

## REPRESENTATION OF WOMEN CLIMBER IN STUDENT ASSOCIATION FOR ENVIRONMENTAL AND ADVENTURE ACTIVITY

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### Abstract

*This study aims to reveal the position of women climbers in the student association for Environmental and adventure activity of MAPALA Marabunta of Panca Marga University of Probolinggo. This study was conducted by using the method of descriptive qualitative with data collection techniques through observation, interview, and documentation. The results showed that in mountain climbing activities made by women climbers there is no difference between male and female climbers. This is in a manner conforming to representation view. Women climbers already have the ability and skills to Mountain climbing. The women climber is also equivalent to male climbers in general. So there are no points or ways in which male and female climbers are dissimilar. What distinguishes only their will, whether they want to practice and learn, if they want to practice and learn and take the opportunity already given, it will happen what is on want that is equality.*

**Keyword:** *Representation, Women Climber, MAPALA Marabunta*

### A. Introduction

Indonesia is still strong with a patriarchal gender ideology that places men or more precisely the power of a handful of men as winners of hegemony. The position of women often appears as a symbol of subtlety, emotionality, something that moves slowly, sometimes even stops. Women who are very close to idioms such as deterioration, oppression, even the "concept" that most of our societies accept are those "objects" rather than "subjects" to men.

Historically; patriarchy has become apparent through the appearance of symptoms in the social, legal, political, religious and economic organizations of different cultures. Even when not explicitly stated in the constitution and law, most contemporary societies are, in practice, patriarchal.

The development of the talents and natural abilities of girls and boys, women and men, and educational and professional experiences and opportunities for life in general can be limited by gender stereotypes. Stereotypes about women come from, and are the causes of attitudes, values, norms, and prejudices that are very inherent in women. They are used to prove to be reasonable and enable to continue the historical relations of ability or capacity to do something or act in particular way by men over women as well as attitudes

which are characterized by or showing prejudice, stereotyping, or discrimination that typically hold back the advancement of women.

The phenomenon of mountain climbing in Indonesia has existed since ancient times. It is evidenced by the existence of history such as temples, statues and ancient tombs found in mountainous areas in Indonesia. Within the Dutch colonial period, a nature lover, explorers and famous scientists, Frans Junghuhn Prussian-German since 1830 has climbed all the mountains on the island of Java. Then the trail followed by other European (Dutch) adventurers such as Wormser and Stehn European climbers who wrote guidebooks climbing 30 mountains on the island of Java in 1928. Then mountaineering activities in Indonesia itself continues to grow until now (Sastha, 2007).

At the beginning of MAPALA (Student Association for Environmental and Adventure Activity) only dominated by male climbers. Seeing the terrain to be passed is reasonable if the initial appearance of MAPALA and Student Mountaineering Club only dominated by male climbers only. So bring up the thought of mountain climbing activities masculine area. In accordance with the name of the activity is climbing the mountain. Walking for days carrying a load of large carrier bags and in haunted fears of something happening not in want is a test that must be faced by climbers. With hard survival to pass, where there is a path that has a hill with a slope of up to 80 degrees, there is also a must climbing and derivatives are very steep. In addition climbers are also dealing with the ferocious nature such as changing climate, sometimes very hot, sometimes rain and meet with wild animals.

The women climbers initially climbed the mountain just for recreation, filling holiday time and for fun. They just follow the male climbers when climbing the mountain without carrying anything except water only, because all the supplies are brought by the male climber. Knowledge of nature is very little is known and can only depend on male climbers. So that, the female climbers seem to be nothing and that can only trouble men climber.

In current, the female climbers who are tough and highly skilled in mountain climbing have developed and increased. In addition stamina and mental women climber have been trained and formed to make a formidable climber. Supported again with the knowledge of nature that has been mastered and management the climb is very good. So that women climbers have no longer depend on male climbers to high mountains. Along with the rise of brave and female climber to make women climber no longer underestimated. The representation of female climbers is getting better and then eliminates the common sense about the weak, slow and cannot do anything because it can only rely on male climbers. By raising gender issues, female climbers continue to climb mountains, both in Indonesia and the world.

