

## **Gender education in the practice of women's agricultural laborers in Enrekang Regency**

**Wardihan Sabar**

Universitas Islam Negeri Alauddin Makassar  
wardihan.sabar@uin-alauddin.ac.

**Abdul Rahim**

Universitas Negeri Makassar  
abd.rahim@unm.ac.id

**Diah Retno Dwi Hastuti**

Universitas Negeri Makassar  
[diah.retno@unm.ac.id](mailto:diah.retno@unm.ac.id)

*Submitted: 04-07-2022*

*Reviewed: 02-08-2022*

*Accepted: 14-08-2022*

### **Abstrak**

Penelitian bertujuan untuk mengetahui implementasi nilai-nilai pendidikan gender dalam kehidupan sosial ekonomi petani perempuan di Kabupaten Enrekang. Penelitian ini menggunakan pendekatan studi kasus, dengan melibatkan 8 informan yang dipilih dengan menggunakan teknik purposive. Pengumpulan data dilakukan dengan teknik dokumentasi dan pendalaman dengan instrumen berupa pedoman wawancara. Hasil penelitian ini menunjukkan bahwa secara umum istilah gender tidak banyak dikenal oleh perempuan buruh tani. Mereka tidak pernah mendengar atau menerima stereotip, marginalisasi, atau dikotomi pekerjaan berdasarkan jenis kelamin, juga tidak pernah ada tekanan dari suami untuk ikut atau tidak bekerja membantu perekonomian rumah tangga. Pekerjaan rumah yang tidak wajar bisa dilakukan secara bergantian antara suami dan istri. Pemerintah tidak melakukan pemberdayaan yang mendukung pengarusutamaan gender atau pendidikan gender.

**Kata Kunci:** Pendidikan gender, persamaan, wanita petani, Enrekang

### **Abstract**

This study aims to determine the implementation of gender education values in socio-economic life of female farmers in Enrekang Regency. The values of gender education in this study are viewed from the aspect of knowledge about gender, practices related to the importance, and gender relations to improve the level of the economic welfare of women farmers. This study uses a case study approach, involving 8 informants who were selected using a purposive technique. Data was collected by using documentation techniques and deepening with instruments in the form of interview guides. The results of this study indicate that in general the term gender is not widely known by female farm workers in this area. The division of roles in the home life of women farm workers is well integrated. All are based on economic considerations, and a mutual understanding of household conditions. Homework that is not natural can be done alternately between husband and wife. This study did not find any government programs or activities in the form of empowerment that supports gender mainstreaming or gender education so it became one of the important points in the research.

**Keywords:** Gender Educations, Equality, Women's Laborer, Enrekang Regency

## Introduction

The phenomenon of women's involvement as agricultural laborers is a common phenomenon found in Indonesia. The involvement of women in economic activities is expected to be able to support the family's needs which so far have not been sufficient. But on the other hand, this condition shows the tendency of a woman's dual role. On the one hand, as a housewife who completes various household affairs, on the other side, the burden is not reduced in physical activity to seek additional income.

Another phenomenon is that gender mainstream is mainly in rural areas which is not widely understood in life. A culture that still emphasizes differences in terms of gender (male and female) is still deeply rooted in society. One of them is a patriarchal culture that is included in discrimination against women. Opportunities for women to be actively involved in various types of work are narrowed due to the domination of men. The strong dominance of men places women in a subordinated position in various aspects of fulfilling socio-economic rights.

Limited access of women to education is caused by several factors such as geographic, economic, and cultural factors. Cultural factors include the presence of parents' views who consider education for girls doesn't matter because girls will later belong to someone else and will only be in their mother's households with the main task in the domestic sphere. The domestic role has so far been considered the most important role that does not require higher education (Arjani, 2008).

The impact of these cultural factors has led to the low level of women's participation at the higher education level. In general, women in rural areas have low levels of education with low skills. A further impact of this situation is the lack of access to various employment opportunities. This limitation of work causes women to not have many choices of jobs that can be occupied. Heavy physical work is borne by women to help support the family economy.

There is a tendency where the concept of gender is not widely understood by women in rural areas. However, in general, the distinction between types of work based on gender is not very prominent in rural areas. The findings in research by Wiasty (2012) revealed that "the term gender is not widely known among the wider community, and from the few who know the term, they give various meanings to the term. Although the term gender is not widely known among the wider community, in the household life of a small number of people in rural and urban areas, a division of labor that does not differentiate sharply (dichotomously) between men and women has been implemented".

