Why Do Married Women of the Sasak Ethnic Group in West Nusa Tenggara, Indonesia, Participate in the Labor Market?

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Abstract:
This study aims to dig up factors leading married women of the Sasak ethnic group in West Nusa Tenggara participate in the labor market. This was study of ethnomethodology which tries to explain the reality of ethno-economic factors that drive married women’ labor force participation of the Sasak ethnic group. The data are collected from married women working at the labor market as a key informant and family members and the leader of the Sasak ethnic group as an informant. This study succeed to reveal a contributing factors leading married women of the Sasak ethnic group to participate in the labor market, namely educational factor of women and their husband, family system, wage, family income, and non-labor income. Those factors are representation of ethno-economics resulting in married women of the Sasak ethnic group participate in the labor market, both in formal and informal sector. The main factor why married women participate in the labor market is economics issue, for that reason they have to deal with a job in the informal sector.  
Keywords: labor force participation, the Sasak ethnic group, ethno-economics.
1. INTRODUCTION

In a community that most of them believe in patriarchal culture, men as a head of family are often expected to be the breadwinner and women are the homemaker. However, coupled with the developmental advancement, women start getting involved to meet the household needs. It is motivated by a desire to help the head of family to meet the household needs. This condition increases labor force participation among women. The improvement of labor force participation among women influences not only constellation of labor market but also prosperity level of women itself and their family.

West Nusa Tenggara is one of the provinces in Indonesia commonly shortened NTB. In accordance to its name, NTB includes western part of Nusa Tenggara archipelago. The two largest islands of this province are Lombok in the west and Sumbawa Island in the east. Provincial capital of NTB is Mataram located in Lombok Island. NTB is administratively divided into eight regencies and two municipalities. NTB is categorized as a province in the Nusa Tenggara archipelago. Most of Lombok's residents are from the Sasak ethnic group, while Bima and Sumbawa ethnic groups are the largest ethnic groups in Sumbawa Island. 96% of the Sumbawa people practice Islam. Population growth rate is approximately 1.42 percent per year from more than 4.5 million inhabitants of NTB's resident. Farming is the livelihood that most of NTB's residents have, but trade and services sector as well as home-based industry is also the way someone earns for a living. With more than four millions population, the dynamics of socio-community life in this province is extremely dynamic. NTB's residents who are kind and close enjoy a period of peaceful coexistence (Planning and Development Agency (Bappeda) NTB, 2014).

NTB's residents consisted of three main ethnic groups; they live in harmony and concord of the fabric of society in a patriarchal kinship system. Two out of three ethnic groups in NTB are inhabitant of Sumbawa island. They are called Tau Samawa or the Sumbawa people; another ethnic group is Mbojo that is inhabitant of Bima and Dompu. Lombok Island is the Sasak people. Even though NTB’s residents live in a different custom and habits, there has been a close bond and solidarity which are preserved over the generation. Even, NTB has been long inhabited by more than one immigrant. Balinese and Bugis ethnic group has immigrated to NTB since two decades ago. But, the balance of association of socio-community is keenly felt in a daily life of all residential areas and in every corner of NTB. Even though NTB’s residents come from various followers, they enjoy a period of peaceful coexistence and tolerant. Come on and see, how majestic those places of worship. Thousands of mosques in Lombok and Sumbawa Island, hundreds of temples, tens of churches, and several places of worship for other followers are built in the length of a pole distance. The situation produces a timeless peace of mind and solidarity.

The Sasak ethnic group is the majority ethnic who inhabit Lombok Island, 95% of the total of population is the Sasak ethnic group. Evidence also states that according to tong-tong inscription were found in Pujungan, Bali, the Sasak ethnic group has inhabited Lombok Island since IX-X century A.D, "Sasak" word refers to the place where a tribe or people belongs to. Balinese usually call Lombok Island as "gumi sasak" that means land, earth or island where the Sasak people live in. Balinese culture has strong influence to the Lombok culture. It because the expansion of Balinese kingdom in 1740 at western side which take a quite long time. For that reason, it leads the acculturation of the local cultural and the culture of immigrants. It is seen from the resulted genre in the arts.

