

# Interpreting Female Farmers' Subjective Welfare In Songan Village, Kintamani District, Bangli District

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## ABSTRACT

This study aims to determine how female farmers in Songan Village perceive subjective well-being resulting from self-esteem, social support, gender equality, and job satisfaction. This study employs 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 Square (PLS) method, will be utilized. The research sample consisted of 201 respondents. This study employs proportional random sampling as its sampling technique. The proportion of respondents in Songan A Village is 74, while the proportion in Songan B Village is 127. This study found that 1) self-esteem and social support directly have a positive effect on job satisfaction of female farmers in Songan Village, Kintamani District, but not for the gender equality variable; 2) self-esteem, social support, gender equality, and job satisfaction directly have a positive effect on the subjective welfare of female farmers in Songan Village, Kintamani District; and 3) self-esteem and social support have an indirect effect on subjective welfare of female farmers in Songan Village, Kintamani District. Female farmers of Songan Village define subjective happiness/well-being in simple terms, stating that if they are able to meet the needs of their families, meyakini, and menyame braye, they are already happy/have achieved their subjective well-being. Women who have high self-esteem are more likely to earn a high income for their families. As a result, women deserve more government attention in terms of developing knowledge and skills, particularly in the agricultural sector.

## INTRODUCTION

In accordance with the Sustainable Development Goals (SDGs) agenda, the Indonesian government includes poverty reduction, welfare, and gender equality among the must-achieve goals. In relation to the sustainable development goals, UNDP has established three development arrangements consisting of alleviating poverty, promoting sustainable economic growth, and enhancing resilience and the ability to withstand shocks and crises. According to the UNDP, if genuine efforts to reduce poverty are to focus more on women, the strategies developed must be integrated, targeting both households and communities, as well as women themselves. According to the findings of the International

Poverty Center study, if women face no barriers to entering the labor market, the poverty rate will be reduced by at least 25%. Meanwhile, increasing women's access to job opportunities can help to empower human resources for women and girls. It has been demonstrated that empowering women and girls has a multiplier effect, promoting overall economic growth and development as well as long-term development (United Nations Development Program, 2018).

According to Haryanto (2008), the increased participation of housewives in family economic activities is the result of a growing awareness of the importance of women's participation in development. The need to increase family income and the increased employment opportunities for women are also

factors that encourage women to work (Sumarsono, 2009). Roikan's (2014) research demonstrates that women have an orientation in their lives that is not only a complement to men, but also contributes to the family's economic sustainability. In accordance with this, the notion that women's roles are limited to the home or domestic sector does not apply to women, as they are 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: 59).

The community's structure, social conditions, and culture must be addressed in order to achieve gender equality. This partisanship and commitment to gender equality enables women activists to increase their awareness that women require a strategy for liberation from power inequality, known as the empowerment approach (Ruwaida, 2016). Empowerment refers to 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. The informal sector reflects the participation of women in the family economy (Josephine, 2005). Agriculture is one of the informal sectors used to improve the family economy.

Obstacles and problems remain in agricultural development, particularly in the horticulture sub-sector. The issues are related to insufficient farmer capacity or human resources, insufficient technical facilities and development, and facilities and infrastructure that need to be developed optimally. According to the study's findings and the primary data sources, there are still a large number of elderly horticultural farmers (approximately a third of them are 55 years old and over, reaching 70.63 percent). This will have a significant impact on horticultural productivity in Indonesia, because older farmers are generally very conservative in responding to changes and technological developments. Furthermore, the majority of horticultural farmers (80.48 percent) only

completed elementary school (SD). This can be a significant barrier because education influences how people act or make decisions, as well as how they learn and apply new farming technologies. The role of institutions is also still underutilized; the majority of farmers are not involved in farmer groups, cooperative membership, or company partnerships. According to several studies, farmer groups in Indonesia are no longer formed on the initiative of farmers to strengthen themselves, but rather as a result of government programs/assistance that require farmers to be in groups (BPS, 2021: 17).

The majority of horticultural plant farmers are men among the many households that cultivate horticultural crops. However, there are numerous female roles in horticultural farming. Women farmers play an important role in the farming system, particularly in management, crop fertilization, and product marketing (BPS, 2021: 11). Furthermore, women are more likely than men to work in agriculture, either as farm laborers or as family workers.

