

## **The Role of Women in Increasing Family Income (Case Study: Weaver of Pegeringsingan Karangasem Regency)**

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### **Abstract**

Apart from being homemakers, women also have a role as workers to be able to increase family income. Women weavers in Tenganan Village, Pegeringsingan, Bali, in addition to increasing revenue, are also used as self-actualization to maintain the sustainability of Pegeringsingan tenganan ikat weaving. The method used in this study is descriptive qualitative, where the data obtained is not in the form of numbers but in the form of words and pictures that can define in detail related to the scope of the research conducted and conduct in-depth interviews with every weaver woman in Tenganan Pegeringsingan Village. The research was conducted on women weavers in Tenganan Pegeringsingan Village. Women's work culture and enthusiasm in Tenganan Village is very strong and have been passed down from generation to generation, especially from parents. The role of parents in introducing weaving initially is to maintain the existence and local wisdom of pegeringsingan ikat woven fabric. Still, along with the times, weaving activities also have an economic impact in increasing income. The role of women who work as weavers has a great meaning because, in addition to being nannies and housekeepers, they also play a role in helping to improve and provide additional income for daily household activities without leaving the existing cultural customary activities; this is because most women still do their work at home including in buying and selling the resulting ikat weaving products.

**Keywords:** *Female Role, Family Income*

### **Abstrak**

Selain sebagai ibu rumah tangga, perempuan juga mempunyai peran sebagai pekerja untuk mampu meningkatkan pendapatan keluarga. Perempuan penenun di Desa Tenganan, Pegeringsingan, Bali, selain untuk meningkatkan pendapatan juga dijadikan sebagai aktualisasi diri untuk menjaga keberlangsungan tenun ikat tenganan Pegeringsingan. Metode yang digunakan dalam penelitian ini adalah deskriptif kualitatif, dimana data yang diperoleh tidak berupa angka-angka melainkan berupa kata-kata dan gambar yang dapat menjelaskan secara rinci terkait ruang lingkup penelitian yang dilakukan dan melakukan wawancara mendalam kepada setiap orang. wanita penenun di Desa Tenganan Pegeringsingan. Penelitian dilakukan pada wanita penenun di Desa Tenganan Pegeringsingan. Budaya kerja dan semangat kerja perempuan di Desa Tenganan sangat kuat dan diwariskan secara turun temurun terutama dari orang tua. Peran orang tua dalam mengenalkan tenun pada awalnya adalah menjaga eksistensi dan kearifan lokal kain tenun ikat pegeringsingan. Namun seiring dengan perkembangan zaman, kegiatan menganyam juga memberikan dampak ekonomi dalam meningkatkan pendapatan. Peran perempuan yang berprofesi sebagai penenun mempunyai arti yang besar karena selain sebagai pengasuh dan pengurus rumah tangga, mereka juga berperan dalam membantu meningkatkan dan memberikan penghasilan tambahan untuk aktivitas rumah tangga sehari-hari tanpa meninggalkan aktivitas adat budaya yang ada; Hal ini dikarenakan sebagian besar perempuan masih melakukan pekerjaannya di rumah termasuk dalam jual beli produk tenun ikat yang dihasilkan.

**Kata Kunci:** *Peran Perempuan, Pendapatan Keluarga*

## INTRODUCTION

Roles are shared expectations that concern functions in society. To have meaning, a position must have a specific set of functions, namely benefits or tasks in the community. The role is a dynamic aspect of status, Boeree (2008). Women play a very significant role in the family structure. Women's roles encompass a range of complex expectations regarding individual behavior and actions in specific contexts based on their social status and functioning (Ahmadi, 1982:74). Women's roles are shaped and influenced by social factors, both internal and external, and tend to be fixed. In specific contexts in society, roles refer to the behavior expected of individuals (Soekanto, 2003: 242). Human history has shown that women have a very important role and contribution to family and community life. Karl Marx once argued that work is the essence of human nature itself. Involvement in the world of work is considered fundamental, so this characteristic distinguishes humans as social creatures (Ritzer et al., 2009: 52). Work activities are part of a cultural heritage that continues to be passed down from one generation to the next.

