

The Role of Women Traders Economy in The Central Market of Balangnipa District of Sinjai

1stM. Rasyid Ridha

*Departmen of Sosiologi
Faculty of Social Science
Universitas Negeri Makassar
Makassar, Indonesia
m.rasyid.ridha@unm.ac.id*

2nd Najamuddin

*Departmen of Sosiologi
Faculty of Social Science
Universitas Negeri Makassar
Makassar, Indonesia
najamuddin@unm.ac.id*

Abstract—This study aims to find out the activities of women traders in Balangnipa central market of Sinjai regency, to find out the reason of merchant women working in the informal sector as traders in central market Balangnipa Sinjai regency, the way of merchandise management they tekuni, and form of work competition that happened between woman merchant . The method used in this research is descriptive qualitative research. Data collection techniques are conducted through in-depth interviews with direct observation and documentation. The result of the research shows that the reason of women working as a trader in Balangnipa Central Market of Sinjai Regency is to fulfill the economic need which still less if only hoped from the income of husband who work as farmer or farm laborer.

Keywords— *Women Traders, The Central Market, Sinjai*

I. INTRODUCTION

According to Susi Eja Yuarsi, improving the status and role of women in development is something that is continuously strived for. Increasing the participation of women in the field of education and employment is often used as a cornerstone of development success. Therefore, efforts to improve women's education and efforts to encourage women to enter the workforce are also continuously pursued by various parties. Nevertheless, women are often trapped in the new roles that are being undertaken [1].

It is recognized that the regional economic development is influenced by the economic activity of women. Women's activities and involvement in the economy are believed to move the regional economy. The involvement of women in the economic field is needed to support the strengthening of the family economy. Therefore, the Government of the Republic of Indonesia through the Ministry of Trade and Ministry of Women Empowerment and Child Protection encourages Indonesian women, including those who live in rural areas to participate actively in economic activities. The desire of the government is certainly based on the development of the times that women have many skills and skills similar to men. In addition, women have the awareness to perform in the public sphere. The movement that drives women to work outside the home is driven by the spirit of feminism that exists in America, which holds the view that all people are created with equal rights to advance themselves [2].

Feminism is a movement that emerges as a reaction to the presence of symptoms of inequality in the relationship between men and women in the labor market, especially in the public sector. It is also driven by an understanding of gender on the one hand and the fact that women are often dominated by men on the other. Feminist movements tend to be political rather than practical [3]. From that language it is understandable that gender needs to be analyzed, especially in relation to the role of women and men in the labor market, including in the family environment in rural areas.

In the family domain in rural areas, husbands and wives have a shared responsibility in creating prosperity and family welfare. The effort is made by establishing a good relationship with family in the environment or outside the family environment by following social activities. Activities related to welfare development are differentiated with activities to earn income in meeting the economic needs of the family. Traditionally, the task of fulfilling the family's economic needs is charged to the husband as the head of the family, while the wife is regarded as the addition of the family's income. Various research results indicate that the involvement of wives in economic activities have a great contribution in realizing the economic resilience of the family [4].

The role of husbands and wives in meeting their economic needs has traditionally perceived that men and women are bodily distinct. Thus, naturally women who have a wife status live in the household environment. This task is the task of pregnancy, childbirth, breastfeeding, raising children, and giving attention to the husband. As for men have the task to go outdoors to earn a living for their family [4].

Putting women to work in the home invites pros and cons among women themselves. Suwarni Salyo said that since so long in Indonesia there is a new conventional family form [5]. In such families, wives are not only involved in household chores, but they also have jobs outside the home. An increasing trend for women to work despite having settled households for Indonesian families. It shows that in women's development today, women are not only involved in taking care of their households, but women now have a lot of activities in the community and are directly involved in livelihood activities to assist husbands in improving living standards and family welfare.

The situation that women's involvement in the household sector and livelihood activities is evident in rural areas.

