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# The Dynamics of Gender Justice in the Agricultural Sector of Transmigration Areas in Lampung Province

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## Abstract

The issue of gender inequality in the agricultural sector continues to be a concern, especially in transmigration areas that have unique socio-economic and cultural characteristics. This research examines the gender dynamics experienced by women in the agricultural sector in transmigration areas of Lampung Province, with a focus on the forms of structural injustice that are still ongoing. The main objective of this research is to identify and analyse the practices of labelling, marginalization, subordination, violence and double burden experienced by women, and to explore their social implications in the context of regional development. This research uses a library research approach by analyzing various relevant literature sources, such as books, journals, research reports, and policy documents related to gender and transmigration. The results show that transmigrant women experience injustice in various interrelated forms, ranging from stereotyping of domestic roles to limited access to wages and decision-making. The implications of these findings point to the importance of more responsive gender-based policies and the need for integrated women's empowerment interventions. This research contributes to the literature on gender and agriculture, and opens space for further research with a wider range of areas and approaches.

**Keywords:** Dynamic; Gender; Transmigration.

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## INTRODUCTION

Gender issues concerning women and men from a social perspective are akin to household challenges in everyday life [1]. Gender-related problems often position and stigmatize women as the weaker group, perpetually under the control of men who are perceived as more capable and stronger [2]. In reality, such stigmatization fosters injustice and systemic issues, as what initially seems trivial gradually escalates into serious problems such as harassment, subordination, and even physical violence. More alarmingly, these dynamics permeate all aspects of life, including education, governance, the economy, and agriculture in Indonesia [3] [4]. Specifically, in the agricultural sector, gender issues are often overlooked because its social dimensions rarely receive attention and are overshadowed by an exclusive focus on economic considerations [5]. This is particularly concerning given that Indonesian society as a whole is predominantly composed of farmers.

Women play a crucial role in Indonesia's agricultural sector, including in Lampung Province. Globally, women account for a significant proportion of the agricultural labor force, with the FAO reporting that they constitute approximately 43% in developing countries. Agriculture itself is geographically widespread across almost all regions of Indonesia. This extensive distribution is driven by various factors, one of which is the expansion of agricultural land through the government's transmigration program [6]. In practice, the transmigration program has not only served as a means of expanding agricultural areas but has also provided new opportunities and a renewed livelihood for transmigrant families.

Transmigration is a government program aimed at relocating populations from densely populated areas to less populated regions to achieve equitable population distribution, regional development, and improved community welfare [7]. This program originated during the Dutch colonial era under the term "colonization" and was continued and strengthened after Indonesia's independence as part of national development efforts [8]. Transmigrants, who come from diverse social, cultural, and economic backgrounds, are provided with farmland and basic facilities to start a new life in the destination areas. The program not only seeks to reduce population density in the migrants' areas of origin but also to optimize natural resource potential in new regions, stimulate regional economic growth, and enhance the social and cultural life of the communities [9].

One of the primary destinations for transmigration, which continues to develop to this day, is Lampung Province. The history of transmigration in Lampung dates back to 1905 with the relocation of 155 households from Java to Gedong Tataan Village in South Lampung Regency. The program later expanded to Metro City, Central Lampung, East Lampung, Tulang Bawang, and Mesuji [10]. Since then, Lampung has remained a key transmigration destination, both through official government programs and local transmigration initiatives. Alongside the development of transmigration areas, issues of gender justice among transmigrants have emerged and persisted.

As transmigrants working as farmers or agricultural laborers, both women and men generally share the same primary role: cultivating the allocated plots provided by the government for farming or gardening. Nevertheless, official data reveal a stark disparity. The Inter-Census Agricultural Survey (2018) reported that only 9.06% of landowners were women, while 60.34% were men [11]. In other words, approximately six out of seven agricultural plots

are controlled by men, leaving women highly dependent on their male counterparts for land access. This unequal access ultimately results in productivity and income gaps. Various global reports indicate that without equal access to inputs and training, the productivity of land managed by women can be 20–30% lower [11]. Mutolib et al. (2022) emphasize that limited formal education and economic challenges faced by transmigrant families in Lampung exacerbate gender inequality, compelling women to contribute to household income through farming while continuing to bear the burden of domestic responsibilities [12].

