

Interpretation of Ethno-economic on Work Participation of *Mbojo* Ethnic Married Women in West Nusa Tenggara (Indonesia)

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ABSTRACT This research aims to interpret ethno-economic factors on work activity conducted by *Mbojo* ethnic married women in West Nusa Tenggara, Indonesia. The research was conducted by utilizing the ethnomethodology qualitative method in which the researchers described the ethno-economic reality influencing *Mbojo* ethnic married women's work participation. The data were collected from married women as key informants. On the other hand, household members and other informants acted as supporting informants (utilized in validation test as well). This research managed to describe the following ethno-economic factors: education, local culture, household type, salary, husband income, and household asset. The research results exhibit that these women work for economic security and independence, and/or to increase their social economic status in the community. However, they work not for the sake of rights equality, but for improving household social and economic security. They consider work as a form of worship; thus, there is no role-exchange occurring. The research finds that the reason married women work is due to economic factors. The high needs of families and increasing prices do not always go in the same direction. The increase in prices causes the wife to work and help the husband in earning a living. In addition to economic problems, there are also women who work for non-economic reasons and want to devote the knowledge that they have gained. The findings of this study conclude that there are two major things that become main reasons women marry *Mbojo* ethnic. First is that they do double roles because it is *must*, and the second is that they work because of *choice*. Work is a source of income, and work is self-actualization. Although they work in the public sector, domestic work remains a priority.

INTRODUCTION

Mbojo is one of the ethnic groups residing in Bima Regency, West Nusa Tenggara Province, Indonesia. This particular ethnic group has lived in Sumbawa Isles since July 5th 1640 AD (during the Majapahit Kingdom's era). There are two existing names for Bima community; Dou Donggo (Dongo people) is a nickname for original *Mbojo* community members and have been long residing in Bima region, especially in the mountainous region. This is caused by immigrants spreading new culture and religion, which completely differs from the current *Mbojo* community lifestyle. On the other hand, *Mbojo* community embraces belief in Marafu (animism). Despite immigrants constantly flowing in and spreading their respective culture and religion, Bima community finds it hard to abandon their

belief. Marafu belief is considered to have a large influence on Bima community life. Around the 15th century, immigrants spread not only culture and religion, but also occupation or job opportunities. The immigrants originally hailed from other regions such as Makassar and Bugis. These newcomers are called Dou *Mbojo* (Bima people). Despite residing in the same region, these people possess different language and customs.

Mbojo community's occupation is majorly in the agriculture sector in a broad sense, trading sector, service, and household industry. *Mbojo* community's main occupation is agriculture activity in fields and shifting cultivation (*ngoho*). Another part of community works in foraging (*ngupalade'de*) and fishing sector. Agriculture is considered an ancestral heritage for *Mbojo* community members. In order to make ends meet and avoid poverty, they conduct shifting cultivation from one mountain to the other. Before starting to work in a field they usually conduct

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group discussions to divide work. The men are tasked with preparing equipment. On the other hand, the women are tasked to prepare food and drinks as well as cultivate the field the men have worked on prior.

Aside from agriculture, *Mbojo* community weaves handicrafts. *Mbojo* woven cloth is Bima specialty woven by *Mbojo* women. These women weave cloths while waiting for their husbands to return from their respective work. Bima specialty woven fabric is Indonesian trading prime commodity. Sarong (*tembe*), destar or headbands (*sambolo*), and belts (*weri*) are some most popular commodities.

Along with era development, there are shifts in *Mbojo* Bima perspective regarding women's position in work. Women do not merely work in their respective household, but also take an active part in work market for various reasons and motivation. With their husband permission, *Mbojo* ethnic married women are capable/allowed to conduct economic activity outside their household for both formal and non-formal sectors (BPS 2015).

