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Author (s) : Waza Karia Akbar, Ariesta
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Laboratorium Pendidikan Sosiologi
STKIP PGRI Sumatera Barat

Paddy Pangirai Woman in Nagari Sungai Janiah

Waza Karia Akbar¹, Ariesta²

¹STKIP PGRI SUMBAR

Email: wazasolok@gmail.com

²STKIP PGRI SUMBAR

Email: ariesta.mphi@gmail.com

ABSTRACT

West Sumatra is one of the biggest rice producing regions in Indonesia. One of these areas is located in Solok Regency, but this is inversely proportional to the economic conditions of the community. There are still many who live below the poverty line. We can find this in Nagari Sungai Janiah, where in this area the community, especially women, work as paddy pangirai. The work is occupied by women because they have no other work and there is no agricultural land to be cultivated. The women in Nagari Sungai Janiah change their functions as paddy pangirai, they no longer find work as day laborers. This happens because of the large number of land use changes. In addition, farmers prefer to work their own farmland. The socio-economic life of rice suppliers is still far from feasible, they need funds for children's schooling, daily expenses. There is competition among paddy pangirai this happens because they are racing to get much paddy.

Kata Kunci : *Paddy Pangirai, Socio - economic, Famers, Poverty*

INTRODUCTION

Agriculture is a very dominant sector in West Sumatra's society life, compared with other sectors such as mining and industry. Farming sector is dominant especially for low level economic society. Government of Solok City, West Sumatra put target of paddy production 388.173 ton in 2020 or increase 6.478 ton from 2019 that only 381.695 ton (Akbar 2018).

In Solok district, exactly in Gunung Talang sub district, farming sector is the first society life center in daily life. Generally the society in Gunung Talang work as farmer 67% from 49.485 population (The central bureau of statistics (BPS) Solok Regency).

Farming fields in Gunung Talang sub district continually decrease, for example in Nagari Koto Gaek Guguak decrease because of houses building. The decreasing fields

number happened fast in Nagari Sungai Janiah in 2014 which decrease about 18.6 % and low in Nagari Ayia Batumbuak and Nagari Koto Gadang Guguak which reach 0.1% in 2014.

Overall the growth fields number decrease rapidly in Gunung Talang that happened in 2015 until 2016 which reach 63.7% from 10.400 hectare become 9.437 hectare. Meanwhile, the lowest happened in 2017 until 2018 which reach 22.1% from 9.058 hectare become 8.842 hectare. The decreasing fields number will cause high number of poverty and job vacancy will decrease as well. This will give bad effect to farmers especially in Nagari Sungai Janiah. The labor farmers, do not have their own fields, they work in the fields of other people. They are paid based on gender, male farmers are paid Rp. 70.000,00 per day, female farmers are paid Rp. 50.000,00 per

day. However the labor farmers change function into *paddy pangirai*.

The number of women work as *paddy pangirai* in Nagari Sungai Janiah from 2014 until 2018 can be seen in the table bellow:

Table 1
The number of Paddy Pangirai from 2014 until 2018 in Nagari Sungai Janiah

From the data above, we can see the increasing of labor farmers' number which change function into *paddy pangirai*. The table shows that in 2014 until 2018 the number of *paddy pangirai* increase. In 2014 only 10 people but in 2018 increase become 30 people. So, this is very interesting to be explored the changing function from labor farmer into *paddy pangirai*.

Paddy pangirai is the job that is done by women by collecting rice grain which left in the straw after harvesting rice. Nagari Sungai Janiah has the big number of women who work as *paddy pangirai*. The job of *paddy pangirai* will be done after the farmers have done harvesting the rice, the women as *paddy pangirai* will compete to collect the rice grains.

Rice that is collected by *paddy pangirai* usually bought with lower price than farmers. The women as *paddy pangirai* usually get 10 *sukek* of paddy in every harvesting time in a day. However that number is not constant because it depends on the number of *paddy pangirai* who work in

one field. If there are only few *paddy pangirai* so they can collect many rice grains.

Firstly, before *paddy pangirai* collect the paddy grains, they will ask permission to the owner of paddy field who is doing harvest. This is not something formal, because in general they directly collect the paddy grains without feeling reluctant with other farmers. *Paddy pangirai* usually come in groups, in a group at least there are 3 people. In working they have their own group in searching where the farmers are harvesting in that day.

In socio-economic activities, all society get the changing. The job change from labor farmers into *paddy pangirai*. This research is to see the condition of socio-economic of *paddy pangirai* in Nagari Sungai Janiah, Gunuang Talang subdistrict, Solok Regency.