Women stigmatized as the weaker gender have long been relegated to disadvantaged positions. Already burdened with their roles as mothers and wives, they face additional hardships due to meager earnings and low wages when working as laborers on others' farmland [13]. In terms of access to knowledge, training, and agricultural education—such as Farmer Field School programs and agricultural extension services—participation remains male-dominated, with women comprising only about 25% of attendees [14]. Moreover, there are very few programs specifically tailored for women farmers in plantation or forestry sectors. This lack of access hinders women from acquiring new skills and adopting modern agricultural technologies, resulting in comparatively lower productivity in women-managed farming activities.

Moreover, as impoverished families with limited education and awareness, they frequently face violence and discrimination. These factors have turned gender justice issues into a persistent constraint for women in the agricultural sector of transmigration areas. The situation is further exacerbated by the lack of access to appropriate services or mechanisms that would enable women to report and resolve gender justice issues [15]. Even when formal law enforcement agencies, such as local police, are available, they often function merely as intermediaries, prioritizing “amicable” settlements. Consequently, women are left facing psychological pressure to accept superficial justice. Government institutions likewise struggle to provide effective advocacy and timely interventions due to significant geographical distances and inadequate accessibility [16].

The study of gender dynamics in agriculture has previously been conducted. Pyburn and Kruijssen (2020) revealed that gender dynamics in agriculture show significant disparities, with gender transformation efforts remaining largely stagnant despite increased advocacy [17]. In 2024, Setiawan highlighted that large-scale agricultural development frequently overlooks women's rights and participation [18]. Rafi'i and Pelawi emphasized that women with low to medium educational qualifications in rural areas often face gender-based injustice, receiving unequal pay despite performing equivalent work due to gender bias [19]. These studies demonstrate that gender bias in agriculture substantially impacts women's welfare. However, gender dynamics in transmigration areas, as one of Indonesia's agricultural hubs, remain underexplored. The potential disparities faced by women in these regions may be equally severe, if not greater, due to the economic and social conditions characteristic of transmigration areas.

This underlying problem drives the author to undertake a deeper investigation into gender injustice among women in the agricultural sector of transmigration areas. These findings form the foundation for exploring potential and methodically strategic solutions, aiming to establish gender equity in transmigration regions.

## METHODS

This study aims to analyze the dynamics of gender justice in agricultural management in transmigration areas of Lampung Province. Gender justice is a crucial issue to address, as the agricultural sector is deeply influenced by gender roles and participation. Agricultural management involves not only technical and economic aspects but also social and cultural relations, which often reflect gender disparities between men and women. A library research approach was employed, as the study relies entirely on secondary data sources, including scholarly books, peer-reviewed journal articles, government reports, news articles, and other relevant literature. This method provides flexibility in accessing a wide range of knowledge sources, enabling a comprehensive exploration of gender justice issues within the context of transmigration and agricultural management.

Literature selection criteria were established to ensure the inclusion of relevant and credible sources. Literature published within the last 10 years was prioritized to capture contemporary discussions, complemented by seminal works to provide historical perspectives. The selection was guided by specific keywords such as “gender justice,” “agricultural management,” “transmigration areas,” and “Lampung Province.” Databases including Scopus, Web of Science, Google Scholar, and national repositories were utilized. Inclusion criteria focused on sources addressing gender roles, equity, and agricultural practices in transmigration contexts, while non-scholarly or anecdotal accounts were excluded.

Data analysis procedures followed a content analysis framework. Selected literature was systematically reviewed through thematic coding, enabling the identification and categorization of recurring patterns and themes related to labeling, marginalization, subordination, violence, and double burdens in gender dynamics. To enhance rigor, themes were cross-validated through iterative reviews, ensuring consistency and reducing interpretive bias. Methodological limitations of this study stem from its reliance on secondary data, which may carry inherent biases from the original sources. Furthermore, the absence of primary field data restricts the ability to validate findings through direct observation or stakeholder interviews. Nevertheless, triangulation across multiple data sources was conducted to mitigate these limitations and strengthen the credibility of the conclusions.