According to Goofman (in Syah, Arrazi, and Achmad Hidir, 2012), a role is a behavior expected of someone with status. Everyone has many classes and is expected to fill positions that match their level. Functions related to work will cause personality changes so that there is a reciprocal influence from humans on work and vice versa. Women who participate in the workforce will generate economic income, which can be used to meet the needs of nutrition, health care, education, and other needs within the family. Women who currently play a special role as housewives also have a key role in the family structure and are considered economic resources that have significance and can even make a substantial contribution to the financial aspects of the family (Rahaju, Mulyati, and Sumarlan as quoted in Purbandari et al., 2018: 50). In modern times like today, women face overlapping pressures, because in addition to carrying out traditional roles in the family, they are also required to play a role in earning income in an effort to help the husband's role in meeting family needs. This results in women becoming homemakers and having responsibilities in various social aspects, including working to support family finances or assisting husbands in carrying out economic duties (Purbandari et al., 2018: 50).

Women's motivation to work is driven by the desire to help support the family. However, along with the shifting times and gender equality that exists today, working women have a special meaning that allows women to have financial autonomy so as not to always depend on their husband's income. In the context of Indonesian society, the role of women is more directed towards non-economic activities such as being nannies and taking care of the household. But along with increasingly complex developments in society, the role of women has shifted. According to Sajogyo (1994), women make a significant contribution to household-friendly affairs, especially women who can help increase family income. In ancient times, men were responsible as breadwinners (in the public sphere), while women were at home to take care of children and other household chores (Rahayu 2022). Women's existence in society's social life is looked down upon compared to men. Discrimination against women cannot be separated from the fact of patriarchal culture in the view of the community's life. In the international order 1979, the Convention on the Elimination of All Forms of Discrimination against Women was established (Erna Ermawati, 2020). However, this role has changed with the changing times. Currently, this role has changed because not only do men play a role in the public sector, but women also contribute to the economic sector and society at large (Wibowo, 2011). One of the reasons women are involved in the world of work is due to economic factors and poverty problems (Tuwu, 2018: 64; Sabariman, 2019).

Karangasem Regency has the potential for ikat weaving precisely in the area of Tenganan Pegeringsingan Village, where the type of weaving produced is called Geringsingan weaving. Sui Suadnyana, 2022, stated that the specialty of this weaving lies in the time required in the manufacturing process. The process is quite long, and using natural

materials is one of the characteristics displayed. A dyeing system that uses special threads and raw materials that do not damage the environment around the settlement. The technique used in making this weaving is the double tie technique, which requires a long time depending on the motif to be woven. Most of the people, especially women in Tenganan Village, are engaged in the pegringsingan ikat weaving industry, in each house there are weaving artisans by display yarn colors that have their own uniqueness which is very dependent on the local expertise of the community in mixing and concocting yarn colors, each artisan has his uniqueness and distinctiveness of color, but the variety of patterns created still cling to the wisdom of the design Passed down from generation to generation such as Lubeng motif, Sanan Empeg motif, Cecempakaan motif, Cemplong motif, Wayang motif, Tuung Batun motif. Of all the existing motifs, all have characteristics and patterns that breathe in the local wisdom of the community and the daily life of the Tenganan, Especially the community and Balinese society in general (I Suweta, 2020).