In Indonesia, agricultural development plays a crucial role in the employment of labor. According to Smet (1994: 135), women are an additional source of labor for tending to food crops, caring for family consumption, raising livestock, engaging in home industries to earn a little extra family income, collecting firewood and water, cooking, and conducting all business. household. All of these responsibilities consume almost all of their time, so women's working hours are actually longer and heavier than those of men. Balinese women do not perceive gender inequality because they interpret each of their roles as an obligation, despite the fact that they experience a heavier workload due to the unequal distribution of roles (Rahmawati, 2014). The impact of attitudes and efforts in meeting these needs on the well-being of women, particularly women, is negligible.

Job satisfaction has a substantial impact on the subjective well-being of women farmers (Diener, 2002; and Diener et al., 2009). If female farmers are happy with their lives as a whole, the goal of welfare will be met. The problem that women farmers face is that the contribution of women's income to the improvement of family welfare is still regarded as insignificant. If a person obtains a positive experience or benefit from a job and his choice becomes stable, he will incorporate the choice of work as a component of his self-concept and the best opportunity for job satisfaction. (Noor, 2010: 82). Job satisfaction in terms of the justice theory of John Rawls (2006) in Diener (2002: 66), this theory states that people will feel satisfied or dissatisfied with their jobs based on whether or not they perceive equity in specific situations.

Gender equality assumes that both men and women are in the same position and are equal (equality). Gender equality is a matter for both men and women, is everyone's responsibility in society, and requires contributions and inputs from both men and women, according to a growing consensus. Increasing gender equality does not entail giving women more power at the expense of men. Increasing gender equality between men and women empowers all individuals. It enables men and women to participate fully in social and economic life and results in a win-win situation for both sexes (Haspeels & Suriyasarn 2005: 27). Balinese women view work as an offering (*yadnya*), so it must be performed with integrity and disregard for the gender disparity. The low contribution of women to welfare improvement efforts is a reflection of the fact that the role of women in the economy has not been taken into account thus far.

Elizabeth discovered that "the dual role of women farmers is extremely strategic in efforts to increase farm productivity and family income as well as food security." Women are parties with access to and authority over home maintenance tasks (2008: 67). In addition,

women are more perceptive when it comes to household management, managing the cost of daily living, understanding the conditions and needs for space within the home as well as the facilities and infrastructure required for their housing environment (Puspitawati, 2013: 4). The role of women in farming families includes the protection and maintenance of the environment, particularly the environment surrounding the family, which encourages farmers to act as survival farmers in order to meet their needs. Therefore, the problem facing farmers is how to generate sufficient income to meet the family's dietary needs and purchase other necessities that contribute to the farmers' well-being.

Due to the fact that individuals are members of families, schools or workplaces, religious organizations, or other groups, social support is a crucial factor in problem-solving (Nursalam & Kurniawati, 2007: p.30). This is no longer a secret for Balinese women. Where men work, women are also present to assist. It turns out that we must return to the soul of the Balinese group, which is concretely related to various formations such as the family, *dadia* (ancestral ties), the *banjar*, and the traditional village, all of which have a strong pull to keep a person in the existence of the group (Artadi, 1993: 37).

The development of self-esteem is not a self-evaluation that is innate at birth, but rather a self-evaluation that is acquired through interactions with people in the surrounding environment (Suhron, 2016: 30). Strong everyday evidence indicates that Balinese women have an exceptional work ethic. Her motivation is crystal clear: she does not want to lose her "self-respect" because doing so would jeopardize the fortune of her ancestors or her husband. Her goal will always be feeling embarrassed *pang ngelah ja sekaya* (struggle for wealth alone or with her husband) (Artadi, 1993: 37). Women who have a responsibility to contribute to their family's economic well-being take excellent care of their self-respect.

According to the preceding description, it is not surprising that development scientists believe that women play a significant role in the development drama. The number of women

who contribute to the family's economic well-being demonstrates the significance of women in development drama.

Table 1 Open Unemployment Rate by Gender in 2021

Gender	Open Unemployment Rate by Gender (%)		
	Indonesia	Bali	Bangli
Male	6,74	6,29	2,66
Female	6,11	4,29	0,97

Source: Badan Pusat Statistik, 2021

Men in Indonesia, Bali, and Bangli have a higher unemployment rate than women, as shown in Table 1.1. Considering the lower unemployment rate of women compared to men, it can be asserted that women have made extraordinary contributions to development and the family economy thus far. The unemployment rates in Indonesia, Bali, and Bangli Regency are consistent with the information from Songan Village. Songan Village, located in Kintamani District and part

of Bangli Regency, is one of the vegetable-producing villages in Bangli Regency. Songan A Village and Songan B Village are the two (2) Songan villages. The majority of activities to meet the needs of the community rely on the agricultural sector.