## RESULTS AND DISCUSSION

### *Results*

#### *Concept of Gender Justice*

Gender justice is a fundamental concept in the discourse of social justice, emphasizing the importance of equality and fairness in rights, obligations, and access to resources across all aspects of life, whether in the domestic or public sphere [20]. This concept demands that men and women receive equal treatment in various areas, such as education, employment, health, and political participation.

Conceptually, gender is not a biological identity but a social and cultural construct that determines roles, responsibilities, and expectations of men and women within society [21]. This differs from sex, which refers to the biological differences between men and women. In

this framework, gender roles are neither fixed nor innate but rather the product of a long social process, shaped by norms, values, and traditions that are continually reproduced [22].

Thus, gender justice refers to providing equal opportunities for all individuals to develop their potential without being limited by stereotypes or discrimination based on sex [23]. Both men and women hold equally important roles in social life; therefore, the burden of responsibilities, whether in the domestic or public sphere, should not rest solely on one party. The imbalance in the distribution of these roles has long been a deeply rooted source of injustice within societal structures.

The urgency of gender justice is not merely normative but also practical. Theoretically, gender justice has the potential to bring about a more equitable and inclusive social transformation [23]. It not only empowers marginalized groups to rise and claim their rights but also serves as a means to address various social problems rooted in gender inequality, such as gender-based violence, the exploitation of women's labor, and the low participation of women in politics and the economy.

Based on data from Indonesia's Central Statistics Agency (BPS) for 2022–2025, the Gender Empowerment Index (GEI) remains at 75.24, indicating that women have yet to achieve full equality with men in politics, economics, and decision-making spheres [24]. This underscores the need for systematic efforts to advance gender justice through education, regulatory measures, and cultural transformation within society.

However, the realization of gender justice cannot be achieved if only one side is aware of and advocates for it. True gender justice requires a collective commitment from all elements of society. When one group firmly upholds the principles of equality, yet others persist in patriarchal views that confine women to subservience and domestic roles, structural inequalities will inevitably endure.

Dialectically, the concept of gender justice can be understood as a thesis that emerges in response to its antithesis, namely the deeply rooted gender injustice. To gain a thorough understanding of gender justice, it is essential first to examine the various forms of gender injustice. According to Mansour Fakih, a prominent scholar of gender justice in Indonesia, gender injustice can manifest in several primary forms [25]:

#### **a. Stereotypes (Labeling)**

Stereotyping refers to an image, depiction, or generalization attached to individuals or groups based on assumptions that do not always align with empirical reality. Walter Lippmann, the first scholar to introduce the concept of stereotypes in social studies, described them as “pictures in our heads” that are shaped by society and passed down through generations, subsequently influencing perceptions and treatment of certain groups. In the context of gender, stereotypes function as a powerful symbolic tool in shaping and sustaining social inequality between men and women.

Stereotypes often emerge as negative stigmas and labels that generalize an individual's character or abilities based solely on gender. When a person is repeatedly labeled with a particular identity, it can create internal psychological pressure and lead to what is known as a “self-fulfilling prophecy.” Individuals or groups who internalize negative labels may eventually believe that the labels define who they are, fostering resignation, low self-esteem, and a reluctance to change, as these labels are perceived as part of their social identity and destiny.

In the context of gender, one of the most pervasive stereotypes is the labeling of women as weak, overly emotional, irrational, incapable of leadership, or suitable only for domestic

responsibilities. Such stereotypes not only perpetuate discrimination in public domains such as the workplace, education, and politics but also infiltrate the private sphere, influencing household roles and marital relationships. Women are frequently perceived as unfit or incapable of holding strategic decision-making roles, whether within their families or in society at large.

These stereotypes have profound implications for women's psychological development. Many women lose confidence and come to believe they lack the capacity to compete or assume roles beyond the domestic sphere. Gender stereotypes act as tangible, systemic psychological barriers. When women are repeatedly told that they are “unfit to lead,” “not as strong as men,” or that their “place is in the kitchen,” they gradually internalize a sense of inferiority. This internalization fosters a reluctance to grow and step outside the boundaries imposed by entrenched social constructs, becoming one of the most evident consequences.