Women come up with a dual role in the sense that household women also participate in earning a living in addition to taking care of household affairs such as cooking, washing and caring for children. The involvement of women in earning a living, in addition to contributing income to the needs of families, also allows productive activities involving social existence in the public sphere. Thus the existence of women is not only a function of reproduction, but also a production function that contributes greatly to the economic viability and welfare of the household.

One of the arenas used by rural women in earning a living is the market. Today the market plays a very important role especially in rural communities. Almost the whole community, whether in the form of *kelurahan* or *kecamatan*, has a market, although in varying degrees according to its location and development. The market according to the study of economics is a place or process of interaction between the request (buyer) and the offer (seller) of a certain goods / services, so that ultimately can set the price (market price) and the amount traded.

In relation to the involvement of women in earning a living in rural areas, this study will focus the study on the activities of women traders in the Central Market Sinjai. This study seeks to explore whether there is a link between the feminist movement that developed in the western world with trading activities by women in the Central Market Sinjai.

II. RESEARCH METHODS

This research was conducted in Balangnipa Central Market, North Sinjai District of Sinjai Regency. The merchant activity in this market takes place every day and is dominated by women. The study involved 7 women traders. Informant determination is done purposively (purposive sampling). Each selected informant was undertaken to extract information in depth about their activities and contributions to household income. In addition, participatory observation methods are also used in some of their activities in the market. The data were then analyzed by qualitative descriptive method. The conclusion, the final conclusion, depends on the size of the collection of field notes, coding, and research skills. Withdrawal of conclusions, is only part of an activity. The conclusion of this conclusion is verification or verification to achieve justification and approval, so that validity can be achieved [6].

III. RESULTS AND DISCUSSION

Sinjai is one of the regencies located in South Sulawesi Province. Sosiai Regency is sociocultural still tied with Bugis tradition that live in downtown and in rural area. Nevertheless, Sinjai regency can be regarded as an area experiencing rapid development marked by changes and progress. The development of Sinjai Regency, especially Balangnipa as a city center is supported by access to information, technology and cultural dialogue between local people (Bugis tribe) and migrant population (Tribe of Makassar and Tribe of Java).

Development results in changes in the structure of women's work in urban areas which reflects a transfer process in the non-agricultural sector. This can be seen from the concentration of women in agriculture at the beginning of the First Stage of Long-Term Development, whereas in

recent years the number of women has increased in the non-agricultural sector, such as trade, services, industry, and domestic help in cities. However, there are still some women who only do household chores. It is known that development has an impact on progress in various dimensions of people's lives, such as higher education, public health and better life expectancy, as well as the use of more advanced production technology, which in turn increases people's income. Development also brings changes in the order of life of the community, both in rural and urban areas, which in turn affects the new life and relationships between men and women. The old perception that women only play a role in the household is a mere myth because currently women have also entered activities outside the household which are the embodiment of a dual role. However, the main goal of women involved in the labor market or to work side-by-side in the non-agricultural sector is to earn a living for the survival of the household economy. Based on this fact, women need to manage their time well so as to create a balance between roles in the household and outside the household.

The development of business ethics in the 1980s in western Europe business ethics as a science only developed approximately ten years later, beginning with England which was geographically and culturally closest to the United States, followed by other western European countries. Now business ethics can be learned, and developed throughout the world. As we all know that the presence of business ethics in Latin America, Asia, Eastern Europe, and other Asian regions. Since the start of economic liberalization in Eastern Europe, and the collapse of the political and economic system of communism in the 1980s, Russia and other communist countries have benefited from business ethics, understanding business ethics has pushed the transition of the socialist system to a free market economy. Business ethics is needed by everyone and has become an extensive scientific study and in business ethics it can be increasingly equated among other established scientists who have special characteristics as a branch of science. Moral concerns about business are now entering a more advanced stage than just traditional measures. The multinational conglomerate and the correlation are developing significantly. Now society is in the phase of business and economic development of capitalism since the fall of the communism system, then capitalism develops rapidly without significant obstacles. Now the business has become large, leaving traditional businesses increasingly pushed and even eliminated. The wealth of the majority of private companies in various countries can exceed the country's wealth [7].

