**Gender Equality:**
**International Journal of Child and Gender Studies**

ISSN (p): 2461-1468; ISSN (e): 2548-1959
Vol. number No. number Month Year
Pages

# The Role of Women Farmers in Improving Family Welfare in South Bali Sadhar Village Banjit District Way Kanan Regency

**Kordiyana[*], Syarif[**], Ibnu[***], Widiastri[****]**

[*]*Agriculture Extension, Lampung University, Lampung, Indonesia*
*Email: kordiana.rangga@fp.unila.ac.id*

[**]*Agriculture Extension, Lampung University, Lampung, Indonesia*
*Email: yuniaraviati@gmail.com*

*********Agriculture Extension, Lampung University, Lampung, Indonesia*
*Email: muhammad.ibnu@fp.unila.ac.id*

*****Agriculture Extension, Lampung University, Lampung, Indonesia*
*Email: niluhkadekwidiastri8@gmail.com*

## ABSTRACT

*This study aims to identify and describe the role of women farmers in improving family welfare. The research was carried out in March 2022-April 2022 in South Bali Sadhar Village, Banjit District, Way Kanan Regency. The informants in this study were female farmers and male farmers who worked in the lowland rice sector with a total of 12 people. The approach used in this research is a qualitative approach with a research method, namely case studies. The results of this study indicate that the role of women farmers in the village of South Bali Sadhar is divided into three parts, namely the reproductive role as housewives, the productive role as lowland rice farmers and as farm laborers. These activities include preparation of production facilities, seeding, planting, maintenance, harvesting and post-harvest. The social role is as a member of the community in both general and religious activities. The involvement of women in these three types of roles can help improve family welfare, for example women helping their husbands earn a living as lowland rice farmers so that family needs can be gradually met.*

***Keywords:*** *The Role, Woman Farmers, Family Welfare*

✉ Corresponding author:
Email Address : ……..@
Received: date month year; Accepted: date month year; Published: date month year
Copyright © 2022 Author

**ABSTRAK**

*Penelitian ini bertujuan untuk mengetahui dan mendeskripsikan peranan petani perempuan dalam meningkatkan kesejahteraan keluarga. Penelitian dilaksanakan pada Bulan Maret 2022-April 2022 di Desa Bali Sadhar Selatan, Kecamatan Banjit, Kabupaten Way Kanan. Informan dalam penelitian ini adalah petani perempuan dan petani laki-laki yang bekerja di sektor padi sawah sejumlah 12 orang. Pendekatan yang dilakukan pada penelitian ini adalah pendekatan kualitatif dengan metode penelitian yaitu studi kasus. Hasil penelitian ini menunjukkan peranan petani perempuan di Desa Bali Sadhar Selatan terbagi dalam tiga bagian yaitu peran reproduktif sebagai ibu rumah tangga, peran produktif yaitu sebagai petani padi sawah dan sebagai buruh tani. Kegiatan terebut meliputi persiapan sarana produksi, pembenihan, penanaman, pemeliharaan, panen dan pasca panen. Peran sosial yaitu sebagai anggota masyarakat baik dalam kegiatan yang bersifat umum maupun kegiatan yang bersifat keagamaan. Keterlibatan perempuan dalam tiga jenis peran tersebut mampu membantu meningkatkan kesejahteraan keluarga, seperti contoh perempuan membantu suami mencari nafkah sebagai petani padi sawah sehingga kebutuhan keluarga sedikit demi sedikit dapat terpenuhi***.***

**Kata Kunci:** Peranan, Petani Perempuan, Kesejahteraan Keluarga.

## 1. INTRODUCTION

Lampung is an area that full of patriarchal culture. Woman in Lampung unable to face poverty because only get a place freedom at home or on the territory domestic only, namely as a housewife stairs in charge of taking care of everything needs of husband and children. In fact, women are second class because of the social construct that requires so that women are dependent economically towards men (Safira, 2019). The relationship between men and women can be analyzed through differences in access to resources. The level of access to resources will be affect control and benefits as well as participation of each party. Various this analysis of gender relations leads to level of justice and gender equality in various levels of society, especially at the lowest level is the household (Nurmayasari, Mutholib, Damayanti, and Safitri 2019).

As time goes by, women are increasingly aware of being equal to men and wanting to fight the oppression they suffer. One of the ways that women do to fight oppression is by participating as breadwinners without giving up household work. The purpose of women entering the economic field is to improve household welfare and reduce the burden on the head of the family (Indrayani and Lucy, 2019). The economic independence of women in Lampung is reflected in the participation of women in the agricultural sector, especially in lowland rice in Lampung.