#### **b. Marginalization (Exclusion)**

The exclusion or marginalization of women in society is often deeply rooted in beliefs, cultural values, and traditional systems passed down through generations. These traditions and social norms shape structures that position women at the lower tiers of power and social participation. In many traditional societies, including ancient Arab cultures, women were often regarded as symbols of shame or dishonor to their families, resulting in severe restrictions on their participation in public spaces. Prohibitions on selling, shopping, or even appearing in public were systemic manifestations of such exclusion.

This marginalization can significantly impact various aspects of women's lives, including economic well-being, social status, and psychological health. The exclusion of women not only diminishes their status and position but also undermines their ability to resist systems of control imposed upon them. Marginalization frequently persists in areas lacking public oversight, where such exclusion is normalized and often left unchallenged.

#### **c. Subordination (Second-Tier Positioning)**

Positioning women as a “second-tier gender caste” reflects a social structure that consciously or unconsciously places them in a subordinate role to men. Subordination refers to situations where women are considered inferior in social status, intellectual capacity, and leadership ability compared to men. This concept is not inherent or natural but is the result of social constructs embedded in patriarchal systems that have persisted for centuries.

Such practices are prevalent in institutions or organizations with rigid and hierarchical management structures. For example, in companies where women are typically placed in lower- to mid-level positions, or in government institutions where senior functional roles are predominantly held by men. Women are often deemed incapable of handling excessive work-related stress or making sound decisions, which prevents them from reaching higher positions. This systemic discrimination undermines women's autonomy and perpetuates a cycle of limited control over their own lives.

This practice frequently occurs in institutions or organizations with highly structured and managed systems. For example, in corporations, women are often confined to lower- or mid-level positions, while in government agencies, senior functional roles are predominantly occupied by men. Women are frequently denied access to higher positions under the assumption that they cannot handle excessive work-related stress or make sound

decisions. Such systemic discrimination undermines women’s autonomy, eroding their control over their own professional and personal lives.

#### **d. Violence**

Violence represents an aggressive act or assault that may occur physically or non-physically and encompasses both sexual and non-sexual behaviors. According to the World Health Organization (WHO), violence is “the intentional use of physical force or power, threatened or actual, against oneself, another person, or a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment, or deprivation.” Within the context of gender inequality, violence often manifests as a means of domination and control exercised by men over women, both in interpersonal relationships and within broader social structures.

Forms of violence are highly diverse and can occur anywhere, at any time, and across various relational contexts—at home, in schools, workplaces, public spaces, and even digital environments. Non-physical violence includes actions such as verbal harassment, humiliation, insults, slander, bullying, threats, social exclusion, and emotional manipulation. Physical violence, on the other hand, may involve acts like beatings, sexual assaults, confinement, or imprisonment, all of which leave significant physical and psychological scars. It is worth noting that the majority of sexual violence victims are girls and women.

#### **e. Double Burden**

The concept of a double burden refers to a condition where an individual, particularly women, must simultaneously fulfill two or more social roles that each demand substantial energy, time, and responsibility. In simple terms, a double burden entails the continuous imposition of work obligations beyond biological and socially constructed gender roles. Within the gender context, women most frequently experience this double burden due to their socially stigmatized position as the “primary bearers” of domestic duties while simultaneously being expected to contribute economically in the public sphere.

For example, women as housewives are often burdened with responsibilities that not only encompass child-rearing, household maintenance, and fulfilling family needs but also require them to work outside the home to support or even serve as the primary breadwinners of their families. In many cases, women employed in formal sectors remain expected to meet traditional domestic standards, while the domestic contributions of their husbands are often disproportionately minimal or entirely absent. This imbalance underscores a structural inequity in the division of labor and responsibilities, which remains deeply exploitative toward women.

Women as housewives are frequently burdened with responsibilities that extend beyond child-rearing, household maintenance, and fulfilling family needs, as they are also expected to work outside the home to help or even become the primary economic providers for their families. In many cases, women employed in the formal sector are still required to meet specific domestic standards, while men’s contributions to domestic roles are often minimal or even non-existent. This reflects a structural imbalance in the division of labor and responsibilities, which remains exploitative toward women.

The injustice of this double burden is often legitimized by the entrenched patriarchal culture that continues to dominate society. This culture frames domestic roles as a woman’s “natural duty,” while men’s public roles are seen as their primary responsibility to provide financially. Even when women enter the public sphere and contribute economically, the

social system does not absolve them of domestic obligations. Instead, women are expected to manage both roles flawlessly, regardless of their physical, emotional, or psychological capacity.