The contribution of women's income to the family economy illustrates the significance of their role in development.

Table 2 Women's Income Contribution in Bali Province in 2017 - 2020

District/Regency	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
<b>Bangli</b>	<b>37.28</b>	<b>37.27</b>	<b>38.19</b>	<b>38.21</b>
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
<b>Provinsi Bali</b>	<b>37.68</b>	<b>37.87</b>	<b>38.61</b>	<b>38.55</b>

Source: Badan Pusat Statistik Provinsi Bali, 2020

The Central Statistics Agency for the Province of Bali (2020) reported that the contribution of women's income to the economy of the Bangli Regency has increased over the past three years. Where in 2020 it is estimated that women

could well contribute 38.21 percent of the income. It is true that the percentage is small, but the contribution of this income demonstrates that women also contribute to the family's income. The percentage of total family

income contributed by women is 38.21 percent. The low contribution of women to welfare improvement efforts is a reflection of the fact that the role of women in the economy has not been taken into account thus far. There are numerous roles that women must fulfill, but none of them are recognized as contributing to efforts to enhance family welfare.

According to Audu's (2009) research, men are more familiar with agricultural tasks, whereas women are more familiar with household and child care responsibilities. Men are more dominant than women in the production and growth of food crops and cash management. In line with this, Uzokwe (2009) asserts that there is gender-based differences in the roles of farmers, particularly plant farmers. Men are believed to be highly involved in agricultural activities. Men are more involved in every aspect of food production except food processing. The low level of women's participation in agricultural activities is the result of shifting attitudes, unfavorable government policies, and an exclusive focus on male farmers by agricultural extension services. In her research on female corn farmers, Mei (2021) found that female farmers are accustomed to using their agricultural products only for immediate consumption, without considering how to invest in the future, and with minimal work discipline; some do not even go to the fields on a daily basis, and they only work in the fields few hours in the fields and then back home. When there is government assistance, the aid is sold (lack of honesty). According to the findings of Darayani et al. (2015), the motivation for housewives to work is merely killing time (84.1 percent) and fulfill their economic needs (60.94 percent).

The novelty of this study is that the majority of horticultural crop farmers are male, but the initial picture in Songan Village is that many women work in the horticultural agricultural sector, particularly in the shallot industry, to help the family economy. Self-esteem, social support, gender equality in agriculture, and subjective well-being are

perceived as components of job satisfaction for women in the agricultural sector.

## METHODS

This study attempts to describe and analyze how female farmers in Songan A and B villages perceive subjective well-being in terms of self-esteem, social support, gender equality, and job satisfaction. This study employs 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 Square (PLS) method, will be utilized. On the basis of theoretical and empirical studies, the following hypotheses were developed prior to conducting the research: 1) self-esteem, social support, and gender equality have a direct positive effect on the job satisfaction of female farmers in Songan Village, Kintamani District; 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, Kintamani District; and 3) self-esteem, social support, gender equality, and job satisfaction

A research sample of 201 respondents can be utilized to test the hypothesis in this study. This study employs proportional random sampling as its sampling technique. This study employed a technique of proportional random sampling to determine population proportions in Songan A and B villages. In Songan A Village, there were 74 sample respondents, while in Songan B Village, there were 127 sample respondents.

## FINDING AND DISCUSSION

Bangli is positioned astronomically between 11'50 "13' 48" East Longitude and 80 8' 30" to 80 31' 87" South Latitude. Bangli Regency covers 520.81 km<sup>2</sup>, or 9.25 percent of the total area of Bali Province. The southern portion is lowland, while the northern portion is mountainous. Bangli does not have a sea, but it does have Bali's largest lake, Lake Batur, which has an area of approximately 1,067.50 hectares.

