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LOMBOK WOMEN: DYNAMICS, TRANSFORMATION, AND SOCIO-ECONOMIC REALITIES IN THE FAMILY

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Abstract

This article explores empirical insights into the role of women in Lombok society. The increasing responsibility of meeting family needs is examined through various analyses, notably sociological analysis. In many cases, Lombok women balance dual roles: as homemakers and as contributors to the family's everyday needs. This research employs a qualitative descriptive methodology with a phenomenological approach to comprehend the nuanced experiences and meanings attached to specific situations. Participants' insights provide invaluable perspectives, facilitating a deeper exploration of the subjects under study. Data analysis utilizes sociological frameworks to elucidate the evolving social status of women in Lombok societies. The findings illustrate a dynamic socio-economic transformation among Lombok women, reflecting the growing significance of their contributions to family welfare. This transformation is driven by heightened daily living expenses, prompting a shift from traditional homemaker roles to becoming pivotal economic pillars within their families. Moreover, instances where wives possess higher educational attainment than their husbands underscore significant shifts in life dynamics and socio-economic structures.

Keywords: Women, Dynamics, Sociological Analysis, Socio-economic

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INTRODUCTION

The study of women and equality remains a persistent phenomenon across various temporal and spatial contexts. Despite recurring discussions in public discourse, there is a continual need for significant refreshment and re-examination. This need arises from societal constructions that often marginalize women, making the issue of women's equality complex and persistent, as underscored by Darwis, Saprudin & Zulfan, (2018). Their study collectively demonstrates how societal constructs perpetuate the marginalization of women, an issue that persists to this day.

In the era of technological advancement, the role of women in managing family economies has become increasingly significant, reflecting broader social, economic, and cultural transformations worldwide. Women not only contribute as economic supporters but also play pivotal roles in ensuring the sustainability and financial success of households (Ilai, 2022).

Historical records state that the position of women during the time of the Prophet Muhammad was not only considered as wives and life companions. However, it is also seen as a human being who has an equal position in rights and obligations with other humans before Allah SWT. For example, Sayyidah Aisyah (ummul believers) as the war leader Jamal, Umm Hani, al-Syifâ, a woman who was good at writing was assigned by the caliph Umar ibn al-Khaththâb as an officer in charge of the Medina city market (R, 2018).

In Indonesia, the gender justice movement began in the 1980s and spread to religious issues in the 1990s. Since the 1990s, gender discussions have been widely discussed in the field of religion and religious groups. Slowly but surely, women's issues have finally become strategic and sensitive issues (Asmani, 2015).

The situation is changing, society's perspective on women is becoming more dynamic. Not infrequently, society is responsive in creating new things, especially in seeing the concept of women as the economic strength of the family. On the one hand, men are required to earn a living and must be able to meet the needs of their children and wife. The husband is the breadwinner in a family, but another fact also occurs, namely the wife who acts as the backbone of the family.

The term family is the smallest community in the structure of society, where there is a husband (father), wife (mother) and children. The family is a complex social system

with multiple roles and interactions (Pardede, 2020). Each has a different role in realizing the desired dream.

The distribution of the roles of husband and wife is in line with socio-cultural ethics, religious norms and laws that exist in society. A family runs normally if the life processes within it are in harmony, side by side, continuous, harmonious and harmonious. The division of roles between husband and wife is influenced by socio-cultural ethics, religious norms and legal regulations (Bani & Pate, 2015).

This is in accordance with Article 31 of the Marriage Law which states (1) The rights and position of the wife are balanced with the rights and position of the husband in domestic life and social life together in society. (2) Each party has the right to take legal action. (3) The husband is the head of the family and the wife is the housewife.(Lara, 2022)

If we look closely at the arguments regarding nafaqah in the Al-Qur'an, we will find that it is very firmly explained that nafaqah is an obligation for husbands towards their wives and children as contained in the following letter of Al-Baqarah 233:

