




Allocation of time and subjective well-being of female farmers in Songan village, Bali, Indonesia

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ABSTRACT

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This study aimed to determine how female farmers in Songan Village allocate their time to earn a living and to interpret the contribution of self-esteem, social support, gender equality, and job satisfaction to their subjective well-being. The study employed an explanatory research design and structural equation modeling (SEM) analysis. As an alternative to covariance-based SEM, variance- or component-based SEM, namely the partial least squares (PLS) method, was utilized. The research sample consisted of 201 respondents selected through proportional random sampling. The study found that 1) self-esteem and social support have a direct positive effect on the job satisfaction of female farmers in Songan Village, Bali, but the gender equality variable does not; 2) self-esteem, social support, gender equality, and job satisfaction have a direct positive effect on the subjective welfare of female farmers in Songan Village, Bali; and 3) self-esteem and social support have an indirect effect on the subjective welfare of female farmers in Songan Village, Bali. The female farmers of Songan Village define subjective happiness/well-being in simple terms, asserting that if they are able to meet the needs of their families (*meyadnya* and *menyame braye*), they are already happy/have achieved subjective well-being. Women with high self-esteem feel confident that they contribute a significant portion of the family's income. Therefore, the government should pay more attention to the development of women's knowledge and skills, particularly in the agricultural sector.

Contribution/Originality: This study reveals the subjective well-being of female farmers and relates it to how they allocate their time as homemakers and providers. The findings of the study offer the government practical suggestions for creating policy initiatives that favor the welfare of female farmers.

1. INTRODUCTION

The increased involvement of female homemakers in family economic activities is attributable to a greater awareness of the need for women to participate in development (Telaumbanua, Lanya, Haryanto, Suharyatun, & Rahmawati, 2019). Women's participation in economic activities is not a new phenomenon. Women attempt to earn an income for a variety of reasons, including their desire to be economically independent, i.e., to finance their own needs and those of their dependents. In addition, the need to increase family income and the growth of employment opportunities for women are additional factors that motivate women to work (Sumarsono, 2009). The results of a

study by Soekartun (2014) indicated that women are motivated to not only complement men but to contribute to the economic sustainability of the family. In accordance with this, the notion that a woman's role is limited to the home or domestic sector does not apply, as women are increasingly involved in and participate in all facets of economic activity. They engage in productive activities with their husbands or on their own in addition to performing household duties (Tjokrowinoto, 2004).

Therefore, according to the preceding description, it is not surprising that development scientists believe that women play a significant role in development. Women's low unemployment rate demonstrates their role in the pursuit of development; they contribute to the family economy.

Table 1. Open unemployment rate by gender in 2021.

Gender	Open unemployment rate by gender in 2021 (%)		
	Indonesia	Bali	Bangli
Male	6.74	6.29	2.66
Female	6.11	4.29	0.97

Men in Indonesia, Bali, and Bangli have a higher unemployment rate than women, as shown in Table 1. Considering the lower unemployment rate of women compared to men, it can be asserted that women are making extraordinary contributions to development and the family economy.

To achieve gender equality, efforts must target the structure, social conditions, and culture of the community, which are the root of inequality. Partisanship and a commitment to gender equality enable women activists to increase society's awareness that women require a strategy for liberation from power inequality, known as the empowerment approach (Ruwaida, 2016). Empowerment means to increase the capacity of individuals, groups, and/or communities to exert control over their circumstances, utilizing power to achieve their own objectives, both individually and collectively. They can then assist themselves and others in maximizing their quality of life (Adams, 2003). The informal sector reflects the participation of women in the family economy (Iwe, 2005). Agriculture is one informal sector used to improve the family economy. Generally, the agricultural sector is associated with the lower classes (the poor).

