
THE ROLE OF WOMEN IN IMPROVING THE FAMILY ECONOMY

Arif Zunaidi¹, Facrial Lailatul Maghfiroh²
Institut Agama Islam Negeri (IAIN) Kediri
arifzunaidi@iainkediri.ac.id¹, fachriallailatul@gmail.com²

Abstract

The purpose of this study was to determine the role of women in improving the family economy, especially women who work as shallot retail workers.

This study uses a qualitative descriptive method, namely formulating a data obtained from words or sentences separated according to the intended category to obtain conclusions.

The results of this study conclude that women have a role in helping the family economy. The main reasons why women have to work outside rather than domestic work are economic reasons and self-actualization to help their husbands. The economic demands of the family caused these women to choose to become laborers. Helping husband's finances, to pay needs, and pay arisan.

Keywords: *Family economy, the role of women, private workers, shallots*

Introduction

Women have important role on the family. Women only used to have the role as wife for the husband and mother for the children. However currently have additional role as someone important in maintaining so that the kitchens keep steaming, the family requirement still fulfilled (D.P.K. Putri & Lestari, 2015). Women used to only play an active role in family affairs, wells, kitchens and beds. But currently have active role in assisting the economy especially for her own family (Munthe, 2015).

The women's contribution in adding the family income cannot be disclaimed, especially for lower middle class family making women as the person directly involved in family welfare.

This double role is not a new thing for the family with low economy. Women have the same burden to work, assist the family economy. No matter what type of work, as long as the work give income for the family, can increase the income and make the ends meet, women will do it.

Islam does not have a problem with this issue. The rights between men and women have equal rights, are entitled to a decent job, and a decent wage as well. Islam does not forbid women to work or choose a profession and pursue their expertise. But with the provision, that they do not set aside their responsibilities as a wife and a mother for their children. (Susiana, 2017).

Although there are many debates about social and gender boundaries, this does not stop Indonesian women from being active and playing a role in increasing income for their families. Indonesian women play an active role in improving the Indonesian economy. Active in economic activities, active in providing benefits to Indonesian families and society.

Uneven economic growth, social inequalities everywhere and influenced by the increasing demands of economic needs, the effect is that the prices of a number of basic needs soar. The effect of inflation that occurs every year makes Indonesian women intervene to meet family needs. (Yulianti & Khairuna, 2019)

The same thing happened in Pehserut village, Sukomoro, Nganjuk. Many women work as shallot retail workers to increase their income and meet the needs of their families. They are required to be able to divide their time, as family members who have the task of taking care of their husband and children, but are also required to be able to generate additional money for the family economy.

Although basically the responsibility in earning a living is the duty of the husband, but because the income of the husbands who majority work in informal sectors, farm laborers, construction workers, market coolies are considered insufficient for the family needs, so the wives participate to work to lighten the burden in meeting their family needs. (Arsini, 2014)

Form the background above, the writer tried to formulate the problems, how the role of the women in private workers in improving the economy in Pehserut village, Sukomoro, Nganjuk is. The formulation aims to find answers to the role of women in improving the family economy, especially in the shallot center in Pehserut village, Sukomoro, Nganjuk. The hope is that an answer will be found for the reasons and the main role of women working as private workers.

The role of women in improving the economy has been widely studied by previous researchers. As an example of a study that has been written by Frida Nur Rizkia, "The role of women in improving the family economy through the P2WKSS program in Sumber Gamol,

Balecatuur, Gamping, Sleman". The study focused on women who received assistance from the P2WKSS program in Sumber Gamol.

Another study is by Marti Sanrida Simanjuntak which focused on vegetable traders, "The Role of Women in Improving Family Welfare (Case Study on Women Vegetable Traders in Sidikalang Main Market)". Then the study written by Dede, Hermanto, Eka Pariyanti about "Women's Contribution in Improving the Family Economy". The study focused on guava pickers at PT. Great Giant Food (GGF) Lampung.

What distinguished this study from the others is that this theme focused on women and private workers, where this work previously did not exist. However, due to changes in the variety of crops, namely shallot from farmers around Pehserut village and the emergence of new shallot bosses in the village, it resulted in the emergence of new types of work for women in Pehserut village. This of course resulted in social changes as well as economic changes in the village. Not only income, but also their work and lifestyle.