The research by Edwina Ayu Dianingtyas (Ayu Dianingtyas, 2010), "Representation Of The Javanese Woman In The R.A. Kartini Film". The objective of the research is to understand the Javanese woman representation to explain the idea of R.A. Kartini related to the ideology problems. The researchers try to investigate the representation of R.A. Kartini film shows gender inequality in Javanese culture which is identical with patriarchal ideology.

The study of Mohammad Zulfi Ihsan entitled "Kiprah Pendaki Perempuan Di Unit Kegiatan Mahasiswa Pecinta Alam Wanala Universitas Airlangga Surabaya Dan Relevansinya Dengan Feminisme" (Ikhsan, 2014). The focus of research in this thesis is how gait climber women in UKM WANALA and its relevance to feminism. The researchers used the method descriptive qualitative premises data collection techniques such as observation, interviews, and documentation. And as an analysis the researchers used the theory liberal feminism.

Based on the background and the previous studies above, the formulation of the problems are: How is the position of women climber in the Student Association for Environmental and Adventure Activity of MAPALA Marabunta of Panca Marga University Of Probolinggo? How do the women climber to unravel the dominance of male climbers in the Student Association for Environmental and Adventure Activity of MAPALA Marabunta of Panca Marga University Of Probolinggo?

Objectives of the Study in a line with the research problems above the purpose of this study are first, analyzing out position of women climbers in the Student Association for Environmental and Adventure Activity of MAPALA Marabunta of Panca Marga University Of Probolinggo. Second, knowing the women climber reveals the dominance of male climbers in the Student Association for Environmental and Adventure Activity of MAPALA Marabunta of Panca Marga University Of Probolinggo.

In general, the concept of gender refers to the principle of roles and responsibilities responsible as women and as men who are created and internalized in habits and family life, in which culture-society we live; including the desired expectations of how they should be being a woman and how to be a man, both hope above its characteristics, attitudes and behavior. Furthermore, gender can be defined as the differentiation of roles, attributes, attitudes or actions behavior, which grows and develops in society or is considered society is suitable for men and women (Wulan, 2012).

Gender is a set of characteristics related to masculinity and femininity, and the set of characteristics also distinguishes them. Depending on the context, these characteristics can include biological sex (i.e., circumstances of being male, female, or intersex variations), gender-based social structures (i.e., gender roles), or gender identity (Udry, 1994). Most

cultures use binary gender, having two sexes (male and female) (Nadal, 2017). While those who are outside this group are referred to in general terms as non-binary or gender queer. Some societies have special sexes other than "male" and "female", such as the *hijra* in South Asia; this is often referred to as the third gender (and the fourth gender, etc.).

Sexologist, John Money, introduced the terminological difference between biological sex and gender as a role in 1955 (Money & Tucker, 1975). Before his work, it was rare to use the word gender to refer to anything except grammar categories (Udry, 1994). However, the difference in terminology according to Money did not become widespread until the 1970s, when the concept of the difference between biological sex and the social construction of gender became a study in feminist theory. At present, these differences are followed in several contexts, especially social science (Lindsey, 2015) and documents written by the World Health Organization (WHO) (Organization, 2015).

In other contexts, including several fields of social science, gender includes sex or matters related to it. For example, in non-human animal studies, the biological sex of animals is generally used as a reference for sex (Haig, 2004). Changes in the meaning of gender can be traced to the 1980s. In 1993, the US Food and Drug Administration (FDA) began using the term gender to replace the term sex (Administration, 2015). Then, in 2011, the FDA replaced it again by starting to use the terms sex as a biological and gender classification as a person's self-representation as a man or woman, or how that person was viewed by social institutions based on an individual's gender presentation (Yudkin, 1978).

The social sciences have branches devoted to gender studies. Other fields of study, such as sexology and neuroscience, are also interested in the study. Sometimes in social science, social construction is used as an approach in gender studies, while research in natural science analyzes the effect of biological differences in men and women on the development of gender in humans; both present a discussion of the extent to which biological differences affect the formation of gender identity. In some English literature, there are also tri-chotomies between biological sex, psychological gender, and social gender roles. This framework first appeared in a feminist paper on trans-sexualism in 1978 (Pokorny, 1969).

