Female Economic Movement of Fishery Labor Family in Coastal Region

S Nurbayani*, I Anggun, P Wulandari
Universitas Pendidikan Indonesia, Jl. Dr. Setiabudi 229, Bandung 40154, Indonesia
*s.nurbayani@upi.edu

Abstract. Globalization and needs development have provided spaces for women to participate in an economic movement, including those women of fishery laborer families. They perform their roles in order to help the economy without any burden, like the so-called double burden, which is often associated with them since they have to both do households duties and earn money as well. Background and impetus of female economic movement among fishery labour families are the focus of this research. By applying qualitative technique using in-depth interview this study shows that women have a distinct power in a further empowerment of their families. Low education level of these women is not an obstacle in actualizing themselves in the public sectors. In fact, this economic movement had been socialized to them even when they were children. While these women are traditionally restricted within domestic space, they have proved to be a saviour in their families by fulfilling the families’ basic needs, which are often not provided by their husbands. In fact these female fishery workers in Indramayu are the breadwinners for their families. However, the social construct is not fair to them as the society views them merely as freelance workers.

1. Introduction
Multidimensional process occurs as an important change of a structure, either in socio-economic system, society's behavior, or national institution. The acceleration of economic growth is done by a certain society as an effort to unify and continuity in development [1]. Along the multidimensional process, women have participated actively, either in domestic or public sphere [2]. These two spheres can give economic benefit as a result of women empowerment, even though it is still related with domestic sphere [3].

Current development has created a bias in domestic and public sphere, especially in representing women empowerment in economic sector [4]. Even though the construction about women and men can not be separated from the culture in a certain society [5], the reality shows that gender is not a boundary when it comes to economic sector. When material things become the only standard, the domestic sphere must not be women's excuse for not making money [6]. This is not merely as a 'lullaby' for women who stay in their domestic sphere, but also act as a 'rat hole' on the high wall that stands and separate domestic sphere and public sphere. In other words, women also have chance to empower themselves, even in the domestic sphere [7] [5].

Does not every human, no matter what his or her gender is, begin their life from this domestic sphere? Even though many definitions and perspectives about domestic and public sphere are created in the domestic sphere itself, this sphere will end up as a marginalized sphere. The topic that is talked in this area is not only about kitchen, laundry, and bed/sex. More than that, the concept is actually an active
stimulus that shows how both domestic and public sphere are closely related with both women and men. It also shows how women and men are described in our social construction.

The domestic sphere, which has been believed as a woman's nature, apparently can be a source of livelihood for the woman, even for her family [8]. Now is no longer the time for debating whether women should stay at home or not. We should focus on how to make these women empowered even though they just stay at home. It is not merely a white lie for women. It is a representation of people's mindset that have been improved. As has been said before, it is no longer the time to decide whether or not we have space for women in public sphere. It is the time to empower these women in their domestic sphere, despite many old-fashioned perspectives about gender role.

It is not easy to appreciate women who work in domestic sphere, but it is not easy either to appreciate the role of women who work in public sphere. We have had this established construction about men as the one who own public sphere and it makes the existence of women in that sphere is unnoticed [9]. In the end, women whose existence are recognized are only those who can manage domestic sphere by being there physically. This construction is still believed by our society until now. It proves that even the multidimensional concept, which is believed as an active stimulus for human development, is not able to help women get out from the perishable concept of 'women's nature'.

Actually, working is not an unusual thing for women. However, our social construction has alienated women from this activity by delivering an idea that working should produce material things. It also delivers an idea that working means to be far away and separated from domestic sphere [10]. It is believed that to manage household is a woman's responsibility by nature. Therefore, if they do other activities outside of their job at home, they still must take the responsibility in household, no matter what the condition is. Women's ability to make money and support their family does not guarantee that her important role is recognized. Instead of women, men are the one who be considered as the source of livelihood for the family.

The concept of 'victim blaming' not only happen when women only stay at home and do not produce money, but also happen in women who work in public sphere. Whenever there is a problem in their household, the blame is on them since they spend less time at home as a consequence of their job. In this case, women will be seen as the one who bear the most responsibility of the household, either materially (even though men are socially constructed to support the financial condition) or morally (a mother is the one who should educate member of the household).

Despite endless debate about the existence of women in public sphere, the fact shows that some women have achieved more than what the social construction allows them [6] [11] [12] [13] [3]. Women who are the member of fishery labor family in Karangsong village, Indramayu, have proved that they can empower themselves despite they just stay at home. They use their creativity to produce many kinds of food from fish, and it has become their source of livelihood. Women economic movement is no longer difficult to be created when women have been able to make money, especially when they make money by just staying at the domestic sphere. Is not this condition suitable with our construction about women? Do not we wish to make women stay at the domestic sphere, yet at the same time give them responsibility to support their family's financial condition?