Therefore the identification of problem in this research is how the *paddy pangirai*' socio-economic condition in Sungai Janiah, Gunuang Talang subdistrict, Solok Regency. The questions are: (1) Why do women farmers in Nagari Sungai Janiah change function into *paddy pangirai*, (2) How is the socio-economic condition of *paddy pangirai* in Nagari Sungai Janiah? (3) How does *paddy pangirai* compete with others?

RESEARCH METHODS

In applying this research needs approach called as qualitative approach (Sugiyono 2016). In qualitative research about farmers and *paddy pangirai*, the informant must be checked about the changing functions. Moreover, it can be seen how the socio-economic of *paddy pangirai*'s condition is. Qualitative research can find the definition of social situation of subject, including behaviour, motif, and emotion of the people that are observed. So, in this research can be found the answer of how is the social and economic life and what are the reasons of the changing function?

This research uses the intrinsic study type (Emzir 2012). This research explains about the changing function of women as

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farmers to *paddy pangirai*, the social and economic life, and the competition between *paddy pangirai*.

The choosing informant is done by using snowball sampling, which choose one *paddy pangirai* and ask to point other *paddy pangirai*. The informant in this research is *paddy pangirai* who live in Nagari Sungai Jariah and have been *paddy pangirai* for more than 2 years. Nagari public figure, the paddy fields owner, nagari representative and society who can give information in this research.

The observation that is done by the writers is participation research, the researcher directly observe the behaviour of objects, participate to the environment activity which is observed (Bungin 2010). The observation observe the process of collecting rice grains by *paddy pangirai* directly in the fields. The researchers also take note important things by using observation equipment called as field note which researchers bring in every observation. In the observation, the researchers did not hide their identity to the informant, the researchers tell the intention and purpose to the informant. The researchers also observe how *paddy pangirai* interact with other *paddy pangirai*.

The interview is very detail which is done by preparing questions that have been arranged based on interview guidelines. The questions given is not based on arrangement, it is given randomly related to the identification of problem. The activity in the afternoon until they have finished and go back to their home.

The validity test of this research is by using data triangulation, using some sources or informants to collect same data. Data analysis is done by using data reduction, explanation, conclusion, and verification. The purpose of using this analysis is to get valid information. This is a research method qualitative data explained by Miles and Huberman (Afriзал 2014).

RESULTS AND DISCUSSION

The Changing Function of Women Farmers into Paddy Pangirai Nagari Sungai Jariah

The women who usually be farmers in daily life, they work as day laborer. They work and paid Rp. 50.000,00 per day. However, because of many problems in the society for example the owner of paddy field do not give harvesting job to other farmers, so day laborers difficult to get job. This make day laborers change function into *paddy pangirai* who just collect the paddy grains that left in the straw after harvesting done.

By changing function, the women as *paddy pangirai* do it just for full filling their daily needs. Before that, they become day laborers. *Paddy pangirai* who mostly done by women are in low economic level. The job of their husband are generally as paid laborer and public transportation (ojek, public transportation by using motorcycle). *Paddy pangirai* do not work in short time, because it is found that they have worked 3 years as *pangirai paddy*. the problem in socio-economic life is classical problem because to overcome it is not only by giving help. So, it can be stated that economic activity is always exist in human life, in the past, present, and future that is applied in economic institution in fulfilling human life needs.

Farming activity that is done by society in Nagari Sungai Jariah become the first job in their daily activity. Farming is the center job. *Paddy pangirai* cannot be free from poverty. When they want to collect the rice grains, they must ask permission to the owner, it will be easier if they have good relationship with the other *paddy pangirai*. A relationship that is established will be culture needs and social need which exist in society (Damsar 2002).

Being day laborer is an alternative of not being jobless (Melta Ardila Sari 2013). So, firstly they are farmers but the society did not

need them to harvest the fields, it makes farmers change function as *paddy pangirai*. The fields owner prefer to harvest their own fields by using *julo-julo* (harvest the field in turn) system not paid system. Therefore the farmers who harvest the fields are all people who have their own fields which is cultivated together in turn. This will be the reason of losing job for day laborers.

The socio-economic condition can be seen physically. It is the condition that related to individual behaviour or related to the social process that include human activity pattern in production, distribution, and consumption (Yuliana Nengrum, Yulkardi 2014). Therefore with economic condition that they face force them to change function in the job.

Day laborers with low payment, lack of skills, little assets, and other problems make them trapped in poverty. There are many solutions that has been applied to help farmers free from poverty such as donate rice and money, but it does not change their life. The donations that are given to poor farmers usually used for daily consumption, so the donation cannot open other alternative for farmers to earn money as the first purpose (Rahmadani 2015).