*"Gender should be conceptualized as a set of relations, existing in social institutions and reproduced in interpersonal interaction" (Smith, 1987; West & Zimmerman, 1987; Lloyd et al. 2009). Meanwhile, According to Puspitawati (2013) "Gender is a social rule in this case relating to the sex of men and women. Biological sex is God's creation, cannot be changed, is natural, and applies throughout the ages. In contrast to culture, which patriarchal culture interprets these biological differences as appropriateness, appropriateness in behavior which in the end leads to*

*restrictions on rights, accessibility, participation, and control”.*

The dual roles of women are often found in various economic activities which are expected to be able to support the family's needs, which so far have not been sufficient. One of the activities that are often encountered is the involvement of female farmers as farm laborers who in their daily terms are referred to as "Mangkaryawan" jobs. This term is more familiar to residents in Enrekang Regency than the term "Agricultural Laborers". Jobs as agricultural laborers also vary, ranging from garden cleaning services, onion harvesting services, onion cleaning services, planting services, land spraying services, and so on.

For women farmers, there are not many choices for the type of work they will pursue. For poor farmers, whatever work they do every day, as long as the job generates a "*Halal*" income to support the family's economy, they will take that choice. Of course, this very limited choice of work is a pretty tough choice, with a low-income imbalance, especially during the Covid-19 pandemic, making job choices even more limited. Bertham et al. (2011) revealed that the decision of women to work as agricultural laborers was driven by the family burden factor. Seeking shared experiences and responsibilities is another reason for women to work in agricultural activities. While according to Intan & Melisa, (2021) Revealed that "economic factors, where the husband's income is not sufficient for the family's needs. Second, is the education factor, where the low level of education causes them to have no other skills. Third, socio-cultural factors". The results of research by Puspitarini & Familia (2019) revealed that economic pressure and changes in people's perceptions that women do not have to be in the kitchen have encouraged women to be in the realm of work, both in factories and fields or fields.

The phenomenon of the division of roles based on a gender perspective to meet the living needs of farming families is very important to be studied more deeply through this research. Attention to the aspect of gender education is one of the novelties of this research, the chosen research location has never been studied by previous researchers.

## **Method**

This research uses a qualitative approach with the type of case study research. Data were obtained from selected informants through the purposive sampling technique. The number of informants in this study amounted to 8 people who were chosen intentionally by the researchers according to the criteria that became the focus in this case 2 women's agricultural laborers from Taulo Village, 2 from Mata Allo Village, 2 from Kambiolangi, and 2 from Bolang Village. In these four villages, many women work as agricultural laborers. This consideration is to see the diversity of information that can be obtained from each village. Meanwhile, the basis for selecting the number of informants is following the opinion

*“The range of 6-8 informants satisfies the requirements (Smith, 2003). Data becomes saturated after the first twelve informants, and even the basic themes were proposed after as early as 6 informants (Guest et al, 2008)*

*-Lincoln & Guba (1985) recommend sampling until a point of saturation or redundancy is reached". If the saturation level has been reached, you may stop. It is called saturated, that is, if the next informant has provided the same information as the previous informant, no new information is obtained (Gentles et al, 2015).*

The collecting data method done by documentation, observation, and use of the interview guide. The analysis procedure uses a descriptive technique (Miles & Hubermann, 2002; Creswell, 2016), with a Case Study Approach.

## **Result and Discussion**

### **Values of Gender Education**

The findings in this study reveal their ignorance of gender issues. 4 informants have never even heard the term "Gender". One of the informants had heard the word "Gender" but did not understand the concept of gender in question, while 3 other informants answered doubtfully.

The tendency to misunderstand the concept of gender is because their perception of gender and the social position of men and women is the same, meaning that they simply view the term "equality is the same as equalizing". So they tend to think between men and women "it can't be the same, it's not a matter of being equal or not equal or a matter of being fair and unfair". Because Gender Equality does not talk about differences in terms of natural sex, but how social construction places a perspective on the roles, functions, and positions between men and women in daily life in a balanced, proportional, without discrimination or injustice.

The simplification of the concept of gender was carried out so that informants understood the concept of "Gender Education" which was meant by linking the practice of dividing roles and positions between men and women in the daily life of women agricultural laborers. This simplification began to be understood by all informants so that they could provide their views on the division of roles and positions in question.

