

## Pottery Housing Transforming after The Earthquake as Adaptation on Tourism Globalization Based on Gender Perspective

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**Abstract:** *So far the theory of building or houses which undergo changes as a result of function in the development of the tourism industry has been sufficient dug by several other researchers. While the effect of the earthquake in the Kasongan village which is one of the tourist village as well as changes in the function of the home after the earthquake has not been widely explored by researchers. In addition to the changes caused by the earthquake the other phenomena that is quite interesting is the change is seen also in the gender perspective, this is due to that the houses were transformed functions are homes that most craftsmen are women. This study aims to gain additional insight into the gender perspective in the functional changes caused by the development of the tourism industry after the earthquake.*

*Architecture research by using a gender perspective is done using a phenomenological approach to gain a deep understanding and description. Analysis begins by looking at the change typology houses in the village and neighborhood Kasongan. Selection of the cases set out purposively in order to obtain representative character typology of residential buildings and the environment*

*The Results of this study showed that there are some changes in the pattern of the earthquake as an adaptation of the tourist industry in Kasongan. Changes caused by the development of economic activity occur not only in Bangunjiwo Kasongan main road, but also spilling on the second tier in the three hamlets, The shape of these changes is 1) changes induced economic activity; 2) changes that occur due to kinship and 30 changes that occur due to the increase in space requirements. Meanwhile, if viewed from a gender perspective, the changes that occur due to the desire of all of these women are also having the contribution to the family income by working at home (samben).*

## **1. INTRODUCTION**

Research related to the spatial and gender system has been carried out by several researchers, but more related to the relationship between gender in micro scale, (the relationship between gender and the division of space in the house) both conducted by researchers from outside and carried out by researchers from Indonesia. Research conducted by Tjahyono (1989) in Kotagede stated that there are cultural influences on the way of life, values that play a role in Javanese houses.

Kasongan village has been selected because Kasongan village has a long history as a pottery village so it is very interesting to analyze the development and the changing role of women. The role of women initially very dominant in the process of making pottery, but with the development of the craft village Kasongan village into a tourist village making the role of women has been shifted.

The changing role of women from the original dominant in the manufacture of pottery, but this time suffered a setback this can be seen from the two (2) factors, first due to a change in the function of pottery as a household appliance has begun to be replaced by the entry of the aluminum industry and the plastic industry, (according to Mr. Ahmad Yuwono), that the pottery as a household appliance becoming obsolete with the tools to be more durable as aluminum and plastic. The second factor is the role of women is growing in the craft village Kasongan into a tourist village. Both of the above factors contributed to the changing role of women. Associated with the spatial context Kasongan village, the changing role of women is also manifested in the spatial village either at the micro scale, In the past house is the use for family life, but the influences of the tourism in Kasongan village, causes the houses now become many function like warehouse, showroom and many other function that related on pottery system and tourism system.

The house is a microcosm that is regulated in the same way as the universe and the creation of an extraordinarily complicated. To understand it, it is necessary to know a lot about the religious setting, symbols, and a chart of the culture (Rapoport, 1979: 17-18). Understanding space more clearly conveyed by the Marxist philosopher (Lefebvre, 1991) which stated that a town hall formed by the existence of social construction.

## **2. METHODS**

Moleong of several authors (Willens and Rausch, 1969; Bogdan and Taylor, 1975; Kirk and Miller, 1986; Denzin and Lincoln, 1987; David

Willem, 1996; Adelman et al, 1977; Natsir, 1988; and Yin, 2005), stated that qualitative research was a study intended to understand the phenomenon of what was experienced by the subjects (behavior, perception, motivation, action) holistically, and by way of description in the form of words, discussed in the specific context of natural and by utilizing a variety of scientific methods. Qualitative methods as a naturalistic approach to the study done by constructing human behavior and thought patterns and give meaning to their activities and their social situation. (Holstein and Gubrium, in Denzin, 1994). This is conducted with *grounded that* the importance of the process rather than the product. Grounded basic strategy is in the determination of focus, coding and guidelines to achieve the density of the content, variation and integration between themes. In understanding the information in the form of stories of the past, researchers were able to gather information in order to have the interpretation of the condition of a time (point of view), and down according to the typology of the data, then analyzed all the existing material. Analysis conducted is a categorical analysis of character.