The Sasak ethnic group speaks in their language, that is the Sasak language. The Sasak language, like Javanese and Balinese, also has speech levels. It contains of three variant forms at different stage levels (high, mid, and low). Those kinds of speech levels are spoken when people communicate with those who are older or honored. Generally, the Sasak language is divided into four dialects, namely dialect of north Lombok, central Lombok, northeast Lombok, and southeast Lombok. In other hand, a large number of Balinese who inhabits Lombok (most of them come from ex-Karangasem kingdom) has produced several village clusters, especially in West Lombok and Matram, in which the people speak Balinese language in their daily conversation. Example: Read, Rub, and Bath (Indonesia: Baca, Menggosok, Mandi). Baca spoken Bace, Menggosok spoken Osok, and mandi spoken Mandiq.

Commonly, the main livelihood of the Sasak ethnic group is farming, both rice farming and farming field. In addition to farming sector, another side job performed by the Sasak people is creating wickerwork and producing woven fabric. However, this kind of side job is only performed when the Sasak people has a free time or done to wait the season of the harvest. A). Farming: the Sasak ethnic group understands two kinds of farming, namely rice farming and farming field. In rice farming, there are several ways of land
preparation. Firstly is *membole*, it is the way to release tens of buffaloes into the rice field that has been stood of pools of water in rice fields. The stamp of 15 to 35 buffaloes is able to make land becomes fertile. Secondly is *menggara*, that is plowing the rice field by using plough pulled by buffalo. In the farming field, the first thing that can be performed is *bungkah*. It is the activity to hoe and clean the field from grass and the former plant. The second land cultivation is preparing land row to be then grew. Kind of crops usually planted is green beans, long beans, and wheat. Since the farming field depends on rain water, thus in the dry season the community do not work on their field; b) Livestock and fisheries: Kind of livestock that are kept such as cows, buffaloes, goat, and chicken. Buffaloes husbandry is performed for farm labor, that is to cultivate land. In fisheries sector most of communities raise nile tilapia. In addition to raising fish, the community also catch fish from the sea; c) Making craft: Kind of craft which is commonly made is wickerwork, such as *gesek* (a bag made from wicker commonly used by farmers to go to rice field). Secondly are clay crafts in which the results are utilized for cooking activity. Thirdly are resulting woven goods which the Sasak people can use to change and the remains can be sold.

Besides of farming activity which encourages economics development, non-agricultural sector holds an important role, but its development depends on farming activity advancement. Home-based industry (craft) is the most dominant sector that is developed outside the farming sector.

The Sasak ethnic group is commonly having a control agency sourced from Islam. For that reason all activities of the Sasak ethnic group are controlled by the sharia law. Job description of the Sasak people is regulated based on the religion (Haris, 2002). It is mainly caused by the strength of the influence of sharia law in daily activities. The role of women in the Sasak ethnic group is as a partnership, which means in the socio-culture life; roles are regulated based on the ability and the grounding nature. For example is in the farming activity, women always work with men and complete each other. Men are considered to be physically stronger than women, thus they are responsible to hoe and women to weed and sell the harvest (Haris 2002).

Commonly, in the Sasak structure, economics responsibility is on the men’s hand. It means that women do not have an obligation to meet the household needs. Conversely, as a head of family, men are obliged to meet all of the household needs, and then its management is trusted to the sub head of family, that is women. It has been lasted over the generations that men have a role as the breadwinner, while women stay at home to manage a home and raise children. After Second World War, there is a great change in the relationship of job and family (Namayandeh, Juhari, and Yacoob, 2011).

In accordance to the civilization advancement marked by educational development, the women’s role of the Sasak ethnic group has been shifted. Women start coming out from domestic into public sector. In accordance to the women’s role in public sector, men domination is decreasing now. In other word, women begin adapting with various public activities together with their educational background. In the late 20th century, family with dual earning changes the pattern of traditional family consisted of breadwinner and homemaker as a dominant family model (Hayge, 1990). Character and composition of manpower that constantly change has resulted in improvement on the number of married women who participate to get a job, so it increases the number of family having dual earning (Cinamon and Rich, 2002).

The fact shows that the increase of the Sasak women’s role in various sectors has been able to open the perspective of particular community in considering the important position of women. The rise of mobility of the Sasak women to the Middle East countries, such as Egypt, Libya, and Kuwait as a housekeeper and nurse shows the strength of women’s role legitimacy besides of men’s role. The women’s mobility to the destination country is performed legally through government. But, ironically men are prefer to do illegal mobility to west Malaysia and the area of Southeast Asia as a plantation and construction worker.