۞ وَالْوٰلِدٰتُ يُرْضِعْنَ اَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ اَرَادَ اَنْ يُّتِمَّ الرَّضَاعَةَ ۗ وَعَلَى الْمَوْلُوْدِ لَهٗ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوْفِ ۗ لَا تُكَلَّفُ نَفْسٌ اِلَّا وُسْعَهَا ۚ لَا تُضَاۤرَّ وَالِدَةٌ ۢ بِوَلَدِهَا وَلَا مَوْلُوْدٌ لَّهٗ بِوَلَدِهٖ وَعَلَى الْوَارِثِ مِثْلُ ذٰلِكَ ۚ فَاِنْ اَرَادَا فِصَالًا عَنْ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۗ وَاِنْ اَرَدْتُّمْ اَنْ تَسْتَرْضِعُوْٓا اَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ اِذَا سَلَّمْتُمْ مَّآ اٰتَيْتُمْ بِالْمَعْرُوْفِ ۗ وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا اَنَّ اللّٰهَ بِمَا تَعْمَلُوْنَ بَصِيْرٌ

"Mothers should breastfeed their children for two full years, for those who want to perfect breastfeeding. The father's obligation is to provide for their food and clothing in an appropriate manner. A person is not burdened, except according to his ability. Let not a mother be made to suffer because of her child, nor should a father be made to suffer because of his child. Heirs are like that too. If both want to wean (before two years) based on agreement and deliberation between the two, there is no sin on either of them. If you want to breastfeed your child (to someone else), there is no sin for you if you make payment in an appropriate way. Fear Allah and know that Allah is All-Seeing of what you do" (Depag, 2007).

Likewise, the arguments originating from Al-hadith, one of which is mentioned by Imam Bukhori in his authentic book, are as follows:

إِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِى بِهَا وَجْهَ اللَّهِ إِلاَّ أُجِرْتَ عَلَيْهَا ، حَتَّى مَا تَجْعَلُ فِى فِى امْرَأَتِكَ(Bukhari, 1986)

"Indeed, you do not spend your living (wealth) with the aim of expecting (seeing) the face of Allah (on the Day of Judgment) unless you will get a (large) reward, even the food you give to your wife." (HR. Bukhari No. 56).

Provisions in fiqh law which have become living law in society emphasize that the obligation to provide for the wife or wife who in a state of thalaq raj'i is property, as well as obligations to children before they reach adulthood are the obligations of the father (Lubis, 2021).

In this law it is explained that if the husband carries out his responsibilities as head of the family with various consequences of fulfilling the household's external needs such as food, clothing and shelter, as well as internal ones such as providing a sense of security and education to the family (Prihatinah, 2011). The wife as a housewife carries out functions and responsibilities in the domestic area, managing household affairs, caring for and educating children (Kim, 2004).

Family terminology in Lombok society still holds a strong patriarchal system where the division of labor and the dominant role is held by the man as head of the household. Men as leaders in the household act as breadwinners, while women as wives carry out domestic tasks such as taking care of the house and children. In families like this, women are usually not advised to have a higher education and earn a living. Men as leaders are encouraged to have higher education than women.

However, the facts above are increasingly changing in line with the dynamics and socio-economic transformation of society that is occurring. So that many Lombok women become the backbone or economic strength of the family, even in every work sector. There are those who become more successful than their husbands, both in terms of career and income. This is of course due to not only women's higher education, but also the increasing demands and needs of life.

Sepit Village is one of the villages in Keruak sub-district, East Lombok Regency with a population as of September 2023 of 5,175 people, 2,463 men, 2,712 women.(*Papan Data Jumlah Penduduk Desa Sepit*, 2023).

The people of Sepit Village live their lives like people in other villages, such as being farmers, livestock breeders, traders and some even work in offices. Most of those who work in the agricultural sector have the status of farm workers. In this research, 135 women were found whose status in population data was the direct head of the family, and

some of them were women who were the backbone of the family. From various realities observed by the author, women who work usually still have the obligation to take care of the household and children, so women who earn a living have a heavier burden because they carry out multiple roles. From the results of interviews with respondents, there are several reasons why they become economic fighters in their families.

Faridah, a graduate, currently works as an ASN teacher at the Education Office in East Lombok Regency, said that the salary she received was all for the needs of her family consisting of her husband and two children, in one month, sometimes enough, sometimes not enough because of the long distance to the place of assignment. hefty costs and sudden family needs that cannot be predicted, such as sick children, children's school fees and so on. When the author asked the reason for being an economic warrior in the family, she answered that her husband only worked as an entrepreneur whose income was seasonal and uncertain (*Wawancara dengan ibu Nikmah*, n.d.).

