

# Analysis of the Role and Position of Women in Gampong Government Structures

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**Keywords:** Roles and positions, women, gampong structure.

**Abstract:** Balance in a government structure, including gampong government will be created when women are also involved in the structure of government. There are certain things and problems that require the role of women and cannot be replaced by men. Based on this, it is necessary to study further about what positions women can occupy in gampong government structures and how the role and position of women in the gampong system of government. This research is qualitative research using descriptive methods. The results showed that the position in the gampong structure that can be occupied by women included keuchik, tuha peut, tuha lapan, staff elements, regional elements and some implementing elements such as keujruen blang. The role that can be done by women in gampong government structures is to occupy the position of gampong government structure, participate in solving problems customarily at the gampong level, bridging women's ideas and aspirations, advising and input in the preparation of gampong reusam, engaging in decision making / deliberation in gampong, and participating in sparking gampong development ideas according to needs. As for position, women have the same position as men, both in filling certain positions in gampong structures, and in the process of undergoing gampong government.

## 1 INTRODUCTION

In a system of government both high and low levels, it requires a structure in order to run properly. With the structure, the goals of the association can be easily achieved. Aceh is one of the areas that has privileges in the field of organizing religious life and indigenous life. This is as stated in Article 16 paragraph (2) of Law No. 11 of 2006 concerning the Government of Aceh, that the implementation of Aceh's privileges includes: a) the implementation of religious life in the form of the implementation of Islamic sharia for its adherents in Aceh while maintaining harmony of interfaith life; b) the implementation of customary life that is based on islam; c) the implementation of quality education and adding local content materials in accordance with Islamic sharia; d) the role of scholars in the determination of Aceh policy; and e) the implementation and management of hajj in accordance with the laws and regulations.

Aceh as an area that has privileges in the implementation of customary life, of course, increasingly provides opportunities for the people of Aceh to implement various customary provisions including in the resolution of disputes in gampong.

The word gampong is a term in Acehnese which means Village. Gampong in acehnese community is a unity of customary territory consisting of several jurong or hamlet. Jurong or hamlet is a term for gampong parts that are separated from each other by a jurong or hamlet.

Provisions relating to the gampong government in Aceh, regulated in Qanun Aceh Number 5 of 2003 concerning gampong government. In the gampong government system in Aceh there are several structures including, keuchik, imuem meunasah, tuha peut, tuha lapan, and other village devices. Keuchik is the head of the gampong indigenous peoples' alliance in charge of organizing gampong government, preserving customs and customary law, and maintaining security, harmony, peace and order of the community. Imeum Meunasah is a person who leads community activities in gampong related to the field of Islamic religion, implementation and enforcement of Islamic shari'a. As for tuha peut gampong or other names are elements of gampong government that function as gampong consultative bodies. While tuha eightan or other names are customary institutions at the mukim and gampong levels that serve to help the mukim and keuchik

ineum or other names. Other gampong devices consist of staff elements, executing elements and region elements.

A good gampong government structure is a government structure in which there is a balance of positions between men and women. This means that in the structure is not only dominated by men, but also there are positions of women who help run gampong government.

In community life in the gampong government can not be separated from various problems, both household problems, disputes, shared property, disputes and others. Various problems within the scope of gampong are recommended to be solved at the Gampong level first. This is in accordance with the provisions in Article 13 Qanun Aceh Number 9 of 2008 concerning the Development of Customary Life, that there are 18 cases that can be solved first customarily in gampong. The 18 cases consist of disputes in the household; disputes between families relating to faraidh; disputes between citizens; perverted khalwat; disputes over property rights; theft in the family (minor theft); disputes of property worthwhile; minor theft; theft of pet livestock; violations of customs concerning livestock, agriculture, and forests; disputes at sea; disputes in the market; mild persecution; forest burning (on a small scale that harms indigenous communities); harassment, slander, hasut, and defamation; environmental pollution (light scale); threaten to threaten (depending on the type of threat); and other disputes that violate customs and customs.