In relation to the strong social system of patriarchal structure held by the Sasak ethnic group, it is a factor that causes women to have limited role and choices. Therefore, it is not excessive if the majority of women in the Sasak ethnic group have no role yet which can be considered in various social and cultural activities.

Being one of the tourism destinations, Lombok has a paradox. When there are many tourists come to Lombok, on the contrary, a huge throng of Lombok goes abroad to get a job. *Mantra* (2010) said the basis area of migrant workers is Central Lombok. The economy movement of this area is truly turned over from the income received by the residents working as migrant workers, including women who are being a Female
Migrant Worker (TKW). Being a migrant worker is the only hope to increase the standard of living of family and household.

Female worker getting a job abroad are in their productive age, that is 18 to 50 years old and most of them have been married. This condition causes problems or family conflict ended with divorce, thus it comes up term of "Jamal" or janda Malaysia (women who go to Malaysia as a female labor and then divorced by their husband)

In the Sasak ethnic group there is a custom that lasts over the generation. Land cultivation is only performed by men, while women only get part of it. Men are getting larger inheritance than women since men have to bear their sister if she faces a problem. In several areas there are also some of communities having a system to not share with women. It is a custom influenced by Balinese custom (Pramodharwardani, dkk, 2011). This problem causes married women to take a part in the labor market. Women who receive inheritance tend to be having low participation in the labor market compared to those who do not. This condition differentiates the characteristic of the Sasak and Balinese woman who participate in the labor market.

A condition needs to be paid attention from the women of the Sasak group related to the participation in the labor market (go-come) is a stereotype that men tend to perform polygamy, in addition remarriage is also an unseparated part from that tendency. According to the information from several women who are active in the women empowerment activity, marriage and divorce issue is often occurred in the Sasak ethnic group. They state that the Sasak women are not afraid to be divorced. When the husband says to divorce a wife, even it is at midnight, she will leave the house and bring her children with him and the only clothes she wears. Women do not try to stay or think what they will next face. This tendency is not limited to women who are not educated, but also occurred to women who are educated (Pramordhawardani, 2011). Men's position (husband) in the Sasak family have several forms of superiority among others: 1) There is an authoritarian behavior or attitude performed by a husband in the family decision-making process; 2) Household chores are only for the wife and it is taboo if the Sasak husband perform it; 3) Working women are also still required to do household chores besides tasks or assignments outside the home (dual role) (Muslihun, 2013).

Feminist theory (Figart, 1997) stated that the overall of the existing social system ensure that women are under men. Feminist theory emphasizes the factors of social and culture (ethno) that encourage such sub-ordination. Gender theorists draw attention to the allocation of household chores, especially when considering a children rising and how the production of household which is disproportionately assigned to women. Many literatures identify patriarchy as the root cause of discrimination to women in the labor market. Lim (1983) defined patriarchal as "a system of male domination and subordination of women in the economy, society, and culture".

The Sasak women participating in the labor market are still doing household chores since they understand that the primary duty of women is as a mother and as a wife. Working on the labor market is the duty of the husband, so that if they participate in the labor market that is merely a "bonus". Although it seems so multi-tasking, but they are happy to do that since there is 'lure' for paradise if doing household chores as a context of dzikir understanding to Allah. Another understanding said that however high the education of the women "the best carries she has is in the house, the most expensive salary is the blessing of her husband, and the greatest accomplishment is when she able to produce pious children".

Married women are mothers with multi-tasking capable to do chores at the same time, both as a housewife, wife, and employee. They can be called a master of tasking that is carrying out adequate things or monster of tasking (doing a lot of chores because they do not believe someone else). The point is on the scale of priorities.

The results of the survey of the national labor force from 2011 to 2015, it appears that there is increase in labor force participation of NTB's women from 53.06 percent in 2011 to 52.98 percent in 2015. As for districts/municipalities, the top three region having women's labor force participation are central Lombok district (representation of the Sasak ethnic group), Sumbawa district (representation of the Samawa ethnic group), and Bima city (representation of the Mbojo ethnic group), but experienced a decrease trend from 2011 to 2015. This indicates a decrease in the area of women's involvement in the labor market. This is not out of the condition of most areas in Indonesia are adherents of patriarchal culture, almost all aspects of social life, economics, politics and culture are dominated by men. Women who have a role in life have
become “second class” on social, economic, political and cultural life. Some people think that, household chores and child care is the duty of women, even though they have been working outside the home.

