

Feminist Economy in Family Economic Education to Build Economic Morality of Pancasila

Mayasari

Lecturer at Batanghari University, Indonesia

Doctorate Students at State University of Malang, Indonesia

Abstract: *Feminist economy is a movement that consist the study of gender roles in the economy from the perspective of liberators and critical work that aimed to its implementation in economic activities. Economic feminism is altruism which means that it puts the interests of others than oneself. In the expansion of the feminist economy is divided into two parts which are domestic (housewife) and Go Public (career woman). Economic feminism in this article is housewives. The main issue of this paper lies on the author's confusion as a housewife who have not been able to explore in managing the family economy and educate their children to have a economic morality to conduct their economic activities. The purpose of this article is to analyze the patterns of thinking and attitudes of housewife who has an important role in economic learning for the members of her family to manage the intensity of her family's needs and creating economic stability in running the family economy to build the economy of Pancasila morality for their children.*

Keywords: *Economic Feminism, Education, Home Economics, and Economic Morality of Pancasila*

I. Introduction

We have been familiarized the fact that Indonesia is a country that upholds its oriental values which can be seen from the attitude of Indonesian women who are understated, polite, has the strength, unwavering thinking in developing the role and status of those universal. They can accept globalization as a place to develop their full potential. It is undeniable that women in Indonesia today play an important role in the progress of a nation. Many important roles in all fields both in the field of education, social, cultural, economic, political and even till the government held by women. This happens because of the women emancipation.

Women emancipation in Indonesia is led by RA Kartini. The aim is to bring major changes to Indonesian women, for the struggle in demanding education rights for women. Because we know that in ancient times, education for women and the natives is very taboo and very difficult to achieve. Thanks to her, the role of women is not a taboo to do activities within the family or the unexpected women in this era of globalization, but still within the limits that must be considered. As one example of kartini in modern era is Indrawati, who served as Managing Director and Chief Operating Officer at the World Bank. It means that Indonesian Women is highly acclaimed for their potential in the world.

Indonesian Women are so complex with their feminism that has its own charm and tend to have perseverance, accuracy, flexibility and skilled in doing their tasks. But sometimes the marginalization of women that emerges shows that women are the second sex that is often also referred to as second-class citizens whose existence is not taken into consideration. Diktomi nature and culture, for example, has been used to indicate the separation and stratification between the two sexes, which one has a lower status than others (Carol P. MacCormark & Marilyn Stattern, 1980). Women who are considered to have represented the attitude of nature should be kept low so they are more cultured. The effort to "civilize" the woman had led to the process of production and reproduction of inequality of relations between men and women.

The inequality raises many of the feminist movement. The definition of feminist is a movement of consciousness that departs from the assumption that women experience discrimination and efforts to stop such discrimination. In certain contexts, feminism is always present problems, especially for women who remained subordinate. Feminism itself is against the subordination process. Sometimes resistance is collective and with full awareness. However, the opposition is often also their own and with half-consciousness. Women only seen social role through misfortune, addiction to drugs and alcohol even insanity case. However, within a period of two to three hundred years, it has been growing feminist movement is real and widespread and try to take the fight in an organized way against the oppression of women.

The feminist movement proves that women have an important role as it is today. However, many of the ordinary people interpret that women can not actualize to compete with the outside world that is practiced, because women have a tendency to think not using logic and prioritizes feeling. Perception is what makes the position of women is different from men. The implications of unbalanced positioning has become a force in the separation of the life sector in the domestic and public sector where women are considered people who take part in the domestic sector, while men are placed as a group are entitled to charge the public sector. Such ideology

has been endorsed by various institutions and social agencies, which then becomes a social fact about statuses and roles played by women. Feminist economy is a movement that includes the study of gender roles in the economy from the perspective of liberators and critical work aimed at its application in economic activities. It challenges the economic analysis that treats women as invisible, or that serves to strengthen the oppressive situation of women, and to develop innovative research designed to cope with such failures. Moreover, globalization is rapidly increasing the impact of economic education towards liberalization so that the next generation to forget the identity of the nation that has a moral economy. Therefore, feminist economy plays an important role in the economic development of the nation.