While in Islam, women are humanized like a human male. Common practice of female infanticide among the ignorance it has been totally stopped (Mulia, 2003). The Qur'an even mentions female babies born as glad tidings from God, and therefore inappropriate his presence was greeted with shame as had happened before. (Q.S. An-Nahl, 16: 58-59):

And when one of them is informed of [the birth of] a female, his face becomes dark, and he suppresses grief. He hides himself from the people because of the ill of which he

has been informed. Should he keep it in humiliation or bury it in the ground? Unquestionably, evil is what they decide ("Surah An-Nahl [16] verse: 58-59.pdf," 2019).

According to Nasaruddin Umar, there are several variables that can be used as standards in analyzing the principles of gender equality in the Qur'an. Variables include:

- Men and women are both servants
- Both men and women are caliphs
- Men and women accept primordial agreements
- Adam and Eve, actively involved in cosmic drama
- Men and women have the potential to achieve achievements. (Nasaruddin, 1999).

Gender studies are interdisciplinary fields of study aimed at studying gender identity and representation. This field of study includes studies of women that discuss women, feminism, gender, and politics, as well as studies of men and studies of genderqueer. Sometimes, gender studies are in line with studies of sexuality.

In line with this, Krijnen and Van Bauwel stated that the discipline of science studied gender and sexuality from various fields and disciplines, such as; literature, language, geography, history, political science, sociology, anthropology, cinema, media studies, human development, law, public health and medicine (Krijnen & Van Bauwel, 2015). In addition Healey stated that gender studies also analyze how the relationship between race, ethnicity, location, class, nationality, and disability with the categories of gender and sexuality (Healey, Stepnick, & O'Brien, 2018).

According to Simone de Beauvoir A person is not born a woman, he becomes one (De Beauvoir, 1989). This opinion holds that in the study of gender, social construction as well as culture of masculinity and femininity becomes a reference for the use of the term "gender", and not the state of being male or female as a whole.

Gender deals with many disciplines, such as theories about literature, drama, film, performance, contemporary art history, anthropology, sociology, sociolinguistics and psychology. However, sometimes gender studies have different approaches to the approaches used in various fields of science in terms of how and why gender is studied. For example in the fields of anthropology, sociology, and psychology, gender is often studied as a practice, while in the field of cultural studies gender representation is more often analyzed. In politics, gender can be seen as a fundamental discourse used by political actors to position themselves on various issues (Salime, 2011). Gender study is also a discipline in itself, combining methods and approaches from various scientific disciplines (Essed, Goldberg, & Kobayashi, 2009).

Each field regards "gender" as practice, sometimes referred to as something that is characterized by the performance of a social or cultural role (Judith, 1999). According to Sam Killermann, Gender can also be broken down into three categories, namely; gender

identity, gender expression, and biological sex (Killermann, 2015). The categorization is another way to break down gender into different social, biological, and cultural constructions. The construction focuses on how femininity and masculinity are liquid entities and how their meanings can fluctuate depending on various constraints around them. In this case how femininity and masculinity are considered as a liquid entity and the fluctuation of meaning that depends on various constraints around it becomes the focus of the construction.

### **Theory of Representation**

Cultural theorist Stuart Hall describes representation as the process by which meaning is produced and exchanged between members of a culture through the use of language, signs and images which stand for or represent things (Hall, 1997). However, there are several different theories that describe how language is used to represent the world; three of which are outlined above: reflective, intentional and constructionist.

Representation can be understood as the result of a process of how society views the same text but in different ways. Culture as a human habitation is a convention of exchanges of ideas about the worldview of the text. Representation is a way of connecting meaning and language to culture.

The theory of representation is a linguistic, communications and cultural study popularized by Stuart Hall. According to Hall, there are two systems of representation that form the basis of the process of meaning production (Hall, 1997). The first system, the representation is produced from the concept or mental stored in our head.

Meaning depends on the concepts and images that form in our minds in order to view the world. The worldview of this first system is of course based on the similarities or differences that distinguish one object from other objects. From this process will be produced a different picture on each person who saw it until a different concept maps are obtained.

