

Submission: 02.05.2019

Acceptance: 07.11.2019

Women as Traders: Study on the Triple Roles and Gender Inequality in Gresik

Roudlotul Choiryah¹

Arum Sekar Ratrie²

Sari Kurnia Putri³

Budi Prasetyo⁴

Women as Traders: Study on the Triple Roles and Gender Inequality in Gresik

Abstract

This study analyses the double burden of women who are doing trades in the market. Principally, this study aims to explore and discover the triple roles of women traders, meaning work experienced by women traders and system division of labour within the family between the wives and husband. Methods that are relevant to this study are qualitative depth priority, wealth and complexity in the data. This study collected data through observation, and in-depth interview. The number of informants participated in this study is 10 people. The study found that women who trade in the market have a reason for deciding to work in the public sphere because (1) looking for an activity outside home; (2) help the family economy; (3) the husband does not work. Triple roles are a form of gender discrimination as the victim is a woman being a female worker. This study also looks at several factors affecting women's double burden as a result of patriarchal culture.

Keywords: Triple roles, women traders, the system of division of labour, gender inequality

Tüccar Olarak Kadımlar: Gresik'te Üçlü Roller ve Cinsiyet Eşitsizliği Çalışması

Öz

Bu çalışma, piyasada tüccar olarak çalışan kadımların çifte yükünü analiz etmektedir. Prensip olarak, bu çalışma kadın tüccarların üçlü rollerini araştırmayı ve keşfetmeyi amaçlamaktadır, yani kadın tüccarlar tarafından deneyimlenen iş ve eşler ve koca arasında aile içinde sistem iş bölümü. Bu çalışma ile ilgili yöntemler, nitel derinlik önceliği, verilerdeki zenginlik ve karmaşıklığıdır. Bu çalışma gözlem ve derinlemesine görüşme yoluyla veri toplamıştır. Bu çalışmaya katılan katılımcı sayısı 10 kişidir. Çalışma, piyasada ticaret yapan kadımların kamusal alanda çalışmaya karar vermeleri için bir nedenleri olduğunu ortaya koymuştur: (1) ev dışında bir faaliyet aramak; (2) aile ekonomisine yardımcı olmak; (3) eşinin çalışmaması. Üçlü roller, mağdur kadın işçi olan bir kadın olduğu için bir tür cinsiyet ayrımcılığıdır. Bu çalışma aynı zamanda ataerkil kültürünün bir sonucu olarak kadımların çifte yükünü etkileyen çeşitli faktörleri de incelemektedir.

Anahtar Sözcükler: Üçlü roller, kadın tüccarlar, iş bölümü sistemi, toplumsal cinsiyet eşitsizliği

1. Introduction

In parallel with the globalisation of information, this time, the world experienced demographic changes where an increase in the number of women who enter the labour force. Women are increasingly aware that their involvement in the economic sector is urgently needed (Lun, Shabaz & Ozbay, 2013; Hochschild, 1989; England, 2010), whether as a step to help the family economy as well as a form of self-existence. Some women even claim that this form of work for him to be recognised not as a burden, but as a source of pleasure and self-expression, including

¹ Faculty of Social and Political Science, Department of Sociology, Surabaya-INDONESIA, ORCID: 0000-0001-9600-2673

² Faculty of Social and Political Science, Department of Sociology, Surabaya-INDONESIA, ORCID: 0000-0003-1520-0198

³ Faculty of Social and Political Science, Department of Sociology, Surabaya-INDONESIA, ORCID: 0000-0002-4714-615X

⁴ Corresponding Author, Faculty of Social and Political Science, Department of Sociology, Surabaya-INDONESIA, budi.prasetyo@fisip.unair.ac.id, ORCID: 0000-0002-0263-8943

the job of being a mother, agricultural labourers, as well as public figures (Weeks, 2011). Quite often, when then easy to find a family in which the husband and wife both work and earn their own.

Along with the increasing educational qualifications, social awareness and motivation among women to be independent have sparked a lot of women to take jobs as their careers (Mathew & Panchanatham, 2011). This, of course, gave birth to their gender revolution movement (Hochschild, 1989; England, 2010), that no other can also be interpreted as a form of male involvement in the domestic sector. Although still, women still play a role at most in this regard. The high participation of women in the economy also brings fresh wind to the shape of women's empowerment and gender equality values.

Between men and women alike can participate in economic development both in the formal and informal sectors. In most companies, for example, the role of women in production activities increased from year to year. But most of them are employed in the unorganised sector. This is due to the lack of the number of companies that can employ women in the unorganised sector. For that, for most women usually, they will choose independent by working in the informal sector as well as entrepreneurship. Entrepreneurship is an alternative that not only offers income but also offers in terms of lifestyle choices. It is helping them to determine the identity and more a form of awareness of the discriminatory practices (Shastry & Rao, 2014).