The women of the Sasak ethnic group are those who live in a patriarchal culture, where the decision maker in the household is men and he is also having a responsibility as a breadwinner. Together with the current development, there have been a large number of the Sasak women to come out to work in the public sector. And they are given the same rights by the 1945 Constitution, article 27, paragraph 2, which states "Every citizen has the right to work and a decent living". But in fact, women cannot fully get relatively easy access on the labor market because of the rigid gender ideology, socio-cultural restrictions on women's mobility and integration in the workplace, the labor market is segmented, and the lack of skills due to the limited space as result of their dual role.

Based on the phenomenon, the question arises, what causes married women of the Sasak ethnic group come into the labor market. Thus, this study aims to analyze ethno-economic factors that lead married women of the Sasak ethnic group to participate in the labor market.

Labor force participation barriers of the Indonesian (the Sasak ethnic group) women's labor force can be seen through the lens of neoclassical theory, feminist theory and social identity theory.

2. PRIMARY THEORIES ON WOMEN'S LABOR FORCE PARTICIPATION

Neoclassical economic theories approach an individual decision making from viewpoint of a rational choice and provide a paradigm through which one can analyze gender differences in the labor force. Neoclassical theory assumes that "the labor market is regulated by fixed principles of microeconomics on limited optimizing of the individual workers and employers with the tastes and autonomous preferences" (Jennings, 1999). At the most basic level, neoclassical economics states that people act rationally and in accordance with the interests (ILO, 2013)

Human capital theory explains gender differences in the access and participation in the labor market. Focus on the comparative productivity of the workers, the theory of human capital states that labor productivity, labor supply, and labor demand is influenced by the gender differences which stick and contribute to the level of women's productivity that is potentially lower than men (Anker and Hein, 1986). As a result, the difference in wages and a reluctance to employ women is a rational response to the calculation of the potential productivity of labor. In short, Anker and Hein (1986) stated that women are less productive than men since women have an average level of the lower human capital.

Gary Becker (1976) developed a lot of human capital theoretical frameworks and its application on the segregation and discrimination in the labor market. Becker (1976) hypothesized that women have a comparative advantage in the household chores, that is non-market activity, and men have a comparative advantage in the labor market which is more traditional. This work scheme has its roots in agrarian and patriarchal society, where men have excellence-based comparative advantage in the labor-intensive agriculture, while women have specialization in the household chores. (Iversen and Rosenbluth, 2010). Thus, when analyzing labor force participation from the perspective of human capital which is firmly rooted in the patriarchal culture, men have more relevant capital to the labor market, while women have for domestic production.

If neoclassical theory discusses about labor, in contrary, feminist theory explains the difference of labor force participation between men and women. It focuses on the institutions and social process that is larger influencing a gender dynamic. This paradigm is not only firmly rooted in the first economy, but also combining the influence of culture and traditional institutions, public policy, religion, and other sources from gender attitude that extends to the labor market. Feminist paradigm tries to explain the failure of many neoclassical theories to consider the pre-market gender discrimination. Figart (1997) defined a feminist perspective on labor market discrimination as "multidimensional interaction of economic power, social power, political power, and cultural power, both in the workplace and at home which result in the differences of wages, employment, and status" (Figart, 1997).

3. METHOD

This was qualitative research in that the research procedure results in descriptive data in the form of written or spoken can be observed from the people or subjects it. This approach instantly shows the settings and individuals within the overall setting as said by Moleong (2004), qualitative research aims to understand
about what is experienced by objects of the study, such as: behavior, perceptions, motivations, actions and other holistic and by way of description in the form of words and language in the natural specific context by utilizing various scientific methods.

Ethnomethodology is a study that focuses on the reality that has a practical interpretation. It is an approach on the humanity that includes meanings on real behavior. Every community in this concept has a situation that is local, well-organized, having special stereotype and ideology, including race, gender and social class. This approach will favor the grassroots with a very populist ideology. The most appropriate method is dialogue. Ethnomethodology is a research methodology that discusses how social behavior could be described as such. Ethnomethodology terms which was proposed by Harold Garfinkel (Irawan, 2006).