### **3. LITERATURE REVIEW**

#### **3.1 Tourism Theory**

Tourism as traveling in free time (leisure travel) and as an industry that supports it is formed by human relationships that are influenced by gender relations that are local and global (Swain, 1995). Relationships within and between host and guest can be analyzed by focusing on a variety of characteristics including gender, class, age, ethnicity, race and country. Tourism developments affect the value system changes because the host and the guest meet each other and gender interactions shape different perceptions and behavior. This distinction is intertwined and forms a complex study.

Theoretical studies on tourism and social relationships lately do not involve gender issues substantially. Nevertheless, tourism activities closely related to the transformation of wage employment (paid work) which directs Kinnaird (1994; 14) on the fundamental question of the division of labor either wage or not (unpaid work) and their implications for gender relations for both the host and the guest.

### **3.2 Gender and Space**

According to Harvey (1990) and Soja (1989) in (Rendell, 2007: 101-102) that space is of socially produced, but that space is also a result of social production. They also stated that space is the materially and culturally produced and the architecture is the one of form of culturally produced artifact. As material culture, space is becoming an integral part of everyday life, socially bond, in private life and activity.

Anthropology was one of the first disciplines to suggest that there was a relation between gender and space, and thus it was defined through power relations. According to anthropology and geography that is a spatial perspective of social and cultural production, while gender relations are constructed by social, cultural and spatial.

The background of the rise of the domestic sphere and the public is considered derived from the division of labor based on gender is popularly known as gender. Traditional gender division of labor (gender base division of labor) puts the division of labor, women in the home (domestic sector) and men work outside the home (the public sector). Such a division of labor is considered standard by most of society and reinforced by the Marriage Act.

This division of labor as feminists often referred to as the sexual division of labor, which is a regulated process of hierarchical work, which creates a subordinate job category are grouped by gender and gender specific stereotypes. This sexual division of labor has given birth to a typical work of women who occupy subordinate hierarchical, so therefore he valued lower. Typical work for each sex is generally associated with sexual roles, so the technical term productive work for men and for women's reproductive work.

Productive work is a work process that produces something (a product). In a capitalist society, it is usually something that is generated is defined by the exchange rate. In the discussion of gender, the concept of productive work is often associated as public works (public sector). Therefore, the domestic work done by women, such as cooking which also produces something for family consumption is often regarded not as the work of production (reproductive work) (Rustiani, 1996).

Lefebvre (1991) stated that the social production of space to work through three (3) different ways, namely spatial practice (material or function space), representations of space (space as sign language) and representational space (space as a means of self-actualization day-to-day). Public space and private space in *segrasi* have shown the position of women, men would be identical to that public space is identified with the production function (work, earn a living), while women who identified with reproduc-

tive function (childbirth, cooking, etc.) are identical to the private sphere. This is caused by the patriarchal culture and capitalist culture.

The problem of sex, space and gender ideology not only problems in the division of space, but also deconstructed by viewpoint binary hierarchical.

### 3.3 Pattern of Kinship in Javanese

There are three common factors in Javanese kinship that operate as a partly self-organizing system regulating varying expressions of the contending principles of equality, rank, and stratification. The first is marriage among status equals (homogamy) as the principal factor channeling selection of a spouse at all levels of social rank or class (Keeler 1990: 136) in Breman et al (2004). This has a different effect on local village elites owning land whose numbers are small relative to the large proportion of landless peasantry. Although there is no evidence of any greater degree of endogamy among elites and even if there were a constant rate of endogamy, endogamous marriages among the smaller elite groups are more likely to be among close kin, while for the larger number of landless villagers status-endogamous marriages are more likely to link co-residents than close kin. With village headmen paid salaries of land and the differential effects of endogamy there is a strong connection between the degree of elite stratification via office- and landholding and the consolidation of landholdings through endogamous marriages with close kin.