Women with entrepreneurial (WE) have been recognized as an essential source of economic growth and as an effective method to achieve a democratic society, based on the empowerment of women and gender equality values. In the Turkish state, entrepreneurship is quite effective in empowering women carrying a positive transformation into the economic development of a country (Lun et al., 2013). In Indonesia, one form of self-employed women by being a market trader. Being a market trader is quite substantial because of the daily activities of the women were endless. Also, sometimes the role of women is still often "subordinated" or considered unimportant, as expressed by one feminist Simone de Beauvoir in his work entitled *The Second Sex* (Dini, 2014: 1). Women occupied the job market, there are several types, including which became greengrocer, pottery, clothing, grocery, fish, or as occupiers eat (food stall). All kinds of work have the same workload despite different technical tasks. A vegetable vendor, for example, in the early morning, he had to go to the market to peddle his wares. Other expenses also felt by women invaders food (food stall) in the market.

First, he had to shop, cook, and then sell it. Not infrequently this kind of work is done by women alone as seen in women traders in the Market Kedanyang Kebomas District of Gresik. In this case, of course, to note that the increased activity of work (career) in women, expressly indicate that women's workload is growing even triple (Triple Roles). Some of them are as a reproductive burden, not just women and childbirth, but also caring for and educating children. Besides the cost of production, women's role in the domestic sector (kitchen) as well as take care of all the needs of the family.

Lastly, women still bear the burden of the role of community-level women's role in the social environment. Women work longer than men (Momsen, 2004). However, ironically when the triple roles of women who bear are regarded as a natural thing. Especially in countries that tend to be patriarchal, women are considered as "*kanca wingking*" for her husband because of the status of women is judged to be below men. (Rogers 1980: 64) argues that the definition of a "head of household" is the male breadwinner while other family members are defined as "dependents". In the context of rural and urban areas, where women are the primary breadwinners, often women do not count as family heads, as men make a living, but the woman only as a supporter of the family's economic status.

Of the reality depicted above, it is known that women who trade bear a double burden even triple, as well as experienced traders in the Market Kedayang women Kebomas District of Gresik. As this study aims to determine the meaning of work on women traders, experienced triple roles, as well as the system of division of labour within the family of women traders in the Market Kedayang. Of all the based by burden, women traders rarely considered as the primary breadwinner of the family. As he had done before in research Alifa Erin Early, Syarif Hidayatullah State Islamic University Jakarta thesis Dual Role of Women Traders Clothing Street: A Case Study in Kemiri Muka Market Depok, West Java (2014), that as a woman worker, women are not only thinking about and trying to make money but also take care of the household. Independence of women cannot be separated from her role as mother and wife. Women are considered as social beings and culture intact when it plays both roles well (Dini, 2014).

In another case, required the division of housework between men and women who work as research (Geist, 2005; Nordenmark, 2013; Ruppanner 2010) that in countries with a conservative welfare regime that actively supports gender ideology in organising family life, found their division of housework is a form of support for gender equality. In his research stating that,

Research on gender has always been of considerable research interesting and relevant to do. Besides the growing number of women who have any involvement in the family economy, whose influence even to the country, also because behind this involvement still stored anyway gender inequality between men and women. Women who work primarily in developing countries such as Indonesia, they are charged on their domestic work that no other man has not had a full share in it. Not to mention that when women work, income status even just considered as family economic support even higher incomes. From the above reality, This study focuses on the triple roles of women traders in the Market Kedayang Kebomas District of Gresik. In this study explored how women interpret the work as economic activity in addition to its role as a housewife. And how the system of division of labour in families of women traders involving her husband and son.

Methods that are relevant to this study is a qualitative method that prioritises depth (depth), wealth (richness) and complexity (complexity) in research data (Sparringa, 1997). Achievement of the depth of qualitative research methods is considered to present a closer look at the results of the research conducted to know the experience of the individual, the individual's attitudes and beliefs regarding a matter (Haralambos and Holborn, 2000).

Very different qualitative research with quantitative research. If only focus on the quantitative data that is numerical and can be measured, then, qualitative methods more emphasis on the quality of the "meaning" which can be very helpful in achieving data relevant to the study. Based on the perspective of some sociologists, qualitative research in the form of research methods using in-depth interviews, widespread and open interview (Berg, 1989; Glaser and Strauss, 1964; Minichelo 1995; Newman 2002), this methodology allows traders women as active participants for the uniqueness of the data in qualitative research approach. Qualitative methods were used in this study in the process is not merely to study individual or pure reality, however,

Researcher as a critical instrument of analysing the data that is descriptive of the words spoken and written and behaviour of people who researched. This is due to the double burden on women traders in the Market Kedayang, Kebomas, Gresik is closely related to social interaction and social processes so that the necessary principles and qualitative ways that are likely to reduce the complexity of social life in the form of variables. One characteristic of qualitative research that can be studied in-depth is the relationship with the researchers studied are interactive and cannot be separated.

