



Synergy of Sole Worker Women and Families to Achieving Family Resilience in Klamana Village East Sorong District Sorong City

Umar Ramli^(✉), Hasbi, and M. Ramli AT

Sociology Departement, University of Hasanuddin, Makassar, Indonesia
oemar.soq@gmail.com

Abstract. This study aims to analyze the synergy of sole worker women and families in achieving family resilience. The research was conducted in Klamana Village, East Sorong District, Sorong City. The research method used is a qualitative approach with a descriptive type. Data collection techniques through observation, interviews, documents and literature study. Determination of informants using purposive sampling technique with 8 (eight) informants consisting of women who work as sole workers and government employees. The results of the study show that the synergy between women and families in achieving family resilience can be seen in the collective culture that is built in family members. Women as sole workers in the family even though they have a dual function as housewives and work together in their functions in the domestic environment, as well as in the public environment. Furthermore, the use of local culture and natural resources is used as unlimited capital for creativity so that it gets economic benefits. Cultural aspects in the effort of family resilience by grounding local wisdom whose sources come from ancestors so that they have survival skills.

Keywords: Sole Worker Woman · Family Resiliences and Culture

1 Introduction

The family is the primary group and is an important unit in the formation of society. Historically, the family was formed from limited units, and had a small size, especially the parties who initially entered into a bond. According to Salvicion and Celis [1] in the family there are two or more than two individuals who are joined by blood relations, marital relations or adoption, in their lives in one household, interact with each other and in their respective roles and create and maintain a culture. The formation of a family due to marriage between two individuals of different sexes, namely a man and a woman. According to Burgess and Locke [2] the family is defined as the smallest social unit in society whose members are bound by marital relations (husband and wife) and blood relations (biological children) or adoption (adopted children).

After marriage, they become husband and wife, which will then be followed by other members, namely children. Someone who is not married has the position and function as a child of their parents, but after they get married they have new rights

and obligations, namely the rights and obligations as husband and wife [1]. In family life in the community, father and mother help each other manage their household so that it becomes established and prosperous. The roles and responsibilities of mothers in forming a prosperous family cannot be separated from the roles and responsibilities of a father. The two complement and support each other. Forming a prosperous family is basically moving the management processes and functions in household life.

Family resilience is a condition of mutual contribution between family members and being able to maintain family relations in positive situations. Family resilience concerns the ability of individuals to maximize their role in dealing with various life problems. The concept of family resilience can be explained as the ability in a family to adapt to solve difficulties in the form of challenges (risks and stress levels) and threats to social welfare [3]. Kasdi & Saifudin [4] optimal and good family resilience can ensure the survival of the family in surviving and fighting various family problems and difficulties.

Efforts to overcome various problems of family life certainly cannot be separated from the division of roles between husband and wife. For married couples, gender roles and relations that have been carried out for a long time can shift or merge, in order to create a relationship between marital satisfaction and welfare [5]. In a family, men are expected to play an instrumental role that is oriented to work to earn a living (task oriented), while women must play an expressive role, which is oriented to human emotions and their relationships with other people (people oriented). Men are socialized to be more active and assertive. Men as heads of families have the burden and responsibility of earning a living and protecting their family members because by nature men are protectors and leaders in the family [6].

The synergy between women who work as single workers and their families in maintaining family resilience is also seen in Klamana Village, East Sorong District, Sorong City where they are required to be able to transform themselves so that family resilience can be maintained. The times have created changes which are therefore expected to be prepared by all parties to adapt. The work no longer looks at the traditional aspect which clearly divides the roles of gender and what work will be done, but the modernity aspect has gone beyond that. Work no longer looks at the division, but the extent to which they contribute to the family, in this case how each individual in the family contributes to maintaining family resilience. Family resilience must be a top priority so that there is no vulnerability that leads to a family that has the potential to create problems, especially in social and economic aspects.

