

P-ISSN: 2338-8617

E-ISSN: 2443-2067

Jurnal Ilmiah
PEURADEUN



Vol. 9, No. 3, September 2021

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I N T E R N A T I O N A L



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JIP
The International Journal of Social Sciences
www.journal.scad-independent.org
DOI Prefix Number: 10.26811



ACCREDITED "B" by the Ministry of Ristekdikti
from October 30, 2017 until October 30, 2022

**Woman Farmers as Entrepreneurs in the Sebatik-Nunukan Border,
North Kalimantan Province**

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Article in Jurnal Ilmiah Peuradeun

Available at : <https://journal.scadindependent.org/index.php/jipeuradeun/article/view/625>

DOI : <http://dx.doi.org/10.26811/peuradeun.v9i3.625>

How to Cite this Article

APA : Rudiati, E., Rahman, R., Equatora, M. A., & Sulhan. (2021). Woman Farmers as Entrepreneurs in the Sebatik-Nunukan Border, North Kalimantan Province. *Jurnal Ilmiah Peuradeun*, 9(3), 639-660. doi:10.26811/peuradeun.v9i3.625

Others Visit : <https://journal.scadindependent.org/index.php/jipeuradeun>

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WOMAN FARMERS AS ENTREPRENEURS IN THE SEBATIK-NUNUKAN BORDER, NORTH KALIMANTAN PROVINCE

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Received: Jan 27, 2021	Accepted: Aug 13, 2021	Published: Sep 30, 2021
Article Url: https://journal.scadindependent.org/index.php/jipeuradeun/article/view/625		

Abstract

Policies in the economic and development sector still place men as the main actors, women only as “task assistants” in economic activities. The women of Liang Bunyu village in West Sebatik District make Seaweed farming a source of household income and become a leading commodity in village economic development. The women in the village bind seaweed farming for the nursery. A job that men are reluctant to do, but the most important part of the production process. This paper discussed how Sebatik women play a crucial role in making seaweed cultivation a household business. It will be an essential input for the local government policy of developing a household business driven by housewives. The research method used was a qualitative description with an ethnographic approach to make participant observations and in-depth interviews are accurate in collecting data and field findings. The research found that Sebatik women had the prospect to be an entrepreneur. It's just that Sebatik's economic development does not necessarily increase women's empowerment. Not many Sebatik women farmers think about selling seaweed as a processed product, which is more economically valuable and profitable. Education and community culture were the main causes, even though kinship and ethnic networks could function as economic capital. Sebatik woman farmers need government support in both policy regulation and practical assistance, especially in entrepreneurial training.

Keywords: Woman Farmer; Entrepreneurship; Cross-Border Trade.



A. Introduction

Sebatik Island is the gateway to economic and trade activities on the border of North Kalimantan, which relies on the agriculture, plantation, fishery, livestock, and tourism sector (Rudiatin, 2018b). The border market is an entity that does not only dynamize the economy and supports the economy at the border by bringing together sellers and buyers, but has a much more complex function, namely maintaining and support to the socio-cultural dynamics of the people on the borderland (Suwartiningsih, Samiyono, & Purnomo, 2018; Sugiarti, 2016; Sri Rahayu, Irwan and Ariesta, 2019). In the Regional Medium Term Development Plan of Nunukan Regency, National Medium Term Development Plan -- regulation of the head of the national agency for border acceleration - Number 2 of 2015, and the Regional Medium Term Development Plan of North Kalimantan Province, the development of Sebatik Island will become a priority development agenda for 2017-2021 what will make Sebatik Island a New Economic Growth Area. Especially the Center for Agribusiness-Based Economic Growth, then Sebatik Island will also become a National Strategic Area in Agribusiness and Agro tourism.

In Sebatik, seaweed is currently one of the alternative foods for aquatic foods, they are rich in nutrients and have prospects for development. In the last five years, seaweed cultivation has supported the economy of the Sebatik community, one of which is the village community of Liang Bunyu. Seaweed cultivation is a home-based business that increases household income. Before the Covid-19 pandemic era, this business opened up more job opportunities with the increasing number of seaweed cultivation entrepreneurs. The most needed job is "mabbettang" which means tying seaweed. Tying seaweed is many done by women, especially mothers who need additional income. While the work as a binder of seaweed does not move from morning to evening.