In the second representation system, meaning is constructed through language. The concepts generated on the first system are not necessarily called representations before going through the process of language in the second system. Meaning is communicated through the language of words, pictures, or writings so that meaning can be exchanged. With reflective approach to representation, language is said to function like a mirror; it reflects the true meaning of an object, person, idea or event as it already exists in the world.

The Greek word 'mimesis' is used for this purpose to describe how language imitates (or "mimics") nature. Essentially, the reflective theory proposes that language works by simply reflecting or imitating a fixed "truth" that is already present in the real world (Hall, 1997).

The intentional approach argues the opposite, suggesting that the speaker or author of a particular work imposes meaning onto the world through the use of language. Words mean only what their author intends them to mean. This is not to say that authors can go making up their own private languages; communication – the essence of language – depends on shared linguistic conventions and shared codes within a culture. The author's intended meanings/messages have to follow these rules and conventions in order to be shared and understood (Hall, 1997).

### **Definition of Woman Climber**

Climbers are people who climb mountains. Someone who is always looking for the highest mountain peaks to climb. The women climber is a female gender who passes a climb that generally refers to a long and passionate journey that usually passes through a small lane in the interior. In Indonesia, this ascent is synonymous with the journey to the top of the mountain. This activity is generally done by the clubs of nature lovers. There are times when the climbing of the journey has to go through the dense forest, and must cut the bushes to make a passable path. Women climber is a taking a brief stroll or a long walk in the city, women hikers tend to take vigorous, deliberate walks in the countryside. Women hikers may hike empty-handed, wearing sturdy walking shoes, while longer hikes require women hikers to carry packs with water, food, a compass, and possibly even camping supplies.

### **B. Methods**

The design of this study is descriptive method with the form of qualitative research. The technique used in this method is library research, where all possible information and literary review that have relation to the study are collected and takes as source of information. The result and data of this study are presented in form of words and sentences or picture but not in form of number.

The researcher use primary and secondary data as data source. The primary data of this research takes from the "Women Climber in MAPALA Marabunta" which was comprised all movement, gesture, facial expression, costume, dialogue which were represented by women. Secondary data source is obtainable from some source from literature research (library research).

The data was processed through some steps. Those are, first, observation which aims to observe, hear and feel instantly how the women climber at MAPALA Marabunta practiced. Second, interview which aims to collect data primary. And third step is documentation as a record of past events.

### **C. Discussion**

#### **The Position of Women Climber in the Student Association for Environmental and Adventure Activity of MAPALA Marabunta of Panca Marga University of Probolinggo**

Climber here is a women climber at Activity Unit MAPALA Marabunta who have the ability and skills in mountain climbing. The women climber is a female gender who passes a climb that generally refers to a long and passionate journey that usually passes through a small lane in the interior. In Indonesia, this ascent is synonymous with the journey to the top of the mountain. This activity is generally done by the clubs of nature lovers. There are times when the climbing of the journey has to go through the dense forest, and must cut the bushes to make a passable path. This climb can take more than 1 day trip.

Social position is one place or position of a person in a social group or society in general in connection with the presence of others. Social position includes social environment, achievement, rights, and obligations. Keep in mind, one can have multiple positions for participating in various lifestyles at once. Researchers looking for the position of women climbers who woke up in MAPALA Marabunta. Researchers conducted research by analyzing the opinions of some people about how the position of women climbers in marabunta. Not only that, the researchers also observed how the behavior of male members in marabunta against women in marabunta, belittled or discriminated. To find out more about the position of woman climber in Marabunta, the researcher interviewed Aliek Som as a senior at MAPALA Marabunta :

*Dalam hal mendaki, untuk yang perempuan biasanya ada perlakuan tersendiri ya, karena entah bagaimanapun secara umum fisik mereka lemah dari pada laki-laki, ada perlakuan tertentu yang tidak sama. Perlakuan tertentu yang dimaksud contohnya hal logistik yang harus mereka bawa, kemudian safety selama pendakian tapi beda karena perlakuan laki-laki tidak ada bedanya selama pendaki perempuan itu tidak ada hal yang bermasalah kita perlakukan normal saja atau sama saja. Dan biasanya kalau ada pendaki perempuan membawa beban lebih berat di share ke pendaki lai-laki. Tapi selama pendaki perempuan itu kuat atau dia mau, tidak jadi masalah. Termasuk juga ketika di camp ya.. nah itu pasti. Perempuan diutamakan dulu didalam tenda atau bivak alam karena bagaimanapun asumsi umum menganggap perempuan itu lemah dalam konteks fisik. (Interview of Aliek Som, Maret 2018)*

