

Working Pattern of Women Farmers In Increasing Family Income

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Abstract—*The role of women farmers is the role that has the function, access, and control. This issue is, very urgent, to be examined as part of the cultural reconstruction of gender equality, men. Women farmers, undertake various gender acts, not only in the domestic sphere but become the main breadwinners, in family and community life. In this regard, understanding the dynamics of gender relations (male-female) farmers, is a resource that has a role that no less than men in the countryside in the search for a living family, not a second-class citizen. Related to that, the purpose of research is to know the working pattern of women farmers in the family breadwinning. In this connection, the method used in this research is rationalistic qualitative method. This method, meaning social phenomenon is the "experience" that needs to be reviewed and revealed. The results of the research indicate that the working patterns of women as farmers in the Larewa Dalam community show a working pattern that contributes significantly to meet the needs of their families. Women's work patterns are quite varied, ie as clove farmers, farmers, and other farming activities. With the pattern of the work of such women show equally the roles acted by women, the same with men. The contribution of women, so great in meeting the needs of the household.*

Keywords—*Working pattern, Woman, Farmers, Family income*

I. INTRODUCTION

The gait shown by women has contributed to family or society, is a gait that is defined as a symmetrical gait in development, which places women as the same resources as men. The role of women thus shows equality and gender equality between women and men. In this case it shows that women in development have an urgency, although in some social perspectives it tends to give the expression that women are less useful creatures, and tend only to be understood to have a role in the domestic sphere; washing, cooking, caring for children and a number of other household activities.

The study of the role of women farmers in the breadwinning of families is a study that has a close relationship with the socio-cultural conditions of society. The proof of that is related to the functional structural theory [1], [2]. The use of functional, structural theory, in this study, is also implied by [3], that in looking at multiple roles (including gender relations) functional, structural theories

supported by gender analysis - is a relevant approach to use. Justified also in various studies conducted by [4], that the study of family income generation is something that can not be released with the basic concept of functional Structural.

About the use of functional, structural theory, which is conceptualized by Talcott Parsons, then there are four subsystems that are understood inherent in the social order in which the gender role takes place. Four; subsystem in question and a functional prerequisite is Latent Pattern maintenance (L), Integration (I), Goal attainment (G), and Adaptation (A). Latent Pattern maintenance is defined as sustainability in the system. Integration is defined as harmony and the adhesiveness between the various subsystems. Goal attainment is the intended goal, or intent/vision, which must be and the destination of the system. And Adaptation is an adaptation that can connect with a balanced relation [5]. Some such things are understood as commonplace and in any society.

About work patterns subsistence farmers, the relationship of gender, tend to regard women as second-class citizens, although it is quite understandable that women's role is not as workers were extra, but are likely to have become the backbone of the family in each of the roles of the real society. This explanation for this can be examined in previous research as [6] notes that the economic control of women in rural transmigration has undisputed power. Similarly, proclaimed in the village of Lumbung Gurning Tapanuli Utara stated that the differences of male women in farming societies do not have significant differentiation, even women tend to have a better job and income opportunities than men in earning a living. This is a demonstration that the pattern of women's work is a significant pattern of work in the breadwinning of families.

The participation of women in the world of work or the public sphere is not an act that is considered to be breaking the tradition or is considered a workload in the constellation of development. On the contrary, the presence of women in the world of work is understood as, considerable development resources, which are no less than men. Not least, the work patterns of women, considered more effective and efficient than the pattern of work done by men.

Include women in economic activities. In line with [7] which states that the next woman in development is not an unjust job. This action he thought would mean fair, to help meet the needs of the family.

In various studies, it has been conveyed that the rural women's gait, enough to make a significant contribution to development. Women outside the home in the corridor by the norm, can not be considered neglect of domestic work. The contribution of rural women, in addition to demonstrating the empowerment of women also shows that the intended women's work, allowing for low economic dependence, in the family sphere. This also indicates that women in the family are contributors who can not be underestimated but tend to be understood as basic workers, in the constellation of family and community development. The role fundamental of these rural women in family life is a role important cultural and needs to be given a place in the constellation of rural community development. Understanding this, the following scheme can be drawn on the working pattern of women in fulfilling the family's livelihood.

II. RESEARCH METHODS

A study of the work patterns of women farmers in income generation family has is a study that needs to be approached with qualitative methods rationalistic. This method, conveying that social phenomenon is "experience" that needs to be reviewed and revealed. Through this method, research has a significance of expressing the meaning that would allow constructed research results based on logical and recent data, regardless of historical data, which tend not to reveal the logical elements of what is being studied. Understanding this, research will be done holistically and comprehensively. Regardless of the method of research Thus, in this research as well, although the focus on the cauldron approach, Latif rationalistic but for research, does not also deny the existence of other approaches. This, however, seems relevant to what says [8].

