

## Banjar Women's Strength (Double Role: As Worker and Educator)



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**ABSTRACT:** Allah swt has universally positioned men as having several advantages compared to women, as Allah swt says in the Al-Quran, Surah An-Nisa, verse 34. Men must provide family support to their wives and children, thus requiring them to actively try and work to meet the household's needs.

In some religious literature, it is stated that men are the backbone of the family, while women are created from crooked ribs. On the other hand, the persistence of women in their careers and businesses can be seen, especially in several areas in South Kalimantan. This research will focus on three areas, namely Banjarmasin, Martapura and Bati-bati. The Banjar community in that location has its characteristics from the perspective of the female workers. In Banjarmasin, there are women Gojek Online; in Martapura, there are women "Kelelepon" sellers; and in Bati-bati, there are women farmers.

This study aims to understand the concept of dual roles for women, namely as workers and educators, explore their motivations in working and understand the attitude of society towards them, among who like and dislike their work and seek comparative solutions to various "gender" issues that develop among the Banjar community. This research is a field research with an anthropological approach.

**KEYWORDS:** Banjar women, workers, educators

### INTRODUCTION

Allah swt has universally positioned men to have several advantages compared to women. Men are obligated to provide family support to their wives and children, thus requiring them to work hard to meet the household's needs.

The Prophet, peace be upon him, has also encouraged his people to be active in trying to find halal sustenance in order to be blessed and beneficial, both for the benefit of life in this world and in the hereafter. The Prophet's advice was addressed to the men who are the backbone of the family.

Working for a living is a noble duty of a man who is highly recommended in Islam. However, on the other hand, it turns out that it is not only men who are actively trying to make a living, but there are also women workers who take an active role in supporting the family economy. Besides, they are also educators for their children in the family.

Paying attention to the phenomena that exist in the Banjar community, there are not a few female workers who participate in the business scene in various fields of community life. The city of Banjarmasin, which is the capital of South Kalimantan, is seen by many women working to earn a living, and what is unique is that with today's technological advances, it has created new internet-based business opportunities, such as online go-jek, the women also seem to be actively participating, although not as much as the men.

In Martapura, which is famous for snacks "*klepon*", it can also be seen that the women are actively peddling these goods on the streets. A job that contains a fairly high risk because it must be in an open space in the middle of the hustle and bustle of traffic. Likewise, in Bati-bati, many women can be seen involved in cultivating rice, rubber tapping, and picking palm oil. All of these business activities are quite heavy and challenging jobs for women.

Based on this background, the author intends to explore more deeply about women workers in Banjar society. Further and in-depth studies need to be conducted to obtain information and confirmation so that, at an applicative level, it can be understood wisely in responding to the problems of women workers who actively participate in advancing the wheels of the family and community economy.

### RESEARCH METHOD

This research is a field research with an anthropological approach. The data comes from interviews with respondents in several areas in South Kalimantan, namely in Banjarmasin, Bati-bati and Martapura.

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### RESULTS AND DISCUSSION

Interpreting a dual role for women, namely as workers and educators, is a unique thing and needs to be understood wisely. Understanding their motivation in working without eliminating their role as educators in the household is a struggle as well as a sacrifice. Society's attitude towards them certainly varies, between those who like and dislike with their job. The most important thing is to find conformity solutions to various "gender" issues that are developing among the Banjar community.

### LABOR IN SOUTH KALIMANTAN

According to the Central Bureau of Statistics for South Kalimantan Province, the total population based on the workforce for the City of Banjarmasin is 346,184. Meanwhile, for the Banjar Regency area, it is 309,609. Meanwhile, the area of Tanah Laut Regency is 171,565. From these data, it can be seen that Banjarmasin City occupies the first position, followed by Banjar Regency and Tanah Laut Regency.<sup>1</sup> This distribution is a condition that is recorded and clearly visible in daily activities; among the number of workers are women.

The explanation from the BPS above is that there are workers who have jobs but are temporarily not working, namely the condition of someone who has a job but for the past week has been temporarily not working due to various reasons, such as illness, leave, waiting for harvest, strike and so on. Examples are as follows:

- Permanent workers, government/private employees who are not working due to leave, illness, strike, absenteeism, company machinery/equipment damaged, and so on.
- Farmers who work on agricultural land and are not working due to illness or waiting for the next job (waiting for the harvest or the rainy season to work the fields).
- Professional workers (having certain/special skills) who are not working due to illness, waiting for the next job/order and so on. Such as puppeteers, barbers, masseurs, shamans, commercial singers and so on.

