

The Existence of Women Clove Climbers in the Household Economy in Bone Regency

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Abstract

This study aims to find out: 1) The role of women in clove harvesting activities in Pattiro Riolo Village, Sibulue District, Bone Regency, and 2) Social, cultural and economic challenges faced by women clove climbers in Pattiro Riolo Village, Sibulue District, Bone Regency. This type of research uses a case study approach. The number of informants in this study was 10 people who were selected through purposive sampling with informant criteria, namely village heads and women involved in clove climbing work in Paattiro Riolo Village. Data obtained through observation, interviews, and documentation. The validity of the data is used, namely source triangulation, data analysis techniques, namely data condensation, data presentation and conclusion drawn. The results of the study showed that: 1) The role of women in clove harvesting activities in Pattiro Riolo Village, Sibulue District, Bone Regency, namely a) Family economic contribution, b) Women's productive role, and c) Logistical and domestic support, and 2) The social, cultural and economic challenges faced by women clove climbers in Pattiro Riolo Village, Sibulue District, Bone Regency are: a) The views of the surrounding community, b) Malebbi women, d) Wage income.

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1. INTRODUCTION

In the agricultural sector, especially in clove commodities in Pattiro Riolo Village, Sibulue District, Bone Regency, the harvesting process requires high skill and physical strength, especially in the work of climbing clove trees. Harvesting is carried out using a tool in the form of a traditional ladder made of bamboo to reach the top of the tree, where the clove flowers grow. Mahmud (2023, p. 146) states that, "One of the jobs that is classified as heavy in the process of stirring is climbing cloves. This activity is dominated by men, because it requires courage and physical strength that not everyone has".

Women's involvement in clove climbing activities is a social reality that describes the change in gender function in the agricultural work system which has been dominated by men. This situation not only shows women's participation in economic activities related to agriculture, but also challenges ancient social norms that limit women's freedom in the domestic sphere. In Pattiro Riolo Village, Sibulue District, Bone Regency, the existence of women as clove climbers reflects the resistance to gender stereotypes and shows that the role and contribution of women to the village economy is increasing and cannot be ignored.

Saputra (2025 p, 77) states that:

The role of women in gardening also contributes to the food security of households and village communities. Women have a strategic role in the production and management

of pagang, so that women's involvement in the agricultural sector improves family welfare and strengthens the economy of rural communities.

Women of productive age who still have the physical strength to carry out heavy work. In detail it shows good physical skills and endurance, which have been trained from an early age by parents. This training process from childhood shapes women's habits and ability to actively engage in clove climbing activities, even though this job has a high level of risk. Therefore, women's involvement in these activities is not solely due to economic needs, but also driven by physical abilities that have been honed and inherited culturally.

Sadriani (2025, p. 5) said that women revolutionized the traditional role of becoming independent economic actors via technology, parallel to the feminism of women clove farmers". Although the work of climbing cloves is generally dominated by men, women in Pattiro Riolo Village, Sibulue District, Bone Regency are also actively involved in the activity. Women who become clove climbers are generally local residents who have been accustomed to following their parents in doing the work since childhood. This habit indirectly forms the skills and physical endurance that allows them to undergo these high-risk jobs into adulthood.

Tenri awaru et al (2021, p. 40) said that women's roles as leaders are shaped by patriarchal norms that limit economic and physical access, similar to the feminist challenge of women field workers". Women's involvement in this intense physical activity reflects a social reality that often goes unnoticed. In rural areas, women not only play a role in planting and caring for crops, but also engage in seasonal and high-risk harvests. This phenomenon challenges the conventional view that associates hard work with men alone. In this context, the division of roles between men and women is considered appropriate depending on the prevailing culture. This indicates that the division of tasks by gender is not something fixed, but can change along with the social and cultural circumstances of a community.