Men are rarely this work. They prefer other jobs that require more energy and thought, such as trawling seaweed that grows on the seabed. In addition to fishing, they will also get seaweed. The seaweed falls from the seaweed nursery and plants on the seabed. Most of the fish trawlers are now turning their concentration into seaweed trawlers.

The enormous potential and economic opportunities created since the development of the seaweed cultivation business in Sebatik Nunukan have caused almost all coastal communities who initially worked as fishing fishermen to switch to seaweed cultivation. Women also do not need to work outside the home too far. During recess, they can return home, take care of the family lunch. In the seaweed nursery season, women can work all day tying seaweed. It is undeniable that the development of seaweed cultivation in Sebatik is largely the contribution of the women of Sebatik. However, the businesses that these women run are joint ventures with their husbands.

Policies in the economic and development sector have so far placed men as the maitors, even though in Sebatik, women are the backbone of trade between the Sebatik-Tawau region (Rudiati, 2018b). Women are the main actors in the production and distribution of agricultural commodities, but government policies still place women only as task assistants in agribusiness economic activities (Rosaldo & Lamphere, 1974; Arsal, Basri, & Tono, 2017; Herawati, 2016). This policy adopts a patrimonial system, which is a system used in Malay society in general, where the male or husband's family is more responsible for family interests than the woman or wife. The main task of women is to maintain and manage the household or do light work in the family (Iswanto, 2019). The same thing happened in Padang Lawas where the patriarchal kinship system caused women to do all family economic activities that should be the responsibility of man, without having the opportunity to self-actualize in these economic activities (Harahap, 2020).

How are women entrepreneurial in increasing household income and the economy of the Sebatik sub-district? This paper is an attempt to describe the condition of women in seaweed farming who have started entrepreneurship in processing certain products that have always been a commodity supplied from Tawau. The local government of Nunukan also believes that increasing the entrepreneurship of women farmers has implications for improving household welfare. For many years, Sebatik has been flooding with processed agricultural products such as biscuits from taro, nuts, chocolate, banana chips, then lunkhead and confectionery from Tawau. The new policy from the Malaysian and Indonesian governments -



resulting in a change in trade crossings from Sebatik directly to Tawau, starting in 2013 to go through Nunukan -, does not reduce the flood of processed food in shops and the supermarket (Kebalen Jaya, the only supermarket in Sebatik). The cross-border trade pattern after the PLB revocation does not automatically recover until 2018 (Setiawaty, 2018; Rudiatin, Sumarni, & Ramadhan, 2020). But on March 18 in 2020, Malaysia imposed a movement control order (MCO) when the coronavirus (Covid-19) cases in the country began to increase sharply. Until now the country's borders are still closed to tourists and border crossers. Malaysian security forces have banned ships from Aji Kuning and Sungai Melayu into the domestic port of Tawau. After a year of the covid-19 pandemic has passed, the scarcity of goods in Sebatik is starting to be felt. Residents of Sebatik began to wake up from sleep.

How can the entrepreneurial prospects of women farmers starting to emerge in Sebatik be developed as a target to break total dependence on the procurement of goods from Tawau, mostly processed food to household needs?

B. Method

As explained by Creswell (2014), qualitative research procedures in data collection, analysis and interpretation, and writing of research results are different from the quantitative techniques. Informant choosing, open data collection, analysis of text or images, presentation of information in the form of figures and tables, and personal interpretation of findings all reflect qualitative procedures. Qualitative research is a research approach conducted in a natural setting, playing the role of the researcher as a data collection instrument, using inductive analysis, and focusing on meaning according to the perspective of the object studied. In addition, qualitative research uses multiple data collection techniques and multiple data sources, selecting data in the form of words and pictures, using expressive and persuasive narrative reporting patterns (J. W. Creswell & Poth, 2016).

Collecting qualitative research data requires the role of the researcher as an instrument. This research format requires detailed and in-depth information about the research objectives. Obtaining this kind of information can only be done by the own researchers through in-depth



interviews, observation and documentation. Researchers are very dynamically able to make various adjustments to strategies and techniques to get more information needed.

1. Ethnography

Collecting data were from Liang Bunyu village, West Sebatik sub-district, Nunukan District, North Kalimantan province, which borders Sabah, Malaysia. The focus applied in this research is the crucial role of women in the seaweed business, whether as entrepreneurs or as bonding laborers (trawlers). According to Frankham (Somekh & Lewin, 2011), ethnography is a methodological feature of anthropology in which researchers conduct observations and interviews, and become part of a group of people to understand the culture of the society he studied. Observation, as the name implies, is a way of collecting data through observing.

