



Traditional Gender Conceptions Among Sundanese in Rural Java and its Impact on the Community's Post-Disaster Management

Fathimah Shidqi*, Oekan S. Abdoellah, Budiawati Supangkat

Universitas Padjadjaran, Bandung, Indonesia

*fathimahshidqi@gmail.com

Abstract

This study analyzes the traditional gender conceptions within the Sundanese community in Cikembang Village, West Java, explores the factors that shape these conceptions, and examines their impact on the community's post-disaster management. Indonesia is prone to disasters, especially in West Java, where most of the Sundanese community resides. In 2021, a flash flood disaster occurred in one of the rural areas of West Java, namely in Cikembang Village. Gender as part of the socio-cultural structure influences how communities experience and respond to disasters, therefore, it is very important to study disaster events from a gender perspective. The research method used in this study is qualitative with a case study approach, and the data was collected through in-depth interviews and observations. This study shows that the Sundanese community has traditional gender conceptions, assigning distinct responsibilities to men and women. Men are seen as leaders and providers, while women are expected to nurture and fulfill reproductive roles. These gender conceptions are shaped by socio-cultural values and Islamic religious teachings. The rural context of Cikembang further solidifies the dominance of these traditional gender conceptions. These traditional gender conceptions greatly affect labor division in community post-disaster management. Men's dominance in leadership results in women's underrepresentation in decision-making, minimizing their contributions. It is essential to understand gender dynamics in disasters and recognize women's roles in resilience, as this can reveal how socio-cultural factors influence disaster-related social dynamics.

Keywords: Traditional Gender Conceptions; Gender Roles; Sundanese Community; Disaster

Introduction

Indonesia is prone to geological and hydrometeorological disasters due to its geographical and astronomical location. Geological disasters such as earthquakes and volcanic eruptions are primarily caused by natural factors, however, hydrometeorological disasters such as floods and landslides occur more frequently due to the interactions between human activities and the surrounding environment. Humans and nature have a dynamic relationship where changes in the environment can influence people's way of life, culture, and pattern of behavior, and in turn, human activity can also cause changes in the environment that lead to natural hazards and disasters (Akbar et al., 2017; Li et al., 2020; Mulyanto, 2013; Sunarsih and Benardi, 2022; Zhao et al., 2022). This is why disasters should be seen as a social phenomenon, closely related to people's lives, rather than just a natural phenomenon. From the causes to consequences, disasters are intricately intertwined with our socio-cultural and economic structures (Oliver-Smith et al., 2017; Perry, 2018; Ridwan, 2016; Sun and Faas, 2018). One of the sociocultural structures of society that has been a crucial area of investigation in the study of natural disasters as a social phenomenon is gender. Gender refers to how society and the environment shape and define the roles, behaviors, and characteristics attributed to women and men based

on their beliefs and values about the differences between the sexes (Blackstone, 2003; Oakley, 2016). Gender is crucial to be discussed in the context of natural disasters because studies have shown that women and men experience different responses and effects following disasters (Enarson et al., 2018; Fajria and Handayani, 2022; Fatema et al., 2019; Pah, 2016; Sikandar and Khan, 2019; Utami et al., 2021).

These differences are not solely a result of biological dissimilarities between sexes but also reflect the cultural and social values attributed to them. This ultimately creates different vulnerabilities between the two genders concerning disasters (Enarson, 2012; Yumarni et al., 2014). The roles assigned to men and women in society are shaped by social constructs that assess and differentiate masculinity and femininity (Blackstone, 2003; Oakley, 2016). Many characteristics are commonly linked to masculinity and femininity, but nurturing behavior is mostly the primary trait that is often associated with traditional feminine traits, whereas leadership is often associated with traditional masculine traits (Blackstone, 2003).

These traits dictate individuals' responsibilities, duties, and roles in both public and private spheres (Blackstone, 2003; Eisend, 2019; Priess and Hyde, 2011). According to the gender analysis framework by Moser (1993), gender roles can be divided into three categories: reproductive, productive, and community roles (Moser, 1993). Reproductive roles are typically associated with women and involve nurturing tasks like child-rearing and household management in the private sphere. On the other hand, productive roles are linked to generating income in the public sphere and are often associated with men as primary breadwinners. Community roles refer to the duties of men and women at the community level, which extend from their private sphere roles.

Men tend to be involved in political matters due to their decision-making roles in the private sphere, while women's roles in the community are broader but still related to their primary reproductive work in the private sphere (Alesina et al., 2013; Blackstone, 2003; Eisend, 2019; Moser, 1993; Tong, 2012). Based on previous studies, gender roles have implications for how women and men experience the impact of disasters and how communities handle post-disaster situations, including emergency response, rehabilitation, and reconstruction efforts (Ashraf and Azad, 2015; Fajria and Handayani, 2022; Neumayer and Plümper, 2007; Pah, 2016; Utami et al., 2021).

The Indonesian National Disaster Management Agency (BNPB) has identified West Java, the heart of the Sundanese population, as the region most vulnerable to disasters in 2023. Most of these disasters are hydrometeorological, with floods being the most common occurrence. The flash flood that hit Cikembang Village in 2021, a rural area located in the highlands of Bandung Regency and predominantly inhabited by Sundanese people, is a testament to this fact. The Sundanese population in Indonesia is dispersed, with a higher concentration on the western island of Java. The Sundanese people are known to hold traditional beliefs regarding gender roles, where men are typically regarded as the main breadwinners and decision-makers in the family, while women are responsible for household chores, and any other domestic work (Istianah, 2020; Laudza et al., 2023).

