



## Gender Analysis of Women Farmers (Case Study of Corn Farmers in Tigabinanga District Tigabinanga Subdistrict Karo)

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### **Abstract**

The study aims to find out and analyze how gender equality of women farmers in improving the family economy and to know and analyze gender inequality of female farmers in improving the family economy. The type of research used in this research is descriptive research with a qualitative approach. Data collection techniques in this study used primary data (interviews, observation, documentation) and secondary data obtained through the literature. The source of the information were 10 women farmers in Tigabinanga Village and 1 districts employee as a complement. The results of this study indicate that women in Tigabinanga Village, Tigabinanga Subdistrict, Karo Regency work outside the house from morning to evening to meet family needs to ease the burden on their husbands. Farmers in the village of Tigabinanga are very active and independent in agriculture, apart from working outside.

**Keywords:** Gender Analysis; Women Farmers; Tigabinanga District

### **Introduction**

Indonesia is a region that has abundant natural resource wealth and is known as an agricultural country, most of the livelihoods of the Indonesian population come from the agricultural sector because it has a very potential area to develop business in the agricultural sector. Agricultural development aims to increase farmers' income and living standards, grow employment and business opportunities, improve nutrition and household food security and alleviate rural poverty. All of this is closely related to the roles, tasks and functions of women in the countryside.

According to Daulay (2015: 92) the male patriarchal system dominates in every decision making and women are more likely to yield to their husbands this is done to maintain family integrity and harmony. The description of the Karo community can be seen when women or wives take full responsibility in the domestic sector, a picture that is seen when women work hard to prepare food and take care of their children and are responsible for domestic activities, while men gather more frequently in coffee shops along with friends talk about social, economic and political issues.

Based on the facts, we get a picture that gender inequality is still coloring the work and social relations of the Karo people. This can be attributed to the problem of gender injustice which is indeed a major issue when we look at the participation of men and women.

Farmer women have long been known as food producers, so there is no doubt that the hands of women farmers are undoubtedly starting from the beginning of planting and until the end of the harvest women farmers participate in selling labor to get wages to meet their daily needs, these wages are often insufficient to meet their primary needs the most basic is because female farm laborers are not the same as male workers, resulting in differences in wages. Factors that affect especially the family economic problems that are not sufficient in the family's daily needs, such as limited capital owned, low knowledge and skills, low productivity, low income, the welfare of family members derives from the fact that from the income of women from in men. If male income increases while women's income decreases, the level of welfare will decline. The low level of the economic status of women both in relative and absolute terms contains a variety of long-term ethical economic implications, and any growth process that fails to improve welfare conditions, those who suffer especially women, has failed to achieve the long-term goals of development. these women will, in turn, slow the pace of national economic growth.

### ***Research Method***

The type of research is descriptive with a qualitative approach because in this study tries to describe and analyze the gender aspects of female farmers in depth and more detailed (accurate). The location of the study was conducted in Tigabinanga Village, Tigabinanga Subdistrict, Karo. Regency Interviews were conducted in depth (Indepth Interview) by using a questionnaire as a guide in accordance with the conditions in the field.

The data collection technique is by using primary data, namely by conducting direct observations on the object to be studied to closely observe the problems to be studied, namely by conducting direct observations to the object of research to closely observe the problems to be studied. And secondary data collection data obtained through literaturs that has direct relevance of the problem to be studied. The data analysis techniques according to (Miles & Huberman, 1992: 323) there are 3 lines of qualitative data analysis, namely data reduction, data presentation and conclusion drawing. In this study the number of informants was 11 people. 10 of them were peasant women and 1 person was an employee in the Tigabinanga Village Office as a supplement.

### ***Results and Discussion***

This research method uses descriptive methods with a qualitative approach where qualitative approaches are often called naturalistic methods. In qualitative research can explore based on what has been said and felt. By conducting this research describe the data obtained by researchers through in-depth interviews conducted with respondents (Informants) research.

The results of the study were to find out how female gender equality of farmers in maintaining and improving family economy in Tigabinanga Village, Tigabinanga Subdistrict, Karo District and to find out gender inequality in women farmers in maintaining and improving family economy in Tigabinanga Village, Tigabinanga sub-district, Karo District, to answer the problem in this study it was conducted with in-depth interviews with 10 respondents, namely 10 female farmers in the married village of Tigabinanga, 2 of whom had no husbands. this research was conducted by direct observation in the field and conducting documentation to complement and answer the research objectives. This research was carried out by in-depth interviews with informants and then analyzed. Interviews were carried out for 20 days with the analysis phase carried out by making interview lists, collecting data and analyzing data.

