

# Involvement of Village Women in overcoming poverty in t'eba Village

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**ABSTRACT**

This study answers the above concerns by arguing that women's economic participation helps rural households lessen poverty. This study used ethnographic approaches to discover phenomena based on what poor households know, believe, feel, and do. Thus, the researcher took methodical notes. T'eba Village residents lived in poverty because they followed their predecessors' social and family practices. development of village women (housewives) to use local resources to meet market needs. urged the government to use culture to reduce household poverty. The cultural approach is to teach husbands and wives that ladies should help increase family income, not just manage what the husband produces. Women's economic boldness, especially in using local resources, defies patriarchal norms. Support village women's spirit without changing them. Government, community leaders, husbands, local institutions, NGOs, and academics mentor.

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**1. Introduction**

Until now, poverty is still a scourge that seems difficult to end, especially in developing countries including Indonesia. Logically, the poor condition has an impact on not fulfilling or at least difficult to fulfill basic needs such as clothing, food and shelter. The five UN agencies are FAO (the UN agency dealing with Food and Agriculture affairs), IFAD (the UN agency dealing with International Funding and Agricultural Development), UNICEF (the UN agency dealing with Assistance Funds for Children and Mothers), WFP (the UN agency handling handles the World Food Programme, and WHO (the United Nations agency in charge of World Health affairs) reported that the number of people suffering from hunger worldwide in 2016 was 815 million people. Several previous studies have shown that the involvement of rural women in overcoming poverty is considered an important factor in poverty eradication efforts. This is because women in villages are often identified as the most vulnerable group to poverty and gender inequality. Research conducted by (Shalfiah, 2017) found that the involvement of village women in economic empowerment programs can increase family income and reduce poverty levels. research by (Hanis & Marzaman, 2020) found that the involvement of village women in decision making can improve the quality of decisions and increase the effectiveness of economic empowerment programs. good education and health can help village women to improve their economic welfare and reduce poverty (Rizkia, 2017). The difference in this study examines women's involvement in ending household poverty in rural areas and knowing what decisions outside the routine activities can increase household income.

Indonesia's own population is below the poverty line based on per capita spending per month to 26.58 million people (10.22%). In terms of distribution per area, the number of poor people on Java Island is 14.79 million people, on Sumatra Island there are 6.23 million people, for Bali, Nusa Tenggara and Sulawesi each have 2.12 million poor people. While Papua and Maluku each have 1.5 million poor people, and in Kalimantan there are 0.99 million poor people (Badan Pusat Statistik, 2022).

Indeed, according to the absolute poverty standard in 2016, the Province of NTT occupies the last position after the regions of Java and North Sumatra, where East Java has 4.48 million poor people, Central Java 4.52 million, West Java 4.49 million, Sumatra 1.51 million poor people and NTT as many as 1.16 million poor people. However, when viewed from relative poverty, NTT ranks as the third poorest province with 22.2% of poor people after Papua and West Papua. (Adji et al., 2020; Aidha et al., 2020).

Facing the fact of poverty, are government agencies, both central and regional, as well as international agencies, remaining silent? The answer: No. The United Nations has launched a Poverty Alleviation Program since the Millennium Summit in New York with the term Millennium Development Goals. (Panuluh & Fitri, 2016). In 2015, the institution was changed to the Sustainability Development Goals (SDGs). One of the commitments with the first priority scale of the UN agreement is the Elimination of Poverty through SDGs, known as No Poverty in world countries including Indonesia. (Indonesia, 2015).

The Indonesian government, both at the central and regional levels, has intervened in fighting poverty through various social protection programs, access to basic services, empowering poor community groups, and infrastructure development. (Masyarakat & PPN/Bappenas, 2014). Non-Governmental Organizations (NGOs) also play an important role in social accountability in the context of alleviating poverty in rural areas (Sarker & Rahman, 2015). Likewise, the private sector, such as banking, plays an active role in alleviating poverty in the fields of education, health and employment opportunities (Ali et al., 2016).