Creswell (2018) says ethnography is a research approach that describes and interprets the behavior and customs of a culture system or social group. Researchers examine patterns of behavior, habits, and ways of life of a group of people. Culture is a term used by researchers to the groups of informants, in this case, women cultivating seaweed to get data on their daily activities in doing their jobs. It is inferred from the words or actions of the informants by the researcher. It consists of what they do (behavior), what they say (language), and some emphasis on between what to do and what have should do, and what they make and use (artefacts). Under ethnography, researchers rely on their judgment to select a member of informants based on their research questions - this can take the form of a 'big net approach' (Fetterman, 2019) - where the researcher blends in with everyone.

2. Informant

For Crapo (2002), an informant is a person who speaks in his dialect, a native speaker, while a respondent is a person who answers a list of questions posed by the researcher. A different view comes from Spradley (2016) that distinguishes between informants and respondents



about the language used to formulate questions. Questions for respondents almost always use the language of social scientists, while for informants it depends entirely on the informants' speech, where the questions arise from the culture of the informants. The informants were found through a snowballing searching technique using the "gatekeeper" (Rita a women entrepreneur) as a starting point to find key informants who then became "star" in the network, "Starr" is the person who has the most relationships (ML, a teacher in Liangbunyu who teaches the children of seaweed-binding women). This method of selecting informants follows the Social Network Analysis technique. SNA focused on uncovering the patterning of people's interactions in Sebatik farmers. Network analysis forms on the intuitive notion that these patterns are crucial features of the lives of the individuals who display them. Network analysts believe that how an individual life depends on how that individual is tied into the larger web of social connections. Many believe, moreover, that the success or failure of societies and organizations often depends on the patterning of their internal structure (<https://www.insna.org/>). For the Sebatik society, ethnicity networks and kinship are not only social capital but also economic capital.

Social network analysis is in various fields of science. Historically, it has closed to sociology, psychology, mathematics, anthropology, and network science. From the outset, the network approach to the study of behavior has involved two commitments: (1) it is guided by formal theory organized in mathematical terms, and (2) it is grounded in the systematic analysis of empirical data (Lin Freeman <http://www.insna.org/what-is-sna>). The author focuses on point 2, prioritizing to obtain empirical data from the contents of the relationship between women entrepreneurs of seaweed cultivation.

Research starts from anyone (gatekeeper) that researchers meet who brings researchers to the information that researchers need for research purposes. This informant has obtained from one informant, identified with a group of friends and family. From there, researchers will find a key

informant and conduct in-depth interviews. And then the researcher will be able to identify his group of friends, kinship and more broadly, to obtain accurate information and at the same time be able to cross-check data among the informants (Wellman, 1988; Knoke & Kuklinski, 1991; Crossley, 2010; Scott, 2011).

3. Analysis and Validity

The researcher checked the members of the informants throughout the interview. Continuously Information checking is a contribution to the reliability of the data. Finally, the researcher conducted a post-checking interview with each participant to confirm the interpretation of the data. If the same theme emerges from several participants, then the data is called credible and trustworthy. The researcher is the main instrument and is a crucial part of the process of any qualitative research (Patton, 2003). To build trustworthiness (trust) and credibility, researchers use triangulation. Triangulation controls bias and constructs valid propositions because traditional scientific techniques are no longer compatible with these alternative epistemologies.

Fetterman (2019) argues that triangulation is very basic in ethnographic research, is at the heart of validity. What is meant by triangulation is comparing different sources of information. The researcher compared information from any stages of fieldwork, from several points in the temporary cycle that occurred in the setting, and from different informants. In collecting data, the researcher determined several data sources as follows: 1) Primary data, obtaining from several informants through in-depth interviews as follows Head of Nunukan District Cooperative and Micro, Small and Medium Enterprises Service, Village Head, Teachers, Member of Family Welfare Association, Member of Community Women small entrepreneurs, and Traders in the Sebatik area, especially Liangbunyu Village; 2) Secondary sources, namely data sources obtained from library research, literature documentation, village monographs and references that we get directly from the field.



