

the role of women in the dynamics of domestic economic life (study of feminism in tribes in the east kelaisi village of south alor district of alor regency)

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## **The Role of Women in the Dynamics of Domestic Economic Life (Study of Feminism in Tribes in the East Kelaisi Village of South Alor District of Alor Regency)**

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### **Abstract**

The aims of this study are to 1) describe and analyze the role of women in household economic management in both productive and consumptive activities; 2) describe and analyze the role of women in achieving household welfare and 3) describe and analyze expectations of economic behavior and cultural observance analyzed in the perspective of gender equality (feminism) that occurs in the tribes in Klaisi Timur, Alor Selatan District, Alor Regency. The researcher chose the qualitative method in the phenomenology category. To reduce the experience of a phenomenon into a description that explains the universal essence of the phenomenon of study that emphasizes the Role of Women in the Dynamics of Domestic Economic Life. The research subjects in this study were the tribes in the Kelaisi Timur Village, Alor Selatan District, Alor Regency. The informants in this study were eight housewives who worked as farmers, women who became community leaders, and a member of the Alor regional representative council representing the Abui and Kemang tribes. The study results found that 1) The role of women from the Abui, Kamang, and Subo tribes in Kelaisi Village, South Alor District, Alor Regency in managing their household economy is manifested in the dual roles they play. The dual role that is carried out is as a wife and housewife who works and manages work independently and becomes a public worker by becoming a farmer or candlenut seeker. 2) The role of women from the Abui, Kamang, and Subo tribes in Kelaisi Village, South Alor District, Alor Regency in household welfare, their economic activities; they are fully responsible for meeting their household needs, including consumption, party, and the educational needs of their children. 3) Feminism is challenging to be embedded in the Kelaisi Timur Alor Selatan community because the shackles of patriarchy and adherence to a culture that has been built with a solid foundation. This goes hand in hand with the patriarchal construction, which has become a social construction that has become the people's belief.

**Keywords:** *Women's Role, Dynamics, Economic Life, Household, Feminism*

### **Introduction**

Feminism has become a more developed phenomenon in the last two decades. Feminism provides a stimulant and impetus for the emergence of the women's movement as a social movement, where such movements do not appear suddenly, but rather a development in which there is anxiety and desires of individuals who want change and who then join in standard action. Anxiety arises due to awareness of women's low position in society and the desire to improve and change. All feminists set out to

be aware that there has been discrimination and injustice against women in various areas of life, both socially, politically, and economically. However, the reasons for these situations are not entirely the same, so they approach and analyze the problem with each point of view, so the strategies to overcome it also vary.

Economically the influence of the feminist movement is seen in the increasing number of female workers who are struggling to prosper their families. The public sector, previously dominated by men, has now been balanced with the presence of female workers. Almost all sectors have engaged women, from workers, farmers, and even executive institutions and state leaders, to occupy legally by women. In the world and Indonesia in particular, women have become the rotating focus of the economy. The inclusive definition of feminism includes those who explicitly refer to themselves as feminists and those who advance women's interests either consciously or unconsciously, even if they do not call themselves feminists. Walby (2011) impressively summarizes dynamics, controversies, and predictions over the future of the theory of feminism in nature. *The Future of Feminism* explains how feminism relates to the state, the spread of feminist perspectives (*mainstreaming*), anti-essentialism business in improving the image. Feminism, the spread of the changing distribution of recognition and neoliberalism context, and even predictions within the framework of postfeminists.

Indonesia is a country that has a tribal era gam spread throughout the archipelago. Each tribe has its own uniqueness, both culturally, socially, and traditionally. It is not separated from the diversity of each tribe in looking at women. In each area, women are placed in different positions, with such a complex role. Women with feminine nature are required to perform their duties and obligations that generally revolve around kitchens, walls, and mattresses. Women in some tribes that inhabit Indonesia are considered people who work in the domestic sector, while men are placed as a group with the right to fill the public sector. Such an ideology has been endorsed by various social institutions and institutions, which later became a social fact about the statuses and roles played by women. The ideology has also made women objects in managing the household, such as giving birth and raising children, carrying out household activities, and no more and no less belonging to men (Sukarno in Mayasari 2018).