The poverty that women farmers face in Nagari Sungai Janiah is they cannot fulfill daily needs. Meanwhile, the life needs keep increasing every year and must be fulfilled. So, they try to find other alternatives as *paddy pangirai*. Although the result is out of expectation. However, they can survive and fulfill their life. This is proved by questions that are given to *ibuk* Er one of *paddy pangirai* in Nagari Talang:

“Alah limo tahun ambo jadi petani ko, yang namonyo hiduik iyo model iko se, dapek pagi abihsan jo, apolai kini anak ambo lah katamek lo SMA, indak tantu bisuak ko laidoh apo lai bias inyo untuak kuliah, sadangkan untuak dimakan se pas-pas se nyo” (in Minangkabau Language) (interview, 15 February 2018)

Translate

“It has been five years since I became a laborer, life is like this from year to year, get in the morning empty after dusk, especially now that my child is about to graduate from high school, I don't know if I can continue to go to college, whereas what to be eaten in daily life is only enough for family.

From the informant's statement above the lack of income from farmers by not be able to fulfill their daily needs properly. Despite working as a wage worker, the job is still very difficult to obtain. In addition, the wages received as wage workers are still far from expectations, because the wage for women is only Rp.50.000,00 a day, while for men, Rp. 70.000,00.

Poverty as a condition in which a person, family or community members do not have the ability to meet their basic needs as naturally as other community members in general (Abdulsyani 2002). With the existence of poverty the worst thing for humans in people's lives is now increasingly complex. Society cannot be separated from the poverty which they face. As stated by Mr. Marfes, one of the community leaders in Nagari Sungai Janiah.

“The poverty experienced by society in general occurs because of the innate of their parents. So that his child cannot continue to higher school. This goes on and on and on. This should be the concern of the parties concerned” (Interview, 15 February 2018).

From the explanation above, we can conclude that the poverty experienced by *paddy pangirai* women is due to the inheritance from parents. This happens continuously. The government should be related to finding solutions to help the lower classes of society. So far, the government is not involved seriously in overcoming the poverty problems experienced by farmers.

The increasing farmer income has changed the pattern of development and

increased farmer income (Yanti Murni 2012). By shifting the function of the work of farm laborers to rice paddy farmers, they have been able to increase their incomes, rather than those without jobs. That way there are things they get like rice is produced from their work to become *pady pangirai*. So they no longer need to buy rice. Thus there is already a way for them to fulfill their needs, even though it is known that their income is far from enough.

Basically poverty is always described as a symptom of lack of income to meet basic living needs. A group of community members is said to be below the poverty line if the income of a group of community members is not enough to meet the most basic necessities of life such as food, clothing, and shelter. The *pady pangirai* women are said to be poor because they are not sufficient to fulfill their daily needs. *Paddy pangirai* women do not go to work every day. This is determined by the presence or absence of people harvesting. If there is a harvest is a blessing for the rice pangirai.

It can be concluded that there was a shift in the function of work from the Janiah River community from farm workers to rice paddy women because the work of wage laborers had begun to be left in the community. The wage system that was originally in force is now replaced by the julo-julo system. It can be seen that the community in cultivating land has begun to leave the wage system. The poverty experienced by rice growers is also caused by low educational background, increasing living costs and the lack of side jobs.

Socio-economic life of *paddy Pengirai* farmers and how to face competition among *paddy pengirai*

In the socio-economic life of rice farmers they have not been able to meet the needs of their families. Their husbands work as wage laborers. There are also children who go to school, but on average they only finish high school. This happens because there is no

outstanding achievement and no cost to continue studying.

Basically, women *paddy pangirai* has at least 3 childrens, this is because they married at a young age of an average of 18 years. The houses they have are generally made of wood and are not permanent. There are also those who live in rice fields farming. In the economic sector, rice farmers are very far from feasible.

The working relationship between the landowner farmers and farm laborers who turn to rice farmers is very close, also in the form of family relations (Yosefrizal, Sabar 2012). This happened because they knew each other very well, so sometimes during the harvest season, the farmers who owned the land / paddies gave 2 or 3 *sukek* rice to *pangirai*. This is based on the fact that they assume that the rice farmers have helped them in removing rice straw.

Sometimes rice farmers have a debt to other farmers to meet the needs of their families. They have not been able to pay off the debt because the money for the payers has not been collected. As revealed from Ibuklr follows:

“Wak dalam maagiah pinjaman kapado petani jumlah nyo daksaketek, kok inyo lai jujur se pasti tok pinjam pitih ka awak lansung se awak agiahan mah. Ibo awak mancaliaknyo, karajo barek anak banyak, suami idak pulo karajo tatek (in Minang Language)(Interview, 3 Maret 2018).”

