# Salasika

INDONESIAN JOURNAL OF GENDER, WOMEN, CHILD, AND SOCIAL INCLUSION'S STUDIES



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**JULY 2020** 

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### **Table of Content**

The Social Construction of Female Futsal Players in Surabaya	
Fahmi Anas	1
The Existence of Traditional Games Among 5-6 Years Old Children (In RT 23, Kelurahan Kota Baru, Kecamatan Alok Timur, Maumere)	
Maria Ernawati N. Mbasa, Mintje Ratoe Oedjoe, Credo Betty, Beatriks N. Bunga	11
Gender Equality in Natural Disasters and Climate Change	
Mintje Ratoe Odjoe, Rolland Epafras Fanggidae, Paulina Y. Amtiran	21
Women's Economic Empowerment in the Informal Sector	
Grace Jenny Soputan, Ferdinand Kerebungu	35
The Implementation of Independent Empowerment of Fisherwomen in Tanjung Batu Harapan Village of Muara Muntai District, Kutai Kartanegara Regency, East Kalimantan	
Suryaningsi, Nur Asikin	49

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# The Social Construction of Female Futsal Players in Surabaya

#### Fahmi Anas

Faculty of Social and Political Sciences, Airlangga University anasf412@gmail.com

#### **ABSTRACT**

Women face many barriers, discrimination, and stereotypes to participate in a worldwide sport. This research aims to figure out the social construction of women's futsal players on futsal by using Peter L. Berger's theory of social construction. Women stuck in the cultural taboos that prevent them from freely involved in futsal. Society in general often sees women as aliens in futsal. In the patriarchal society of Indonesia, futsal is seen to be suitable for men, but not for women. This research is qualitative research involving a descriptive analysis. Data were collected through interviews and observations. This research was conducted in Surabaya with female futsal players as the informants. The findings indicated several variations of the social construction of female futsal players through a process of objectification, dialectics externalization, and internalization on futsal. Female futsal players disagreed with the identification of sports with men.

KEYWORDS: Social Construction, Futsal, Women

#### INTRODUCTION

Community participation, including women's participation, in the world of sports increases from both time time. as the to connoisseurs of sports and sports players. The most dramatic change in sports is the participation of women. This happened in almost all major industrial countries. In the mid-1970s, people were aware of the benefits of sport (Anwar & Saryono, 2009). This awareness makes women look for opportunities to exercise and exercise. Many about women's publications movement with the traditional idea of feminism, which is lean and attractive for men, exist in the development of physical strength and competence (Coakley, 2004, p. 244).

Previously, women faced (Anwar obstacles in sports Saryono, 2009). Until now, the sport has always been understood to be closely related to the masculine tradition. When examined further, it turns out that the problem of sports and women continues to this day. Various factors such as myths, ethics, cultural structures religious interpretations cornered women in an unusual position to fully engage in the world of sports. Exercising is the right of every human being regardless of race, religion, social class, or gender (Soegiyanto, 2013). Therefore, the international sport committee (IOC) has promoted a program called Sport for all the people.

There are several studies discussing women and sports. One of the studies was conducted by Anwar and Saryono (2009) whose research aimed to reveal various facts of imaging the existence of women in the world of sports. The results of their research showed that society in general often saw women foreigners in sports. indicated that gender inequality rooted in our deeply construction.

Speaking of futsal and women, there are a number of studies discussing futsal. Ridhwan, Ifwandi & Amiruddin (2016) have looked at the responses of futsal players in Aceh. Futsal was a new trend in Aceh despite limited facilities and government attention. The results of their study indicated that futsal had become a new trend in the city of Banda Aceh. It was popular among young people and adults. In addition to health and fun, futsal had also become a positive social community in the city of Banda Aceh. However, Banda Aceh City Government had not been maximal in developing futsal sports in Banda Aceh City.

A study of women and futsal has been conducted by Maharani and Indrawati (2017). Their research discussed the relationship between social support of parents and self-efficacy in female futsal players at Diponegoro University, Semarang. The results showed a significant positive relationship between the social support of parents with the self-efficacy of female futsal players at Diponegoro University in Semarang. The more positive the

social relations of parents, the higher the self-efficacy was. The issue of women and futsal is still relevant to be discussed in this study because many people still think that women are not capable enough to play futsal. Therefore, this research is also important because until now women with their feminine looks are considered not capable enough to play futsal. Women have different choices in facing and seeing stereotypes directed at themselves.

Society's assumptions continue to underestimate women in futsal. This leads to inhibition of women's participation in futsal. In addition, the limitations of culture and the views of the community will inhibit the talent and potential of the women themselves, especially in futsal. The assumptions are set in the norms ranging from the dress code between men and women and have become civility's values and norms.