The contribution that would be shoed in this study that is to find the answer upon the role of women in increasing family economy, especially in the shallot center of Pehserut village, Sukomoro, Nganjuk. Furthermore, the writer also expected that this study can give contribution to the study especially the new phenomena from the economics activity of the society which occurred because if the economics structure change and new habits. The new phenomena certainly will impact the life perspective and economic structure in local society.

Literature Review

Role of women

Role is defined as a function, where it is identical to the behavior or behavior expected from individuals, both sexually (gender) or activities, which have several purposes, including: First, the public role. The role in this case is related to activities outside the home that identify the results in the form of income for the perpetrators. Second, the domestic role. This role relates to activities carried out at home. Unlike the public role, this domestic role does not generate income, but is limited to activities related to the household. Currently, women have two roles because considering the increase in their family, either in the form of increasing food, clothing, housing, or increasing that appear in their economy, health, peace, and security in the family. (Suratman, 2017)

Changing time, education level, information change and women emancipation movement generated the change of thinking pattern in family and society environments. The existing double role in the household no longer became a debated matter. So that there is no conflict within the family, then the role concept in the family must be clear.

In family lives, the flexibility factor is a key in the harmony of the family. As an example that the family allowed the wife to work, the husband still became the main breadwinner. The wife only assisted in bearing the family burdens. With the role clarity and joint agreement then would generate flexibility in the family role division.

The domestic sphere we know currently often related to the activity matters in the household. It is because the nearest person to the household activities is women. Moreover, this domestic sphere intended to be on the women. It is assessed as natural nature, according to the nature theory, that the human's basic nature is formed based on the several factors, one of those is biological factor. The women are assessed to be the nearest to this nature. (Wahid & Lancia, 2018) including in this domestic sphere is household chores, cleaning up, caring the children, caring the husband and managing the public role which is more masculine.

The public role is more identical with men because the masculinity. So that the work which is identical more diverse, can be in the form of anything which activity is mostly outside the house.

The role of women in the domestic sphere looks real, but in terms of appreciation is very minimal. Men who have access to outside work, receive wages or salaries. Meanwhile, women, who are active in the domestic sphere, often do not get their rights even though they have worked from morning until morning again. No wages are received even though they have worked in preparing all the needs of their husbands, children and family needs. Only the share from the husband is accepted, it must also be divided to meet the needs of all family members.

Many studies that examined gender relations showed that there is inequality in gender relations. Mansour Fakhri for example, he found 6 injustices experienced by women, among others: economic marginalization of women; subordination in political decisions; negative stereotypes on women; (4) violence that often afflicts women, disproportionate workload (burden), and the socialization of the ideology of gender role values (Fakhri, 2007).

The stereotyping of women as domestic workers is still used today, especially in perpetuating patriarchal ideology. So that domestic workers are not considered as jobs, because economically they do not generate income. In fact, from the burden borne, women bear the burden of the family. In fact, women who work in the public sector are still burdened with taking care of domestic affairs because of the ideology that has been embedded in society's lives. (Candraningrum, 2014) As a result, women have excess burdens while their ideals are buried because of the absence of appreciation. This is a tragic fate for

women, not because of resistance or dislike for domestic work, but because women need time to rest, reflect and develop themselves.

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Raden Ajeng Kartini is considered as one of the figures who succeeded in elevating the status of women. Even though in the end they have to submit to patriarchal culture, their thoughts have inspired Indonesian women to actualize that education can change people's perspectives and improve women's quality of life. Women can determine the dream job, pursue the desired career. Today's women can also develop their potential, be more productive and be bolder in actualizing themselves. (A. Putri & Nurhajati, 2020)

But not all women can do it all. In lower class society, women continue to work for economic reasons. The family demand and integrity will not be met if you only rely on your husband. So it is not uncommon for many women to become the breadwinner of the family and even become the breadwinner of the family.

The gender discourse that has been rolling for a long time has indirectly changed the mindset of the society. This change is certainly a step of success, because a happy family is when all family members can contribute equally. However, the public role remains identical to the role of men as the patriarch (Wahid & Lancia, 2018).