However, previous studies have shown that women are not limited to domestic duties only. Some of them also show that Sundanese men believe that not all household work is solely the responsibility of the wife. While it may not be widely accepted for men to be seen in the kitchen, taking care of children and cleaning the house are considered shared responsibilities between husbands and wives. Sundanese women are also encouraged to take on productive roles outside of the home, such as working in the public sphere to increase the family's income (Anggraeni, 2022; Istianah, 2020; Rohmana and Ernawati, 2014; Susanti, 2014). However, it is worth noting that the Sundanese cultural

traits also vary in different regions of western Java due to many factors, therefore, differences in gender conception may also exist among the Sundanese communities. Whether they reside in urban or rural areas, is one of the factors that can impact these differences.

Based on previous studies, the communities that reside in urban regions may tend to have a more contemporary and less rigid outlook on gender roles due to increased exposure to diverse cultures, ideas, and beliefs. On the other hand, the communities that reside in rural regions may adhere to traditional gender roles due to less exposure to other cultures and their societal homogeneity (Dodoo and Tempenis, 2002; Istenič, 2007). In certain rural areas, views regarding traditional gender roles may also vary. This crucial aspect, namely the more detailed explanation of factors that shape the conception of gender in the communities, is often overlooked in previous studies about the gender aspect of Sundanese people. Thus, the objective of this study is to explore the Sundanese community's traditional gender conception in Cikembang Village, identify the elements that contribute to the formation of their conception, and analyze how it affects the distribution of responsibilities and roles in their efforts to manage the impact of post-flash flood disasters.

Method

This study employs a qualitative research method utilizing a case study approach. The chosen method and approach were carefully selected to enable the researcher to comprehensively examine and provide detailed descriptions of how traditional gender conception impacts the Sundanese community's management of post-flood effects in Cikembang Village. The primary data was gathered from Cikembang Village residents, and informants were selected by purposive sampling. The research data was collected through in-depth interviews and observations, utilizing interview and observation guidelines as the primary research instrument. The interview protocol consists of several key inquiries, such as the sequence of flash floods as recounted by the residents, the community's measures for mitigating the impact of disasters, and the gender-based distribution of responsibilities during post-disaster management. Observations were made concurrently with the interviews, focusing on the day-to-day activities of several families who acted as research informants. Interviews and observation results went through a process of qualitative data analysis which consisted of data reduction and interpretation. Voice recordings from interviews were transcribed into written transcripts and transformed into a matrix format, where each informant's quotations were assigned codes and related themes. The results of observations were also coded and organized into these themes. By categorizing the data into codes and themes, connections between different data points become more apparent. The data was then transformed into a narrative, followed by an interpretation and alignment process using the research concepts as a foundation. This approach enabled the results to address the research questions at hand effectively. All names of informants mentioned in this article have been redacted.

Results and Discussion

1. Gender Conceptions

To fully comprehend the impact of gender conceptions on disaster response in Cikembang Village, it is essential to examine gender conceptions among residents through the prevailing gender roles and gender division of labor. This analysis begins at the household level, as detailed in Table 1, which outlines the roles and tasks performed by married women and men based on observations and interviews.

Table 1. Gender Roles and Division of Labor within Household

	Men	Women	Annotation
Making decisions	✓		Decisions regarding significant economic and family matters
Working/earning income	✓	✓	Men are primary breadwinners, but some women in certain households also participate in work to earn extra income.
Managing household finances		✓	The household's income and expenses are all managed by the wife
Managing food (including grocery shopping, cooking, and providing food)		✓	This includes providing food and drinks for guests and farm laborers. Also done by girls
Doing household chores (including tidying the house by sweeping, mopping, cleaning, doing laundry, ironing clothes, washing dishes, etc)		✓	All done by women and girls
Taking care of children	✓	✓	Men primarily take care of their children only when their wives attend to other household chores.
Taking care of the elderly	✓	✓	More often done by women
Welcoming Guests	✓		Before explaining the purpose of their visit, women often ask the guests to wait until their husbands arrive so that the guests are usually welcomed by the husbands.
Engage in conversation/discussion with guests	✓	✓	Women will only be included in the discussion if the guest intends to engage with them as well.

(Source: Researcher Data)

In Cikembang Village, it is customary for married men to be the head of the family responsible for leading, protecting, and providing for their wives and children. Following the information in Table 1, men are considered the primary breadwinners and decision-makers; earning income to meet essential needs, and making key decisions about family matters and significant financial choices, including their children's education and asset management such as house, land, and livestock. In contrast, married women typically focus on domestic responsibilities, such as managing finances and food, caregiving, and household chores, embodying the societal ideal of nurturing figures.