In our society, patriarchal ideology is still very strong, especially in dichotomizing men and women in a variety of social practices. For example, in the world of sports, the community often construct sports as activities that are for men and not suitable for women. This kind of view is caused by the patriarchal ideology that is still very powerful, i.e. the view that women are weaker, less rational, more suitable in domestic areas than in public areas. In the world of women tend sports, considered strangers. Our society still assumes that women do not deserve to play and dabble in the world of sport, including futsal.

Women Futsal in Surabaya has started growing, this is shown by the numbers of women who want to play futsal. The world of education, in particular, has opened the door to the inclusion of good women futsal athletes ranging from junior high school, senior high school, and even university level. Women futsal in Surabaya is accepted by most of the community. With the futsal as a choice, women are able to prove their ability through futsal.

Although Berger's (1990) theory departs from Schutz's ideas, Berger Schutz's far out of phenomenology which only dwells on meaning and sociality. For this reason, Berger's work is no longer phenomenology, but the sociology of knowledge. Nevertheless, Berger continues to pursue meaning, but on a broader scale, and (again) uses the study of the sociology of knowledge. In his study, Berger has also paid attention to the meaning of the second level, namely legitimacy. Legitimacy is socially objectified knowledge that explains and justifies social order (Berger & Luckmann, 1990, p. 36). Legitimacy is an objectivation of the second level of meaning. It is knowledge with cognitive normative dimensions because it does not only involve explanations but also moral values. Legitimacy, in a fundamental sense, preaches what ought to be or happen and why it happened.

Research of meaning through the sociology of knowledge requires persistence on "reality" and "knowledge". These two terms are the key terms of Berger and Thomas Luckmann's (1990) social construction theory. "Kenreal "is a quality contained in the phenomena

that have the existence (being) that does not depend on the will of the individual human, of which we cannot negate by imagination. "Knowledge" is the certainty that the phenomena are real and have specific characteristics. Social reality is the result (externalization) of internalization human objectification of knowledge in daily life. In addition, externalization is influenced by its stock knowledge. The social reserve of knowledge is the accumulation of common-sense knowledge. Common sense is the knowledge that individuals have with other individuals in normal routine activities. It is self-evident in everyday life (Berger & Luckmann, 1990, p. 34).

Society is both an objective reality and a subjective reality. As an objective reality, society seems to be outside humans and face to face with it. Meanwhile, as a subjective reality, individuals are in society as an inseparable part. In other words, individuals are forming society and society is forming individuals. The reality or social reality is double, not single. It entails both subjective and realities. objective Reality objective reality is a reality that is outside human beings, while the subjective reality is a reality within human beings.

The relationship between an individual and his/her institution is a dialectic (intersubjective) expressed in three moments: society is a human product, society is an objective reality (society is a targeted reality), and human is a social product. This dialectic is mediated by the knowledge that is based on the memory of experience on the one hand and by the roles

that represent individuals in the institutional order on the other hand (Waters, 1994, p. 35).

construction social The meaning is a process done by the individual aspects of environment that happens outside individual through externalization, i.e. stages of the dialectical process, objectification, and internalization. By using the theory of social construction of Peter L. Berger, the study was intended to examine the meaning constructed by female futsal players on futsal. By using the theory of social construction of Peter L. Berger, the researcher examined how the dialectical process between externalization, internalization, and objectification took place among women futsal players.

Previous research on sports and conducted by women was Nopembri (2013).The study discussing the participation of women in sports indicated that women's participation in sports was still lower than men. Women in the world of sports were often exploited the attractiveness of their sexuality. Some views even consider women's participation in sports and their sexual attraction as taboo. The studies research the role behavior of women in the world of sports, especially futsal.

#### **METHODOLOGY**

This study uses a qualitative approach to research on the social construction of female futsal players on futsal. In line with the nature of a descriptive study, this study describes the findings obtained. The research involved Futsal Meta, a

club for female futsal players in Surabaya. The data was gathered in two ways, primary data mining and secondary data (Sutinah & Suyanto, 2006). The primary data in this study were obtained directly from the research subjects through indepth face to face interviews. The researcher conducted interviews directly with female futsal players who played for Meta Futsal Team in Surabaya. The researcher asked a number of questions during the interview with the female futsal players to get the data needed. In addition, secondary data sources were also used to provide in-depth research findings. The secondary data in this study were obtained internet, through the research journals, and supporting books.