C. Result and Discussion

1. Result

Furthermore, this paper describes the complexity of the roles played by women in empowering themselves, improving the economy of families and communities in Sebatik in the Covid-19 era. The supply of goods that usually come from Tawau has begun to dwindle, commodities such as sugar and cooking oil are often empty. Residents of Sebatik often have to wait for the arrival of ships from Sulawesi or Surabaya. When there was a sea highway, supply was still smooth, with the closure of the sea highway, Sebatik experienced food supply difficulties. Residents of Sebatik began to see the local potential that could be processed to cover food shortages that began to plague after the implementation of large-scale social restrictions (PSBB) and is continued the imposition of restrictions on community activities (PPKM), in this context, the leadership role of regional heads becomes very important (Rahman, Sahar, Putra, & Diliawan, 2018).

As the second-largest seaweed barn in Nunukan Regency after Mamolo Village in Tanjung Harapan district, Liang Bunyu Village has a golden opportunity to increase its economy from seaweed cultivation, which is shipped by ferry to Surabaya for export. In the era of covid-19 to Tawau transportation experienced problems, their routes changed to the Tanjung Perak port of Surabaya.

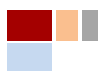
Liang Bunyu comes into existence as a village based on the aspirations of the community who want equal distribution of services. In 2003 the Nunukan district government legalized Liang Bunyu as a division village. It was only in 2007 that Liang Bunyu Village officially became an independent village based on the Nunukan District Regulation Number 03 of 2006, simultaneously with the inauguration of the Village Head of Liang Bunyu. The area of Liang Bunyu Village is 1,799 hectares and has the characteristics of a choppy hill area with an altitude of 97 meters above sea level. The details are as follows:

Table 1 Area of Liyang Bunyu Village

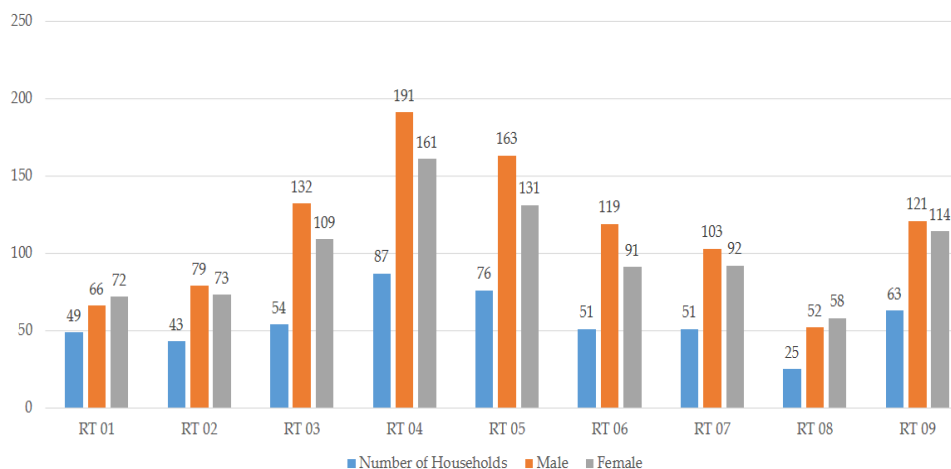
No.	Territory	Large
1.	Protected forest	531,3 H
2.	Plantation	1.146,7 H
3.	Agriculture	70 H
4.	Housing / Settlements	30 H
5.	Etc	21 H

Source: Liyang Bunyu Village Profile 2019

The area of 1,799 H occupied by a population of around 1,900 people is an opportunity for a demographic bonus for the resident of Liyang Bunyu. Rich with natural potential, they must have skills that can cultivate land with an area that is almost the same as the population. Demographic bonus and has grown in size in recent decades must be a village asset. The socio-cultural life of its people, which is full of ethnicity and kinship, often builds tribal networks to Tawau and other areas in Sabah. Ethnicity and kinship are the social capital of the Sebatik community (see Rudiati, E., 2017). Two dominant ethnic networks are The South Sulawesi Harmony Unit (KKSS), the Kalimantan Indigenous Tribe Association (Pusaka). Their network context is, particularly on trading. The network of women in Liang Bunyu is more flexible. Besides ethnic contexts and similarities regional, there are similar origins and forms of similarities in spare time as housewives. In Liang Bunyu, most of them are particularly on jobs that increase household income, including binding seaweed, or retail traders of processed seaweed. The following is a list of population distribution by gender in 2018:



Graph 1 Population of Liyang Bunyu Village



Source: Liyang Bunyu Village Profile 2018

In Liang Bunyu Village, many women afterward completing their household work will go with their husbands to the garden or "Bagang" by the sea where the seaweed nursery settled. They work from morning until the sun goes down, especially when the nursery season comes or the planting season. Women tie seaweed, and men so haul fish and seaweed that grow on the seabed. Those who own seaweed cultivation land will become the foreman of workers, while those who do not own land for daily tie labor. When the seaweed breeding season is over, they return to the "Palawija" fields or oil palm plantations. The division of work is the same, those who do not own land become laborers, while the landowners pay wages.