The approach used is the phenomenological approach which seeks to understand the meaning of events and human interaction in a unique situation. Proponents of phenomenology believe that there are many ways for humans to interpret daily experiences through interaction with others, and the significance of the experience that is preparing a reality for him. Therefore, life experiences informant becomes a tool for a better understanding of a phenomenon.

Market research was conducted in Kedayang, Kebomas-Gresik, considering that in many variations Kedayang market women traders who fit the purpose of analysis. The population in this study were women traders and their families first husband.

For informants, researchers used a snowball technique with the subject criteria are the people who have and can provide information or data needed in the research. The key informants, as well as informant subjects in this study, are as follows:

No.	Informant	Trade Type
1.	Parti	Fish seller
2.	Ipin	Rojak trader
3.	Iza	Perancang trader
4.	Parni	Vegetable seller
5.	ayatun	Fish seller
6.	Ono	Perancang trader

Table 1. Key Informants

While the subject is a not informant but husband of trader women who did not play a role in trade but has a piece of research-related information.

No.	Informant	As
1.	Muktur	Perancang Trader's Husband
2.	Yeddy	Cake Trader's Husband
3.	Yono	Perancang Trader's Husband

Table 2. Women Traders' Husbands

2. Methodology

Observation: Researchers use observations as by observation will allow researchers to see, feel, and make sense of the world and a variety of events and social phenomena in it, as well as research subjects, look, feel and interpret. By definition, the observation is a primary data collection procedure.

In-depth Interview: Then, in-depth interviews conducted to complete the information required in revealing the focus of research. In-depth interviews are data collection techniques to obtain information orally through a debriefing, which deal directly with the informant to provide explanations related to research problems. Depth interviews with researchers did consider the time and the atmosphere that occur, as well as considering the presence of others or other parties to be optimal. In-depth interview recorded audio (voice recorder).

Data analysis technique: This study uses data analysis techniques that give priority to the analysis of perspectives and experiences of the individual as a subject of research with interpretation produced by using analysis of transcripts produced via the process of in-depth interviews.

According to Blumer in Haralambos and Holborn (2000), argued that sociologists should position themselves in the area of life that was about to be dug and searched. He replied that rather than a desire to match the data in a predetermined category, sociologists are required to understand the perspective of the actors involved in the social reality is concerned. The action is a directive from the actor displayed in the form of meaning, therefore,

The researchers analysed the three stages, namely, scaling measurement, empirical generalisation and logical induction. Stages of the process of analysis conducted in the research that is, starting with the process of data collection in the form of a range of information obtained to answer the focus of the research problem, the researchers conducted a measurement scaling. At this stage, the researchers transcribe or break down in writing detailed and complete about "what the researchers saw and heard" either directly or from the recording, in particular, to make conversation in-depth interviews in written form along with gestures that occur in self-informant. In the transcript, the researchers noted what the informant speaks the appropriate diction or the language. After that, Researchers categorization process data such as files or categorise the research data based on the time of the study. The second phase, researchers conducted empirical generalisation be analysed transcripts, by the way, highlight the dominant meaning in the transcript, including the meaning of "hidden" contained in the text. Then the researchers associate keywords with quotes and emphasise meaningful lives and experiences of the informants (women trader). Recently, researchers conducted a logical induction, where the results of the data are assessed using the theory relevant to the theme. Researchers conducted empirical generalisation be analysed transcripts by way highlight the dominant meaning in the transcript, including the meaning of "hidden" contained in the text. Then the researchers associate keywords with quotes and emphasise meaningful lives and experiences of the informants (women trader). Recently, researchers conducted a logical induction, where the results of the data are assessed using the theory relevant to the theme. Researchers conducted empirical generalisation be analysed transcripts, by the way, highlight the dominant meaning in the transcript, including the meaning of "hidden" contained in the text. Then the researchers associate keywords with quotes and emphasise meaningful lives and experiences of the informants (women trader). Recently, researchers conducted a logical induction, where the results of the data are assessed using the theory relevant to the theme.

3. Findings

The involvement of women in the formal and informal sector has become a global issue that is rampant in many parts of the world. This is certainly a positive impact on achieving gender equality and women's empowerment. Unfortunately, desire seems still far from expectations. The involvement of women in the informal sector, even more, raises new issues about gender inequality, particularly in terms of division of workload. Women often have to bear a double burden to perform the role as a housewife, wife to the workers as a form of social responsibility.

Such conditions also occur in the lives of women who work as vendors in the market. They are willing to work blind morning until noon to help the family economy. Furthermore, they still have to perform domestic activities until late at night. All these roles are run happily for their dogma and patriarchal cultural values that are already entrenched. So that they feel they are not part of the role of gender oppression, but rather part of the destiny of women that must be followed.