The focus of this study is individuals of the married women of the Sasak ethnic group in NTB which is involved in the labor market in the form of labor participation. This study deeply delve into the factors that cause married women of the Sasak ethnic group to get involved to participate in the labor market, along with the dynamics occurred in it.

The unit of analysis of this study is labor force participation of married women’ labor force of the Sasak ethnic group in NTB. How the interaction of married women of the Sasak ethnic group with their neighborhood in the decision-making process to participate in the labor market being a basic to analyze the stated problem. The intended informants of the data collection process are: married women of the Sasak ethnic group, family members, and the leader of the Sasak ethnic group.

Specifically, the data collected was emik’s point of view (from within the social group, perception, mindset, attitude, and belief). If there is a sensual data (secondary data / quantitative which can be censored) it is as a supporting data. The data are collected by unstructured interview (without questionnaire) and field observation. Data validation testing performed by using triangulation (use several information to verify and strengthen the data).

4. FINDINGS AND DISCUSSION

4.1 Educational background of married women of the Sasak ethnic group who participate to work

Individual characteristic of married women of the Sasak ethnic group leading them to participate in the market is considered to be main characteristic for a decision to go in to the labor market. The level of education of women can influence the allocation of time to do household chores and participate in the labor market. As an example, if education increases productivity at home than at working place, so that women will choose to stay at home. In other hand, if the opportunity cost to stay at home is higher for those who have higher education, they prefer to work at the labor market (Sultana, 1994). Higher education level of married women is categorizing them into a middle class household. They come from a family that is at list parents hope their daughter will get a better job. Low educated women or even uneducated work only for getting a wage which is sufficient for living and being independent. They are those who are not active to face the classical problem of manpower in the labor market, such as a low wage, bad workplace condition, and other rights as a women labor, such as maternity leave, etc. Educated women have a big chance to work in a formal sector compared to low educated or uneducated women.

The level of education is the important defining factor related to the level of someone else's human capital and independently connected to the gender pay gap. It is common in Indonesia that the women of the Sisal ethnic group experience a pay gap because of the difference of the level of education. Women with university graduates receive a higher salary than those who are elementary school graduates. This is like a study conducted by International Labor Organization (ILO, 2014).

As in general in a developing country, almost all the women of the Sisal ethnic group (NTB-Indonesia) have an educational background which is lower than men. It influences their access to both getting a job and received wage. Lack of formal education can be an obstacle to work on the certain types of job that require training and knowledge and specific expertise as well. Actually, there are many literatures show the correlation between women’s labor force participation and higher educational background than men (Beneria, 2001). But, "the obstacle to women’s advancement, such as those caused by occupational segregation and discriminatory practices, reducing the profits of it" (Beneria, 2001) at an early stage of its development, women cannot compete for a white collar position since they have not educational background like men. Women work to meet the needs of household. Their role is not only as a housewife who raises and
educates their children but also as a breadwinner. Lack of education and expertise of women causes them to be only getting a job as a housekeeper.

On the other hand, for married women from the upper middles class, having participation to get a job is not only for economic reason but also there is non-economic reason, such as esteem needs and self-actualization. After the belongingness and love needs are fulfilled, human being will be free to catch up on the esteem needs. Maslow found that everyone has two categories about esteem needs that are lower and higher needs. Lower needs is a needs to honor other people, needs for status, needs for being fame, needs for glory, needs for acknowledgement, needs for attention, needs for reputation, needs for appreciation, needs for dignity, and even needs for domination. The higher needs are the needs of pride, including feelings, confidence, competence, achievement, mastery, independence and freedom. Once human being can meet the esteem needs, they have been ready to get on the path of self-actualization, the highest needs found by Maslow.

The last stage of the basic needs of Maslow is self-actualization. Self-actualization needs are needs that are not involving balance, but involve a continuous desire to fulfill his potential. Self-actualization, according to Maslow, represents growth of an individual toward fulfillment of the highest needs; those for meaning in life, in particular. Formerly, Maslow assumed that self-actualization needs appear when the esteem needs is fulfilled. However, in the 1960s, he realized that the younger people in Brandeis have sufficient fulfillment over the lower needs, such as reputation and self-esteem, but they still cannot reach self-actualization.