Fulfillment of family needs

Satisfaction is not the right word to describe human needs that are always increasing every day. Needs that continue to grow and how to strive to meet those needs are a burden that humans must face today. The desire to meet the needs of life moves people to work and look for something to meet their needs. The variety of needs and the unequal needs create differences in meeting them. An imbalance in meeting needs will result in uncomfortable living, both personally and socially.

Among the various human needs, basic needs are needs which must be met so that a person can live a decent life. Basic human needs include food, clothing and shelter. If these basic needs are met, then human life will prosper (Kuncoro, 2010). There are different needs in the family. Father, mother and children have different needs. To meet these needs, an income is needed so that the family's needs can be met.

In modern social life, women have the right to determine what they want to do. The existence of this right makes women free to express and determine what is the best for themselves. Even in determining their household and rules, women have the same rights as men. Domestic obligations that are always emphasized on women can also be added if women want to work outside of household work.

Women's willingness to participate in economic activities plays an active role in improving family welfare in terms of income, including direct evidence of the role of women and their status in social strata (Setiawati, 2018). From this, it is known that women can have dual roles, both as domestic managers, as well as owners of additional roles, as women who take on a role in providing for the needs of the family through work outside of domestic work (Ihromi, 1990).

In Indonesia, women have differences in terms of social strata. In rural and urban areas, there are differences in point of view. In urban areas, women are accepted as workers outside of domestic work. Whereas in rural areas, Indonesian women are divided into two types of roles, first: as wives and housewives. Having duties in all activities and family needs, but do not generate income. Second, they play an active role in earning funds by working independently or accompanying their husband (Manembu, 2017).

In family life, inner and outer happiness is achieved if there is tolerance, honesty and love. As a couple, if he/she has a problem, he/she must find the root of the problem and solve it together. If the family is open to each other, working together to achieve prosperity, they will achieve a prosperous family, sufficient in terms of material, mental and spiritual as well. In order to achieve a prosperous family, if the husband is considered unable to fulfill, then a women's role is needed as complement and meet the family's needs (Bertham et al., 2011).

In modern life, the role of women is needed in encouraging economic growth and development of the country. As well as in family life. Women are needed to support the stability and prosperity of the family if the family's needs are not met. Rural women, working outside is not a career development, but to find and provide for the family. Because what often happens is that the needs cannot be fulfilled only by relying on the husband's income. So that synergy is needed between husband and wife to meet their needs (Manembu, 2017).

Research Methods

Descriptive qualitative is chosen as the method of analyzing the research of this paper. As it is known, that descriptive qualitative analysis method is used to analyze, describe and summarize various conditions or situations with data obtained from interview or observation about the problem being studied. Because the data needed for this study is

descriptive data, both words from the sources of the actors being observed, or written data related to this theme. Field findings data are systematically arranged showing how active women are in improving their household economy (Manzilati, 2017).

Purposive sampling is used to determine the research subject by considering the activeness and role of the subject in this study. In this study, the research subjects are: the owner of shallot center warehouse, head of Pehserut village, hamlet head, shallot workers/laborers, and families of women workers or the closest people who work in the shallot center warehouse.

Results and Discussion

Demographics of Pehserut Village

Pehserut village is located in Sukomoro, Nganjuk with an area of 213.55 ha. Pehserut village consists of 4 hamlets separated by agricultural fields around it. Kaliulo and Drogeneng hamlets are located side by side. Around them are agricultural fields which are mostly planted with shallot every year. Apart from the two hamlets are Gerung and Pehserut hamlets. Those are located close to the regency and the main provincial roads. So that the people's life is slightly different from the previous two hamlets, namely Kaliulo and Drogeneng.

With an area of 213.55 ha, the population of Pehserut village consists of approximately 3,477 people. This village has one village government office, 1 health service, 3 elementary schools, 1 Islamic Elementary School (MI) and 2 State Elementary Schools. Plus 1 Islamic Junior High School (MTs) at Kaliulo hamlet (Pemerintah Desa Pehserut, n.d.). At Pehserut village, there are 5 warehouses as shallot centers. Namely as the place for this research. 3 warehouses are located at Kaliulo hamlet, and 2 warehouses are located at Drogeneng hamlet with the capacity to accommodate tons of shallots ready to be milled.