The aforementioned activities are not economic. Law defined work division between men and women in a household, as stated in Article 34 paragraph 2 of the Marriage Law stated that a wife is obligated to manage their household to the best of their ability. Women's career shifts from domestic sector to public sector embedding double role for the women themselves. The issue faced by married career women is that they are obligated to keep their role as housewives. The consequence followed double role (double burden) imposed on the women.

Research on 'career woman' has been discussed and debated many times in various circles. Nevertheless, this issue has never been resolved and is still a prime discussion topic. Women are identified with beauty, gentleness, and weakness. These characteristics are imposed on women due to their biological characteristic which tends to be weaker compared to men. Women body, muscles, and bones are not as strong as men. Nevertheless, should this issue should be an excuse for women's inappropriateness to work in public sector?

Mbojo ethnic women consider working in public sector as part of women role. Industrial era exhibits that women's demand to work outside domestic sector increase over time. Both unmarried and married women race to find work.

Career women regard work not only to make ends meet, but also to obtain self-improvement, independence, broaden insight, and confidence.

Qasim Amin is an Arabian reformist as quoted by Husein Muhammad, "a nation would not develop without aid from half of its population." A paradigm where women are not allowed to work is a loss. In Islamic perspective, a woman who works in an economy or social sectors equal to men is not an issue. This fact is generally understood by *Mbojo* women.

Men and women take role as caliph on earth and both possess similar function. They would take responsibility for their actions as caliph on earth, as they would take responsibility as Allah's worshippers. Nevertheless, the current issue for married women is they collide with household problems and other interests. In this case, who is realistically responsible for providing livelihood?

Contemporary Ulama (theologian) admits that a wife's role is to manage the household. Nevertheless, outside household matters, a wife could perform another work. It could be conducted inside or outside the domestic sector, in order to increase household revenue for their family, themselves. A wife could conduct activity relating to farm, trade, home industry, teaching, and other types of professions. It is commonly known that there are a variety of professions that could be performed by women, even those performed by men prior. As majority *Dou Mbojo* embraces Islam belief, they obey Islamic law. Islam never prohibits certain occupation to anyone. Nevertheless, women security and protection assurance became the current center of attention.

Socio-cultural background containing differing experiences between men and woman in reality caused gender to be seen as a universal issue. Nevertheless, each community possess different manner in describing gender relationship according to their respective cultures. Regardless of perspective difference, there's an understanding of gender issue which involved social standing inequality between men and women, especially in work market.

Woman economic rights have been described in Article 11 of Law no. 7, 1984. This Law was ratified by the Indonesian government in order to provide security to women labor. Women participating in work market are disturbed by social, economic, and cultural factors in ethno-

economy dialectic. Therefore, this research examined ethno-economy factor which influenced *Mbojo* women to work in public sector. Ethno-economic factors interpretations are as follows: education level, local culture, household type, husband salary, and household asset.

This research aims to interpret ethno-economic factors on work activity conducted by *Mbojo* ethnic married women in West Nusa Tenggara, Indonesia.

Literature Review

Working is economic activity conducted by a person in order to gain or assist in obtaining income or profit, at least for one hour (uninterrupted) in a week. This activity is included in unpaid worker activity pattern who aids in a business/economic activity (BPS 2015).

Neoclassical economy theory approach describes individual decision from a rational choice perspective and provides a paradigm which enables a person to analyse gender distinction in a workforce. Neoclassical theory assumed that "workforce market is regulated by standard micro economy principals regarding limited optimization by worker individuals and businessmen with autonomous preference" (Jennings 1999). On a basic level, neoclassical economy stated that a person acts rationally according to their interest. Becker (1976) developed much human capital frame theory and their application to workforce market segregation and discrimination. Becker (1976) hypothesized that women possess a comparative advantage in non-market household affairs. On the other hand, men possess a comparative advantage in traditional workforce market.

