

ANALYSIS OF WOMEN'S PARTICIPATION IN RAINFED RICE AGRICULTURAL SYSTEMS IN GEBANGANGKRIK VILLAGE OF NGIMBANG LAMONGAN, EAST JAVA

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Abstrak: Penelitian ini bertujuan untuk mendapatkan informasi yang mendalam tentang partisipasi perempuan petani dalam produksi pertanian di Desa Gebangangkrik. Perempuan di Desa Gebangangkrik ikut bekerja di sawah membantu suami, dari proses penyiapan lahan hingga pascapanen. Upah yang diterima oleh para perempuan lebih rendah daripada laki-laki. Mereka bekerja dengan sistem giliran atau bergantian antar keluarga atau antar tetangga sehingga tidak menerima upah atau mengeluarkan biaya besar kecuali untuk sarapan. Terdapat banyak perempuan petani yang bekerja karena untuk membayar utang, sebab saat musim paceklik sudah pinjam beras kepada orang yang memiliki sawah lebih luas dengan jaminan mau disuruh membantu bekerja di sawah saat musim tanam selanjutnya. Namun begitu, akses para perempuan petani untuk mendapatkan informasi di bidang pertanian masih sangat sedikit, sehingga terkesan bahwa para perempuan tersebut hanya sebagai pekerja.

Kata Kunci: petani, pertanian, dan peranan perempuan

Abstract: The aim of this study was to obtain in-depth information about the participation of women farmers in agricultural production in the village of Gebangangkrik. Women in the village of Gebangangkrik go to work in the fields to help their husbands, from land preparation to post harvest process. Fees earned by women is lower than for men. They work with a rotation system or alternately between families or between neighbors that do not receive fees or spend big except for breakfast. There are many women farmers who worked to pay the debt, because when the bad season come, they had to borrow rice to other people who had more extensive rice fields with the assurance will voluntarily to help work in the fields when the next planting season. However, women farmers access to information in the field of agriculture is still very limited, so it seems that the girls were just as workers.

Keywords: farmer, agriculture, and the role of women.

1. Introduction

Topographical subdistrict Ngimbang including limestone mountains rocky with low fertility rates (Romdiati, et al, 2010), but included in the potential sectors in agriculture (Yuda and Navitas, 2014), and the determination of Lamongan as agropolitan by the governor of East Java (SK Gub, East Java, 2009). Agricultural

land in the village of Gebangangkrik and surrounding it including the land which are not irrigated or rainfed (CBS, 2015).

Agriculture as a major driver of economic sector, this is because almost 95% of the villagers in Gebangangkrik undergo their livelihood as farmers. A state of deprivation (capital, land) experienced by the farmers in the village of

Gebangangkrik directly or indirectly compel the participation of all members of the family (father, mother and son) to work. Child and the mother helps to work because their labor has a fairly high economic value to help the family economy. Children help after school or study Qur'an in TPQ or mosque, while the mother (female) work after taking care of the family purposes.

The division of labor in the agricultural sector between fathers and mothers are based on appropriateness or ethics in general. Some work only fitting done by the father or by the mother alone, but on the other hand there are certain jobs that are open to both. Occupation for the mother (female) is usually synonymous with requiring accuracy, does not require heavy physical work and complicated, different with the father (male), which require heavy physical and mind (Primingtyas, 2013).

Farmers in the village Gebangangkrik averagely plant paddy twice and tobacco once a year. The role of women farmers cannot be underestimated, it is interesting to do an analysis of the role of women in agriculture system in the village Gebangangkrik, because according Sajogyo (1983) the role of women in agriculture started since the knowledge of nature and farming. Given this analysis is expected to provide input to the

Government of Lamongan, especially Department of Agriculture and the stake holders about the empowerment of women farmers to have better agricultural science and can help in making decisions in the family.

2. Research Method

This study is a socio-historical which explain in a systematic, objective and factual in the form of a story and in its implementation using descriptive method with qualitative approach.

The object of the research is the women farmers who work in the fields, the skipper who has extensive rice fields, and the village. The Mechanical systems which used to collect data are using observations, interviews and documentations.

3. Result and Discussion

Subdistrict Ngimbang located in the south district of Lamongan with an area of 114.33 km². Characteristics of land slope is 0-2 %, 2-15 % and 15-40 % respectively covering an area of 5,069 km², 1,452 km² and 4,912 km². Regional climatic Conditions of Ngimbang district is a tropical climate which consists of two seasons, the rainy season and the dry season (Anonymous, 2006). Gebangangkrik village within 17 Km from the capital districts Ngimbang (CBS, 2015).

In 2014 the population of female is as much as 1,213 people inhabitants (CBS, 2015) of 4 hamlet in Gebangakrik. The respondents in this study of 100 women farmers with details of age and the land of farm area they own, as graphs 1 and 2.