However, farmers, as the primary producers of food crops for human consumption, should become much more prosperous entrepreneurs (Abdullah, 2021). Women farmers play an extremely strategic role in increasing farm productivity and have the potential to increase income and food security for the benefit of rural farming households (Elizabeth, 2008). The agricultural sector in Indonesia plays a crucial role in economic development, particularly as a source of subsistence and income for family farmers. If the agricultural sector continues to grow, it will affect employment issues, particularly for women (Darayani, Sobri, & Kurniawan, 2015).

The majority of horticultural plant farmers in the numerous households that cultivate horticultural plants are male. However, women also play a significant role in horticultural farming. Women farmers play a significant role in the agricultural system, particularly in the areas of management, crop fertilization, and product marketing (Hasanah, 2021). Additionally, women are more likely to assist in agriculture as farm laborers or family workers. As these responsibilities consume almost all their time, women's working hours are actually longer and heavier than those of men.

Songan Village, located in the Kintamani District of Bangli Regency, is one of the villages in Bangli Regency that cultivates vegetables. Songan A Village and Songan B Village are the two (2) Songan villages. The majority of activities to meet the needs of the community are in the agricultural sector. The majority of the population in both these villages is employed in agriculture, which is a regional characteristic. Table 2 compares the percentage of agricultural workers in Songan A Village and Songan B Village.

Table 2. Farmers of Songan A and B, Kintamani district, Bangli regency.

Gender	Songan A		Songan B		Total	
	N	%	N	%	N	%
Male	1.431	49.18	2.374	47.72	3.805	48.26
Female	1.479	50.82	2.601	52.28	4.080	51.74
Male + Female	2.910	100	4.975	100	7.885	100

Source: Village government of Songan A and B.

Table 2 reveals that the number of female farmers/planters exceeds that of male farmers/planters. Of the farmers and planters, 51.74 percent are female, and 48.26 percent are male. This demonstrates that Songan Village women play a crucial role in enhancing family income and well-being. Women are making remarkable contributions to development and the family economy.

Balinese women view work as an offering (*yadnya*), meaning that it must be performed with integrity and disregard for the gender disparity. Balinese women do not perceive gender inequality because they interpret each of their roles as an obligation, even though they experience a heavier workload due to the unequal distribution of roles (Rahmawati, 2016). The results of Marhaeni (2013) indicated that women contribute less, on average, to the household income than their husbands do. There are two reasons why women's contribution to the household income is lower than men's: 1) the assumption that a woman's primary role is that of homemaker and she can only perform public work after completing household tasks, and 2) the assumption that the husband is the primary breadwinner, so women stay at home to care for the children and house. The impact of efforts to change attitudes and meet women's well-being needs is negligible. The low contribution of women to welfare improvement efforts is a reflection of the fact that women's role in the economy has not been taken into account thus far. Information regarding the income contribution of women to the Bangli Regency economy over the four years from 2017 to 2020 is provided in Table 3.

Table 3. Women's income contribution in Bali Province 2017–2020.

Regency/City	Women's income contribution (%)			
	2017	2018	2019	2020
Jembrana	38.54	38.47	38.73	38.66
Tabanan	36.55	37.22	38.28	38.22
Badung	35.93	36.35	36.52	36.43
Gianyar	37.25	37.42	37.94	37.91
Klungkung	46.20	46.19	46.73	46.95
Bangli	37.28	37.27	38.19	38.21
Karangasem	42.45	43.02	44.11	44.22
Buleleng	38.89	38.93	39.29	39.34
Denpasar	42.18	42.19	42.62	42.63
Bali	37.68	37.87	38.61	38.55

The data in Table 3 shows that in 2020, women's average contribution to incomes in Bangli regency was estimated to be 38.21%. Although this is less than half the total income, it demonstrates that women contribute significantly to their family's income. The percentage of total family income contributed by women is 38.21 percent. Nevertheless, the role of women in the economy has not been sufficiently taken into account thus far. There are numerous roles that women must fulfill, yet none of them are recognized as contributing to family welfare.