Based on the results of initial observations made by the author and statements from the Head of Pattiro Riolo Village, Sibulue District, Bone Regency, it is known that as many as 20% or around 35 women of the total clove climbers in the village are women. These findings reflect the real participation of women in the traditionally male-dominated employment sector, and indicate the beginning of a shift in gender roles in agriculture-based economic activities, particularly in the region's clove commodities.

The role of women in clove climbing activities reflects the phenomenon of dual roles, where women are not only responsible for domestic work such as taking care of the household and children, but are also involved in productive work that demands physical and technical skills. This is in line with the findings. Amirullah (2022, p. 22-23) states that "Women are active participants in the development process, which through their productive and reproductive roles make a critical contribution, although not recognized to economic change".

Women often face various environmental challenges in carrying out the clove climbing profession, including unpredictable weather conditions and extreme and high-risk work terrains. Although the work is generally dominated by men, in Pattiro Riolo Village, Sibulue District, Bone Regency, women play an active role and are directly involved in the clove climbing profession. Amalia (2022, p. 5) states that, "women began to take a significant role in various agricultural activities, including hoeing, spraying pests, and transporting crops". In this framework, gender equality is not a utopia, but a fundamental principle in fighting for fair relations between men and women.

2. RESEARCH METHODS

This research uses a qualitative research type and a descriptive approach. The descriptive approach is chosen because it is able to provide an overview, explanation, and describe the answers to problems regarding phenomena or events that occur. In the context of this research, the event or phenomenon that the author tries to describe is the role of the clove climber. The population of this study is 10 women, with *purposive sampling* techniques where in this study are women clove climbers in Pattiro Riolo Village. The selection of informants is carried out in a targeted and relevant manner and has the key formations needed to answer the research. Data collection techniques are observation, interviews, and documentation. Data analysis is data reduction and conclusion drawn.

3. RESULTS AND DISCUSSION (12 Pt)

3.1. Research Results

Table 4.3 Data on the number of clove farmers in Pattiro Riolo Village, 2024

Yes	Religion	Quantity
1.	Male	409 Inhabitants
2.	Women	35 Souls
Total		444 Inhabitants

Source : Pat.Riolo Village resident data, 2024

1. The Role of Women in Clove Harvesting Activities in Pattiro Riolo Village, Sibulue District, Bone Regency

Women's roles include domestic duties as and as wives who nurture the family, as well as the role of the public as agents of development in the economic, social, political and cultural fields. Women are expected to be independent and contribute equally to society, both as individuals and within the family, as well as as agents of change who overcome discrimination and advance communities. The parts of women's roles are:

a. Family economic contribution

Family economic contribution refers to the active role of family members in generating income, managing resources, and meeting basic needs such as clothing, food, education, and health, which overall strengthens household economic resilience. This contribution involves the function of adapting to economic changes, achieving family goals through dual work (productive and domestic), and solidarity between members to reduce the burden on the head of household.

Based on the results of interviews in Pattiro Riolo Village, Sibulue District, Bone Regency, it can be explained that women have a very important dual role in family life and village economy. They are not only responsible for domestic work such as housekeeping, cooking, washing, and caring for children, but also actively participate in the strenuous work of climbing cloves in the garden. This role demonstrates women's ability to manage a dense and diverse workload, where domestic work remains ongoing even though they have to contribute directly to the family's income through physically challenging and high-risk clove climbing. This shows how important it is for women to balance household needs and to increase family income, even though they often face burnout and double pressure without adequate support.

b. The productive role of women

The productive role of women as productivity in clove harvesting activities refers to the ability of female climbers to produce maximum output efficiently through a combination of tough physique, high tree environmental

adaptation skills, and group coordination in Pattiro Riolo Village, Sibulue District, Bone Regency, where they not only pick cloves selectively but also contribute significantly to the household economy despite being limited by gender norms patriarchal.