4.2 The Educational Background of the Husbands of the Sisal Ethnic Group

Husband’s educational background influences labor force participation of married women of the Sisal ethnic group in West Nusa Tenggara (Indonesia). In general, the husband acts as the head of a family and breadwinner and leading the activities carried out by family members as well. For married women, a decision to participate in the labor market is truly influenced by the characteristic of the head of a family. Those kinds of characteristic are the level of education, employment status, and the income level. They will determine the socio-economic status of household that finally will influence the participation of married women of the sisal ethnic group in the labor market. Huth (1978) also stated that the status of stay at home married women is tightly connected to their husband's characteristic. Employment status of married women is really connected to their husband’s characteristic influenced by their educational background. The study conducted by Duncak et al. (1993) also found that the level of education of husbands extremely influences the decision of married women to participate in the labor market.

Women who marry educated man are getting small possibility to work at labor market if the reason is economics factor, since educated men tend to have higher salary. For that reason, there is role division in a household in which the husband works for a living and wife perform household chores. Conversely, uneducated men tend to have low productivity in the labor market so that the income level is getting low and then women are encouraged to participate in labor market. Uneducated or less-educated husbands tend to have many children. These criteria confirm the poverty condition, that is household with uneducated head of family tend to have many children that eventually the poverty condition of household causes married women of the Sasak ethnic to participate to work.

4.3 Family System of Married Women of the Sasak Ethnic Group who participates to work

There are two types of family system of the sasak ethnic group, namely nuclear family and extended family. In a larger family, there is labor surplus in a household, thus the possibility of women's labor force participation becomes low. But, in other hand, there are many people who need to eat, thus women have to be economically active in the labor market (formal/informal).

Household with a larger family enables other family members to help or support married women to perform household chores or children care, even though those two activities are their responsibility, so that women can participate in the labor market. Usually, the role exchange is performed by a daughter and mother-in-law. McGrattan and Rogerson (2004) concluded that the change on family system is one of the factors to increase the average working hours of married women in the labor market. Alderman and Chstie (1989) found that the increase of the number of adult female in a householder decrease the workload usually married women do. For that reason, family system is also important for the probability of women's economic activity. Joint-family system in the Sasak ethnic group is living together white spouse, children,
father or mother-in-law, brother/sister, and sometimes other relatives. While in the nuclear family, women live only with their husband and children (if they have). As a working mom, the weakness of nuclear family system is in the raising children issue, home management, and taking care of the husband. It will be different if the family system is a joint-family. There is mother-in-law who will help to actuate other relatives to perform household chores or raise children.

Married women’s decision about child-bearing and labor force participation in the labor market is interconnected. The number of children in a household impacted on the labor force participation of married women. Large families tend to live in just enough condition. The main responsibility of married women of the Sasak ethnic group is performing household chores and raising children, while the head of family is responsible to earn money for a living. The presence of newborn baby in a family will decrease the labor force participation of married women since the baby needs full time care, moreover if in the family there is no other members who can help to care the baby. It is different if the children have been grown old or at least their age is enough to go to school since they do not need more time with their mother. Because of the increase of the household needs, such as needs for food, clothes, and education, mother can support the family income through their participation in the labor market. Because of the gender differences so the influence of the presence of son or daughter makes possible the difference in the decision-making process for the married women to participate in the labor market.

The finding shows that the presence of girl will increase married women’s labor force participation of the Sasak ethnic group. While conversely the presence of boy precisely decrease the labor force participation. This is like a result found by Tiefenthaler (1997) and Connelly (1996) that the presence of daughter in a family will encourage the labor force participation of married women, women in a family especially young female can take a role as a babysitter, thus it makes possible to mother to participate in the labor market.

The presence of daughter aged 15 age years old or more in a family is able to influence the Sasak ethnic group’s participation in the labor market. It is exactly different if in a family there is still a newborn baby or toddler and school-age children. While the presence of boys in their legal working age is indeed decreasing the women’s labor force participation of the Sasak ethnic group, since the boys can increase household resources, thus the mother do not have to participate in the labor market. Similarly, in a household enterprise, the presence of boys in their legal working age will reduce the demand for female labor. Boys in their legal working age are a substitute for women’s labor force participation.

4.4 Wage in the Labor Market

Lack of formal education of married women, can be an obstacle to get certain jobs that require a certain level of expertise acquired through education and training. Although the educational gap is a barrier to get a job and sources of wage discrimination, Simanjuntak (2005) stated that one of the factors that affect the number of labor force participation rate (LFPR) is the wage rate. The higher the level of wages offered in the labor market, the more people are interested in getting into the labor market, but on the contrary, if the wage rate offered is low, then the people including in the working age are not interested in getting into the labor market and prefer not to work or prefer to go to class instead of the labor force.