The question is: Why is poverty, especially in rural areas, persistent? Poverty alleviation movements seem to move in place. On the other hand, in terms of gender, the Statistical Report shows that in Indonesia the number of men is 131,879,000 people, and women are 133,136,000 people (Badan Pusat Statistik, 2022). While in the Province of NTT there were 2,577,953 men, 2,625,561 women. The higher number of women also occurred in TTU Regency where there were 122,277 men, while 124,408 women.

This data shows clearly that the number of women in Indonesia, including in NTT and TTU District is greater than the number of men. Actually things like this are development assets. The following question is: Is the dominance of men in various household economic activities still high? What about women's involvement in household poverty alleviation efforts in rural areas? These questions are justified because the people in TTU District, including in the village where the research was conducted, adhere to a patrilineal marriage system, in which men rule and are dominant in almost every aspect of life.

Some of the study literature used in research on poverty is always associated with unmet basic needs, as well as other aspects such as low education, limited job opportunities. Household attitudes towards the fact of poverty also vary, among others, there are those who want to get out of poverty, there are those who just want to survive, there are also those who surrender and accept poverty as their destiny. This clearly depends on the roles of men and women in each household.

In household life, women are usually recognized as actors of side production, especially in the utilization of family income (Aprilia Dwi Lestari, 2020). Meanwhile, in terms of decision making, the role of women is not optimal because men (husbands) do not involve their wives and children (Puspitawati, 2015). Women's access to banking is also limited and they are not entitled to have an opinion in the decision-making process, men have more authority in making the final decision (Indiworo, 2016).

The above has led to the marginalization of women's position, which in turn will lead to gender inequality. And one of the roots of the problem of poverty is the existence of gender inequality or injustice in the family and society (Maulina & Listyani, 2020). This gender inequality can originate from the lifestyle and culture of a society. Before becoming one of the roots of the problem of poverty, gender inequality led to a lack of access for women to adequate education, so that many women, especially those in rural areas, had low levels of education. (Ahmad et al., 2015).

Meanwhile, on the other hand, the statistical data as stated in the previous section shows that the number of women is greater than men, both nationally, regionally and districtly. Marginalizing the position of women in public life, especially in household economic life means wasting development assets. Women make a very large contribution to the community and household economy, namely playing a role as actors in production, procurement, preparation, and food security in food culture (Koralagama et al., 2017). Women also play a very important role in food safety, nutritional quality and variety of food ingredients, especially food preparation and serving.

Therefore, in order to reduce household poverty rates (in rural areas), women should be played as well as possible to increase household income. (Ulfiana et al., 2021). Responding to this, awareness and a sense of responsibility began to emerge at many points so that women began to rise to play a role in fighting poverty, including the presence of women's leadership. (Hunawa, 2018), making lifestyle changes, changing the living conditions of the household, even in Latin America women are more likely to become the head of the household. Women do not like to live in poverty materially (Chiarini, 2017).

Poverty alleviation is also highly dependent on the roles of men (husbands) and women (wives). Among other things, the husband as a determinant of the size of the source of income while the dominant role of a wife is limited to the use of household income. The role of women should not be limited to using income but also being involved in increasing household income. Thus multifunctional strengthening and consolidation (Hikmah et al., 2017) for women's groups, the household is a priority. However, an increase in women's participation can be achieved if it is supported by improving or enhancing women's competence, empowerment, information and physical support as well as the socio-economic environment (PURWANINGRUM, 2021). In addition, support for the accumulation of financial assets is also needed to increase the human capital of women (Julaika & Mubarok, 2016).

The purpose of this study is to find answers to the questions mentioned above with the argument that women's involvement in various economic activities contributes significantly to efforts to reduce poverty in village households. Empirical data from this study were collected using the ethnographic method with participatory observation techniques where the researcher was directly present and lived with the community/village women to record phenomena that occurred among the village community, and was complemented by in-depth interviews with key informants. Furthermore, to be scientifically accountable, the discussion begins with a review of the literature which uses more quantitative methods, which do not absolutely discuss various poverty phenomena, especially in rural areas, and tend to show limited partial and collective studies.