2. METHODS

This study attempted to describe and analyze the influence of social support, self-esteem, and gender equality on the job satisfaction and subjective well-being of female farmers in Songan Village. Both in Songan A Village, with a population of 2,910, and Songan B Village, with a population of 4,977, all the women were still married to their husbands. There were a total of 7,885 farmers residing in Songan Village, Kintamani District, Bangli Regency,

and this study's sample consisted of 201 respondents. A purposive sampling technique was employed, which is a method of selecting a sample with specific considerations in mind. This study considered those women for the research sample who were female farmers who still had husbands in order to determine whether there were differences in the work allocation between men and women. Data collection was carried out by surveys and interviews with all research samples.

This study employed an explanatory design based on structural equation modeling (SEM) analysis. SEM is a method of analyzing multivariate data. As an alternative to covariance-based SEM, variance- or component-based SEM, namely the partial least squares (PLS) method, was utilized.

PLS enables the modeling of structural equations under the assumption that the data need not be normally distributed, when the sample size is relatively small, and when the indicators used are either reflective, formative, or a combination of both. PLS-SEM or soft modeling with a path model was developed based on the theory to explain and predict results (Hair, Hult, Ringle, & Sarstedt, 2014). The PLS path utilized in this study only employed a reflective model for all relationships between a number of indicators and their latent variables or constructs, as it was based on explanatory factor analysis (EFC).

3. RESULTS AND DISCUSSION

3.1. *The Allocation of Time to Work for a Living and the Total Time Allocation of Female Farmers in Songan Village*

There was no difference in the allocation of time to work for a living between female farmers and their husbands, whether they were farmers or non-farmers. Each day, men and women devote more than eight hours to paid labor (Knapková, Martinkovičová, & Kaščáková, 2021). Regarding time allocation, individuals have two options: working or enjoying leisure time.

Working means earning wages, which increase one's income, which can then be used to purchase consumer goods to increase one's level of satisfaction. Non-work income, which does not require time that could be used for subsistence activities, is positively associated with life satisfaction (Wu, 2021). This indicates that the available time will be comprised of working time H (hours) and leisure time l (minutes). Therefore, the amount of working time in a day is T or 24 hours minus leisure time ($H = T - l$). The level of wages (w) and non-labor income $= I$ influences an individual's decision to increase or decrease his leisure time.

Because women are responsible for productive, reproductive, and social functions in society, the total amount of time allocated to working hours is greater for women farmers than for men. The difference in work hours between men and women is due to the nature of the labor involved in cultivation. Men work part-time while women continue to fulfill their reproductive responsibilities (Samay, Susanti, & Romano, 2020). Domestic work performed by women is not considered work because it is unpaid, does not produce tangible goods, and has unlimited working hours because it is performed nonstop.

Multiple roles are now exemplified by women's participation in activities outside the home, dispelling the old notion that women only play a role within the household. However, the primary reason women participate in the labor market or work part-time jobs in the non-agricultural sector is to support the economic survival of the household. Physical activity can increase the amount of time spent engaging in social activities (Sánchez-Romero & Prskawetz, 2020).

In light of this fact, women must effectively manage their time to achieve a balance between their domestic and professional responsibilities (Pesik, Baroleh, & Kaunang, 2016). Figure 1 depicts the allocation of time working for a living, doing housework, total working time, and leisure time for female and male farmers in Songan village, Kintamani district, Bangli regency.