Lack of knowledge and touch of information makes women who live in remote areas accept only what is considered to be their destiny. Often, they perform dual roles as domestic and public workers due to compulsion and away from the ideals of the feminist movement. The feminists drive hope of equality by making women fit to appear in public works, for underdeveloped women who are constrained by beliefs is an obligation, a compulsion., or even torture. Therefore, this study of underdeveloped women is important so that the hopes of feminist drivers about equality will touch all levels of society, including underdeveloped communities: education and social status.

One of the exciting areas in Indonesia to be studied from a feminist perspective on the role of women in East Kelaisi Village, South Alor District of Alor Regency, East Nusa Tenggara. Part of Alor, East Kelaisi has various tribes; Abui, Kamanga, and sub-tribes. East Nusa Tenggara is a province located in southeastern Indonesia, with the capital of Kupang, West Timor. The region consists of no less than 550 islands and is divided into 21 districts/cities. The three main islands in East Nusa Tenggara are Flores, Sumba and West Timor. There are several other small islands, namely Adonara, Alor, Babi, Besar, Bidadari, Dana, Komodo, Rinca, Lomblen, Loren, Ndao, Palue, Pamana, Pamana

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Besar, Pantar, Rusa, Raijua, Rote (the choked island in Indonesia), Sawu, Semau and Solor. East Nusa Tenggara is commonly referred to as "Flobamora" (Flores, Sumba, Timor, and Alor).

Alor Regency has a diversity of tribes that number approximately 50 tribes when viewed in terms of demographic and ethnographic population. This number does not include other tribes of migrants from outside the region who have been entering Alor and conducting social interactions. Alor regency inhabited by dozens of tribes also has dozens of regional languages grouped into various cultural groups. The diversity is fascinating because it makes Alor an extraordinary cultural wealth. Still, a culture makes horrors for his community when there are indications and felt begin to shift. The culture that is indicated to start to move is the tradition found in marriage. It is common in various cultures that there is a dowry or dowry; the people of Nusa Tenggara Timur, also known as dowry, are commonly called Belis.

The groom's family generally gives Belis to the bride-to-be and her family. Bellies can be interpreted as a material gift to relatives or relatives at certain events. Still, in general, bellies are always associated with giving some money or goods at the wedding ceremony. Marriage in the tradition of the social life of the NTT community adheres to the *genealogical system patrilineal* (following the father's lineage). It places the clan/tribe as an essential identity, and Bellis can also mean the male family "buy *the girl in full*" from the family on the part of the woman. As a form of asset transfer between families, belies have varying values or quantities, and nothing is generally accepted. Belis can make money, livestock, and goods, such as soften (metal gold slabs) or depending on local tribal customs.

In Alor society in general, Belis is usually given in the form of moko. In general, the value of belies depends on several factors that are often influenced by the family's social status. Family social status determines the value of belis where the higher the social level, the higher the value of the belis, but it is not uncommon also the amount of belis is also influenced by the agreement or the results of negotiations between the male family and the female family. Belis, a tradition for many years from generation to generation among the general Alor community, it turns out that in its journey began to experience a shift. The shift in meaning that was originally a symbol of love and bonds of love, in practice bellies, has turned into a tradition that shackles and even become the embers of vengeance and fraudulent practices and undergoes a commercialization process.

Belis, which was initially a tradition for maintaining the balance of the cosmos in the family and intended to ensure the continuity of the marriage of lovers who love each other, has slowly turned into a counter-productive culture (Squanto, 2018). Belis, for the culture of the Alor people, is a symbol. According to Geertz (1973), the symbols owned by humans there is a group that is a separate system called sacred symbols that are normative and have great power in implementing sanctions. This means that *bellies* culture is a symbol related to regulating the marriage arrangement between men and women and between clans that have consequences of sanctions, perspectives about the existence of men and women because in the pattern of relationships and social life has social meaning. Therefore, it will spark awareness of gender equality (*feminism*).