In terms of climbing, for which women usually have their own treatment, because somehow they are generally physically weaker than men, there are certain treatments that are not the same. Certain treatments in the sense of logistics they should bring, then safety during the ascent but different because the treatment of men is no different as long as the climber is not there is a problem that we problem normal or just the same. And usually if there is a female climber carrying a heavier burden on share to the male climbers. But as long as the female climber is strong or he wants, it does not matter. Included



also when in the camp, that's for sure. Women are prioritized in tents or natural bivouacs because after all the general assumption assumes that women are weak in the physical context. (Interview of Bradhiansyah, Maret 2018)

Based on the above interviews, it can be concluded that the position of women in Marabunta is still considered the most prioritized in terms of mountain climbing. As many opinions stated that that women are weak in physical context and need to be special treatment and different from men at the time. Load division, all measured in terms of the physical strength of the climbers. But, different again with the opinion of Veny Kumalasari as Chairman MAPALA Marabunta women when in force 2017/2018:

*Kalau posisi perempuan dimarabunta sekarang, saya nggak merasa ada perbedaan dalam hal mendaki gunung khususnya. Karena disini memang semua dianggap sama tanpa ada diskriminasi gender, jadi entah bagaimana pun laki-laki dan perempuan disini itu bener-bener kita anggap sama-sama penting. Mau angkat beban berat, pasang tenda, sampai masak ya kita lakukan bersama-sama tanpa harus selalu di bagi berdasarkan rutinitasnya, misalkan masak harus perempuan. Tapi kita lebih ke siapa yang butuh bantuan atau apa yang kurang, kita ya saling bantu dan saling backup lah istilahnya. Iya saya sih gitu ngeliatnya. (Interview of Veny Kumalasari, 15 Maret 2018)*

If the position of women in marabunta now, I do not feel there is a difference in terms of mountain climbing in particular. Because here it is all considered the same without any gender discrimination, so somehow men and women here we really think equally important. Want to lift a heavy burden, pairs of tents, to cook yes we do together without always be on the basis of routine, for example cook must be women. But we are more into who needs help or what is lacking, we are helping each other and mutual backup is the term. Yes I still see it. (Interview of Veny Kumalasari, 15 Maret 2018 )

Based on the results of the above interviews, it can be concluded that in force with the chairman Marabunta Veny Kumalasari arguably the position of men and women are really just as important. Without discrimination between men and women. Whether in lifting heavy items to food affairs, they do so together with the purpose of complementing each other without having to discriminate against women. From the statement Veny does not vary much with the statement Sandy Vindiyan Jaya K. N as a male member in Marabunta members 2015 :

*Ga ada diskriminasi gender di marabunta, sebenarnya perempuan masih disamakan posisinya dengan umum. Hanya perempuan di marabunta latih untuk kuat dan bisa menghadapi semua keadaan baik mendesak maupun tidak. (Interview of Sandi Vindiyan Jaya K.N, 13 April 2018 )*

There is no gender discrimination in Marabunta, actually women are still equated with the general position. Only women in marabunta train to be

strong, independent and able to deal with all urgent or not. (Interview of Sandi Vindiyan Jaya K.N, 13 April 2018 )

From the above interviews it can be concluded that from Sandi Vindiyan Jaya K.N's point of view, the women's position in Marabunta is the same. Because they are trained and educated just like a male climber who indirectly makes a women climber in marabunta become strong, not spoiled and can be spelled out just like a man. Whether it's urgent or not, there is taught in order to stay independent and be able to rely on yourself without having to inconvenience male climbers.

In the latter finding this is where the representation of female climber in Marabunta is not only in physical and pleasure. However, it is also a form of self-expression to show who we are, and what we are. As the following interview statement states :

*Sah-sah aja, karna hobi itu adalah bagaimana cara menunjukkan apa yg ada pada kita yang ga orang tau. (Interview of Sandi Vindiyan Jaya K.N, April 13, 2018).*

Legitimate, because the hobby is how to show what is in us who ga ga tau people. (Interview of Sandi Vindiyan Jaya K.N, April 13, 2018).

