

FEMINIZATION OF POVERTY: A STUDY OF WOMEN HOUSEWIFE IN COMMUNITIES IN MEDAN CITY

BAKHRUL KHAIR AMAL¹, FARIHAH², DINA AMPERA³
^{1,2,3}Universitas Negeri Medan, Indonesia

Abstract

This paper tries to explain the phenomenon of women's marginalization in the city of Medan. Several feminist theoretical concepts are used to analyze how the construction of social systems positions women in the reality of their lives. Then, read the position of women's oppression in their poverty or women's poverty in their oppression. This discussion is important because the fact shows how many women struggle with poverty which often seems to go against their nature. In this position, this discussion is expected to open an understanding of the domination of women in culture. This study uses a descriptive-phenomenological approach, as an effort of exploration and clarification which then explains the phenomenon of impoverishment of women as a social reality. The shackles of poverty for women in this study are based on two things, namely their powerlessness in fighting paternalistic cultures and their obstacles in finding better economic access for a more dignified life.

Keywords: *Feminization of poverty, feminism, social system, culture.*

1. INTRODUCTION


Poverty reduction needs to be an important policy agenda because morally the government must assume responsibility in accordance with the constitutional mandate of the Constitution. 45 which explicitly mandates the government to protect the rights of citizens. Therefore, if the government ignores the problem of poverty, it also means a violation of the constitution (Muhadjir, 2005). Besides that, currently poverty alleviation can be said to be a necessity for the government, because this has become a global commitment since the 2000 United Nations (UN) high-level conference which spawned the Declaration of the Millennium Development Goals (MDGs) to achieve population welfare. year 2015.

Declaration of the Millennium Development Goals (MDGs) to achieve population welfare in 2015. The MDGs have spawned eight points of agreement which include: 1. eradicating poverty and hunger; 2. achieve universal basic education (education for all); 3. promote gender equality and women's empowerment; 4. reduce the number of child deaths; 5. improve maternal health; 6. combating HIV/AIDS and other diseases; 7. ensure environmental sustainability; and 8. develop a global partnership for development (Muliawan, 2007). Of these eight agreements, issues of poverty and gender and women's empowerment are part of it. Therefore,

The development process has been going on for several decades, but the reality still leaves a myth, especially against women. This can be seen in all fields of development which are still not in favor of women. Bahrain (2013) explains that important resources in life are always controlled by those who have stronger social, economic and political power which tend to be owned by men and are socially close to patriarchal ideology so that marginalization of the role of women becomes something that cannot be avoided.

Studies on poverty tend to appear to be a major social problem for Indonesian society, which until now has not been fully eradicated, and most of the poor in Southeast Asia live in Indonesia. Although the number of poverty based on BPS data shows a decrease from each period, this figure has not shown significant welfare, especially for women. In the midst of poverty like this, women are a vulnerable group. The mortality rate for pregnant women in Indonesia, for example, is two times higher than that in the Philippines and five times higher than Vietnam (Mufiadah, 2017).

On the other hand, many of the poor do not have access to health, sanitation and clean water facilities. Meanwhile, the available social protection programs are not sufficient to reduce the level of risk for poor families. Martha Chen (2005) states, although in the current era of globalization



data on gender gaps in many countries, especially in the aspect of education, has decreased, women's representation at the parliamentary level has increased, and women have increased in quantity in entering the labor market, the high level of education still remains ambiguous or unequal targets in almost all countries.

Women as a social group tend to be less strong in adapting to the tensions of the existing socio-economic system. Due to limited opportunities or structural imbalances, many women are more dominant in occupying jobs in the informal sector, one of which is being a housemaid, this is considered as not requiring special knowledge and skills (Stevy, 2001).

Structural inequality against women is not only triggered by the global system, but also hampered by the socio-cultural system at the local level. Cultural understanding of women's issues, status and roles in social life is often constructed biasedly. Male domination in the public world, then gave birth to cultural, legal and political products which were institutionalized through social institutions, eventually forming a kind of pseudo-awareness for women to obey them. That the material situation determines in general social, political and intellectual processes, meaning that the existence and social position of women determine awareness of social roles.