The presence of more modern centers of commerce and shopping such as shop houses, *alfamidi*, *alfa mart* and *indo mart* have brightened downtown Sinjai. Widespread cafe, coffee shop, and karaoke place also increase the activity of economy. Nevertheless the existence of traditional markets has not been displaced. This is caused by the basic needs of the community in the form of rice, vegetables, fish and fruits are still highly dependent on traditional markets. One of the traditional markets that have an important role in Sinjai Regency is Balangnipa Traditional Market.

1	Daily Trader	1. Fish	110
		2. Meat	23
		3. Dry Fish	54
		4. Mix	68
		5. Vegetables	96
		6. Fruit	57
		7. Spices	38
		8. Traditional Cake Snacks	45
		9. Glassware	73
2	Periodic Traders	1. Clothes	203
		2. Cosmetics	36
3	Special Traders	1. Accessories	39
		2. Souvenir	26
		3. Elektronik	29
4	Service Trader	1. Factory Services	15
		2. Salon Services	21
		3. Electronic Services	12

(Sinjai Regency Trade Industry Office, 2015)

Fig 1. Number of Sinjai Central Traders

The table above shows that most daily traders make transactions in Traditional Markets. From existing daily traders, fish traders are the most sellers of snacks. In this case, fish is the favorite food of the Sinjai community. From the observations in the field the fish sellers were dominated by women who lined up from the bottom up. Various types of fish are sold in the market, especially skipjack tuna, tinumbu fish and fish. While periodic traders are dominated by clothing sellers. In this case, clothing sold in various types and prices that are more varied can be reached by various groups, especially the lower middle class.

Based on the initial information received, since the presence of this market, traders are dominated by women. The appearance of women outside the home to earn a living by working as a trader is a natural thing in the cultural frame of the Bugis tribe. One of the most fundamental cultural values among the Bugis tribe is *siri* '. According to Mattulada *Siri* 'is a cultural manifestation in terms of dignity and human dignity for the life of society. The translation of that understanding that *siri* 'subtantif is the desire to do good for self and fellow human beings in improving the dignity of life [7]. Ahmadin further explained that in an economic

perspective, *siri* 'is interpreted as a spirit of business and work motivation. Bugis tribe view that the work or work essentially aims to earn a living [8].

Based on a study conducted by Susi Eja Yuarsi, among rural women, actually earning a living is not something new. They have always been used to working while running the role of housekeeper for the benefit of husband and child. Women who run double roles are not fundamental issues. Women who are girls or husbands assume that working for a living is an obligation to make ends meet [9] Regarding the pattern of income generation, Bugis tribe is very loose in practicing and interpreting sexual division of labor. Women and men have equal opportunities to earn a living in sustainable livelihoods. According to Baiquni, livelihood is defined as the abilities, assets, and activities necessary to live life. This term covers a broader sense than income or employment, as it includes a complex relationship between ability, assets, economic activities and community dynamics [10].

In terms of earning a living for the fulfillment of the household needs of the Bugis tribe, women and men have a shared responsibility better known as *sibalireso*. The ability to earn a living is not determined by sex, but the ability to formulate a livelihood strategy that is capability, assets and activities. Capabilities relate to the ability or skill in utilizing resources such as the use of labor, capital and technology. In addition it must also be supported by the ability to process and utilize local resources. Assets related to access and control over resources. Assets in this case such as finance, knowledge and skills. While activity is associated with the morale of work to try to change from a vulnerable state to being empowered.