The second common factor in Javanese kinship which has differential effects by strata is the operative principle of inheritance of providing for offspring equitable so that none is without a means of support. "Child care for their aging parents, and siblings help each other in agricultural tasks and ritual obligations" (Schweizer 1988: 944-5). In this respect, "Kinship ideology stresses the fundamental egalitarianism of members of the same 'family' (Hüsken 1999: 156). But there is great flexibility both in the timing of allocations (the "gift" aspect of inheritance is in the timing - but may also create a reciprocal indebtedness) and the principles of division.

"The transfer of property to descendants is a continual process.... Throughout a man's life he gives his children portions of his [and community] property.... such gifts are taken into account when the remaining property is finally divided up at his death" (Geertz 1961: 52).

Inheritance is regarded as customary and uncontentious, rather than based on an impersonal legal prescription, but always within the needs and contingencies of particular families and sets of individuals (Geertz 1961: 46-54). The Islamic rule that sons inherit twice as much as daughters is seen not

as an alternative ideology but an alternate interpretation, “less important than the characteristics of the particular problem at hand” (Geertz 1961: 49).

“Customary solutions have a force of their own: the very fact that many people have, in the past, followed a certain path makes it easier for later arrivals to perceive the path as suitable to their values and desires. For this reason it is common, for instance, to divide the estate equally among all children of the deceased, and deviations from this rule are seen as resulting from special circumstances” (Geertz 1961: 49).

For village elites, the customary norm of equal division of inheritance, especially true for landless peasantry, would tend to disperse elite landholdings in successive generations. Both Muslim and non-Muslim elites (as in the village of Gondosari, Hüsken 1999) counterbalance the tendency to land dispersion, however, by intermarriage between relatives in status endogamous marriages, thereby fulfilling the customary norm of homogamy. In Muslim areas, such as the village of Sawahan (Schweizer 1988: 944-5), it is also not uncommon for sons and eldest siblings (especially the eldest son) to receive the major lot of land inheritance and for others to receive minor lots. Thus, we would argue that variations in the customary law of inheritance, combined with marriage practices, establish variable “paths” in a structure differentiated by social rank and stratification. The same kinship principles tend to disperse property among the landless and concentrate land among elites. The third common factor in Javanese kinship, which has differential effects by strata, is that of rank. Rank is reflected in a behavioral continuum of respect-familiarity that allots greater respect by generation and relative age. There is also a degree of rank asymmetry in final relations that accords greater respect and kinship involvements on the wife’s side as opposed to the husband’s. In elite networks, however, closure of the marriage circuits also helps to equalize differences of rank between different families. Conversely, the poorer the landless peasant families, the less the closure and the greater the potential ranking of kinship networks. In the poorer segments extended kinship ties take on the character of patron-client ties with the wealthier families (Hüsken 1999). This presupposes precisely the kind of moral commitment to ideological “equality” or sharing resources that we see among the richer landed families who allocate land to their children on the premise of providing for everyone. As we will see below for Sawahan rural elites, siblings who received land allotments allocate land for use (usufruct) two siblings who did not receive land by inheritance. Granting of sharecropping privileges to more distant relatives is an extension of this same principle. Hence kinship is a primary vehicle for resource allocation at all levels of stratification, as we move from elite circles to the landless peasantry, but the idioms of kinship shift between the claims of sympathy and equality and those of elder/junior ranking.