Departing from the fact that gender relations weaken women's position, affirmative policies, strategies and programs are needed that aim to empower women in any aspect that will make an important contribution to gender equality (Mawardi, 2013). Therefore, efforts to overcome the problem of poverty cannot be separated from attention to women and women's empowerment must be a program priority. Chant (2007) revealed the characteristics of the feminization of poverty, including women experiencing higher incidences of poverty than men, women experiencing more extreme poverty than men, women tend to experience poverty in the long term compared to men, the burden of poverty on women is heavier than men. men, women face more obstacles to get out of poverty, there is feminization of the head of the household where women become heads of the household for various reasons, women who become heads of families are the poorest among the poor (the poorest of the poor), and the woman who becomes the head of the family will pass poverty on to their children.

The aspects of social justice and equality are the two main pillars of poverty alleviation: "Eradication of poverty based on sustained economic growth, social development, environmental protection and social justice requires the involvement of women in economic and social development, equal opportunities and the full and equal participation of women and men as agents and beneficiaries of people-centred sustainable development". (Principle. Beijing Declaration, Action for Equality, Development and Peace. 1995).

The issue of feminizing poverty can also be focused on looking at poverty in female household heads. Much previous research has discussed the Feminization of Poverty Reduction in female household heads. Impact evaluation, the fenomenology of the feminization of poverty in female household heads, and the perspective of female household heads in dealing with the feminization of poverty have been studied previously. This study tries to fill in the management part of the implementation of the prevention program poverty feminization of female household heads, (Diane, 1978).

2. RESEARCH METHODOLOGY

This research is a qualitative descriptive study that aims to describe the management of poverty alleviation programs for the feminization of female household heads. This type of qualitative research presents the results of their research in the form of narratives, tables and graphs. Data is collected through documentation and field observations. Observations were made on the implementation of the poverty feminization reduction program in Medan City and documentation related to program implementation. The location of the research was carried out in the city of Medan with the reason that there is still a large number of people in the poverty line of 40%. The data were analyzed by data triangulation, namely the researcher verified and validated data from several observed data sources and several documents.

3. RESEARCH RESULTS AND DISCUSSION

Women voluntarily accept positions of subordination, and even tend to forget that oppression is not considered a problem. So that oppression is considered not oppression, but is considered as nature. Oppression which is considered as natural basically pushes women to a very vulnerable socio-economic condition. Based on BPS data, until 2019, the population of Medan City is 2,279,894 people (BPS Kota Medan, 2019).

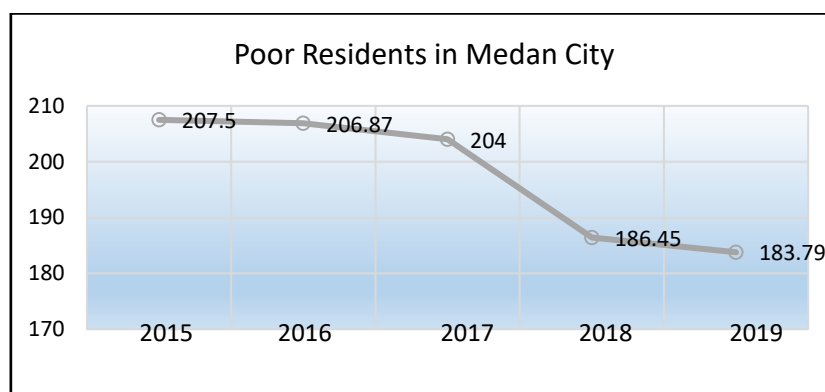


Figure 1. Number of Poor People in Medan City (In 1000)

From the poverty data in Medan City, there are 5.90% of women experiencing socio-economic vulnerability in urban areas and 12.03% in rural areas, which means that the problem of poverty is still very vulnerable to hitting women. In a condition of poverty, the burden of suffering faced by women will tend to be greater than that of men both socially and psychologically.

The increasing proportion of women living in poverty is what in other words is termed the feminization of poverty. Women are in fact marginalized by the social system, this can be seen in the fact that many women are housemaids.

Discourse on the Feminization of Poverty The basic concept of feminizing poverty refers to at least two main things. First, it leads to poverty experienced by women, either because they are the backbone of the family, or as people who are self-sufficient, the majority of whom are in poverty in quantity. Second, in broader terms the feminization of poverty refers to a situation in which women will become poor if they support their own lives economically. In this second sense, it includes the condition that women are economically dependent on their husbands, at any time they will experience difficulties or even be unable to get out of the cycle of poverty when they lose their husbands either through death, separation or divorce.