#### **FINDINGS AND DISCUSSION**

The differences in the characteristics of men and women are that the first is masculine and the later are feminine. Masculinity is a characteristic attached to men, while femininity is a characteristic attached to women. Women are known as human beings who have a gentle attitude, good manners, and good heart (Kurnia, 2004). Even though futsal is a new sport in Indonesia, it is very popular in society. Futsal is a ball game played by two teams, each with five members. The goal of this sport is to put the ball in the opponent's goal post by manipulating the ball with one's feet. Futsal is a fairly hard sport with many risks. The players should be physically strong because it is not uncommon to hit the opponents while bringing the ball. In this way, the players have the risk

to be injured and it is somehow dangerous for players (Rahmani, 2014). Debates about women playing futsal often arise. There are those who object to women playing futsal, there are also those who do not mind. Those who object to women playing futsal think that futsal is a game that demands physical strength, so it is worrying if women are unable to tackle it when they are playing futsal. No woman is born with a status as an athlete. The status as a futsal player is only actions through obtained demonstrated by one's actions in a futsal sporting activity. It can be said that the status as an athlete or futsal player owned by a woman is achieved status, a position achieved by someone with deliberate efforts. achieved status can possessed by anyone depending on the ability of an individual in pursuing and achieving his/her goals. All women have the same opportunity to obtain a certain status in society.

#### Externalization

Through Hegel's touch, namely thesis, antithesis, and synthesis, Berger has discovered the dialectics concept to connect the subjective and objective realities. This is externalization. known as objectivation, and internalization. Externalization is an adjustment to the sociocultural world as a human product. In the process externalization, an individual will attempt to adapt to the social environment. In the adapting process, the individual will use the language or action as a symbol. At this stage, women's ability to deal with and adapt to a new situation, the first encounter with futsal, is revealed. This is seen among firsttime female futsal players who know futsal from the surrounding environment, namely, family, society, education, and friends. The conditions of the surrounding environment greatly influence the thoughts and views of a person to be able to deal with new things that he/she meets. Interest in the subject is the gate to find out about a new institution the person encounters.

These all made the subject want to know more about the basic techniques, such as futsal, futsal matches broadcasted on TV, and regulations in order to play futsal well. In addition, the subject saw futsal as a sport that had a different challenge from other sports. The fact that futsal requires strong physical condition and the reality that most, futsal players are men, not women, made the subject feel challenged to prove that women could do the things done by men. Comparing futsal with other sports, the subject stated that futsal could encapsulate other branches of sports such as athletics involving dashing and jumping. This made the subject feel that futsal was a more complete sport so that it could lead to a stronger physical ability.

A female futsal player plays the full role as a player, following the coach's direction and while adjusting herself during the game to shape her ability to play futsal. Women's knowledge of and ability to play futsal is a uniqueness in reasoning. The courage of women to play futsal reveals that women also have the ability to play futsal, which involves hard, rough, and courageous game as well as physical

clashes, like men. After all, every woman exercising futsal desires prestige and social standing in life among her community. This is not to be recognized by her group members, but more to meet the need for self-esteem. Futsal is not only for men, men and women have equal rights to play futsal and become futsal players.

#### Objectification

According to a study conducted by the University of Minnesota's Tucker Center for Research on Girls & Women in Sport, 40 percent of all sports participants are female. Yet and still, women's sports receive only 4 percent of all sports media coverage. Despite the growing level of participation by female athletes in all levels of sports, two in five girls play sports and 45 percent of participants in the 2016 Olympics were women, media coverage of women's sports continues to remain inferior to male sports in almost every aspect. This includes column inches, running time, personal quotes, placement of articles (presence, size, length), placement of photos and size of headline. In addition, female athletes are much more likely than male athletes to be portrayed in sexually provocative poses. So why do women continue to face biased representation in the media, even though the popularity, participation and revenue women's sports continue to grow? It is an objectification.

Objectification is social interaction in an intersubjective world that is institutionalized or undergoes a process of institutionalization. An objectification of achieved results

involves mental or physical externalization of human activities. The first objectification process undergone by women futsal players is to interact with other female futsal players. Since first joining Meta Futsal, all players had been involved in an interaction allowing them to perform the same action during the interaction that led to habituation orcustoms. continuous interaction allowed the players to better understand futsal objectively, which was different from the initial understanding forming a double understanding.