*Belis's* cultural shift makes the bridegroom who cannot pay and pay *Belis* tend to be harassed by the female side; on the other hand, the male side will treat women according to their wishes when the woman has paid off. This condition makes women slaves and often get harsh treatment from their husbands, and not infrequently also women are used as the backbone and pulse of the family to meet all household needs. The people of Sukuk Abui, Kamang, and Subo tribes living in Kelaisi also appear to double as housewives and be a pulse in managing the household economy. These women turned out

to be more dominant in the affairs to prosper their households. They carry out household tasks and tasks of non-stop economic activity such as doing productive, consumptive activities, saving wealth and savings, and thinking about their children's future. They achieve prosperity in their households in the order of expectations obtained if they manage the household economy well, implement balanced economic behavior, and maintain a culture upheld in the area where they live.

Economic well-being will be achieved when economic problems can unravel, and financial needs are met. In overcoming the economic problems of women as housewives can also play a role to overcome it with their feminine impulses over the power and autonomy of women in their families and communities in their environment. Housewives consider it as feminism as Gordon (Fineman, 2005) expressed that "*sharing in an impulse to increase the power and autonomy of women in their families, communities, and society.*" Women's housewives in eastern Klaisi society get the opportunity to appear in public spaces to prosper their families, which should be borne together with their partners. Although given a chance to appear in the general area of women from the tribe in East Kelaisi, they live side peacefully by upholding the culture and having cultural observance that they already believe in, one of which is about Belis. Belis, a ritual of wedding appreciation to the bride of the groom's family in building a family relationship as a sign of gratitude, means devotion and sincerity for a wife towards the husband and obedience to the culture they uphold.

From Problems that have already Displayed previously, the writer is interested want Researching with purpose to 1) Describe and Analyze role woman deep Management economics house ladder good deep Activities Productive And Consumerist in the tribes of Eastern Clasisi District Alor South Regency Alor; 2) Describe and Analyze role woman deep reach Welfare house ladder in the tribes of Eastern Clasisi District Alor South Regency Alor; and 3) Describe and Analyze Expectations behaviour economics and Obedience culture Analyzed deep Perspective equation gender (feminism) happen to the tribes of East Klaisi District Alor South Regency Alor.

### **Methodology**

Researchers chose qualitative methods of *phenomenology* category. This research approach reduces the experience of a phenomenon into a description that explains the universal essence of the phenomenon of study that emphasizes the Role of Women in the Dynamics of Domestic Economic Life about its simplicity in living life and economy. The study subjects are the Tribes in the East Kelaisi Village of South Alor District of Alor Regency. This research is focused on describing the essence of feminism from the persistence of women and the preservation of *Belis* culture, which then affects the economic life patterns of its people.

The selection of data sources or research subjects proceeds in a rolling manner as needed until it reaches saturation, assuming that the research data is sourced from people, events, and situations that exist in the research background. For example, informants in this study, as many as eight people, consisting of housewives who work as farmers, mothers who became community leaders, and a member of the Alor regional representative council representing the Abui and Kemang tribes, can be seen in the following table:

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Table 1 Key Informant

No	Name	Code	Identity	Information
1	Mantaon	MTN	Customary Chairman	Key Informant
2	Yulianakota	YLN	Pastor	Driver Informant
3	Esterasio	EAST	Pastor	Report Driver
4	Yessy	YES	ASN	Key Informant
5	S. Mankanlehi	MKL	ASN	Key Informant
6	Zakeos Asmal	ZKA	Farmer	Key Informant
7	Nuhum Sunga	NHM	Farmer	Key Informant
8	Herma Y	YNT	Lecturer	Key Informant

Data collection is predominantly done through *in-depth* interviews and observation techniques. According to Smith and Osborn (2011), the stages for analyzing this research data by conducting *Interpretative Phenomenological Analysis* include: 1) *Reading and re-reading*; 2) *Initial noting*; 3) *Developing Emergent themes*; 4) *Searching for connections across emergent themes*; 5) *Moving the following cases*; and 6) *Looking for patterns across cases*. In addition, to check the validity of the research findings or their credibility is pursued in various techniques, including (a) *prolonged engagement*; (b) *participant observation*; (c) *triangulation*, (d) *peerdebriefing*; (e) *negative case analysis*; (f) *mbucket check*.