Translate:

"I am not giving a small amount of loans to farmers. If he is honest, it will be given. I am sorry to see them working hard, many children, husband does not have a permanent job"

From the statement of the informant, there are still farmers who provide loans to rice farmers. Husbands who do not have permanent jobs so that family needs cannot

be properly met. Needs continue to increase while their income in one day is uncertain. The granting of paddy rice loans was greatly helped, however, they also had to think about how they would repay later.

Data on the average income obtained by women rice cadres every day when harvesting is 6 rice *sukek*. The data was obtained from interviews with 10 paddy pangirai people. If sold, the amount is Rp. 48,000.00. The data is more clearly seen in the following table:

Table 2
The income of Paddy Pangirai Woman

From this data it is known that the average income earned by women who work as irregular *paddy pangirai*. This is due to the number of people who work in one rice field when harvesting, the area of harvested rice fields. Income earned while working is 6 rice *sukek*. The income is not fixed, because they do not work every day. They work only when there are harvested fields. When there are no fields harvested in Nagari they must find another rice field that is harvested outside their village. Obviously this will be beneficial, because the distance from the house will be very far and must be traveled on foot.

Spradley and Curdy said that social relations are the result of systematic interactions (series of behaviors) between two or more people (Poloma 2000). Likewise,

the experience of *paddy pangirai* women, they also interact with each other when working. In fact, what is more interesting is that they automatically make the group work. The group is not fixed, but is formed when working. They will not make an agreement because they do not have the means of communication in general people.

Paddy pangirai women also need relations in work, such as having to behave well to farmers who are harvesting. Social relations are reciprocal relationships between individuals with one another and affect each other. A social relationship or social relations will exist if each person can predict precisely the kinds of actions that will come from other parties against him.

When doing women's work, there is also competition. For example when forming a group by themselves, they indirectly divide their group area. This is revealed from Syafi's statement below:

"Awak manjadi pangirai ko alah labiah sapuluah tahun, kawan awak katiko karajo ado tigo urang. Awak katiko bakarajo acok bajanji kawan pagi sabalumpai I awak manunggu kawan ditapijalan. Sawah arah kabarat ko itu awak jo kawan wak mangirainyo, adoh juo awak bacakak jo urang dek inyo mangirai di wilayah awak. Tu iyo berang awak deknyo (in Minang Language), (Interview, 10 Maret 2018)

Translate:

"I have been a paddy pangirai for more than ten years. I have three people working at Tena. I always make promises with friends when working alongside the road. Rice fields to the west is our territory with other friends. I have also fought with other people, because they took my place with other friends who usually grind rice.

From the statement of the informants above, when they start the work they usually make promise first. The *paddy pangirai* has set an area for them to work for the *mangirai*
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paddy. Sometimes there are also quarrels because of the struggle for harvested rice fields, but not last long. The group will look for other fields that also harvest.

Interactions that exist between rice paddy women in daily life are going well. Conflicts that occur when working do not run for a long time. Conflict only takes place in the rice fields during harvest. This happens because they generally live in the same Jorong (alley). Competition that occurs is still standard, competition only occurs in the fields. In everyday life competition is not seen. As they compete when working, however, when they are at home they sometimes lend money to each other when getting more results when working.

The same thing was conveyed by Ria, she did not work every day. She does the work of seeing the location of the harvested rice fields first. When the rice fields are harvested close, she will collect the paddy grains. However, if the location of the harvested rice field is far from her home, then Ria will not come to work, this happens because Ria is no longer able to walk far because she is 65 years old.

From a social perspective, competition is natural. With the competition will make people more active to work, because they become more motivated. But not all of the rice paddy women are ready for this condition. There are a few of them who surrender only because they have to fight with others in collecting paddy.

Competition is said to be healthy if the people involved in it with competition. So they can get out of the current situation. The family is a motivating factor for women to work. Needs continue to increase, husbands do not have permanent jobs. Assistance provided by the government so far has not been running as it should.

CONCLUSION

The transition of work from farm laborers to be paddy pangirai in the

community occurred because the land owners no longer employed them. Thus from those who did not have a job, they finally joined their friends as *paddy pangirai*. The poverty they experience makes them more active at work. But the work as *paddy pangirai* was apparently not able to meet the needs of their lives. The assistance provided by the government to the poor society is far from enough. Factors are lack of income, low education and lack of abilities. This has caused them cannot get out of poverty.

Socio-economic relations between fellow *paddy pangirai* goes well. The competition is that they divide the area for each group, so when there is a rice harvest they do not accumulate in the same rice field. If they accumulate, they will get less yield from the rice. The results of the rice will be sold or dried under the sun to make rice for self-consumption. Because if it is sold to rice toke (the agent who sell rice in big number). The price will be very low. This happens because the quality of the rice they get is not as good as the rice harvested using a barge. Harvested rice is left over from farmers.

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