To meet their financial needs, to meet their social-relational needs, and to actualize themselves are the three motives that make women want to take part in family's economic movement [14] [15]. We cannot deny that the increasing economic standard has given a room for women to actively participate in economic sector [16]. This condition is in line with the concept of women's responsibility that has been changed. Nowadays, our society believe that women's task is not only to process things for the family, but also to produce things. The society also has their own social assessment toward women who can empower their family financially, in which these women will get good social acceptance [17]. Along with that, these women will find their own meaning og life by working, creating, and improving themselves for the sake of their family [18] [19].

Those three motives have become a good starting point for the fulfillment of women's role [20]. [21] states that women work to implement their status and role as the manager of the household as well as participator of development by actively making money. In conclusion, working is an effective way for
women who want to play their role either in domestic or public sphere (even in old-fashioned social construction). As has been said before, women have three important roles; productive, reproductive, and social [22]. These three roles cannot be separated from each other, because each of them will strengthen a woman's identity [11].

2. Method
Qualitative approach and phenomenology design help the research to reveal the other side of female member of fishery labor family. This paper will discuss how they are able to use their feminine side to process the fish, yet they also use their masculine side to survive for the sake of their family. This thing might be simple, but it is often forgotten in the euphoria of feminist movement that deny the role of women in domestic sphere. This paper uses observation technique as well as interview. Both are conducted for 6 months (Juni - November 2016) toward 6 informants.

The informants are chosen based on thoughtful considerations; one of them is the credibility of informant as a housewife who also support her family financially. This housewife must not only process things that are given by the husband, but also producing things. If possible, she should produce more than what her husband has produced by using her creativity. Another consideration is how much money the woman can make, especially if the woman can be the main financial support for her family.

The researchers will discuss the participation of women in economic movement of fishery labor family in Karangsong village, Indramayu. To make the analysis stronger, the researcher also conduct a library research to find literatures that are related with the topic, such as books, articles, journals, or news. As an effort to keep the informant safe physically and psychologically, the real identity of the informant will not be mentioned. The researcher will use pseudonym instead. However, the substance of the information will not be changed.

3. Result and Discussion
In the economic movement of fishery labor family, women have a very important role. They do not only allocate the money that is given by their husbands who work as a fisherman, but also use that money to produce more money so that their income could be improved. They do not only process fish into many kinds of food, but also to manage the family's financial condition, since their husband's income as a fisherman is uncertain. As has been stated by Ratna (38), the family's financial needs cannot be fulfilled if they only rely on her husband's income. Especially, they should give 15% of their income for the skipper.

Fishermen should go fishing for 15 days and they will come back bringing money in uncertain number. This condition makes their wives should make an effort to make additional income, as has been done by Ratna (38), Iis (40), and Rasmi (41). They sell many kinds of food made from fish and other side dishes. This condition is also experienced by Wardah (42). She says that if she only relies on her husband's income, she will not be able to feed her family on a daily basis. There is also a possibility that her husband will come home without any money. Therefore, using her cooking skill, Wardah sells pepes ikan door to door.

Susi (38) states that her participation in economic sector is not merely to make money. Her child's strong will to study has become a motivation for her to get more income. She has promised to herself that her child will not facing difficulties in accessing education as she did. Her effort to get more income is by selling snack and cake door to door. Based on the informant's statement, we can conclude that there are two factors that motivate women in fishery family to participate in economic sector; internat factor, such as their desire to take part in financing the family; and external factor, such as the increasing financial needs. Therefore, women are encouraged to do more.

However, Indonesian women in fact cannot speak loudly about leaving their whole domestic role. It is not merely about “establishment construction” of women as the owners of domestic matters, but more than that, it is what has been socialized that women form the side of good femininity (feminine asset) for women themselves [23]. As figured in women participation at fishery labor family economy sector, processing fish into economically high valued food is a profitable women domestic side.
Processing fish is not a novel thing for women of fishery labor family. Since childhood, they have been accustomed to make fish become traditional food like combro and cemplung that could create higher sale value. It also could minimize fish that are not fresh anymore to sell in the market, because of course, such fish have low sale value. Women have been taught to how make fish not only as the main object to sell, but to make it as basic ingredients of food that has higher sale value.