This work design is rooted in the agrarian and patriarchal community where men possess comparative advantage based strength in labor-intensive agriculture. On the other hand, women are specialized in household work (Iversen and Rosenbluth 2010). Therefore, upon analyzing workforce market from a patriarchal tradition based human capital perspective, men possess relevant capital for household production.

On the contrary of neoclassical theory regarding workforce participation, the feminist theory describes the difference between men and women workforce participation. It is more focused on an institution and social process which influence gender dynamics. This paradigm is not

only rooted in economy factor, but also combine other cultural and traditional institutions, government policy, religion, and other sources of gender attitude which seeped into the labor market. Feminist paradigm endeavours to explain neoclassical theories failure in considering pre-market gender discrimination. In short, Figart (1999) defined feminist perspective regarding workforce market discrimination as "multi-dimensional economy, social, politic, and culture strength interaction in workplace or household, which caused differences in salary, occupation, and status."

The gender-based obstacle for women to participate in the workforce and salary inequality has been analysed, especially from economy and culture perspective. In psychological perspective, however, understanding on group relationship and individual behavior in a group could provide substantial insight on existing gender-based obstacles in workforce market. Social identity theory is one of psychological perspective which examines threats related to women in workforce market dominated by men.

Social identity theory is a basis used to understand in-group and out-group dynamics (in this case, Indonesian men acting as businessmen, employee, and patriarchal community member), which possibly include Indonesian women who work in the patriarchal community. Turner (1987) explained that a person's social identity is an identity a person assumed as a bigger community member. Social identity base premise is a personal endeavour to understand themselves at the social level instead of individual level. They recognize that a certain group membership provide them a positive identity which differs from outsider group.

Women involvement in workforce market could be observed from several dimensions, which are described as follows: economy, social, demography which involved salary, age, residence (village-city), marital status, education level, religion, and culture (Papayungan 1995).

METHODOLOGY

This research employs the qualitative method. It is a research method which produces descriptive data in the form of written, non-written, and behavior observed from the subjects. Previous researchers and problems in this research are the basis for selecting qualitative

method. This is in accordance with Ulin et al. (2002). The qualitative method provides a manner to conduct an in-depth examination of cause and effect in the social process (Yustika 2006).

The research method of ethnomethodology focuses study on reality with practical interpretation. This method approaches humanity characteristic which includes meaning on real behavior. Each community member in this concept possess the following situations: local, organized, possess stereotype and particular ideology involving race, social class, and gender. This approach will favour lower class community members with populist ideology. Appropriate method to be utilized is dialogue. Ethnomethodology is a research methodology which studies social behavior to be described as it is.

The research focused on the individual in workforce market interaction. The individual in this context is *Mbojo* ethnic married woman. Interaction is the process they enter work market, their attitude and behavior regarding "work" itself in work market.

The research was conducted in a region where the majority of *Mbojo* women takes residence, which is Bima Regency, Bima City, and Mataram City as the capital city of West Nusa Tenggara Province. The unit of analysis was Bimanese married women participating in the work market. Informants involved in this research is *Mbojo* married women. The supporting informants are husband, children, and family member in household (also possess a role in a validity test).

Data collection was done with an emphasis on the process, not the outcome. Therefore, captured data is data about the origin of labor market entry, until they participate in the job market. Specifically, collected data is emik data (visible in man, perception, motivation, and attitude). Data was collected using interviews and observations. To ensure data validity on collected member information regarding the real situation and its relevance which contain important information, triangulation was conducted (using multiple information sources to verify and strengthen data) either through a different data collection method or using supporting informants.

RESULTS AND DISCUSSION

Mbojo Career Woman Image

Prior to globalization, there was gender difference between women and men. Women's role

was merely being pregnant, giving birth, breast-feeding, childcare, and managing household. Women are better positioned to responsibility related to domestic tasks. Those are generally not related to economic activity. On the other hand, men's role is to provide a livelihood. Women's role and contribution to national development were limited compared to men's. Women advancement in gaining education provides new opportunities for them to participate in the labor market. Education is equally important to both men and women. Therefore, women are burdened with the double role (double burden), both in household and labor market. This burden may cast doubts on women to step into job market which influences their professional career negatively.