Bangli experiences relatively high rainfall due to climatic conditions and the rotation or meeting of air currents caused by the mountains in this area. Bangli has regosal soil, which means that any plant can grow there. This natural supporting factor enables Bangli to have fertile land with high agricultural potential and superior horticultural commodities. Bangli has four (4) sub-districts and 72 villages/kelurahan, according to the regional division. The northern part of Bangli is Kintamani District, which covers 70% of the total area, while the southern part of Bangli is made up of three sub-districts: Susut District, Bangli District, and Tembuku District. Regional differences in Bangli are quite significant, followed by striking differences in regional topography and climate. Kintamani District has an undulating to hilly topography with land slopes ranging from 0%

to 60%. This area is at an elevation of 100 s.d. 2,152 m above sea level (asl). The majority of the land is used for agriculture and horticulture.

Bangli Regency is based on District, and Bangli's agricultural potential is an economic style that serves as the backbone of the Bangli economy. The percentage of the population employed in agriculture, forestry, and fisheries demonstrates this phenomenon. Songan A Village and Songan B Village are the two Songan villages. Both of these villages share regional characteristics, with the majority of the population employed in agriculture. The following table displays the findings of a study conducted by female farmers in Songan A and B villages to interpret subjective well-being in terms of self-esteem, social support, gender equality, and job satisfaction.

Table 3 Summary of Direct Influence, Indirect Influence, and Total Effect of Latent Variables

Independent construct	Dependent construct					
	Job Satisfaction			Subjective well-being		
	DI	IDI	TE	DI	IDI	TE
Self-respect	0,209	-	0,209	0,151	0,084	0,235
Social support	0,366	-	0,366	0,294	0,146	0,440
Gender equality	0,096	-	0,096	0,126	0,038	0,164
Job satisfaction	-	-	-	0,399	-	0,399

Keterangan: DI: Direct Influence  
IDI: Indirect Influence  
TE: Total Effect

Path coefficients for self-esteem ( $b = 0.209$ ;  $p = 0.008$ ), social support ( $b = 0.366$ ;  $p = 0.000$ ), and gender equality ( $b = 0.096$ ;  $p = 0.221$ ) indicate a significant relationship between the reward variables, individualism and social support, but not gender equality

The results of the calculation, the self-esteem path coefficient ( $b = 0.151$ ;  $p = 0.046$ ), social support path coefficient ( $b = 0.294$ ;  $p = 0.000$ ), and gender equality path coefficient ( $b = 0.126$ ;  $p = 0.046$ ), lead to the conclusion that there is a significant effect. This test demonstrates that self-esteem, social support,

gender equality, and job satisfaction have a direct, positive impact on the subjective wellbeing of female farmers in Songan Village, Kintamani District.

The results of the calculations indicate that the coefficient of indirect influence of self-esteem ( $b = 0.084$ ;  $p = 0.025$ ), social support ( $b = 0.146$ ;  $p = 0.000$ ), and gender equality ( $b = 0.038$ ;  $p = 0.23$ ) determines the existence of an indirect effect. Significant effect on subjective well-being, supported by self-esteem and social support variables. Nonetheless, the difference between gender equality variables has no

statistically significant impact (under certain conditions, gender equality can increase job satisfaction, but in other conditions it cannot increase job satisfaction).

Based on the explanation provided, the results of this study can be described as follows.