Writing this article is part of a dissertation that I will make that come from the turmoil and concerns me as a writer on women where many cases are associated with feminist economics and morality of children. Based on data from the National Commission on Women in the year 2014, it showed the number of violence on women, as many as 293.220 cases. This number increased compared to 2013 as many as 279.688 cases of violence against women are dominated by violence in the household and personal relationships as much as 68 percent, and violence in the community as much as 30 percent. This shows that at home or in an environment such as the workplace, it is still not safe for women (Saur Tumiur, 2015 National Tempo). Cases of domestic violence on women consists of violence, physical, psychological, sexual, and neglect. This is due to gender inequality, so women could potentially become victims of domestic violence. In addition, the role of women as housewives into the realm of the public is still lacking up to now, in general, women are less explored the potential that they have the ability to play an active role and participate in advancing economic development, globalization of economic liberal who is very alarming that shift economic moral importance. Therefore, economic morality should be developed early on to form the next generation personal. Moral education is closest to the family environment, parents; especially the mother is the person most responsible for the moral form.

Regardless of the turmoil and concerns, the purpose of this article is analyzed the patterns of thinking and attitudes housewife who has an important role in education economics for his family members to adjust the intensity of the family's needs and creating economic stability in running the family's economic activities to shape the morality of economics children. Feminist economics should be an understanding of the family's economic study needs to be invested in order to show the existence in all fields based on ideology espoused the ideology of Pancasila Indonesian nation. It makes the author feel interested to write an article about the problems faced by women with the title "Feminist Economy in Family Economic Study to Build Economic Morality for Children".

Family Economic Education

The existence of the nuclear family is determined by the nature. According to Aristotle (in Martin Browning and Pierre-André Chiappori, 2011: 3) "there must be a united people who can not exist without each other; that is, men and women, that race can continue (and this is a union that is formed, not from the deliberate aim, but because, in common with other animals and plants, humans have a natural desire to leave behind their own images)". However, the family also economic units that share consumption, coordinate work activities, accumulate wealth and investing for children. Indeed, Aristotle added that "The family is the association established by nature to human needs of day-to-day".

The main economic decisions that are discussed in this context are the time of marriage as a means to control fertility. Mill (1848) and Le Play (1855) have shifted attention impact on the standard of living family members, through their own production, insurance and redistribution of family resources. An important issue in this context is the allocation of heritage among sib-lings, which can be patterned through marriage, incentives child (parents) to work and save the distribution of wealth in the community (in Martin Browning and Pierre-André Chiappori, 2011: 4).

Furthermore, based on the ideas that is put forward by Peterat (2001: 30), recognizing the role that home economics can play in addressing the tremendous social, economic and environmental challenges that face communities today are suggesting ways for "radicalizing and renewing". It is reassuring that the regulation in the economy of the family holds a very important role in addressing social challenges and all sorts of forms that affect the family economy, then dibutuhkanlah woman as housewife formidable in educating family members to deal with such problems.

Family economic education does not only educates family members till even take care of economic activities such as consumption to meet the needs of the family to arrange it so that family welfare can be met by the inclusion of which is owned by the family. This is similar to what is said by Bryant (1995) that "Consumption, in short, can be understood this way: Households of make decisions about what products and services to buy based on combinations or bundles of goods that will maximize welfare, subject to financial constraints".

Family economic education in this article is economic education conducted from within the family itself. Family members provide economic learning to their children about their economic start waking up to sleep again engage in economic activities that effectively and efficiently to meet the needs of families' intensity. As one example is about education in managing revenues are used to meet the needs of families transferred to the children's needs.

