

Analysis of Women Participation in Improving Family Income in Sade Lombok Tourism Village

Nanik Rianandita Sari*, Nur Makkie Perdana Kusuma and Irwina Meilani

STTKD Yogyakarta Jl. Parangtritis Km 4,5 Bantul, Daerah Istimewa Yogyakarta

*Corresponding author email: nanik.rianandita@sttkd.ac.id

Abstract. In a family, the role of women is not only as a housewife (domestic) but also in the public sector. Some of the motivations that encourage women to work are husband is not working, low household income, while the number of family dependents is quite high. Sasak Sade women work in the public sector as spinners, weavers, and weaving traders because of their economic motives they want to help the family economy. The role in the family becomes more visible. Income can be used to support the family's economic needs. In addition, women have the same economic responsibility as men, and some are even bigger. Sasak Sade women are able to manage their functions well in both the domestic and public sectors. It can be seen that age, working time, and number of children simultaneously have a significant effect on the family income of Sasak Sade women, while education does not affect their income because Sasak Sade women work as farmers and weavers so the need of higher education is not required. Sasak Sade women are able to manage their functions well in both the domestic and public sectors. Even though they have been active in the public sector by working as weavers and trading, they never forget about the role in the domestic sector.

Keywords: Family, Sade Lombok, Tourism, Village

1. INTRODUCTION

The role of women in the domestic sector, women as wives have the same rights, obligations and opportunities as their husbands in order to create and foster a healthy, prosperous and happy family, and family integrity as the smallest social unit, where husband and wife respect each other, understand each other. Support in developing the potential, talents, professions of each and love one another. Furthermore, it is also stated that they have the same responsibility for the optimal growth and development of their children, they are also responsible for the fulfillment of all household and family needs, both in the form of services and goods as well as mental and spiritual needs.^[1]

The existence of women in the domestic are makes the perception of women as the second human, especially in married life. This is due to the assumption that women's abilities and reasoning are less perfect than men's. Whereas the domestic area is actually only a role, a routine activity that anyone can do or replace, so it is not a woman's nature^[4]. As well as Sasak Sade women were born were subordinated because Sasak Sade women are prepared as a wife and gets the status of "ja'ne lalo or ja'ne tebait si 'semamenne" which means that woman will leave her parents and then they belong to her husband. In Sade society, almost all domestic

work is done by women because Sasak Sade men are tabbed for domestic duties.

Studies about women are not a new problem in social, political, economic, legal, religious, cultural or in other perspectives. The discourse about women is still up-to-date and interesting to discuss, considering that there are many problems in the form of inequality, injustice, discrimination, subordination, marginalization, exploitation, and others that afflict many women^[4].

Externally, women's problems are caused by, among other things, socio-political and economic realities. The phenomenon that occurs is the preservation of a patriarchal culture, where women become subordinate to men. In fact, religion is often used as a tool in the hands of economic and political forces as an institution that is used by powerful people to subdue those they control (power relations)^[6].

Women have two functions in the family, the main one is as housewives in which women manage various kinds of household affairs. Second, because of the heavy social and economic demands of the household, it motivates women to work to earn a living to increase family income.

Some of the motivations that encourage women to work are husbands not working, low household income while the number of family dependents is quite high, filling their spare time, wanting to earn

their own money and wanting to gain experience [2]. Sasak Sade women are motivated to help the family economy, because the head of the family works as a farmer and tour guide in Sade. Even though life in Sade does not require a large expenditure for their daily needs because the life of the Sasak Sade community is modest, the basic needs for daily life and children's educational needs are a consideration for the need for additional income. All the women of the Sasak Sade tribe have the ability to weave where they must be able to weave, if they can't weave then they are not allowed to get married.

The woven products are used for themselves as well as for sale to tourists. This weaving activity is carried out through a long process, starting from spinning the yarn, dyeing the yarn, and finally weaving. Apart from the products that can be sold, the weaving process can also be a special treat for tourists who come to Sasak Sade. The weaving process is an attraction for the cultural traditions of Sasak Sade women for the tourists, and the woven product is traded in galleries located in front of each house. This makes Sasak Sade women into traders who sell woven products and souvenirs.