3.1. Meaning of Working for Women Traders

Work is an activity through which human beings to create an existence to have value in the eyes of others. The existence of the job is essential because it could be a place to develop their

potential in achieving its sustenance once the field of social welfare. However, every person must have a diverse perception of the understanding of his work.

Based on the results of research on women traders in Gresik, they have various reasons for deciding to work as a trader in the market. The reason is fairly diverse. The first opinion came from a merchant named Ipin salad. He chose this work after retiring from the factory. Severance pay from the pension he used to venture capital. He chose to return to work to fill the bustle in old age. Nonetheless, her husband is very supportive of his choice. Even her husband did not hesitate to help even in relatively light work.

I strongly supported the husband to choose this job to fill the bustle of old age after 18 years working in the plant. Even so, my husband helped to not feel tired. (Ipin, 55 Years)

Different meanings conveyed by Ayatun. He was a fish trader. He chose to work as a fishmonger because of her husband just poor farmers who now does not work. Thus indirectly, he turned into the backbone of the family.

I chose to work to help the family economy because the husband is no longer working because his land is sold. My son also did not work. So I who have to work can make money even if only slightly. (Ayatun, 55 Years)

Bepijak of the information above shows women workers merely interpret his work on the "ethic of care" to meet family needs in order to be fulfilled (Ritzer,2012). Even if they allow her husband's work is considered the "ethics of justice". Thoughts like this are part of social construction that influenced by socio-cultural factors and discrimination sex. The construction was repeated in the community formed the impression that it is a natural thing. (Butler, 2004)

As women workers, they do not often have to think hard to manage finances and can provide for the family. They also must be able to withstand fatigue to fulfil all its responsibilities without any help from anyone. Independence of women cannot be separated from its role as mothers and wives; women are considered as social beings and culture intact when it plays both roles well.

Despite having to face a daunting task as female workers, the informant stated reluctantly to quit her job because it has been enjoying his job. This decision was taken due to several reasons that make them survive as a trader in the market.

Based on interviews with informants, they admitted reluctantly stopped because it has many friends can entertain when there is a problem. Besides, a great responsibility as the backbone of the family is difficult to avoid because of the economic conditions are worse husband. How they are declared sick husband, died, until unemployment. So the tasks delegated to her family earn a living.

Based on the above presentation we can analyse the use of cultural theory, in which women assume the job is only part of the "ethic of care" to meet family needs in order to be fulfilled (Ritzer, 2012). Women often assume that any problems that occur in the family are part of the responsibility. From this explanation can see that the production role as women is not an easy task. The social environment in economic independence often underestimates them, even they consider the main job that supports a family economy limited to "help her husband". Though such work should not be interpreted as a burden, but rather as a source of pleasure and self-empowering form of existence itself (Weeks, 2011).

3.2. The System in the Family Division of Labour between Husband and Kids

The existence of patriarchal culture is often used as the legitimacy of their division of labour. The culture has been reproduced on a massive scale by sex between men and women groups to perpetuate the patriarchal position as a superior group. Defined gender roles considered to describe the specific tasks for men and women (Bianchi et al., 2000; Bianchi et al., 2012; Oun, 2013; Geist, 2005). Male is constructed to work *diranah* public and domestic *diranah* women.

Men are considered responsible if successfully perform its role to provide for the family, while women are considered to be tremendous and responsibility if she can serve her husband and taking care of household well (brines, 1994). These limits have gradually changed along with the times. Nevertheless,

The division of labour within the family important in order to grow a sense of responsibility among the members in carrying out the role *sosianya*. The more differentiated social roles between family members in regulating autonomy in everyday life, it can be interpreted that the family upholds the principles of democracy (Oun, 2013; Geist 2005). While in case of inequality of social roles between family members, it can be interpreted that the family still adheres to the conservative welfare regime. Conservative welfare regime is again using the traditional public ideology in managing household life (Geist, 2005; Nordenmark, 2013; Ruppanner, 2010). In this conservative regime, the position of women's roles in the family often less favourable.

Based on the results of research on women traders in the market Gresik shows the variation in the distribution of social roles in the family. Some of my family started using the division of labour in a democratic and several others are still using the conservative ideology of division of labour. Differences in work-sharing agreements are not separated from their differences in background values and norms adopted by each family.

In families who use democratic ideology, often involving her husband and children to help with the work wife. Families with this type of belief that every individual needs to carry out its social role to the maximum to avoid gender imbalance. Awareness of gender equality is certainly not appeared out of nowhere, but through experience and the process of internalisation of “equality” are very long.

According to information from our informant named Ipin, he told how he was delighted to have a husband who always helped take care of the household and trade. Her husband never complained to help with cooking, shopping, household goods, to make to the middleman to lighten his load.