In the research of Saefullah, Sri Rum Giyarsih and Diana Setiyawati in 2018 with the title *The Effect of Social Support on the Resilience of Indonesian Workers' Families*, it shows that social support and family resilience have a very strong correlation ($R = 0.816$) and there is a positive and significant relationship between social support and family resilience of TKI ($\text{Sig F count} = 0.00 < 0.05$) [7]. Meanwhile, this study will look at how the synergy between single-employed women and their families is in maintaining the resilience of their families, whether in the family they support each other in an effort to achieve family resilience. Meanwhile, in Ika Safitriani's research in 2018 with the title *The Role of Single Parents on Family Welfare in Talabagi Village, Patimpeng District, Bone Regency*, it shows that the efforts carried out by single parents are working as farmers, working as cattle breeders, and working as daily laborers. at the Camming

Sugar Factory. The work that single parents do is very influential. The supporting factors are motivation and encouragement from the family as well as messages (wills) from the husband. The inhibiting factors are limited skills, limited facilities and infrastructure, the absence of husbands who help so they have to work alone [8]. In this study, whether sole worker woman are able to synergize with family members who are finally able to contribute greatly in achieving family resilience, especially in Sorong City, especially the Klamana Village community, which is the majority of the Moi Tribe who still has cultural strength, will be able to protect the family from social vulnerability. Is there a difference in the resilience of families who have complete family members with single families so that it will be interesting to see the social construction that is built.

2 Method

This study uses a qualitative research approach, namely research that is used to examine the condition of natural objects, where the researcher is the key instrument, the data collection technique is done by triangulation (combined), the data analysis is inductive, and the results of qualitative research emphasize meaning rather than generalization [9]. The type of research used is descriptive. Descriptive research is research conducted to determine the value of independent variables, either one or more (independent) variables without making comparisons, or connecting with other variables [9]. The type of research used is a case study which according to Patton [10]. A case study is a study of the specificity and complexity of a single case that seeks to understand the case in a particular context, situation and time.

The research location is in Klamana Village, East Sorong District, Sorong City, West Papua Province. The reason for choosing the research location is because it sees the phenomenon of women working as single workers in single parent families or complete families. While the research time is planned for November 2021 - February 2022. The informant determination technique used is non-probability sampling with purposive sampling technique. Purposive sampling is a sampling technique of data sources with certain considerations. In this study, the informants are people who meet certain criteria [9]. There were 8 (eight) informants in this study, consisting of women who worked as single workers with the status of widows and complete families and representatives of the local government.

Sources of data used in this study are grouped according to how they are obtained, namely primary data and secondary data. Primary data is data obtained or collected by researchers directly from the data source [11]. Techniques that can be used by researchers to collect primary data include observation and interviews. Then secondary data is data obtained or collected by researchers from various existing sources (researchers as second hand). Secondary data in the form of documents and literature studies. Secondary data can be obtained from various sources such as the Central Bureau of Statistics (BPS), books, reports, journals, and others [11].

Data collection techniques used include interviews, observations, documents and literature study with qualitative data analysis. According to Moleong [11] Qualitative data analysis begins by examining all available data from various sources, namely interviews, observations that have been written down in field notes, personal documents,

official documents, photographic images and so on. After reviewing, the next step is data reduction, data compilation, categorization and the last is data interpretation. For the validity of the data in qualitative research, two methods are used, namely triangulation and member check [12] where Triangulation is data collection that combines various existing techniques and existing data sources to test the credibility of the data as well as collect data and Member check is the process of checking the data provided from the data provider. The goal is to find out how far the data obtained is in accordance with what is given by the data provider [12].

3 Result and Discussion

Family resilience is a condition of adequacy and sustainable access to income and resources to meet various basic needs, including: food, clean water, health services, educational opportunities, housing, time to participate in the community, and social integration [13]. The family as a unit in society has a very important role in national development [14]. Family is a unit that play an important role in the development process [15]. In the synergy between families in achieving family resilience, cultural aspects can be seen from helping each other in family members in achieving survival, especially meeting daily needs. This was explained by YS (44 years old) in an interview on March 30, 2022 who said “we as a family help each other in meeting the necessities of life. After my husband left me, I had to work to meet my basic needs. We should not depend on other people even though we can because here are fellow tribes and brothers. At first it was difficult, but as time went on the child grew older, the child helped. Especially in knitting noken, collecting areca nut and looking for vegetables. We are also fellow families, even fellow tribesmen help each other. That’s very helpful”. Based on this, it can be seen that the synergy in the family in achieving family resilience where the main aspects of efforts to meet the needs of life and work hand in hand in helping are seen. This was also explained by RT (52 years old) in an interview on March 31, 2022 who said “we cannot be alone in trying and working. We are just ordinary traders and need help too. If I sell, then I share the task with the child to do homework that he can do. It is important to work together so that nothing is left undone later.” So based on this, family synergy efforts in family resilience are created from intensive and good communication. This is in accordance with the research from Saefullah, Sri Rum Giyarsih and Diana Setiyawati in 2018 with the title *The Effect of Social Support on the Resilience of Indonesian Workers’ Families* which said that social support and family resilience had a very strong correlation ($R = 0.816$) and there was a positive and significant relationship. Between social support and family resilience of TKI ($\text{Sig } F \text{ count} = 0.00 < 0.05$) [7].