In the socio-cultural system in Indonesia, the role and responsibility for the smooth running and safety of the household is in the hands of women, while the role of father or father is more associated with generating and supporting household income (Wibowo, 2022).

Nikmah, 42 years old, a farm worker, said that since the last few years her husband has not been able to work, the needs of her husband and two children, starting from food, school fees and so on, have to be met. Sometimes they rely on help from neighbors, whether free gifts or debt. This is what causes him to have to work hard as the backbone of the family to ensure that the household's basic needs are sufficient (Revisi & Raho, 2021).

Siti Jumaenah, 40 years old, a farmer and farm worker, has the same case as Mrs. Nikmah. She said that she always met all her family's needs, after divorcing her husband. He has two children who are currently still studying at an Islamic boarding school and another is studying at elementary school. Mrs. Siti Jumenah has lived with her sibling's child for a long time. She has looked after him since he was little, because his parents had left him for a long time. On the one hand, Siti Jumaenah strongly believes that life is a struggle that must be endured as well as a form of mobilization and motivation in carrying out the processes of daily life (Siti Jumaenah, 2023).

Marhaini, 37 years old, a woman whose husband died a year ago, admits that it is very difficult to meet the needs of her family, which consists of herself and three children.

In a day, she needs food, children's pocket money is not less than Rp. 30,000, - while the income she earns Rp. 50,000 per day, from daily wages as a laborer for tobacco farmers. For farm workers in Sepit Village there are not many opportunities to work as a result of advances in agricultural technology and the narrowing of agricultural land for farmers.

Dahyatun Hasanah, S.Ag, who works as an Islamic religious instructor, said that within the family, Islam has regulated the rights and obligations of each husband and wife which must be implemented. Because if one party does not carry out this obligation, it will cause domestic life to not run normally.

In this case, the main economic backbone of the family (breadwinner) is the absolute obligation of the husband. However, due to certain reasons and conditions, it is possible for the wife, with her abilities/intelligence, to take on the role as the economic support as long as it is mutually agreed upon (not forced - husband's approval), and the wife does not abandon her natural role as a wife and mother to her children. But it can't be done, regardless of how much work is done by the wife, which may even be more than by friends, as it often fails to recognize the obligation of friends as living guardians. The husband's obligation to pay, but the wife's income which is aimed at gathering the family's economy is shodaqah, but an obligation. This is the beginning of Ihsan, although it is more subtle than the previous one (husband/wife carrying out their respective obligations is fair, but when the husband/wife carries out more than their obligations) (*innallaha yakmuru bil 'adli wa-l Ihsan*).

In Islam, justice and Ihsan also apply in domestic life. The role of the wife with her dominant income in the family is called shadaqah, not as an obligation. So the husband continues to make efforts to fulfill his obligations as the backbone of the family. In this way, the husband's status will still be more respected in the family and society.

The role of women in the public sector cannot be separated from the influence of patriarchal culture. There are many factors why women are more dominant as breadwinners, including husbands who have lost their jobs, husbands who have not found a job, husbands who have gone out of business, and husbands whose work is less than brilliant. So his income cannot meet his family's needs.

This paper will dig deeper into the phenomenon involving Lombok women as the main force behind the family economy. This article will investigate various realities, aspects and social implications faced by women in their role as economic decision makers, providers

and managers of family resources, and this article will analyze how the role of women in the family economy has developed over time, so that it can be understood the important role of women in supporting the family economy and how their contribution not only changes the dynamics of household life, but also shapes a more inclusive and sustainable society.