The target of this research is women farmers residing in Larewa Dalam, West Suli Luwu regency. Selection of the location or target of this study, because that in this community, women farmers are women who have a high work ethic, both in the domestic and public sphere. To be able to know the number of HHs at the location of this research target, the researcher attempted to visit Kaili Village Office or Head of Neighborhood Rent In, ask how many numbers of HHs are located in that hamlet. Based on the preliminary study of the researcher, it is enough to show that the working pattern of women farmers in the community contributes significantly to family life.

Observing, the research objectives, which are not so large, then the determination of the sampling of the study is carried out using a census, which means that all female farm households are subjected to the study. By using the census sampling technique in this research, it is expected that the completeness of the data and research study is done comprehensively, something with the purpose of research. Research done can be explored clearly and far. In this research, the source of research data is sourced from the results of interviews, observation, and documentation. With

this data source, the completeness of the data will be possible, by the needs of research data. In another case, the source of data sourced from the documentation, simply taken into account, as the secondary data, which is not only a complementary data, also remains the instrument of initial data tracing the primary data. In other cases, the categories of data in the study can be in the category of primary data and secondary data. With such data categories, it allows research data, understandably close to valid and less valid.

Data collection techniques, used in this research are by direct interview and observation. Direct interviews intended, researchers conducted face-to-face by asking the pattern of work as a woman farmers, as well as work patterns in the household. This live interview uses a questionnaire, as a research instrument. Observations made are by in-depth interviews and ordinary observations. With this research technique, allows researchers to get data that is so accurate, for research purposes. In conducting this research, researchers used descriptive analysis, ie analysis by describing, revealing and reconstructing data based on research objectives. The research data are grouped and then interpretation the meaning of the actual data. Given [9] descriptive data analysis; reduction, tabulation, summarized or selected sequentially. Based on such an analysis, it is possible; the research objectives can be reconstructed.

III. RESULTS AND DISCUSSION

A. Research Results

Initial is a community, within the administrative area of Kaili Suli Barat Village, Luwu South Sulawesi. The kinship of the In-Rent community is quite high. The kinship in this community is made possible by the community awakened from a family gathering of descendants, as long as or search. Dalam larewa Dalam community, not only men who work but also women. Women work patterns are quite diverse, such as clove farmers, brown farmers, pepper farmers and other work activities. Understand in general the working patterns of these peasant women, types of work undertaken by women in along with the Larewa Dalam.

Working Patterns as Farmers of Farmers. Women in Larewa In quite a few who become seasonal farmers. Women work as clove flower pickers. They go as pickers, the afternoon is just home, and at night they do Cude (separate clove flowers from the stems). In doing this work as farm laborers, women are usually given a wage of Rp. 3000 - Rp. 7000, / liter, depending on its weight, in the plucking.

Working patterns as clove-picking laborers are done by women farm workers, by conducting initial negotiations with the owners of clove plantations. After the negotiations went ahead, they bargained on how much they were paying as pickers. After the deal then they do the job. This work, providing additional income in the family life of farmers.

Working Pattern as Clove Clove. The former plantation is a farmer's mainstay plantation in Lara Dalam - Luwu. The plantation is not only done by men but also by

women. Women have a strategic position in managing the plantation. Observing how to contribute in managing the plantation, following the steps were taken in working on the plantation:

- **Stage Doing Preliminary Forest Release**, In the early stages of forest for clove plantation, farm women prepare food and other supplies. Women are excluded from clearing because the terrain is quite heavy. The men/husbands of these women are doing the activities, and the women farmers help the men with supplies and other supplies. The activities of these women have an important role as a husband's accompanist in doing tripe forest.
- **Clove Maintenance Stage**, In this activity, women almost all she does. In the Inside Rent community such as those conducted by Mawa Linda and Mawa Faisal, the taking of seeds, the women taking. He chose the seeds of clove mains that are considered superior. Later, these women do a 'nursery' by trying to grow the seeds into 'sawdust powder'. After the seeds grow, then the women move into polybags, then the watering activity is - the next activity done. In this watering activity, sometimes men help. Watering is done in the morning and afternoon. Watering this do when not raining. This activity routine is done by women until the clove plant is planted and then bears fruit.

Working pattern as the plantation. Intercrops In the community of Larewa of natural farmers not only planting clove plantation crops. But also the distraction plants. Crops in the form of crops: Cocoa, Chili, pepper, corn, and various other crops. These crops serve as a source of income for farmers, outside of clove-picking season. In planting the crops, the interlude of women holds an important role. Planting a distraction in Larewa Dalam is done on the sidelines of clove plantation plantations. If the plantation distance is 8m x 8m, then surely the opportunity to plant the crops is very great. The planting of these intercrops, providing enough income for the household of women. In which case, farm households earn income in meeting the needs of their families. In the eyes of the peasants, the interlude is sufficient to meet daily needs.

Work Patterns as a Clove Leaf Clove Dryer Clove. Plants are not only useful flowers but also almost all plant components can be utilized. Clove leaf flowers - for medicines, cosmetics and cigarettes. The handle is used to make clove oil. Stems/twigs are used for firewood/house poles. And dry clove leaves for clove oil.