As female clove climbers, we face the incredible challenge of climbing tall trees that reach 15-25 meters, where this work is very risky because it relies only on simple ropes, fragile branches, and bare hands without modern safety tools. Every day, we have to fight the fear of falling that can be fatal especially when pregnant or breastfeeding while enduring the scorching sun burning the skin, the strong winds that shake the trees, as well as the physical burden of carrying a basket full of cloves up and down steep slopes. The risk of injury such as fractures, lacerations, or poisonous insect bites is part of the routine, but we still survive for a daily wage of Rp100,000-150,000 which is crucial for the family economy, demonstrating the resilience of rural women in the midst of a lack of social protection or safety training.

Based on the results of the author's field research in rural clove orchards, female climbing workers face extreme physical challenges, especially related to the stability of their feet on slippery trees during the rainy season, where wet conditions make twigs slip easily and increase the risk of fatal falls when using simple tools.

c. Logistics and domestic support

In Pattiro Riolo Village, Sibulue District, Bone Regency, women clove climbers start their day before dawn with the sound of the Fajr call to prayer waking up from a deep sleep, as soon as they pray they rush to a simple kitchen to prepare nutritious provisions such as cucumber rice and smoked fish wrapped in banana leaves, so that they are strong enough to face the heavy harvest on the hillside. Once the supplies were ready, they quickly cleaned up the house, swept the floor, tidied up the household appliances, and made sure the school children had a light breakfast—before heading out to the garden at 9:00 a.m., where their strong hands climbed tall clove trees until 4:00 p.m., picking fresh red flowers in the hot sun while coordinating with their female counterparts. Returning home at dusk, tired but full of pride, they immediately lit the stove to prepare family dinners such as cassava leaf vegetables and grilled fish, capping off a long day that showed their dual resilience as economic pillars and housekeepers amid traditional gender norms.

The logistical support provided by the plantation owner for clove climbing workers is usually limited to the provision of basic equipment such as bamboo ladders to climb trees and sacks to transport crops. Meanwhile, domestic support is fully the responsibility of the female climber herself who also plays the role of housewife. They have to manage household needs such as cooking, caring for children, and other domestic tasks independently, while undergoing strenuous physical work in the garden. The combination of minimal external support and large domestic needs requires women to work extra hard to meet the harvest target while maintaining the survival of household life. This shows how complex and heavy the role of women clove climbers is to balance the economic needs of the family with domestic responsibilities without the full support of the garden owner or the surrounding environment.

From the initial observations that the author got in the field, namely that clove climbers are not as easy as imagined because there is so much work that must be done. From the results of the author's initial observations, it can be seen

that there are a lot of women's tasks during the clove harvest period and these jobs are not easy for women to carry out.

2. Social, cultural, and economic challenges faced by women clove climbers in Riolo Village, Sibulue District, Bone Regency

a. Challenge

Women clove climbers face significant challenges that include high safety risks due to steep and unstable work terrain, heavy physical loads, and limited access to adequate protective equipment. In addition, they are often faced with tight time pressures during the harvest season, lack of social and economic support, and gender inequality that limits opportunities for improved welfare. This condition has the potential to reduce the productivity and long-term health of women clove climbers, so it requires special attention in empowering and protecting women's labor in the agricultural sector.

1) Social challenges

The social outlook of the surrounding community refers to the perceptions, norms, and collective judgments of local communities of the status, occupation, and contribution of clove climbing workers, particularly women, which are often measured by symbols of wealth such as luxury homes or consumer goods that can be purchased from seasonal wages. This perception forms a social stratification in which clove-picking workers are considered part of the lower middle class if their income is only sufficient for primary needs, while the successful rise in status through stable harvests.

The surrounding community sees clove climbing workers in helping the family economy through the *musaqah* profit-sharing system, but it is often associated with seasonal dependency and high risk, which affects social respect even though their contribution strengthens the bonds of communal brotherhood. The patriarchal culture in the village exacerbates this view, where working women are considered a double burden without full recognition of their public role, although they are beginning to shift towards accepting women's work for the sake of the family. Social networks between farmers reinforce the positive view that workers are involved in local market dynamics, but the younger generation often underestimates this profession because of formal educational preferences.