These warehouses are privately owned, owned by "bos brambang/shallot boss" the villagers call him. Bos brambang is the owner who has large capital who usually buys agricultural products from shallot farmers. Either farmers who come from their own villages, or agricultural products that bring shallots from other cities. The villagers' livelihood is dominated by farmers. Both native farmers or seasonal farmers. However, because it is located close to the sub-district, close to the market, the original residents also work as traders, farm laborers and casual labors in the market.

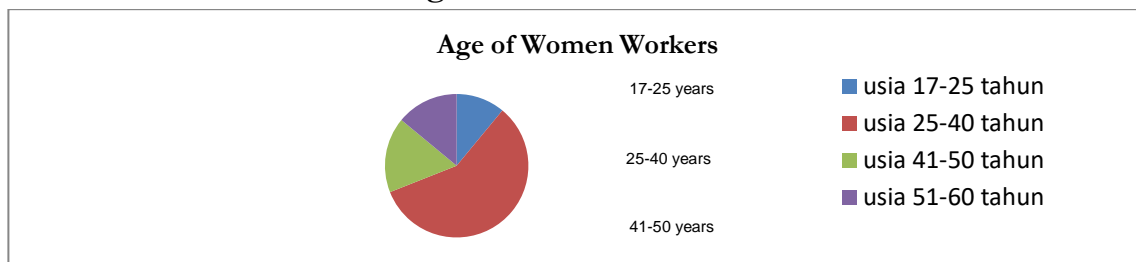
The age of shallot workers (cutting shallot's leaf)

Age is very influential on work productivity, because this affects and related to physical ability in carrying out daily activities. The older the worker is, the lower her

productivity will be. Because physical strength certainly has a limit. The older they get, the less power and strength they have (Ukkas, 2017). However, because this work is in the non-formal sector, it does not require skills and age limits.

The age of the workers who work in the shallot center warehouse is quite varied. Starting from the age of 17 years old, until there are those who are 60 years old. Workers aged 17 to 25 years as many as 11 percent. 58 percent of workers aged 25 to 40 years old, 17 percent of workers aged 41 to 50 years, and 14 percent over 51 to 60 years old. Labor workers are dominated by the age of 26-40 years because generally at that age they are already married and the family's needs are increasing, so the desire to be able to fulfill their needs is higher.

Table/Figure 1
Age of Women Workers

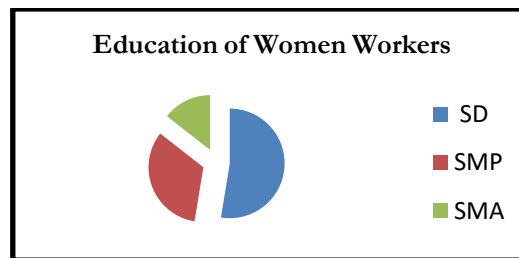


Education of shallot workers

In the world of work, skill plays an important role in influencing the type of work. When deciding on a work, skill plays an important role whether to be placed in what division or in what field. The more skills they have, the more opportunities they will get in the world of work. To have a skill, there are many ways, one of them is through education. It is undeniable that all types of work require special skills. In formal work, having special skills is a must. Because in doing work, special skills are needed to facilitate a task (Sumar, 2016).

In contrast to formal work, informal work is more flexible in the application. There are some that do not require anything when applying for job. Usually, as long as they have a desire, they can still be accepted as workers. Work as shallot workers are considered to not require special skills to be accepted and work. Only the capital of perseverance and patience is the key. So that the five warehouses that employ women as laborers do not require graduates from any school to join and work there.

Table/Figure 2
Education of Women Workers



As work which are considered menial job, the job of workers is dominated by Elementary School (SD) graduates, followed by Junior (SMP) and Senior High School (SMA) graduates. The dominance of Elementary School graduates because demographically Pehserut village is a rural area where higher education is not needed. Moreover, this type of work does not require special skills, so that most of the devotees are graduates from Elementary School. However, due to changes in perception, today many children go to high school, even up to college. This change of mind (mindset) certainly changes the needs of families, not only food needs, but also educational needs for their children.

In the world of education, parents are the most important people in education. The change in mindset will certainly change the minds of children and help them in their development in the future. Children's behavior and way of thinking are certainly influenced by their immediate environment (Damsy et al, 2020). With this mindset change, of course, it will change the mindset of children in looking at the life.