As is known, Bali is famous for cultural tourism based on Hinduism. Cultural tourism will be able to develop well and sustainably if every cultural tourism activity involves all levels of society, including women. Susilo (Hakim, 2011) stated that the service sector is more flexible for women because, in addition to increasing family income, a housewife's function can still be done. Balinese women, especially women entrepreneurs weaving Pegeringsingan in Tenganan Village, Karangasem, are known to have accuracy, patience, and a high work ethic so women weavers have considerable potential in preserving and developing Balinese culture, one of which is through the ikat weaving industry. People in Tenganan Pegeringsingan Village still maintain the tradition of using grinsing ikat cloth that has been woven since ancient times as traditional clothing to carry out traditional ceremonies and religious rituals. In particular, all ornaments and textile patterns of Geringsing woven cloth used as traditional clothing are not permitted to be used as part of traditional ceremonies or Pelinggih Pengangge, following regulations governing the use of Geringsing woven fabric. Similarly, as daily clothing, Geringsing woven cloth with ornaments or motifs used in traditional ceremonies is not allowed. The three primary colors of Geringsing woven fabric, red, black, and white/yellowish white, can be used to make traditional clothing and ceremonial series. The Tenganan Pegeringsingan community gives sacred value to Geringsing Cloth.

Currently, ikat weaving artisans in Tenganan are experiencing various shifts where ikat weaving artisans are starting to look at a more promising market share in the economic field. The variety of materials used, such as the use of textile yarn produced from factories, causes the price of ikat weaving that can be sold to consumers to be cheaper but still uses the weaving method. In 2020, the price of woven fabric ranged from Rp. 350.000,- as the lowest price and Rp. 1.000.000,- as the highest price per sheet. Some of the income from weaving work is directed as weaving business capital. At the same time, the rest is used to meet various family needs, including daily yadnya, children's education, and other conditions. The income earned by women weaving artisans varies, ranging from Rp. 300,000 to Rp. 2,500,000 per month.

This study aims to understand and explore the role of women in Tenganan Pegeringsingan Village who are involved in weaving activities to increase family income to meet daily needs, yadnya needs, and other needs. Women weavers have a dual role, namely as wives, homemakers, and social communities with yadnya lives and customs that are still very thick in addition to carrying out responsibilities in caring for children, managing the household, and carrying out work as weavers. Women do this work in cooperation with their husbands and independently, aiming to provide for the family. The motivation and dedication of women in Tenganan Pegringsingan Village in this work is very high, especially to fulfill the existence of Balinese weaving and in meeting the needs and welfare of the family.

## **METHOD**

This study uses descriptive qualitative research, where the data obtained is not in the form of numbers but in the form of words and images that can be defined in detail related to the scope of the research conducted (Sudarwan Danim, 2002). Qualitative research is a form of research that can produce descriptive data in the form of written or spoken words from people (resource persons), can conduct in-depth interviews with several people, especially those involved, and understand more deeply about the research carried out and observe the behavior of the object of research (Lexy. J. Moleong). Descriptive research is a form of research aimed at describing or describing ongoing natural and human engineering phenomena.

## **RESULT AND DISCUSSION**

### **The Role of Women in Increasing Income**

Today, most women are involved in various work, both outside the home and inside the house. Women have the freedom to choose the kind of work that suits their interests and talents, and women use this opportunity to actualize their potential and productivity. Some women work in the ikat weaving artisan sector in Pegringsingan Village, Manggis District, Karangasem Regency. Quoting Karl Marx (Ritzer, et al, 2009), work makes a person a human being. The same thing is also found in the typical character of women weavers in Tenganan Village. This work is a hereditary work carried out by Women in Tenganan Village, which aims to preserve Balinese weaving culture and the successor of local culture in the context of weaving work and activities. Weaving media can also be used as a livelihood by Women in Tenganan Pegeringinsingan Village, which aims to help meet the family's economic needs.

Women who desire to work to be able to appreciate themselves and self-actualize to help alleviate family needs refer to work patterns obtained from cultural norms, family values, and social environment. Women's involvement in the world of work makes women different, where women are not underestimated and have power and get awards. The motivation, enthusiasm, and work ethic of women weavers in Tenganan Pegeringinsingan Village are prominent characteristics of maintaining self-appreciation and maintaining cultural customs that have been maintained for generations. Research conducted by Holleman (in Aswayati, 2016) views the role of women, especially as mothers in the household, is complementary to the position of husbands. In building a home, husband and wife harmonize the family.