Literature Review

1. Reseaarch *"Women's Role in Family Economic Decision-Making: A Cross-Cultural Analysis"* by Gary S. Becker, published in 1985, is a study that analyzes the role of women in family economic decision making cross-culturally (Becker, 1992). The main findings from this research are first, women have a significant role in family economic decision making in various cultures. They are not only recipients, but also active contributors in economic decisions. Second, human capital, where this study links the role of women in making economic decisions with the concept of "human capital," namely the education, skills and experience they have. The research results highlight how increasing women's human capital can influence family economic decision making. Third, gender challenges, this research also underlines that although women have an important role in economic decision making, there are also gender challenges and inequalities that need to be addressed so that women can participate more effectively in family economic management. The research findings above provide important insights into how women's role in the family economy can influence family dynamics and society as a whole. This also has implications for policy design and program development that support women in their family economic roles. This research provides a solid basis for understanding the role of women in family economic decision-making and underscores the importance of considering their contribution in the design of development policies and initiatives.
2. Research *"Women as Financial Managers: Evidence from Rural India"* highlights the role of women as financial managers in the rural context of India (Mengesha, 1990). This research provides empirical evidence about the role of women in household financial management in rural India. The findings from the research are first, that women in rural India play a significant role as financial managers at the household level. They are involved in making decisions regarding spending, investment and managing household

assets. Second, contribution to the family economy where women who act as financial managers have a big influence on the family's economic conditions. They play an important role in ensuring the family's financial resources are used efficiently and productively. Third, this research indicates that women's role as financial managers can contribute positively to the overall welfare of the family. This can include improving families' access to education, health and other basic needs. Fourth, cultural and social factors play an important role in determining the role of women as financial managers in rural India. Cultural norms and social expectations can influence the level of women's participation in financial management. Hasil penelitian ini dapat memiliki implikasi penting untuk perancangan kebijakan pembangunan pedesaan dan inklusi keuangan. Mendorong peran aktif perempuan dalam pengelolaan finansial dan memberikan dukungan bagi kemampuan mereka. Ini dapat menjadi strategi penting untuk meningkatkan kesejahteraan masyarakat pedesaan. Penelitian ini juga menggambarkan bagaimana perempuan di pedesaan India berperan sebagai pengelola keuangan yang signifikan dalam rumah tangga mereka dan memengaruhi kondisi ekonomi dan kesejahteraan keluarga.

3. Research by title *"The Impact of Women's Empowerment on Economic Development: Evidence from a Global Dataset"* has a focus on the relationship between women's empowerment and economic development, using global data as the basis for its analysis. Some of the findings in this research are; First, women's empowerment has a positive correlation with economic development. This means that countries that provide women with greater opportunities to participate in various aspects of life, including the economy, tend to achieve higher economic growth. Apart from that, this research also shows that empowering women can help reduce economic and social disparities in society. By giving women greater access to education and employment. For example, it can open up greater economic opportunities for them and reduce gender inequality. The results of this research have important implications for designing economic development policies in various countries. Encouraging women's empowerment can be an effective strategy for increasing economic growth, reducing poverty, and creating a more inclusive and economically sustainable society.
4. Social Construction of Women's Independence in the Era of Globalization (Phenomenological Study of Women Online Motorbike Taxi Drivers in the City of Surabaya) Aura Afan Shabrina and Sarmini State.

5. University of Surabaya (Shabrina, 2021). In the conclusion, he explains the social construction of women's independence in the era of globalization, according to women online motorcycle taxi drivers, which produces three forms. The first form of independence is realized by entering the world of online motorcycle taxis as an alternative form of work that can fulfill life's needs, the second is demonstrated by making decisions in dealing with sexual harassment in the world of work, and the third is demonstrated by decision making regarding the role of a mother in caring for her child. Of the three forms of independence, the one that is considered a little out of the order of values in society is when women become online motorcycle taxi drivers and this is related to their decisions regarding parenting of their children. Meanwhile, judging from the norms that apply in society, there is no form of independence for women online motorcycle taxi drivers that violates the norms..
6. The Phenomenon of Poverty from the Perspective of Poor Female Heads of Households (Phenomenological Study of the Meaning and Causes, as well as Strategies for Overcoming the Feminization of Poverty in Wonorejo Village, Singosari District, Malang Regency) Nur Rois Ahmad, , Sanggar Kanto and Edi Susilo (Fenomenologi et al., 2015). In his article, he states that the phenomenon of poverty that occurs among poor women, especially by poor female household heads in Wonorejo Village, Singosari District, Malang Regency, based on the perspective of poor women themselves, turns out to be interpreted and lived simply and quite variedly by poor KRTPs. Even though in reality these poor KRTPs have experienced acute and complex poverty.