### *The value of boys*

From the interview results where you live applies the value of boys as holders of power, most informants answer that the holders of power in the place of residence are boys or husbands because in the adat tradition of Karo 90% of the holders of power are boys because that has become an experience and hereditary traditions and the rights of boys are far more special than girls.

### *Dominant Decision Makers*

From the results of interviews, almost all decisions are on the part of men because it has become his nature that men are the head of the household. In religion, it has also been taught that those who become heads of households and decision-makers are husbands. Decision making in the household will influence how the structure in the household occurs, deeper can see who is most entitled to make decisions in the household on the basis of his power. Power is expressed as the ability to make decisions that can affect the household's life. The influence of the outside environment, in general, can enrich and increase the insight of women who are expected to develop their potential in decision-making in various domestic life. In addition, the educational factors of women and their abilities in the form of their experiences to get along with the wider community are the things that create greater potential for women in decision making in the household (Nurjaman, 2013: 15).

### *Women's Value in Agriculture*

From the questions posed by 10 respondents, they said that all women in Tigabinanga are mostly and deserving of livelihoods as farmers because in addition to increasing income to meet their daily needs, they can also strengthen cooperative relationships, familial relations and help their husbands to make a living, besides women farmers. also know how to farm so if there are no men (husband) they know how to farm. Farmers in the village of Tigabinanga are very capable of earning a living in farming and are independent, they work in fields supported by their husbands as well as to help ease the burden and to meet their daily needs.

### *Weak female stereotypes*

From the interview results above the weaknesses of women in farming, most female workers are weaker than men, so that men are quicker to do activities than women if they are only light work that can be done such as harvesting, fertilizing, planting and others, while heavy work can be done by men and light work can also be done by men. Whereas female farmers when viewed from their tenure are more easily tired than men.

### *Gender Injustice*

#### *Women's Activities in the Domestic*

Most of the ten female farmer informants also work outside the home because in Tigabinanga Village most women participate in agriculture because it has become a livelihood and also has become a hereditary tradition and in addition to farming women farmers are also active in participating in community activities.

### *Stereotype of Strong*

From the results of interviews above, most of them said men were more resilient than women, but when viewed from accuracy, women were far more thorough than men.

### *Women's stereotypes are weak, whiny and like gossiping*

From the question above shows that most women are weaker, whiny and gossiping. And there are also men who like to gossip in coffee shops discussing things that are not important and sometimes the gossip of men is more than women while their women (wives) are looking for income from morning to evening. But this was very much felt by women farmers in the village of Tigabinanga, which became an injustice towards the women who felt it.

### *The marginalization of Women's Income*

The author included all the informants because the causes of women's income were lower than those of men, so women were questioned. The conclusion of the informant's answer above is why women's income is smaller because it can be seen from their energy, speed, the power and speed of women are not the same as men so the results obtained are also different if women don't do all the work they can do only certain jobs that can be done while men who work hard and light work can also be done. the matter of wages has been set and cannot change - so if we are lazy then our income is far less than the others, then the farmer women get tired faster so they often stop so the time is up there.

### *Loss in Wages*

All informants agreed that if they suffered a loss they would feel sad especially not being able to replant and the solution if they did not have the capital must be brave enough to borrow from the bank, ngijon or to be able to replant if the plants were not planted because of our income and income. so yes you want to have to debt first look for capital. if the difference in wages does not exist because the price has been set depending on our craft in agriculture.

### *Multiple Role*

According to Suryadi, in the journal *Acta Diurna* Vol VI 2017, the dual role is two or more roles which are carried out at the same time, in this case the role in question is the role of a woman as a wife for her husband, mother for her children, and role as women who have careers outside the home. This dual role is carried out together with the role of women as wives and mothers in the family, such as being partners with husbands in fostering households, providing household needs, and nurturing and educating children.