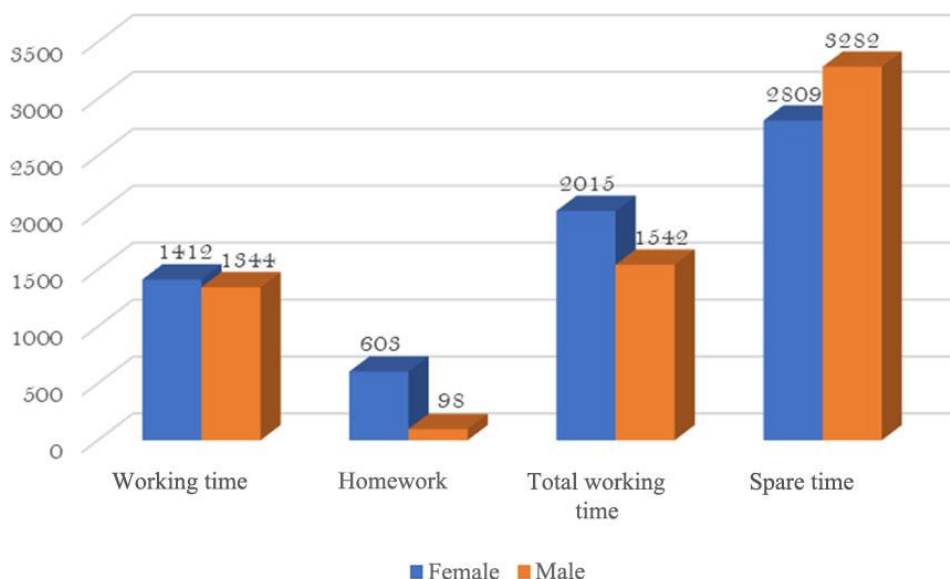


Figure 1. Time allocation of female farmers in Songan village, Kintamani district, Bangli regency.

The types of work and the amount of time women perform work to earn a living on agricultural land are indicated by the work activities carried out by women. The work activities carried out by farmers in Songan Village can be seen in Table 4.

Table 4. Women's and men's agricultural activities.

No.	Agricultural activities	Male	Female
1.	Land preparation	Yes	No
2.	Seed selection	No	Yes
3.	Sowing seeds	Yes	Yes
4.	Weeding the grass	No	Yes
5.	Fertilization	No	Yes
6.	Harvesting	Yes	Yes
7.	Selling crops	Yes	Yes

Source: Observation and interview results.

The above table of observations indicates that women play a significant role in agricultural activities. They participate in virtually all agricultural activities. The high workload of women reflected in Table 4 is because men in Songan Village are not the primary agricultural workers; rather, men tend to assist with agricultural tasks such as land preparation, harvesting, and selling crops only when extra labor is required. Indonesian women, particularly in rural areas, play a significant role in fulfilling family and household responsibilities alongside men (Haryanto, 2008). The allocation of time and the level of participation of female homemakers play crucial roles in easing the burden of farming activities on male farmers (Yanamisra, Fudjaja, & Lumoindong, 2019). In Songan Village, however, women's subjective well-being is very high even though they devote long working hours to agricultural activities, as indicated by the large number of agricultural activities performed without a reduction in workload for sociocultural needs. The following information was provided by Mr. Darma Yuda as agricultural extension officer on October 7, 2021:

Songan women make significant contributions to agricultural quality improvement. They are more dexterous and neater in their work than men. Women can also create opportunities in agriculture by attempting to grow fields with new crops. As a result, agricultural products will be more diverse. I also saw that the woman worked with heart and emotion to improve agricultural quality and to sort out agricultural products that were worth selling. They also sell agricultural products outside the region to supplement their income. (Translated from Indonesian by the authors.)

The men are employed outside of agriculture. Men devote more time than women to non-agricultural activities (Kousar, Makhdom, Abbas, Ashfaq, & Saghir, 2017). Nevertheless, the high subjective well-being of women in Songan Village, which is supported by their high self-esteem, social support, and gender equality in the Songan Village community, demonstrates that women in this community are content despite bearing a greater burden.

3.2. Women in Agriculture in Songan Village, Kintamani District, Bangli Regency

For women in Songan Village, farming is a form of self-actualization. Villages such as Songan are characterized by their adherence to tradition. The residents of Songan Village continue to uphold traditional and religious values in their daily lives. The *Nyuwun Beruk* ceremony is one of the traditional values that is closely related to religious values. *Nyuwun Beruk* is composed of two words: *Nyuwun*, which means to support, and *Beruk*, a tool made from a coconut shell.