West Nusa Tenggara *Mbojo* married woman work in various economic sectors/work field. Majority of them work in agriculture, service, trading, government, and other sectors. These women work as a permanent employee or government/private company officer. Some of them work as professional labor (possess certain skills/ specialization, such as shaman, commercial singer, etc.).

Economic activity which becomes these women's special characteristic is weaving fabric. It is a cultural diversity which exhibits Bima identity as a unique entity and their local wisdom. It is famous since the 15th century. *Sarong* weaving has been passed down since the 15th century. This handicraft is known as *Muna Ro Medi* in *Mbojo* language. This activity was initially performed by women. They weave fabric while taking care of their children. "While chatting as well", said the weavers of Rabadompu, Bima city. Bima fabric and woven handicrafts are prime commodities in Nusa Tenggara activity. The most popular woven handicrafts are sarong (*tembe*), destar or headband (*sambolo*), and belt (*weri*).

Weaving activity is centralized in Rabadompu which keeps the cultural heritage alive and it was developed to be local community's confidence. Produced fabric possess high quality and aesthetical value which draws people's interest from outside the tribe, even foreigners. *Mbojo* women start weaving since an early age. Each house possess weaving equipment. Aforementioned equipment is a traditional tool called *gedongan*. It is put on weaver's lap who is sitting with legs straight. The equipment is passed

down to women. It is at least two generations old.

Weaving *tembe nggoli* is a side activity for village women, which is performed in between agricultural activity. This activity is hard to find during cultivation and harvest period as the women would be busy working in the field. Outside of those periods, the village will be filled with weaving tools noise. Should they focus on weaving alone, a woman is capable of producing ten sheets of *tembe nggoli* each month. It does not generate a huge income, but it supports household revenue.

Aside from weaving, *Mbojo* married women bake snacks and cakes. Those are also local goods generated by the housewives, domestic industry, and local cakes companies. These snacks and cakes possess a variety of flavors, shapes, and names. Penaraga Village became a snack and traditional cuisine center in Bima city. In this location, visitors could observe the manufacturing process from the beginning. Produced snacks are ready to be eaten or sold. Visitors can directly buy and enjoy snacks or other food in Penaraga.

Mbojo women's preferred occupation is teacher and nurse, while some other choose to be migrant labor. A number of occupation and work field have been conducted for various motivation and reasoning. Selected occupation and work field are related to consideration that the women possess double role. On one side, a woman is expected to dedicate themselves to their respective household. On the other hand, they are expected to participate in development. A woman is a source of potential development.

Economy and non-economy benefit are gained by working. Economically, the women can support their husband in making ends meet, children school tuition fee, and other economic needs. They could also save money for the Islamic-based religious pilgrimage to Mecca. On non-economic factor, the women could boost their confidence due to possessing certain social status independently, having a good physical appearance, appreciating their husband's work and communities outside their households. Seen from married woman scope, benefits gained from working would influence their surrounding which includes core family, extended family, and community.

Mbojo women possess their respective motivation in deciding to work. Those motivations

are economic, social, and other. Before they decide to work, they have to gain their husband's permission and blessing, in order to have a prosperous career. A husband gives permission for their wives to participate in the work market. Their primary reasons are to enable a woman to appreciate their husband's work and being independent. Some expressed their pride in their wives' participation in the work market.

***Mbojo* Women's Motivation to Participate in Work Market**

Despite working while bearing double role and being diplomatic in choosing either managing household or participating in the work market, women muster their willpower to be independent economically, in this case, through work market. Women participation in economic activity is not something new. Women's endeavour to gain income (work) is caused by few factors such as women's endeavour to be economically independent. It could be performed by using their own income to fulfill their individual needs as well as dependents under them. Another factor is to supplement household revenue. Broader job opportunity which absorbs women labor is a supporting factor which encourages women to work.