According to Oka, climbing a mountain is a good and positive hobby. It does not harm others, but this is actually a form or a way to express what we like and what we want. With women climbing mountains, it is not something wrong or forbidden in their lives. Women not only at home, but also can express themselves by climbing the mountain.

### **The Representation of Women Climber in the Student Association for Environmental and Adventure Activity of MAPALA Marabunta of Panca Marga University of Probolinggo**

The representation of Women Climber in the Student Association for Environmental and Adventure Activity of MAPALA Marabunta of Panca Marga University of Probolinggo can be represented by knowing how people actually stereotype about women climber. However, to know the representation of female climbers not only by seeing the activity and the symbols only. The signs are in Student Association for Environmental and Adventure Activity of MAPALA Marabunta is the logo, their activities up to their culture or their way of life.

Representation of women climbers is still less brilliant compared with male climbers' representation. The emergence of male- male first than the appearance of women climber. So that the representation of women climbers is still small and hard to find at society rather than the representation of male climbers. But that does not mean climbers have no historical record in the world climbing. Lately, especially in MAPALA Marabunta

many popping up female climbers who have a representation of who very good. They have partly climbed the mountains is in Indonesia.

And here are the results of the findings that have been done with three resource persons to find the true meaning of the representation of women climber in MAPALA Marabunta:

**a. Women as a Brave Person**

In the next findings are Brave. Brave means a woman climber is willing to take any risk on his choice. Including he chose to go up the mountain, while we know up the mountain is not easy especially for the size of women. In addition to their dangerous, physical and mental terrain will also be tested with unusual environments they perform in their daily routine. Dare is to have a steady heart and great confidence in the face of danger, difficulties, etc .; not afraid (trembling, wry) (Tim Penyusun, 2008).

And following the interviews that represent women climbers in Marabunta :  
*Mungkin mereka kurang melihat atau membuka mata aja soal positifnya hobi naik gunung bagi seorang perempuan. Disini malah bisa dikatakan bahwa hobi perempuan dan laik-laki itu sama. Saya sendiri bangga dengan keberanian perempuan-perempuan di Marabunta, mereka berani dan kuat tidak goyah walaupun banyak yang menghujat. (Interview of Sandi Vindiyan Jaya K.N, 13 April 2018)*

Maybe they see less or open their eyes about the positive hiking ride for a woman. Here it can be said that the hobby of women and men is the same. I myself am proud of the courage of the women in Marabunta, they are brave and strong not waver even though many are blasphemous. (Interview of Sandi Vindiyan Jaya K.N, April 13, 2018)

Oka proudly states to women in Marabunta because they have courage and strength. they are bold with challenges to be faced in the mountains or in the wild. and the following are statements of photographs or images showing that women in marabunta do have courage.

**b. Women as a Strong Person**

Strong is a person who not only has physical strength, but has the power of heart and mind. Because, while climbing. There will be challenges and obstacles that come to them. If mental and physical not yet as strong as steel. It will be very difficult to conquer the mountains that we climb. Not easily faltered (affected); steadfast (about faith, stance, will, and so on): his will is strong; his faith is strong (Tim Penyusun, 2008).

*Kalau saya melihat secara pribadi perempuan-perempuan di Marabunta tidak terlalu fanatik dalam hal naik gunung. Tapi saya bangga dengan mereka karena mereka sangat kuat dan tangguh. (Interview of Nadiah, 12 April 2018).*

If I look personally the women in Marabunta are not too fanatical about mountaineering. But I am proud of them because they are very strong and tough. (Interview of Nadiah, April 12, 2018).

From Nadiah's statement above that is clear from the word bold and Strong not only in the physical context alone. Although the women in Marabunta are not very fanatic about mountain climbing, but taking the option to follow Marabunta's oracle is an astounding explanation. Their insight knows that in it will be a new challenge that they will not meet in any organization. With a sand footpath that of course it will increase the weight of the climb because we know that the sand will fall down once stepped on. And it will be a great deal of drain and energy for the climber. It can be said that women are tough and strong with all the challenges faced before reaching the peak of the climb.