The collected data will be processed using description and interpretation techniques. Therefore the entire series of analyzes in this study will use structural functional analysis techniques (Talcot Parsons). Here the researcher intends to explore the experiences of poor households in T'eba Village, interpreting and dealing with their living conditions. Researchers will examine the life practices of poor households in the village, and it is hoped that in the future this can be used as a basis for making women-based development program policies for poor households in the village.

In order to comply with the conceptual framework of the research, the following will successively present a review of the literature; discussion and key findings, consisting of women and household poverty, culture of educating and women in the village, women's activities and household poverty, local plant culture and women, women and household management; and ends with a conclusion.

## 2. Research Method

Empirical data from this study were collected using ethnographic method trying to uncover phenomena based on what is known, believed, felt and the activities carried out by poor households who are the object of research. The researcher makes observations and records systematically. In this process the researcher is directly involved with the community/household to see the dynamics of community/household life. Likewise researchers will describe the activities, behaviors, their thoughts and feelings of researchers. To deepen the material, techniques of in-depth interviews and focus group discussions were used, as well as a study of documents available at various related institutions. Group discussions (FGD) and structured interviews used Dawan and Indonesian. FGDs and interviews with poor households, both women and men, are very urgent because they are those who directly experience poverty and practice strategies to solve the problem. Apart from that, it will also involve key figures, namely village officials, traditional elders, religious leaders in the village location.

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## 3. Results And Discussions

In the following, the researcher will raise and discuss several key findings related to the involvement of T'eba Village women in efforts to overcome household poverty, namely: women and household poverty, culture of educating and village women, cultivating local plants and women, as well as women and household management.

### 3.1 Women and household poverty

In rural household life, including in T'eba Village, poverty is a very familiar thing. The people of this village know several local terms related to poverty, namely 1) *Nma'mui*: a group of poor people who do not have any wealth in their household; 2) *Misus pom*: a group of poor people who cannot meet their needs when needed; and 3) *Ka nmuni fa*: A group of poor people who still have wealth or possessions but will not admit or tell the truth about their possessions (be humble), because acknowledging their possessions means being arrogant, and arrogance is a disgrace to society and may become potential victims of robbery and theft.

The indicators for poor households in this village vary widely, but what is clear are the following: 1) The condition of the house where you live, if the house has to be repaired because it is old, and the landlord is unable to repair it, that means the household is poor; 2) unable to complete their child's education at least at junior high school; 3) do not have livestock (large) in the form of a minimum of 5 cows, or households that do not have paddy fields and crops that are sufficient for household needs for a year; and 4) unable to organize traditional parties.

Based on this indicator of poor households, it can be seen with naked eye that almost all households in Teba belong to the group called *Nma'mui* and *Misus pom* and only a small number belong to the group of poor *Ka nmuni fa*. This confirms the data available at the Central Statistics Agency where T'eba Village is inhabited by 1273 people consisting of 669 men and 604 women and 301 families. The number of poor households is 98.00% (295 families). Their main source of income is agriculture and animal husbandry. The average income per capita is IDR 891,000 per year (TTU in Figures 2018).

In terms of the female population in T'eba Village, there are 280 housewives with educational backgrounds who have not completed elementary school and are illiterate. There are 85 women who are attending elementary school. There are 63 women who are attending junior and senior high school education. This condition shows that the women in T'eba Village have a very low level of knowledge, which in turn becomes women with low insight and do not support activities to increase household income, and are difficult or do not dare to act outside the customs that have been passed down by their ancestors. , moreover, they do not have an obsession with the future as one of the driving forces for changes in the household economy.