Moreover, the normalization of the double burden reinforces structural discrimination against women in the workplace. Many companies hesitate to offer promotions to women, presuming they carry dual responsibilities and are “less focused” on their jobs. On the other hand, state policies often fail to address this issue effectively. The lack of workplace facilities such as childcare centers, adequate maternity leave, and flexible working arrangements for women demonstrates that systems remain largely unresponsive to achieving gender role balance.

### *Gender Dynamics in the Agricultural Sector of Transmigration Areas in Lampung Province*

Transmigration has long served as one of Indonesia’s strategic instruments in national development policy, designed to address demographic imbalances and ensure a more equitable distribution of resources across regions. Conceptually, transmigration is a government-initiated program to relocate populations from densely populated areas to less populated ones, with the aims of improving community welfare, accelerating regional development, and strengthening national food security [26].

Lampung Province, as one of the primary destinations for the transmigration program, has a long and complex history with this policy. Transmigration to Lampung began during the Dutch colonial era, when the colonial administration recognized the province’s fertile land and strategic location for agricultural and plantation development [27]. After Indonesia’s independence, transmigration policies continued, particularly during the New Order era, as part of an integrated national development strategy.

In the contemporary context, the transmigration program in Lampung serves not only as a tool for population redistribution but also carries significant social, economic, and cultural implications. It has created heterogeneous communities with diverse ethnic and cultural backgrounds, influencing social interactions, land ownership patterns, and agricultural management systems. The program has also contributed to the development of Lampung’s agricultural sector, particularly through the opening of new farmland and the introduction of modern agricultural technologies.

Historically, the roots of transmigration can be traced back to 1905, when the Dutch East Indies government launched a colonization program that relocated approximately 155 families from the Kedu Residency in Central Java to Gedong Tataan, South Lampung [10]. The objectives of this colonization were multifaceted: to alleviate population pressure in densely populated areas of Java, exploit the agricultural potential of underutilized lands outside Java, and establish social stability through population redistribution [28]. This colonial model later became the conceptual foundation for state-led transmigration initiatives in the post-independence era.

After independence, transmigration was officially integrated into Indonesia’s national development framework. During President Soekarno’s administration, the program was positioned as a tool to strengthen national integration and accelerate equitable development [29]. The government viewed transmigration as an effective mechanism for fostering connections between central and regional areas, while redistributing population and technical expertise from densely populated regions to underutilized areas with abundant natural

resources yet limited labor. Lampung was selected as one of the primary destinations due to its proximity to Java, fertile volcanic soil, and promising agricultural potential.

The transmigration policy reached its peak during the New Order under President Soeharto [29]. The government allocated substantial funding to develop fully equipped transmigration areas, complete with basic infrastructure such as roads, housing, schools, health centers, and clean water facilities. Districts including Central Lampung, East Lampung, Way Kanan, Mesuji, and Tulang Bawang became focal points for the influx of transmigrants from various provinces, especially Java, Bali, and Madura [30]. Each transmigrant family was granted agricultural land and a modest house, forming the foundation for establishing new livelihoods supported by the state.

Transmigration in Lampung has a broad range of objectives. Demographically, it is aimed at decentralizing population density from Java. Economically, it serves as a poverty alleviation strategy and a means to improve welfare through the optimal use of agrarian resources. Socio-politically, transmigration functions as a vehicle to strengthen national cohesion and accelerate inter-ethnic and interregional integration. Thus, transmigration not only represents a physical relocation of populations but also carries structural implications for social, economic, and political transformation.

However, from a gender perspective, the transmigration process has never been entirely neutral. From the outset, official narratives around transmigration have largely emphasized the role of men as heads of households and landowners, while women were relegated to supportive or complementary roles [31]. This reflects the persistence of patriarchal social structures embedded in rural development policies and their implementation. In reality, female transmigrants in Lampung Province play crucial roles in the agricultural sector. They engage not only in core agricultural activities—such as land preparation, planting, maintenance, and harvesting—but also in post-harvest processing and in managing household economies.