METHODS

This research uses a qualitative description method. This research is broad, holistic in nature. According to Bidga and Taylor in their book Moleong defines that qualitative research is a research mechanism that forms descriptive data in the form of written terms or expressions from the people and actors being observed (Astuti & Ikhwan, 2022). For this reason, in this qualitative research, as previously stated, the data produced by the researcher is more holistic, temporary and will develop after the researcher enters the field and certain social situations (Wijaya et al., 2020).

The research approach that the researcher uses is research from a phenomenological perspective which seeks to understand the meaning of events and their relationships to people who are in certain situations Creswell, 2015). The main basis of this approach lies in deepening an object of study by trying to understand the meaning of events and their relationship to human life.

Therefore, by using this approach the researcher tries to use the meaning of life in accordance with the phenomena and experiences of individual life, so as to understand what and how the meaning is from an event that occurs in the life of a woman as an economic fighter in the family. In this research, it was chosen purposively with the aim of using data source retrieval techniques with certain considerations. Certain considerations, for example, the person is considered to know more about what the researcher expects so that it will make it easier for the researcher to explore the object or situation to be studied. The data source is the subject from which the data is taken or obtained.(Pászto et al., 2019)

This paper attempts to extract data according to the needs of the main source, namely women who have children and care for the elderly as research subjects. Apart from that, the data obtained does not come from primary sources to support existing primary data, for example by interviewing parties who know information about the research subject, then the researcher also takes related references to further enrich, clarify and strengthen the primary data.

RESULTS

1. Wife's Higher Education Level

A wife's higher level of education often has an impact on gender roles in the family. Women who have a high level of education tend to have more choices in terms of careers and roles in the family. For example, her role as mother, wife and decision maker in the household. Additionally, it can also impact career opportunities and family income. Women with more education may have more access to jobs that require specialized education and skills, which can increase overall family income. This is often associated with women's empowerment. Women who have a good education have more knowledge and skills to participate in various aspects of life, including economic and political decision making, so they can influence dynamics in the family and society.

A wife's higher level of education can also influence behavioral patterns in the family, such as childcare patterns, housing choices and lifestyle. Including broader social impacts, such as influencing social norms around education and the role of women in society. So it could include changes in society's view of highly educated women. This is in line with what is contained in empowerment theory *(empowerment theory)*(Kabeer, 2005) which explains the empowerment of individuals or groups. In this case, a wife's higher level of education can be seen as a source of empowerment that can influence her role and contribution in the family and society.Teori perubahan sosial *(social change theory).*(Kulal et al., 2023) This theory is related to how society experiences changes over time. In this context, the role of women, especially wives, with higher education can play a role in larger social changes related to gender roles and family structure. Apart from that, social change is a process that involves changes in norms, values, social structures and institutions in society. These changes can be progressive (towards improvement) or regressive (towards decline).

In the context of the role of women with higher education, this theory explains that higher education can influence social change. Education can change social norms and values that regulate gender roles in society, as well as provide women with opportunities to participate in social change and community development. Thus, the theory of social change provides an important insight into understanding how society develops over time. It helps us understand the role of education, technology, and other social factors in driving social change and understand the consequences of those changes for individuals and society.

2. Increased Living Needs

The increase in living needs in social analysis reflects how social, economic, and cultural factors can influence changes in the basic needs and living standards of individuals and groups in society. One of them is the factor of economic change. Changes in economic structure, inflation, and economic growth can affect the cost of living, the prices of goods and services required by individuals in a family. This also impacts changes in values and lifestyle.(Rostow, 1990) For example, a shift towards a more urban lifestyle may change the priorities of individual needs. This increasing need for life in the family can also have an impact on social and economic inequality on the ability of individuals and groups to meet basic needs. Inequality can create gaps within

families, so government policies are needed to overcome the problem of increasing living needs. This includes policies related to prices, social assistance, and economic stability. Other impacts are psychological and social, for example increased stress, inequality in access to education and health care, and social conflict.

Theories that fall under the social facts paradigm see social reality as something that is outside the individual. This social reality is a reality that stands alone out there and can sometimes influence individuals. He can even force individuals to follow his will. This view of social reality is very different from the view of symbolic interactionism. For supporters of the theory of symbolic interactionism, social reality has no meaning in itself if it is not given meaning by individuals. In other words, social reality is very dependent on the meaning given by individuals.