### PROFILE OF WOMEN IN BANJARMASIN

In 2018, the sex ratio in Banjarmasin City was 100.56. This can illustrate that the male population is still more than the female population, although the difference tends to be small. Based on the sub-district area, almost 46.79% of the population of Banjarmasin City live in South Banjarmasin and North Banjarmasin Districts, with the highest population density in Central Banjarmasin District, which reaches 14,358 people/km<sup>2</sup>. The population of Banjarmasin City is dominated by the young age group, where the age group 0-4 years is the largest, namely around 9.24 per cent of the total population of Banjarmasin City. When viewed from the age group 0-29 years, the total population of the City of Banjarmasin in that age group is 364,348 or more than half of the total population of the City of Banjarmasin (51.98 per cent).<sup>2</sup>

The dependency ratio is an important demographic indicator. The higher the percentage of the dependency ratio indicates the higher the burden that productive people must bear to finance the lives of people who are not yet productive and no longer productive.

The number of job seekers registered at the Banjarmasin City Social and Labor Service in 2018 reached 6,156, with the percentage of male job seekers at 48.67 per cent and women at 51.33 per cent. The number of job seekers with a high school education levels was the highest, with 3,004 or 48.80 per cent of all registered job seekers.<sup>3</sup> This indicates that women's enthusiasm for work is higher than that of men in terms of numbers.

At a glance, the majority of workers in the City of Banjarmasin are men, both the State Civil Apparatus and the private sector. Of course, the work varies, ranging from *indoor* (inside the room) to that *outdoor* (outdoors). Some sell merchandise, some sell services and expertise.

The services of a motorcycle taxi driver used to be very much needed even today; their existence is still very much needed. However, what is unique is that in the past, motorcycle taxi drivers were traditional, had places to hang out and occasionally walked around to find passengers. The current condition is that there is such a thing as *ojol* (online motorcycle taxi), which is arranged in a professional manner and relies on the internet network for ordering with various features and a variety of services. Uniquely, previously, there were no women's motorbike taxis in the city of Banjarmasin, but with the advent of technology, there are women's motorbike taxis (online motorcycle taxis) that are starting to appear in the middle of going back and forth on the highway. This condition is an interesting phenomenon; professions that have only been practised by men so far have begun to be played by women.

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<sup>1</sup> <https://kalsel.bps.go.id/subject/6/tenaga-kerja.html#subjekViewTab5>. Retrieved March 5, 2020.

<sup>2</sup> BPS City of Banjarmasin, *Banjarmasin City in Figures 2019*, (Banjarmasin: BPS City of Banjarmasin, 2019), h. 89.

<sup>3</sup> BPS City of Banjarmasin, *Banjarmasin City in Figures 2019*, (Banjarmasin: BPS City of Banjarmasin, 2019), h. 70

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Meanwhile, the condition of ojol (online motorbike taxis) in Banjarmasin is still better compared to some of the unsavoury news circulating in various media. From the results of the researchers' interviews with ojol women in the city of Banjarmasin, they are very proud of the profession they live in; even though they have a variety of unique and memorable experiences, sometimes they feel joy, and sometimes they feel sad.

Among the happy stories they tell is when the customers who use their services give more tips to them, the rest of the payment that must be returned is given sincerely by the customer. Some also order food that they call "*go food*," and then some of it is given to the ojol woman who delivers the food order. There were others who asked to be delivered to Banjarbaru and were given more money, up to Rp. 500.000,-.

Besides the love story, there is also a sad story that they experienced. Memei said that she once got lost because she misread the address, so she had to turn around many times to get to her destination. She said there was no compensation for the cost of petrol and the loss of time. But that's a risk that must be accepted because of one's own mistakes. They have also been hit and run and do not want compensation. There are also cheated, caught in the rain, there are temptations from naughty men and so on. They also feel that they don't have enough time to educate their children because there is almost no spare time to accompany their children.

Their happy story, according to them, is that they get a lot of relationships, get money, and there is a sense of pride because they can make their own money without being dependent on other people. In addition, they also receive support from the family, including their children.

### PROFILE OF WOMEN IN BATI-BATI

For the plantation sub-sector, palm oil is the leading commodity, with a total production in 2018 of 2,326 tons planted on an area of 932 hectares. Followed by the rubber commodity, which produced as much as 2,300 tons on a planted area of 960 hectares. In the livestock sub-sector, the highest poultry population came from broiler chickens, with a total population of 10,856,521 birds. As for large livestock, the largest population came from beef cattle, with a total population of 2,091 heads.<sup>4</sup>

The extent of existing land with sparse density levels makes it very possible for the Bati-Bati region to utilize the existing land with a variety of commodities, including oil palm, rubber, rice fields and also for raising chickens, goats and cattle.