Regarding the role of women associated with collecting clove leaves often as a source of income-women hold an urgent role. Almost all activities associated with clove leaf take is done by women. Some steps were taken by women in taking clove leaves:

- First, the men and women spray the grass on the trees taken by their dry leaves;
- Second, after dry grass on the clove trees the women pull it out and clean;

- Third, after the grass on the net clove tree begins the women take dry leaves;
- Fourth, dried clove leaves are then put into the sack and taken to the buyer's premises.

The price of 1 kg of dried clove leaves is Rp 1,500-2,000. A leaf collecting woman can collect dried clove leaves between 50 - 100 / day, depending on the lack of dry leaves on the clove tree. The working pattern of female farmers in Larewa Dalam, working as a tiller, and as a clove leaf collector, women farmers. From dawn till 12.00 noon the farm women do the work. Even the women farmers do the work until 18:00. Although the work of women farm laborers is so tough, women farmers still play a domestic role.

The society's view of the work of women farmers is a pattern of work that is not considered to violate the values of the society. Working women is not a disgraceful act, even considered a commendable deed because it is considered - can help in meeting the needs of the family. People see that the following women work in meeting the needs of the family is a thing that is understood as an advantage not only men in the vortex but also women. This means that the burden of the main livelihood is a shared responsibility between husband and wife, male-female in family life. Being aware that the participation of women in work will reduce the degree of dependency in the family and society.

In other cases, women's participation in the workforce can increase family income, compared to households whose women are not involved in earning a living. It is very clear how the houses or physical buildings of women involved in earning a living are seen to be prosperous. Likewise, the participation of women in the workforce makes households - children or their families can get a better education. Clearly, with the involvement of women in the breadwinning, the bargaining position of women in the household is high and equal with her husband in making decisions.

B. Research Discussion

Referring to the results of the research indicates that the role that women play in meeting the needs of life is a role that can be analyzed in functional-structural theory [10]. The working patterns of women farmers in the Larewa Dalam community, when referring to [11] view, who declares that given multiple roles (including gender relations) functional, structural theories supported by gender analysis, Sayogyo's statement - gender roles in the inner rent community. Given Ismail (1997, 1998,) who uses the structural approach to functional, it can also be justified. Referring to the use of functional, structural theory, which is conceptualized by [12], then there are four subsystems that must be developed. Kemp at subsystem in question and a functional prerequisite is Latent Pattern maintenance (L), Integration (I), Goal attainment (G), and Adaptation (A). Latent Pattern maintenance is defined as sustainability in the system. Integration is defined as doormat powertrain diving male-female in life. Goal attainment is intended for gender roles undertaken by women in working roles. And

Adaptation is the power of adaptation of women in life. Some subsystem description of women is an order.

About the workings of In-Law women, in the livelihood-search --- what women do shows an indispensable role of work, but a role that is understood to have an important contribution, in the family and society at large. In the inner-ent community, although men participate in making a living, the involvement of women in earning a living can not be underestimated. The authors merely state that the role of women about the role of men is thus functional, or interplaying with one another. In other meanings, the role of men and women is an equal role in living life. A role which shows women's gait has access and control in development. In this regard, it also affects the pattern of power or decision-making that tends to be equivalent to men. This understanding is relevant to what is proposed by Ismail (1998) which states that the economic control of women in rural transmigration has undeniable power. In other respects, Similarly, [13] proclaimed that the differences of male women in peasant societies do not have significant differentiation, even women tend to have better employment and income opportunities than men in a family earning. This [13] understanding is relevant to the role of women in the Inside Rent community.

Supremely understood in research, the involvement or participation of women in agricultural activities is not only understood as merely a fad or cheerleader, even understood, the participation of women is effective in increasing family income. This is in line with what [13] that the following woman in development is not an unfair job. The inclusion of women is an act that is fair and effective in constructing role women efficacious. In another case, also based on the pattern of women's work in the community, Larewa Dalam, the involvement of women in agricultural activities, will be able to reduce the financial dependence of women to men. And such things are not considered. M is the contribution of women in economic terms, beyond men.

IV. CONCLUSION

The inner community is a community with a different culture pattern than the Kaili community in general; this community is plurally constructed from various ethnic groups, namely Luwu, Bugis Soppeng, Bugis Wajo, and Makassar. The plural of ethnic inhabiting this area, making the community in the association, somewhat democratic, in the pattern of interaction and culture. The pattern of women farmers in the community of Larewa Dalam is a fairly diverse pattern of women, such as clove farmers, farmers, and various agricultural activities others. Such women's work patterns make a valuable contribution to the breadwinning of families. Women farmers in doing the work pattern, leaving no domestic roles. This thus gives uniqueness in the pattern of women's work, because women's equality in the public role, but still leaves no household roles. Women continue to do cooking, sweeping, washing and other domestic activities. The farming work done by women is not in conflict with the cultural patterns contained within the community of Inland Rent. The

community understands, is not a problem, if women contribute to agricultural activities.

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