

## **Women Farmers' Livelihood Patterns of Mountain Prismatic Community**

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### **ABSTRACT**

*This study investigates the livelihood of women farmers, in the prismatic (transition) mountain community of Kaili Village, West Suli District, Luwu, South Sulawesi, Indonesia. The pattern of women's work in the community is not only working in the domestic sphere --- but also working in the public sphere, as an additional and main breadwinner. The approach used in observing this community was a naturalistic qualitative approach. The results of the research showed that the work role of women farmers, in gender relations (husband – wife; male – female) is a vocation that has economic consequences. Women's income earners --- these prismatic mountain communities are agricultural laborers, planting/picking cloves, making brown sugar and various other vocations. With this pattern of making a living, making men who were previously taboo working in the domestic sphere, actually shows pride in having taken part in helping their wives/women in their households as child keeper, cooking, fetching firewood and various other domestic activities.*

**Keywords:** *Livelihood, Female, Prismatic.*

### **INTRODUCTION**

The pattern of women's economic allocation in prismatic communities is very urgent to observe. Gender equality (male and female) in various aspects of development --- understood in general terms, cannot be questioned. The involvement of women in development is not only in one particular aspect, but also in almost all aspects, including as breadwinners, both main and additional breadwinners (Ismail, 2020a) and (Mustadjabar & Ismail, n.d.). Allegedly, all sectors of women's development have made a real contribution. Women are believed in various studies, have taken part in various fields of society. Suharto, the President of the Republic of Indonesia (1967-1998), once stated that men and women have a role in society, contributing to each other (Ismail, 2020b) and (Ismail et al., 2020). The equivalence of the gender roles of women and men in development is something that can no longer be questioned.

Then, what about prismatic society? Equality in the roles of men and women in prismatic society, in relation to roles that have economic value, is an urgent matter to be placed in an interesting study position along with the changes that occur. The Development (read: change) that occurs in rural areas, has changed the "face of the village community", into a society that is "forced", as an open society, --- making people in a state of uncertainty about accepting change. Consequently, there is a cultural lag --- with inequality in responding to such massive changes. This, in Sulaiman's view (Ismail dan Umar, 2020) is called a prismatic society, with a polynomative main characteristic. In this regard, the position of women's roles has changed, women's participation in development, it is necessary to question the pattern of shifts in economic allocation, --- or how women who are "village" and prone to "gender violence" (in traditional societies), with social patterns prismatic, whether have been able to get out of the problems that surround them.

The study can be classified into a cultural and socio-economic study, which questions the placement of women as the main breadwinners, family managers, and making decisions in the family and society. In other respects, such a study will also provide a mission for women's empowerment in economic allocation, born of a dialectical change based on grassroots initiatives --- which leads to the creation of women's dignity, especially in rural areas. Such community dynamics, with the role of women leading to empowerment, independence and welfare, are part of the mission of Gender and Development (GAD), in constructing women as reliable and dignified resources in society (Tim Sosiologi, 2012), including prismatic communities.

## **METHOD OF THE STUDY**

In addition, this is a study of "women's livelihood patterns in prismatic mountain communities". The study took a research setting in a prismatic village, namely Kaili (mountain) village, West Suli District, Luwu Regency. . This "mountainous" village was chosen purposively as a research base, because this village is categorized as a prismatic (transition) village. This village is about 17 km from Suli City, Luwu Regency, with a geographical position, where the area is mountainous. Regarding the research approach, the naturalist qualitative approach was used, namely: an approach that examines the problem of research subjects, independently (through interviews and observations), and also tries to follow cultural assumptions in the field. Through this approach, natural data, and actions that contain meaning (Mustadjar & Ismail, 2018), can be combined as research data --- so that this research's objectivity is assured.