Some cases of divorce, for example, have significantly different effects between men and women. Men may shirk responsibility while women in reality tend to find themselves under increasing burdens; that is self-sufficient on the one hand and must also meet the needs of the child they have on the other hand. Women are increasingly entangled in dual responsibilities, caring for and raising children while at the same time struggling to support the family even though in many cases the wages they earn when they work are not balanced.

On the other hand, the phenomenon of women who are in an unequal social system is essentially not only a national problem for developing economic countries, but also a global problem. Women who live alone or as heads of households have a greater level of risk and social disadvantage that causes them to experience poverty. This situation of gender-based poverty is termed the feminization of poverty.

The social gap towards women looks increasingly contrasted as the current period of industrialization enters. With industrialization, the effect created is social change to an industrial society system with a variety of job specializations that are integrated into the global economic system. According to the World Development Report, the existence of global economic integration will trigger economic growth so as to reduce inequality and inequality. It is believed that the multiplier effect generated through this integration will stimulate the expansion of employment



opportunities and an increase in real wages so that the problem of poverty can be reduced. In essence, this idea is true, but the multiplier effect it creates often leaves two contradictory situations like a double-edged knife.

For most developing countries with various kinds of underdevelopment and its dynamics, the reality of worrying about global economic integration that benefits investors has become an inevitable disaster. System regulations in the form of privatization and liberalization in other dimensions actually hinder developing societies from being able to enjoy the opportunities that are created. In fact, extreme conditions can trap them so that they fall into poverty on a massive scale, including women in particular. Since the last few decades, along with the modernization of industrialization, the demographics of women have increased in entering the labor market outside the domestic space. Even though there has been an increase, there is still inequality in access, participation, control, and the benefits obtained.

So paradoxically there is a cycle running in place; in the domestic space, women are shackled with obligations that must be subject to serving the family and only caring for children and in the workplace depending on the global economic system as cheap labor with low wages. Women's participation in the labor market also indirectly limits them from being able to occupy positions at a better level, although sometimes these obstacles are not solely due to substantive reasons but rather because they are women who must submit to the socio-cultural system that surrounds them as the number one person. two.


This meaning as the second sex in the labor market, and the low wage system for women, is one of the causes of the feminization of poverty, in addition to demographic trends such as divorce and female household heads. emphasizes that around 60% of all women occupy no more than ten "good" work positions and universally this continues today. This reality forms the strength of the glass ceiling phenomenon which is so difficult to hack. As a result, women are not only prone to suffer from social problems due to limited opportunities for work positions, but also to the economic welfare they get when they are the head of the household.

1) The Impoverishment of Medan City Women: Oppression in Their Poverty

Oppression in poverty, the issue of the feminization of poverty is very interesting to observe, because in fact poverty appears to have a woman's face, which places women as the center of all aspects of life with the view that the matrilineal system is maintained to strengthen position and at the macro level, data that has been revealed by the United Nation, indicates poverty conditions the worst that ever happened in developing countries, around 1.3 billion citizens of the world are poor, 70% of whom are women.

The International Labor Organization (2004) also added that 60% or the equivalent of 330 million people out of 550 million working poor in the world or people who are unable to support themselves and their families earning US\$ 1 per day are women. In fact, women cannot ignore the impact of this symptom (Michael, 2015). The form of women's poverty is not only because there is a pattern of changes in the economic system, but occurs along with social treatment that positions women to be poor. Poor women are not only caused by weak access to the economy, but also by social systems and strengthened customary systems that are wrong at the implementation stage, and are unable to access proper education. Poor women, in fact, suffer more because in most societies' women become objects of social values that limit them from improving their economic conditions or enjoying equal access to public services.

Explanation (Dewi, 2016) that in Indonesia in general, the values that are enforced in society can be the status of women. Women are protected by a matrilineal inheritance system, in which houses and land are allocated to women. in the form of marriage at a young age, the need to have children immediately, multiple pregnancies to have sons, and long working hours at home. According to the Council on Foreign Relations, Indonesia is one of the ten countries in the world with the highest absolute number of child marriages. Indonesia is the second highest in ASEAN after Cambodia. It is estimated that one in five girls in Indonesia is married before they reach the age of eighteen.