Given these three common aspects of Javanese kinship that take different expression by social strata, although kinship is less elaborated among the poorer sector and there is a greater spatial dispersion of related families, the kinship system is basically the same, and kinship for landless families retains the potential for establishing broader ties. The concept that “close kin” usually extend to the second collateral degree -- while not referring to residential arrangements -- is firmly held by even the poorest peasantry, and is in fact the means of claiming the privilege of sharecropping land held by richer relatives. What is clearly different for elites and ordinary peasant families, however, is that the former often congregate into residential blocks, while related families among the latter are more commonly dispersed (Hüsken, 1999: 164). The consolidation of power through kinship is no accident of the smaller size of the elite strata, but a conscious strategy that builds on a common kinship base. (Karmilah, 2014)

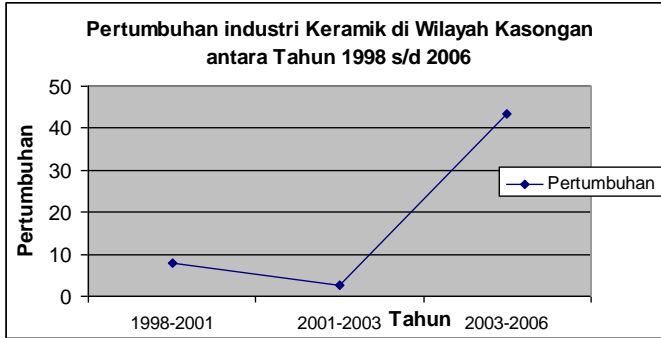
#### **4. RESULT AND DISCUSSION**

According Fakih (1995) gender differences in fact did not become a problem as long as they do not deliver gender inequality. But apparently gender differences bore injustice both for men and women. This injustice manifested in forms that blend space between production and reproduction space. Lots of reproduction space is also a production space this can be seen in the cases below. This is a woman forms a good adaptation to natural conditions (disasters) or caused by an increasingly globalized tourism industry. Before the discussion about some forms of adaptation, The discussion is about the development of tourism in Kasongan.

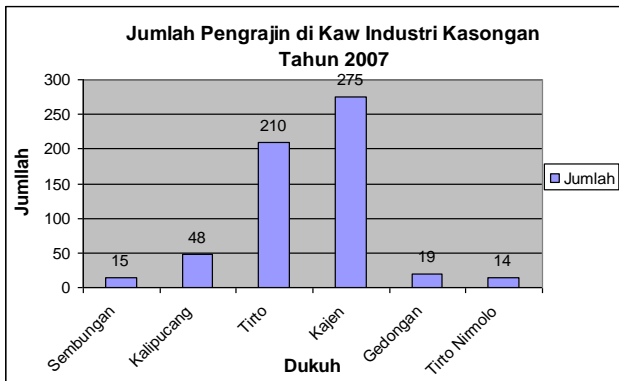
##### **4.1 Tourism Development**

The development of tourism in rural tourism starting when Kasongan village declared as a tourist village in 1988. But before the area is the village by village Kasongan predominately a ceramic craftsman. It is then triggered the growth and development of the village as a tourist village Kasongan Crafts pottery. The distribution of the ceramic industry before the earthquake can be seen on the map below. For areas with the most craftsmen are on Kajen with 3 villages of the Kajen, Sentanan and Kasongan. The third hamlet is this which is the forerunner Kasongan tourist villages, and developing rapidly to the other like village like Tirto, Sembungan. Pucang Gedongan and Kali Pucang.

Growth in the pottery industry reached its heyday in Kasongan 2000 this can be seen from the increasing number of industrial ceramics in Kasongan as shown in the table below. On the table shows that after 2003 the development of a close pretty fast growth rate of 40.2%. While the largest number of craftsmen in the village and Tirta Kajen (more than 200 craftsmen)



Source: Kabupaten Bantul dalam Angka 2007



Source: Kabupaten Bantul dalam Angka 2007

The distribution of the ceramic industry can be seen on Map 1. From year to year the number of craftsmen continue to grow. The role of craftsmen as a business unit within the Ceramics Industry Kasongan very important to the ongoing industrial activities in Kasongan. According to the Technical Services Unit (UPT) Construction Crafts pottery craftsmen as Kasongan number of business units in Kasongan are more than 500 units