We can also see from Table 1 that, while the husband typically holds the authority to make major economic decisions, it is the wife that manages household finances, including the management of the household's income and expenses. For example, Mr. Zainal, a cattle farmer, gives his payment from the milk cooperative to his wife, Mrs. Aini. She then spends the funds based on priority, with their child's school fees being the foremost concern, followed by debt repayment, and purchasing food provisions. Although Mr. Zainal holds the authority regarding decisions to buy and sell cows as one of their biggest economic assets, Mrs. Aini manages all financial transactions, serving as the household's financial manager.

Another example, Mr. Raul and Mrs. Mariam are affluent farmers managing over 2.5 hectares of land. Mr. Raul holds the authority to select crops and allocate land, while Mrs. Mariam oversees the financial management for agricultural necessities, including funds for seeds, fertilizers, and labor. Thus, in addition to managing household finances, Mrs. Mariam plays a crucial role as the financial manager for their agricultural operations. In examining the dynamic interaction between men and women in their roles as decision-makers and financial managers within the household, it became evident that husbands often seek input and advice from their wives, particularly regarding financial matters. As the primary managers of the household finances, women are more attuned to the household's economic standing, given that men commonly do not handle money.

Furthermore, even for daily expenditures such as purchasing cigarettes and coffee, men typically consult their wives first. Women are key food managers in the household, essential for a well-functioning home. Their responsibilities include planning menus, shopping for ingredients, and preparing meals. They are responsible for not only daily meals but also providing snacks for farmers during their work in the fields. Additionally for farmer households, when employing workers for labor-intensive activities, women are in charge of preparing and providing meals, snacks, and drinks. Furthermore, when guests visit, it is customary for women, including daughters, to serve snacks and drinks while men take on the responsibility of welcoming and engaging in discussions with the guests.

In traditional settings, the responsibility of welcoming and engaging in discussions with guests is typically assigned to men, reflecting their role as heads of the family. Conversations often revolve around public matters, which are traditionally considered the domain of men. Moreover, guests, especially those who are not well-known to the household, are usually expected to communicate their intentions to the head of the household first. This practice ensures that men can act as the first line of defense for their families in case the guests have any harmful intentions. However, there are instances where the wife may also participate in conversations with guests. This usually occurs when the guest is already familiar with the family or when the guest specifically expresses a desire to engage with both spouses.

As can be seen in Table 1, several women also seek additional income in the public sphere while still managing domestic responsibilities. Their awareness of the household's financial situation motivates them to supplement the family's income when their husbands' earnings are inadequate, leading many to take on multiple roles. Although men also contributed to childcare and sometimes several domestic chores, women still bore the brunt of these responsibilities. After work, women still have to manage cooking, laundry, cleaning, and caring for children, even after earning extra income outside the home. In contrast, men typically had the luxury of immediately resting after work, socializing, or engaging in leisure activities like fishing.

This study reveals a traditional viewpoint regarding gender. Blackstone (2003) emphasized that within the traditional gender perspective, femininity is associated with nurturing, as women are expected to care for their families and manage household responsibilities in the domestic sphere. On the other hand, masculinity is linked to leadership, with men expected to assume leadership roles and be the main breadwinners and decision-makers within their families upon marriage (Blackstone, 2003). These traditional gender perspectives, as described by Blackstone (2003), were observed in Cikembang Village residents, leading to the conclusion that the Sundanese community in Cikembang Village upholds traditional gender conceptions.

This study, based on Moser's (1993) gender analysis framework, shows that women of all ages engage in reproductive roles, especially in domestic chores. These responsibilities are ingrained in both married women and adolescent girls. This study also

demonstrates that all men, particularly those who are married and physically capable, fulfill this productive role of generating income in the public sphere to fulfill the household's basic needs. However, the study also reveals that in addition to their roles in the private sphere, some married women also take on productive responsibilities in the public sphere to supplement the household income. This also aligns with Moser's (1993) notion of productive roles, emphasizing that these roles are not exclusive to men but are also undertaken by women, primarily to increase household income (Moser, 1993).

In addition, the study revealed that the distribution of roles and responsibilities between women and men resulted in an unequal burden, with women shouldering a heavier load in several households, and taking on multiple roles, leading to what is known as a double burden. A double burden occurs when an individual, often a woman, juggles two responsibilities: paid work in the public sphere and unpaid domestic duties in the private sphere, resulting in limited time for other activities (Chen et al., 2018; Griffin, 2017; Hochschild and Machung, 2012). The traditional gender conceptions that eventually determine gender roles and gender division of labor observed in this study share similarities with previous studies conducted in other Sundanese communities (Istianah, 2020; Khoerunnisa and Wandani, 2024; Susanti, 2014).

Nevertheless, these similarities are evident not only in Sundanese communities but also in various studies that explore gender dynamics in other ethnic groups across Indonesia, including the Batak community in North Sumatra Pasaribu (2023); Simatupang (2021); Surya (2020), the predominantly Javanese community in the central and eastern regions of Java Island Korniwati and Rahim (2024); Panani (2021); Uyun (2002), and the Dayak community in Kalimantan (Apindiati, 2023; Fatimah et al., 2019). The Minang community in West Sumatra has a matrilineal system where women hold significant rights and responsibilities in decision-making.