In Indonesia, girls are the most vulnerable victims of child marriage as revealed by Dewi (2016) with reference to several things: first, girls from rural areas experience twice as much vulnerability to marry than those from urban areas. Second, the most likely child bride is from a poor family. Third, girls who are less educated and drop out of school are generally more vulnerable to becoming child brides than those who attend school (Dewi, 2016).

Briant and Arivia's research confirmed that girls are the most vulnerable victims of trafficking and child marriage. Other research findings show that West Java ranks first in terms of trafficking victims replacing East Java. So far, West Java, which has become the largest supplier of women migrant workers and child brides for child marriages, has come from several regional pockets, such as Indramayu, Cirebon, Bandung, Sukabumi and Cianjur. Discriminatory treatment of women is also marked by the neglect of the basic rights of girls who are cut off because marriage before the age of 15-18 years will potentially increase the maternal mortality rate (359/100,000 births), infant mortality rate (32/1000 births), and giving birth to babies. malnutrition (4, 5 million/year) which causes a "lost generation" for the nation in the future. Or impoverishing girls and demeaning them because they have the potential to become prostituted children, used as slaves, or drug dealers in human trafficking (Briant, 2005 in Dewi, 2016).

Cases of divorce in society which then impact on women as the person in charge of the family (head of the household) is a phenomenon that women cannot ignore. All household affairs are centralized to women. From 2013 to 2018 the divorce rate for the community alone, for example, has increased, from 687 (2013) to 1,035 (2018). The thing that underlies this is the dispute of 302 people and left 465 people with obligations (BPS Kota Medan, 2019).

As a consequence of this, women tend to become heads of households who take care of children and the family because children are emotionally closer to mothers, according to the prevailing social system. There are at least three main roots why poverty has a female face, namely when it is in the private sphere of the family, there are values regarding the sexual division of labor, and globalization (the wider social system). Dealing with men, women are in a weak position and relationship. Women's access to financial resources in the family is very unfavorable. This fact is influenced by a paternalistic socio-cultural system. The impact of this system is the birth of gender-biased legal products that tend to be more detrimental to women. The system of values, norms and several stereotypes, on the basis of political, cultural and religious legitimacy, attached to women is one of the factors that influence the position and relationship between women and men in the social structure and in the household.

A system of values or norms which is a consensus and constructed by the community itself, which is then hereditary adopted by each member of the community. The birth of social construction regarding the status and role of women is the fruit of the perspective of a community towards the existence of biological differences between men and women. This perspective gave birth to the oppression, exploitation and subordination of women in social relations, which were contextually closely related to the socio-cultural conditions at that time. Men and women are naturally, biologically and genetically different, is a reality, as the nature of God which cannot be changed.

Henriette's (1998) presentation that this difference in understanding is known as the concept of gender, namely several traits attached to men and women that are socially and culturally constructed. For example, female stereotypes known as gentle, motherly, emotional or more patient. While men are considered strong, rational, mighty and so on. These stereotypes are interchangeable and may differ in each society, depending on the culture and value system that is built. In principle, the existence of gender differences, which in turn give birth to gender roles based on biological differences between men and women, is actually not a problem and therefore does not need to be sued. If naturally women with reproductive organs could get pregnant, give birth and breastfeed, then having a gender role as a nurse, caregiver and educator, is a matter of nature, natural. The problem is, it turns out that women's gender roles are valued and valued much lower than men's gender roles. Gender roles in fact give rise to injustice, discrimination and oppression of women. This is basically a socially constructed, an image built by a certain community, as has been explained, through a very long social process which is socialized and even




strengthened through the legitimacy of cultural and religious values. Gender roles in fact give rise to injustice, discrimination and oppression of women. This is basically a socially constructed, an image built by a certain community, as has been explained, through a very long social process which is socialized and even strengthened through the legitimacy of cultural and religious values. Gender roles in fact give rise to injustice, discrimination and oppression of women. This is basically a socially constructed, an image built by a certain community, as has been explained, through a very long social process which is socialized and even strengthened through the legitimacy of cultural and religious values.