The above facts are supported by social conditions in this village where women live within the framework of local culture, including in the patrilineal marriage system. The condition of the patrilineal household has an impact on at least a number of things as follows:

a. Women are recognized as very noble beings because they have the duty to continue offspring. However, at the same time men are more powerful and determine everything. The division of tasks and responsibilities between husband and wife, namely as a housewife must complete work inside the house and men work outside the home.

The role of a woman in the household is so numerous but neglected in recognizing a woman's performance. They are often demanded for activities that can contribute to total household income. They are also involved in ending household poverty. However, the things faced by the patriarchal group become subordinate and its existence is impossible to acknowledge in their household life. Even so, these obstacles became the impetus to take part in ending household poverty. The involvement referred to in this paper is pure participation that really grows from within the housewives because they feel interested in being involved, especially the involvement of women to end household poverty. However, there are also various obstacles which when studied more deeply it is known that they still have a traditional way of thinking and acting. They are more diligent in carrying out routine activities that should be the duty of a woman, and are not obsessed with activities such as utilizing local potential to end household poverty.

b. In terms of marketing, men play a more dominant role in selling medium and large livestock such as pigs, goats and cattle. Women sell small value local products such as vegetables, tubers, bananas, corn, paddy, rice, woven fabrics. This is confirmed by the findings of Koralagama (2017, 4) that discrimination and gender disparities are common in agribusiness and animal husbandry. Restrictions on the movement of women in these types of products are due to considerations related to their physical abilities that are not strong enough to carry and inexperience in setting a selling price. Housewives have not been recognized for their abilities both in the production process and in marketing their products. This means that women's abilities are belittled by men in the village.

c. The main work of a housewife always takes precedence over other activities, such as preparing food for her husband and children and weaving. A housewife's working time exceeds her capacity, but they never complain and carry it out sincerely and responsibly. This condition causes the powerlessness of women to make work adjustments all the time. This routine also makes it difficult for women to appear independent in

carrying out activities that are oriented towards increasing their household income. Therefore, the involvement of women in rural areas has not been able to overcome or reduce family poverty levels.

d. In the practice of household life in T'eba village, a housewife will depend on her husband. When her husband dies, a woman will play a dual role, namely as a husband and a housewife. Therefore the household economy (food supply) will seem difficult, especially to meet the daily needs of his family. In general, the daily work of mothers in T'eba village includes weaving sarongs for both men and women, preparing and serving food for their husbands and children, taking part in raising fattening cows, cleaning straw near the house, and various other homework. At some point, women and girls also helped the men to prepare the land for planting, weeding the gardens and harvesting crops.

e. Village women conduct their activities only in an effort to fulfill their daily needs. They do not think about the impact of poverty on the survival of their households. They feel that it is enough if they can eat everyday. When asked "Do you want to live like the current living conditions", a woman (Juli Sako; Interview October 2019) spontaneously said: *Au ka loim fa he usus pok* (do not want to live hard). Efforts made to support this statement are through activities such as: *hai mfut ma mteun bete tais* (we tie and weave sarongs for women and men) *misosa* (we sell), *hai mitaim atoni bian kalu toit he hai meop* (we accept people's requests if they ask us to work) *baenta natuin motif* (the amount of pay is in accordance with the motif of the weave) *on le buna: an ne blek teun kalu kaha loita natun teun* (if the rice buna motif is 3 blek converted to 21 kg of rice or money amounting to three hundred thousand rupiah).