From this it can be known that many problems can be solved at the gampong level. Of course, in this case it requires the ability of keuchik and gampong devices. Not only the ability of keuchik, in solving problems in gampong also requires the role of women, especially problems related to children, women's problems, and households. Balance in the gampong government system is created when women are also involved in their activities. There are things and problems that in their solution cannot be replaced by men.

Based on the description above, it can be known that women have an important position in the process of government in gampong. Therefore, it is necessary to study further about what positions women can occupy in gampong government structures and how the role and position of women in the gampong system of government.

## 2 LITERATURE REVIEW

### 2.1 Womem's Roles and Positions

In the social system position and role are standard elements and have significance in the layer system. The social system referred to here is the patterns that regulate mutual relations between individuals in society and between individuals with society, and the behavior of the individual itself. Based on the Dictionary of The Great Indonesian (KBBI) position is interpreted as, place of residence, where the employee (association manager) lives to do his work or position, the location or place of an object, level or dignity, actual condition (about matters), status (condition or level of person, body or State).

According to Shanty Delyana, position (status) is a collection of certain rights and obligations possessed by a person in facing or interacting with others, while what is meant by role (role) is behavior that is realized in accordance with the rights and obligations of a certain position. Meanwhile, according to Soerjono Soekanto, position (status) is the place or position of a person in a social group or it can be said that the position is a person's place in general in society with respect to others, in the sense of his social environment, and his rights and obligations"

With regard to women, the position of women greatly affects the role that a woman can perform as well as that the position of women is influenced by her role in an effort to improve her position. In general, the position and role of women can be divided as follows.

- a. women as wives and housewives and families, which are referred to as internal functions
- b. women as citizens and members of society engaged in socio-economic and political life, which can be referred to as extern functions.

The term role tends to be associated with a person's status or position or position. According to Soekanto, the role or role (role) is a dynamic aspect of position (status). When a person exercises his rights and obligations in accordance with his position then he performs a role. Everyone has various roles that come from the patterns of his life association. The role determines what he does for the community and what opportunities the community provides to him. The importance of the role is because it regulates a person's behavior. The role of causing a person to be at certain limits one can analyze the deeds of others. The person concerned will be able to adjust

his own behavior to the behavior of the people of his group. Social relationships that exist in society are relationships between the roles of individuals in society. Roles are governed by applicable norms. A person occupies a position in society and performs a role.

Women have the same opportunities as men to be involved in the social world. Women become an element of society that should not be ignored for their involvement. Women's literacy in social structures is the right of women's human rights to be able to take part in customary social structures.

## 2.2 *Gampong* Governance Structure

*Gampong* government is the embodiment or unity of geography, social, economic, political, and culture that exists in an area, in relation and influence reciprocally with other regions. The main purpose of organizing *gampong* government is to increase development in public services and advance the *gampong* economy. Basically, there are three main missions for the implementation of *gampong* government, namely: improving the quality and quantity of public service development and community welfare, creating efficiency and effectiveness of Human Resource management, and empowering and creating space for communities to participate in the development process.

In the Indonesian constitutional system, *gampong* is a subsystem of local government under the subsystem of national government, *gampong* is the lowest government administrative unit with the right of autonomy based on origin and customs, to maintain the implementation of *gampong* government then it is necessary to foster and supervise *gampong* government.

Badruzzaman Ismail, et al (In Puteh, 2012) said that "*gampong* is an area that has people with their own government. He also added that a *gampong* also has an order of rules, wealth and territorial boundaries. *Gampong* has full authority to develop its customs and customs, even functioning to organize customary justice in accordance with the customary order they have."

*Gampong* governance structure is an activity related to the functions of a group body that establishes the relationship between groups that perform tasks and is designed in accordance with the development of existing group organizations. *Gampong* government will not succeed if it is not managed by *gampong* leaders who are highly dedicated, skilled, responsible, and have a far-sighted view in realizing a prosperous, safe and peaceful

*gampong* society so that the economy is well and the community can feel the positive impact.

## 3 RESEARCH METHOD

This research is qualitative research with descriptive methods. Narbuko and Achmadi, provide descriptive research as research that seeks to explain the current problem solving based on data, analyzing, and interpreting; It can also be complementary and correlative.