Way Kanan Regency is one of the agricultural areas in Lampung Province. Administratively, in early 1999, Way Kanan Regency was divided into 6 sub-districts and 192 villages or villages. In 2003, Way Kanan Regency developed into 12 sub-districts with a total of 198 sub-districts or villages. Furthermore, until 2005, in accordance with the Decree of the

Regent No. 2 of 2003 and Regional Regulation No. 2 of 2005, the number of sub-districts increased to 14 regions and totaled 210 villages or villages. The capital of Way Kanan is Blambagan Umpu. Way Kanan Regency is bordered by South Sumatra, in the south by North Lampung, in the east by Tulang Bawang, and in the west by West Lampung. According to information from the Central Statistics Agency (BPS), Way Kanan Regency is surrounded by many rivers, making it easier to irrigate when planting rice.

South Bali Sadhar Village is a village in Banjit District, Way Kanan Regency. The village is an agricultural village under the Way Kanan Regency area. South Bali Sadhar Village is a village that supports and carries out rice farming activities, so that most of the residents of South Bali Sadhar Village make a living from farming. Agricultural activities in the village of Bali Sadhar Selatan cannot be separated from the intervention of women. The agricultural sector is expected to be able to provide space for women to earn economic income and help improve family welfare. The comparison of the number of male and female farmers in South Bali Sadhar Village is 128 male farmers and 72 female farmers, while the number of farm workers in South Bali Sadhar Village is 375 male farm workers and 225 female farm workers. . This comparison illustrates that agriculture in South Bali Sadhar Village is still dominated by men. At least women in South Sadhar Bali are given the same position in working in agricultural fields, which in fact is hard work. Women are not only charged with household tasks, but are given the opportunity to express themselves in the world of work and are given rights related to domination involvement in the world of work. Of course this is in line with gender respect related to equality of opportunity in the work environment (Fadilah, 2018).

The village of Bali Sadhar itself promotes the liberation of women farmers in the world of work by providing women with jobs that are equal to men. However, there are some corridors that are not well looked after, so that gender equality cannot be achieved in the village of South Bali Sadhar. Based on the results of the pre-survey in South Bali Sadhar Village, the wages of female farmers and male farmers in South Bali Sadhar Village have the same value, namely Rp. 60,000 HOK, but the types of activities carried out as lowland rice farmers are different. This is distinguished because some of the heavy work in the process of growing rice, which if women cannot do it, will be delegated to male farmers. The income results will change if the types of activities carried out and the energy expended are different. So that it is possible for the income of women farmers to be lower than the income of men. Women's contribution to income is lower than men's for the following two reasons: (1) women are mainly responsible for household work and can only work in public places after finishing their work; (2) the husband is the head of the family and the main support for the family finances, while the wife is only someone who works in the household area. Therefore, if women or men are involved in work designed to meet demand, it will not have much impact on family welfare (Astuti, 2011).

According to Mr. Wayan Putra Wijaya as Agricultural Extension Officer in South Bali Sadhar Village, the role of women farmers in the lowland rice farming sector includes, seeding, planting, fertilizing, weeding, harvesting, and post-harvesting. Women as farmers can have positions as breadwinners, both as main breadwinners and as additional breadwinners. Women are also able to take advantage of existing opportunities to generate

income. They manage the available natural resources to fulfill their daily needs and support the welfare of themselves and their families.

Fahrudin (2012) revealed that welfare is a condition of a person who can meet basic needs, be it the need for food, clothing, shelter, clean water, as well as further training and the opportunity to have a suitable job, and high-quality life support. Live away from poverty, ignorance, fear, and make life safe and peaceful. Welfare can also be seen from the opportunity to continue education and have adequate jobs that can support the quality of life so that their lives are free from poverty, ignorance, and fear. Family welfare is not seen from how much income her husband earns, but is seen from how the wife manages income for family welfare (Hanum, 2017). Housewives have a dual role due to the tightness of economic factors, such as the number of family dependents and to meet the education costs of their children. However, despite holding a dual role, housewives are able to carry out family functions well (Afrina and Nurhamlin, 2014).

The results of research from Indrayani and Lucy (2019), reveal that women who are involved in economic activities will help meet family needs as a first step to launch all other, more diverse activities. The involvement of women in economic activities can improve socioeconomic status in the family. An adequate level of socioeconomic status in the family plays a role in the development of children. Children with a high level of family economy will have wider opportunities to use money to meet their needs.

Differences between men and women can be caused by cultural factors created in society so that women are dominated by men. Men are considered to have a strong, smart and reliable physique compared to women who are considered to have a weak, soft, and smooth physique. The differences between men and women led to the development of the term gender. The term gender is used by social scientists to describe the differences between men and women in society. The influence of gender has given birth to differences in roles, responsibilities, functions, and even the space where humans move (Puspitawati, 2012).