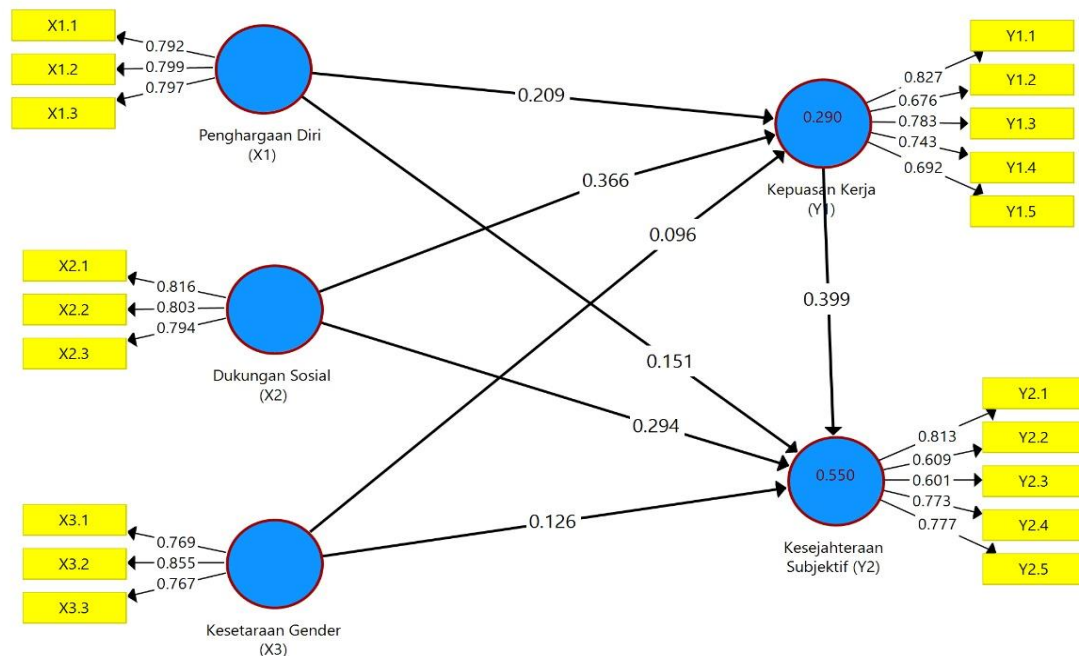


Figure 1 Full Model of the Effect of Self-Esteem, Social Support, and Gender Equality on Job Satisfaction and Subjective Welfare of Female Farmers in Songan A and B Villages, Bangli District

Bangli Regency, Bali Province.

This study found that female farmers with limited/low levels of education forced themselves to only be able to perform agricultural work. These constraints motivate women to act in an effort to demonstrate their responsibility to be able to meet their life requirements. Her motivation is crystal clear: she does not want to lose her "self-esteem," a feeling of motivation "Jengah pang ngelah ja sekaya" (fighting spirit to have wealth alone or with his husband). Women have a high sense of self-worth because, from a young age, they were taught to be able to assist their parents in agricultural fields due to their parents' agricultural backgrounds. Women with a high

sense of self-worth because farming enables them to assist their families in meeting their needs. Farmers' high job satisfaction is attributed to their ability to meet their basic needs. The high job satisfaction gives female farmers the confidence to teach their children to become farmers in their spare time. For the people of Songan Village, farming becomes a "tetamian" (in the form of assets obtained through hereditary inheritance, which include assets that cannot be divided). His parents have taught him farming since he was a child, so that it has become a habit. They must assist their parents in the fields as an obligation. They continue this practice as adults, so agriculture is their means of subsistence.

Social support for women farmers comes from their families, specifically their children and husbands. The support in question can be observed if the children of female farmers are capable of caring for themselves in daily life. In the "menyame braye" community, husbands frequently assist their wives with housework,

such as cleaning and performing adat-related tasks (social relations between humans and humans). Menyame braye is also a form of community support provided by women's farming families. The women farmers' high level of social support, whether received or provided, encourages them to continue fulfilling their work obligations in an effort to support their families.

In the village of Songan, gender equality has been achieved. Women farmers in Songan Village are given space to work. People in Songan Village no longer debate patriarchal gender stereotypes that require women to be in the domestic sphere and men to be in the public sphere. Women feel obligated to participate in the workforce in order to support the family economy, and their husbands and families encourage this. The amount of money women earn as farmers is not a reliable indicator of their job satisfaction. Women farmers are satisfied by the sense of justice they receive when they are acknowledged for their individuality. Sunyoto (2012: 27) asserts, in accordance with the Equity Theory that people will feel content so long as they perceive there to be justice (equity). Women's employment as farmers is merely a familial obligation that must be met. Job satisfaction is unaffected by gender equality. For example, in a Songan Village family community, they never consider themselves, how much they are paid or how much they earn per day, whether they get to be paid or not, how the work they do, including distinguishing themselves as male or female, the important thing is that they work to earn an income. It is a shared responsibility for them to do the work.

The woman who works as a farmer has a clear motivation: she does not want to lose her "self-esteem," which is often referred to as "gunakaya" in Balinese (fighting spirit to have wealth alone or with her husband). Armed with the experience gained from their parents' farming background, they were taught from a young age to be able to work on agricultural land to assist their parents, resulting in women

having high self-esteem. Women have high self-esteem because farming allows them to help their families meet their needs. Women farmers are highly satisfied with their jobs because they are able to meet their basic needs.