In the cultural aspect of synergy, family resilience can be seen from the grounding of local wisdom in an effort to survive a family, including its collective culture. The location of the research, which is predominantly Moi, makes this research focused on the cultural aspects of the local community, especially in responding to the various dynamics that occur so that the closest source they can reach is what they know and have since birth. This was explained by HM (37 years old) as follows “we are in survival with everything we have to take advantage of all the potential that exists. We take advantage of Papua’s nature to be used as craft materials, we sell noken as accessories. Our income in a day

selling noken is almost five hundred thousand, even though our capital is only about 100 thousand threads and needles. The skills of knitting and making noken can be passed down from generation to generation and acquired since childhood. Areca nut is also very in demand because here is a mandatory snack. I can sell 300 thousand a day. (Interview, 28 March 2022). The same thing was also explained by YS (44 years) in an interview on March 30, 2022 who said “our culture is one of the things that makes us survive in the face of the crush of life. By selling my noken in a day I can earn 300 thousand, I can sell 200 thousand areca nut a day. So that activity alone allows us to survive.”

Based on this, the cultural aspects of the ancestral heritage can be used for creative capital so that it is used as something to survive. In the observations made by the author on November 30, 2021, it was the use of noken sold by the Moi tribal community in Klamana Village, where the most craftsmen were women. There are also betel nuts that they sell and vegetables consumed by the local people which are easily available. This makes the capital to survive which is the source of its manufacture from Papua itself which is very rich. In addition to the Moi who are the majority, there are also immigrants from other tribes who add to the dynamics of social life, including the Bugis, Javanese, Padangese and Batak tribes who add to the dynamics of social life by profession as traders.

It is a fact that nowadays the participation of women in achieving development goals is highly expected. Various roles and tasks are offered to women, in this case, of course, we must always be selective so we don't be fooled into forgetting their nature. In interpersonal relationships (association) each individual is given the opportunity to develop his personality so that he can approach perfection. Women, in socializing, get many opportunities to experience the socialization process, either as subjects or objects in shared life. The synergy of single-employed women and families to achieve family resilience is very important so that the family remains strong in the midst of problems that come. Family resilience is a condition of adequacy and sustainable access to income and resources to meet various basic needs, including: food, clean water, health services, educational opportunities, housing, time to participate in the community, and social integration. [13] which raises the meaning that the family must be strong and able to meet the needs of life.

After the 2019 COVID-19 pandemic, the conditions changed where people's lives were full of restrictions and several people in the city of Sorong were laid off so that the condition of their families was very vulnerable. At that point there must be a solution offered so that women who in fact are domestic workers leave and choose to help meet the needs of their families. This was explained by HM (37 years old) as follows: “The COVID-19 pandemic has made things even more difficult, especially after my husband was laid off at the office. I, who used to relax at home, had to step in to work to help my husband who worked odd jobs. Fortunately, I saw that the potential to sell noken and areca nut was very tempting so I decided to just sell it because I didn't have any other skills.” (Interview, 28 March 2022).

The cultural aspect that is the focus is the culture that is the strength in maintaining life, such as solidarity in society, both native Papuans and immigrants. Utilization of natural resources that are widely available so that it is possible to use them as a source

of income to become the basis for family resilience. This was explained by the Constitutional Court (30 years old) as follows “Our Papuan culture is like a force of solidarity, we can accept immigrants and continue to live side by side. We help each other regardless of religion. Both Papuan natives (OAP) and immigrants can both take advantage of Papua’s resources as long as they can protect nature. A shared culture is created for survival.” (Interview 28 December 2021).

Basically, the people of Sorong City have a collective culture where a sense of brotherhood and harmony among others that puts aside ethnicity, religion and regional origin is the main thing, even though in difficult times they are able to survive. Although it is realized that it is slowly starting to erode with the development of individualism, so that it fades the spirit of togetherness. In a complete family, working women signify a dual role that burdens women who were previously busy with routines in their domestic environment, which must also contribute to the public environment and choose to work. While the concern for the family is not intact, the single parent is trying hard to meet their needs. So it can be concluded that the synergy in the family in achieving family resilience is seen in the use of local culture in maintaining the continuity of their family life amidst the difficulties that occur. With culture, family resilience efforts become strong by grounding local wisdom rooted from generation to generation. This local wisdom inspires creativity which gives birth to noken and areca nut products which are used as sources of income because they are easy to obtain, as well as a collective culture that does not differentiate between indigenous and immigrant tribes who help each other thereby creating social solidarity.