## 2. LITERATURE REVIEW

The role is a dynamic aspect of the position (status), if a person carries out his rights and obligations according to his position, then it can be said as a role (Soekanto, 2012). Role serves to regulate the behavior of a person or group. The role inherent in a person must be distinguished from his position in social interaction. The role of women can be seen in two ways, namely: 1) status or position as housewives, women do housework as a form of implementation of the reproductive process. Reproduction is a job that does not directly generate income, but it allows other household members to have the opportunity to do work that directly generates income; 2) status or position as a breadwinner either additionally or principally. This work is a productive job that directly generates income (Sajogyo, 1983).

An understanding of the division of roles between men and women must certainly be considered. If there is a different role, it depends on the role according to their strength or ability to bear a burden. Various differences in roles and positions between men and women, either directly in the form of treatment or attitude, or indirectly in the form of the impact of a

statutory regulation or policy. Currently, the division of roles between women and men is differentiated based on the type of work they do, so that in this case women and men work according to their respective functions and duties. The roles of women and men farmers are considered the same, but there are circumstances where there are differences in roles, namely in terms of strength in work and labor. Megawangi (1999) mentions that the different abilities between women and men are caused by biological diversity or called specific abilities.

Women have a role in the household but they still want to work, so women need flexible work in order to balance their roles. Arsanti (2013) revealed that women need informal work so as not to leave their role in the private sphere, and one of them is by working in the agricultural sector. Women, especially those who live in rural areas, participate in work because of the demands of economic factors. In general, women participate in work, not just to fill spare time or develop a career. Women who work in both the formal and informal sectors to meet family needs because their husbands' income has not been able to meet the family's needs. Women who are involved in agriculture usually do not own their own fields and work on other people's fields. The wages earned from working on other people's fields are usually of small value, so male farmers have to work extra hard and require the involvement of women in order to improve their work mechanism so as to meet family needs (Aswiyati, 2016).

Welfare is the condition of fulfilling basic human needs, including the need for food, clothing, shelter, drinking water, the possibility of further training, and decent work that supports one's quality of life, so that one's life can be free from poverty, ignorance, fear or taking care of one's body. and the mind remains safe and peaceful (Fahrudin, 2012). The role of women in family welfare is very important. Women are responsible for taking care of the family, participating in work and training their children. Women are very creative in creating business opportunities. A high level of family happiness will affect the level of children's education. It is better when the family's economic conditions and children's education are met, then a family that is able to meet household needs will be born (Astuti, 2013).

## 3. METHOD

This research was conducted using a qualitative approach with a case study research method. This research was conducted in South Bali Sadhar Village, Banjit District, Way Kanan Regency. The researcher uses purposive sampling technique in determining the subjects that will be used as informants in the study. Determination of the subject using purposive is done by considering certain criteria first (Yusuf, 2014). The criteria for female farmers and male farmers as the main informants in this study include: a) married women and men, so that they can find out how their roles in the household and improve family welfare; b) female and male farmers who have been farmers for more than five years so that they have a lot of experience in agriculture; c) has a maximum rice field area of 0.5 ha, so that based on these characteristics, 12 informants were appointed as key informants, consisting of 6 female farmers and 6 male farmers.

The determination of informants in this study was carried out when the researchers began to conduct research in the field and during the research (emergent sampling design). Researchers choose certain people who can be used as informants who can provide the necessary data and information. If the previous informant is deemed not to have sufficient data and information needed, the researcher can determine the next informant, namely by means of the Snowball Sampling technique, so that the researcher appoints the main informant, namely Agricultural Extension Officer and Klian Adat as well as supporting informant, namely the Village Head of Bali Sadhar Selatan as a provider of other required information. by researchers.

Sources of data in this study are divided into two, namely primary data and secondary data. Primary data is obtained from the source or object being studied, namely female farmers and male farmers who work in the lowland rice sector. Obtaining secondary data through in-depth interviews using interview guidelines and direct observation (participatory observation) which is then documented. Secondary data in this study were obtained through document studies, namely books and scientific journals related to the role of women and family welfare as well as the profile book of South Bali Sadhar Village.

Qualitative research has several ways that can be chosen for the development of the validity (validity) of research data. This research uses source triangulation method to maintain the validity of the data. This method directs researchers so that in collecting data they must use a variety of different data sources (Martono, 2015). Data analysis is the process of processing, presenting, interpreting, and analyzing data in place to make the data presented meaningful, so that readers can understand the results of research. Analysis of the data used in this study based on the theory of Miles and Huberman are:

a) Collecting data, namely activities carried out by researchers by involving actions to collect various types of information and facts that can be used to solve problems in research.
b) Reducing data, namely selecting data or information that is truly relevant to the research question. Researchers only select data or information related to the research theme, namely the role of women and family welfare.
c) Presenting data, namely collecting information that has been selected and in accordance with the research theme, then described in the form of a complete narrative, so as to produce research results that can be followed up.
d) Concluding the research results, namely the researcher makes a brief summary of the essence of the research conducted (Sutopo, 2006).

