

**ENCULTURATION AND GENDER IN WOVEN FABRIC INDUSTRY AT
SUBDISTRICT OF SANGKARAGUNG,
DISTRICT OF NEGARA, JEMBRANA**

Putu Sukardja^{1✉}, I Gde Parimartha²
I Wayan Ardika², I Made Suastika²

¹School for Graduate Study, Udayana University

²Faculty of Letters, Udayana University

E-mail: psukardja@yahoo.com

ABSTRACT

This research reveals the process of enculturation and gender in the woven fabric industry at Sangkaragung, district of Negara, Jembrana. The weaving tradition and enculturation process give the women at Sangkaragung a hope to change their ideology in gender and socio cultural construction. This study aims at discussing the factors making the women at Sangkaragung do weaving activities, the process of weaving enculturation and the development of gender taking place there, and the impacts and meaning of the weaving enculturation on their socio-cultural life.

In analyzing the problems above, the theory of post-structuralism, the theory of practice, and the theory of social change were used. To find out the relevant data, a qualitative method was applied in which the data were collected by deep interviews, observation, and documentation.

The result shows that the factors making the women do such activities are: myths on women and weaving activities; globalization and socio-cultural changes, and fulfillment of daily needs. The process of weaving enculturation done through cultural transmission and socialization in weaving results in acculturation and enculturation which then give a deeper understanding to the society of the pattern and system related to the weaving activities. The weaving enculturation also causes some forms of changes at Sangkaragung such as work division between men and women. The weaving enculturation and the development of gender have affected the ways in which decisions are made in some aspects of life such as in the context of traditional and religious rituals, the expenditures for primary family needs, health care, and children's education. Although the women are acknowledged and appreciated that they have economically contributed to their families, full emancipation has not been given to them due to patriarchal, social and cultural systems which are still attached to the society.

Key word: enculturation, gender, woven cloth industry

INTRODUCTION

The harmonious relation between feminism and cultural studies can be made to appear by the awareness of mutual interests. Both feminism and cultural studies intend to withdraw knowledge from the marginal and suppressed groups of people. Therefore, this research aims at revealing the process of enculturation and gender in the woven fabric industry at Sangkaragung, District of Negara, Jembrana. The problems of women are made to appear by the bad quality of their human resources. Such problems are not only caused by their weakness but also by the ideology of gender and socio cultural construction.

The weaving tradition with the process of enculturation gives the women at Sangkaragung a hope to be able to change their ideology of gender and socio cultural construction. The society of Sangkaragung, District of Negara, Jembrana Regency, still maintain and preserve their weaving knowledge and skill. The process of enculturation related to the weaving activities is traditionally done, that is, the daughters learn from

their mothers or other relatives possessing the weaving knowledge and skill.

As a research of cultural studies with qualitative method, this study observes the factors causing the women at Sangkaragung to weave, the process of enculturation and the development of gender at Sangkaragung, as well as the meaning of enculturation to their socio cultural life. In analyzing the above problems, the theory of post-structuralism, the theory of practice, and the theory of social change were applied. To obtain the relevant data, the qualitative method by deep interviews, observation and documentation was applied.

DISCUSSION

The bad quality of the women's human resources has contributed to the inequity of gender at the society (Mosse, 1996). This is not only caused by the women themselves but also by the ideology of gender, system, and structure which is based on the cultural construction of the society. Culture is not biologically inherited but constitutes a pattern of behavior which is learned and

transmitted from one generation to another generation through the process of internalization, socialization, and enculturation.

Globalization in agricultural technology in the irrigated rice fields at Sangkaragung has led to the decrease in the women's job opportunities in agriculture. This has caused them to weave. The enthusiasm of the society in weaving industry is interesting to be investigated. This study focuses on the weaving enculturation and tries to relate it to gender at Sangkaragung, and was conducted using the analysis of the perspective of cultural studies.

The result shows that the factors causing the women to weave were myths on the women themselves and the weaving activity, globalization and socio-cultural changes, and weaving in order to fulfill their daily needs. The process of weaving enculturation done through transmission and socialization of weaving culture has led to acculturation and inculturation which then give a deeper understanding to the society of the pattern and system related to the weaving activity. Weaving enculturation also results in some forms of

changes at the society of Sangkaragung, such as work division between the men and the women. The weaving enculturation and the development in gender has affected the ways in which decisions are made in some aspects of life such as in the context of traditional and religious rituals, the expenditures for primary needs of their families, health care and children's education.

On the other side, the weaving enculturation is meaningful to the society of Sangkaragung, especially to the women. Weaving is strategically meaningful to create equality and equity. Weaving enculturation is also meaningful to the traditional patriarchal values. The development of the woven fabric industry has contributed to the prosperity of the society at Sangkaragung. Having the cultural capital and social capital, the women can increase their economic capital. The women's success in economically contributing to their families has resulted in the appearance of the image of emancipation and the formation of the ideology of gender at the society of Sangkaragung. Although it has been acknowledged and appreciated that the

women have economically contributed to their families, such acknowledgment and appreciation have not been able to give full emancipation to the women due to the patriarchal, social and cultural systems which are still attached to the society of Sangkaragung.