Women farmers experience job satisfaction because, despite their gender-related limitations, they are able to earn enough money to support their families. This ability inspires women to be eternally grateful and boosts their self-esteem. Women who work as farmers receive social support from their families and communities, in addition to the job satisfaction caused by the high recognition of women. The income can be used to provide for the needs of the family, fostering a harmonious relationship with God (yadnya). Yadnya facilitates communication with God. Yadnya is an expression of gratitude; through yadnya, one can create a life of harmony. The income is used not only for yadnya, but also to create a harmonious relationship within the community (menyame braye), making female farmers happy.

According to research findings, farming is a source of self-actualization for women in Songan Village. Villages classified as self-help villages, where self-help villages are villages still bound by tradition. Songan Village residents 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 made up of two words: "Nyuwun," which means "to uphold," and "Beruk," which is a tool made of coconut shell. When a girl is six (6) to seven (7) years old, the Beruk is honored in sanggah paumahan/kemulan as a sign of gratitude to Ida Sang Hyang Widhi Wasa that the child has been able to do something or use the tools used to complete a task. Children aged six (6) to seven (7) years old are given a Beruk by their parents during the Nyuwun Beruk ceremony for girls in Pakraman Songan Village. The child places the given Beruk on its head and uses it to fetch water symbolically. Ethically, the process



demonstrates that parental orders to children must be followed in order for them to become successful adults.

The goal of Nyuwun Beruk is to provide an early stage for a child to receive a lesson and an introduction to a tool used to work and to become acquainted with a work process. Until now, residents of Songan Village have been obligated to perform Nyuwun Beruk without fail, because this tradition has been recognized collectively and has become a legacy passed down from generation to generation. The Nyuwun Beruk tradition in Songan Pakraman Village exists because it is based on the people's livelihood, which is gardening (dry land farming).

For children, the Nyuwun Beruk ceremony has educational and ethical significance. The implementation process demonstrates the significance of tattwa education in the Nyuwun Beruk Ceremony. The community believes that by continuing this tradition, children will grow up to be diligent and devoted to their parents. It is believed that if you do not do it, the child will grow up to be a lazy child. The Nyuwun Beruk Ceremony for Girls in Songan Pakraman Village has an ethical meaning that can be seen in the procedures for its implementation. Wherever the child is being ceremoniated may not turn to the left or right during the process. This means that a person's ethics in performing a job should allow them to concentrate on the task at hand.

Traditions such as religious activities, particularly with girls, backed up by self-esteem, social support, and gender equality are thought to help Songan Village women become strong and independent women. The natural potential that supports working as a farmer and being able to focus on carrying out work (as contained in the process of performing the Nyuwun Beruk ceremony) becomes a spirit for women in Songan Village to work as farmers.

## **CONCLUSION**

Based on the findings and discussions, it can be concluded that 1) self-esteem and social support have a direct positive effect on job satisfaction of women farmers in Songan Village, Kintamani District, but not on the gender equality variable; 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, Kintamani District; and 3) self-esteem, social support, gender equality, and job satisfaction have a direct positive effect on Female farmers in Songan Village define subjective happiness/well-being in a simple way: if they are able to meet their family's needs, meyadnya, and menyame braye, they are already happy/have achieved their subjective well-being. Female farmers are happy because of the satisfaction they feel. Individual satisfaction/domain satisfaction in different areas of life, such as self, family, peer groups, health, finance, work, and leisure, is a cognitive component of subjective well-being (SWB).

The limitations of this study are as follows: (1) the subjective well-being studied in this study is only viewed through the variables of self-esteem, social support, gender equality, and job satisfaction. Several variables that influence the value of subjective well-being have yet to be studied. For example, we know that cultural values are one of the privileges of the people in Bali; (2) this study does not investigate in depth how the cultural heritage (tetamian) of farming work can be passed on to the next generation as a job that must be maintained. So far, working as a farmer is regarded as inferior to other occupations. Farmers' work can, in fact, provide financial security for their families. Be it objective or subjective well-being; and (3) this study did not go into detail about social support, particularly that given by children to their parents at work, despite the fact that we know that children work in their spare time to help their parents. On the one hand, there is the concept of child labor, which is not addressed in this study.

## **SUGGESTION**

As a result of their inherited (tetamian) habits and experiences, women in Songan Village are currently capable of performing the same tasks as men. It would be ideal if the abilities of women farmers were supplemented by government-provided education and training in agriculture-specific knowledge and skills. Women with high self-esteem instill confidence 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.

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