The interaction process between these female futsal players was influenced by the institution they belong to, Meta Futsal. In these associations, the players obtained an identity from the community legitimizing and recognizing their existence. As individuals who had gained legitimacy from a futsal player community, each player was required to play their accordingly. While in the futsal environment, the futsal players mingled, joked, and behaved freely. Before starting the futsal match, the female futsal players followed and observed the guidance given by the coach. During a futsal play, the female futsal players vigorously played or performed their roles as players.

of The process institutionalization brings awareness action. In a process institutionalization, such values guideline their served as performing actions. In this way, the community is seen as an objective reality. Through the continuous interaction process among players, each player gets the experience and benefits of playing futsal.

In the externalization stage, the women were interested in futsal and acknowledged it as their hobbies. One research subject began to see that a futsal player lifestyle set the pattern of her life well. Futsal players need to keep practicing the sport, take proper rest, maintain the healthy eating habit, and live a healthy life. In addition, the nature of the female futsal players as women make them have different barriers than men. Female futsal players prepare equipment or futsal attributes and do warming up to build their muscles and physical strength before playing futsal. In addition preparing to futsal equipment, warming up before futsal playing is important. Warming up is very important because it is able to strengthen the muscles so that they can perform at their best during the futsal game. The rapid and hard futsal game requires agility, speed, and physical strength. Before practicing playing futsal, the coach gives special warming up techniques to female futsal players.

#### Internalization

Internalization is an individual identifying himself in the middle of institutions where individual is a member. The process of constructing this arises when an individual is really trying understand the reality of the existing community through process of interactions done in advance. Before going to the futsal court, the subject is undergoing a process of internalization of initial futsal knowledge externalization obtained through a process of objectification and adaptation as a process for a player to deepen her knowledge as a futsal player. At this internalization, of stage individual begins to identify herself with the social world once she withdraws the social reality in her. Female futsal players have the talent and hobby of playing futsal, so female futsal players have the ability and opportunity to play futsal. Although futsal is identified with male sport, female futsal players are able and feel challenged to play futsal. Women's ability to play futsal shows that women have the freedom to choose to play futsal and become futsal players. With the right to freely choose, women have the same rights as men in choosing to play futsal and become futsal players. Women also have the right become professional players and excel in futsal.

Within the research subject, internalization stages started as she identified herself as a female futsal player. The subject was a part of a social institution called futsal. The interview result indicated that the reason why they decided to become female futsal players was that the five of them found comfort in futsal.

For the female futsal players interviewed, there were no striking differences between futsal for men and women players. However, in conditions. some there were differences in exercise regulations and treatment for men and women. The five futsal players interviewed not did know lot about a futsal international women development the because information and impressions of women futsal were different from men. This is caused by different access to information. The media has an important role to introduce further the development of futsal in society, especially women futsal. Public ignorance about women futsal raises various negative views discriminatory attitudes towards women who want to play futsal. People remain thinking and judging that futsal is a hard and rough sport and is suitable only for that it is deemed men SO inappropriate and taboo for women. Negative views and discriminatory attitudes towards women indirectly hamper women's rights to be able to play futsal like men.

Debates about women futsal players often arise. There are those who object to women playing futsal, but there are some who do not mind. Those who object to women playing futsal think that futsal is a that demands game physical strength, so it is worrying if women are unable to deal with it when they are playing futsal. From the results of the discussion about the social construction of women players on futsal, restraint and inequality of rights between women men in futsal remain. According the sociological to perspective, masculinity femininity is biologically not determined. Our masculinity or femininity, sexual orientation, and how we behave as male or female do not dependent on biological factors but social learning. It can be said that our gender is part of our social heritage (Henslin, 2001, pp. 138-139).

The social construction of gender suggests that men must be strong and aggressive. As men socialize, they are trained and motivated to meet the demand of the nature of gender as determined by the community. Similarly, women are also required to comply with the community construct to have a gentle nature. The long process of well-established socialization and social construction finally leads to a view of the nature of gender provisions as the nature of God (Fakih, 2013, p. 11). Although futsal is identical to men and their hard permanence, women also have the same rights to play futsal and be futsal players. Female futsal players are also able to play futsal like men. The data on futsal shows that female futsal players are also able to play hard and rough futsal games. They also have the courage to play futsal, they are not weak and spoiled.

#### CONCLUSION

First-time female futsal players know futsal from the surrounding environment, namely, family, society, education, and friends. Women futsal players underwent their first objectification process when they interact with other women futsal players. Since first joining Meta Futsal, all players have been involved in an interaction allowing them to perform the same action that forms habitations or customs. Through the continuous interaction process among players, each player got the experience and benefits of playing futsal. Within the interviewed futsal player, the internalization stage started as she identified herself as a female futsal player. The subject was a part of a social institution called futsal. For interviewed female players, there were no striking differences between futsal for men and women. However, in some conditions, there were differences

in exercise regulations and treatment for men and women.

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