Despite that, they are still traditionally expected to fulfill reproductive roles in the private sphere (Ayuningtyas et al., 2020; Nurman, 2019; Pohan, 2014). However, not every ethnic group in Indonesia has the same conception of gender. The Bugis community in Sulawesi exhibits distinct gender conceptions compared to other ethnic groups in Indonesian (Ramli and Basri, 2021). These similarities and differences can be attributed to the socio-cultural values and norms prevalent in each community, which play a significant role in shaping their conception of gender.

2. The Influential Factors

Traditional gender conceptions in communities are shaped by various factors. This study's findings show that socio-cultural aspects, especially religious beliefs, significantly influence the gender conceptions of the Cikembang Village community, where Islamic values dominate daily life and influence their way of thinking, including their perspectives on gender. Islamic teachings establish gender roles within the family, focusing on the obligations of husbands and wives. A spiritual teacher from Cikembang Village, referring to Quranic verses and hadiths, identifies four key responsibilities for both: obedience in good deeds, maintaining the family's reputation, timely prayer, and fasting during Ramadan.

In addition to these four key responsibilities, men are also primarily responsible for providing for the family, while women are expected to be obedient and devoted to their husbands. A hadith also addresses, that when it comes to housework and domestic responsibilities like cleaning, cooking, and taking care of children that are generally associated with women, it is viewed as better if these responsibilities are shared between the husband and wife. However, in practice, many men are inflexible and reluctant to contribute to domestic work. This attitude stems from the community's comprehension of

the Quranic verses and Hadiths that address the obligation of a wife and a husband; that a wife must serve her husband, and a husband's primary responsibility is to work and provide for the family.

As a result, men perceive domestic work as solely the wife's duty, reinforcing the idea that men are only obligated to earn a living for their families. In addition, a husband's responsibility as head of the household includes providing clothing, food, and shelter, which is considered more substantial than a wife's, leading to expectations for wives to show obedience and devotion. In Cikembang Village, managing domestic tasks like housekeeping, managing the household's finances, cooking, and childcare demonstrates a wife's dedication to her hardworking husband. While a hadith suggests that these domestic responsibilities should have been shared between spouses, the prevailing belief in the village is that women bear the greater burden in these areas, while men primarily focus on providing financially.

Furthermore, the significant number of women who contribute to the household income is also seen as an additional display of devotion, as it eases the financial strain on their husbands and ensures the family's basic needs are met. Islamic beliefs and values significantly shape traditional gender conceptions through the gender roles defined by Quranic verses and hadiths among various ethnic groups in Indonesia, especially the Sundanese and Javanese Gunawan et al., (2020); Istianah (2020); Korniwati and Rahim, 2024; Panani (2021) including those in Cikembang Village. These similar gender roles are also reflected in the religious texts of other major religions, such as Protestant Christianity Lahagu et al., (2024); Narawati (2020); Okoli and Okwuosa (2020); Olatunde (2022); Simatupang (2021) and local beliefs like Sunda Wiwitan (Khoerunnisa and Wandani, 2024).

While many religions advocate for gender equality, existing gender biases often influence community interpretations of the teachings, leading to the subordination of women (Gaine, 2018; Imam and Prapta, 2024). Furthermore, the introduction of Islam to Indonesia in the 16th century brought both Quranic teachings and the patriarchal culture of Arab countries (Istianah, 2020). Consequently, Islamic teachings in Indonesia became intertwined with the patriarchal nature of Arab culture. This intertwining may explain the prevalent attitude in this study, where men are reluctant to engage in domestic work and consider such tasks solely the responsibility of women and wives.

This study's findings differ from those of Susanti (2014), ÇİFÇİ et al., (2022); Habibnejad et al., (2023); Jubreel et al., (2024) which suggests that traditional gender conceptions or attitudes toward gender roles are primarily influenced by education, employment, and economic status. In Cikembang Village, however, these factors do not significantly impact gender conceptions, as individuals with higher education and diverse occupations share similar views. The discrepancies may arise from differences in research methods, as the other studies employ quantitative approaches that emphasize individual characteristics, while this study employs qualitative approaches that explore both individual and socio-cultural aspects which in turn serves to reinforce the argument regarding the socio-cultural construction of gender within society.

It highlights how societal values and beliefs regarding the differences between women and men have a greater impact over individual attributes like education level and occupation on how the community determines appropriate traits, roles, and responsibilities for men and women (Blackstone, 2003; Eisend, 2019; Oakley, 2016; Priess and Hyde, 2011). Besides the socio-cultural factors and the community's interpretation of religious teachings and laws, the rural location of Cikembang village also contributes to the dominance of traditional gender conceptions.

As discovered in earlier research (Chen et al., (2022); Dodoo and Tempenis (2002); Istenič (2007), rural communities due to their homogeneous socio-cultural characteristics and limited exposure to modern cultures tend to uphold traditional gender conceptions more than urban communities, which are typically more heterogeneous and exposed to diverse cultures, ideologies, and beliefs. The socio-cultural characteristics of Cikembang Village suggest a high level of homogeneity, as the entire resident population identifies as Muslim.

3. Traditional Gender Conception in Post-Disaster Management

In April 2021, a flash flood devastated a hamlet in Cikembang Village. A small river overflowed due to excessive water, soil, and debris from nearby mountains, inundating homes and buildings and causing widespread destruction. Figure 1 shows that the river is parallel to and higher than nearby houses. When the water level rises above the banks, it overflows and affects surrounding structures. Although floods typically follow heavy rains, residents observed only light rainfall before this flood. Many believe that heavy rains in the mountains triggered the flash flood, sending a sudden surge of water into the hamlet, leaving residents unprepared for the devastation.