Mrs. Rita is a seaweed entrepreneur whose business has been running for about five years. She supervises about 200 women farmers in Liyang Bunyu Village. The workers tied seaweed seeds to bottles of mineral water which are connected by a plastic rope that is about 1 to 2.5 meters long. The bottles filled with seaweed will float on the seawater, becoming a breeding ground for the seaweed. The place where the seaweed grows has the same function as the fish farming area on the seafront. It is called "Bagang", and each of these lands has an owner. They



work full-time from 7.00 a.m. to 5.00 p.m. with an income of 75 to 150 thousand rupiahs every day. The size of their income depends on how many meters of seaweed seeds they have worked. Their working-age varies widely, from 15 to 55 years old.

Figure 1 Women Seaweed Farmer and Seaweed Chart



Source: Authors

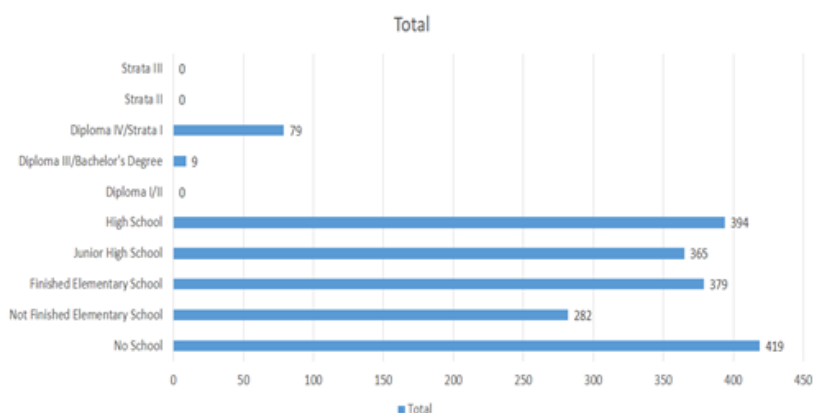
Seaweed cultivation is done using a longline system, a stretched rope that is about 25 meters long with an installation distance of 50 cm between the stretch ropes and the distance between the attachment points of the seaweed seeds is about 15 centimeters. One cultivator generally has about 400-5,000 stretch ropes, of which 1 ha of water area installed about 800 stretch ropes. One stretch can produce 13-15 kilograms of dry seaweed during the peak season, and about 5 kg of dry seaweed when the growing season conditions are not good. The maintenance period for seaweed is about 45 days per cropping cycle. At high production, it would take 50 days.

Seaweed can give better economic value when women can process it into a variety of ready-to-eat foods. Some women are so smart, Nurhani and her group, collect the seaweed that is not worth selling for processed



food. They will turn it into jelly, sweets, and lunthead. Some turn it into ready-to-eat foods such as seaweed soup and seaweed ice. Of course, if they put more effort into the process, it can become a household industry with economic value. Unfortunately, most of these women prefer receiving wages for tying seaweed. This choice is closely related to the rank of education, where education services are not yet optimal, which is also a common problem in border areas (Rahman, Mawar, Wahyuning Dyas Tuti, Handayani, & Sahrul, 2021).

Graph 2 Liyang Bunyu Level of Public Education



Source: Nunukan Regency Government 2019

Few of them have not graduated from elementary school. Most have graduated from elementary school. Some of them have had a junior high school, but have not yet graduated.