The data used in this study is secondary data. According to Hasan (2002) secondary data is data obtained by people who conduct research from existing sources. Secondary data is data obtained from literature studies, documents, newspapers, the internet related to the study of this article. To analyze the data in this study, steps or flows that occur simultaneously, namely data collection, data reduction, data presentation and conclusions.

## 4 RESEARCH RESULTS

### 4.1 *Gampong* Government Structures That Can Be Occupied by Women

*Gampong* is a unitary legal society that has the lowest government organization directly under Mukim or other names that occupy a certain territory, led by keuchik or other names and has the right to conduct its own household affairs. Based on Article 4 Qanun Aceh Number 5 of 2003 concerning *gampong* government states that *gampong* has a function in the implementation of government, both based on the principle of decentralization, deconcentration and affairs of assistance duties and all other government affairs located in *gampong*; implementation of development, both physical development and environmental preservation and spiritual mental development in *Gampong*; community development in the fields of education, tinsel, socio-culture, peace and order of the community in *gampong*; increased implementation of Islamic Shari'ah; increase the acceleration of service to the community; settlement of legal disputes in the event of disputes or customary matters and customs in *gampong*.

*gampong* has structures in managing the government, including keuchik, tuha peut, imum meunasah and *gampong* devices. *Gampong* devices consist of staff elements, implementing elements and territory elements. The staff element is the *gampong*

secretariat, which is headed by a gampong secretary who in the implementation of his duties, assisted by several staff, such as: 1) Head of Government Affairs; 2) Head of Planning and Development Affairs; 3) Head of Aceh Speciality and Social Welfare; 4) Head of Public Order and Tranquility; 5) Head of Women Empowerment Affairs; 6) Head of Youth Affairs; 7) Head of Public Affairs; 8) Head of Financial Affairs. As for the implementing element, it is a functional technical implementer who carries out certain tasks in accordance with the needs, abilities and socio-economic and socio-cultural conditions of the community, such as: tuha adat, keujruen blang, seuneubok peutua, pawang laot, haria peukan, syahbanda and other technical elements in accordance with gampong needs. While the elements of the keuchik auxiliary area in the Gampong area, namely the head of the Hamlet / Head of Jurong or other names in accordance with local customs.

The various gampong structures mentioned above, the positions that can be occupied by women include:

1. Keuchik

Keuchik is one of the positions in the gampong structure that can be occupied by women. This can be seen from the requirements to become a keuchik as stated in Article 17 Qanun Aceh Number 5 of 2003 concerning Gampong Government. A person can become a keuchik is an Indonesian Citizen who meets the following requirements.

- a. obey in practicing the Islamic Shari'ah correctly and earnestly;
- b. loyal to the Unitary State of the Republic of Indonesia or the legitimate Government;
- c. have lived in Gampong for at least five years continuously;
- d. have been at least 25 (twenty-five) years old and as high as 60 (sixty) years old at the time of nomination;
- e. educated at least First Level Advanced School or knowledgeable equivalent;
- f. physically and spiritually healthy;
- g. manifestly not being disturbed soul / memory;
- h. behaving well, honest and fair and being firm, wise and wise;
- i. never be deprived of the right to vote based on a Court Decision that has had permanent legal force;
- j. never in prison, probationary confinement for committing a criminal offense;
- k. know the geographical conditions, socioeconomic conditions and socio-cultural conditions of gampong and are widely known by the local community;

- l. understand well Qanun, reusam and customs and never commit acts that violate these customs and customs;
- m. willing to run or be nominated by another party.

From the above requirements there is no provision that must be male to become a keuchik. Thus it can be understood that women have the opportunity and can occupy a position as a keuchik in gampong.

2. Tuha Peut

Tuha peut is a gampong representative agency consisting of elements of scholars, indigenous figures, community leaders including youth and women, as well as clever in Gampong. Another term tuha peut gampong, is gampong consultative body, which serves to protect customs, make gampong rules and channel people's aspirations.