Originally, *Mbojo* married women were hesitant participating in the work market, due to their domestic role (managing household). On the other hand, *Mbojo* women participation became more open and increased (BPS 2015). This exhibits women independence to fulfill their needs and increased job opportunity. Therefore this research aims to examine the ethno-economy meaning and its dynamics which involves the following factors: women education level, local culture, household type, salary, husband income, and asset ownership.

Education as Motivation to Enter Work Market

The highest education level attained is one's educational attainment after attending lesson at highest grade level of particular school and obtaining graduation certificate (BPS 2015).

Education and training is one of the important factor in human resource development. Education and training do not merely increase a person's knowledge, but also work skills. Therefore it would increase worker productivity. Edu-

cation and training are considered as an investment in which the return is obtained in several years in the form of production increase. Education increases aspiration and hope for higher income and a better life.

Increasing education level may result in benefits such as a change in position or work type. High education level encourages many adult women to participate in the professional world. The 21st century is characterized by competition in work market. These opportunities are open to women. Education and training are seen as an investment that can be obtained in return a few years later in the form of productivity increase. Simanjuntak (2001) states women who possess higher education level, in general, will not stay at home to manage their household but hunt for a job.

Higher education level would increase employment feasibility, therefore, working hours could reduce. Education also increases women's aspirations and expectations on higher income and a better life. Higher wages means more workers are willing to offer their labor. Higher labor education earns higher incomes due to their education. In turn, it increases their work capability and enhances productivity.

Job position will change in line with increasing education, industrialization and development (Squire 1982). A person's education level affects work type and status he/she obtains later on. Higher education level tends to ensure more appropriate job to meet a person's needs. In this case, *Mbojo* women education level can affect their working hours. Higher education ensures feasible line of work, therefore reducing time allotment at work.

As in most developing countries, *Mbojo* women (INTB-Indonesia) tend to possess lower educational level compared to men. This affects their access to employment and wages earned. Lack of formal education can be an obstacle to certain work type which requires training and specific skills. Despite so, there are a number of literature resources exhibiting a correlation between female labor force participation and higher education compared to men (Beneria 2001).

Industrial development (technology) means availability of suitable work for women. It would provide more employment opportunities for women. Education sector advancement also contributes to *Mbojo* women labor force partic-

ipation. Life obstacles tend to be present in families incapable of encouraging their women to work.

Career women hail from every class of society. Those hailing from a lower class of society works to increase household revenue, as their husband's income is not sufficient to provide a livelihood. Women from higher society level work to improve themselves. These women possess more educational opportunity.

Education level is one of the endeavour in increasing human resource quality. By possessing high education level, it is expected for a person (*Mbojo* married women) to have a critical thought process and more responsive to new technology. These women's education level reflects their thought processes and rational behavior. Women possessing high education level would be able to grab better economic opportunities. Higher education level would increase work quality and productivity. Those possessing high education level consider it is a "waste" to not work. These women consider work as a well of knowledge. They also capable of contributing to the household economy.

Local Culture as Behavior Base

Culture is a way of life that as developed and shared by a group of people, passed down from generation to generation. Culture is made up of many complex elements, including religions, political system, customs, languages, tools, clothing, buildings, and artwork. Language, as well as culture, is an integral part of human beings that people tend to think as genetically inherited. When a person endeavours to communicate with people of different cultures and adapt to differences, it proves that culture could be learned. Culture is creativity, preference, and intention of a community, while culture is the result of those three factors in the community.

On the other hand, values and ethics could have been originated from religious beliefs. Local culture is a particular area's native culture provided by the local community. It is taken as local belief and norm in a territory, which is physically clear and possess distinct goal, which is to solve the problem in accordance with environmental conditions.