Nyuwun Beruk is performed when a girl is between the ages of six (6) and seven (7) as a sign of gratitude to Ida Sang Hyang Widhi Wasa (God Almighty in Indonesian Hinduism) for the child's ability to complete a task or use the necessary tools. In the *Nyuwun Beruk* ceremony, the parents of the girl provide her with a *Beruk*. The child places it on her head and uses it to fetch water. Symbolically, the process demonstrates that children must comply with parental directives in order to become successful adults.

The purpose of *Nyuwun Beruk* is to introduce a young child to a working tool and familiarize her with the work process at an early age. The residents of Songan Village are obligated to carry out *Nyuwun Beruk* without exception, as this tradition has been acknowledged collectively and passed down through the generations. The existence of the *Nyuwun Beruk* tradition in Songan Village is based on the locals' means of subsistence, namely gardening (dry land farming). For children, the *Nyuwun Beruk* ceremony has educational and ethical significance.

The implementation process reveals the significance of *tattwa* education in the execution of the *Nyuwun Beruk* ceremony. The community believes that children who follow this tradition will grow up to be responsible and devoted to their parents. It is believed that if a child does not participate, they will become a lazy adult. The ethical significance of the *Nyuwun Beruk* ceremony for girls in Songan Village can be inferred from its requirements. During this portion of the ceremony, the child cannot turn her head to the left or right. This implies that when performing a job, a person should concentrate fully on that job.

Traditions in the form of religious activities, particularly for girls, are thought to bolster self-respect, social support, and gender equality and to empower Songan Village women to become strong and independent. Local tradition has a direct, positive effect on economic activities in the community (Parameswara et al., 2021). Well-being criteria and spirituality are culturally determined (Kwon, 2008).

According to the ethical values contained in the performance of the *Nyuwun Beruk* ceremony, the natural potential that supports working as a farmer and the ability to concentrate on work becomes an inspiration for women in Songan Village to contribute to agricultural work.

Cultural differences in subjective well-being appear to be rooted in objective factors, such as norms that dictate emotions, as explained by cultural variables (Ed Diener, Oishi, & Lucas, 2003). Demographic characteristics, socioeconomic status, social ties, and social support play a significant role in subjective well-being, according to international research (Carella, García-Pereiro, & Pace, 2022).

3.3. Subjective Welfare of Women Farmers in Songan Village, Kintamani District, Bangli Regency.

The potential and opportunities present in the village inspire women to become farmers in order to generate their own income. In this way, women maintain their self-respect and contribute to their family's finances. According to the results of this study, female farmers have a high sense of subjective well-being because they believe their household needs are met.