From this understanding, it can be known that in tuha peut devices there is a female element, so it can be known that the position of tuha peut can also be occupied by women.

3. Tuha Lapan

Tuha lapan is an indigenous institution at the gampong level and serves to help keuchik. Based on Article 21 paragraph (3) of Qanun Aceh concerning Number 10 of 2008 that tuha eight consists of elements of tuha peut or other names and several people represent areas of expertise in accordance with gampong needs. In accordance with the function of the tuha lapan to help keuchik, the position of the eight tuha can also be occupied by women.

4. Staff Element

The staff element is the gampong secretariat, and assisted by staff consisting of heads of affairs of various fields in gampong can also be filled by women. Women can fill positions as gampong secretaries, heads of government affairs, planning and development, privileges, youth, finance and others.

5. Region elements

The element of territory is the keuchik helper called the hamlet head / head of jurong. In a gampong, the territory is further divided in the form of hamlets. The head of each hamlet is called the head of the hamlet. For the position of the head of the hamlet can be occupied by women.

The gampong structure in the form of implementing elements, consisting of tuha adat, keujruen blang, seuneubok peutua, panglima laot, haria peukan, and syahbanda did not mention the requirements including provisions on whether it should be male or female, both in Qanun Aceh Number 5 of 2003 concerning Gampong Government and Qanun Aceh Number 10 of 2008 concerning Customary Institutions. Therefore, it can be

concluded that because it is not mentioned in the provisions of the laws and regulations, the position of the implementing element can be filled by both men and women. However, in reality the position is more commonly dominated by men than women. However, it does not rule out the possibility of women filling it such as the position of *keujruen blang* in gampong Cot Puuk, Gandapura District, Bireun Regency, Aceh.

Gampong structure in the form of *Imuem meunasah*, generally filled by men because *imeum meunasah* has the task and carry out the function of leading religious activities, increasing worship, increasing religious education for children / adolescents and the community, leading all activities related to the prosperity of *meunasah / Mushalla* and other activities related to the implementation of Islamic *Shari'a* in people's lives.

#### 4.2 The Role and Position of Women in Gampong Governance Structures

Women have an important role in gampong governance structures. By involving women, gampong government becomes balanced and the development carried out is more equitable. Some of the roles of women in gampong governance structures include:

1. Occupying the position of gampong government structure, such as *keuchik*, *tuha peut*, *tuha lapan*, staff elements and others.
2. Participate in the resolution of problems customarily at the gampong level, especially problems related to women and children.
3. Bridging all the ideas and aspirations of the women in gampong.
4. Give advice and input in the preparation of *reusam gampong*
5. Involved in decision making/deliberation in gampong.
6. Participate in sparking gampong development ideas according to needs.

As for the position, referring to Qanun Aceh Number 5 of 2003 concerning the Gampong Government, that women have the same position as men in gampong structures. Women have the same opportunity to occupy important positions in gampong structures such as *keuchik*, *tuha peut*, *tuha lapan* and others. In addition, women are also involved in the deliberation and resolution of certain disputes at the gampong level.

## 5 CONCLUSION

### 5.1 Conclusion

Based on the description in the previous sub-chapter, it can be concluded that the position in the gampong structure that can be occupied by women consists of *keuchik*, *tuha peut*, *tuha lapan*, staff elements, regional elements and some implementing elements such as *keujruen blang*. The role that can be done by women in gampong government structures is to occupy the position of gampong government structure, participate in solving problems customarily at the gampong level, bridging women's ideas and aspirations, advising and input in the preparation of *gampong reusam*, engaging in decision making / deliberation in gampong, and participating in sparking gampong development ideas according to needs. As for position, women have the same position as men, both in filling certain positions in gampong structures, and in the process of undergoing gampong government.

### 5.2 Suggestions

From the results of the study, it is recommended that in the provisions of laws and regulations such as Qanun Number 5 of 2003 concerning gampong government, to include more details related to the positions that women can occupy and list the requirements of each gampong structure such as *keujruen blang*, *panglima laot*, *haria peukan*, and others.

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