In *Mbojo* community, there is no distinct prohibition for wives to work (allows wives to participate in work market) whether as an employee

or entrepreneur. Husbands and their respective families allow it and take pride in their wives/family members' career. Therefore, *Mbojo* women do not merely act as housewives, especially those possessing bachelor degree. Even for high society families with a high waged husband, a career wife is a medium to increase social status in the community.

The most important matter for *Mbojo* community, is they remain obedient to community norms such as "*Maja labo dahu*". It means to possess "shame and fear" to perform activities which contradicts religion or cultural norms. "*Ngaha Aina Ngoho*" means to work is to seek wealth, but not to disturb the environment or other people. For *Mbojo* community, to work is to increase social and economic status in the community especially how a household can be independent and secured economically, provide high education level to children, marry the children sufficiently according to local religion and culture, and go on a pilgrimage to Mecca (*Naik Haji*).

***Mbojo* Community Family Type**

Family types in *Mbojo* community are similar to universal family. There's core family (nucleus family) and big family (extended family). Those are social units consisting of the core family and family members tied by blood, most of the time upto three generations or more. Distant relatives are members of extended families as well. For families where the main occupation is farming and hunting, a family is a sufficient structure to tackle production and consumption. Nucleus family is a part of social institution existing inside a community.

Extended family (not specifically) often occurs in regions with the poor economic condition, therefore making it difficult for core families to be independent. In those regions, cooperation from patrilineal and matrilineal is required. An extended family could live together for a few factors: aiding each other in child rearing, taking care of sick family member, and aiding monetary issues. Grandparents take responsibility in child-rearing, especially when both parents are working (in the domestic region or foreign countries).

Family composition of nucleus family or extended family may become a *Mbojo* woman's consideration before participating in the work market. More family members and higher house-

hold need may influence someone to increase work hour. The existence of child/dependent increases the household needs. A larger number of children increases household's livelihood cost. More household dependents encourage women to participate in work market if there are family members taking care of the children. This is in line with Simanjuntak's (2001) opinion.

In contrast, children's existence in the household tends to reduce a woman's will to participate in the work market, especially if there is nobody to help in taking care of the children while they work. Children's existence in household creates a demand for household production known as child rearing. It could be said that child rearing is an intensive productive activity. Despite so, there are services market and household service available such as childcare center and household maids. Those services are capable of substituting wives' time in child rearing production activity. Therefore these substitutes release time from children in a household which tend to reduce women's participation in the work market.

A daughter in productive age existence (15 years old and above) in a household, could influence *Mbojo* women participation in the work market. This would be different should a household possess baby/toddlers and children in school age. Sons in productive age decrease *Mbojo* women participation in the work market, as they could increase household revenue. Therefore their mothers (married woman) have little need to participate in the work market. Similarly, in household business, sons in productive age would reduce women labor force demand. Sons in productive age substitute women labor force (Lokshin et al. 2000).

Family members in the extended family unit could support career married woman in managing the household and child-rearing (despite the responsibility lies in the mother/wife), therefore a career woman is capable of participating in the work market economic activity. The role is usually substituted by a daughter or mother in law. McGrattan and Rogerson (2004) concluded that family type changes is a factor which increases average work hour of a married woman in work market.

Research result exhibits daughters in school-age will increase *Mbojo* women work participation. On the contrary, sons would decrease work participation. This is in line with Tiefenthaler

(1997) and Connelly's (1996) research result which exhibits a daughter's existence in a household would force a woman (married) to participate in the work market. Daughters in the household, especially young women, could act as child-rearer, therefore, enabling their mothers to participate in the work market.

For women who work in the agriculture sector, higher number of family member decrease their work hour in work market as there are other family members who could substitute their role at work. It differs with women who work outside agriculture sector, they tend to increase work hour in work market as there are family members who could substitute them managing the household and child-rearing.