The exploratory questions were directed to uncover some of the main issues concerning the values of gender education, including; *First*, justice in the division of tasks and roles between mothers and fathers in daily life; *Second*, justice in every decision-making in the household; *Third*, regarding stereotypes "Women are weak, cannot lead, do not need higher education, women are responsible for taking care of the household, and so on. *Fourth*, knowledge about the division of roles between men and women in the view of Islam. This final point question is a deepening of the relationship between culture and religion as well as part of the scientific integration of researchers.

*First*, justice in the division of tasks and roles between mothers and fathers in everyday life reflects the closest practice of the concepts of gender equality and justice. Based on in-depth information from the informants, it was found that there were practices of equality and justice in the division of roles in the lives of women

farm Laborers. This situation can be seen from the pattern of division of roles that can be resolved properly through communication, building a sense of mutual understanding between the head of the household and the housewife who works as a farm laborer. Communication and mutual understanding as well as mutual understanding between men and women make the lives of women farm Laborers more harmonious. There is no superior treatment between the two parties, but how awareness to help each other is built through good communication between the two. This condition is what they see as gender justice.

*Second*, justice in every household's decision-making is a reflection of fair and equal treatment between the head of the household and housewives who work as farm laborers. The practice of involving housewives in decision-making is a form of placing women equally in social positions, as well as a form of high appreciation and feelings in everyday life, and reflects a democratic life in the household. Women's agricultural laborers admit that in making family decisions, they often involve them as an important part in determining the decisions taken.

*Third*, regarding the stereotype "Women are weak, cannot lead, do not need higher education, women are responsible for taking care of the household, and so on". This stereotype is a subjective and inappropriate view or assumption of a group. "Gender Stereotypes" can be in the form of negative narratives against a certain group or gender that are widespread and have an impact on discriminatory treatment against certain groups or groups in people's lives.

Some of the informants admitted that they had never heard of such stereotypes in their lives, but some of the other informants had even heard of it in an environment where "women are weak, and do not need higher education". All women's agricultural laborers expressed their disagreement with such stereotypes. They think that women are not weak physically, some of them even think that they are also capable of doing what men do, and in some cases, they even admit that women's work is much harder than men's.

Their expressions of disapproval are always balanced with positive thoughts that good women are those who can help their husbands to improve family welfare, and for them to help earn a living it is not about the difference between men and women but how the efforts of both of them to improve the welfare of their household. The firm statement of these women's agricultural laborers shows that they completely do not want discriminatory treatment with such stereotypes in their lives. They respect the position of their husbands and the same treatment they expect from men so that they can get a democratic life without discrimination. *Fourth*, knowledge about the division of roles between men and women in the view of Islam. Informants do not know about the Islamic view of the division of roles between men and women. One of the women's agricultural laborers gave a response that Islam does not command women to work for a living, but emphasizes Islamic teachings about the importance of getting the blessing/permission of their husbands when they have to leave work.

Social constructions such as social status, social position, and other social facts are mostly shaped by culture (culture) and what is known as the local wisdom of a region. Islam provides views that support the values of gender justice, but not all people know and understand them well. The Grand Imam of the Istiqlal Mosque, Nasaruddin Umar gave the view that Islam glorifies the position of women both in the family and in social life and has a very great role so that women should not be underestimated, women are no different from men in humanitarian issues and their rights;

### **The Practice of Gender Equality**

Gender education in this case is the values of gender relations that can be learned from the practice of women's agricultural laborers in the form of building social relations between men and women based on quality, abilities, roles, and functions that continue to develop according to social conditions. An interesting finding in this study shows that although knowledge about gender is not widely known by informants, how they interpret husband and wife relations in life can be seen from their daily practice which shows the values of gender education that have formed harmonization in the lives of women's agricultural laborers.

The results of this study strengthen the findings in research Wiasty (2012) in his research revealing that although the term gender has not been widely known among the wider community, in the household life of a small number of people in rural and urban areas, a division of labor that does not differentiate sharply (dichotomously) has been applied. between men and women." The thing that underlies practical awareness about the meaning of gender equality is more to encourage perceptions about their social situation which ultimately shapes their social awareness. Economic conditions are all limited while the urgent needs of family members become one of the basic building functional relationships between husband and wife that prioritizes constructive gender relations rather than maintaining ego or dominance based on gender. This means that housework that is not natural but is usually done entirely by women can be done alternately with men, so that women's opportunities to help improve the household economy can be realized properly, with good communication and mutual understanding and understanding between the two.