Currently many women are involved in the trade sector [3]. The attractiveness of women from the trade sector due to be able to provide a regular source of income. In addition, the trade sector also provides a very large opportunity for the involvement of women because the work in this sector is in accordance with the natural physical abilities of women. For women who have their own income, on one side women can utilize and develop their potential, and on the other hand women can earn their own income, thus women can meet their needs and even contribute their income to meet the economic needs of their family and women have independence in the field of economy.

Sasak Sade is a cultural tourism village in Rembitan Village, the people of Sade depending their lives in the tourism sector also from agricultural products to meet their daily needs. The Sasak Sade's people process the planted rice fields using a rainfed system, because the fields in Sade have not used an irrigation system yet. This is because the location of the Sade's rice fields is on a hillside, difficult to reach, so the people can only harvest once a year. Sasak Sade women do not only work as (domestic) housewives. Some of the productive jobs of women in Sade include trading in their gallery, being involved in household business (spinning, weaving, making food).

It must be admitted that tourism is a sector that provides job opportunities compared to other

sectors. This is able to attract people's interest to move closer to the tourism sector. Therefore, there is a job transformation from the agricultural sector to the tourism sector [7].

The transformation in household economic dependence are affect the roles, structures of power or authority between men and women, which is fundamentally a process of differentiation as it is very relevant for men and women who are bound in a marriage. Traditionally they bound and united patriarchal norms where male domination was more prominent, so as to create an unequal structure between men and women. Therefore, it is important for women to have their own income, because this will affect their autonomy in decision making and social change. As well as getting opportunities for women to compete and move to higher levels, both in the family and in society. [5]

2. SASAK SADE DEMOGRAPHY

Rembitan village consists of lowlands, highlands, and hills. During the planting season the villagers usually plant rice in the fields. The rice planting season coincides with the rainy season because Rembitan village's rice fields are rainfed. Apart from rice, the villagers of Rembitan also plant soybeans and corn for their own consumption and not for sale. The villagers also raise livestock such as chickens, cows and buffaloes. Cows and buffaloes are usually raised in the field while chickens are raised around the house yard. The most famous village in Rmbitan is Sasak Sade, it is located in Rembitan Village, Pujut District, Central Lombok Regency. Sasak Sade can only accommodate 150 houses 758 people.

2.1. Demography Condition

Educational facilities to improve Human Resources in Rembitan Village can be said to be quite adequate besides the government has also supported the cost of education through the School Operational Assistance (BOS) program which is managed in a participatory manner by involving the community through the School Committee. The emergence of problems that occurred in Sade are the low cost of maintaining educational facilities and infrastructure, gaps in educational levels between community groups, such as between the poor and the rich and / or between men and women. In addition, the quality of education is not optimal.

TABLE 1. Number of populationn by sex

Sex	Numbers
Male	4324
Female	4618

Source: Rembitan Profile, 2020

TABLE 2. Number of populationn by age

Age	Numbers
20 – 26 Years Old	2225 People
27 – 40 Years Old	2146 People
40 – 60 Years Old	5 People

Source: Rembitan Profile, 2020

TABLE 3. Number of populationn by livelihood

Type of Livelihood	Numbers
Employee	146 People
Enterpreneur	200 People
Farmer	4670 People
Hodge	2334 People
Craftsman	300 People
Pension	10 People
Sailor	15 People
Scavenger	105 People

Source: Rembitan Profile, 2020

The total population of Rembitan Village based on the results of the 2019 census was 8,942 people who are Moslem, consisting of 4,324 male residents and 4,618 female residents, including 2,146 family heads. The population structure according to livelihoods shows that most of the population depends on their livelihoods in the agricultural sectors, other sectors that are prominent in the absorption of labor are agricultural labor, the domestic and processing industrial sector and the private sector, and other sectors such as civil servants, literary employees and various other sectors. Sade itself has a population of 758 people, around 187 heads of families with 3 heads of village/*Jerokeliang*. The population structure provides livelihoods for farmers, breeders and home industries by making various types of handicrafts like rings, necklaces, weaving fabrics.

2.2. Education

In Rembitan Village there are two (2) units of kindergarten (TK), six (6) buildings of elementary school (SD), a Junior High School (SMP) building, a Madrasah Ibtidaiyah (MI) building, a Madrasah Aliyah (MA) building, which can formally support the formation of knowledge of the Rembitan Village community. There are also Learning Center (PKBM) 1 units, Preschool (PAUD) 5 units, and two (2) types of courses that can also form community knowledge even though informally. In addition, there are also public facilities that support village administration and governance as well as human resource development, such as: a village office; 8 roads; 2

types of bridges; 1 sports facility; seven (7) pieces of art facilities; eight (8) mosque units; thirteen (13) musholla units, and two (2) Pustu units (Puskesmas). Details can be seen in Table 4.