f. In essence, the women in T'eba village have not been able to take advantage of local opportunities and potential due to limited analytical power, lack of broader experience, routine work time exceeding personal capacity. Statement from the housewives group (Group discussion: October 2019), *Hai mihian neu misuspom me ha tak sa* (We know it's difficult but what can we say). *Hai on le i mep'po nakekas kai, ten ba ka naofa* (We are like this, work is pressing us, our minds can't run). *Hai meup hem hao liana, mi-snon liana, koetan amaf ana* (we feed the children, carry the children, look after the parents). *Nane hai mep-po ha ffea neu sekau* (who do we want to give that to). The routine of women's activities is tiring but she never complains because it is her duty. They feel the poor condition but in the end accept the situation to be enjoyed. *Au tup leuk nu'a me leuk niam a fenen ha u han, fase pika, u pasib bi um'me* (I sleep at two o'clock but wake up at five o'clock to cook, wash dishes, do other things in the house). *Tenab neu meppo he moin ka naleok, kan teafa* (Thoughts for work so that life is better do not arrive). *Meop man me, muhena me* (work where do you leave). *Ele ua aes* (only good luck). *Hai bife tlaka tuka aton'ne tlaka namnaon* (We women take short steps, men take long steps). This means that women in the village only think and carry out routine activities while men who are able to think and act better about matters of household life are also the obligations of men, especially to think and act to provide for everything related to their household life. It would be better to say that a man's job is to save his household from any threats, while a woman only manages the household.

Thus this condition clearly confirms what was stated by the BPS for TTU Regency, that the district ranks highest in terms of the number of poor people, namely 22nd with a total of 61,960 poor people. This number is spread across various villages, including T'eba Village in the Tanpah District, where the number of poor people is 98% of the total households in the village (BPS NTT, 2016).

However, the above clearly shows that women in T'eba Village make a very large contribution to the economy of the community and their households. They carry out various activities which according to their ancestral heritage are their responsibility, but they can also help with jobs that are the responsibility of men. While on the other hand men do not. This is also confirmed by the findings (Koralagama et al., 2017; Olorunsanya, 2014; Onwudiwe et al., 2014)

Village women (housewives in the village) do not have enough time, nor do they have experience and intelligence about local opportunities and potential. It can be said that they are not so obsessive about exploiting the potential of the village for the needs of their families. Production capacity beyond work ability is also not supported by very low analytical skills as well as very minimal experience outside the environment and never even access to outsiders.

### 3.2 Culture of Educating and Village Women

Regarding the culture of educating children in T'eba Village, especially that practiced by housewives or women, researchers found several approaches or patterns of educating, as follows:

a. Educating by storytelling: Many women in the village of T'eba, especially housewives, have never received formal education and only follow the traditions inherited from them on an ongoing basis. Based on this heritage, the culture of educating directs children to the values of honesty, tolerance, and discipline, which are usually done by way of storytelling to foster a child's imagination and also imitate the goodness of

the characters mentioned. However, today this storytelling culture is slowly being abandoned by women, because they do not have storytelling knowledge. In terms of fairy tales from parents is a pattern of approach to grow emotions, souls and thoughts. Listening habits for a child can create imagination abilities without the intervention of other parties. When the imagination is open, of course, the soul is opened and knowledge and wisdom are filled. Children are carried away by the flow of content and immersed in the journey of the story. The motivational habits of parents involving their children in farming, gardening, paddy fields and weaving are certainly not just helping but finding facts and data. Smart children are not always born from formal education but grow from within the home when they absorb daily events into knowledge, technology and wisdom.

b. Educating children contextually: this pattern is practiced such as through the involvement of girls in weaving activities. The goal is to shape individual experiences, even weaving has become an obligation for girls. They will be taught how to roll yarn properly, prepare woven materials which are known in the Dawan language as non abas, teun. This process shapes the child's character towards individual independence even though it is only limited to routine activities in the household.