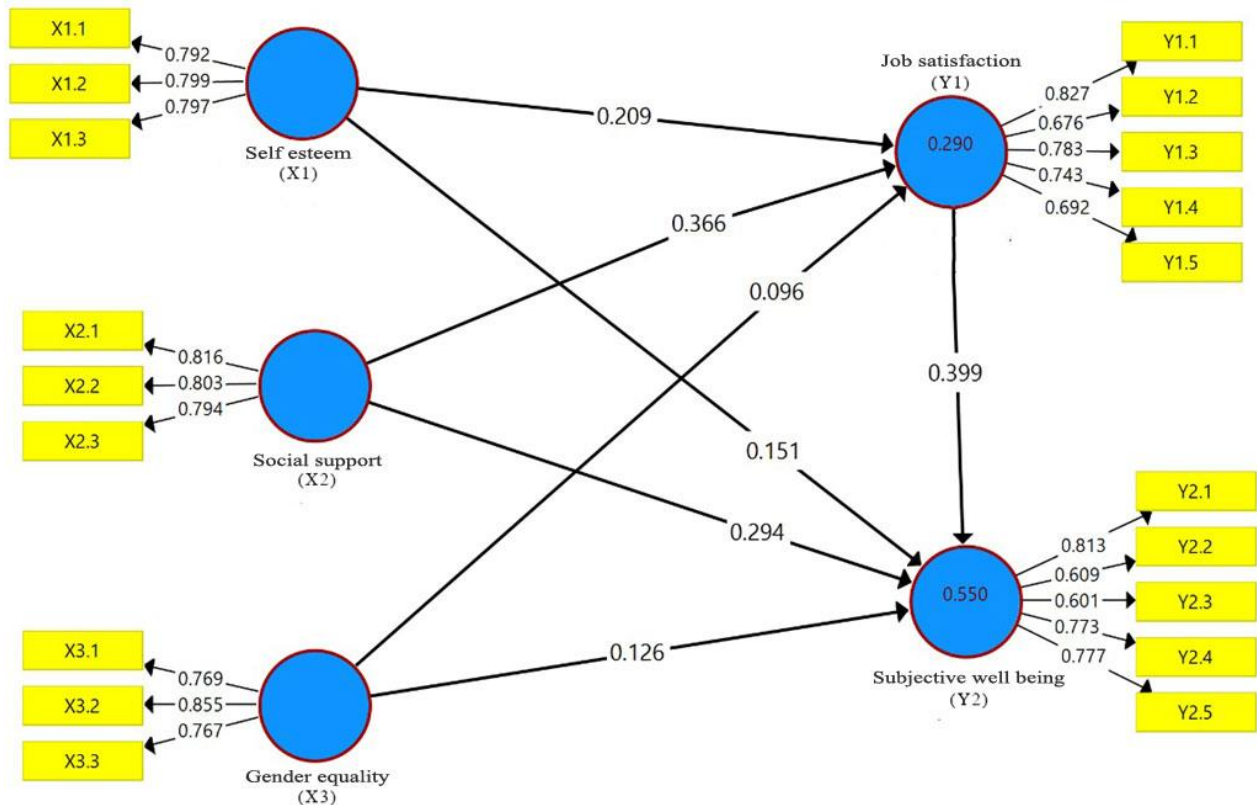


Figure 2. Result of factor loading analysis using SmartPLS.

People define and pursue happiness and well-being differently, and previous research has suggested that the best way to achieve high levels of well-being is to simultaneously pursue different aspects of happiness and well-being (Krasko, Intelisano, & Luhmann, 2022). Female farmers interpret subjective well-being in a straightforward manner, in accordance with the Telic theory, which asserts that the satisfaction of needs results in happiness. The satisfaction of household needs makes female farmers in Songan Village proud, and this pride boosts their self-esteem and makes them happy. Subjective well-being is consistent with itself (Sheldon et al., 2004). Self-esteem influences subjective well-being in a positive way (Savi-Çakar & Savi-Karayol, 2015). In assessing subjective well-being, women with higher self-esteem are associated with greater body dissatisfaction (Harrington & Overall, 2021). According to Karatas and Tagay (2012), there is a positive correlation between subjective well-being and self-esteem. If a person's level of well-being is high, they will be able to function at a higher optimal level, to the benefit of society as a whole.

For Balinese women, it is accepted that where men work, women assist. Indicative of the subjective well-being of women farmers is their families' social support in completing their work. This can be observed when family empowerment exists. The goal of family empowerment is for household responsibilities to no longer be perceived as solely the wife's or mother's burden but as a family responsibility. In some families, it is common for the male/father to participate in household chores. This apparent condition of familial support makes female farmers happy. This happiness manifests directly in the behavior of female farmers, who perform their duties with joy and gratitude. Psychological factors have been shown to improve well-being regardless of other variables such as delivery method and target population (Kraiss, Redelinguys, & Weiss, 2022). One such psychological factor is social support. A person receives natural social support through spontaneous social interactions with the people in their life, such as immediate family members (children, wife, husband), close friends, or relatives. Tradition places women in the reproductive role of caring for the home, giving birth, and raising children, as well as nurturing their husbands (Hubeis, 2010). Because individuals are members of families, schools or workplaces, religious organizations, and other groups, social support is a crucial factor in problem-solving (Nursalam, Dian, & Ns, 2007).