### *Triple Role Problems*

The problems faced by women farmers are lack of time, tiredness, headache because there are too many jobs or activities that are done. So what if we finish the homework until it is finished then the work in the field will be left behind, it is better to prioritize the work that is farmed first, because by being able to increase income if at home there is no income that adds to the expenditure. Farmers in the village of Tigabinanga prefer to work in the fields rather than at home because it has become a hereditary tradition in Tigabinanga to make a living by farming, although women farmers work in the fields from morning to evening they also do not forget their duties and responsibilities at home.

### *Saturation Factor in Duplicate Role 3*

The level of saturation felt by women farmers is because there are too many jobs or activities carried out, but it is not a problem for a farmer who lives as a farmer, but also because of unsuccessful crops that are planted because they have done their best but are unsuccessful, cheap prices corn and the high price of fertilizers sometimes have hard fertilizer capital that makes them saturated, especially if the plants suffer losses, this is also a problem because they have a shortage of capital so they have to borrow from the bank or ngijon, if the crop is successful and the price of corn increases although tired, tired of staying happy if the results of the plants succeed.

### *Karo Cultural Value for Women*

That the work of peasant women who work outside the home will have a positive impact on the economy because it can be seen from the results obtained by women farmers even though physically there will be complaints that have a negative impact but women farmers still choose to work as farmers to meet basic needs, needs family, needs of school children and other needs.

### *Farmer Gender Analysis (Case Study of Corn Farmers in Tigabinanga, Tigabinanga District, Karo District)*

The patriarchal value of the Tigabinanga community is inseparable from history. In the Karo adat, the most powerful are boys (husbands) because it has become a hereditary tradition in Tigabinanga, making boys have special rights from women. From the results of interviewing the patriarchal values of boys, the holders of power do not have to be boys because they have to work together or exchange ideas in making decisions and also the nature of boys is also not always responsible or good so there must be cooperation so that the relationship remains tightly.

There are three different fields in analyzing the concept of power in the family: The first is the basis of power, the second is the process of power in the family and the third is the result of power in the family. Based on this decision-making is in the second and third fields so that decision making can be interpreted as the embodiment of processes that occur in the family and is the result of interaction of family members to influence each other so that patterns of decision making are formed based on roles and decision fields. Women as decision makers in the family cannot be separated from their role in the family. The recognized norm states that the most often determines decisions in the family are husband. In fact there are many variations about decision making in the family. Sometimes women are not included, but it does not rule out the possibility that women also participate in determining decisions both themselves and their husbands (Nurjaman, 2013: 47).

The livelihoods of the inhabitants of Tigabinanga are farming or farming, in one year planting corn twice a year from the beginning of planting to harvest. Almost all people make a living in agriculture because in the village of Tigabinanga it has been a tradition to earn a living as farmers, women in Tigabinanga village besides doing domestic work such as taking care of the household, cooking, washing, cleaning the house, etc. most women also participate in making a living in agriculture to help men (husbands) seek additional money, fulfill basic needs and other needs, this is supported by men (husbands). Farmers leave the field from morning to evening and if the work is quickly completed then go home sooner than usual if there is a lot of work so the female farmer goes home longer than usual. The work done by women farmers is in the field, such as planting corn, harvesting corn, fertilizing, pulling grass, etc.

In the village of Tigabinanga female farmers it is very suitable to work as a farmer because in addition to looking for additional money to meet basic needs, the needs of school children can also strengthen relationships and work with others, as well as the weaknesses faced by women in agriculture,

namely labor conditions, female workers Unlike men and their strengths are also different, women can only do light work such as harvesting, planting, fertilizing, etc. while men have stronger strength and can lift heavy loads, then in weather conditions (dry) because if there is a dry season so the plants will get sick, if it is seen from wages, the wages have been set now depending on whether we are diligent or not, if we are diligent, the income will be obtained more and if we are lazy there will not be much because the job is a lot now depends on our wish in agriculture, sometimes women's income is not much because there is no future willingness while the farmer walks around carrying a young child and if his child is crying or fussy the work in the field is stopped briefly after the child stops crying and then continues the work, so it's time to run out there and not always women's wages are lower than men because peasant women also already know the ways of farming and have become habits and traditions of earning a living in agriculture.