Based on this, the necessity of family economic education should meet the needs of family members' intensity. Therefore, we need family economic education invested in family members so that they can carry out economic activities. It takes the role of a woman as a housewife, in providing family economic education.

Feminist Economy

Speaking about the feminist economy, it deals with the role of feminism movement. Feminism movement emerged because of a thought of women who want to be more open to develop potential, given the same opportunities as men, and would not always be in the suppression and pressure. Feminists oppose the division of labor based on that sex because there is no biological reason why women should take care of children and doing household chores while men work outside the home for wages, making the wife dependent on the goodwill of their husbands for survival (Benn Agger, 2014: 208).

Furthermore, Julia Kristeva (1994) see that feminism moves in waves. According female subjectivity associated with repetitive time (cyclical repetition) and the monumental time (eternity). Both are a way of conceptualizing time is based on the perspective of motherhood and reproduction. Time in history on the other hand is a linear time, time as a project, progress, arrival and so on. There are three waves of feminism according to Kristeva is as follows: (1) Feminism egalitarian who demands rights equal to men, with the words of their rights to obtain a place and time that is linear, eg feminism liberal and Marxist, (2) the second generation is which emerged after 1968, which emphasizes the radical difference of women from men and demanded the right of women to remain outside linear time history and politics, for example feminism radical, (3) the third feminism wave is encouraging the existence of the parallel that combines all three approaches feminism which allows individual differences to remain there without being lost of their feminism for example, postmodernism feminism.

This division gives the impression as if to wave feminism which has a narrative progress to women's position not only within the domestic sphere, but could also be in the public, as well as men. This can be seen in various fields such as political, social, cultural, and economic that women have gone public now align themselves with men. In this research study will be discussed on the viewpoint from economic perspective feminism. The more inclusive perspective on understanding the effects on men and women will produce the formulation of gender aware of the gender policy response that does not see the recession and its recovery.

According to Nelson (1995) "Feminist economics is a field that includes both studies of gender roles in the economy from a liberatory perspective and critical work directed at biases in the content and methodology of the economics discipline". This means that the economy feminist include gender roles in the economy from the perspective of liberators and critical work in the discipline of economics. Women should be recognized of their role in all fields that is not just about the housekeeping course of economic affairs even outdoors even that they want to engage with. Basically, feminist economy is altruism means to put the interests of others than someone.

Furthermore, considering the development of the economy feminist construct economic sector, contributing no doubt in financial literacy, the need for the labor market, managing companies and so forth, it is no wonder again how the economy feminist enter into the realm of economic education family, in addition to educating children about the economy, they can also provide a contribution in managing the family economy with effective and efficient. As proposed by Jennings (1993: 119) who argued that: A feminist economy perspective maintains that even in markets, many activities (saving, speculation and corporate finance for example) the make little contribution to economic 'provisioning'. Besides having an important contribution in constructing economics, feminism is also concerned with the economic role of equity and equal opportunities with men, as expressed by Berik et.al (2009: 5) that feminist economics stated that it is important to consider equality of outcomes alongside equality of opportunities, due to the fact that "systemic inequality in outcomes contributes to unequal power and, as a result, unequal opportunities" and vice versa.

Feminist economics itself has a nature destination as a woman, they should still have obligations like a real woman, taking care of their family household, but they also must have equality gender and equal opportunities to acquire knowledge and education as the male. As proposed by Sweetman (2008: 1) as follows:

In addition to their reproductive role, it is increasingly common for women to undertake paid work; yet feminist economists argue that due to the universal perception of the 'male-breadwinner', the contribution women make to their households is perceived by many to be relatively insignificant. This "perpetuates inequality between women and men, because it fundamentally weakens women's bargaining power in marriage and the family"

This article is trying to understand about "The Role of Women" in a variety of activities that directly generate income or that are not directly but provide opportunities for others to participate further in living activity. There are two main things which should be considered that is: a) the conception of the division of labor of men and women that were analyzed through the mindset of the outpouring of labor at the level of individuals and households in a variety of activities, and are associated with the pattern and level of income, which is the result of the division of labor among household members; (b) the conception of power allocation, analyzed according to the pattern of decision-making attitude between husband and wife in the household. Both of these stem from the thought Levy (in Zeitlin and Brown, 1995) which uses structural-functional analysis of the kinship system through five different sub-structures, each is the differentiation of roles, allocation of economic, solidarity allocation, the allocation of power and allocation of integration and expression.