c. Educating children with patterns of violence: On the other hand, the culture of educating children in the household usually uses violence. Mother punishes every child who is lazy, even those who often fight their parents or finish work wrong always get punished with violence. The method used is more likely to form a mental and mindset so that every action cannot be wrong. The habit of a mother punishing a child is a pattern of coercion and does not provide an opportunity for children to be able to distinguish between wrong and right in acting or cause and effect. Even a cowardly and fearless mentality is formed, for example when a child cries at night when he is scared by saying the name of a ghost animal, genderuwo, and other similar things. This was stated by Blandina's mother (Interview; october 2019) *Liana san tep'po hele nahen* (the child hit wrong so he knows). *Kalu matepo neon muni ka moe ten fa* (If he is hit, he won't do it another day). *Lian an'a haka tauba teik kuu, meo, jiabu* (Small children are afraid of ghosts, cats, devils). Housewives in rural areas pass on knowledge of violence on an ongoing basis. The desire of housewives is to form a mentality that has positive values using the basis of negative values. Thus the child becomes obedient. This pattern was brought up after growing up so that a yes man attitude was formed. This formation process results in a child's orientation to the routine life of their predecessors and does not foster creativity because it is not supported by analytical skills and freedom to act, especially those aimed at increasing household income. The freedom of children to discover something new or other forms, including business instincts, is limited by the cultural process of educating a housewife. This is the process of orienting children to become workers and not creators of work.

The education of children in the household is left to the housewives. If the child has reached the age of adulthood, his education is according to gender, meaning that girls are educated by their mothers while boys are the responsibility of their fathers or husbands. Educational habits that occur with patterns of practical experience as well as direction in the process of carrying out their duties and responsibilities.

### 3.3 Cultivation of Local Plants and Women

The women in T'eba village lack knowledge about the types of local plants that were developed in the previous generation. Their household cultivation prioritizes fulfilling household consumption needs (subsistence farmers) and has not yet made market demand their decision. For example, local plants that are no longer cultivated are *shorgum (pen buka)*; A type of plant called Sain is food for mothers who have just given birth, a type of corn that has quality and health benefits is a trend in market demand but is no longer developed for reasons of long processing time and requires a lot of manpower (white corn or Dawan- *pen muti, pena masa*), namely 1 month old corn used as food for small children, yellow corn or *pen molo*; red and black field rice which is usually used as the main food for mothers who have given birth. These plant species are almost certain to become extinct.

Cultural values are assets that can be engineered or developed into superior and competitive products so as to increase the income of household groups. Rural communities are not only proud of having their cultural capital but should be developed into an anti-poverty strategy (Shubin, 2010). Furthermore, the values and ideas for overcoming the problem of poverty can only be explained by using the practical experiences of everyday life. Likewise, local people maintain behavioral practices based on beliefs that are difficult to change, even though they are wrong in the context of scientific developments (Karan et al., 2012).

### 3.4 Women and Household Management

The finding in relation to women and household management is that all planning for the use of agricultural products is determined by a woman. Likewise, at the time of use, if a wife does not allow it, the husband

must follow her will. In practice, it is recognized that women play a dual and more dominant role in managing the household. When all wealth has turned into food and money, it is the woman (head of the household) who decides how to use it. For example, food that has been stored in the barn is managed by a wife. There is a local custom whereby men are not allowed to enter the barn as this is considered taboo. Money that has been saved by a wife will be used according to the interests of the household. Husbands are considered not good at managing the use of money or food, generous, easily deceived, and can be used by irresponsible people. Men only have the obligation to provide food and money. This has been inherited and become the local culture of the role of women in the countryside.

The surplus or deficit of food and household finances is highly dependent on the management of a wife. All planning and use of assets owned is the authority and responsibility of the wife (woman) so that they are referred to as household managers. Thus the wife's role is to manage the use of income/wealth while the husband is responsible for the sources of income/wealth.

The findings above reinforce that to overcome the problem of poverty, the role of women is needed. This is in accordance with Khan's findings which state that the potential contribution of women to reducing poverty in rural areas is very large, but they have low education (Khan et al., 2017). Furthermore, Tsikata's findings support the findings in T'eba Village, where in everyday practice there is gender inequality in agricultural production and gender bias from planning to the use of agricultural products (Mulugeta, 2021), because in this village men play less of a role in managing crops and so on. In this case women are more decisive. However, this condition does not contribute significantly to efforts to reduce the problem of poverty because the average level of education among women in this village is very low.