Based on the author's field observations in clove-producing rural communities, clove climbers, especially women, often listen to the views of the surrounding social community who view the work of climbing clove trees as a rough and unsuitable job for women. People tend to consider strenuous physical activities such as climbing high, carrying heavy sacks, and working in the hot sun as the domain of men, so there is a sense of wonder or even insinuation when they see women participating. This view reflects a traditional gender construct in which women are expected to focus on light domestic work, despite economic realities encouraging them to actively contribute to household survival.

2) Cultural Challenges

Malebbi women in Bugis culture refer to women who reflect inner beauty through politeness, gentleness, and subtlety of character, where true beauty is emanating from politeness, humility, and gentle speech that is more valued than physical appearance. This concept emphasizes the combination of both fathers and mothers who give birth to unpretentious children, often associated with symbols such as fertile rice fields (*galung lebbi*) that represent a source

of quality life. The *malebbi* woman shows politeness in speaking and acting, tenderness that is not easy to emotion, as well as delicate ethics such as respecting others without arrogance, making her graceful and noble in the eyes of the Bugis-Makassar people. This norm reinforces the expectation of respectable passive behavior, in which women are good (*Ana' dara malebbi*) maintain *siri'* (self-esteem) through integrity and inner charisma.

Women in Pattiro Riolo village, Sibulue District, Bone Regency, are known as *malebbi* (traditional clove pickers), but now they actively participate in the heavy and high-risk work of climbing cloves, usually carried out by men, to support the family economy during the harvest season. This work involves climbing a 15-20 meter tall tree using an unsecured bamboo ladder, picking clove buds, and transporting them, although patriarchal cultural norms still view it as a male's domain. In Pattiro Riolo Village, Sibulue District, Bone Regency, women known as *malebbi* a local term that refers to tough women with masculine traits such as modest dressing, short hair, and an assertive attitude have become a key pillar in defying traditional gender boundaries through the takeover of traditionally male-dominated heavy jobs

From the results of the interview, the majority of people appreciate women who work as clove climbers because they contribute to helping the family economy. However, there is a social stigma that considers the job less suitable for women because it has a high risk and is considered a hard job. This reflects the views of the public who are still influenced by gender stereotypes related to the role and workload of women in the agricultural sector.

3) Economic Challenges

Wage income is a reward or right received by a worker or employee from an employer as compensation for services or work that has been performed.

Clove tree climbing in Pattiro Riolo Village is essentially a side hustle for local women and men, which only lasts for 2-3 months of the year right during the harvest season, the period when the cloves are ripe and ready to be picked from the heights. This activity is not the main occupation because it is seasonal and dependent on natural cycles, so female climbers usually return to domestic or other agricultural tasks in the off-season, while utilizing these temporary income to meet family needs such as children's education costs, home repairs, or small business capital. Thus, this role strengthens the structural function of the family in agrarian society, where women's economic contribution is a vital buffer despite its limited time, increasing household resilience to fluctuations in clove commodity prices.

Women clove climbers face income uncertainty which is greatly influenced by the difference in seasons and fluctuations in clove prices in the market. In a good harvest season with high clove prices, female climbers can earn a relatively larger income, enough to meet some of the family's needs. However, when the harvest season is bad or the price of cloves drops drastically, their income decreases significantly, making it difficult to meet their daily needs. This condition makes family finances unstable and vulnerable to economic difficulties, especially because this job is seasonal and does not provide a steady income throughout the year. Therefore, women clove climbers often face severe economic pressure when the season is not favorable and the price of clove commodities is low

In Pattiro Riolo Village, Sibulue District, Bone Regency, people's lives revolve around the change of seasons which brings a variety of essential jobs to

support the family economy, where each phase of the year demands quick adaptation so that there is no month without income. When the clove harvest season arrives, women and men take turns climbing trees to pick high-value flowers, generating the main income, the transition to the rainy season gives rise to jobs such as harvesting maize and peanuts, while the dry season is used to grow rice fields and raise dairy cows to diversify risks. This pattern not only ensures the financial stability of households, but also strengthens communal solidarity in which neighbors help each other, reflecting the resilience of rural economies that depend on the cycles of nature.