The role of women and the contribution to the progress of the nation can no longer be underestimated or even set aside. This is because, women have shown a lot of their contribution to development and answer and complete the needs of challenges in the current era of globalization. Related to these demands and challenges, what currently needs to be studied more deeply is to find the direction of the struggle strategy for the emancipation movement, which has not been so successful in lifting the dignity of women better. On the other hand, this action of struggle can also trigger negative sentiment, if the realization is not as expected by the public. The reason is because this movement is still surrounded by cultural corridor norms and social pressure (in a paternalistic context). In the period before Kartini was born, Indonesian women were not allowed to do activities other than housework. But with Kartini's role, now women can achieve high education and work outside the home. Finally, Indonesian women have realized themselves as human beings who are capable of achieving themselves, not dependent on others, more confident, and less traditional. In the 21st century where the development of increasingly women work is not something extraordinary anymore. In fact, many women have become leaders such as managers, editorial leaders and even a woman like Megawati Soekarno's daughter could become Indonesia's president in 2000-2004 [11].

The appearance of women in earning a living as traders in Balangnipa Traditional Market is certainly supported by capabilities, assets, and activities. Women traders mostly

come from rural areas that have a lot of agricultural commodities in the form of vegetables and fruits. The commodities they trade are bought from the farmers and then brought to the city. Armed with the ability to process merchandise and spirit to meet the needs of families of women dare to look for a living. Thus, the activities of women in the breadwinning can not be separated from the conditions of life difficulties that hit their families

The position and role of women in Indonesia has been seen since the days of the kingdom until now. Indonesian women's role is quite diverse due to differences in the level of cultural civilization of various ethnic groups and patterns of community life. Legally, women in Indonesia have the same opportunity as men to achieve in accordance with their potential in the development process, affirmed in the 1945 Constitution concerning the equality of rights and obligations for the population, without distinguishing between men and women such as in the field of health, women's rights, law, politics and work. Increasing active participation of women in the fields of development, mental and spiritual resilience as well as abilities and opportunities in all fields is the main target for the effective implementation of women's role in development. In all opportunities women can play an active role maximally as equal men in society and families with mutual respect, mutual respect, complement and help [12].

Based on the data obtained, in general, women who work as traders come from smallholder farm households, some even have no land at all. The results obtained by husbands from agriculture can not meet the daily needs. Economic difficulties they experience occur due to the use of technology in agriculture. Those who do not own land can no longer work as farm laborers because their labor has been replaced by machinery in the processing of agricultural land. While on the other hand the needs of households and the fulfillment of the needs of children can not be avoided. In these conditions women are the most affected. They are dealing directly with the problem of household needs that seems forced to try to cover up the needs of his family. This is in accordance with the statement Nurul Hidayati that the classic reason for women to work is to earn income in meeting household needs [13].

Based on the results of the dialogue with the women traders, sounded their persistence when trying to get basic needs such as rice, cooking oil, eggs, and fish are relatively inexpensive. In addition to active women trying to get a variety of opportunities to get cheap staples that they can afford, they also have to work in such a way that very limited money can be used to meet the needs of life. It has become customary for Bugis society that financial management is entirely left to women, including female merchant households. They realize that managing both self-generated money and giving a husband is not easy.

Facing the difficult life conditions not infrequently women traders should strive to reduce the level of household expenditure. Control of household expenditure is done by reducing the quality and quantity of consumption and by doing subsistence activities. The reduction of quality and quantity of consumption is done by reducing the family food menu, while the subsistence activity is done by utilizing the surrounding natural potential to be consumed, such as

catching fish in the river or snail in the rice field as a substitute for side dishes.

The demand for life that forces women to work is far from the idea of women's empowerment. In such cases, an increase in the status of women does not occur and what actually happens is that women have to bear multiple burdens. They must participate in earning a living and bearing the psychological burden of having to work hard to meet the needs of his family. Even widowed female traders are forced to take over the role of husbands to earn a living.

IV. CONCLUSION

Balangnipa Market Sinjai Regency that still exist and still be excellent at this time. Where has a role for the community around the village Balangnipa, as well as communities outside of Sinjai such as Kajuara Border District is still bordering Sinjai and Bone in meeting the daily needs of people and places to seek sustenance. With the Balangnipa Central Market people are more easily obtain daily necessities without having to go elsewhere to buy them. Women's involvement in trading in Balangnipa Central Market of Sinjai Regency is driven by economic factor. The encroachment of informal sector women is an important sign of the reality of economic development. This means that women's awareness is increasingly high on their role in the informal sector. The informal sector here is a trading activity.