For the married women of the Sasak ethnic group who have higher education and socioeconomic status, women's wages is not a major consideration to enter the labor market, because the husband is the breadwinner. For those, to participate to work is a form of self-actualization in the socio-community's life. As for married women with low socioeconomic status, wage received the husband is the deciding factor if the will participate in the labor market or not. It is caused by them who work for the economic reason. The low wage rate earned by the husband encourages women to participate in the labor market. It is like the conclusion made by Blau and Khan (2005), that the main reason of the labor force participation of married women is the falling of the husband’s real wage. Sultana (1994) also found similar results that the increase of the husband’s wage rate will cut the time of the women who participate to work.

Along with the current development, the role of women in the agriculture begins to shift and even eliminated. The limitation of job vacancy and lack of skills owned by married women of the Sasak ethnic group makes them switch their job, such work as factory labor, housekeeper and some of them decide to go abroad to get job there. Women's decision to get a job abroad is encouraged by life demands that become high while the wage they received from being a housekeeper or factory workers is low, and sometimes it does not
meet the daily needs. In addition to the increased need, the difficulty to get a job inside the country also led to the married women of the Sasak ethnic group opt to try their luck abroad.

Quite often their husbands even allow his wife to work abroad TKW with a reason to meet household needs. The women who work abroad is possible to stay there for a long time, so they will leave their children. The women usually leave their children with their parents (grandmother) because she will be more confident and not to worry if they leave their children to a person who knows more about how to take care of and educate children.

It is relatively different to men, women cannot decide alone to work abroad as migrant workers (TKI). For the married women, the decision lies on the hands of their husbands while the unmarried women are in the hands of parents. Sometimes even though relatives do not give consent but husband or parents are allowed, the decision to become migrant workers still do.

In addition to family, community / kinship is also influencers in the decision-making process, even though they do not have right to decide it. Consideration which is given by community can be said to influence the decision making process. Community has responsibility for the role of each household who are members of the group. So there should be conversations that household responsibilities are not interrupted by the departure of the wife.

The position and role of the husband who is as a breadwinner suddenly changed. The income received by the women working abroad is higher than their husband having. Gradually, the husband’s role changed and they just work on the domestic chores and enjoy the fruits of his wife. The husband does not want to work and they are just waiting for the shipment from his wife. The money which is being sent should be saved and managed to purchase household needs that really necessary, but in fact the husband squander a saving, and some of them use it to be married again. For that reason, it appears term "JAMAL" (Indonesian: Janda Malaysia), the term embedded to TKW who work in Malaysia, they must accept the fact that their husband are getting married again and they have been divorced.

The women of the Sasak ethnic group who go abroad to earn a living to look forward to a better life but reality says another. There are so many problems they face, such as their husband who married again and some violence they get in the settlement. Some violence they often face is physical and psychological violence, for example: having not been paid, documents containment, persecution, rape, deportation, etc.

4.5 Family Income

Sultana (For Pakistan, 1994) found that the wage increases received by the husband will cut the time of married women's participation in the labor market. It is also supported by Belau and Kahn (2005), which had concluded that the main reason of the growth and acceleration of married women's labor supply is the fall of real wages received by the husband. Husband's employment status and husband's income level affect labor force participation of the married women of the Sasak ethnic group. It occurs in the household that has economic vulnerability, in which an adult male in the household is responsible for household spending.

Household income determines a desire of the Sasak ethnic group's married women to participate to get a job (like a Salway's study for Bangladesh, 2003). Household income is the primary benchmark of the socio-economic condition of the household. Aldermen and Chistie (1989) found that the household income increase will reduce the labor force participation of married women. Pulled out the relationship between household income and married women's labor force participation of the Sasak ethnic group, women with relatively rich economic conditions also participate to get a job. The majority of married women choose to participate to get a job to support the household economics. (Such as: Hafeez and Ahmaed, for Pakistan, 2002). But the results of this study are different from the study conducted by Shanaz (2002) which stated that women from urban families are more likely to participate in the labor market.

4.6 Non-Labor Income

Things referred in the category of non-labor income are pension insurance, unemployment insurance and income from wealth accumulation (Graddy, 1991). In this study, things included in the category of non-labor income are pension insurance, income from wealth accumulation and asset ownership.