3.2. Discussion

1. The role of women in clove harvesting activities in Pattiro Riolo Village, Sibulue District, Bone Regency

Women have an important and diverse role in clove harvesting activities, ranging from selecting seeds, caring for plants, harvesting, to processing harvest and post-harvest products. In clove-producing areas such as Maluku, Sulawesi, and Java, women are fully involved in these stages and often lead important decisions regarding harvest timing, drying methods, and clove marketing channels.

a. Family economic contribution

Bayumi (2022, p. 130) said that "clove farming by women makes a significant contribution to farmers' household incomes, where the income is allocated for family primary needs such as daily food, child education and health care". In Pattiro Riolo Village, Sibulue District, Bone Regency, women clove climbers play a crucial role in helping the family economy through physical work that requires courage and resilience. They climb tens of meter-high clove trees using simple ladders, picking cloves when harvest season arrives, often for hours under the scorching sun or rain. This contribution does not only provide cash income from the sale of crops.

The results of the research obtained by the author are that women contribute to the family economy through clove climbing work as a seasonal additional income to meet daily needs, such as staple food and household expenses, as conveyed by the informant in interviews who consistently stated that this activity only lasts 2-3 months per year and is equipped with other side jobs. This is in line with the findings of the latest journals, for example: Tarjih, A. (2022, h, 22) said that "Clove farming makes a major contribution to the total income of farmers' household income, and this income is used by farmers to meet family needs, such as daily food costs, children's school fees and so on".

b. The productive role of women

Korlefura (2021, p. 50) said that "the involvement of women in productive work affects household economic activities, so that there is a change in the family economic structure to become more stable through market access and a more equitable division of labor". Women clove climbers in Pattiro Riolo Village, Sibulue District, Bone Regency, play a crucial productive role in supporting the family economy through high-risk clove harvesting activities, such as climbing trees without safety equipment to pick flowers or fruits. This role includes not only direct harvesting, but also post-harvest processing such as sorting and drying, which shows their active participation in clove farming as a major actor in addition to domestic duties. These productive contributions are seasonal but significant, helping to increase household income and village economic resilience, although often accompanied by a double burden due to limited division of labor with the husband. Overall, the resilience of these

women strengthens the socio-economic structure of the agrarian community in Pattiro Riolo, Sibulue District, Bone Regency.

The results of the research obtained by the author are that women play a productive role in the work of climbing cloves, where they are actively involved in picking crops using simple tools such as bamboo ladders to reach high branches, thus contributing additional income to the family economy even though it is seasonal as conveyed by informants such as Mrs. Selfiana and Mrs. Rahma. This role not only supports harvest logistics but also maintains household stability during a short period of clove harvest about two-three months a year. These findings are in line with recent studies. Sesana, R. (2024, h, 69) said that it affirms that "skills that can open up new sources of income, so that the family economy becomes more stable and resistant to fluctuations in the price of commodities such as cloves".

c. Logistics and domestic support

Susanti et al. (2021, p. 118) said that "the lack of clove harvest forces women to bear domestic roles such as cooking and taking care of children, plus productive work in the garden, with minimal logistic support from husbands in the form of joint harvesting tools". In Pattiro Riolo Village, Sibulue District, Bone Regency, women clove climbers play a crucial role in supporting the family economy through seasonal clove picking activities, while still bearing domestic burdens such as taking care of the household, children, and husbands. They not only contribute financially by selling their crops as additional income, but also provide logistical support through a pattern of trust-based and mutually helpful farmer cooperation, including collective management of clove farms. In addition, these women dominate the post-harvest stages such as sorting and drying, which ensures the harvest is ready for sale, while maintaining the stability of the household with side hustles such as gardening or farm labor during the non-clove season.