## 4. FINDINGS AND DISCUSSION

### *4.1. Characteristics of Informants*

Age level can affect productivity in terms of employment and economy. According to the Central Statistics Agency (BPS) and civil records, age is categorized based on young age (0-14 years), productive age (15-64 years), and old age (>64 years). Informants have an age range between 34 years-60 years. This shows that labor opportunities based on the age of female and male farmers in Bali Sadhar Selatan Village are included in the category of productive age (working age) which means that at that age they are able to improve and

maximize the quality of work in farming activities in the fields. According to Listiana (2017) states that a person's level of education can affect an individual's ability to do business. The informants in this study had a history of education at the elementary level as many as 5 people, at the junior high school level as many as 4 people and at the high school level as many as 3 people. The low level of education does not affect the ability of women farmers to absorb new information obtained. Some of the informants already have farming experience for a long time, so it is not difficult for them to receive information and learn new technologies. The area of land owned by each informant is 0.5 Ha, meaning that the informant is more likely to have a narrow area of land.

### *4.2. Benefits as a Rice Farmer*

Every activity that is formed will certainly produce a benefit both materially and non-materially, as well as those felt by the informants in this study. Informants described various activities carried out both in the domestic (household) and public domains. According to Mr. Wayan Putra Wijaya as an agricultural extension worker in the village of South Bali Sadhar, several farmers gave him information about the benefits they felt after working in the agricultural sector. The average answer from farmers given to Mr. Wayan Putra Wijaya is that they are able to meet the daily needs in the household such as to eat every day and are able to send their children to school.

According to the tenth informant, he has been working as a farmer since 1997, which means that he has worked as a farmer for 25 years. The reason he works as a farmer is because his parents have been taught to farm from a young age. He said that if he only attended junior high school, he had no other skills besides working as a rice farmer. Widyastuti (2012) explains that the level of education has a relationship with a person's chances of obtaining better job opportunities. When someone gets a better job opportunity, he will get a high income as well. The higher a person's income, the higher his level of welfare will also be. Farming gave her and her husband a very influential benefit in their survival. The benefits that can be felt are, there is no need to buy rice for consumption, some of the rice harvest can be sold to increase income or be used as capital to plant rice in the next planting season, the harvest is used to finance school children, used to meet daily household needs -day and establish friendship with other farmers. Current farming activities have also given him a lot of new knowledge, one of which is gaining new experience in using technology in agriculture such as the use of combine or thresher in rice harvesting activities.

Not much different from the opinion of the tenth informant. According to the fourth informant, the benefits felt while working as a lowland rice farmer are, being able to meet household needs, rice that has been milled and turned into rice can be stored for a long time for own consumption and some can be sold to increase income. He also said that some of the proceeds from the sale of the rice harvest were saved for buying seeds, buying pest and disease control drugs, fertilizers, and paying laborers for the next planting season. Then, by working as a farmer, of course you can form a brotherhood (menyama-braya) between fellow farmers and can share information and experiences to help solve problems that occur in farming.

### *4.3. The Role of Women Farmers in Improving Family Welfare*

The role is a dynamic aspect of the position (status), if a person carries out his rights and obligations according to his position, then it can be said as a role. Role serves to regulate the behavior of a person or group. The role inherent in a person must be distinguished from

his position in social interaction (Soekanto, 2012). The role of women in all aspects of life, both in family, community, and national life is very important, in addition to their main role as housewives and at the same time as educators in the family. Welfare is the condition of meeting basic human needs, including the need for food, clothing, shelter, drinking water, the possibility of further training, and decent work that supports one's quality of life, so that one's life can be free from poverty, ignorance, fear or taking care of one's body. and the mind remains safe and peaceful (Fahrudin, 2012). Family welfare is a dynamic condition of the family in which all physical, material, mental, spiritual, and social needs of the family are fulfilled, which allows the family to live a normal life in accordance with the environment and allows children to grow and develop as well as obtain the necessary protection to form attitudes and mental and personality traits. mature as quality human resources.

Women have an important role and a big responsibility in the survival of a family. Women have the task of taking care of the household and other jobs that certainly generate income. This means that women have two positions or statuses in work, namely in the domestic (household) and public (society) domains. The role of women in household work and work in earning a living does not always coincide with the influence of women in the household and outside their household activities. Of course, it is necessary to pay attention to the factors of family authority and personal resources contributed by women and men in their families (Pujosuwarno, 2012).