German philosopher Edmund Husserl (1859-1938) is often referred to as the Father of Phenomenology. This term is quite reasonable because there are many of Husserl's thoughts that influence social science in general and phenomenological theory in particular. However, it must also be acknowledged that quite a few of his ideas have undergone changes or modifications (Revisi & Raho, 2021).

DISCUSSION

Social Implications

Women's role as the main warrior in the family can have several significant social implications. The following are some of the social implications that may arise::

1. Changes in Gender Perception:

   The role of women as the main fighters can bring changes in gender perceptions in society. This can help break down traditional stereotypes about gender roles and recognize that both women and men can have an equal role in supporting the family.
2. Women's Empowerment:

   If women have a major role in supporting the family, this can be a factor in women's empowerment. They can feel more financially independent and have more control over family decisions. This empowerment of women can strengthen their position in society.

3. Changes in Family Dynamics:

   The main warrior role assumed by women can cause changes in family dynamics. This can influence communication patterns, division of responsibilities, and decision making in the family. Families may experience

   adaptation and restructuring to adjust to these changes.

4. Improving Education and Family Welfare:

   Women who become key fighters often have the motivation to improve their education and skills. This can have positive benefits for families, as they may be more likely to prioritize children's education and improve the overall well-being of the family.

5. Influence on Changes in Social Norms:

   Women's participation as the main warrior in the family can influence social norms and community values related to gender roles. This could cause a shift in society's view of the role of women in various sectors of life.

6. Challenges and Stigma:

Although women who are the main fighters can bring positive change, they may also face challenges and stigma from a society that still adheres to traditional views on gender roles. Acceptance of these changes can vary and pose social challenges.

CONCLUSION

The following are some of the findings that emerged as a result of the author's analysis of data and facts in the field.

Women are the main contributors to family income, namely women play an important role in contributing to family income. They act as the main earner or together with their partner in earning a living and this influences economic independence, financial management and financial decisions. It also has an impact on stable family income, which can help reduce the risk when one party loses their job or faces financial difficulties. The role of primary income contributor often gives women greater influence in family decision-making, including decisions on major purchases, investments, or long-term financial planning. Thus, with a high income, families have more resources to invest in their children's education and their own development, which can open up opportunities for a better future.

Women who work outside the home often face multiple roles and workloads, so they have responsibilities at work and at home and this can be a heavy burden, so it requires good time management and support.

Women's large contribution to the household can have a positive impact on women's self-esteem and also provide a positive example for children, especially in terms of educational and career aspirations. Thus, women have played an increasingly large role in the family's economic contribution. This reflects changes in social, educational, and economic dynamics that can have a positive impact on advancing the role of women in society. However, there are still challenges that need to be overcome to achieve greater economic and social equality for women.

In addition, women's education and employment levels have a significant impact on their ability to become an economic force in the family. Women with higher education tend to have better job opportunities and higher incomes.

The emotional and psychological impact also plays a role in the family's economic strength. This can include feelings of stress, pressure, or satisfaction in the dual roles of worker and housewife. Another impact is on children's education. With more economic resources, families may be able to provide better access to children's education and development. Apart from that, the relationship between husband and wife also influences the dynamics of family life. Thus, aspects such as the division of work in household matters and family decisions must remain balanced and carried out together and side by side.

Recommendations

Recommendations in this research can cover various aspects aimed at increasing the role and contribution of women as economic power in the family. Here are some recommendations:

1. Education and Training

   Increase women's access to quality education and relevant skills training. This will help women get better jobs and increase the economic contribution in a family.

2. Family Support Policy

   Introduce or strengthen policies that support balance between work and family life. For example, affordable access to child care, and support in household management.

3. Financial Empowerment

   Providing financial education to women to help them manage their family finances better.

4. Social Empowerment

   Encouraging women's empowerment in family and community decision making, as well as removing social barriers that might hinder women's role as an economic force.

5. Network Development and Support

   Building networks and communities that support women in their role as main contributors to family income. This may include support groups, mentoring, or organizations that promote gender equality.

6. Advanced Research

   Conduct further research to understand more deeply the dynamics of women as the economic power of the family and identify factors that influence women's economic contribution.

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