My husband always helps me solve various responsibilities of cleaning the house, cooking, washing, ironing, to accompany the shopping needs of the market. (Ipin, 55 years)

There is also another informant named, named Ali Muktar, a female trader's husband, stated that he often helps his wife when off work. He used to help his wife's shopping merchandise to middlemen and clean the house. As for all domestic affairs such as cooking, wiping, and child care remains the responsibility entirely wife.

My wife helps keep her job retention, although not all I do. If I am off work on the day Saturday and Sunday, I help him go to the middleman trading and other activities. Occasional say wife task of helping manage the house so that he is not tired. (Ali Muktar, 46 Years)

When the father has had responsibilities in the work of the family, the children will also be given the same responsibility. The burden of children is usually more *menitberatkan* on domestic-based activities such as: sweeping, mopping, washing, ironing, and others. Children are rarely given the heavy chores for fear of physical harm. As *dikatahui*, the physical condition of children has not been as healthy as an adult.

Different conditions must have occurred in the family who are still using conservative ideology in carrying out its social activities. Type a family with a background like this usually have not been able to make a wise division of labour because the husband is still upheld the values of cultural position himself as head of the family. They often *berdaih* that domestic affairs are the duty of the wife, while her husband is only in charge of making a living. The existence of the children also rarely involved in the care of the household of jobs because they have not been an able *memilikul* social responsibility.

According to our informant named Parni (49 years), he states that a husband and children never help with the housework. Her husband was ill so he now he had to replace his role as the backbone of the family. When her husband was still *sehatpun* never helped his homework because he felt it was part of their responsibility to take care of the household and children well. While her children were small and some are outside the cities. So he had to do all the domestic and public activities independently.

My husband was ill so could not help working. I had to replace the responsibility he works. Beberpa while my other son is still small and located outside the city for school. When I tired of the existing problem, I could do cry and save yourself. (Parni, 49 Years)

Based on the presentation of data can be interpreted that the division of roles *dikeluarga* women traders is still not fully balanced. Some female traders must bear a more substantial burden than the other family members, especially if they have a role as the backbone of the family and had to endure the child's life (Momsen 2004; Mooser). The social conditions inseparable from poverty *membelengu* women to the existence of patriarchal culture is still deeply entrenched in people's lives.

The phenomenon experienced by Parni showed that the heavy burden borne by women are the backbone of *keluarga* terms of workload. Women often serve as the backbone of the family where when there are problems in the economy. Even so, women are only considered allies Wiking despite having made a significant contribution to the family economy.

3.3. Triples Roles at Traders Women

Along with the high participation of women in the economic sector, would provide a positive atmosphere in achieving a democratic society based on the empowerment of women and gender equality values (Lun, Shahbaz, and Ozbay, 2013). Developments such as this are referred to as the gender revolution (Hochschild, 1989; England, 2010) or within the scope of Indonesian territory more familiar is the emancipation of women in gaining equal rights and autonomy. The gender revolution is a term for *menjalaskan* high participation of men in the domestic sector (Goldscheider et al. 2015, Nyman, 2018). Nevertheless, the burden of work that women experience higher still than men (Bianchi et al., 2000; Bianchi et al., 2012). This condition is more severe when women are involved in the activities of the public space. This is because the more significant the burden of his responsibility to negotiate a social role in the domestic sphere and the public are changing rapidly (Lahiri Dutta & Sil, 2014).

Moser (1993) states that women and men have different positions and control in the household. Also, they also have a role and access various resources in the community. Furthermore, in presenting the issue of gender inequality experienced by women, Mooser introduced the concept of the triple roles. This concept consists of the role of productive, reproductive roles, and social roles (Moser, 1993). The role of the productive role that women in the public sphere such work. The reproductive role is a role that women in the domestic sphere, such as cooking, washing clothes, taking care of grandchildren, caring for sick relatives, pay attention to family health, cleaning, etc. While this social role is a role that needs to be run by the women in the social environment such as social gathering, recitals, etc. That is the triple role of glasses, and we can analyse the form and experiences related to multiple burdens of women traders who *dialamnya*.

3.4. Traders Production Role of Women

The involvement of women in the public sector is undoubtedly an excellent contribution in achieving gender equality and social welfare. Unfortunately, the results of this achievement by women often lack support from their social environment. All the efforts of women to household welfare is less appreciated and considered to be less productive (Neetha, 2010; Weeks, 2011).

This is what ultimately makes women had an inferior status in the labour market. So they choose to work in informal activities such as trade, sewing, gardening, etc.

The decision to work in the informal sector are also consequences on the additional workload experienced by women. Women must be able to perform its role as a housewife and even workers well to avoid conflict in the family. This is certainly quite difficult to do given the hours worked by women longer than men.