To support and deepen this writing, it is required a comparison of several journals about the focus in the writing of this article. The following will describe some of the journals that talk about the feminist economy: First, the study was conducted by Andrew Carvajal (2002) on *Feminist Economics: Stripping The Homo Economicus of His Male Gender*. As a liberal market that expands throughout the world economy, one of the biggest challenges remain to make the economic system more responsive to all the individuals in it, reducing the level of social inequalities entrenched in the economic field, and breaking the stereotypes that have been saved women from engaging in activities outside the home, Feminist economy tries to achieve all of these goals. This essay has been established that in order to change the patters of male dominance in the discipline of economics, having women in the field is not enough. I am not defending the accusation that the basic economic unit has been constructed socially by those who have the opportunity to participate in a public space; it has the opportunity to entrench their nature and their way into the decision-making model.

Second, the research conducted by Maya Sethi (2011) on what contribution does feminist economics make to the understand the gender equality. Feminist economy makes a major contribution to the understanding of gender equality. This essay has shown its relation with feminist economy work in the context of globalization and development. Feminist economy has been instrumental in the analysis and recognition of the contribution of women to society and the economy, the problems otherwise overlooked.

Feminist economic context examined in this essay, but only a fraction of the work done by many feminist economists in contributing to the understanding of gender equality. In the course of globalization and the development of this essay, it can be illustrated through the examination of masculinity, global, global care chain, macro and micro-economics, and so on. Analysis of the future may consider the contribution of feminist economics has been done to understand the role of gender in the global economic crisis of 2008. However, the clarity of the information we get conclude that feminist economics has made major contributions to understanding gender equality, but there is still no way to get out of theory and practice.

Third, research conducted by Toğrul and Emel Memis Hande (2011) on *Feminist Economics and Its Continued Leap*. Feminist economy has sought to revolutionize the discipline of economics, especially by incorporating multidisciplinary methods, methodology and philosophy to the field. As these articles have summarized the various contributions of feminist economics, so much has been done. Feminist economists have to dream big and create a solid foundation for the economy as desired. There is a clear achievement, but the work is not done, the dream is what continues to be done. Feminist economy development is to unify the accumulation of literature and knowledge while pursuing their solid feminist pedagogy in teaching and learning economy without wavering. The road would provide exemption for oppression inside and outside the education system and maintain the provision of well-being at the center of social and economic research and teaching. There are still major obstacles in the way. However, these obstacles can be used as a motivation for building an innovative way to continue to revolutionize the economics discipline.

Based on the three writing on the author wants more revealing feminist economy into a deeper context in terms of its contribution to the family economy. Economic context of feminism is seen from how the patterns of thinking and attitude of housewives in the role of economic menugurus family. Feminist economy has direct or indirect provided an important role for women who became housewives. They do not only take care of the domestic affairs of the household, but they also take care of public affairs as men. The existence of this feminist economy make women further explore their abilities to help the men in meeting the needs and adjust the family economy. Therefore, this paper will be raised about the contribution of feminist economics in family economic education, so that family members can meet the intensity of their needs.

Economic Morality of Pancasila

Indonesia's economy is still in debate about the concept of economic man (economicus man) expressed by Adam Smith that homo economicus is applied to humans Indonesia. On the one hand there is the opinion that rejects the concept by reason of "human Indonesia is Pancasila. So, the spirit of selfish (selfish) is relatively small and the spirit of altruism is much more prominent (Mubyarto, 1994: 244).