Husband's work as shallot worker

Family life requires many goods and services to fulfill all the needs of the members. The more family members, the more needs that must be provided. Not to mention, family needs are distinguished from basic, secondary and tertiary needs (Hasballah, 2007). With these various needs, parents, especially the patriarch, are required to be able to fulfill them.

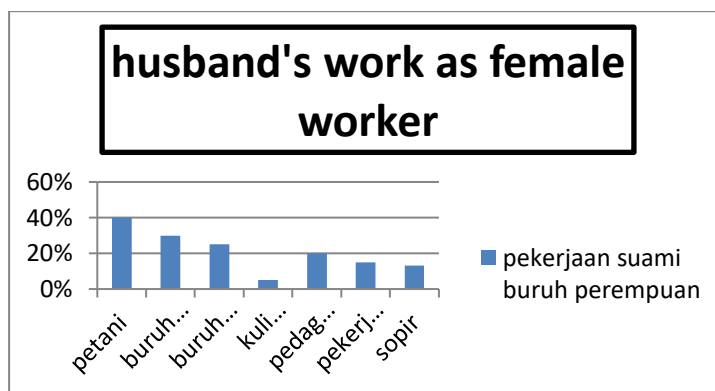
There are some family needs that can be produced by themselves, but many of these needs require other people to provide them (Samadara et al., n.d.). To get all the needs that cannot be provided independently, currency is needed as a medium of exchange. While currency can only be obtained if it produces goods which are then sold or by offering services to others. For the services rendered, he/she gets paid.

As a villager, jobs that do not require special skills, of course, in terms of wages are also different from those with special skills. As a result, the wages received are not sufficient for the family's needs. The large number of women workers who work as workers in 5

warehouses in the shallot center are based on the lack of husband's income in meeting the family's needs. The family's needs for basic materials soared, making the husband's income considered insufficient. Coupled with the increasing needs of children with education, the family's needs are getting bigger. With the increasing needs of the family, while the income is no longer sufficient to meet, then a larger income is needed. There is no other way but to require women to play an active role in helping the family income.

Table/Figure 3

Husband's Work as Female Worker



The average work of Pehserut villagers is dominated as farmers, followed by work as farm laborers, pelvic laborers in the market and other menial work. With the types of work that is the husband's work, it affects the level of income earned by the husband. On average every day, workers who work as pelvic laborers earn 100 thousand per day. That's even if every day there is a request from bos Brambang to become pelvic laborers, otherwise there will be no income. Especially when the price of shallot is high, many bos brambang stop to look for shallot crops.

Farm workers and farmers are even more uncertain in terms of income. Farmers and farm workers depend on the season. Planting season, farmers need a lot of labor to manage the fields. Meanwhile, after that there is a waiting season for harvest. During this waiting season, the income of both farmers and farm workers stop, there is no income. So if they rely on their husband's income, their family's needs are no longer being met. In addition to these works, there are still bricklayers/construction workers, traders, factory workers, and drivers.

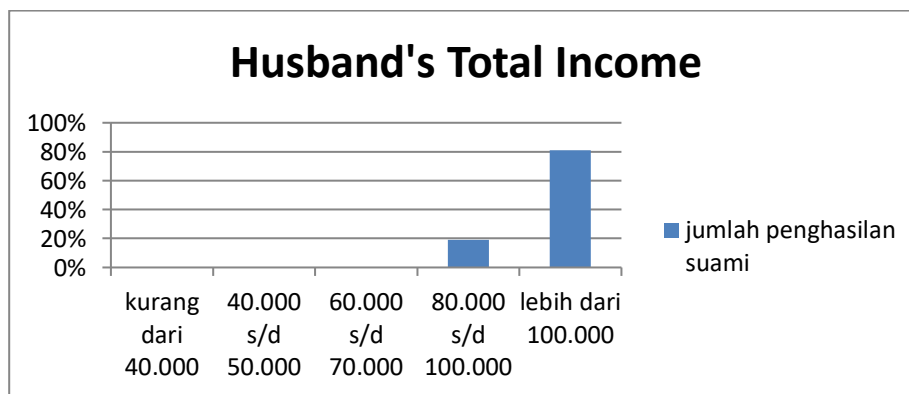
Husband's income as shallots worker

Household that is successful in managing family finances, of course all their needs can be met. If experiencing a shortage, other members will think of ways to fill the deficiency with other efforts. In the family financial system, the most common source of family finance

is the wages received by the husband. Through work carried out as farmers or farm workers, the husband as the patriarch does not have to hold money. Sometimes holding no money at all. To avoid this situation, sometimes the husband has to work odd job so as not to experience zero income (D. P. K. Putri & Lestari, 2015).