Anthropologically, women's oppression is seen by Koentjoroningrat (1985) as caused by a value system that is given a certain meaning culturally. He places the marginalization of women at the level of ideology and cultural symbols. Koentjoroningrat (1985) further explained that the oppression of women in universal culture is a manifestation of an understanding between culture and nature, which is then compared with the position of men and women in their social roles. In general, culture provides a distinction between human society and nature. Culture seeks to control and dominate nature, which is then used for various purposes. For this reason, culture is in a superior position and nature is in an inferior position. Culture is created to dominate, managing and controlling nature to maintain the continuity of community life. Regarding the relationship between men and women, women are always associated with nature, while men are associated with culture. Therefore it is natural for women to be in a controlled, controlled and dominated position. For this view, Koentjoroningrat (1985) argues that biologically, with its distinctive reproductive function, women appear closer to nature. Women's creative power is naturally fulfilled through the process of giving birth. Meanwhile, men are more associated with culture and creativity, the creativity that culture provides. Therefore men are forced and free to create artificially through cultural means, and used to maintain the culture itself. Second, due to reproductive activities, such as pregnancy, childbirth, breastfeeding, it tends to limit women's role in certain social functions.

Consequently, women are synonymous with activities in the domestic sphere, such as raising and educating children. It is unfortunate that activities like this are considered the main task of women, which practically positions men in tasks in the public sphere. This is the reason for the emergence of a distinction between domestic and public duties between men and women. The injustice is when domestic jobs are valued lower than tasks in the public sector.

This domestication is increasingly becoming chronic, when women have to become the head of the household and/or have to provide for themselves as in the above exposure to society. Conditions of low education and a social system that surrounds women, access to public space is not easy, begging is an option for women because it is seen as an easier, practical, instant, and simple path to achieve. "Why else go back to my village, there is nothing to look forward to, what will I eat, while I am old, I have not been given a share of the rice fields since six years ago, what will I do again, my body is no longer strong . Like this, as a housekeeper I can get food, give my children pocket money. (Result of interview with (Sumi 42 years), a housemaid). I never returned to my village again, since my husband died, because no one took care of me there (interview with Ningsih 39 years). Interviews with several women who work as housemaids in the city of Medan, illustrate that at the level of implementation it does not increase the dignity of women. So that in the end the stability of the social life of these domestic helpers depends on the existence of pressure between one another. This marginalization causes them to become homeless in their own village. described at the level of implementation does not increase the dignity of women. So that in the end the stability of the social life of these domestic helpers depends on the existence of pressure between one another. This marginalization causes them to become homeless in their own village. described at the level of implementation does not increase the dignity of women. So that in the end the stability of the social life of these domestic helpers depends on the existence of pressure between one another. This marginalization causes them to become homeless in their own village.

The question that then arises is, why are women easily and willingly exploited? Why are there still so many, even though now there are various protest and resistance movements emerging, women who are willing to accept and even tend to defend the system that clearly oppresses them. Patria



(1999) explains that the supremacy of a social class is obtained in two ways, namely through domination or coercion (coercion), and secondly through intellectual and moral leadership. Departing from this rationale, the marginalization of women can be explained. First, when the division of labor is getting sharper between the public and domestic spheres, men are increasingly dominating and controlling economic assets and women are increasingly confined to household life. Finally, women are increasingly economically dependent on men. Men become the leaders of the family, behind which is hidden an interest in controlling and mastering the economic assets they are fighting for. The pattern of family leadership is then manifested in social life, where men are always dominant in various aspects of life, politics, culture and law.

It was at this time that patriarchal ideology was dominant and oppressive, so that political products, value systems, and legal systems were born that sided with men's interests. The development of a value system that positions men as the head of the household, while women as housekeepers is an example. This system actually forces women to become men's servants. Second, the domination of men in the public world, then gave birth to cultural, legal and political products which were institutionalized through social institutions, which eventually formed a pseudo-awareness for women to obey them. For this condition, Marx, quoted by Patria (1999), commented that the material situation generally determines social, political and intellectual processes. This means that the existence, social position of women determines awareness of social roles.