Farmers who work in the fields are not only carried out by men but also assisted by women. From ploughing the fields, *descending* (making seeds), planting the seeds, giving fertilizer, and spraying pests and diseases until they arrive starting (harvest). All of these activities not only can be done by men, but women can also do it.

There are many stories of joy and sorrow in rice farming. From the results of interviews with female respondents in Bati-bati, it was revealed that among the sad stories they experienced, there were reptiles, such as snakes, leeches, rats, birds and so on.

Pests and diseases are also an obstacle faced by farmers when in the process of planting rice. Mice and bird pests are often found by farmers in their fields. To anticipate the rat infestation, they try to farm together, so if there are rats too, then they term them "*tea bags*". The mice are because there are many fields that grow rice. Meanwhile, to drive away birds, they usually use "scarecrows" so that the birds don't dare to approach.

Among the obstacles faced when harvesting oil palm are having to bask in the hot sun, rain when picking the fruit, and sometimes there are snakes. It has even happened because it has been picked but taken too late by the buyer due to transportation problems; the palm fruit that has been picked can no longer be used. For rubber trees, among the sad stories are the many mosquitoes and the bad smell.

Their domestic life is peaceful. However, they realize that they have little time to educate their children because there is almost no time to teach their children, as well as opportunities to accompany their children.

The happy story is when they sell their results and get money from their hard work. Whatever results they get will be received with joy and hope to get blessings from the results of their efforts.

### PROFILE OF WOMEN IN MARTAPURA

A small green round snack with grated coconut on the outside. Martapura residents, especially South Kalimantan, are certainly no strangers to the oxtail bukhari kelepon cake. Apart from being soft, it is also delicious. If you eat this cake, it will break and release brown sugar.

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<sup>4</sup> BPS of Tanah Laut Regency, *Bati-bati District in Figures 2019*, (BPS Tanah Laut: CV. Karya Bintang Musim, 2019), h. 55.

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This snack is very easy to find at the intersection of Martapura City or the red light leading to the Dome of the late Syekh Muhammad Zaini Bin Abdul Ghoni, who is better known as the late Guru Sekumpul. Ranks of traders sell these klepon cakes to motorcycle and car drivers, both from Martapura and from the city of Banjarmasin.

This typical Martapura snack can also be found at Syamsudin Noor Airport, Banjarbaru. If you go to South Kalimantan, you won't be satisfied if you don't try this oxtail skeleton cake because the price for one box is very low; if it's still in the morning or during the day, it's Rp. per box up to Rp. 2,000 because the lemon sold by the traders has to run out, considering that the ingredients for this cake are made from sticky rice; of course, it cannot last until late at night because it can get stale.

From observations at the research location, it was found that there were many female sellers selling these klepon cakes. Various brand names are the identity of the klepon production, one of which is well-known is Bukhari. The various sad stories experienced by these female klepon sellers include having to bask in the scorching heat of the sun during the dry season, sometimes having to be willing to be drenched in rain during the rainy season, and sometimes even having to suffer losses due to sales that quickly stale (expired). No matter what profession they live in, if it is accepted with pleasure and full of gratitude, it will bring blessings and sufficiency even though, according to some people, the income they get is "small" but full of blessings.

Their household life is harmonious. On the other hand, they realize that there are almost no opportunities to educate their children because the time that should be used to teach their children is spent working outside the home, as well as the opportunity to play with their children is very minimal.

## CONCLUSION

The concept of Banjar women who have dual roles, namely as workers and educators, is a heavy burden for a woman. As workers, they try to help their husbands, as well as being the backbone of the family (for those who are single *parents*). This effort as a breadwinner is considered a very noble worship in religious judgment. As children's educators, women are expected to spend their time accompanying their children in learning.

The motivation of Banjar women workers who are willing to become workers (breadwinners) is driven by a high sense of responsibility based on economic factors so they don't become beggars and become a burden to other people. There are those who are divorced from their husbands, so they become single *parents* in raising their children until they get the power to be able to survive in life.

Society's attitude towards working women is very appreciative, especially when they understand how big their struggle is to deal with the consequences of the work they are involved in. Jobs as *ojol* (online ojek), as a farmer and as a culinary vendor on the street is a high-risk profession. But all that is lived with perseverance, patience and full of gratitude so that the community can accept their presence as mujahidah breadwinners.

The growing gender sensitivity among the Banjar people regarding female workers is not really a problem; working for a living is not something that is considered taboo as long as the work is lawful and does not violate the nature of being a woman.

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