As a family that has burdens and responsibilities, the husband's income when calculated by the number of family's needs cannot meet daily needs which consist of many kinds. Starting from basic needs, to health and education needs for their children.

Table/Figure 4
Husband's Total Income

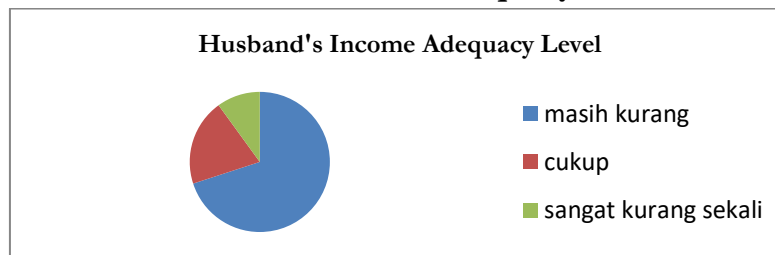


Based on the table, the average husband's income is 80-100 thousand per day. This is calculated based on the type of work the average income earned by the husband who works certainly. While the uncertain use estimates of income. With this income, workers are required to work 5-8 hours every day. If they work overtime, they will get overtime pay.

Husband's income adequacy level

Every family has different needs. The more the number of members, the more needs that must be met. Not to mention the level of satisfaction of each person is different. The level of satisfaction in meeting needs is influenced by the variety of existing desires. This is influenced by several internal or external aspects. It can be because of advertisement, media, environment or people closest to them. So that the level of satisfaction cannot be equated for every family (Tjahjaningsih, 2013).

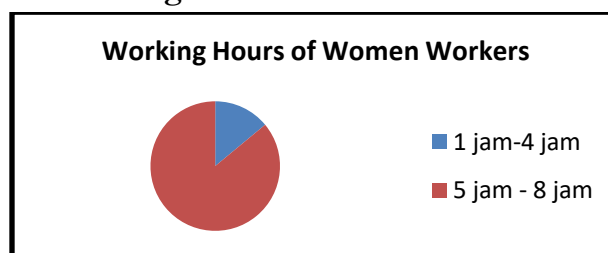
With the income level in the previous table, many respondents feel that their husband's income is still lacking or not enough. This is based on daily needs that are still high, while income is not fixed. The table below states that there are many respondents who state that the income earned by their husbands is still lacking. There are 70 percent who answer that their income is still lacking, while the remaining 20 percent say they are sufficient and 10 percent say they are very poor.

Table/Figure 5**Husband's income adequacy level**

With these data, it is not surprising that many women at Pehserut village choose to work as shallot workers. The need to fulfill their needs force women who initially work as domestic workers to choose to work as shallot workers to keep alive.

Working hours of shallot women workers

On average, these women work as shallot workers for 5 to 8 hours a day (86 percent) and depending on the goods that come, sometimes the goods come 3 times a day, at least 1 time a day. However, the time allocated is relatively flexible. This is because the work does not require definite hours, because the work is based on the goods that come or are in the warehouse. Sometimes the goods arrive in the afternoon, so some use the time to work overtime in the work. However, this long number of working hours is not carried out every day, only occasionally.

Table/Figure 6**Working Hours of Women Workers**

It is undeniable that the world of informal work is dominated by women. The main reason is because the level of education is still very low. With this education, the informal sector can accept work without certain conditions. In addition, a flexible work system also influences the decision to work in the informal sector (Putu et al., n.d.)

Women's participation in work does not only play an active role in fulfilling the family's needs, increasing income for the family, but there are other reasons why they choose to work. Namely any involvement of women in making policies. By participating in work, women also have the right to make policies in the household (Faridi et al., 2009).

Use of income of shallot women workers

Even though they both work, the income from husband and wife is not separated. Their income is considered as joint property and used for the interests and needs of the family. The main manager is handed over to the wife as the manager of family finances. The number of needs that must be funded from the husband's and wife's income requires these women in the household must be able to rotate and be distributed properly so that there is no shortage of every need.