Women's agricultural laborers are very disciplined about the use of time. Even though during their busy lives as farm laborers who have to leave in the morning, they do not necessarily neglect the household needs that they can do. Every day the women's agricultural laborers wake up early, they all admit that they often wake up at 05.00 am to prepare supplies at home and work. All these activities have become routines for farm Laborers without any feeling of weight or injustice. They live this kind of life with sincerity and affection for their family members. For women's agricultural laborers, kitchen work remains a woman's duty as a form of service and love for the family.

Even though they have to keep working to increase household income. Women's agricultural laborers admit that they have never been pressured by their husbands not to work, nor have they been banned from working to help the household economy. All are based on mutual understanding and understanding of household economic conditions. The arrangement of the division of labor in the household of women's agricultural laborers becomes very flexible depending on the circumstances faced.

Megawati admits that she was under pressure from her husband and family not to work as a farm laborer, but her strong desire to work to help the household economy made her try to build good communication with her husband so that she got permission to work again as farm laborers. The limited economic background (Poor Families) is the main factor that causes women to work as Agricultural laborers to help finance their families. The desire to send their children to a higher level, and the fulfillment of daily household needs, on the one hand, are the limiting factors of the household economy. The results of this study are in line with the findings in research by Parmana & Fitriani, (2021); Musallamah & Yoserizal, (2017) that the main factor causing women to work as farm laborers is due to economic pressure to increase family income.

Gender relations are not permanent as a natural value, or something biological. Gender relations are social formations and can change according to social conditions. Gender relations often give birth to unfair relations between men and women. According to Butler (in Lloyd et al., 2009) At the ideological level, gender is performatively produced. Meanwhile West & Zimmerman (in Lloyd et al., 2009) Gender is not a noun a being but a doing. Gender is created and reinforced discursively, through talk and behavior, where individuals claim a gender identity and reveal it to others”

Gender is a social rule in this case relating to the sex of men and women. Gender is God's creation, cannot be changed, is natural, and applies throughout the ages. In contrast to culture, which patriarchal culture faces biological differences, this becomes appropriateness, appropriateness in behavior which ultimately leads to participation rights, accessibility, accessibility, and control (Puspitawati, 2013). Economic constraints, cultural norms, and practices continue to limit women's contribution to household food security. Gender roles and relations affect the division of labor, use of resources, and the sharing of production benefits between women and men (Aregu et al, 2010).

The findings in research conducted by (Harahap, 2018) show that gender relations in the division of labor in rice farmer households place more on the role of women in reproductive and productive activities so that women experience excessive workloads while men are only placed in productive and more productive work. dominant in social activities.

Although the findings are different in the lives of women agricultural laborers in the Enrekang Regency, it seems that women's accessibility to jobs other than being agricultural laborers and working in the trade sector is very limited. Limited skills

make women have narrow choices for the type of work they can do other than being agricultural laborers. They expect gender-based empowerment activities to increase women's opportunities to work in various business fields. Therefore, the presence of the government in realizing just gender relations is highly expected by women's agricultural laborers in Enrekang Regency.

Gender relations can give birth to male domination (Patriarchy) over women, and vice versa can give birth to female dominance (Matriarchy) over men. The existence of gender domination or inequality will cause social problems such as discrimination, marginalization, stereotypes, and gender-based violence. The two forms of gender relations are social formations that can be changed along with the progress of understanding of gender relations that is just. Thus, a comprehensive effort is needed to advance gender education in society.

This effort certainly cannot be separated from the role of the government, both central, local government, and village level governments to present gender-responsive programs and activities. However, the fact is that from deepening the information obtained from informants, these efforts were not found either at the village or sub-district level. The efforts in question can be in the form of efforts to build gender literacy through posters, pamphlets, and gender education empowerment activities, activities that increase the skills of women farmers to improve their standard of living.

## **Conclusions**

In general, the term "Gender" is not widely known by women farm workers in this area. However, in the daily practice of female farm workers, it is found that there are values of gender education that imply a form of gender equality. This situation can be seen from the pattern of division of roles that can be solved properly through communication, building a feeling of mutual understanding between the head of the household and the housewife who works as a farm laborer.