By researching the process of enculturation and gender at the woven fabric industry at Sangkaragung, several things have been found: *Firstly*, weaving is a habit which is inherited through the process of reproduction, socialization and enculturation which can function as the cultural capital which is managed within the domain of home industry. This gradually changes the women's behavior from being nature to being nurture. The women at Sangkaragung have not only been domestic workers but have also been the productive ones. With their own income, they have been able to change their way of thinking from thinking traditionally into thinking modernly. *Secondly*, the change in the structure of productive employment from agriculture into woven fabric industry has led to a change in the society life. The women do not limit themselves to a small tradition but have moved to a bigger tradition and

even to a modern tradition. In the weaving field in particular, the introduction of new technology related to the ready made material (types, color and quality of thread) has changed the pattern of production to be more efficient and effective. *Thirdly*, by weaving the women at Sangkaragung are able to move from the domestic space into the public space. What they earn by weaving has made the women able to play a role in increasing their families' economy so it can be stated that the men at Sangkaragung have partners in supporting their families. There has been a consensus between the men and the women in increasing their families' welfare. The work division in their families which is based on the mechanism of solidarity has been the solution to decreasing their work burden. *Fourthly*, their knowledge and skill in weaving (cultural capital) has been the strength (power/authority) which can change the women's position in making decisions in some aspects of life (education, productive employment, health, religious rituals). The cultural capital they have gives them opportunity to be involved in planning, determining

and deciding what is chosen for their families. *Fifthly*, although the women have entered the public space, the patriarchal culture, tradition and religion have made them return to the domestic space, meaning that their existence in the public space is temporary. The patriarchal system, tradition and religion are still the factors which avoid the women at Sangagung from getting exposed in the public space.

CONCLUSION

It can be concluded that the women at Sangkaragung still undergo a cultural obstruction making them not able to go out fully from the domestic space. The economic contribution to their families cannot free them from being subordinate considering that the patriarchal system still binds them as the family members under the men's leadership. The discourse of the women's freedom and emancipation to be productively employed makes their burden heavier in their families.

BIBLIOGRAPHY

- Abdullah, Irwan. 1997. *Sangkan Paran Gender*. Yogyakarta: Pustaka Pelajar Offset
- Arivia, Gadis. 2003. *Filsafat Berperspektif Feminis*. Jakarta: Yayasan Jurnal Perempuan.
- Bagus, I Gusti Ngurah. 1977. "Kebudayaan Bali" dalam Koentjaraningrat (ed) *Manusia dan Kebudayaan Indonesia*. Jakarta: Djambatan.
- Barker, Chris. 2005. *Cultural Studies Teori & Praktik*. (terjemahan). Yogyakarta: PT. Benteng Pustaka.
- Bhasin, Kamla. 1996. *Menggugat Patriarki* (terjemahan). Yogyakarta: Yayasan Benteng Budaya.
- Bourdieu, P. 1973. Cultural Reproduction and Sosial Reproduction, dalam R. Brown (ed), *Knowledge, Education and Sosial Change*. London: Tavistock.
- Brooks, Ann. 1997. *Posfeminisme & Cultural Studies: Sebuah Pengantar Paling Komprehensif* (terjemahan). Bandung: Jalasutra.
- Fakih, M. 1996. *Analisis Gender & Transformasi Sosial*.
- Foucault, Michael. 1980. *Power/Knowledge: Selected Interview and Other Writing 1972-1977 by Michael Foucault* terjemahan C. Gordon, L. Marshall, J. Mephram dan K. Soper. Sussex: Harvester Press.
- Gramsci, A. 1971. *Selections from the Prison Notebooks*. London: Lawrence & Wishart.

- Harker, Richard. 1990. *(Habitus x Modal) + Ranah = Praktik. Pengantar Paling Komprehensif kepada Pemikiran Pierre Bourdieu*. Yogyakarta: Jalasutra.
- Megawangi, Ratna. 1999. *Membiarkan berbeda? Sudut Pandang Baru Tentang Relasi Gender*. Bandung: Mizan.
- Moose, J.C. 1996. *Gender dan Pembangunan*. Yogyakarta: Pustaka Pelajar Offset.
- Shiva, V. 1990. *Staying Alive: Women, Ecology and Development*. London: Zed Books.
- Sukardja, Putu 1999. *Pemberdayaan Perempuan dalam Industri Kerajinan Kain Tenun*. (studi Kasus Tentang Dinamika Sosial Budaya dalam Hubungan Gender di desa Sukarara, Kecamatan Jonggat, Lombok Tengah). Tesis Program Pascasarjana Universitas Udayana, Denpasar.
- Tejawati, Ni Luh Putu 2005. *Perempuan Pengusaha Tenun Ikat Dan Implikasinya Terhadap Kesetaraan Gender: Studi Kasus di Desa Sampalan Tengah Dan Desa Sulang, Klungkung* (Thesis) Program Pascasarjana Universitas Udayana, Denpasar.