TABLE 4. Number of formal education in rembitan

Education	Unit	Number of Teacher	Number of Student
Taman Kanak-kanak	2	15	70
SD	6	83	886
SMP	1	32	454
MI	1	11	75
MA	1	24	59

Source: Rembitan Profile, 2020

TABLE 5. Number of non-formal education in rembitan

Course	Unit	Number of Tutor	Number of Student
PKBM	1	14	104
PAUD	5	20	209
Course	2	6	30

Source: Rembitan Profile, 2020

Based on tables 4 and 5, it is known that there are kindergartens and preschools so that people can choose to send their children to school at an early age. Apart from formal education, there are also non-formal education which can help to increase knowledge and skill. The highest level of education in Sasak Sade is Elementary School (SD) with 886 students, followed by higher levels is Junior High School (SMP) and Senior High School (MI / MA) with the number of students decreasing at each level. Boys in Sade go to school up to Senior High School, while girls only go to school up to the age of 15 (fifteen) years or the equivalent of Junior High School. Most of Sade's daughters were married at a young age, most the Sasak Sade girls were married at the age of 13 (thirteen) - 16 (sixteen) years.

3. ANALYSIS

The analysis was carried out by using a partial test for the variables age, education level, working hours and the number of children to the income variable of women in Dusun Sade. Table 6 shows that the variables Age, Hours of Work, and Number of Children partially influence women's income in Dusun Sade. Meanwhile, the education level variable does not have a significant effect on women's income in Sasak Sade.

TABLE 6. Partial Test Variables of Age, Education Level, Working Hours and Number of Children on Income

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	1037,565	77,735		13,348	,000		
	USIA	-3,268	1,544	-,175	-2,117	,036	,725	1,380
	TINGKAT PENDIDIKAN	12,049	25,995	,033	,464	,644	,977	1,024
	RATA-RATA JAM KERJA PERHARI	-50,365	5,642	-,636	-8,927	,000	,978	1,023
	JUMLAH ANAK	41,280	23,191	,147	1,780	,078	,723	1,383

3.1. The condition of Sasak Sade women

Age is one of the demographic factors that influence a person's decision to offer the number of works hours. As stated by Kaufman and Hotchkiss (7) that in the middle age the supply of labor will increase, then at a later age it will reduce the ability to reduce the supply of labor.

TABLE 7. Age Distribution of Sasak Sade Women

Age Range	Numbers	Percentage
13-17	5	4,09
18-25	19	15,57
26-40	60	49,18
>40	38	31,15
TOTAL	122	100

Source: Primary Data 2020

Partially (table 6), age has a significant effect on income with a value of 0.036 with a negative relationship. This indicates that the older Women in Sade are, the lower their income will be due to reduced productivity. From table 7, the highest age distribution for female workers is found at an average age of 26 to 40 years. This shows that age has a positive effect on family income. This is consistent with the fact that at that age, many people have retired and or are physically less able to work anymore (Simanjuntak, 2002: 48). The difference in physical strength at adulthood and young age is different, so it will greatly affect the level of income.

Teenage girls in Sasak Sade work to help their parents, teenage girls usually help spinning threads, making bracelets from threads, and selling woven products or souvenirs that are displayed on the gallery. Elderly in Sasak Sade are not very productive but still carry out activities to help the economy by spinning or selling the woven products.

3.2. Sasak Sade women's working hour

To Sasak Sade women, the higher they spent their time doing trade work, the higher the chance for them to get additional income (2). The high socio-economic demands encourage women to spend time

working outside the home. Below is table 8 regarding the working hours of Sasak Sade women.

TABLE 8. Working hours of Sasak Sade women's

Working hours/day(hour)	Numbers	Percentage
1-3	3	2,46
4-6	42	34,43
7-9	20	16,39
10-12	56	45,90
>12	1	0,82
TOTAL	122	100

Source: Primary Data 2020

Partially (table 6), women's working hours has a significant effect on income with a value of 0.000 with a negative relationship. The less working hour actually provides more income, because the work is weaving and trading which is a larger stage than what is required by a lot of working hour in one day, but the income is uncertain.