Women's agricultural laborers have never experienced stereotypes, marginalization, job dichotomy based on sex, or pressure from any party to get involved in their work. However, limited skills make women have narrow choices for the type of work they can do other than being agricultural laborers. They expect gender-based empowerment activities to increase women's opportunities to work in various business fields. This study did not find any government programs or activities in the form of empowerment that supports gender mainstreaming or gender responsiveness as a form of gender education. Therefore, the presence of the government in realizing just gender relations is highly expected by female farm workers in Enrekang Regency.



## Reference

- Acosta, M., van Wessel, M., van Bommel, S., & Feindt, P. H. (2021). Examining the promise of 'the local for improving gender equality in agriculture and climate change adaptation. *Third World Quarterly*, 1-22.
- Aregu, L., Bishop-Sambrook, C., Puskur, R., & Tesema, E. (2010). *Opportunities for promoting gender equality in rural Ethiopia through the commercialization of agriculture*, Sage Publisher
- Arjani, N. L. (2008). Kesetaraan dan keadilan gender (KKG) dan tantangan global. *INPUT: Jurnal Ekonomi Dan Sosial*, 1(2), 43810.
- Arsanti, T. A. (2013). Perempuan dan pembangunan sektor pertanian. *Jurnal Maksipreneur: Manajemen, Koperasi, dan Entrepreneurship*, 3(1), 63-74.
- Bertham, Y. H., Ganefianti, D. W., & Andani, A. (2011). Peranan perempuan dalam perekonomian keluarga dengan memanfaatkan sumberdaya pertanian. *Jurnal AGRISEP: Kajian Masalah Sosial Ekonomi Pertanian dan Agribisnis*, 10(1), 138-153.
- Creswell, J. (2014). *Research Design: Qualitative, Quantitative, and Mixed Method*. Sage Publication
- Creswell, J. W., & Poth, C. N. (2016). *Qualitative inquiry and research design: Choosing among five approaches*. Sage publications.
- Cohen, M. J., & Lemma, M. (2011). Agricultural extension services and gender equality. *International Food Policy Research Institute Discussion Paper*, 1094, 1-44.
- Doss, C., Meinzen-Dick, R., Quisumbing, A., & Theis, S. (2018). Women in agriculture: Four myths. *Global food security*, 16, 69-74.
- Elizabeth, R. (2015). Peran ganda wanita tani dalam mencapai ketahanan pangan rumah tangga di pedesaan. *Iptek Tanaman Pangan*, 3(1).
- Fujiati, D. (2014). Relasi gender dalam institusi keluarga dalam pandangan teori sosial dan feminis. *Muwazah*, 6(1), 153130.
- Gentles, S. J., Charles, C., Ploeg, J., & McKibbin, K. A. (2015). Sampling in qualitative research: Insights from an overview of the methods literature. *The qualitative report*, 20(11), 1772-1789.
- Guest, G., & Mac Queen, K. M. (Eds.). (2008). *Handbook for team-based qualitative research*. Rowman Altamira.
- Harahap, R. B. (2018). Kesetaraan dan keadilan gender dalam usaha tani padi di Desa Tobing Julu Kec Huristak Kab Padang Lawas. *Jurnal Kajian Gender dan Anak*, 2(1), 71-90.
- Intan, C., & Meliza, R. (2021). Kehidupan buruh tani perempuan dalam membantu perekonomian rumah tangga. *Aceh Anthropological Journal*, 5(1), 83-90.
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. sage.
- Musallamah, U., & Yoserizal, Y. (2017). *Studi tentang buruh tani perempuan di Desa Sukamaju Kecamatan Singingi Hilir Kabupaten Kuantan Singingi* (Doctoral dissertation, Riau University).
- Parmana, E., & Fitriani, E. (2021). Peran ganda perempuan buruh tani karet. *Culture & Society: Journal Of Anthropological Research*, 3(1), 61-71.
- Puspitawati, H. (2013). *Konsep, teori dan analisis gender*. Institut Pertanian Bogor.

Gender education ... (Sabar, dkk)

Puspitarini, D., & Femilia, P. S. (2019). Relasi gender dan kehidupan sosial ekonomi dalam keluarga buruh tani perempuan di Kecamatan Panti Kabupaten Jember. *An-Nisa'*, 11(2).

Wiasti, N. M. (2012). Gender dan kesetaraan dan keadilan gender: studi tentang pengetahuan dan sikap masyarakat bali. *Jurnal Studi Jender SRIKANDI*, 7(1). 1-19.