## 4.2 An Adaptation based on Kinship (*Pasedhuluran Space*)

Javanese kinship network limited to the principle of real usefulness in the association, and the introduction of a person's memory, and usually does not depend on a normative system or conception, and therefore for each of the Javanese kinship networks that form will vary depending on individual circumstances (Geertz, 1973). The use of home-based family into one that affects the change in shape of house and home pattern, especially the production house. Kinship, between parents and children affect change, especially for children who are married and have their own families. After the earthquake, children who initially joined in the house with his parents are having its own zone in the house, though still within the same yard. Some cases show that after the earthquake, with the policy of the government on land rights bleaching, so much society that tries to separate the property of the land and at the same time carries out the division of land inheritance. After the earthquake, several houses tend to change according to the needs of ever existed as before the earthquake. It is as described by Veitch and Russell (1996) that the existing demands, will affect the formation of space in the future. The house is large, it is not a major consideration in the construction of houses in Kasongan. In addition economy-based, home-based in Kasongan family. Here are some picture of the houses were changed due to kinship.

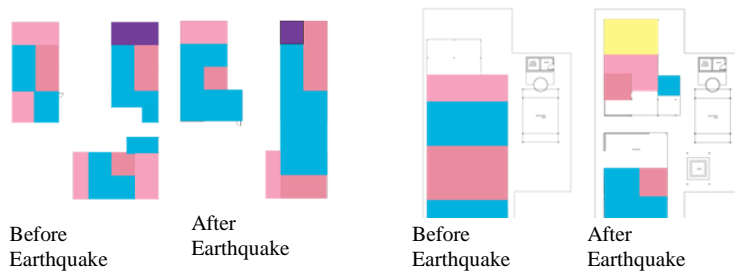


Figure 1 . Group of House that divide based on kinship

In the above case, often changes occur from one yard to the main house, can be shifted in two or more parent homes. An additional amount of the main house depending on the number of children who will be facilitated. A kinship that causes of marriage. For example, parents have four children and all are married, not all need a house in the same place as the result of inheritance from his parents. Could be, the case is influenced by the number of children who need a room in his parents' yard. A marriage that led to the need to choose a place to stay, have influenced changes in shape, because of

the possibility of children participating partner and makes a home in the land of his partner. Although it cannot be separated from the existing marriage system in Kasongan practice kinship system.

As Geertz (1961) noted that the kinship system adopted in the Java community is a biennial or bilateral system, in which one partner can determine the choice will be settled, either in the family or the wife of the husband's family that kinship pattern in Javanese society is not based on patrilineal or matrilineal.

Based on the *paseduluran* concept some values or meaning that can be found. There are caring value, harmony value and equilibrium value and equity value. Caring values are clearly seen in the cases above, that some family willing to share their land with their child, even their extended family or "close kin".

### **4.3 An Adaptation based on Economic Activities (Pottery Craft)**

In addition to changes based kinship by increasing the number of home parent, changes are also occurring based economic activity. Consideration is mostly done in Kasongan. The main reason for this change was to increase the economy. The house has the addition of the amount of space activities, home-scale changes in space activities and others. showroom space which was originally only utilize existing space, after the earthquake developed and placed in a strategic location. Last but not least, show room has direct access to the main road with a direct relationship to the spaces of production. Production space is also a major consideration, especially when viewed from the standpoint of women as housewives, who will participate in the production of pottery. Some space is formed due to the activities of women who participate in conducting the production of pottery.

The Production of space that described below shows that there is a trend of using the core part of the house is used as a production space, especially for the production undertaken by women. They use the space in between the spare time or after doing housework. But there is a very clear distinction in that position is the difference in viewpoint job. If men would undergo such activity as a routine or main job, while for women were done as side job (*samben*). The figure 2 below show women made a pottery in around the house.



Figure 2. Women pottery always use a house as location to work,

Especially for residences, there are some cases of post-quake homes changes associated with the spaces of production or economic space. These houses show a change in the use of existing space in the yard, with the aim of optimizing the existing space. These spaces are used to increase the space economy. The addition of production space, the addition of the showroom space and the addition of the combustion chamber became one of the community's efforts to increase efforts. In this case including the presence of reducing spaces privacy.