Women are frequently engaged in agricultural work that demands precision and perseverance, such as seed selection, crop maintenance, pest control, and harvesting [12]. Yet, their contributions in this sector often remain invisible, as their roles are predominantly framed as “assistance” to men, who are regarded as the primary heads of households and decision-makers [11]. Consequently, female transmigrants are seldom acknowledged as principal agricultural actors, either in local agricultural policies or in the economic recognition of their households.

In the context of power relations, this imbalance is described as gender asymmetry—a disparity in roles and social status rooted in gender differences. Caroline Moser (1995) argues that women in rural development are often caught in dual roles: “reproductive” (managing household and childcare) and “productive” (engaging in economic activities), without corresponding formal recognition or access to critical resources such as credit, technical training, or land ownership [32]. This concept underscores the structural inadequacy of the transmigration development system in Lampung to address the specific needs of women.

Moreover, female transmigrants face the challenge of a double burden, simultaneously managing household responsibilities and working in the agricultural sector [12]. They are often compelled to divide their time between caring for their children and families and performing agricultural tasks, resulting in heavier physical and psychological workloads compared to men. This dual burden not only affects their physical well-being but also limits their opportunities to participate in decision-making processes at both family and community levels.

In the context of transmigration in Lampung, women's participation in agricultural training or capacity-building programs remains notably low. This is largely due to time constraints, cultural stigmas, and a lack of institutional support for women's roles. Consequently, women are less involved in decisions regarding crop selection, the purchase of production tools, and access to markets.

This inequality becomes even more complex when viewed alongside issues of access to education, healthcare, and leadership. Many female transmigrants are unable to continue their education due to domestic burdens, while reproductive health services in transmigration areas remain inadequate. In organizational settings, women's roles in farmer groups or agricultural cooperatives are still highly limited, both as active members and as leaders.

Thus, gender dynamics in the agricultural sector of transmigration areas in Lampung Province are inseparable from patriarchal social structures and predominantly masculine development systems. Empowering female transmigrants is not merely about enhancing technical agricultural skills but also restructuring power relations within families and communities. Gender-responsive policy interventions, equality-focused education, and formal recognition of women's productive roles are essential to achieving social justice in transmigration regions.

### *Discussion*

One of the fundamental issues in the social dynamics of transmigration areas, particularly in the agricultural sector, is gender inequality. Disparities between men and women in role distribution, access to resources, and employment opportunities create unjust conditions that can hinder sustainable development. This phenomenon stems not only from unequal economic and social systems but is also reinforced by deep-rooted cultural constructs and stereotypes that predate the transmigration program.

In transmigration regions, gender inequality is often evident in the management of agricultural land. Men are typically more involved in tasks perceived as requiring physical strength, such as land preparation and harvesting. Meanwhile, women are frequently confined to domestic activities or serve as additional labor without equitable recognition. Women's access to agricultural resources—land, capital, technology, and training—remains more limited compared to men. Gender inequality in transmigration is not merely a social justice concern; it directly impacts the success of transmigration programs and the sustainability of agriculture. When women are denied equal access and opportunities, their potential to enhance agricultural productivity cannot be fully realized. In the analysis of research findings, several aspects were identified based on Mansour Faqih's theoretical framework as follows:

Firstly, the social construction of stereotypes labeling women as weak and confined to domestic spheres remains deeply entrenched. This labeling stems from patriarchal cultural structures, particularly those rooted in Javanese traditions, which historically relegated women to the domains of "*dapur, sumur, kasur*" or, in Javanese custom, "*macak, masak, manak*" (adorning oneself, cooking, and giving birth). Ironically, when transmigration programs relocated communities to regions such as Lampung Province, these cultural values were carried over and perpetuated in their new environments. In the predominantly agrarian context of transmigration, women are often perceived merely as assistants supporting their husbands' agricultural work rather than as primary agricultural actors. Even when employed as laborers on others' land, their contributions frequently go unrecognized formally. The persistent wage gap—where women receive significantly lower pay than men for comparable work—serves as

a tangible indicator of the undervaluation of women's labor in local societal perspectives. Although there has been some improvement in acknowledging women's roles in agriculture, disparities in wage structures remain a fundamental issue requiring further examination.