The roles and duties of women in a family are broadly divided into several roles such as the role of a housewife, the role of a wife and her role as a member of the community. Generally, the known roles and duties of women are only as housewives and taking care of household needs, but women farmers in the village of South Bali Sadhar not only work in the domestic sphere, but also work in the agricultural sector as lowland rice farmers, so that farmers women in the village of Bali Sadhar Selatan have a dual role in carrying out their roles and duties. Women not only have dual roles, but also have three roles (triple roles), namely reproductive roles, production roles and social roles. Based on this, the role of women farmers in Bali Sadhar Selatan Village can be divided into three parts, namely reproductive roles, productive roles and social roles.

The reproductive role is the role of women in managing domestic or household activities. Married women act as housewives and are obligated to help fathers in saving the house, managing the house, providing food and all daily necessities as well as caring for and educating children. In addition, women must be able to manage family finances such as money going in and out for daily needs, for unexpected needs and other needs (Pujosuwarno, 2012). The main task of female farmers in the family is as an obedient wife to her husband. All the needs of the husband as much as possible will be taken care of by the wife. The wife also plays a role in supporting the husband's work, this is shown by playing a role in helping the husband in completing his work. The tasks carried out by women farmers as housewives include taking care of the needs of their children and husbands. Another task carried out by women farmers is managing the household so that household and family life goes well.

Mrs. Wayan Rika as the second informant explained that her responsibility as a housewife is to prepare all the needs for her husband and children. Women in carrying out

their roles as wives and mothers must be good at time management in order to be smooth in managing the household because the key to successful household management is the wife's ability to manage time in the household. The responsibilities of a wife and housewife are manifested in the form of daily activities at home. These daily activities include cleaning the house, cleaning the yard, cooking, washing dishes, washing clothes, taking care of husbands and children, preparing for the needs of children and husbands, and others.

The role of female farmers as housewives is carried out with full responsibility and sincerity. In the morning, female farmers will start their activities at home such as cooking, washing dishes, preparing all the needs of their children before going to school and preparing the needs of their husbands who will be brought to the fields. When her duties as housewives have been completed, the female farmers will go to the fields to help their husbands in cultivating lowland rice. The time needed to help her husband in the fields is from morning to noon. In the late afternoon, female farmers will return home early to return to their duties as housewives by preparing the needs of their children and husband for the evening. The women farmers use the evening time to prepare for the needs of their children and husband the next day and use it as a time to rest. The allocation of time used by female farmers to carry out their responsibilities as housewives is 10 hours.

Women farmers in addition to having the task of preparing for the needs of their husbands and children, of course have other duties in terms of guiding children in learning and teaching children about religion, because parents are the first teachers for their children. Theoretically it is explained that the level of education will affect the process of absorption of science and knowledge, innovation and technology (Nuraini, Agustina and Normansyah, 2021). Non-formal education is certainly very important for children, especially non-formal education provides space for children to adapt to the outside environment other than the family. The role of parents, especially mothers, is very important in the education of children. Mothers have a big role in developing the potential of children. Because the mother has a strong inner attachment to the child.

According to the fourth informant, he also emphasized learning about religion to his children. The way he applied to teach about religion to children was by praying together and teaching children by memorizing spiritual songs and learning to read Bhagavad Ghita. Another form of religious activity that can be used as a way to apply religious teachings to children is by getting children to pray before starting all activities and getting used to using polite words. To create a strong character and good spirit in children in the family, it is necessary to create a harmonious and dynamic family atmosphere, this can be created if strong two-way coordination and communication are established between parents and children (Hyoscyamina, 2011).

Men as heads of households also participate in guiding in learning and providing religious education to children. The learning assistance is carried out alternately with the wife or done together. Apart from women, men as parents are also the main teachers for their children. Men provide non-formal education which will then be applied by children. The importance of mentoring learning by men and women for children is to train children's thinking and mental power in dealing with the school period and the environment outside the family.

Needs such as clothes and other household appliances are important in the family. Clothing is a clothing requirement that needs to be owned by family members. The need for clothing is relatively long if used properly and in accordance with the needs of the family. According to the second informant, he will buy necessities such as clothes and other household equipment if they are really needed. He will buy new clothes if there will be a holiday such as Galungan (a major Hindu holiday) and if there is more sustenance to buy it. All family needs can be fulfilled as much as possible, women as best as possible will try various ways so that their families are able to live properly, so that welfare can be achieved.

Based on the results of an interview with the Village Head of Bali Sadhar Selatan, he said that the role of women farmers in the agricultural sector is certainly very influential in improving family welfare. This is because women play a direct role in earning a living with their husbands. The role of women in the household is manifested in her role as a wife to her husband and her role as a mother to her children. Apart from being housewives, women farmers of course also play a role in society and also as rice farmers. According to Fadilah, 2018) women have the same opportunities in the economic field so that women have the nickname rib shifting to become the backbone.