Nadiah is an informative Narabumber of Marabunta members, but Nadiah includes reflecting strong and tough climbing women. But do not think Marabunta does not have a strong and strong woman.

She was wearing in the climb, bag with the size of 80liter very rarely brought by the women he had brought with a relaxed and strong. While most of us know, the carrier weighing 80 liters mostly brought by male and female climbers carry only a 30-liter daypack. However, the above female climber has represented that women in Marabunta possessed strong physical and mental results from the training and education provided.

### **c. Women as a Independent Person**

Being independent is a person who can face and do whatever own without having to always clasp male climber. Suppose to bring own luggage. The goods we carry are our own responsibility, even if it's a plastic wrap we carry from the bottom. We must be sensitive and responsible for what we carry without having to always impose on others. Independent is the attitude to not rely on decisions to others. A person who is able to live independently is independent of others, able to give a decision on a problem in his business (Tim Penyusun, 2008).

From the results of research conducted by researchers, there are four findings in summarized by researchers who one of his findings is to have the same rights. In this statement is reinforced by the statement made by Nadiah Butar and Veny Kumala sari which with the quotation as follows :

*Nggak di bedakan kok. Beban kita bawa adil. Adil dalam artian tidak harus sama ya. Sewajarnya lah kita ngebagi beban masing-masing anggota. Disini kita nggak ada diskriminasi. Semua kita anggap sama. Angkat barang berat, cowok ya juga masak tidak selalu harus perempuan. (Interview of Veny Kumala Sari, 15 Maret 2018)*

Not in differentiation. The burden we bring is fair. Fair in the sense of not necessarily the same yes. Naturally we share the burden of each member. Here we have no discrimination. All of us think the same. Lift heavy items, boys also cook well not necessarily women. (Interview of Veny Kumala Sari, 15 Maret 2018)

In the interviews conducted by Veny Kumala Sari mentioned that in Marabunta there is no discrimination, the burden is brought equally between men and women, and Veny even mentions that women also lift heavy burden, women also set up their own tents without the help of male climbers. men, men also cook and the kitchen. It is clear that women in Marabunta have the same rights without any significant differences.

The Women Climber (Veny) is putting up her own tent without being surrounded by a helpful male climber. It does not seem to bother a male climber with an independent and reliable ability. The women climber is putting up her own tents with care, indicating that women are also independent. they can do their own difficult things without being helped by others and not bothering other male climbers.

#### **D. Conclusion**

Based on the overall results of the discussions that have been made above it can be concluded that the women climber in the Activity Unit Student MAPALA Marabunta of Panca Marga University of Probolinggo has the ability and skills in mountain climbing in Indonesia, tough, strong, independent, possessed of their own right and form of self-expression. Supported system at Student Activity Unit MAPALA Marabunta that does not distinguish between male members and women. All members in the Activity Unit Student MAPALA Marabunta gets the material and the exercises the same with each other. They learn and practice together-together to improve skills and abilities when climbing mountains in order to survive the dangers that face. Danger-the danger of being on the mountain does not make a serious obstacle for women climber who is branded as a weak creature. Because they are eager to practice and learn in addition to survive also as an equalizer with male climbers.

Representation of women climber in the Activity Unit Student MAPALA Marabunta can already be said parallel to male climbers. Some women climbers have climbed almost all mountains in Indonesia. Especially the mountains on the island of Java and partly outside of Java island, namely the island of NTT. Women climber and male climbers have an edge and lack of each. Climber women tend to be faster capturing material given rather than male climbers, and climbers men are more agile than women climbers. All the advantages and deficiency does not become an obstacle in climbing the mountain. Even on the contrary the shortage as a whip to continue learning.

Mountain climbing activities ranging from mountains in Indonesia to overseas conducted by female climber in the Activity Unit Student MAPALA Marabunta is as a hobby they love. As well as a hobby climb mountain as well as the media delivery of messages to the public will there should be gender equality in the community and no more distribution roles based on gender. Also to women in order to continue to fight for a favorable position in society.

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