## Results and Discussions

### The Role of Women in The Economic Management of Households

Women play a role in the economic management of households in East Kelaisi Village, this is seen in the daily production activities that are predominantly carried out by women. Likewise, in taking care of the household, a mother who plays a full role in managing all her affairs. The income earned by women who work every month varies between Rp. 500,000 to Rp. 2,500,000. The difference in the amount of income is influenced by the number of agricultural and plantation crops and the type of work they do. Their working hours are from morning to day every day. Although the work done by the working women is still classified as a side job because their work status helps the husband work, and to increase the husband's income, but the results are quite significant in helping family income and meeting the daily economic needs of the household. The husbands of women who work on average are seasonal workers, who do economic activities only when opening up farmland.

The cultural conditions of this awakened society make Eastern Women work to take advantage of the opportunities that exist in their homes, as well as optimize the potential and ability they have to earn income. The role of women in the economic fulfillment of families working in East Kelaisi by the Kamang, Abui, and Subo tribes was realized after they were wives and housewives where they were

required to work and manage work independently. The income obtained from the results of his business is then used as a strengthening of the family's economic needs.

The regulation or management of the household economy is the main task of women, especially housewives. This activity seems to know no time in its implementation. This task is related to domestic work such as taking care and educating children, preparing family members, finding sources of income, and managing household expenses. Seeing the household and public duties that must be done by a woman (housewife) makes them have time again for other activities. Their work is not valued for money, but has a great influence on the welfare of the family. This domestic activity was done before they do activities outside the house. This activity is not done infrequently together with other family members, but those activities have a much higher portion. Before doing activities outside the home, the wife has to completed work in her household, such as preparing breakfast and uniforms for children who go to school, it makes a mother wake up earlier than her husband and other family members.

### **Women in Domestic Welfare**

In the order of community life, the family as the smallest unit has needs must be met. Experiencing deficiencies in meeting their needs will be a strong reason for women to do activities to increase income so that family needs are met. The great responsibility carried by women in the family, requires readiness and ability on the part of women to carry it out. There are a number of challenges for keloids women in Allor District to develop their role for improving the welfare of their families. Some of these challenges include fields and employment opportunities that are not so broad, the issue of limited land ownership, women's resources, and the advancement of technological functions.

As an agricultural and plantation area as well as the geographical position of the village away from the cross-axis road, employment for women is very limited. Generally, jobs that require physical strength are not able to be done by women. In the field of rice fields some work can only be done by men, namely when opening new land. Land clearing must also be done in even years, because the belief of the kelaisi community to open land in odd years will not produce quality rice and crops, many obstacles, and low selling prices so that it is almost certain that profits from low farming or even loss-making. This condition makes the chances of women in farming smaller. The self-employment that may be done in the grocery business also has very little opportunity. The limited number of people and low purchasing power of the community, it is not possible for them to open a large number of semba commercial businesses. Kutaisi community (women) conduct trading activities in the market after short-term vegetable harvest, selling betel nut, and the results of the search for kemiri. They do it according to the market day that is once a week, and the market is located in the center of the sub-district.

The traditions that live in the Abiu, Kamanga and Sub tribal communities that are based in the East Kelaisi Exit are still firmly embedded in the paternalistic family system, namely men as the main determinant in all whiteness. But in contrast to the paternalistic concept that men are responsible for the family's livelihood, in kelaisi village women do it. In addition to the activities carried out by women in the house, they also do activities outside the home to make a living / increase family income, the activities they do to increase family income include farming in seasonal rice fields and plantations, finding hazelnut, and trading in the market. The activities they do because of the encouragement to

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meet household needs and a high sense of responsibility towards the family by utilizing their limited skills.

Abiu, Kamanga and Sub women in Kutaisi Village carry out economic activities by farming, gardening and finding hazelnut all the time according to the season. Occasionally they plant rice, corn or other short-term crops. The harvest they sell to collectors or middlemen who will usually be brought to Makassar or Java. The middleman of Kabankalan is a Makassar, and each kemiri seeker has a subscription. When women kemiri seekers want to immediately know the results, they will bring the results to a cooperative located in the center of the subdistrict, namely South Allor Subdistrict. Occasionally this female warrior sells her earnings in the market, with a predetermined dose in the form of units of seeds and hazelnuts that have not been peeled foreskin.

The women (wives) of the People of East Kutaisi in working for income are never too far from where they live. This is done because in addition to being responsible for the family's living needs, they are also responsible for their domestic work. Household activities such as cooking, sticking clothes, improving the house to the educational needs to teach children to learn are the responsibility of women.