Based on the results of our study show that the decision to work as a merchant woman gives a sense of dilemma is quite large. In one hand, this work is advantageous because it can improve the family economy due to the limitations of the husband's income. On the other hand, this work provides a double workload on women traders.

Traders women often have to sleep early at night, because they have to wake up at midnight to prepare the merchandise or shopping to middlemen. In the early morning, he had to prepare children and husband eat until it was time to trade; it is time to trade. After returning from the market, they have to clean the house, cook, etc. These routines experienced by their start at 02.00 in the morning until 9:00 p.m.

At 21 o'clock already asleep, later 02.00 or 03.00 begun to set up trade purposes. Then after that I cook. After the cook went to the market until noon. Return of the market is still *Hars* cleaning the house and doing other activities until late at night. (Ayatun, 55 Years Peracangan)

Based on the above analysis, it is known that behind his role as a trader, the responsibility of women in the domestic sphere and social development is enormous. The tasks have finally led to an additional burden for women, especially in domestic affairs.

3.5. Role of Social Reproduction Traders Women

A woman's decision to engage in economic activities directly provides the logical consequence would be double the workload they have to overcome as childcare, housework and subsistence food production (Momsen, 2004). It *disebebkan* for women working hours become longer than men when they are working where the public sector.

The results of the field study showed that women traders must be willing to get up early to prepare the merchandise. After work, they work on a variety of other household tasks such as cooking, washing clothes, ironing, clean the house, and a variety of other activities. They also still have other duties arranging merchandise on sale tomorrow's home market.

Every day I have to be willing to get up early to go to middlemen. After all, merchandise fulfilled, I sell to the market until noon. After returning from the market, I still have the responsibility to clean the house, prepare a family meal, and others. I sometimes still have to take care of grandchildren. Up to a lack of time to rest. (Parni, 55 Years)

Based on the above excerpts of the interview, showed that women traders in the Market *Ked-anyang* experience multiple burdens due to the difference between the sexes. It cannot be released from their culture inherent patriarchy (Moser, 1993), particularly in Indonesia. Over the years, the division of labour based on gender segregate specific tasks between women and men. As a result, not much time was used men to do the job domestic as did women. While women working in the public sector as well as men, nonetheless concurrently *diranah* domestic duties (Ambassador & Sill, 2014). This can be explained by the Nurture theory and institutional theory. This theory states the gender differences lead to a different social division between men and women in various institutional agencies are no exception family. Institutional institutions have set *permepuan* function as wives, mothers, and working households who are responsible in the domestic sector. The division of roles is done through prose study of social life which is then reproduced for generations.

3.6. Social Role (Community Level) Traders Women

Humans are social beings who always seeks to establish interactions with other creatures to meet the physical and psychological needs. Their intense interaction that exists bore certain social roles. The social role is tailored to the collective agreement between the members of society.

In the context of the discussion on the social role of women in the Market merchants *Kedanyang* Gresik show that women have a social responsibility to participate in community activities such as gathering market, PKK, Koran together, etc. The activity was not stated in the written rules that must be followed. However, this rule has become part of the collective consciousness to be followed throughout the community as a form of social solidarity.

Based on the results of our research in Gresik *Kedanyang* market shows that the existence of this social role it often adds to the burden of women traders. They must be willing to set aside in part the money to participate in community activities. This condition is getting worse where time is minimal income, so some traders chose to take the savings to be able to keep participating in social activities.

According to Iza, who serves as chairman of the gathering, often feel burdened by the social role she lived. He should be able *memenejemen* good time with that responsibility a can be carried out smoothly. Besides, he also had to use his own money if there are members who do not pay social gathering.

As chairman of the gathering in the market I sometimes feel overwhelmed by the responsibility that exists. I have to split my time working, taking care of the home, and with a good social gathering. Not to mention if there are participants who do not pay, then I should dare to bail out of funding. (Iza, 41 years)

In addition to activities such as gathering, other activities are often followed by the market sellers *Kedanyang* is prayer together (*yasinan*). This activity is routinely carried out by women who are Muslims every day of the week in the evening. Although these activities are not mandatory, many *berbondoon* gathering and come to meet his spiritual needs.

Various activities do not fully provide the heavy burden psychologically torturing women. Some other traders who stated that he was very happy and enjoyed the social role because it can get rid of boredom after trading for the day. In addition, they also feel more able to develop his or her potential through a variety of community activities.

4. Discussion

In this section, the researcher will explain the findings of the data that has been analysed based on the focus of the study is lifted which in this study discussion will explain the meaning of work for women traders, triple roles, and the system of division of labour between husbands and children.

4.1. Traders Trading meaning for Women

Based on the results of our research on women traders in Gresik, they have many reasons to work *diranah* public. These reasons include: 1) for activity outside the home, 2) Helping the family economy, 3) Husband did not work. Although women have been working hard the household and earn (the Goddess, 2012), its role is underestimated and not considered essential (Neetha, 2010; Weeks, 2011). The conditions showed a growing social construction *dipengarungi* by socio-cultural factors. Sexual stereotypes that discriminate between women and men were repeated in the community formed the impression that it is a natural thing (Butler, 2004).