The women's income as laborers is used to finance and meet the family's needs, starting from as an additional income for their husband, this income is also used for spending on daily needs such as adding to the menu for cooking and shopping for clothes, it is also used for education costs for their children, some are kept and used to pay for the social gathering (*arisan*).

Addition for husband's income

There is no objection when the wife works 'nyambi/freelance' as shallot worker. This acceptance is based on economic needs, as well as because the wife's work can be used as additional income for her husband. The daily necessities that never run out, not to mention if any neighbor has game (ceremony) or has a disaster. So she has to come to the invitation without bringing anything, if she is visiting, she must also bring something. Unexpected needs like it require a large amount of funds. So that with the wife works, unexpected expenses can be overcome by utilizing additional income from the wife.

There is hardly any conflict arising from the wife's decision to work outside the home. This is because even though the wife works outside the home, she still acts as a regulator and manager in all matters in the household. The wife can still take care of her husband and children. Household tasks can still be completed in the morning and evening.

By working as shallot laborer, the wife earns her own income, adds to her husband's income and increases family's income. Women become more independent, not dependent on their husband's income. The husband and wife relationship has changed, from subordinate and superordinate pattern to be horizontal patterned relationship. From the relationship that is vertical and domineering from the husband, to being a partner, the wife is equal to the husband's position.

Shopping for needs

It is the husband's duty to provide shopping money and meet the family's needs. However, sometimes this task cannot be fulfilled because of the husband's lack of income, or

also because the work he is currently engaged in cannot meet the existing needs. So with this background a wife is also required to work to meet the family's needs.

Apart from the income factor, it is the initiative to be independent that encourages women to work. The income earned from work is used to purchase necessities of life. Both for family, and for themselves. If they want something, they don't have to wait for their husband's permission to get it. With the wages earned, shopping needs become easier to fulfill.

Cost of education

The children's future is the main goal. It doesn't matter if the parents suffer, as long as the children are happy. This principle also makes women willing to work, so that their children have a decent and better life.

With their wages, children's education becomes a priority. Times have changed, education has changed also. Currently it is not the time for children to only receive elementary school education. There is a higher level for their children to have experience. With the wages they get, women want to give their children more experiences so they can study higher.

Saved

In family life, of course, the needs are not just that. Moreover, life in the village, the sense of brotherhood is still strong. Every time there is a ceremony (game), he/she must invite other people. If they don't have savings, it will be difficult. Therefore, the income received is always saved for urgent needs and other needs. The family's needs are of course not only to eat and drink alone. There are other needs that are sometimes sudden. To pay for these sudden needs, savings are needed.

Paying social gathering (arisan)

Arisan in the village is like an obligation. In a week there are several coordinators who manage arisan as a gathering (silaturahmi) place and also an event for self-actualization. There is arisan in RT, there is arisan for members of Posyandu (Integrated Services Post), and even arisan for parents who deliver at school. Not to mention that for men there is also a separate arisan as the same event, namely silaturahmi. Helping each other, serve as savings, arisan is needed just in case.

There is no separation of husband's and wife's income, husband's income is always given to wife. The income they earn is considered as the family income. So that the use of income is also a use or expenditure for the family's needs. The use for the family's needs,

among others, to meet basic daily needs, for school needs and also for needs of a social nature, such as arisan and so on.

Judging from the distribution of the use of the wives' or women's income, it shows that not too many women use their income to meet their own personal needs. Most of their income is used only to meet the family's needs together.

The Role of Women Workers in Fulfilling Family Life

Every family certainly has needs and ways to fulfill their needs. To meet these needs, of course, require financing obtained from sources of income received by the family. The income received comes from selected activities, especially efforts in the economic field.

Income is the amount of income received either in the form of goods or money. From the research that has been done, it can be seen that the husband's income is not enough to pay for the family's needs. Therefore, in accordance with the agreement made in the family, it imposes flexibility in terms of meeting the family's needs. This flexibility is manifested in the role of women who is not only in the form of domestic role, but also given the freedom to play an active role in a more general area, namely participating in generating and increasing income for the family.

Every family certainly wants their family life to be able to fulfill all their physical and spiritual needs. The main case is that every family wants prosperity in their life. Welfare in the family can be seen from the fulfillment of food, shelter, and clothing needs. In addition, it can also be seen from the sector where health and education needs are met.