### 3.5 Women and Financial Institutions

There are many financial institutions in the form of cooperatives and loan sharks in rural areas. These include the Tanaoba Laes Manekat cooperative, the Cerdit Union cooperative, Serviam, Pintu Air. Likewise moneylenders who are local people, as well as immigrants. The initiative to take advantage of this opportunity comes from the husband when there is an urgent need, such as a traditional party, wedding or educational expenses. If it were the woman (wife) who took the initiative, if there was a problem the responsibility would be handed over to the wife. These are the results of the discussion (in a group discussion in October 2019): *au loim he tait loit teu koperasi he u sosa tua* (I want to take money from the cooperative to sell sopi). *Me naefa ka loim fa* (but the old man doesn't want to), *au ait loit me ka u toan na* (I took the money but didn't tell him). *Tua aeup me atoni fe ka nbaen* (coffee sold but the buyer hasn't paid yet), *loi tuafa neam koin, au ukolo* (the owner of the money came and asked me to hide). *Au naefa lekan bale neu loi tuafa* (Husband shows where to hide). *I ho loim ma huk eas nan* (it's you who wants it, go ahead and arrest him), *ho mutae, ele hoben* (you answer, only you are responsible). The husband relinquishes responsibility to the wife because the initial plan was not approved by him, thus the implementation led to problems with returning. This means that men are so powerful and very instrumental in decision making. Women are increasingly powerless and at the same time become a lesson to understand carefully their duties and responsibilities naturally. Nonetheless, housewives have had the opportunity to be involved in the process of alleviating household poverty according to their competence. *au ukolo* (the owner of the money came and asked me to hide). *Au naefa lekan bale neu loi tuafa* (Husband shows where to hide). *I ho loim ma huk eas nan* (it's you who wants it, go ahead and arrest him), *ho mutae, ele hoben* (you answer, only you are responsible). The husband relinquishes responsibility to the wife because the initial plan was not approved by him, thus the implementation led to problems with returning. This means that men are so powerful and very instrumental in decision making. Women are increasingly powerless and at the same time become a lesson to understand carefully their duties and responsibilities naturally.

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instrumental in decision making. Women are increasingly powerless and at the same time become a lesson to understand carefully their duties and responsibilities naturally. Nonetheless, housewives have had the opportunity to be involved in the process of alleviating household poverty according to their competence. I ho loim ma huk eas nan (it's you who wants it, go ahead and arrest him), ho mutae, ele hoben (you answer, only you are responsible). The husband relinquishes responsibility to the wife because the initial plan was not approved by him, thus the implementation led to problems with returning. This means that men are so powerful and very instrumental in decision making. Women are increasingly powerless and at the same time become a lesson to understand carefully their duties and responsibilities naturally. Nonetheless, housewives have had the opportunity to be involved in the process of alleviating household poverty according to their competence. The husband relinquishes responsibility to the wife because the initial plan was not approved by him, thus the implementation led to problems with returning. This means that men are so powerful and very instrumental in decision making. Women are increasingly powerless and at the same time become a lesson to understand carefully their duties and responsibilities naturally. Nonetheless, housewives have had the opportunity to be involved in the process of alleviating household poverty according to their competence. The husband relinquishes responsibility to the wife because the initial plan was not approved by him, thus the implementation led to problems with returning. This means that men are so powerful and very instrumental in decision making. Women are increasingly powerless and at the same time become a lesson to understand carefully their duties and responsibilities naturally. Nonetheless, housewives have had the opportunity to be involved in the process of alleviating household poverty according to their competence.

### 3.6 Local institutions, Women, Decision making

According to (Aluman, 2022) Ume means a particular house or tribal unit. The flow of life that can be identified from behind this expression is directly directed at (a) the woman giving, wife giving group, and (b) the woman taking, wife taking group. This pattern of thinking has long been institutionalized with the result that the first group known as *Atoin Amaf* plays a central role in everyday life together. It is often impossible to imagine at all the various economic transactions that turn out to be very neatly bound by the role and function of *Atoin Amaf* within the framework of the ume unitary perspective on kanaf as previously explained.