The welfare that the women of Kelaisi Village want to achieve is a simple welfare. For them to be able to provide for their families, saving some income for partying is welfare. Jewelry made of precious metals is not a measure of well-being for the people of Kelaisi. There are hardly any Kelaisi women who store gold as an investment or jewelry. People prefer to wear jewelry from wood, roots or fibers that are then created as bracelets or necklaces. The concept of subjective well-being put forward by Diener et.al (2003) that the measure of well-being is about satisfaction and happiness and tranquility has also not been fully measured in Eastern Society. The results of discussions with some people who represent their communities said that there is actually a desire for belis culture to be returned to its original function as a tribute to women and a form of love, not the legality of colonization.

"... How else, we've been paid off. It is our duty to follow the will of our husband. We also cannot be in contact with our family, if without our husband's permission. The atmosphere we miss is that our armpits can communicate with our family members without hindrance from our husbands..."

"... Mothers must obey and obey their husbands, from the senjak they wake up until the eve of rest is about family matters. Work outside the home, take care of children's school, take care of the needs of the husband and child, and the husband only sleeps. Mothers can only obey and accept. They are not fooling, but so obedient to culture and customs, as well as husbands.

Children's education is not a major factor for families. This was revealed from several informants, who said that the interests of education were only for belis. For men to be able to pay for belis is self-esteem, and they will try to buy women from among workers at high prices until their future is guaranteed. Similarly, parents who have daughters, they send their children to the level of higher education with the aim that later when going to the wedding will be exchanged for high fees. With a high level of belis, parents and relatives of women will enjoy it.

The underprivileged, who are powerless to send their children to a higher level, will prepare the child to marry since their children begin to grow up. Parents will release their children for purchase so that parents' responsibility for children will also be released as their child has become a person's wife and follows her husband.

The welfare of keloids people, when measured by the criteria of the stages of family welfare nationally, falls into the category of prosperous beginner stage, which means they are only able to meet basic needs in a usual manner. Meeting food needs and providing a little income for the party is enough for them to feel prosperous.

#### 1. Expectations of Economic Behavior and Cultural Obedience Analyzed in the Perspective of Gender Equality (Feminism)

Structurally the head of the family or the leader of the family is the husband. Leadership positions are generally also in the hands of men. However, this condition does not make men in Kutaisi Village fully act as the head of the household because meeting the economic needs of the more dominant wife's family plays a role. At the time of observation, researchers never met Kelaisi men producing, either at home or doing productive activities outside the home. Men who work in government will carry out their duties, and when at home, will more often gather with fellow men to enjoy drinks or gamble at night.

*"...usually men here if it's a night of gambling while drinking. " (EST)*

*"... Here Mom, men just sleep or go get together at night, yes to just have a drink or sometimes while gambling (YES)*

Belis makes gender understanding interpreted by the people of East Alor South Kelaisi Village as cultural observance; there is an agreement that women become objects in a household and charge of all household needs. Eastern Women act as active support of the family economy. These conditions do not make a barrier to a relationship of cooperation, partnership, and social interaction that healthily takes place without competition. Relationships in neighbors look ordinary without showing social strata.

### **Conclusion**

Overall, the research results aimed at uncovering the role of women in the dynamics of domestic economic life in Abui, Kamang, and Subo schools in East Kelaisi Village were studied from a feminist perspective. Among them, 1) Abui, Kamang, and Subo women in Kelaisi Village of South Alor Subdistrict, Alor Regency in the economic management other household is realized in the dual role she performs. The dual function is a wife and housewife who works and manages work independently and becomes a public worker by becoming a farmer or self-seeker. The income obtained by the women of East Kelaisi is used as a whole of the population of household consumption; 2) The role of abiu, Kaman, and sub-women in the village of Kelaisi Alor subdistrict. South, Alor Regency in household welfare can be seen from its economic economy. They are fully responsible for fulfilling their household needs, including consumption needs, party needs, and educational needs of their children; and 3) Feminism is difficult to ingrain. In the people of East Alor South, because of the shackles of patriarchy and obedience to the culture that has been built with a solid foundation. This



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goes hand in hand with the construction of patriarchy which has become a social construct that becomes society's belief.

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