Strong demand towards women in household matters performs them into two places, they are as the processors and the suppliers of family resources at once[10] [23] [7] [8] [20] [19]. While men are finding fish in the sea, women have role to process that sea resource. The researcher does not talk about women that are only the processors of sea resource, but sees the fact that women are the ones having central roles to manage sea resources to have higher economic value.

Fishery labor family in Karangsong leave all household matters to woman. No matter the fish they get are much or little, it is women’s job to make them enough so that the men could go back to the sea. Considering that when the weather is bad, the husband goes home from sealing with empty hands. There are no any sea resources that could be given to woman, even there in no something to turn into food ingredients. It shows what important is not the fish, but its management, so then it could influence to the resource that could be served by women in the family.

Women’s skills in processing fish have been socialized since their childhood. Mothers teach their daughters to turn fish into various foods that could be sold and gain high economy value. The socialization of women’s domestic roles happened here, without abandoning their roles in family economy. Realize or not, it is a woman who holds bigger economy role than man in fishery labor family.

As Inem (45) stated through her result in turning fish into baso ikan (fish-meatball), she can fulfill her family needs. Often, when her husband does not go to sea, they together make baso ikan to sell. They have now four customers who work as baso ikan peddlers. So, it is certain that her hand-made fish food would be sold directly to the customers. The women income of processing fish in Karangsong showed in Table 1.

| No | Informant | Economy Activities | Income per-day (Rp) | Other Activities |
|----|-----------|--------------------|---------------------|------------------|
| 1  | Ratna (38) | Paddler (cireng, gula lilit, and tempe orek) | 50,000 – 80,000 | Arisan (social gathering) |
|    |           |                    |                     | Majelis Ta’lim (religious social gathering) |
| 2  | Inem (45)  | Producer of turning fish into various food (bakso, botok, pepes) | 400,000 – 700,000 (gross income) | - |
| 3  | Wardah (42)| Running stall in front of her house (pepes ikan) | 50,000 – 100,000 | Majelis Ta’lim (religious social gathering) |
| 4  | Susi (38)  | Paddler (pastry) | 20,000 – 30,000 | - |
| 5  | Iis (40)   | Running stall in front of her house (snack, sausage, nugget) | 200,000 – 250,000 | - |
| 6  | Rasmi (41) | Running stall in front of her house (snack, karedok, rujak, ice, and vehicle fuel) | 500,000 | Daily saving (Rp. 10,000/day) |

Source: Research Primary Data
The presence of woman in the household by turning fish into more productive could also exist in domestic field. Women could keep her social role by being active in social activities like majlis ta’lim or arisan around the village. Woman becomes utility function in fishery labour family in Karangsong, Indramayu, and it is still possible that the same condition occurs in other regions.

Liberal feminist theory leads the researcher to see that the real women are the ones that could go the public, refuse matters that could lengthen women’s domestic period that certainly could make them be subordinated and prevent them to larger public involvement [24]. However, let us see that this theory could only work half in patriarchy society like in Karangsong, Indramayu.

Women’s involvement in the public, and their participation in fulfilling family needs could not make us see women economy movement [25]. Women movement is as if obscured by the demand of “natural” domestic role closely linked to them [26]. The eradication towards women subordination in public involvement indeed could not bring them from their subordination itself, and finally violating their rights in domestic field even becomes usual to happen [27]. It could be seen how women become servants to themselves, to preserve their existence as women to be admitted. What actually happened is, the equality between women and men rights in the public works without really fulfilling both rights. There is unseen strong pattern that becomes the main pattern of women movement “that should be” [28].

Women’s presence in fulfilling family economy needs could not really be seen by developing society, especially the ones with too dense patriarchy patterns (Sanders, 2015; Zundorfer, 2016), however, women’s contribution in making family decisions becomes the proof of their empowerment despite being in the environment that have not admitted their power (Armstrong, 2016). In fact, women empowerment could be elaborated with specific ways (Cornwall, 2016). The proof of women’s empowerment that is still felt vague is determined by their involvement in fulfilling family economy needs, regardless of that women roles are very needed in the family but gender egoism blinds all those roles values (Langer et al., 2015; Malihah, 2016). Is the acceptance of women work results the proof of inability without them? And not accepting women works is a simple violence that often happened but abandoned as a violence (Glenn, Catherine. & Goodman, 2015).

Step by step but sure is the pattern of economy movement done by women of fishery labor family. Working concept and making income that are always imprinted as something that could bring higher value are moved by the pattern of good domestic field management (Bosmans et al., 2016). Orientation and benefit result make women in simple economy movements but meaningful, start from domestic field – move to public – bring family to the empowerment of social community environment.