Figure 2 Processed seaweed



Source: Authors

2. Discussion

Most of the livelihoods of the villagers of Liang Bunyu are in the plantation, fisheries, agriculture, and animal husbandry sectors. Nearly 95 percent of the population in Liyang Bunyu Village work as farmers and the rest as traders or entrepreneurs and employees. Based on the livelihoods of its inhabitants, this village community has a typology of farm farming and pond farming (sea). Both productivities improve people's welfare. The potential of natural wealth in Liang Bunyu whose geography and topography are characterized by hills and then also has coastal areas and seawater which is rich in marine life is very suitable for seaweed cultivation. As the second seaweed barn in Sebatik and the demand for the export market is high, almost all of Liang Bunyu's residents are involved in seaweed cultivation. The fishing trawlers get two advantages, namely that apart from being able to catch fish, they can also catch seaweed, both of which have good prospects in the export market. The exporters are from Surabaya, the seaweed packaged and then exported. Unfortunately, seaweed farmers, including the women, are fixated on pursuing the export market, rather than using seaweed as a processed product as a food product. Even though many processed seaweed foods also come from Tawau.

The need for ready-to-eat food purchased from Tawau, the raw materials also come from Sebatik such as chocolate, fish, seaweed, bananas, and secondary crops. It can be described as follows, raw chocolate from Sebatik is sold to Tawau, then the people of Sebatik buy "Milo" chocolate from Tawau. Likewise with bananas, banana chips, banana "sale" and so on. Exactly the food processing business can be done by women when the men are busy with seaweed cultivation. The women were directed to form a food processing farmer group, then trained to process raw materials into ready-to-eat ingredients. Food processing from seaweed requires tools that need to be trained for the group. To increase women's entrepreneurial activities, it is not only the availability of resources that must be continuously developed (Sari, Priatna, &



Burhanuddin, 2015) but also the readiness of appropriate technology for home industries.

Liang Bunyu men are also not fixated on one job, because of their rich natural potential. Even though they are already pursuing seaweed cultivation. During the waiting period from seedling to harvest, they will do other work. At that phase, women should have a lot of free time, to make food from processed seaweed. With abundant natural resources, especially seaweed, Liyang Bunyu Village can develop into independent food processing or food supply for various commodities such as lunkhead, candied seaweed, and other processed seaweed. From producing raw materials to producing ready-to-eat products. So far, Liyang Bunyu Village can only be a producer of raw materials and sell them directly after harvesting to collectors. There are still few women farmer groups that produce processed seaweed. Although the road facilities in Liang Bunyu Village generally support the village's economic activities, some roads are paved connecting Binalawan Village as far as \pm 10 km. From Binalawan Village, seaweed per container is shipped by ship.

Educational background is very influential on the human resources of Liyang Bunyu Village in developing the natural resources that are already available. Efforts to improve the quality of human resources (HR) are becoming increasingly important to realize a strong, independent, and reliable economy as a joint effort with the principle of kinship. It is ironic to face the reality of the low education level of women in Liang Bunyu. And what is the role of government in socio-economic issues? A report from the Village Empowerment and People's Welfare Service (KESRA) concluded that the government still lacks human resource development programs for Liyang Bunyu Village in maximizing existing natural resources (Nawir & Zultan, 2018). Likewise, the benefits of the family welfare program have not been felt by the village women of Liyang Bunyu. Rules in the relationship between the center and the regions, that is national development encourages local development, while regional development strengthens national development. National



and regional development must support each other by maximizing bottom-up development.

The opportunities to maximize the empowerment of women farmers in Liang Bunyu are; abundant natural resources can become social capital (Rudiatin, 2018a). With this social capital, women farmers on the border are prosperous, which is not difficult to develop their businesses. The government must create a particular program in assisting and providing lessons for women farmers to be more productive. Peggy Sanday (Rosaldo & Lamphere, 1974) research in African societies found that 40% of agricultural subsistence production comes from women. The farmer woman plays a dominant role in household activities that allow other family members to use the opportunity of time to work. Also, women from the underprivileged layers participate quite a lot in activities to earn a living in trading, farming, and farm labor. Household activities are generally very time-consuming for women. The women farmers' contribution to their family is not only as support but most as the backbone of the family in meeting the economic needs of the family and their duties as housewives (Kurniawati, 2019). The Central Statistics Statistics Agency of Indonesia (BPS) has revealed that in 2018 recorded more than 8 million women farmers in Indonesia. It estimates that some of them are single parents who are the head of the household.