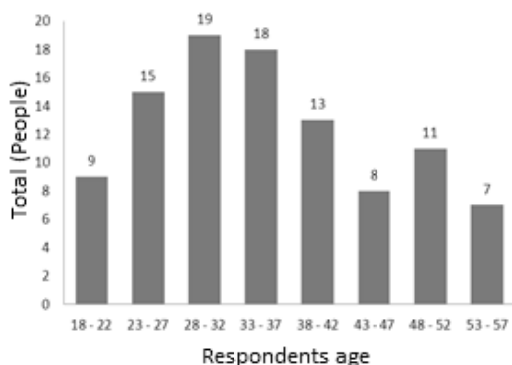


Figure 1. Number of respondents by age

The women in the village of Gebangangkrik, since they were young (child) has been accustomed to the fields to help with the work in the fields, both during the dry season and the rainy season. The responsibility of these women will increasingly greater if they are married. Aside from being a wife who cleared the entire household purposes also help her husband work in the fields.

Most respondents between the age of 28-32 years around 19%, that age is of childbearing age, and a lot of needs in the family. While the least aged between 18-22 years of as much as 9%, this is because they go to the field just to help them because of the married and busy with a toddler, there is unmarried and some are in college, it is according to Munandar

opinions (2003) which states that after marriage women have a role as a wife and help earn a living in order to meet the needs and welfare of the family.

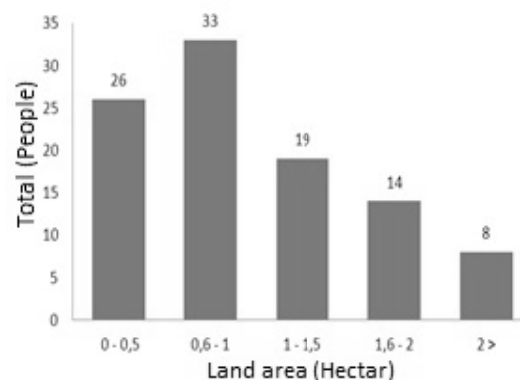


Figure 2. Number of respondents by ownership of land

Based on the graph 2 that broad ownership of most wetland respondents between 0,6- 1 hectare is 33%, these women help their husband work on their own fields to keep production costs down, after they finished with their fields, they will seek additional money and became a laborer to other land owner which is wider. A total of 8 respondents had a paddy field of more than 2 hectares, although once they stick to the fields to help their husband, they did it because was used since they were young to work in the fields. They were able own a paddy fields more than two hectares is the result of their perseverance (husband and wife) working in the fields, the results to buy back the rice fields. Sometimes uninformed they tell

others to help work on his land because of his cultivated extensive and could not complete when alone.

Farmers in the village of Gebangangkrik in the process of working on their fields tend to work alone: husbands, mothers and children, the system sometimes turns with neighbors or relatives without remuneration and only given breakfast alone, it matches the expression of Sukesni (2002) about the pattern of fees in agriculture.

3.1. Remuneration

Wages received by workers in the agricultural sector Gebangangkrik village between men and women are different. In sekesuk (between 5.30 to 11.00) for men is about Rp.40.000,- whereas for women only Rp.25.000,-. Men still spend money on cigarettes, while women do not exist. Differences in wage and facilities are what makes women more than men been apart since women are more meticulous and painstaking (diligently).

According Novia (2006) women who work will contribute for 48.22% of the economic of the family revenue. This does not make the women in the village Gebangangkrik assume rank higher or equal with men. The women still think men or husbands have a highest rank, in accordance with the rules of the Islamic religion because they believe what which

contained in Q. S. An - Nisaa verse 34 which means that the degree of men is higher than women (Widodo, S. 2009).

Payment of wages also vary, women who own the land that is not broad, has to feed during the dry season or drought will borrow to the skipper or the person who has a vast paddy field of rice. Rice borrowed paid to use power for working the fields in the next planting season. Power that is used as a debt payer can force your wife or husband personnel, at the request of the creditor. But usually the creditor is pleased paid female workers because it is cheaper.

The large amount of rice borrowed converted back according to the price of rice in general, if the quota has been paid off, so the women workers will get an additional reward in the form of cash after work. The women sometimes find a job that would employ them in the afternoon (mbedug) by reason of the rather than being unemployed in the afternoon at home, pretty decent money for additional living expenses. Working hours of work afternoons (mbedug) is after the Dzuhur Adzan up to half past five in the afternoon.