Victim blaming maybe become a must for women in economy movement generally, but not with women of fishery labor family that make them as payed domestic habits. It is not about placing women to double burdens, but it is about how women could empower “their places” through the skills they have, domestic to public field. Isn’t it an answer of difficulties to go public for women that have no any skills as assets to be empowered? So, it could be said that the basic problem is not about the women, their existence in domestic field, or the acceptance of their empowerment, but it is how to make domestic field as an asset to empower within the demand to “become like men”.

Should women’s empowerment in family economy always become like men? Do men have to be the standard of empowerment for both genders? Isn’t it being empowered when we could be who we really are? If being feminine and masculine is a choice and being female and male is a reception, being empowered is for all, because being empowered belongs to all human, not a construction of the empowerment itself. It is important that the concept of “become like” is the beginning of being unempowered inside, despite the fact that it becomes the standard of appropriateness for women and men [34]. Women’s empowerment is when they become as they are, by denying old construction about nature as a confinement and nurture as a journey that has no roads.
4. Conclusion

Women of fishery labor family have fused between public and domestic fields. Managing their roles and functions as women who are still feminine in their struggle for the family, proves that being feminine doesn’t always mean becoming unpowered. Productive, reproductive, and social roles could still be done well. Unfortunately, women roles in supporting family economy are still underestimated till now. Women construction as konco wingking (friends behind) of men makes women economy movements limitedly to the admission to help husbands. Women are still number two to accept in the public field. As if abandoning their concrete result in family economy, women are still not the ones responsible in fulfilling family economy. In the other side, inadequacy of family becomes women full responsibility. The position of women in fishery labor family is actually the backbone of the family.

References

[1] Lucas, R E B 1997 Internal Migration in Developing Countries. Handbook of Population and Family Economics vol I(B) pp 721–798 http://doi.org/https://doi.org/10.1016/S1574-003X(97)80005-0
[2] Vida, H D 2011 Feminisme dalam Majalah Perempuan. Sociae Polites, Edisi Khusus (November) pp153–168
[3] Sari, D. P. 2017. Analisis Peran Tenaga Kerja Wanita di Luar Negeri dalam Meningkatkan Pendapatan Keluarga menurut Perspektif Ekonomi Islam. Lampung.
[4] Faricha., D. 2016. Peran Istri terhadap Perekonomian dan Tingkat Kesejahteraan dalam Rumah Tangga. In A. B. Syamsi (Ed.), Intergasi Disiplin Ilmu Keislaman dalam Konteks Potensi Potensi Madura (pp. 204–211). Madura: Fakultas Keislaman Universitas Trunojoyo Madura.
[5] Thongo, M. N. 2016. Gender and Children on Liberation Movement: The Role of Women in Liberation Movements. Innovative Journal, I(5), 84–88.
[6] Ju Lan, T. 2015. Perempuan dan Modernisasi. Masyarakat Dan Budaya, 17(1), 17–28.
[7] Nester, A. 2016. Women Workers, Working Girls and the Women’s Movement: Gender, Opportunity and Morality in Twentieth Century Brazil.
[8] Nguyen, L. K. 2016. Women as Fish : Physical Movement and Social Mobility in Contemporary Vietnam. Syracuse University.
[9] Khairunnisa, I. 2017. Pemberdayaan Ekonomi Perempuan di Daerah. In J. Suherman., Iskandar, Deni., Rismawan (Ed.), Jurnal Ilmiah Ilmi Ekonomi (pp. 81–91). Sukabumi: Jurnal Ilmiah Ilmu Ekonomi.
[10] Amuda, J. Y. 2015. Gendering Theories: Some Reflection in The Feminists’ Movement from The Eighteenth to The Twenty First Century. In 18th International Academic Conference, London (p. 798). London. http://doi.org/10.20472/IAC.2015.018.140
[11] Kurniawati, D. 2015. The Woman Identity in Public Space in East Kalimantan Short Stories. ATAVISME, 18(1), 53–61.
[12] Kusumaningrum, D. N. 2016. Pengaruh Perspektif Pemberdayaan Perempuan dalam Kebangkitan Ekonomi Lokal: Industri Tempe Sagu di Dusun Mrisi-Yogyakarta. INSIGNIA, 3(246), 26–37.
[13] Rero, D. 2015. Peran Tenaga Kerja Wanita dalam Memenuhi Kebutuhan Ekonomi di Desa Ndogiwoy Kecamatan Pulau Ende Kabupaten Ende. Jurnal Saung Guru, VII(3), 193–202.
[14] Dewi, D. A. L. 2015. Peran Ibu Rumah Tangga dalam Perekonomian Keluarga Studi Kasus di Desa Gunem Kabupaten Rembang. BBM (Buletin Bisnis & Manajemen), I(1).
[15] Baker, E. 2016. When a Movement Becomes Gendered: Women of The Civil Rights Movement. Ca’ Foscari University of Venice
[16] Harcourt, W. 2016. Imagining Feminist Futures. In W. Harcourt (Ed.), The Palgrave Handbook
of Gender and Development (p. 617). London: Palgrave Macmillan.