Non-labor income is one of the determinant factors for mother or married women of the Sasak ethnic group to participate to work in the labor market. Households which have non-labor income imply a household security level to meet the household needs. Married women in whom their household have non-
labor income, the tendency to participate in getting a job is low. It is like a conclusion stated by Kang Hufman and Jasen (2004) that the wages increases will decrease the number of poor families, the increase of non-labor income will reduce the labor supply. It shows a negative relationship between non-labor income and working hours of married women. There are indications that high non-labor income will cause married women getting out of the labor market and if they want to go back to work, they will take a part-time job.

Research shows that married women who come from families with little assets or having no non-labor income have a tendency to participate to get a job in the labor market, and generally working in informal sectors. While married women from households that are relatively richer, have the unfortunate tendency to participate in working with financial motive since they have income from their assets. It is like the results of the study conducted by Faridi and Rashid (2014), that the assets ownership will significantly reduce the number of labor force participation of married women.

4.7 Dual role of Married Women of the Sasak Ethnic Group

Along with the current development and the higher demands of life, women of the Sasak ethnic group must bear the economics burden of the family. An urgent need or need which break down the tradition and the gender's view. It is needed an alternative that is able to solve the economic problems of the family. Women who are highly educated have a better chance than those who low educated or uneducated at all. Similarly, for women who come from families with socio-economic status are relatively well established, worthy needs fulfillment issue is no problem. Meanwhile, the alternative the women from the lower class can do is being a housekeeper abroad. The decision to work abroad is taken by the hope of being able to help provide for the family, which is still lacking or not yet fulfilled.

For married women of the Sasak ethnic group, working abroad as a TKW is the effort to overcome the pressure of the socio-economic burden of the family. Although such work is often underestimated, but the income they earn is able to support the household needs and even improve the social status in the community. Villagers tend to see the social status through material terms, such as housing, vehicles, land area, and other things. The higher the quality of the economy, the better the social status in the community.

Even though the married women of the Sasak ethnic group participate in the labor market, it does not mean they leave their role as a housewife. Having a major role in the household chores implies that for women, the assignment of the outside of home is just an additional income. Therefore, the Sasak women have a dual role in the household. Although working outside, women are still responsible on the household chores. There is no role division, moreover role reversal between husband and wife. Situation that now happened is a temporarily diversion of the mother’s role to the household assistant. It happens for the women who come from well-established economic condition who are able to hire a housekeeper. The husband is the head of a household and the wife remains depend on her husband since he has a role in the household scope.

This kind of evidence supports the notion that patriarchal culture plays an important role in the Sasak ethnic group and determines decisions made in both the public and private sphere. The dual role of the Sasak women can reduce their chances to work in the formal sector because of the additional commitment to the household.

5. CONCLUSION

Basically, married women of the Sasak ethnic group is a full time housewife who perform household chores and raise children, while the one participating in the labor market is the husband as a family head. However, in tandem with current development and economic pressures, women begin to “go out” than domestic affairs to the public sector. Their participation in the labor market caused by several factors, such as the factor of women and husband education, factor of family system, wages factor, as well as factor of family income and non-labor income. The main finding of the study shows that economic issue is the main factor why married women participate in the labor market. It reflects the majority of the married women of the Sasak ethnic group works at the informal sector.

Although married women of the Sasak ethnic group participate in the labor market, they do not leave their role as a homemaker. Thus, they are called women with dual role. It is just that there is a difference between women with well-established socioeconomic status and those who not. For those who are economically and socially well-established, they can temporarily switch their role of as a homemaker to
household assistants. But for those whose household economic conditions are relatively poor, they have to play the role at home and at work.

There is an exchange of roles between married women and their husband when they work as a labor abroad. The women work for a living, while the husband performing household chores and raising children. As for the women who are still working in their area, there have been no exchanges of roles between husband and wife when the wife works in the public sector and receives salary / wages. The wife remains as a housewife who takes care of the household and the husband remain the head of the family who is the one to depend of the entire family. This could go hand in hand (voluntarily or not) since there is an understanding growing in the community that however high education the women have, "the best career is in the house, the most expensive salary is the blessing of her husband, and the greatest accomplishment is when she is able to produce pious children."
REFERENCES