Women voluntarily accept subordination positions, even tend to forget and oppression is not considered a problem, it is even considered as the nature of women. This condition was stated by Gramsci in Patria (1999). Hegemony is explained by Patria (1999) as a condition of supremacy that is obtained through intellectual and moral leadership. According to Gramsci, hegemony is a chain of wins obtained through a consensus mechanism that raises awareness through existing institutions in society. Patriarchal ideology is a system that manifests through social, political and economic institutions. A system built for the benefit of men, and therefore is the basis of women's oppression. As a small community, the family institution is seen as the most patriarchal institution. A hierarchical system, in which men are positioned higher and in power, while women are lower and therefore controlled. The family is an important institution for educating and transforming patriarchal values. It is in the family that individuals learn about hierarchy, subordination and discrimination. Where boys learn to force and rule, on the other hand girls learn to obey, learn to be treated unequally and learn to socialize themselves as marginalized human beings. In fact, being imprisoned in a circle of household activities is used as an instrument to measure happiness by women. In its long historical journey, the hegemonization of patriarchal ideology has succeeded in building women's ethical awareness in positioning social roles.

Koentjaraningrat (1985) found that in Javanese families, the husband is expected to handle matters outside the household. The wife's devotion to her husband for the Javanese people is seen as something sacred. It is even considered happiness when a wife can devote herself and her life to her husband. Wife's devotion is considered as a source of happiness in marriage.

This reality is actually moral Megawangi (1999), shows that men control and control women. For Anne Foreman (1997), women in this condition are in an alienated position, because all their life activities are only accessories for other people. Before marriage, women are more regulated by their parents and when they marry, their parents leave it to their husbands. The woman then becomes the property of the husband, takes care of the husband, the household, and becomes a mother, then takes care of the children and when the economy is inadequate, the women also go down to make money, semi-sustainability of the household.

Women become alienated, according to Anne Foreman (1997), because their lives are always intended for the benefit of others, they become part of other people, so they lose their identity. What is understood, experienced or becomes a woman's moral awareness about her social status and role, is in fact a social construction of a system of values, norms and social ethics. This building then becomes an ideology in the process of interaction, and is transformed from generation to generation through existing social institutions, for example the family institution. So since childhood, children have been burdened with normative rules, which are appropriate for men and



which are appropriate for women. These normative rules slowly shape the attitude and character of individuals in playing their social roles. This shows that patriarchal ideology will extend its hegemony over women. The position of women is increasingly permanent as "kanca wingking", male friends in the rear and people who are burdened with the responsibility of taking care of the household. Therefore, his rights as a social being are shackled.

2) The Struggle of Women Against Poverty

Women are portrayed as special creatures that must always be cared for and glorified. In Indonesia in general, as in Sundanese culture, for example, cultural interpretation of women is centered on revitalizing the image of a goddess, queen, angel, endang, or earth, and the concepts of ambu, Nyi Pohaci and pikukuh in the Baduy community in Kenekes Banten (Rohmana, 2014). Likewise in Lombok, (Cecep Perमानan, 2001) explains that because of their good image, women are very expensive to be 'promised' by men so that treating and positioning women is not arbitrary.

For women, it is a place where honor is carried and occupies a central and important position. In terminology, women are referred to as mothers, a designation that refers to motherly traits that have leadership insights, because basically women are hereditary carriers, and are central to the formation of human mindsets and character in continuing the continuity of a generation.

In the hands of the mother, the good and bad direction of the life of a household and society in general depends, so the mother has a social function as the main educator of noble character. This means that structurally women have a very central and fundamental position in the social system. However, this special nature in practice is increasingly uprooted, especially in the problem of poverty experienced. In reality, we don't only have to strip away our cultural nature for family survival, but we also have to fight to break the shackles of poverty.

Iva Ariani (2015) explains that it is not uncommon for women, because of their limited access, to degrade their dignity to remain as housemaids. The choice to become a housekeeper is not without meaningless reasons, but rather for the sake of the survival of other people. How could we forbid my mother to become a housemaid, while my husband and I are still dependent on my mother as well as my brother and younger siblings (explained the results of an interview with a child of a housemaid who is already married but still dependent on her mother). Many were borne by my mother, including part of my mother's family, my sister who lived in the next house as well, because it was impossible for us to forbid her, what we would live on.

The struggle for reality as a woman and at the same time as a housewife makes these women housemaids go against their nature as mothers who are full of meaning and values. As stated by Ijus (45 years): I stand here earning 700 thousand a month, I can buy rice to feed me and my children. For my grandson, there is no cost to take him to the hospital, he has been taken to the hospital but the money is not sufficient, it is expensive to pay for surgery so no one has been treated again until now. how is it possible to treat it, we don't have money to eat, it's already difficult like this, all the children depend on me, have no feelings, the children and husband are the responsibility of the mother herself.