Secondly, another form of injustice is the marginalization of women. In transmigration areas of Lampung Province, landowners and agricultural community leaders often exclude women deemed less productive due to age or domestic responsibilities, such as caring for young children. These women are frequently viewed as inefficient laborers and, as a result, are sidelined from participation in commercial agriculture. Even when they are involved, their roles are confined to ancillary agricultural household tasks—such as clearing fields or cutting grass on private plots—without fair compensation. This systemic marginalization effectively limits women's participation and undermines their potential contributions to enhancing agricultural productivity.

Third, subordination further reinforces gender inequality in transmigration areas. In labor systems that rely heavily on physical strength and limited technology, men are prioritized for core agricultural tasks, including strategic decision-making. Conversely, women are relegated to low-status labor with secondary responsibilities and minimal compensation. This subordination is not solely due to physical differences but is deeply rooted in cultural constructs that portray women as lacking the managerial or intellectual capacity equal to men. Yet, in administrative work or post-harvest management, women possess untapped potential that remains largely unrecognized. Enabling women to assume managerial roles would not only affirm their rights but also contribute to more inclusive and efficient agricultural development. Unfortunately, female representation in such positions remains extremely limited across transmigration regions.

Fourth, violence against women remains intertwined with the realities of transmigrant life, particularly among those in precarious economic conditions. Poverty-induced pressures often trigger household conflicts that escalate into verbal or physical abuse of women. Domestically, the inability to meet basic needs frequently sparks disputes that lead to intimate partner violence. In agricultural workplaces, violence more often manifests verbally through insults, mockery, and derogatory remarks that undermine women's dignity. This form of psychological abuse leaves deep emotional scars, gradually eroding women's self-confidence and sense of self-worth, thereby perpetuating existing structures of subordination.

Fifth, gender inequality in the transmigration areas of Lampung Province is also manifested through the double burden borne by women. They are expected not only to fulfill domestic roles as mothers and wives but also to contribute actively to the family economy, whether by working on their own land or assisting their husbands' agricultural activities. This burden becomes even heavier due to the lack of social support and policies that address women's needs in managing their time and energy effectively. Such conditions reveal that gender injustice occurs not only in labor relations but also in the unequal distribution of daily responsibilities, directly affecting women's physical and mental well-being.

The overlapping issues of stereotyping, marginalization, subordination, violence, and double burden experienced by female transmigrants in the agricultural sector reflect deeply rooted structural problems. This reality highlights that the physical success of transmigration programs does not necessarily translate into socially equitable and gender-just development. It is therefore essential to examine more thoroughly how these inequalities are formed, their impact on women's welfare, and to explore solutions that can empower women in agriculture through more inclusive and sustainable approaches.

Efforts to address gender inequality in agricultural management within transmigration areas require a comprehensive, intersectional, and sustainable approach. A key strategic step involves raising collective awareness among communities about the importance of gender justice principles. Community-based public education serves as a critical starting point. Educational programs on equitable and just gender relations must be designed inclusively and sensitively, considering local contexts. Such education should target not only women but also men, community leaders, and transmigrant stakeholders to enable collective value transformation. Gender education grounded in social justice values can foster dialogue between men and women, encouraging a paradigm shift from power-based relationships to collaborative partnerships.

Moreover, equitable and non-discriminatory access for women to agricultural resources must be ensured. Many female transmigrants remain excluded from access to farmland, agricultural credit, technology, and training due to bureaucratic systems and patriarchal cultural norms. Thus, the state, through regional governments and related institutions, must establish access schemes that guarantee active female participation. For instance, joint land ownership between husbands and wives should be legally recognized to prevent unilateral dominance. Targeted microcredit for female farmers, the provision of gender-friendly farming equipment, and technical training programs that reach marginalized women represent concrete affirmative policies to strengthen women's agency in agriculture.

Women's participation in decision-making is equally crucial for establishing gender-equitable agricultural governance. Often, women are excluded from formal forums such as farmer group meetings or village deliberations, despite their active involvement in day-to-day agricultural activities. To address this, affirmative policies are needed, such as setting quotas for female leadership within farmer groups, agricultural cooperatives, and village planning forums. Such measures would provide women with both the space and legitimacy to voice their interests and actively contribute to shaping the agricultural development that directly affects their lives.