The presence of gender equality in the Songan Village community can enhance the subjective happiness of Songan Village's female farmers. Women farmers in Songan Village believe there is gender equality, as evidenced by their freedom of access and participation and the benefits they receive from their farming work. Freedom of access takes the form of opportunities to obtain and utilize existing resources. This indicates that women in Songan Village are permitted to engage in agricultural activities. This freedom of access and participation provides benefits in the form of income from agricultural endeavors. Women farmers view their income as a significant personal achievement. Success is measured not only from an economic perspective – in this case, income – but also by the opportunities created in agriculture and the improvement of the quality of the produce. Women farmers are grateful for the access to and participation in the agricultural sector made possible by the recognition of their gender. The following information was provided by Mr. Darma Yuda as agricultural extension officer on October 7, 2021:

By allowing Songan women greater access and participation, they can improve the quality of their agricultural products. Women are more agile and neater at work than men. I also see that women enjoy working in agriculture because they work with their hearts and feelings to improve agricultural quality. (Translation by the authors.)

In Songan Village, women farmers play a crucial role in agricultural activities. Happiness and heartfelt labor can significantly enhance the quality of agricultural production. This can be used to explain the fact that masculinity is no longer a prerequisite for becoming a farmer, so long as the results are commensurate with the work being performed. Men and women must approach each role as a responsibility. Gender equality assumes that men and women are in the same position and are equal. There is no significant difference in job satisfaction between men and women; however, the factors that influence job satisfaction vary substantially between the sexes (Meyerding & Lehberger, 2018). Nevertheless, despite all existing restrictions, this does not imply that women have their own rights; rather, everything is returned to each individual to promote social harmony in all life's aspects (Ismail, Lestari, Rahayu, & Eleanora, 2020). Increasing gender equality between men and women empowers all individuals. It allows men and women to fully participate in social and economic life, resulting in a win-win situation for both (Haspeels & Suriyasarn, 2003).

Women farmers feel at ease in the Songan Village region because they are able to earn a living through farming and contribute to the family. This circumstance encourages women farmers to enjoy and appreciate farming. Farmers' success in life is reflected in their growing preference for and enjoyment of their work. The perception of life's success indicates that women farmers' subjective well-being is high because they believe their household needs are being met. In some countries, women report slightly higher subjective well-being than men (Meisenberg & Woodley, 2015).

The satisfaction of fundamental psychological needs appears essential for maintaining a sense of well-being throughout one's lifetime (Lataster et al., 2022). The greater the job satisfaction of female farmers, the greater their subjective well-being. Job contentment influences subjective well-being (Massimo, Bruno, Emiliano, & Urszula, 2019), and job satisfaction, therefore, has a substantial impact on the subjective well-being of women farmers (E. Diener, 2009). In general, low arousal and feelings of satisfaction play a central role in the interrelationships between various aspects of momentary well-being. Thus, satisfaction can be viewed not only as a passive indicator of happiness but also as an active agent in causal relationships (Woerkom et al., 2022). Subjective well-being will be attained if female farmers experience overall life fulfillment.

4. CONCLUSION

Because women are responsible for productive, reproductive, and social functions in society, women farmers' total amount of time allocated to work is greater than that of men. Domestic work performed by women is not considered work because it is unpaid, does not produce tangible goods, and has unlimited working hours because it is performed nonstop. They never consider themselves, how much they are paid or how much they earn per day,

whether they want to be paid or not, or how they do the work, including whether they are male or female. It is merely essential that they work to earn an income. The fact that they perform the work is a shared responsibility. Women in Songan Village realize their individuality through farming.

Women who work as farmers have a clear motivation: they do not want to lose their "self-respect," which in Balinese is often referred to as *gunakaya* (fighting spirit to have wealth alone or with husband). Women farmers feel at ease in the Songan Village region because it affords them the opportunity to earn a living through farming and contribute to the family. This encourages women farmers to enjoy and appreciate farming. Farmers' success in life is reflected in their growing preference for and enjoyment of their work. The perception of success in life indicates that women farmers' subjective well-being is high because they believe their household needs are being met.

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