From table 8, it is known that the highest number of working hours for Sasak Sade women is 10-12 hours per day as many as 56 women or 45.90 percent. This shows that women have a fairly large role in the household, it is helping the head of the household to meet household needs (2). This is due to the increasing socio-economic demands in the household, which encourages Sasak Sade women to work together after completing household chores. Sasak Sade women spend a lot of time farming, spinning, weaving, and selling merchandise in the yard of the house. Sasak Sade women work to meet the needs of children's education and other necessities of life.

3.3. Children and their function in Sasak Sade's family

Sasak Sade is inhabited by 758 people with 187 families. In table 9, the number of respondents is 122 women, consisting of adolescents aged 13 years to parents aged over 40 years, both single and married. Table 9 shows that the number of children certainly has a considerable influence on income and expenses

in the economic pace of the family. The number of children increases in a family, so the burden on the family will also increase.

TABLE 9. Number of children in Sasak Sade

Number of Children	Total	Percentage
0	6	4,92
1	46	37,70
2	39	31,97
3	28	22,95
>3	3	2,46
TOTAL	122	100

Source: Primary Data 2020

Partially (table 6), the number of children has a significant effect on income with a value of 0.078 with a positive relationship. This indicates, that the more the number of children, then the income increases. This is supported by evidence in the field, that children between the ages of 11 to 16 have worked to help their families. On average, girls in Sasak Sade have helped their parents in helping the family economy. The Sasak Sade women weave, they have been weaving since they were 10 years old. There is a philosophy or tradition adhered to in the Sasak tribe, if Sasak women are not skilled at weaving, then these women are not traditionally allowed to be married because they are considered not mature or mature

Based on table 9, it is stated that the number of Youth in Sasak Sade's aged 16-30 years only has 1 child with a percentage of 37.70 percent by 46 women. As to many children that they have, the more time is spent taking care of the children, so that time for activities that can help the family's economy is reduced and also the income. This causes the youth in Sasak Sade community prefer to have not more than two children.

3.4. Education level of Sasak Sade's women

Education is one of the factors that plays an important role in improving the welfare of the population. Education level can determine a person's position in the world of work. In table 10, education levels are grouped based on the level of education held in Indonesia.

TABLE 10. Education Level of Sasak Sade's Women

Education	Numbers	Percentage
Not School	27	22,13
Elementary School - SD	76	62,30
Junir High School - SMP	13	10,66
Senior High School - SMA	6	4,91

College	0	0,00
TOTAL	122	100

Source: Primary Data 2020

Partially (table 6), the level of education of Sasak Sade's Women does not have a significant effect. This is a fact in the field that young girl get married in the young age, it means that they have low education. They just able to reach Elementary School or Junior High School. Since they only graduated from Elementary or Junior High School, the job that they able to do based on their skill. So that the majority of jobs are only as farmers and weavers.

Table 10 shows that the education level of the majority of Sasak Sade women is graduates at the level of elementary school, with a total of 76 people or 62.30%. It cannot be denied that the low level of education for Sasak Sade women is due to the traditions that bind them. Men in Sade Village can attend school or take formal education up to university level and may migrate, the opposite to women from Sade. The highest education that can be taken by women in Sade is high school level, after graduating from high school, they will immediately be married. The reality in the field also implies that if the women of Sade take the education level up to high school graduates, which means that they are more than 16 years old, it can be said that they are too late to get married.

The results of the analysis show that education certainly does not have a significant effect on income, according to conditions in the field where the majority of Sasak Sade women mostly work as farmers or weavers. Both of these jobs are taught from generation to generation so that they do not require high formal education

4. CONCLUSION

Sasak Sade women work in the public sector as spinners, weavers, and weaving traders because of their economic motives, they want to help the family economy. The role in the family becomes more visible. Income can be used to support the family's economic needs. In addition, women have the same economic responsibility as men.

Based on the discussion that has been described, it can be seen that: age, working hours, and number of children simultaneously have a significant effect on the family income of Sasak Sade women. While education has no effect on income because the average work done by Sasak Sade women is as farmers and weavers so that a high education level is not required.

Sasak Sade women are able to manage their functions well, both the domestic and public sectors. Although they are already active in the public sector working as weavers and traders, women also do not forget their role in the domestic sector.

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