[17] Anwar, M. Z. 2013. Organisasi Perempuan dan Pembangunan Kesejahteraan. Sosiologi Reflektif, 8(1), 133–146.

[18] Mujahidah. 2015. Dinamika Gender dan Peran Perempuan dalam Ekonomi Keluarga. Jurnal Al-Maiyyah, 8(2), 238–261.

[19] Probosivi, R. 2015. Women and Its Role on Social Welfare Development. NATAPRAJA, 3(1), 41–56.

[20] Powers, Laura Wolf., Schrock, Greg., Doussard, M. 2017. The Maker Movement and Urban Economic Development. Journal of The American Planning Association, 1–12. http://doi.org/10.1080/01944363.2017.1360787

[21] Hubies, A. V. 2010. Pendekatan Gender dan Pembangunan dalam Pemberdayaan Perempuan dari Masa ke Masa. Bogor: IPB Press.

[22] Wulandari, Hufad, Nurbayani, K. 2015. The Status and Role of Women in the Community of Suku Dayak Hindu Budha Bumi Segandhu Indramayu. In UPI ICSE 2015 (pp. 155–158). Bandung: Atlantis Press.

[23] Delaney, A., Burchielli, R., & Tate, J. 2012. The International Homeworker Movement: Exploring Women Workers' Transnationalism. In 26th AIRAANZ Conference 2012: Re-Organising Work, Association of Industrial Relations Academics of Australia and New Zealand. Brisbane: ed. Robin Price, Brisbane, Queensland University of Technology.

[24] Povey, T. 2016. The Women’s Movement and Neo-Liberalism in Iran: Between Accommodation and Resistance. In Gender and Race Matter: Global Perspectives on Being a Woman, 23–40. http://doi.org/10.1108/S1529-212620160000021003

[25] Ceulemans, M., & Fauconnier, G. (1979). Mass Media: The Image, Role, and Social Conditions of Women. Paris: United Nations Educational Scientific and Cultural Organization.

[26] Cullen, P. 2015. The Irish Women’s Movement. Global Dialogue, 5(2), 15–17.

[27] Sanders, C. K. 2015. Economic Abuse in the Lives of Women Abused by an Intimate Partner: A Qualitative Study. Violence Against Women, 21(1), 3–29. http://doi.org/10.1177/1077801214564167

[28] Santana, M. C. 2016. From Empowerment to Domesticity: The Case of Rosie the Riveter and the WWII Campaign. Perspective, 1(16), 1–8. http://doi.org/10.3389/fsoc.2016.00016

[29] Cornwall, A. 2016. Women’s Empowerment: What Works? Journal of International Development, 28(March), 342–359. http://doi.org/10.1002/jid

[30] Langer, A., Meleis, A., Knaul, F. M., Atun, R., Aran, M., Arreola-ornelas, H.,Foundation, M. G. 2015. Women and Health: The Key for Sustainable Development. Women and Health Initiative, 6736(15), 1–45. http://doi.org/10.1016/S0140-6736(15)60497-4

[31] Malihah, et al. 2016. Is Woman’s Empowerment Necessary? In The 7th UPSI-UPI (pp. 102–108). Malaysia: The 7th UPSI-UPI International Conference 2016.

[32] Glenn, Catherine., & & Goodman, L. 2015. Living With and Within the Rules of Domestic Violence Shelters: A Qualitative Exploration of Residents’ Experiences. Violence Against Women, 21(12), 1481–1506. http://doi.org/10.1177/1077801215596242

[33] Bosmans, K., Mousaid, S., Cuyper, N. De, Hardonk, S., Louckx, F., & Vanroelen, C. 2016. Dirty Work, Dirty Worker? Stigmatisation and Coping Strategies among Domestic Workers. Journal of Vocational Behavior, 92, 54–67. http://doi.org/10.1016/j.jvb.2015.11.008

[34] Holgate, J., Hebson, G., & Mcbride, A. 2006. Why Gender and “Difference” Matters: A Critical Appraisal of Industrial Relations Research. Industrial Relations Journal, 37(4), 310–328.