Economy in understanding the concept of morality must understand first the concept of morality itself. According Eckensberger (in Wahyono, 2001) revealed that the concept of morality is as follows: Morality Refers to what consider "naturally" or intrinsically good or bad. Moral serves to coordinate the interest of people, but also to refer to human rights and obligations in particular. They consist of standards of justice, general welfare and the avoidance of harm. Examples are personal honesty, responsibility, and readiness to act when someone is in need of help.

The above moral concepts, according to the author implies that morality is concerned with the actions of a person in social relationships, in which a person who has a morality more emphasis on concern for others. An example of someone who cares, sensitive to environmental conditions and always help people who need help. Moral concept itself we have seen in the above description, in this paper will be discussed about morality in economics. Economic Morality is part of the economic behavior with regard to a person's attitudes and economic action in interaction with another person or groups of people, who emphasize the caring person against all others' existence. Speaking of morality in economic behavior involves a paradigm which tends to be the opposite. Morality talks about concern for others, while the paradigm of economic behavior that is based on the generally accepted rationality emphasizes how to meet the expected benefits.

Explore the concept of morality economics can not be separated from the ideology of Pancasila. As we all know that the economy of Pancasila an institutional economics where it will be associated with a system that been the basis of the economic system of the nation of Indonesia. Based on the concept of economic morality Pancasila proposed by Mubyarto (in Sudarmanto, 2010) is characterized in that system and economic morality Pancasila is as follows:

(1) The economy wheel is driven by economic stimulus, moral and social; (2) there is a strong will of all members of society to realize the state of socio-economic equity; (3) economic policy priority is the development of the national economy is strong and resilient which means nationalism is always animates every economic policy; (4) cooperative is a pillar of the national economy; (5) the existence of a clear and firm balance between centralism and desentralisme economic policy to ensure economic justice and social justice while maintaining efficiency and economic growth.

In addition to the characteristic above, the more important is how to build a moral economy of Pancasila, wherein according to Sudarmanto (2010) the economy of Pancasila as institutional economics, it must uphold the values of institutional Pancasila consisting of five principles substances build morality Pancasila economy include (1) ethics, (2) humanity, (3) nationalism, (4) democracy, and (5) social justice, must be considered in the economic model prepared.

Writing is expected that children have a future generation of the five principles. Therefore, it is necessary to instill early start of family economic education. Which plays an important role in economic education family is a mother in educating their children. Housewives have the emotional closeness with his children could touch the hearts of the children to take positive action based on the example that mothers do.

Feminist Role of Economics in Family Economic Education to Build Economic Moral of Pancasila

One way to explore the potential of women is through the domestic sector. The women's role in the domestic sector as a housewife. We have seen that housewives in the economic perspective of feminism have a very important role in the education of the family, especially for their children. For example, in a family environment women have a very important role in learning for the family members starting from the financial management for the needs of families, samapai educate their children in building character of morality economic menamkan self-awareness in children to help each member of the family and others who need their help. It is realized or not indirectly housewife in an feminist economic perspective instill his family by doing that nuanced economy of Indonesia namely Pancasila ideology especially in view of globalization so quickly fit into our society.

The importance role of women in the family adjusts the intensity of the needs of his family. As we know the phenomenon that occurs today is globalization and free trade so quickly into the community, especially among students. It influences on the younger generation that is so powerful in influencing the behavior of economy because the younger generation, including potential market segments. Economic education in the family needs to learn that the younger generations do not fall on the negative of the current globalization. Here, it takes the role of women as housewives with patterns of thinking and attitudes that characterized the feminism to give lessons in family economic education regulate the intensity needs family members.

II. Conclusion

The conclusion in this article as a whole can be concluded that the economic feminism is a movement that includes the study of gender roles in the economy from the perspective of liberators and critical work aimed at its implementation in economic activities. The author applies this to women as housewives in the economic perspective feminism with patterns of thinking and attitudes that characterized feminism provide economic education to families about how we build self-awareness in children becoming more moral man economicus.