The results of the research obtained by the author are that women play a role in logistical and domestic support in clove harvesting activities, where they are not only involved in climbing trees using simple tools such as bamboo ladders to reach branches, but also managing household needs so that the family economy remains stable even though the harvest is seasonal, as reflected in interviews with informants such as Mrs. Selfiana, Rahma, Darmawati, Kasmianti, and Nurjanna who emphasized income as an addition to basic needs. Ardianti (2022. h, 12) said that "the harvest of cloves is lacking, so that women perform reproductive roles which are a must and a productive role that is a must".

Related to the theory of this research is functional structural theory. If reviewed from the theory of functional structure by Talcont Person in functional structures such as viewing society as a social system consisting of various interrelated structures to maintain balance and functional stability, where gender roles such as women clove climbers in Pattiro Riolo Village, Sibulue District, Bone Regency, can be analyzed as an integral part of the family structure and agrarian economy that supports the survival of the Bugis community Through their dual roles, they are reproductive (taking care of the household and children), productive (harvesting cloves as a contributor to the family economy), and social (strengthening community cohesion) so as to answer the formulation of the problem of how the role of women in clove harvesting activities as an adaptive function that maintains social harmony

despite causing inequality in the workload, while the feminist perspective in this study criticizes this imbalance to encourage change emancipator.

2. Social, cultural, and economic challenges faced by women clove climbers in Riolo Village, Sibulue District, Bone Regency

a. Social challenges

Social challenges for female clove climbers generally include the dual workload stemming from productive work in the clove orchard and domestic tasks at home, gender inequities related to stereotypes of female roles, the risk of hazardous work, and the lack of a fair division of labor within the family. In addition, they often face social pressures and dual responsibilities that are physically and mentally taxing.

Sudirman et al (2024, p. 22) said that "the view of society that describes women as clove workers due to excessive workload without the support of their husbands, exacerbates poverty and social isolation". In Pattiro Riolo Village, Sibulue District, Bone Regency, the social views of the surrounding community towards women clove climbers tend to be mixed between admiration for their resilience and economic contribution in high-risk harvests without safety tools such as climbing steep trees to pick cloves to support their families but also filled with patriarchal stigma that views this work as the domain of men so that women are often considered to violate traditional gender norms Bugis, where they face social challenges such as double burdens (taking care of a household while working dangerously), low wages relative to the risk of injury or death, ridicule for limited education that keeps them trapped in the agrarian sector, as well as isolation from male-dominated community decision-making, thus reinforcing inequality despite the ethos of local mutual cooperation such as mebakuti providing temporary solidarity support.

Based on the results of a study in Pattiro Riolo Village, Sibulue District, Bone Regency, the social view of the surrounding community towards women clove climbers reflects the ambivalence of traditional gender norms, where some residents express astonishment, frown, or the notion that this high-risk job is not suitable for women because it is considered too heavy and should be limited to the domestic realm, while others show admiration. support, as well as appreciation for their persistence in contributing to the family economy. Firzan (2023, p. 12) said that "women clove farmers have some problems about the work they are engaged in where the workload experienced is very excessive, as well as the lack of a balanced division of labor between wife and husband".

b. Cultural Challenges

Cultural challenges for female clove climbers include safety risks, social norms that limit women's roles, and the dual burden between tree-climbing work and domestic tasks. Female clove tree climbers often face high risks such as falling from trees because they do not use safety equipment.