According to Yogi, Rangga and Listiana (2020) the role of women in the family is not only as wives to serve their husbands and as mothers for their children, but housewives as well as breadwinners to fulfill family needs and increase family income. Female farmers and male farmers have the same responsibility to meet family needs (Kartika 2017). The role of women as breadwinners in an effort to fulfill the family economy is called a productive role. The definition of a productive role is the role as a breadwinner either additionally or principally. The role of women farmers as lowland rice farmers refers to the cycle of preparation of agricultural production facilities and includes activities such as seeding, planting, maintenance, harvesting and post-harvest.

The results of interviews that have been conducted on informants, women farmers in the village of South Bali Sadhar besides working as housewives also work to help their husbands in earning a living. His work as a rice farmer includes activities such as preparation of production facilities, seeding, planting, maintenance, harvesting and post-harvest. The average land area owned by the informants is 0.5 ha. According to the results of an interview with Mrs. Made Putri as the eighth informant, the activities carried out as rice farmers when the planting season arrives are sowing seeds which will later be used as rice seedlings. Then, continued in helping the process of planting rice seeds. Planting is done when the rice seeds have been sown and ready to be transferred to the planting area. The ideal rice seeds for planting are seeds that are 15 days old.

Male farmers have a significant role in agriculture. During the planting season, male farmers devote a lot of their time to land preparation, seed nursery, planting, maintenance, harvesting and post-harvest activities. Men are physically stronger than women, so the type of work that men take is heavier than women. Male farmers in the southern Bali Sadhar Village are directly involved with land management. The land processing activities are assisted by other family members or by employing laborers, depending on the area of land to be processed. According to the results of interviews with the eleventh informant, Mr. Nyoman Subaga, the rice fields that will be processed or plowed must first repair the rice fields. The

rice fields were cleared of grass and made to be slightly higher. Its function is so that when plowing is carried out, the water that irrigates the land does not come out to fill the other plots. Then, the land is irrigated for a week. The irrigation serves to soften the soil and when plowed, the soil does not stick to the plowshares. The plow depth is usually about 15−25cm. the benefit of this land cultivation is that the weeds that grow can die and the rice planting process will become easier.

The next process of tillage is harrowing and leveling. This process is predominantly carried out by male farmers. The process of harrowing can be called the second plowing process, namely harrowing the land lengthwise and transversely. Before the harrowing process is carried out, the water in the plot must be removed first and leave a little water and close each water channel on the plot to facilitate the harrowing process. The next process is leveling the soil which is called second harrowing. Leveling is done after the first harrowing process is completed and it is inundated with water for 7-10 days depending on the soil conditions on the land. The second leveling or harrowing function is to level the soil before planting and make the soil perfect. The seeds that have been planted then undergo various growth processes so that many pests and weeds hinder the growth of rice seedlings. Maintenance is done by fertilizing and spraying pesticides that are able to eradicate pests and weeds that interfere with the growth of rice seedlings.

According to the results of interviews with the twelfth informant, Mrs. Luh Suliartini, she participated in maintenance activities which included weeding, then continued with fertilization which was done with her husband and assisted by her child. The fertilizers used are 1 quintals of urea and 1.5 quintals of phoska with an area of 0.5 ha of paddy fields. Another activity he carried out in maintenance activities was by helping the informant's husband in controlling HPT, namely participating in spraying 0.5 ml of pesticide liquid with a land area of 0.5 Ha. The harvest process is carried out when the color of the rice has turned yellow and is slightly bent. Harvesting takes place from morning to evening and takes a day or two, depending on the number of rice plants and the weather at harvest. In the harvesting process, women and men are involved, so that the energy expended is comparable. Women labor at harvest time is needed during the process of sifting rice and when collecting rice that has been separated from the stem and put it in sacks. Male workers are needed when loading rice into a threaser machine and transporting rice that has been in sacks to the rice warehouse or to the factory.

Based on the results of interviews with the seventh informant, namely Mr. Jro Mangku Tekek, the rice harvesting process was carried out by him together with his wife and workers. His role during the rice harvest is to help load the rice into the machine to separate the stalks and seeds. Then, it is continued by transporting sacks containing rice to the road to be transported by rice motorcycle taxis. The role of the seventh informant's wife is to help prepare food for the workers, help sifting the rice and put the grain into sacks which will later be transported and taken to the warehouse or factory. The involvement of both of them in rice harvesting activities is certainly very influential because if they are carried out together and with favorable weather conditions, of course the harvest activities will be quickly completed. The yield obtained with the land area owned is 0.5 ha, which is 12.5 kg of dry grain per hectare. After the harvest process, some farmers usually process their harvests as basic

supplies and some will be sold to middlemen or factory owners. Before the rice is milled into rice, usually the rice must be dried in the sun first. Rice is dried for 6-7 hours depending on the weather.