4 Conclusion

The synergy between women and families in achieving family resilience can be seen in the collective culture built on family members. Women as sole workers in the family even though they have dual functions as housewives and work together in their functions in the household environment, as well as in the community. Furthermore, the use of local culture and natural resources is used as unlimited capital for creativity so that it gets economic benefits. Cultural aspects in an effort to family resilience by grounding local wisdom whose sources come from ancestors so that they have survival skills.

References

1. S. Pujosuwarno, *Bimbingan dan Konseling Keluarga*. Yogyakarta: Menara Mas Offset, 1994.
2. E. Sunarti, “Studi Ketahanan Keluarga dan Ukurannya: Telaah Kasus Pengaruhnya terhadap Kualitas Kehamilan,” *Inst. Pertan. Bogor*, 2001.
3. B. A. Laksono, S. Supriyono, and S. Wahyuni, “Tinjauan Literasi Finansial dan Digital Pada Tingkat Ketahanan Keluarga Pekerja Migran Indonesia,” *J. Penelit. Kesejaht. Sosia*, vol. 18, no. 2, pp. 123–134, 2019.
4. M. A. N. S. Sholeh, N. Saputra, and A. H. Manurung, “The Influential Factor of Family Resilience: Awareness of Islamic Law on Family,” *Psychol. Educ. J.*, vol. 58, no. 1, pp. 3195–3207, 2021, doi: <https://doi.org/10.17762/pae.v58i1.1261>.

5. H. Puspitawati, Y. Azizah, A. Mulyana, and A. . Rahmah, "Relasi Gender, Ketahanan Keluarga dan Kualitas Pernikahan pada Keluarga Nelayan dan Buruh Tani 'Brondol' Bawang Merah," *J. Ilmu Kel. dan Konsum.*, vol. 12, no. 1, pp. 1–12, 2019, doi: <https://doi.org/10.24156/jikk.2019.12.1.1>.
6. A. Syamsuddin, *Cahaya Hidup Pengasuhan Keluarga (Fungsionalisme Struktural dan Interaksionisme Simbolik)*. Ponorogo: Wade Group, 2018.
7. L. Saefullah, S. R. Giyarsih, and D. Setiyawati, "Pengaruh Dukungan Sosial terhadap Ketahanan Keluarga Tenaga Kerja Indonesia," *J. Sociol. Pendidik. Humanis*, vol. 2, no. 2, pp. 119–132, 2018, [Online]. Available: <http://journal2.um.ac.id/index.php/jsph/article/view/5192>.
8. I. Saftarini, "Peran Orang Tua Tunggal terhadap Kesejahteraan Keluarga di Desa Tala-bangi Kecamatan Patimpeng Kabupaten Bone," *SKRIPSI Fak. DAKWAH DAN Komun. UIN ALAUDDIN*, 2018.
9. Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Bandung: Alfabetas, 2015.
10. J. Raco, *Metode Penelitian Kualitatif Jenis, Karakteristik, dan Keunggulannya*. Jakarta: PT. Grasindo, 2010.
11. S. Siyoto, Sodik, and M. Ali, *Dasar Metodologi Penelitian*. Yogyakarta: Literasi Media Publishing, 2015.
12. Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta, 2016.
13. T. R. Frankenberger and M. K. Mccaston, "The Household Livelihood Security Concept," *Food Nutr. Agric.*, pp. 30–35, 1998.
14. W. Faisal, A. Zubaidi, and H. Ikhwan, "Pengaruh Pengetahuan dan Motivasi Kerja PPKBD terhadap Kinerja dan Ketahanan Keluarga," *J. Penelit. Hum.*, vol. 20, no. 1, pp. 1–9, 2019, doi: <https://doi.org/10.23917/humaniora.v20i1.6953>.
15. L. Lindiawatie and D. Shahreza, "Penyuluhan Literasi Keuangan pada Ibu Rumah Tangga di Depok Sebagai Dasar Membangun Ketahanan Keuangan Keluarga," *War. LPM*, vol. 24, no. 3, pp. 521–532, 2021, doi: <https://doi.org/10.23917/warta.v24i3.13351>.

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