Nurhikmah (2022, p. 115) said that "women who are malebbi show politeness and act in accordance with Bugis cultural norms, even though they pose emotional challenges". Malebbi women in the Bugis tradition are known to be meek, obedient, and confined to domestic space with light household chores such as cooking, childcare, and weaving, reflecting the ideal of passive femininity to maintain family harmony and social status; In contrast, women clove climbers in Pattiro Riolo Village, Sibulue District, Bone Regency, face severe cultural challenges because they have to break the image through

extreme physical activity climbing clove trees 20-30 meters high in old age with the risk of injury and death, where patriarchal norms view it as a violation of *siri' na pacce* (honor and solidarity) because it is considered violence against women's bodies that are supposed to be soft. This causes social stigma, family pressure to stay at home, and gender identity conflicts where their productive role is the backbone of the household economy even without equal recognition.

Tenri awaru (2022 p. 20) says that "women in the honest tradition show adaptation of gender roles in cultural economic activities, similar to women clove climbers who combine domestic and productive tasks in the countryside". In Bugis culture, *malebbi* women are known as meek figures who are synonymous with politeness, subtlety of manners, and meekness, so traditionally they are associated with household chores such as taking care of children, cooking, and maintaining family harmony, which limits their participation in the public sphere or strenuous physical activities such as climbing cloves, although these stereotypes often collide with economic realities that force adaptation Dual role. Fitriani (2022, p. 1) said that "Women who are *malebbi*' show politeness in speaking and acting". This polite and respectful attitude reflects the inner beauty that is highly valued.

c. Economic Challenges

The economic challenges faced by female clove climbers include dependence on available job opportunities so that their income is unstable, the impact of fluctuations in clove prices that cause the wages earned to be uncertain, and the double workload where women have to carry out productive roles as clove climbers while also carrying out domestic roles at home.

Sari (2021, p. 8) said that "seasonal women farmers in rural Java often turn to odd jobs such as laundry workers or mobile swordsmen when the clove harvest runs out, because the daily wage is only Rp 50,000-70,000". Income from the wages of workers climbing clove trees is an economic challenge for women because this job is seasonal and full of risks. It is often done in unpredictable weather conditions such as rain and strong winds. These seasonal conditions cause workers' incomes to be unstable, so women who work as clove climbers have to find other jobs when the harvest season is over, such as odd jobs or trading.

Based on the data obtained from the results of the research, the distribution of wages for women clove climbers is usually carried out by a pre-agreed profit-sharing method between the plantation owner and the worker. For example, the distribution of produce in the form of cloves is carried out with a ratio of 1/3 or 1/4 according to the price of cloves at that time. For example, if the worker receives 1/4 of the crop, then the plantation owner gets 3 liters and the worker gets 1 liter of cloves. This system can also be in the form of sharing the proceeds in the form of money, with an approved value, such as Rp 5,000 per liter of cloves.

The functional structural theory, developed by Talcott Parsons, views society as a system consisting of interconnected structures that function to maintain social balance and stability, making it relevant to the study "Women Clove Climbers in the Perspective of Feminism: A Case Study in Pattiro Riolo Village, Sibulue District, Bone Regency". In the context of the formulation of social challenges (social society views), cultural challenges (*malebbi* women or the culture of pampering women), and economic challenges (low wage earnings), this theory analyzes how the role of clove climbers as a functional

part of the Bugis family structure and agrarian society such as productive, reproductive, and social roles support household economic stability despite causing gender inequality due to the division of labor unfair in the domestic realm.

4. CONCLUSION

Based on the results of the interview description in this study entitled 'women climbers clove; case study in Pattiro Riolo Village, Sibulue District, Bone Regency' then the conclusions that can be drawn are as follows:

1. The role of women in clove harvesting activities in Pattiro Riolo Village, Sibulue District, Bone Regency are: a) Family economic contribution, b) Women's productive role, c) Logistical and domestic support.
2. The social, cultural and economic challenges faced by women clove climbers in Pattiro Riolo Village, Sibulue District, Bone Regency are: a) Social challenges, namely 1) Social views of the surrounding community, b) cultural challenges, namely 1) *Malebbi women*, c) economic challenges, namely 1) wage income.

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