During the drying process, the dried rice must be turned over using a rice fork or known as a thresher alternately with the informant's husband. The dried rice is then put into sacks and ready to be milled. According to the tenth informant's explanation, he will consume some of the milled rice and sell some of it. Rice that has been milled and turned into rice is then sold at a price of Rp. 9,500.00 per kg to Rp. 10,000. The income generated by the informants is not only based on the harvest, but also from working as farm laborers or outside agricultural activities. According to Pujosuwarno (2012), the diversity of women's farmers' lives from time to time continues to change, reflected in changes in the managerial role of farming, technology, as well as the increasing number of side jobs carried out by women farmers, both in the agricultural sector and outside the agricultural sector. Like the second informant, Mrs. Wayan Rika and her husband have other jobs besides being farmers as land owners, namely as farm laborers. The wage earned from working as a farm laborer is IDR 60,000.00 HOK (Working Day).

Aswiyati (2016) who revealed that women who are involved in agriculture usually have their own fields and also work on other people's fields. The wages earned from working on other people's fields are usually of small value, so male farmers have to work extra hard and require the involvement of women in order to improve their work mechanisms so that they can meet the needs of their families. The fourth informant, Mrs. Made Katemi, explained that to support her daily needs apart from saving from the rice harvest, she also works as a jro Serati (banten worker) and sells canang sari which is used for daily prayers. The income he earns from selling banten and canang sari in a day is around IDR 60,000 to IDR 100,000 depending on the number of orders for canang sari and the size of the offerings made. He uses this income to meet his daily needs, even though he feels that the income is not able to meet other needs.

According to Carik or the Secretary of South Bali Sadhar Village, Mr. Wayan Joni, the income earned by female farmers and male farmers is not differentiated based on wages, but based on the type of activity carried out. The heavier the task, the more energy expended will be proportional to the wages given, then the wages given will have a different nominal. The workload of female farmers and male farmers is almost the same. Women in South Bali Sadhar Village are not only seen as capable in the domestic sphere, but also able to play a role in improving family welfare. This can be seen in their activities as lowland rice farmers and as farm laborers. The involvement of women outside the home indicates that women have tried to reconstruct their lives, by building a new identity for themselves, not only as mothers or wives but also as workers or career women (Dame and Yuniar, 2012).

Arsanti (2013) revealed that women need informal work so as not to leave their role in the private sphere, and one of them is by working in the agricultural sector. Women, especially those who live in rural areas, participate in work because of the demands of economic factors. The involvement of women farmers in earning a living is not only just to help and support their husbands in doing their jobs as farmers, but also women farmers are

also trying to be able to generate income from the wages they earn to help improve the welfare of their families.

Social role is a person's participation and role in society. Social roles can also be interpreted as individual behavior or behavior that is important for the social structure of society. According to the village head of Bali Sadhar Selatan, the role of women farmers in society has made a real contribution and participated in various activities in the community. Community activities that are participated by women farmers are general activities and religious activities. The time used by women farmers to participate in community activities is once a month. According to the second informant, the role of women farmers in community activities includes activities such as PKK, Posyandu cadres, monthly social gatherings, medesa activities (metedunan) at temples or being sinoman and menyama braya activities. The activities of PKK and Posyandu cadres were attended by women farmers as administrators and as members. The medesa (metedunan) activity is a mandatory activity that must be followed by both female and male farmers, especially if they serve as sinoman (as a committee in providing consumption and providing equipment for traditional ceremonies).

The social activities in Bali Sadhar Selatan Village were also attended by male farmers. The social activities that male farmers participate in in agriculture are participating in farmer group activities such as monthly social gathering or harvest gathering made by each farmer group. In addition, male farmers play an active role in meyama-braya and medesa activities as a community with the majority of the population being Hindu, this must be done. Men are required to participate in these activities, especially when tedun muani is held, which is a meeting held by the community once a month and led by Klian Adat and community leaders such as Pemangku to carry out mutual cooperation in traditional halls and in sacred places. If you do not attend the activity, you will be subject to a penalty, namely paying a fine in the amount that has been discussed.

The position of women in the community of South Bali Sadhar Village is equal to that of men in general. Community life in social life, especially women, has an important role in realizing a harmonious and harmonious life. Based on the roles played by women farmers, it is hoped that they will be able to help improve family welfare in various aspects. Women farmers in South Bali Sadhar Village not only make themselves as housewives to help realize family welfare, but by increasing their role in participating in earning a living and participating in social life, it is able to bring the female farmer families in South Bali Sadhar Village as prosperous family.