Becoming a housemaid can be regarded as a strategy to survive and at the same time continue the process of their life. This is an option based on the fact that the education of female housemaids is inadequate and at the same time there are demands from the social system that are so harsh. The nature and level of discrimination constantly metamorphoses and varies in various conditions of space and time. Nowhere has women enjoyed equality in legal, social and economic rights. Gender disparities in opportunity and control over resources, economy, power, and political participation occur in various social dimensions. Women and girls bear the heaviest burden due to inequality that occurs, but basically this inequality actually harms everyone. Again, again,

Men are considered normal and should exist in the social world, business, industry and also in family life. Meanwhile, women are only increasingly confined in the golden cage of the family because what they deserve is domestic space. Women are more suitable to be servants of men in the household so that they are excluded from all participation in the production and social fields. The powerlessness of women to beat male domination is compensated by constructing certain jargons for their children who are already married, up to the needs of their grandchildren, who



should no longer be their responsibility. For example, in the jargon, women are noble creatures, women are the pillars of the state, educating, raising and caring for children, including taking care of their husbands, is the noblest job for women, and so on. These jargons are constructed, Apart from entertaining women, it could also aim to reduce women's resistance to the system and to maintain stability. Unfortunately, women do not realize that praise and flattery given to them is actually a prison that stifles their activities and creativity and limits their social rights.

The building system that imprisons women is institutionalized through social norms and value systems that shape a particular culture. Culture is able to influence one's attitude, perspective and acceptance of the existing social system. Add to that when the golden prison is locked with religious legitimacy, with wrong interpretation. However, what is interesting is that even in a hegemonic and discriminatory structure, in essence, as a woman, she still makes choices for her life. They are not the party that takes for granted the reality of life that is experienced and lived. Although, there is a reality where women are always under the domination of men. Both sacred and non-human history always shows itself as the history of men.

Women continue to go through processes in the social system that take place in society, even though the inequality is intertwined. The struggle of women to overcome poverty becomes difficult because they have to go through two shackles; firstly against paternalistic social construction, and secondly against poverty. This is where societal institutions such as social norms, customs, rights and laws as well as economic institutions, such as markets, have shaped the roles and relationships between men and women in contrast. These institutions influence the types of resources women have access to, the types of activities they are allowed or not allowed to engage in, and in what forms they can participate in the economy and society. The institution embodies incentives that can encourage or restrain. Even when formal and informal institutions do not explicitly differentiate between men and women, they are generally shaped (both explicitly and implicitly) by social norms relating to the appropriate roles for each gender. Community institutions like this are usually not easy to change because they always operate at all times in shaping gender relations from an early age and in passing them on from one generation to the next.

A person makes many of the most basic decisions in his life within the household such as determining where to work, tasks and productive resources allocated between men and women, how much freedom is given to them, whether there are differences in expectations or expectations between them . All this creates, reinforces gender inequality. But households do not make decisions alone. They make decisions within the context of the community and in ways that reflect the influence of incentives enforced by institutions and the wider environment. Conclusion Society, which adheres to a maltrilineal system, places women in a central and honorable position, as well as being economically strong.


The economic strength existed when there were still women working as housemaids, this reality showed that there was a mistake in practicing gender sensitivity in the family. Where is the desire for male domination to rule and control the social system, placing women in an inferior position.

4. CONCLUSION

Basically, the main key to creating a just and prosperous society is to release people from the bondage of poverty. Until now the number of poor people in the city of Medan is still quite high and this condition of poverty is more experienced and felt by women. Poverty experienced by women is not only economic poverty, but also multidimensional poverty such as limited access to education, politics, the economy, information, health and others. This feminization of poverty is closely related to the still strong patriarchal culture that has developed in society, because this culture essentially places women in a subordinate, marginalized and discriminated position. Therefore, Poverty experienced by women is specific so that special handling is also needed as is the case with poverty alleviation approaches with a gender perspective. In addition to the economic support from the nuclear family. This is then termed the double power of economics. But on the other hand, it becomes a paradox, when women are still found doing activities as housemaids as a profession, in order to support many other human beings.

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