Morality is concerned with the actions of a person in social relations, emphasizing the existence of one's care to another person, so that they are aware of the economic action does not rule out economic morality.

In this discussion of feminist economy, it has a very important contribution in the education of the family economy which is not only men who become heads of households, but the housewife as the assistant head of the household to manage the economy of the family begins to manage revenues, expenditures for consumption purposes and savings to maintain economic stability of their families. Therefore, in educating family members, especially their children, housewives in the economic perspectives of feminism with patterns of thinking and attitudes can affect patterns of thinking and attitudes so that children can build economic morality child which has Pancasila ideology. Therefore, the children have a concern for others and conscious in doing any economic action in their daily lives.

References

- [1] Agger, Ben. 2014. *Teori Sosial Kritis: Kritik Penerapan dan Implikasinya*. Kreasi Wacana: Yogyakarta.
- [2] Berik, G Meulen Rodgers, Y. and Seguino, S., 2009. *feminist economics of Inequality, Development and Growth*. *feminist economics* 15(3):1-33
- [3] Browning, Martin et al. 2011. *Income and Outcomes: A Structural Model of Intrahousehold Allocation*. *Journal of Political Economy*, Vol. 102 (6), pp. 1067-1096
- [4] Bryant, W. 1995. *The economic organization of the household*. New York, Cambridge University Press.
- [5] Carvajal Andrew. *Feminist Economics : Stipping The Homo Economicus of His Male Gender* .pp.311-15; Varian, 2002: Ch. 1
- [6] Hande Toğrul and Emel Memiş. *Feminist Economics and Its Continued Leap*. *Fe Dergi* 3, sayı 2 (2011), 4-18.
- [7] Jennings, Ann L. (1993), "Public or private? Institutional economics and feminism", in Marianne Ferber and Julie A. Nelson (orgs.), *Beyond Economic Man*. Chicago: University of Chicago Press, 111-129.
- [8] Kristeva Julia. 1994. *Le Temps Sensible Proust et L'Experience Litteraire*. Paris: editions Gallimard
- [9] MacCormark, Carol, P. " *Nature, Culture, and Gender: A Canticque*", dalam Carol P. MacCormark & Merilyn Stattern, *Nature and Gender*, (Campbridge University Press, 1980).
- [10] Mubyarto. 1994. *Sistem dan Moral Ekonomi Indonesia*. PT Pustaka LP3ES Indonesia, anggota IKAPI: Jakarta.
- [11] Nelson, A. Julie. 1995. *Feminism and Economics*. *Journal of Economics Prespective* Volume 9 Number 2 Spring 1995 Page 131-148
- [12] Peterat, Linda. 2001. Radicalizing and Renewing Home Economics for the Future. *Canadian Home Economics Journal*, Vol. 51, No. 1: 30-33.
- [13] Sethi, Maya. 2011. *What contributions dose feministeconomics make to the understandingof gander equality?* Submitted at the Gender Institute, London School of Economics
- [14] Sudarmanto, R. Gn. *Konsep Dasar Ekonomi Pancasila*, <http://blog.unila.ac.id/radengunawans/files/2010/07/Makalah-Filsafat-Ilmu.pdf>, diakses pada 06 November 2010.
- [15] Sweetman, C., 2008. *Feminist economics*. Background paper: From poverty to power. Oxfam International.
- [16] Wahyono, Hari. 2001. *Pengaruh Perilaku Ekonomi Kepala Keluarga terhadap Intensitas Pendidikan Ekonomi di Lingkungan Keluarga*. Disertasi tidak diterbitkan. Malang: PPS-UM
- [17] Zeitlin M, Brown L. 1995. *Household Nutrition Security: A Development Dilema.: Food Agricultural Organization*. Roma.
- [18] <http://nasional.tempo.co/read/news/2015/03/07/063647808/indonesia-darurat-kekerasan-terhadap-perempuan>