Figure 1. The Small River That Flows Through The Middle Of The Settlement
(Source: Researcher collection)

The flash flood in Cikembang Village severely damaged infrastructure, including roads, mosques, schools, and at least seven homes. Affected residents sought shelter with relatives for about a week. An emergency response center was set up at the school near the river, collecting aid and donations. The community collaborated to address the disaster's effects and coordinate assistance, with clear gender roles evident in the division of labor, as detailed in Table 2.

Table 2. Men and Women's Roles in Post-Disaster Management

	Clearing roads, facilities, and homes of debris, such as mud, trash, and remnants of destroyed houses.
	Rebuilding facilities destroyed by flash floods
<i>Men's Role</i>	Welcoming visitors and engaging in conversations with external entities (Disaster Management Agency, regent, government agencies, organizations, and other private parties) that come to oversee the situation and offer assistance.
	Assume the responsibility of determining how aid and donations are distributed.

	Assisting in cleaning the interiors of the homes of impacted families (performing mopping, and wiping down sizable furniture like cabinets).
Women's Role	Assisting with laundering soiled garments for families whose home was damaged by the flash flood
	Assisting with cleaning kitchen tools owned by households impacted by the disaster.
	Cooking and serving guests and external entities with heavy or light meals and drinks

(Source: Researcher Data)

a. Men's Role

Men perform various roles and tasks in post-disaster management in Cikembang Village. These roles primarily involve the reconstruction of the physical environment and political responsibilities. Table 2 illustrates that men are responsible for tasks such as cleaning streets, public facilities, and homes affected by debris consisting of mud, trash, and remnants of destroyed houses. As the situation stabilizes, the men of Cikembang collaborate to address minor damages that can be managed locally without external assistance. For instance, they engage in activities like constructing fence walls for affected residents' houses and transporting cleaned debris. After the flash flood, various external entities, including the Regional Disaster Management Agency and the Regent, visited to assess damage and provide assistance.

Community organizations, private companies, and individuals also contributed aid. Effective coordination between these external parties and the residents was crucial, with the head of the community unit (*Pak RW*) and the head of the neighborhood unit (*Pak RT*) serving as coordinators. Men typically serve as heads of the community unit and neighborhood unit, advocating for residents' interests and making decisions at the local government level below the village government. Elected through resident deliberation, they are seen as capable leaders with a strong understanding of the neighborhood. Visitors usually approach the head of the community unit first, then the head of the neighborhood unit, to convey their requests, after which a decision is made whether to proceed with the visitor's request.

In the aftermath of a disaster, *Pak RW* and *Pak RT* are naturally the go-to people for external parties seeking information about the flash flood incident and for discussions. They are responsible for welcoming and accompanying government officials to assess the areas affected by flash floods, recording the extent of damage to facilities and homes, and identifying families in need of assistance. Subsequently, they collaborate with the government to prioritize housing renovations and determine the allocation of food and household aid to affected families. Their role also involves deciding the nature, extent, and duration of support for affected families based on the collected data and donated resources.

b. Women's Role

Women also perform multiple roles in the post-disaster management. Table 2 illustrates that women primarily take on cleaning the interior of the house and providing food responsibilities. Just like men, women collaborate to assist affected families. Once men have completed the initial cleaning and debris removal inside the affected house, women continue by mopping the floors and wiping down furniture to remove remaining soil and mud. Furthermore, as wardrobes and kitchen equipment are also affected by mud and water from the flash flood, women proactively assist affected families by washing garments and kitchen tools.

They gather all the soiled items in the schoolyard, where the emergency response post is located, and work together to thoroughly clean all the garments and kitchen tools. In contrast to men, women typically do not take an active role in greeting or engaging with external parties. They are not usually present at emergency response posts but may visit to prepare and serve food and drinks, particularly for government guests. According to one source, married women take turns cooking and providing food and coffee when guests visit, while men handle other tasks regarding decision-making and political responsibilities.

The findings of this study illustrate the impact of traditional gender conceptions on the division of labor in community-led post-disaster management. Construction and infrastructure tasks are often perceived as masculine due to their higher risk, technical demands, and physical labor. As a result, in Cikembang Village, men primarily handle the reconstruction of the physical aspect of the environment and affected houses, while women, drawing on their nurturing qualities, focus on tasks related to reproductive roles, such as assisting affected families with laundry and cleaning the interior of houses. These findings are consistent with previous research conducted by the World Health Organization, which also highlights the gendered division of labor in post-disaster management, with men focusing on the physical aspects of household recovery.

And women prioritizing the internal well-being, particularly in terms of food management and household cleanliness. This study also highlights the prevailing gender disparity in decision-making and political responsibilities within the public sphere of post-disaster management. Men are predominantly seen as leaders, leading to a perception that decision-making is primarily a male responsibility. As a result, men and women are disproportionately involved in decision-making processes. Women are often excluded from discussions with external parties and decisions concerning allocating and managing incoming aid and donations. Their roles are limited to providing hospitality to guests.