Changes in the economic structure and mindset to meet the family's needs also cause changes in the roles of family members. In the previous Javanese customary system, the fulfillment of the family's needs can only be done by the husband, while on the women's side only plays a role in the domestic field. With a change in mindset and understanding of the division of roles of family members in order to meet needs and improve welfare, families at Pehserut village are more flexible. Currently, there are many shallot workers who in fact are women, not only acting as housewives, but also playing an active role in fulfilling and improving the family economy.

Changes in mindset and perspective on gender have more or less changed the perspective of rural communities in meeting their needs. The Pehserut community that is geographically located on the outskirts of the city also has an impact on changing their mindset and perspective on the family role in dealing with and seeing the family role in meeting needs.

From the previous data description, it can be read that there are various reasons behind the women at Pehserut village to become shallot workers. They know their main task

is as housewives, but because of the demands of the desire to improve welfare, they take part in meeting the family's needs.

Their main job as housewives who take care of the house, children, husband they do not leave. They continue to carry out these tasks but can still find other activities to help fulfilling the family's needs in terms of income. The domestic role is still carried out by women, the public role is no longer dominated by men, but the household women are now very active and work to help the family economy.

Currently the role of women is not only how to meet their needs, but also how they can actualize themselves to be more meaningful, not only for their inner satisfaction, but also satisfaction in terms of their contribution to the family. As women, they also need a place to actualize themselves and need a place to play a role in social life. So that it can be found in the community an activity of village women in the form of social gathering or recitation associations.

The presence of new many brambang bosses at Pehserut village bring important changes in the economic and social structure of the Pehserut village community. The presence of new rich people who work as wholesalers at Pehserut and recruit many new workers to facilitate their business. Inevitably the villagers who previously have worked as farmers and farm laborers switched professions as shallot workers.

The ease of working and the absence of special requirements needed to become shallot workers have caused more and more Pehserut villagers, especially housewives, to switch professions and pursue their new jobs. Coupled with the time to work as shallot workers, it does not interfere with the main task as a housewives with their domestic duties and roles, making this profession as the main choice to fill their spare time and become the optional work to actualize their personality to participate in the struggle as an additional income for the family.

The change in social structure from farmers to shallot workers in the Pehserut community is not caused by random factors. There are other factors that cause them to change and switch professions. The role of housewives in productive activities and entering the public sphere is currently evident in showing their existence as modern women. The main sector in society today is not only dominated by men who are identical with their public roles, but there are also many women who have been actively involved in all sectors. However, there are some who are still constrained and shackled with the division of roles in the family.

Previously, many women at Pehserut village have been active as farmers and agricultural laborers as their job apart from being housewives. In addition, there are also

those who work as traders and some who work in the formal field, although not many. The emergence of bos brambang is certainly one of the factors that change the pattern of community activities in meeting the family's needs.

By choosing to ease the burden on the husband and in order to increase the family's income, the wives' choice, of course, have contributed to increasing the family's income economically. The additional income is certainly very meaningful for the continuity of the needs in the family. Their role as a laborer provides additional income for the family. The salary as a laborer is not much. The work does not have to be 8 hours at the location, it only takes 2 hours or more depending on the number of shallot which must be cut. So that in a day, the workers can earn around 50 thousand rupiah for one job.

With that result, it can be used for shopping for daily needs. With the wives working outside the home, providing income for the family. Economically, there is an increase in income and basic needs are met. Socially, working outside the home provides relief for the husband's burden.

The work of women in the public sector is seen by changes in the family's income. This can certainly reduce the dominant role of men and change the patriarchal culture in rural communities. However, the demand to meet economic needs takes more of a role for women and the patriarch is to be more flexible in the division of roles.

Conclusion

From the discussion above, it can be concluded that the role of women in the domestic sphere has undergone a paradigm shift in the effects of the influence of gender understanding in society. The role of women, that is identical to activities in the home, is feminist in accordance with their biological nature, has shifted to be accepted in the public sphere, in which the nature tends to be masculine. With this change, there are many women at Pehserut village who work as laborers to help the family economy. The main reason why women choose to work outside over domestic work is economic reason. The demands of the family economy causes these women to choose to become laborers. Helping husband's finances, to meet needs, and pay arisan.

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