Based on research conducted in India, shows that as grown-rapid education, awareness and social push, women today have made some progress in defining themselves, think and act, like, more independent, so that, in India has a lot of women who took the role in economics, such as entrepreneurship (Mathew and Panchanatham, 2011).

4.2. Triple Roles at Traders Women

Women bear the workload doubles or even triples, including, housework, childcare and subsistence food production. It also shows that women work longer than men (Momsen, 2004). As women workers, women traders often have to think hard to manage finances to make a profit and can provide for the family (productive role), taking care of domestic chores (reproductive role), and in the community level, traders women also still had to attend a variety of social activities, such as lectures and gathering (Moser, 1993).

Triple roles assumed by women traders have implications for the lack of opportunities for women traders to actualise themselves in the formal sector and do not have time to care for themselves, such as lack of sleep and relaxation.

Not only women traders in Indonesia, but women in America were also faced with the same problem, namely to bear some of the load at one time without any reward or a penny salary (Dong, 2015; Bianchi, Sayer, Milkie, & Robinson, 2012, Neetha 2010; Weeks, 2011).

It *melimitasi* initiative power of women to participate equally with men in the formal sector, reducing the time to care for themselves and also in political participation (Cagatay et al., 1995).

Most women run their reproductive role as a job, mainly because of social culture which requires the allocation of responsibilities in terms undergo housekeeping functions (brines, 1994; Lahiri Dutta & Sil, 2014).

4.3. Work Distribution System

Gender roles and gender ideology, in essence, the social level, play an active role in shaping how family life is organised, for example, how the housework is divided (Geist, 2005; Greenstein, 2009; Nyman, Reinikainen, & Stock, 2013). However, often, the ideology obscured by the structure, such as culture, even state law (Oun, 2013).

The gender difference between men and women is often used as a means of developing stereotypes in society, that women with the typical soft, not muscular, is better suited to do domestic work. Men are considered being strong, muscular, capable of doing work outside the home.

Unfortunately, although the wife also took the role of earning money outside the house, the husband or the children are reluctant to lighten his wife work simply. The situation eventually forced traders women to pawn breaks, relaxation, and socialise with his friends.

It is a human act or behaves to achieve specific goals (Parsons, 1943). In this case, traders Kedayang Market women choose to work to supplement the family income after the husband. Based on the research results Stockman, N; Bonay, N, Xuewen, S. (2015) stated that women in many countries such as Japan, China, Britain and America are also experiencing a double burden in playing duties as workers and care of the household.

Dutta and Pallabi (2014), adding that, though the division of specialisation roles have been made, women still have to bear a double burden. The division of labour based on gender in the family has created, over the years of patriarchal domination, specific gender roles that describe the particular tasks to men and women, then, Parsons (1943) offers a compromise known as the balance (equilibrium) which emphasises the concepts of partnership and harmony in the relationship between women and men - men. Both must work together in collaboration and harmony in family life, community, nation and state.

To realise this idea, then in every policy and development strategy to be taken into account the interests and roles of women and men - men equally. Until the problems that cause women market traders to bear Kedayang multi-burden / double burden can be avoided.

5. Conclusion

The involvement of women traders selling in the market has led to the triple burden on the public sector and domestic. In the domestic sector, they are required to complete all household activities such as sweeping, cooking, cleaning and others. While the public sector, they have to sell their own without the help of a husband. There's even been the backbone of the family because the husband does not work. This condition is exacerbated when her husband and children to participate to be an actor who perpetuates the practice of women's triple burden on traders.

Various forms of gender injustice experienced by women traders are not separated from their deep-rooted patriarchal culture in community life so that the division between women and men is culturally differentiated.