Obtained Salary or Wages

Concept and definition used in Susenas (BPS 2015) exhibits that only worker status of labourer or employee is eligible to obtain wage, salary, or income. Income influences women work hour. Wages are a component influencing work hour which continually changes. A person would increase their work hour should they possess high wages. On the other hand, when a person is satisfied with their wages, they tend to decrease their work hour.

Higher wages invites more labor force. Their participation in a work is nothing new. *Mbojo* women endeavour to obtain income (work), which is caused by several factors: a woman's will to be independent economically. They endeavour to fulfill their individual need as well as dependants using their own income. On the other hand, there is a need to supplement household revenue.

In reality, they work in order to obtain wage or salary in order to fulfill household needs, not prevailing wage/salary in work market. Household economic security is the primary reason for women to obtain wage/salary from working. A large of a number of women work due to economic motivation. Their primary reason to be involved in work market is to stabilize the household economy, filling the kitchen, and provide education to children. Their choice to work is supported by their respective husbands as head of the family.

Husband's Salary as Bread Winner

Mbojo community generally possess control institution based on Islam. Therefore, communi-

ty activities are mainly controlled under Islamic sharia. Work division in Bima community is controlled according to religion. This is mainly caused by strong Islamic influence in daily activity. *Mbojo* women are placed in partnership position, it means that in socio-culture life their roles are regulated based on skill and *kodrat* (power). For example, in agricultural activity women complements men activity. Men possess stronger physic compared to women, therefore they take an active role in cultivating the field. On the other hand, women take charge in weeding the field and trading the harvested yields.

Economy responsibility in Bima community generally lies in their men. This means that women have no obligation to fulfill their family needs. On the contrary, a man as head of the family possesses obligation to fulfill every household need which management is undertaken by sub-head of family, which is the women.

For centuries, men act as the breadwinner for the family. Women stay at home and manage the household as well as child rearing. After Second World War, a huge shift in work and family relationship occurred (Namayandech et al. 2011).

Mbojo women do not merely act as housewives in their household. They also perform productive activities in order to increase household revenue. There are more women labor coming from low-income households compared to those with high income.

Blau and Kahn (2005) found that an increase in husband's income would decrease married women participating in the work market, who concluded that main reason for women labor acceleration and growth is decrease in husband's real wages.

A husband's work status and income level influence *Mbojo* married woman to participate in the work market. This mostly occurs in families possessing fragile economy security, where the adult male in the household is responsible for household expenditure. Working not only provides economic benefits but also non-economic benefits like increased confidence, improved appearance, appreciation of husband's work which reflects on the better marital relationship, positive outlook on work, and capability of empathizing with the community.

Husband income influences *Mbojo* women's drive to participate in work (Salway et al. 2003). Household income is the primary benchmark of household's socio-economic condition. Aside

from relationship between household income and Sasak married women work participation, women coming from various economic conditions participate in work. Majority of married women chose to participate in work in order to support the household economy (in line with Hafeez and Ahmed 2002). This is in contrary to Shahnaz and Naqvi (2002) who stated that city women are more likely to participate in the work market.

Household where both husband and wife work to obtain income possess variety of household management pattern. There are three patterns found. First, woman possesses free rein on how they peruse their money, household livelihood comes from the husband. Secondly, wives' income is used for household matter and pay helpers, husband's income is used for a non-household matter. Third, every primary income is managed by wives, husband request money from wives for household daily needs or allowance.

Household Asset

The household asset is one of the deciding factor for *Mbojo* married women to participate in the work market. Households possessing assets reflects their household security level in providing a livelihood. Married women with household possessing assets, tend to have low participation level. As concluded by Kang et al. (2004), income increase would decrease poverty in the family. Asset increase would decrease job offer. This exhibits a negative relationship between owned asset and married women work hour. It is indicated that huge asset would cause career women to exit work market, or perform part-time jobs should they return.

Should the women work, their action is not based on economic motivation but rather community social status. They possess confidence and pride in work participation, as well as obtaining their own income. Therefore, their involvement in work market is related to the economy and social status in the community.