ACKNOWLEDGMENT

Research in front of readers cannot be realized without support from various groups. Especially to the institution where I teach, Fakultas Ilmu Sosial Universitas Negeri Makassar, which has facilitated activities. To friends from the Department of FIS History Education UNM who have taken the time during the research, especially to Bustan, Rifal Najering and Abdul Rahman who have taken the time with the scientific skills possessed in terms of research have worked as hard as possible and have the academic ability to be completed. Hopefully a simple work before the reader can be useful for the development of Sociology science in the future.

REFERENCES

- [1] R. M. N. Sakinah, "Kajian Feminisme: Analisis Perbandingan Ideologi 'Cantik' Tokoh Perempuan Pada Dua Chick-lit; The Debutante Divorcée (Janda-Janda Gres) Karya Plum Sykes dan Test Pack Karya Ninit Yunita," *Al-Tsaqafa J. Ilm. Perad. Islam*, vol. 14, no. 2, hal. 413-431, 2017.
- [2] E. Puspitasari, "Inovasi Pembelajaran Ilmu Pengetahuan Sosial," *Eduksos J. Pendidik. Sos. Ekon.*, vol. 3, no. 1, 2016.
- [3] M. S. M. Sham dan D. P. Selvaratnam, "Strategi Kelangsungan Hidup Gelandangan di Pusat Bandaraya Kuala Lumpur," *Sains Humanika*, vol. 10, no. 2, 2018.
- [4] A. Hermanto, "Teori gender dalam mewujudkan kesetaraan: menggagas fikih baru," *Ahkam J. Huk. Islam*, vol. 5, no. 2, hal. 209-232, 2017.
- [5] T. P. Islami dan K. Khairulyadi, "Kekerasan Dalam Rumah Tangga Oleh Suami Terhadap Istri Menurut Perspektif Relasi Gender," *J. Ilm. Mhs. Fak. Ilmu Sos. Ilmu Polit.*, vol. 2, no. 2,

- hal. 985–1010, 2017.
- [6] M. Muslih, “Rekonstruksi Metodologi Pengembangan Sains Berbasis Agama,” *KALAM*, vol. 11, no. 2, hal. 267–298, 2017.
- [7] H. Irawan, “Penerapan Etika Bisnis Islam pada Pedagang Sembako di Pasar Sentral Sinjai.” Universitas Islam Negeri Alauddin Makassar, 2017.
- [8] A. Ahmadin, “Kapitalisme Bugis: Etika Bisnis Berbasis Kearifan Lokal.” Rayhan Intermedia, 2015.
- [9] K. I. Sulastuti, “Tari Bedhaya Ela-Ela: Eksplorasi Kecerdasan Tubuh Wanita Dan Ekspresi Budaya Jawa,” *J. Kawistara*, vol. 7, no. 1, hal. 1–14.
- [10] P. Hardati, R. Rijanta, dan S. Ritohardoyo, “Contributions of Non-Farm Employment Opportunities on Household Income: Study on Itinerant Vegetable Traders in Sumowono Village,” *Komunitas Int. J. Indones. Soc. Cult.*, vol. 7, no. 1, hal. 93–101, 2015.
- [11] H. Hasanah, “Peran Perempuan Suku Duanu Dalam Perekonomian Keluarga,” *SELODANG MAYANG*, vol. 2, no. 3, 2016.
- [12] S. Syaribulan dan N. Nurdin, “Geneologi Gender pada Perempuan Pembuat Ikan Kering,” *Equilib. J. Pendidik. Sociol.*, vol. 3, no. 1, 2017.
- [13] N. Hidayati, “Beban ganda perempuan bekerja (antara domestik dan publik),” *J. Muwazah*, vol. 7, no. 02, 2015.