In 2017, the agricultural sector was incorporate the most women workers, namely `around 13.7 million people (BPS, 2018) regarding the role of women in the farmer's sector, see also (Bertham, Ganefianti, & Andani, 2011). In Liyang Bunyu, women who initially only worked as assistants in agriculture, are now experiencing an increase in the dynamic of economic development, both through internal social-economic activities and in building networks in entrepreneurship between countries. They hold the key in economic distribution, namely taking advantage of export and domestic market opportunities in the home industries, seaweed cultivation, and processed products. Examples of processed bananas by women farmers product have been present in a neighboring village Aji



Kuning. This condition is consistent with the research (Duflo, 2012). Indian society shows growth economy, which reduces poverty and increases opportunities, does have a positive impact on gender equality.

Women farmers on the border are positioned only become male companions, although they are also the support for the family economy. This usually happens in people whose welfare level is still low. Sarah Lowes (2020) examines the culture and well-being of women in the economic context of developing countries. In particular, she reviews works on how the structure of the kinship system and cultural practices affect women's production. The matrilineal system is more strategic for women's modes of production. The origins of this cultural practice are deeply rooted and closely linked to modes of production, female labor participation, and norms that limit women's sexuality. In contrast to the patrilineal culture in Sebatik, the role of women in the household economy is de facto recognized but has never been recognized de jure, thus affecting regional development policies, how they place women in regional economic development.

The top priority in empowering women farmers at the border should at least pay attention to the geographical, natural resources, and most important the cultural aspects of small and medium-sized entrepreneurs who type on kinship networks, tied to subsistence economics and religious rituals. The structure of the kinship system and cultural practices of the Sebatik community determine the results of women farmers (Lowes, 2020; Rosaldo & Lamphere, 1974).

Most importantly, it needs to be a recommendation for stakeholders, that economic development does not necessarily increase women's empowerment (Duflo, 2012), the women farmers need government support in both policy regulation and practical assistance, especially in entrepreneurial training. Mutual Agreement (05/MEN.PPPA/IV/2010) between the Ministry of Women Empowerment and Child Protection and the Ministry of Small and Medium Enterprises on Women Empowerment to realize gender equality through the growth of cooperatives, micro, small,



and medium enterprises, still needs to be improved. Economic development itself must ensure significant progress in women's empowerment, not only for their education but also for their participation as decision-makers in the household economy. Several end years of women's empowerment lead to improvements in children's welfare (health and nutrition, and education. It shows that issues of economic development and women's empowerment need not be debated anymore by policymakers. Women's empowerment and economic growth have a close relationship. The economic growth will open up opportunities for women's empowerment, and women's empowerment means skill improvement for human resources, which will have a direct impact on economic growth. Encouraging women's empowerment will trigger a virtuous circle, improvement in child nutrition and education.

D. Conclusion

Before Covid-19 the border area describes the characteristics of the socio-economic life of the community is more oriented towards the economy of the neighboring country. Governments can encourage entrepreneurship as long as their regulations and policies support the economies of border communities. Some infrastructures and facilities make it easier for people to carry out entrepreneurial activities. This entrepreneurship encourages them to develop the country from the border areas. The role of women in the development of Indonesian SMEs is very significant. A report from the Ministry of Foreign Affairs of the Republic of Indonesia (2010) shows that the growth of SMEs in Indonesia, whose owners are women, is the third highest in the Asia Pacific.

Women's education is a very determining element, considering that educated human resources will affect the rapid development of the economy at the border. And on the other hand, the level of education and expertise possessed by women also influences them in choosing economic activities that they seriously do. These factors also affect women's attitudes in using their time and income. The quality of education and skills encourage them to think ahead, which is no longer selling raw



materials but processing seaweed as processed products such as lunkhead, jelly, sweets, noodles, or meatballs. It could be more economic value than before.

The rich natural potential on the Sebatik-Nunukan border should be an opportunity to accelerate regional development. The agribusiness policies of the central government and especially local governments must continue to side with the community to continue to build a more advanced and prosperous economy. Empowerment of women and economic development will strengthen each other, and women can become government partners in economic growth to achieve community welfare. It also provides policy options that will help women farmers. Accelerating the development of border areas also means protecting the entire population and the sovereignty of all regions in the country, securing regional development, and maintaining cooperation with neighboring countries in realizing the principle of peaceful, safe, and prosperous coexistence.

The importance of accelerating the development of border areas must pay attention to various points of view, including geographical aspects, demographic aspects, natural resources aspects, ideological aspects, political aspects, economic aspects, social aspects, and defense and security aspects, and especially the socio-cultural of the community. For the Sebatik society, ethnicity networks and kinship are not only social capital but also economic capital. Entrepreneurial women farmers after Covid-19 should change.

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