The interviewee stated, "I learned weaving from my mother, approximately ten years ago; I was taught to weave from the simplest level with a small size that is usually used shawl, and the material used is still using manufactured yarn, I like weaving activities in addition to self-actualization and can open job opportunities for myself, weaving in our village is a hereditary heritage that must be maintained and preserved (interview with Ibu Komang Ari).

The results of interaction with the research informant, a female weaver named Ibu Komang Ari, as described above, revealed that she started weaving activities during adolescence, where she was taught directly by her parents. This weaving experience has lasted for ten years. The knowledge required to become a weaver is introduced gradually, starting from simple types of fabrics and patterns, according to the level of difficulty of production. Weaving skills possessed by women in Tenganan Pegeringinsingan Village are skills that are carried out from generation to generation by their ancestors. The weaving is Produced from the processing of yarn made traditionally and using materials that do not damage the environment with a process that requires a long time from the yarn dyeing process to the weaving process.



**Figure 1. Women's Weaving Activities in Tenganan Pegeringsingan**

Weaving activities for women in Tenganan Pegeringsingan are one way for women to maintain the existence of Pegeringsingan ikat weaving while also maintaining the cultural patterns and customs of the local community. The Tenganan Pegeringsingan community is a very thick Bali Aga community with traditions and culture where the Tenganan people have cultural and religious rituals that are different from Balinese society in general, where the Tenganan people need a long time to carry out religious ceremonies.

Along with the times, weaving activities are not only carried out by housewives but also increasingly glimpsed by young people; during the Covid-19 pandemic, when more activities were at home, weaving activities were learned by young people, especially young women of Tenganan Pegeringsingan. Starting with weaving an easy pattern but still giving the impression of a thick local culture, where initially young weavers used yarn from the factory, the resulting weaving using manufactured yarn was in great demand by the community due to the affordable selling price offered, which was around Rp. 350,000,- . It also provides bargaining and selling value that can provide added value to people's income, especially the income of women weavers.

According to an interviewee named Nengah Asri, the weaving activities carried out were a form of self-actualization and to maintain local wisdom. Where women weave in Tenganan Pegeringsingan has a robust traditional value, so they can divide their time to be able to work, sell, and not forget the primary responsibility in society, namely *menyama beraya*. Family welfare is fulfilling the minimum basic needs of the family due to work. Family welfare indicators refer to 5 main things: housing, education, clothing, health, and work (Spicker in Adi, 2013). Tenganan Pegeringsingan Village is a tourist village where many tourists, both domestic and foreign, come to visit; this positively impacts women weavers to exhibit their weaving crafts in each house directly. Activities to market ikat weaving products produced by tourists who come to visit can now make transactions on the spot, because most weaving craftsmen rarely bring the products produced out of Tenganan Village, so visitors and buyers immediately get original goods now from the craftsmen. This provides a direct source of income for ikat weaving craftsmen in Pegeringsingan Village.



**Figure 2. The Work of Weaving Ikat Tenganan Pegeringsingan, 2023**

The number of religious activities in Tenganan Pegeringsingan Village, does not discourage Tenganan Pegeringsingan women from helping the family economy by carrying out weaving activities and preserving cultural customs to harmonize human relationships with God, the environment, and fellow humans. Weaving tenganan pegeringsingan is still stable today due to the sincerity of the community to maintain a culture, maintain the existence of woven materials used without damaging the surrounding environment, and the fact of social capital, where women weavers in tenganan are unable to take weaving jobs alone so that if one weaver gets more than one weaving job, they will share it with other relatives so that their family relationship is very awake. This causes no competition between weavers and each other because each entrepreneur has its uniqueness, as seen from the way weavers mix colors in the connective yarn to be used. Weaving activities for Tenganan Women today help the family economy, in this case, to meet the household's daily needs or can be used for their needs.