3.2. Direct role of women in the village of Gebangangkrik.

The role of women not only to help their husband but immediately do a variety of jobs directly, as for the type of work

done by the women in the village Gebangangkrik among others:

Rice planting season.

a. *Ngirim* (bringing rice into the rice fields to the husband or worker)

This work was done because the husband went on ahead to the field, while wife were still cooking for household use as well care of all the needs of the home, such as sweeping, washing, bathing them for those who have small children. After completion of all around 7 am would bring food and drink for the husband. After that the women did not go straight home but there were weeding in the rice fields, planting peanuts, look for vegetables to be cooked after coming home and doing other small jobs.

b. *Tandur* (growing rice)

The planting or growing paddy system in the village of Gebangangkrik general there are two ways, namely upland and rendengan system. In upland system, which planted the seeds of grain in dry land that had previously been provided with holes (*gejik*) using wood. The role of women in this system can be a hole maker which could be a seed planter grain rice. Rendengan is rice cropping system with existing land waters, where the land previously been processed using a tractor. Rice seedlings which are planted is the

yield of the previous seedlings, usually aged 21 days.

c. *Matun* (pulling weeds)

This activity is carried out in the current rice crop which already as high as our knee, the goal of it is that the grass is large and can be held, so that it can be revoked until the roots so it will not to interfere with the growth of the rice plant.

d. *Sulam* (replant the withered paddy)

When there is a withered rice, then the women usually do activities stitching on the withered seedlings. Women selected for more patient and observant in seeing the empty space where there are withered rice plants. Seeds used to do embroidery taken from rice plants surrounding the gang.

e. *Derep* (rice crop)

There are variety of ways how to harvest paddy in the village of Gebangangkrik, there is a way by cutting *Dos* rather long rice straw as a handle when separating the grain from the stalks. The role of women is just as cutting rice plants alone the rest is done by men. Harvest by at *grentek*, the rice crop in pieces limited segment under grains, thus shorter, then tied up and placed on top of the rice stem the finished cut with purpose

to dry it quickly, after two or three days separated by a machine tool *grentek*.

f. *Harak - harak* (the process of separating grain with stems)

A small portion of the rest of the rice stalks were out of *grentek* there are still some grains, to separate it should be *haraki* (shake it) so that the grains fall off.

7. Drying rice

Before the rice being store, the rice should be basking in the sun in advance so as not to foul, especially paddy crop has been submerged in water or exposed to rain while still in the fields.

Tobacco Planting Season

a. *Mupuk*.

Having made mound completed and made holes with a hoe to a depth of \pm 10 cm, then the sown fertilizer in the hole it is intended to be used for planting hole that has enough nutrients for the growth of *dederan* or tobacco seed.

b. *Gejik*.

Holes created by using *gejik* as a place to plant *dederan*. The hole is subsequently filled mud soil, so roots of *dederan* can easily absorb nutrients in the soil and so that the *dederan* can easily grow to become tobacco.

c. *Nyonjo* (Tobacco planting process)

Before the mud soil become dry in the hole by *Geji*, *dederan* immediately put into the ground deep mud, the edge of *dederan* still visible and not buried in mud. When the edge of *dederan* embedded into mud, stunted growth.

d. *Nyiram*.

Tobacco plants are one type of plant that does not require a lot of water in the process of life. But it still needs water for its growth process, or a few. After planting, tobacco need watering, watering process can be done only by water or mixed with fertilizer.

e. *Matun* (pulling weeds or grass).

Weeds that grow when planting tobacco is *Singgang* which is rice grown on the base of the remnants of rice stalks were already at hoe or from the grain that falls and then grow. This is done so that the tobacco plant growth is not disturbed by *Singgang*.

f. Harvest (picking tobacco leaves).

Tobacco leaves which are already old and become yellowed must be harvested so it will not become dry on the stem. Women involved in the process of picking the leaves while transporting leaves to the house done by male workers.

g. Drying.

Tobacco that has been chopped or sliced into small longitudinal follow leaf length using the machine, and then dry in the sun. Drying is done on the results of chopped by *widik* which is plaited bamboo with a length of ± 2 m and a width of ± 80 cm. The development role and position in the family puts women as equal partners with men, have the opportunity and the same responsibility in various fields, especially in the field of agricultural development (Dervish, 2013).

Expertise of technology in the agricultural field largely dominated by men (husband), so if there are any extension of the PPL (extension agents) are present can be ascertained is the male farmers. According to Priminingtyas (2013) in Suarapembaruan.com mentioned that there are several issues that must be considered in the equality of women in agriculture, namely access to information capital, utilization of agricultural infrastructure and increasing the skills of women through the introduction of technology.

4. Conclusion

Women working in the fields to help her husband because of the culture that has long been grown in the village Gebangangkrik. The peasant women were working on the basis of economic demands

and family welfare and not for personal gain. Women involved in the process of land preparation to harvest the crops of rice and tobacco. The peasant women do not ever get access to training in such a good way of farming or how to store and sell their crops. Women farmers are considered as workers and rarely engaged to take a decision in the family.

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