakinah Perspektif Psikologi (Upaya Mencapai Keluarga Sakinah, Mawaddah Wa Rohmah)." *Jurnal Ilmu Pendidikan Islam* 16(2):201–9.
- Hadi, Syamsul. 2017. *Membuat Kuesioner*. Yogyakarta: Ekonesia.
- Herdiawanto, Heri & Hamdayana, Jumanta. 2021. *Dasar-Dasar Penelitian Sosial*. Jakarta: Kencana.
- Krisnawaty, T. 2000. *Solidaritas Perempuan*. Yogyakarta: Andi offset.
- Kurniawan, Agung Widhi. 2016. *Metode Penelitian Kuantitatif*. Yogyakarta: andiva Buku.

- Martono, Nanang. 2019. *Metode Penelitian Kuantitatif*. Jakarta: Rajawali Pers.
- Megawangi. 1999. *Membiarkan Berbeda: Sudut Pandang Baru Tentang Relasi Gender*. Bandung: PT. Mizan Pustaka.
- Musdah, and Mulia. 2001. *Keadilan Kesetaraan Gender Perspektif Islam*. Jakarta: Lembaga Kajian Agama dan Gender.
- Notoatmodjo, S. 2007. *Promosi Kesehatan Dan Ilmu Perilaku*. Jakarta: Rineka Cipta.
- Puspitawati, Herien. 2012. *GENDER DAN KELUARGA: Konsep Dan Realita Di Indonesia*. Cetakan Pertama. Bogor: IPB Press.
- Raho, Bernard. 2021. *SOSIOLOGI MODERN*. Edisi Revisi. Bantul Yogyakarta: Moya Zam Zam.
- Umam. 2024. "Konsep Dan Tipe-Tipe Keluarga Yang Perlu Diketahui." *Gramedia Blog*. Retrieved April 9, 2024 (<https://www.gramedia.com/literasi/tipe-keluarga/>).
- Wihandoko, A. 2015. "Persepsi Dan Tingkat Partisipasi Masyarakat Pada Program Nasional Pemberdayaan Masyarakat Mandiri (PNPM Mandiri) Di Kabupaten Mesuji (Studi Kasus Kecamatan Tanjungraya)." Tesis, Universitas Lampung, Bandar Lampung.