Ikat weaving is used to support traditional ceremonies and religious rituals. Therefore, woven fabrics have a high demand among Balinese people to be used in these events. This need can be a source of income for incorporating artisans. The income obtained from weaving activities varies greatly and is greatly influenced by the availability of goods owned. The uniqueness of this ikat woven fabric is that the longer the fabric is stored, the price value will increase due to the use of natural dyes. If stored correctly, it will increasingly bring out natural colors that are strong enough and, of course, unique so that the selling value offered is also very high.

The following interview with respondents stated that the price level per each ikat woven fabric varies due to the yarn, pattern, and dimensions of the fabric and the length of time the fabric is stored. Even the selling price can reach hundreds of millions for one fabric. However, not many can afford it, so weaving craftsmen make various innovations so that the middle class can have ikat weaving at a lower price but with maintained quality by combining the use of manufactured yarn and geringsingan yarn with smaller dimensions that are usually used at the waist, with a price range of Rp. 200,000-Rp. 1,000,000 / cloth. With a price range that consumers can reach, the demand for ikat weaving has increased, which has an impact on the income level of women weavers has increased.

The involvement of women as weaving artisans in Tenganan Pegeringsingan Village, Manggis District, Karangasem Regency, has contributed significantly to family welfare, especially in the economic aspect. The activities of homemakers in this village mostly worked as weaving artisans for generations, so Tenganan Pegeringsingan village is known as the central village of ikat weaving artisans. It is not uncommon for women weavers in Tenganan Village to become ikat weaving entrepreneurs. Some of these women already have their own

brands and advertise their ikat weaving through social media such as Instagram and Facebook; even some ikat weaving entrepreneurs participate in ikat weaving exhibitions organized or sponsored by the Bali Provincial Government to introduce ikat weaving pegeringsingan widely. The obstacle experienced by some entrepreneurs in developing their business is the long process of working on ikat weaving, which starts from dyeing yarn to weaving, which takes approximately 3 months. The length of the process of making ikat woven cloth is also caused by the belief of the local community to find a good day to start weaving activities, so sometimes weavers do not have items on display because the weaving process takes approximately 7-14 days depending on the skills, skills of each weaver. Social media can also have a good impact on increasing the income of ikat weaving artisans where artisans can sell their products directly and between one product and another can have their privileges, this is due to the manufacture of ikat weaving that still uses hand made.

The role of the government in introducing pegeringsingan ikat weaving is one of the things that women weavers are very grateful for; which during the G20 in Bali, pegeringsingan weaving is a souvenir given to state representatives so that pegeringsingan ikat weaving is increasingly in demand and helps small and medium entrepreneurs get the opportunity to introduce the products produced and can increase the income of artisans by getting orders A total of 25 woven fabrics. The selection of Pegeringsingan woven cloth is one of the efforts made by the government as a form of cultural promotion so that its existence is known throughout the world so that, in the long term, it can help and open up job opportunities for 400 people in the tourist village of Tenganan Pegeringsingan. That way, it will positively impact the economy of all rural communities (Ministry of Tourism and Creative Economy, 2021). The current weaving activity for women weavers in Tenganan Village is an activity that already contains an economic value where women weavers in Tenganan Village can carry out economic activities by selling the products produced to be able to help the family's financial needs and improve community welfare.

## CONCLUSION

Based on the explanation and analysis that has been submitted, the following conclusions can be drawn: First, the work culture and enthusiasm of women in Tenganan Village is very strong and has been passed down from generation to generation, especially from parents, the role of parents in introducing weaving was originally something to maintain the existence and local wisdom of pegeringsingan ikat woven fabric, but along with the times, weaving activities also have an economic impact The role of women who work as weavers has great significance, because apart from being nannies, housekeepers, they also play a role in helping to increase and provide additional income for daily household activities without leaving the existing cultural customary activities, this is because most women still do their work in the house including buying and selling activities The resulting ikat weaving products. The advice that can be given in this research review is financial literacy assistance for weaving artisans in Pegeringsingan Village, and this is considered very necessary because in managing income, weaving artisans know between the capital spent and the revenue obtained so that they can develop businesses and increase revenue for women weavers in Tenganan Pegeringsingan Village.

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