The research exhibits that married women hailing from households with a small number of asset to no asset tend to participate in the work market, especially in the informal sector. Married women from relatively richer family tend to work with a financial motive as they gain income from assets alone. This is in line with Rashid and Faridi (2014) research which stated that as-

set ownership would decrease married women work participation.

Research Findings

Based on ethno perspective, working is conducted to improve personal self-esteem and social status in society. For those hailing from established families, working is conducted for self-actualization, expanding social status, optimizing time usage, take advantage of hobbies, extending friendship and kinship.

Based on economic perspective, these women aim to improve household economic resilience and security, lighten respective husband's burden in providing family economy and obtaining better economic status. In case of single parents, they work to earn income and increase their confidence.

Based on ethno economic perspective, *Mbojo* married women work to self-actualize, broaden social sphere, and improve social status in society. They will earn income, increase their self-confidence as wives and as members of the community supported by their own economic status.

CONCLUSION

Mbojo married women hailing from middle to low class participate in work market to increase economic security and independence. Therefore they need to aid their respective husbands in providing a household livelihood. On the other hand, women hailing from middle to upper class participate in work market with an economy motive and increasing their social status in the community.

Research result exhibits that despite women working outside their household, they do not neglect household management. Prior to working or conducting the productive activity, they complete household management as wives or mothers. This is a general image of *Mbojo* married woman as depicted in Bima language "*Tabe'a Rasa*" (it is a characteristic in local region).

These women experience benefits as career women, such as increased confidence, improved appearance, appreciation of husband's work which influences positively in the marital relationship, possessing a positive outlook on work, and capability to empathize with surrounding community.

Mbojo women work not for demanding equality to men; instead, they work due to the need for income/wages in order to improve the household economy. They work as they possess high education level, assisting their respective husbands in providing livelihood especially when household expenditure is higher than husband's income or wages or the community is supporting them to participate in the public sector or when they have minimum owned asset. Therefore they assist their husband to fulfill household needs. The women realized that they obtained similar rights in education and career sectors. There is little need to demand equal rights and opportunity to better livelihood financially and socially. They understood since the dawn of Islam presence, women are glorified.

The findings of this study conclude that there are two major things that become main reasons women marry *Mbojo* ethnic. First is that they do double roles because it is *must*, and the second is that they work because of *choice*.

Life is not about who the best is, but who are capable of conducting good deed. Working is one medium to conduct good deed and be beneficial for families and communities. *Mbojo* women perform their dual role with pleasure, bearing in mind that managing a household is a form of worship. Assisting their respective husbands in providing livelihood is also a form of worship. These women remain as mothers who act as a first madrasa (Islamic institution) for their children. Despite their achievement outside the household, a husband remains as priest/head of the family. In conclusion, each of them possess respective roles and position, instead of reversing them. For the women, their best career lays in their respective household and their husband's *ridho* (blessing) as the highest form of income. Their greatest achievement is nurturing children's quality to possess Intelligence Quotient (IQ), Emotional Quotient (EQ) and Spiritual Quotient (SQ).

RECOMMENDATIONS

The findings of this study could be a reference and consideration, especially for observers of labor issues and local government related to women empowerment especially in the context of the involvement of married women in the labor market so that they can be involved optimally but precisely in the socio-cultural and religion.

The involvement of married women in the labor market needs to get the attention of the stakeholders related to their role as housewives and as workers. Management and supervision of children (especially those still nursing) needs to get the best solution. Some things that can be done by the stakeholders are: First, the government needs to provide education and training in the form of vocational institutions for adult women so that they can improve their skills. Second, they need coaching and empowerment about the importance of family resilience and economic security, the benefits to them, their families and their region. Third, attention to the values of local culture are actions and ideas that are influenced by the dynamics in the region concerned. Fourth, the existence of economic access justice for women.

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