Figure 3. Adaptation based on Economic Activity

Based on figure 3, shown that economic activity (tourism economy) not only growth in the main road of Kasongan village, but also growing up in neighborhood streets. The changes of spaces usually occur on the terrace, and living room, that becomes a showroom. The shifting not only on the terrace and living room that functioned as a showroom, but also other spaces changes as a family room that can be transformed as a warehouse, and the kitchen is often also changed as the work place. All these changes in order to increase the production of pottery which is the demand of tourism activities.

#### 4.4 An Adaptation based on Available Space (*Sing ana Space*)

Changes other forms associated with a shift in the spaces based on the level of need, both from the aspect of family privacy and the needs of the economy. Kasongan society after the earthquake tended to make changes related to the demands of the space for the residents. There are changes to the layout of the bedroom, a common room and activity room. There is a tendency that the change in the actual space is based on the interests of the economy. These changes are based on the need for production space. For the craftsman will attempt to expand the production at the expense of private spaces or unite the private sphere as a space of production. This is a form of adaptation to the tourism industry craftsmen increasingly push the private space more shifted. As shown below that in micro scale (house) not only use as family integrity, but also house is become a production space.

Adaptation due to limitations of space do not cause craftsman gave up, but they do make efforts to continue to produce. One way is by optimizing all parts of the house becomes a place of business or home enterprises.

The optimization space concept is a concept that arises due to limited of space, which is used by artisans in pottery production activities. The concept is built upon several ways. The optimization space concept, is a concept that space (the home) to be the only place there that can be used by craftsmen in pottery production process starting from the preparation to the finishing process. The space concept emerged due to limited space available so that artisans should strive to maximize the space they have so pottery-making process can take place.



Figure 4 Adaptation based available space

Based on the picture above shows that the houses are in Kasongan not only serves as a residence, but also serves as a work location, warehouse and

showroom. This condition is caused by the room that they have only limited home. But amid the limitations of existing craftsmen are trying to maximize the spaces that they have as a form of adaptation to tourism.

some values can be drawn from this is the theme and concept, that is embodied in the concept of multiple values including the optimization of space, space optimization is performed on almost any part of the house started with a terrace room, living room, to the kitchen. As for changes in function that often occurs in some of the rooms are as good a place to accommodate temporary pottery that has been dried in the sun, or not dried. With the optimization of this will give rise to expectations the economy is getting better craftsmen (many of which come and buy) as well as the agreement either with a family room or with fellow craftsman

## 5. CONCLUSION

Based on these studies, it is known that there are some changes in the pattern of the craftsman house after an earthquake as well as the background of these changes are:

- a) Changes/typology house after an earthquake occurred in Kasongan is typology based on kinship existence, because of the need for space and because of the economic interests
- b) Changes occur due to the development of economic activities (tourism) in Kasongan, it is characterized by any overtopping use of space, spaces which have a private space has been converted into a public space, such as a showroom. workspace (brak) or as warehouses and other functions aimed at economic activity tourism
- c) Home changes that occurred after the earthquake a little more private space contained shift in Kasongan it is certainly also have an impact on shifting spaces that can be used by women.
- d) That changes in the home, especially in the industrial and tourism activities, many changes were occurred due to the desire of homeowners (head of household) to be able to expand its business, so do the changes that sometimes do not consider the decision of the wife (female)
- e) Tourism in fact not only lead to changes in the physical environment, but also occurred to change the mindset of the community to put forward the economic interests (whether the household scale and regional scale)
- f) Kinship system of the Javanese community, effected of changes house-based kinship, and other functions based. With the kinship

system which adopts bilinear/bilateral, so the family who was married can choose to live according to his choice.

- g) Kasongan that developed from pottery village into a tourist village, can not avoid the entry of globalization, and the kinship system which is one of the local wisdom can minimize the negative impact of globalization and modernization in tourism.

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