References

- Berg, B., (1989). *Qualitative Research Methods for the Social Sciences*. Boston. Allyn and Bacon.
- Bianchi, BC, Milkie, MA, Sayer, LC, & Robinson, JP. (2000). "Is anyone doing the Housework? Trends in the gender division of household labor". *Social Forces*, 79, 191-228.
- Bianchi, BC, Sayer, LC, Milkie, MA, & Robinson, JP (2012). Housework: Who did, does or will do it, and how much does it matter? *Social Forces*, 91 (1), 55-63.
- Brines, J. (1994). "Economic Dependency, Gender and the Division of Labor at Home." *American Journal of Sociology* 100 (31): 652-688.
- Butler, Judith. (2004). *Undoing Gender*. New York: Routledge.
- Nyman, C., Reinikainen, L. and Eriksson, K. (2018). *Women's Studies International Forum*. 68, 36-46.
- Dewi, Putu Martini. (2012). "Traders Women's Participation in Family Income Generation". *Denpasar: Journal of Applied Quantitative Economics*. Vol.5, 2: 119.
- Early, E. A. (2014). "Dual Role of Women Traders Clothing Street: A Case Study in Kemiri Muka Market Depok, West Java". Thesis. Depok: Syarif Hidayatullah State Islamic University Jakarta.
- Shastria D. and Rao, U. (2014). "Women Entrepreneurs of Gujarat". *Procedia Economics and Finance*. 11. 745-752.
- Dong, Xiao-Yuan. (2015). "Gender Patterns and Value of Unpaid Care Work Findings from China's First Large-Scale Time Use Survey. *Review of Income and Wealth*". Series 61.
- England, P. (2010). The gender revolution: Uneven and stalled. *Gender and Society*, 24 (2), 149-166.
- Fontana, A., and Frey, J. (1994). "Interviewing: The of Science". in N., and Lincoln, Y., (Eds.), *Handbook of Qualitative Research*, California: Sage.
- Geist, C. (2005). The welfare state and the home: Regime differences in the domestic division of labor. *European Sociological Review*, 21 (1), 23-41.
- Glaser, B. and Strauss A. (1967). *The Discovery of Grounded Theory*. Chicago: Aldine.
- Goldscheider, F., Bernhardt, E., & Lappegård, T. (2015). "The gender revolution: A framework for understanding the changing family and demographic behaviour". *Population and Development Review*, 41 (2), 207-239.
- Haralambos and Holborn. (2000). *Sociology: Themes and Perspectives*. London: HarperCollins
- Hochschild, A.R. (1989). *The second shift*. New York: Avon Books.
- Hochschild, A. R. (2010). *The gender revolution: Uneven and stalled*. *Gender and Society*. New York: Avon Books.
- Krishnaraj, M. (1988). "Feminist Scholarship and Feminist Movement," *Social Change*, 18, no. 3, pp. 186-202).
- Lahiri Kuntala-Dutta and Pallabi Silb. (2014). "Women "s" double day "in middle-class homes in small-town India". *Contemporary South Asia*. Vol. 22, No. 4, 389-405.
- Matthew, Rincy V. and N. Panchanatham. (2011). "An Exploratory Study On The Work-Life Balance Of Women Entrepreneurs In South India". *Asian Academy of Management Journal*, Vol. 16, No. 2, 77-105,
- Mayaswari, Wayan Hesty and I Gusti Wayan Yasa Murjana. (2015). "Dual Role of Women in Art Market Traders Nadi Mertha Legian Bali". *Denpasar: Populasi*. Vol, 23, 2: 72.
- Minichiello, et al., (1995). *In-depth Interviewing: Principles, Techniques, Analysis*. Melbourne: Longman.
- Momsen, Janet Hanshall. (2004). *Gender and Development*. London: Routledge,

- Moser, C. (1993). *Gender Planning and Development*. London: Routledge.
- Neetha, N. (2010). "Estimating Unpaid Care Work: methodological Issues in Time Use Surveys." *Economic and Political Weekly XLV* (44): 73-80.
- Newman, W. Lawrence. (2002). *Social Research Methods: Qualitative and Quantitative Approaches*. London.
- Ng-Lun, Kelly, Natasha Shahbaz & Nuray Ozbay. (2013). "The Importance Of Female Entrepreneurship". *Entrepreneurial Learning*, Vol 3 No. 1, 39-48.
- Nordenmark, M. (2013). "Disagreement about the division of household labor and experiences of work-family conflict in different gender regimes". *Multidisciplinary Journal of Gender Studies*, 2 (3), 205-232.
- Oun, I. (2013). "Is it fair to share? Perceptions of fairness in the division of Housework among couples in 22 countries". *Social Justice Research*, 26 (4), 400-421
- Parsons, T. (1943). "The Kinship System of the Contemporary United States". *American Anthropologist*. 45 (1), new series, 22-38. Retrieved from <http://www.jstor.org/stable/662863>
- Ritzer, G. (2012). *Classical Sociological Theory of Sociology until Recent Developments Postmodern*. Yogyakarta: Library Learning.
- Ruppanner, L. (2010). "Conflict and Housework: country Does context matter?". *European Sociological Review*, 26 (5), 557-570.
- Sparringa, D. T. (1997). "Discourse, Democracy and Intellectuals in New Order Indonesia: A Qualitative Sociological Study". Flinders University,
- Stockman, N; Bonay, N, Xuwen, S. (2015). *Woman Work in East and West*. London: Routledge.
- Toffoletti, Kim and Karen Starr. (2016). *Women Academics and Work-Life Balance: gendered Discourses of Work and Care*. Gender, Work and Organization.
- Weeks, K. (2011), *The Problem with Work*. London: Duke University Press.