Farmers in the village of Tigabinanga are already very independent in agriculture because if a husband is not a woman farmer can also do work in agriculture sometimes there is a husband whose wife goes from morning to evening making a living while her husband is only at home, sometimes her husband sits in a coffee shop important, playing chess in the coffee shop from morning to evening while his wife works in the field looking for income from morning to evening sometimes going home longer because work is not finished but the farmer can divide her time even though she works all day in domestic work such as taking care of the household, cooking, cleaning the house and others still work on a wife and work together with their children at home and no matter how heavy their work is if they help each other then the work feels light. The family's economic responsibility is in the hands of the husband while domestic responsibility is in the hands of the wife even though in fact most wives are able to become the backbone of the family, support their families and survive difficulties but in the tradition of the role of women working outside the home helps men strengthen family economy but it is not taken into account that women working outside the house earn a living is considered to be an additional complement.

Many complaints faced by women farmers during farming, especially in saturation, women farmers often feel the saturation due to the work - that is done even more so if the crop results are not successful or loss that causes women farmers to be sad because if the plants have not succeeded the capital doesn't return again as a result of the loss and must be forced to inevitably borrow capital to the bank or credit to the bank or ngijon. If you don't borrow money from a bank or ngijon capital to grow the next crop, there is no solution, you have to be brave enough to find capital for the next crop because in Tigabinanga you make a living in agriculture if you do not have income to meet your family needs. there is an inaccessible fertilizer capital of saturation - this saturation is often experienced by women farmers in the village of Tigabinanga when viewed from health conditions it is fortunate that it is still healthy if the plants succeed despite being tired, tired but happy because the plants succeed.

On the positive side, the cultural values of women farmers in agriculture are very good because in addition to helping men (husbands) to seek additional money in, women farmers also become more creative in addition to their noble work in farming and also become habits that make us healthier and in agriculture if we sometimes nobody is harmed because the tradition here is to work for a living in agriculture, seen from the other side also the relationship of kinship relationship is getting tighter because of the cooperation relationship helping each other friends in the field so the ability of women in the field is a very positive job even more so when spending money not much while if at home a lot of expenditure must be spent.

The theory used in this study uses the approach of the theory of nature (natural) and nurture (role difference). So in the Gender Analysis of Farmers in Tigabinanga Village, Tigabinanga Subdistrict, Karo Regency uses a gender view with nurture theory which is a different role based on cultural factors, if it is associated with the theory of female farmers in Tigabinanga Village besides doing domestic work, taking care of households and other women farmers in the village of Tigabinanga, it was more independent and active in working outside the house from morning to evening while the men had the duty to only protect the family and only some worked to make a living, this was very contrary to nurture theory, because of the

duties and responsibilities of women's work more farmers in the house and outside the house than men (husband), men (husbands) work to make a living to meet basic needs but in the interviews most women farmers work to earn a living in agriculture and only men (husband) who participated and in farming this becomes injustice.

In Karo tradition almost all sides are male (husband) because it has become Karo tradition, but still the dominance of obedience and power in making decisions whether in the household, private or public women are still below so that every decision making is always having authority or obligation is that boys (husbands) women tend to be considered weaker in regulating various matters so that the creation of a patriarchal culture. From the results of interviews, informants answered compliance and the power to make decisions must be the same and work together because every man (husband) is not all the same and everything is different. The awareness of women in working to earn a living as farmers is aimed at helping husbands to increase their income, which is strongly supported by their respective men (husbands) because if family needs are met it will have an impact on welfare and harmony in the family.

### **Conclusion**

Based on their results of the analysis described, the conclusion in this research is :

1. The majority of the population in the village of Tigabinanga, Karo Regency is dominated by ethnic Karo. In the Tigabinanga community, the main role in the family is in the hands of men, and the position of boys is higher in the family, this has become a tradition (local custom).
2. The majority of the population in the village of Tigabinanga, Karo Regency, has a livelihood as a farmer, in general women participate in helping their husbands in agriculture. in addition to working outside the home (farming) such as (planting, harvesting, fertilizing, etc.) women farmers also do not forget the duties and responsibilities such as managing the household, cooking, cleaning the house and others. Tigabinanga peasant women are far more creative and independent because women work as farmers on their own terms to ease the family's economic burden in meeting their daily needs.
3. The results of this study also show that farmers in the village of Tigabinanga often complain that if their crops fail this is because they have spent costs, time and energy, sometimes the availability of fertilizer is difficult and expensive while the results are not as expected. Harvest failure experienced is often caused due to erratic weather changes.

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