## **RESULTS AND DISCUSSION**

### **Results**

Kaili Village is one of the villages located in West Suli District, Luwu Regency, South Sulawesi Indonesia. This village is a prismatic mountain village, in the sense that the community has been contaminated with foreign culture but at the same time the community still holds fast to their ancestral culture. The contamination with foreign cultures started in the 1980s. The arrival of migrants from Bugis Barru, Pare-Pare, Makassar and various other ethnic groups as clove farmers has made the Kaili community slowly gain influence from outside, as an external dynamic. On the other hand, the Kaili community is still bound by the values that are embedded and rooted in society. In this society, various patterns of ancestral culture are known, such as sacred things or sacred places. Objects that are very sacred are arajang (a type of hair) which are believed to be able to turn into snakes. While, places that are considered sacred are rivers, mountains, trees and other sacred things.

In the midst of the Kaili community, which adheres to a primastic culture, there is a cultural pattern that experiences a shift in gender roles. The gender role in question is the subject of gender roles in making a living in the public sphere, initially under the control of men but over time, women have joined in making women's livelihoods. Not even a few of Kaili's women, "during their maiden years", are in the gardens as their arable land. These women are: Mama Linda, Mama Dilfa and Mama Wawan and various other women. The participation of women has made it possible that there has been a shift in domestic roles in the Kaili community household. It's no longer a disgrace, mountain men have also been involved in domestic roles, helping women's roles. Mr. Maul, Mr. Linda, Mr. Dilpa and other men, have participated in domestic activities. In the past, for Kaili women, it was taboo to leave the kitchen, but over time --- it is a matter of pride --- men help their wives cook, sweep, take firewood and various other activities.

The entry of Kaili women in the public sphere as breadwinners was a part of the change due to external influences. As told by Hj. Cenceng, in the past, the Kaili people were a community where the women only stayed at home, even the men were considered lazy, because they only lived in blankets with sarongs because of the cold, but since the arrival of the Bugis Palanro people, and other Bugis communities, their yard has become community members who work hard and has made the Kaili community open their horizons to manage plantations. Kaili women earn a living such as: planting cloves, farm labor, making brown sugar and various other activities.

### **Discussion**

The gender role of women as additional and main breadwinners in the Kaili community is related to the theory of economic allocation, namely: that economic activity in the form of the process of earning a living is a real thing in society in order to improve the welfare of the family of the farming community. In this regard - the social reality that exists in society, with the roles shown by women is relevant and in accordance with Sajogyo's view (Sajogyo, 1981). Economic allocation in the view of (Mustadjar & Ismail, 2018): productive economic participation, which includes farming activities, is a dynamic reality that is carried out by women as members of the Kaili community. Economic allocation is related to income and utilization, meaning that women's participation in the realm of earning a living - is related to the income of the family which has excess on household expenses in the Kaili community. In a further view, the roles shown by women allow women to have independence, collective agreement and a low degree of dependence (Abdullah et al., 2012) in the family.

### **CONCLUSION**

The livelihood of women farmers, in the prismatic mountain community (transition) Kaili Village, West Suli District, Luwu, South Sulawesi is a livelihood that shows the public role of women – who tries to leave the roles that marginalize them. The work pattern of women farmers in the Kaili community has shown a work pattern that is not only an additional income earner, but also the main one. The working role of women farmers, in terms of equality of gender relations, is a work pattern that has a significant impact on improving family welfare. Women's incomes – in this prismatic mountain community are as farm laborers, planting/picking cloves, making brown sugar and various other vocations. Women's vocational activities with their involvement in earning a living have an impact on the transition of women's behavior patterns in responding to the dualism of cultural patterns that exist in society, – which on the one hand follows external dynamics, and at the same time ancestral cultural patterns are still embedded in society.

### **ACKNOWLEDGMENTS**

Acknowledgments are conveyed to: Research and Service Institute and UNM, Faculty of Social Sciences UNM, for the funding assistance provided so that this research can be carried out. Likewise, thanks go to the Head of Kaili Village and all informants in Kaili Luwu Village, South Sulawesi, who have taken the time to be interviewed to obtain research data.

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