When *Atoin Amaf* for instructions, then each individual must play their respective roles, One's mind *Atoine Amaf* always influence the constellation of people's lives, especially women. In his attitude and behavior, he always acknowledges the position of *atoin amaf*. *Atoin amaf* appears as a ruler who cannot be ignored in various family, tribal or local institutional decisions. Of course, the economic dimension of society is also influenced by the strength of the role and function of *Atoin Amaf*, when various economic transactions are linked to the roles and functions of the people involved in these economic transactions. That means that social relations have always dominated the application of various dimensions of shared life because it does not only rest on the shoulders of these two terms, but also various practices of everyday life in society. One thing is intrinsic in the social structure,

In terms of sociology, there are generally two constructive expressions of category and group which can be returned manually meaning to become local institutions. In a categorical sense, kanaf can guide humans and society in a bond that is difficult to separate. Meanwhile, in a group perspective, humans and society are harmoniously bound by ume or the influence of certain tribes. Psycho-linguistically and empirically, when community members mention the terminology of local institutions kanaf and ume, business opportunities open up that are always supported by everyone in the village or village environment. Indeed, these local institutions not only have sociological roots, but in an inclusive manner bind the attention of the community to always obey in a harmonious bond together.

## 4. Conclusion

The purpose of this study is to find answers to the questions: Why is poverty, especially in rural areas, persistent and is male domination still strong in various household economic activities and what about the involvement of women (housewives) in efforts to alleviate household poverty stairs in the countryside. Based on the description above, the researcher raises several findings and concludes as follows: (1) The people of T'eba Village are still trapped in a condition of poverty because they still live a social and household life in accordance with what was passed down from their ancestors. Also based on this cultural heritage, women enjoy less access to education, so that almost all housewives in this village are low-educated and even illiterate. (2) Within the framework of the cultural heritage mentioned above, men are more powerful or more dominant and determine in many ways. Women (wives) are responsible for using household income/wealth,

while men (husbands) are responsible for household income sources. This means that men are more responsible in matters of family income. (3) Women (housewives) have been involved in the process of educating children by referring to the pattern of inheritance from their predecessors. They have not been involved in various efforts to increase their household income. The involvement of women at this point is considered to violate culture, because according to the inherited culture – including the patrilineal marriage system – men who are in power are involved in household economic affairs, while women only regulate what has been produced by the husband. Creativity is not visible at all let alone wanting to carry out activities outside of the natural routine and main function as a village woman. (4) Village women (housewives) do not have the analytical skills to innovate in utilizing market needs and local potential. This inability is due to not only having no experience, but also limited opportunities to gain access, both from the world of non-formal education, access to creativity and building independence, access to obtaining capital (not daring to take on debt beyond the responsibility of the husband), information and various other opportunities. Opportunities for self-development are not available either locally or outside the region. Education is still in the form of formal education but has not yet been developed for housewives, especially the development of practical insights that can increase household income. Based on what was concluded above, the researcher suggests for next future research is that they should be given the opportunity to access village women (housewives) in the context of building a spirit of involvement, especially thinking and acting in utilizing local resources in line with market needs. To the government to use a cultural approach as a potential in efforts to end household poverty. The cultural approach here is in the sense of increasing understanding to husbands and wives that wives should also be involved in efforts to increase family income, and not only regulate what husbands have produced. Women's courage to think and act economically, especially the use of local resources outside of patriarchal routines and traditions. Support for the spirit of village women should be developed without leaving their nature. The facilitation pattern involves the government, community leaders, men (husbands), local institutions, non-governmental organizations and academics. The weakness of this research shows the limited access of rural women from the world of non-formal education, access to creativity and building independence, access to obtaining capital. So that future research suggestions are Support for the spirit of rural women should be developed without leaving their nature. The mentoring pattern involves the government, community leaders, men (husbands), local institutions, non-governmental organizations and academics.

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