Previous research Ashraf and Azad (2015); Cupples (2007); Enarson (2012) has shown that male dominance and limited participation of women in decision-making processes during post-disaster reconstruction are common, resulting in a non-gender-sensitive approach to disaster impact management. Given that women are more vulnerable to and during disasters Enarson (2012); Enarson et al., (2018); Fajria and Handayani (2022); Fatema et al., (2019); Pah (2016); Sikandar and Khan (2019); Utami et al., (2021); Yumarni et al., (2014) the lack of gender sensitivity in post-disaster management may exacerbate this vulnerability by neglecting women's specific needs.

This study also highlights the societal roles of men and women at the community level as explained by Moser (1993). According to Moser, societal roles encompass the tasks and responsibilities carried out by men and women in their communities, which are often an extension of their gender roles within the household but on a broader scale. In essence, the roles and responsibilities of men and women at the community level closely align with their household roles, albeit with a wider scope (Moser, 1993). As the head of the family, it is traditionally seen as a man's responsibility to provide housing for his wife and family, as a result. There is a strong sense of duty towards the upkeep of the external aspect of the household; this can be seen from when men come together to assist families in rebuilding any damaged areas of their homes. Men also often take on the role of decision-makers and the role of welcoming and engaging in discussions with guests at the household level, and this responsibility extends to the community level as well. Meanwhile, women typically manage household cleaning and food preparation. So at the community level, women are also entrusted with these roles and responsibilities. This can be seen when women rallied and helped affected families by cleaning the interior of homes and garments and also providing food for guests and visitors.

Conclusions

The Sundanese community in Cikembang Village has traditional gender conceptions, wherein distinct masculine and feminine values are ascribed to men and women. This cultural framework predicates that individuals should fulfill roles and responsibilities aligned with these gendered characteristics. Men are seen as leaders and providers, while women are expected to nurture and fulfill reproductive roles. However, many women also engage in productive roles of earning income, resulting in a double burden. Cultural and religious teachings reinforce these gender conceptions, emphasizing that societal norms shape the behaviors and responsibilities of men and women rather than biological differences between the two sexes. The rural context of Cikembang Village further entrenches these traditional gender roles, due to the homogeneity in its socio-cultural characteristics and practices. Consequently, these traditional gender conceptions have profound implications for labor division in post-disaster management initiatives undertaken by the community. Men's predominance in leadership leads to women's underrepresentation in decision-making, often diminishing the perceived importance of their contributions. It is essential to explore gender dynamics in disasters and recognize women's agency in resilience and recovery, as a deeper understanding of these socio-cultural factors can illuminate their influence on disaster-related social dynamics.

References

- Akbar, A. A., Sartohadi, J., Djohan, T. S., & Ritohardoyo, S. (2017). Erosi Pantai, Ekosistem Hutan Bakau dan Adaptasi Masyarakat Terhadap Bencana Kerusakan Pantai Di negara Tropis (Coastal Erosion, Mangrove Ecosystems and Community Adaptation to Coastal Disasters in Tropical Countries). *Jurnal Ilmu Lingkungan*, 15(1), 1.
- Alesina, A., Giuliano, P., & Nunn, N. (2013). On the Origins of Gender Roles: Women and the Plough. *The Quarterly Journal of Economics*, 128(2), 469-530.
- Anggraeni, L. (2022). Equal Role Of Husband And Wife In Marriage Traditions Of The Baduy In Kanekes Village Leuwidamar Lebak Regency Banten. *Al Hakam The Journal of Islamic Family Law and Gender Issues*, 2(1), 35-47.
- Apindiati, R. K. (2023). Peran Wanita Masyarakat Dayak Desa Rodaya Kalimantan Barat dalam Mewujudkan Ketahanan Pangan Lokal. *Empiricism Journal*, 4(2), 450-455.
- Ashraf, M. A., & Azad, M. A. K. (2015). Gender Issues In Disaster: Understanding The Relationships Of Vulnerability, Preparedness And Capacity. *Environment and ecology research*, 3(5), 136-142.
- Ayuningtyas, A. A., Rahman, E., Minza, W. M., & Nurdiyanto, N. (2020). Pembentukan Peran Gender Perempuan Etnis Minangkabau yang Merantau. *Jurnal Psikologi*, 16(2), 150-162.
- Blackstone, A. (2003). Gender Roles and Society. *Human Ecology: An Encyclopedia of Children, Families, Communities, and Environments*, 335-338.
- Chen, F., Bao, L., Lin, Z., Zimmer, Z., Socorro, G., & Borja, J. B. (2018). Double Burden For Women In Mid- And Later Life: Evidence From Time-Use Profiles In Cebu, The Philippines. *Ageing and Society*, 38(11), 2325-2355.
- Chen, G., Zhang, J., Hu, Y., & Gao, Y. (2022). Gender Role Attitudes And Work-Family Conflict: A Multiple Mediating Model Including Moderated Mediation Analysis. *Frontiers in Psychology*, 13.
- Çifçi, S., Saka, G., & Akın, A. (2022). Toplumsal Cinsiyet Algisi Ve Etkileyen Faktörler: Mardin Örneği. *Turkish Journal of Public Health*, 20(1), 1-13.