Women's empowerment must also be accompanied by capacity building, encompassing both technical and managerial aspects. Sustainable skills training programs—ranging from sustainable agriculture practices, household financial management for farming families, and agribusiness entrepreneurship to agricultural digitalization—can enable women to become more independent and productive. Community-based mentoring, tailored to local needs and employing experiential approaches, has proven to be more effective in building women's confidence and capabilities in a sustainable manner.

Additionally, it is crucial to emphasize that all stages of planning and implementing transmigration programs must be rooted in participatory approaches. Participation should not treat women merely as passive beneficiaries but as active agents engaged from the planning phase through implementation and evaluation. Involving women meaningfully ensures that programs respond more accurately to their needs and lived realities. Such participation also fosters a sense of ownership and enhances women's bargaining power in social and economic contexts.

These efforts cannot operate in isolation. Synergy is required among various stakeholders, including central and local governments, non-governmental organizations, educational institutions, and local communities, to establish an inclusive empowerment ecosystem. Gender-responsive reforms in agricultural and transmigration policies must be supported by consistent implementation on the ground, along with robust monitoring and

evaluation systems that measure the extent to which gender equality is being achieved in the management of agricultural activities in transmigration areas.

Women's participation in decision-making remains a fundamental pillar for building gender-equitable agricultural governance. Frequently excluded from formal forums such as farmer group meetings and village assemblies, women's voices are underrepresented despite their active role in daily agricultural work. Addressing this gap necessitates affirmative policies, such as setting quotas for women's leadership positions in farmer groups, agricultural cooperatives, and village planning bodies, thereby granting them the legitimacy and space to articulate their interests and influence the direction of agricultural development.

## CONCLUSION

Findings reveal that labeling, marginalization, subordination, violence, and the double burden remain persistent realities faced by women transmigrants, ultimately constraining their equal participation in agricultural economic activities. This research addresses a gap in the literature by highlighting the underexplored gendered experiences in transmigration areas and offers theoretical contributions by deepening the understanding of the intersectionality of gender, poverty, and geographic location. Practically, the findings call for the formulation of more gender-responsive policies and targeted social interventions aimed at improving women's well-being and bargaining power within local agricultural systems. Despite these important contributions, the study is limited by its narrow geographical scope and does not fully represent the complexity of gender dynamics across all transmigration regions. Future research should expand the geographical coverage and employ participatory or long-term ethnographic approaches to achieve a more comprehensive understanding. Furthermore, it is crucial to develop community-based empowerment strategies that consider local cultural contexts and to design integrated intervention programs engaging multi-level actors, from local governments to civil society organizations. This study is expected to serve as a foundation for promoting a more just and inclusive social transformation, both locally and within the broader framework of global sustainable development.

## LIMITATIONS

This study is limited by its reliance on secondary data sources, which may carry inherent biases from the original literature. The absence of primary field data, such as direct interviews or observations, restricts the depth of analysis and the ability to validate findings through participant perspectives. Additionally, the geographical focus on Lampung Province may not fully represent gender dynamics across all transmigration regions in Indonesia, limiting the generalizability of the conclusions. Future studies should expand the geographic scope to include other transmigration areas, using primary data collection methods like interviews and field observations to enrich the understanding of gender justice in agricultural contexts. Longitudinal studies would also provide deeper insights into the evolving nature of gender dynamics and the long-term effects of gender-responsive interventions in transmigration regions. Further research could explore the intersectionality of gender with other factors, such as education, socioeconomic status, and cultural norms, to better inform policy development and gender empowerment strategies.

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H.W. conceptualized the study, designed the methodology, conducted interviews, analyzed data, and drafted the manuscript. H.W. supervised the research design, refined the analytical framework, and revised the manuscript. M.S.H. contributed to data analysis and manuscript revision. All authors reviewed and approved the final manuscript.

## CONFLICT OF INTEREST

"The authors declare no conflict of interest."

## DECLARATION OF USE OF AI IN SCIENTIFIC WRITING

The authors used ChatGPT during the preparation of this work to design graphics and images. After utilizing the tool, the authors thoroughly reviewed and edited the content as necessary and assumed full responsibility for the publication's content

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