## 5. CONCLUSION

The role of women farmers in the village of South Bali Sadhar is divided into three parts, namely the reproductive role, which is the role of women in managing domestic or household activities, namely as housewives. The productive role is an activity or activity that generates income, in this case the role of women in earning a living as rice farmers and as farm laborers. Activities as lowland rice farmers include preparation of production facilities, seeding, planting, maintenance, harvesting and post-harvest. Social role is a person's participation and role in society. For example, the role of women as members of society in

both general and religious activities. The three roles of women farmers are able to meet various family needs such as the ability of women farmers to complete household work and meet the needs of clothing, food, and housing, so that family welfare can be achieved.

**References**

Afrina, M dan Nurhamlin. 2014. Peran Ibu Rumah Tangga dalam Membantu Perekonomian Keluarga. *Jurnal Online Mahasiswa (JOM) Bidang Ilmu Sosial dan Ilmu Politik*. 1(1).

Arsanti, T. A. 2013. Perempuan dan Pembangunan Sektor Pertanian. *Jurnal MAKSIPRENEUR*. 3(1).

Astuti, T. 2011. *Konstruksi Gender dalam Realitas Sosial*, Semarang. UNNES Press.

Aswiyati, I. 2016. Peran Wanita dalam Menunjang Perekonomian Rumah Tangga Keluarga Petani Tradisional Untuk Penanggulangan Kemiskinan di Desa Kuwil Kecamatan Kalawat. *Jurnal Holistik*. Tahun IX Nomor 17.

BKKBN. 2009. *Pedoman Pelayanan KB dalam Jaminan Kesehatan Masyarakat*, Jakarta.

Fadilah, S. 2018. Kesetaraan Gender : Fenomena Pergeseran Peran Ekonomi Wanita Dari Tulang Rusuk Menjadi Tulang Punggung. *Mitra Gender Jurnal Gender dan Anak*. 1(1): 18–26.

Fahrudin, A. 2012. *Pengantar Kesejahteraan Sosial*, Bandung. Refika Aditama.

Gultom, D.T dan Syarif, Y.A. 2012. Persepsi Wanita Suku Bugis dan Suku Jawa dan Hubungannya dengan Peranan dalam Pembibitan Mangrove Untuk Peningkatan Pendapatan Keluarga di Desa Sidodadi Kecamatan Padang Cermin Kabupaten Lampung Selatan. *Jurnal. Sosio Ekonomika*. 14(1): 1–118.

Hanum, S.L. 2017. Peran Ibu Rumah Tangga dalam Membangun Kesejahteraan Keluarga. *Academia.* 2(1).

Listiana, I. (2017). Kapasitas Petani Dalam Penerapan Teknologi Pengendalian Hama Terpadu (Pht) Padi Sawah di Kelurahan Situgede Kota Bogor. *Jurnal Agricia Ektensia*. 11(1): 46.

Indrayani, L., Musmini L.S. 2019. The Meaning of Economic Activity in the Family Economics from Balinese Women's Perspective. *Social Science Education an Humanities Research*. Vol. 394.

Kartika, Q. 2017. Peran Ganda Perempuan Pada Keluarga Masyarakat Petani: Kasus Istri Petani di Kecamatan Merapi Selatan Kabupaten Lahat. *Jurnal Kajian Gender dan Anak*. 12(2).

Martono, N. 2015. *Metode Penelitian Kuantitatif*. PT. Raja Grafindo Persada. Jakarta. Muhammad, Y.H.A. Rangga, K. Listiana, I. 2020. Peran Ibu Rumah Tangga Pada Program Kawasan Rumah Pangan Lestari di Kecamatan Natar Kabupaten Lampung

Selatan. *Jurnal Ilmu Ilmu Agribisnis (JIIA)*. 8(1).

Nurmayasari, I. Mutholib, A. Damayanti, N.A.L. 2019. Kesetaraan Gender Pada Rumah Tangga Petani Padi Sawah di Kecamatan Gading Rejo Kabupaten Pringsewu. *Suluh Pembangunan: Jurnal of Extension and Development*. 1(2): 81–89.

Puspitasari, N. 2013. Peran Gender, Kontribusi Ekonomi, dan Kesejahteraan Keluarga Petani Holtikultura. *Jurn. Ilm. Kel. & Kons*. 6(1).

Safira, D. 2019. *Membunuh Hantu–Hantu Patriarki*. CV Jalan Baru. Yogyakarta.

Soekanto. 2012. *Sosiologi Suatu Pengantar*. Rajawali Pers. Jakarta.

Yusuf, A.M. 2014. *Metode Penelitian Kuantitatif, Kualitatif, dan Penelitian Gabungan*. Pradana Media Group. Jakarta.

Nuraini, C., Agustina, D. dan Normansyah Z. 2021. Faktor-Faktor yang Berpengaruh terhadap Motivasi Petani Kedelai di Kabupaten Tasik Malaya. *Suluh Pembangunan: Journal of Extension and Development*. 3(1):
53–60.