- Cupples, J. (2007). Gender and Hurricane Mitch: Reconstructing Subjectivities After Disaster. *Disasters*, 31(2), 155-175.
- Dodoo, F. N., & Tempenis, M. (2002). Gender, Power, and Reproduction: Rural-Urban Differences in the Relationship Between Fertility Goals and Contraceptive Use in Kenya. *Rural Sociology*, 67(1), 46-70.
- Eisend, M. (2019). Gender Roles. *Journal of Advertising*, 48(1), 72-80.
- Enarson, E. (2012). *Women Confronting Natural Disaster: From Vulnerability To Resilience*. London: Lynne Reinner.
- Enarson, E., Fothergill, A., & Peek, L. (2018). Gender And Disaster: Foundations And New Directions For Research And Practice. *Handbook of disaster research*, 205-223.
- Fajria, I., & Handayani, B. L. (2022). Kapasitas Respons Tanggap Bencana Berbasis Gender, Budaya, Dan Kelas Sosial. *JCIC: Jurnal CIC Lembaga Riset Dan Konsultan Sosial*, 4(1), 1-12.
- Fatema, S. R., Islam, M. S., East, L., & Usher, K. (2019). Women's Health-Related Vulnerabilities In Natural Disasters: A Systematic Review Protocol. *BMJ Open*, 9(12).
- Fatimah, S., Sarbaini, S., & Winarso, H. P. (2020). Hak dan Kewajiban Perempuan Dayak Warukin. *Jurnal Pendidikan Kewarganegaraan*, 9(1), 11-18.
- Griffin, G. (2017). *A Dictionary of Gender Studies*. Oxford University Press.
- Gunawan, N. A., Nurwati, N., & Sekarningrum, B. (2020). Analisis Peran Gender dalam Pengasuhan Anak pada Keluarga Etnis Jawa dan Sunda di Wilayah Perbatasan. *Jurnal Pendidikan Ilmu-Ilmu Sosial*, 12(1), 48-56.
- Habibnejad, F., Elyasi, F., Nikbakht, R., & Shahhosseini, Z. (2023). The Factors Related to Gender Role Attitudes in Men and Women: A Narrative Review. *Current Psychosomatic Research*, 2(1), 3-18.
- Hochschild, A., & Machung, A. (2012). *The Second Shift: Working Families and the Revolution at Home*. New York: Penguin Group.
- Istenič, M. Č. (2007). Attitudes Towards Gender Roles and Gender Role Behaviour Among Urban, Rural, and Farm Populations in Slovenia. *Journal of Comparative Family Studies*, 38(3), 477-496.
- Istianah, I. (2020). Perempuan Dalam Sistem Budaya Sunda (Peran dan Kedudukan Perempuan di Kampung Geger Hanjuang Desa Linggamulya Kecamatan Leuwisari Kabupaten Tasikmalaya). *Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam*, 17(2), 195-204.
- Jubreel, O. K., Ogunleye, K. Y., Ayoade, A. R., & Adeomi, D. T. (2024). Factors Affecting Changing Gender Roles Among Farm Families In Osun State, Nigeria. *International Journal of Multidisciplinary Approach Research and Science*, 2(2), 928-938.
- Khoerunnisa, N., & Wandani, R. (2024). Relasi Gender Menurut Masyarakat Adat Karuhun Urang (Akur) Sunda Wiwitan di Susuru, Kabupaten Ciamis). *Jurnal Ilmu Politik Dan Pemerintahan*, 10(1), 65-71.
- Korniawati, D., & Rahim, A. (2024). The Influence Of Patriarchal Culture On Social Life In Javanese Families In Wolio Sub-District. *Cendikia: Media Jurnal Ilmiah Pendidikan*, 14(6), 608-615.
- Lahagu, A., Simanjuntak, F., Hasanah, U., & Pasaribu, J. (2024). Kesetaraan Gender dan Panggilan Perempuan dalam Pemberitaan Injil. *Jurnal Teologi Gracia Deo*, 6(2), 143-159.
- Laudza, M. N., Antariksa, N. A., Sholihah, N. A., & Anisa, T. (2023). Persepsi Orang Sunda Terhadap Wanita Bekerja. *Journal of Psychology Students*, 2(1), 49-54.

- Li, Y., Wang, X., & Mao, H. (2020). Influence Of Human Activity On Landslide Susceptibility Development In The Three Gorges Area. *Natural Hazards*, 104(3), 2115-2151.
- Moser, C. O. N. (1993). Gender Roles, The Family And The Household. *Gender Planning And Development: Theory, Practice And Training*. London: Routledge.
- Mulyanto, D. (2013). Bencana Alam: Suatu Tinjauan Antropologis dengan Kekhususan Kasus-kasus di Indonesia. *Jurnal Ilmiah Etnografi Papua*, 57-75.
- Narawati, M. (2020). Representasi Budaya Patriarki Pada Komunitas Gereja Kristen Protestan Di Bali (GKPB). *Pustaka: Jurnal Ilmu-Ilmu Budaya*, 20(1), 38-45.
- Neumayer, E., & Plümper, T. (2007). The Gendered Nature of Natural Disasters: The Impact of Catastrophic Events on the Gender Gap in Life Expectancy, 1981-2002. *Annals of the Association of American Geographers*, 97(3), 551-566.
- Nurman, S. N. (2019). Keudukan Perempuan Minangkabau Dalam Perspektif Gender. *JURNAL AL-AQIDAH*, 11(1), 90-99.
- Oakley, A. (2016). *Sex, Gender and Society*. London: Routledge.
- Okoli, A. B., & Okwuosa, L. (2020). The Role Of Christianity In Gender Issues And Development In Nigeria. *HTS Teologiese Studies/Theological Studies*, 76(4).
- Olatunde, O. J. (2022). Biblical Understanding of Male Headship and Female 'Helpship' in Marriage. *Humanus Discourse*, 2(3), 1-13.
- Oliver, S. A., Alcántara, A. I., Burton, I., & Lavell, A. (2017). The Social Construction Of Disaster Risk: Seeking Root Causes. *International Journal of Disaster Risk Reduction*, 22, 469-474.
- Pah, T. I. B. K. (2016). Relasi Gender Dalam Menghadapi Bencana di Kabupaten Malaka, Nusa Tenggara Timur (Gender Relations in Dealing with Disasters in Malacca Regency, East Nusa Tenggara). *Jurnal Kajian Ilmu Administrasi Negara*, 42(4), 1.
- Panani, S. Y. P. (2021). Pandangan Buruh Gendong di Yogyakarta Terhadap Peran Ganda Perempuan. *Jurnal Filsafat*, 31(2), 290-312.
- Pasaribu, R. H. (2023). Beban Ganda Perempuan Batak dalam Partisipasi Politik. *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 17(1), 123-132.
- Perry, R. W. (2018). Defining Disaster: An Evolving Concept. *Handbook Of Disaster Research*, 3-22.
- Pohan, A. (2014). Gender Dalam Komunikasi Politik Aktivis Partai Islam (Analisis terhadap aktivis PBB, PPP dan PKS di Padang). *Kafaah: Journal of Gender Studies*, 2(1), 25-38.
- Priess, H. A., & Hyde, J. S. (2011). Gender Roles. In B. B. Brown & M. J. Prinstein (Eds.). *Encyclopedia of Adolescence*, 1(2), 99-108.
- Ramli, U., & Basri, L. (2021). Peran Gender Pada Masyarakat Bugis. *Jurnal Noken: Ilmu-Ilmu Sosial*, 7(1), 78-89.
- Ridwan, I. R. (2010). Menyikapi Bencana Sebagai Fenomena Sosial Terintegrasi. *Jurnal Geografi Gea*, 10(1), 33-41.
- Rohmana, J. A., & Ernawati, M. (2014). Perempuan Dan Kearifan Lokal: Performativitas Perempuan Dalam Ritual Adat Sunda. *Musāwa Jurnal Studi Gender Dan Islam*, 13(2), 151-165.
- Sikandar, R., & Khan, A. (2019). Linking Gender Vulnerability And Disasters. *Disaster Risk Reduction: Community Resilience and Responses*, 215-230.
- Simatupang, J. B. (2021). Perempuan dalam Budaya Adat Batak Toba. *Jurnal Pendidikan Tambusai*, 3(3), 10288-10296.

- Sun, L., & Faas, A. J. (2018). Social Production Of Disasters And Disaster Social Constructs. *Disaster Prevention and Management: An International Journal*, 27(5), 623-635.
- Sunarsih, S., & Benardi, A. I. (2022). Kajian Tingkat Kesadaran Masyarakat Kecamatan Bantarkawung Dalam Mengelola Lahan di Wilayah Rawan Bencana Tanah Longsor. *Edu Geography*, 10(1), 59-65.
- Surya, A. (2020). Peran Perempuan dalam Ibadah: Dialektika Politik dan Teologi Tubuh. *SOTIRIA: (Jurnal Theologia Dan Pendidikan Agama Kristen)*, 3(2), 84-94.
- Susanti, S. (2014). Perspektif Gender Pada Masyarakat Sunda Di Desa Cikunir Kecamatan Singaparna Kabupaten Tasikmalaya Tahun 2013. *Jurnal Kesehatan Bidkesmas Respati*, 2(5), 20-29.
- Tong, R. (2012). *Encyclopedia of applied ethics*. Cambridge: Academic Press.
- Utami, C. W., Giyarsih, S. R., Marfai, M. A., & Fariz, T. R. (2021). Kerawanan Banjir Rob dan Peran Gender Dalam Adaptasi di Kecamatan Pekalongan Utara. *Jurnal Planologi*, 18(1), 94-113.
- Uyun, Q. (2002). Peran Gender Dalam Budaya Jawa. *Psikologika: Jurnal Pemikiran dan Penelitian Psikologi*, 7(13), 32-42.
- Yumarni, T., Amaratunga, D., & Haigh, R. (2014). Assessing Gender Vulnerability within Post-earthquake Reconstruction: Case Study from Indonesia. *Procedia Economics and Finance*, 18, 763-771.
- Zhao, B., Yuan, L., Geng, X., Su, L., Qian, J., Wu, H., & Li, J. (2022). Deformation Characteristics Of A Large Landslide Reactivated By Human Activity In Wanyuan City, Sichuan Province, China. *Landslides*, 19(5), 1131-1141.