

Education for Banjar Women in the Digital Era

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ABSTRACT

Education for Banjar women in the digital era is a strategic aspect in building social roles, maintaining cultural identity, and responding to technological developments. Although women's domestic role is still dominant in Banjar's cultural structure, access to education, both formal, non-formal, and informal, is increasingly open thanks to digital advancements. This research aims to explore the forms of participation and challenges faced by Banjar women in accessing education in the digital era. The research was conducted using a qualitative method through an anthropological approach with data collection techniques in the form of observation, interviews, and digital literature studies. The results of the study show that Banjar women are active in education through various online platforms such as social media, YouTube, and webinars that support flexible learning. However, challenges such as the digital divide, the validity of information sources, and social stigma remain barriers. In conclusion, digital education is a significant means of empowerment for Banjar women to improve the quality of life, maintain traditional values, and adapt to dynamic social developments. The active role of women in education strengthens an inclusive and competitive family and society structure.

Keywords: Education, Banjar women, digital era, Women's Empowerment.

INTRODUCTION

There is a traditional view in many cultures that considers women's basic work to be household tasks, such as cooking, cleaning the house, raising children, and caring for other family members. This view is often rooted in gender stereotypes that limit women's roles in public and professional life. Women's dual roles are sometimes responded to with various opinions. (Wibowo, 2012)

As time goes by, many people realize that gender roles are not something that should be limited. Women are now active in various fields of work and professions, and play an important role in education, social, economic, and political fields. Although old stereotypes still exist in some places, society's view of women's roles has changed significantly. Many people now understand that a person's role and job should not be determined by gender, but rather by individual abilities, interests, and choices.

There are differences in characteristics between men and women in several aspects, including in terms of education. Women assess education in accordance with stereotypes found in society. Teenage boys tend to choose education with an orientation to make it easier to get a job in the future, compared to teenage girls. (Suryana et al., 2022) At the very least, women must have religious

knowledge to strengthen their home life. Religious education is very important for women because religious education forms strong character and morals. (Cahyani & Masyithoh, 2023) With a good understanding of religion, women can instill positive ethical values in everyday life, both for themselves and their families.

Apart from that, education provides guidance in living a balanced life between spiritual and material aspects. Women who have a good education and understanding tend to be able to manage their personal, family, and social lives more harmoniously. Women who are equipped with education often teach about the importance of knowledge and independence. With education, women can better understand their rights and responsibilities and empower themselves to play an active role in society.

As mothers or future mothers, women who have a good education can be role models for their children, providing the right education from an early age and guiding them to become independent individuals with good morals.

A deep understanding of education that is beneficial for women can provide inner and spiritual peace. This is important for women in facing various life challenges, both in domestic and professional roles. Besides that, education allows women to actively participate in social activities in society. They can become leaders, educators, and mobilizers who make positive contributions in their communities.

Overall, education for women not only provides spiritual understanding but also strengthens their role in the family and society. Moreover, female entrepreneurs must adopt digital technology as a means to improve their business performance. (Feranita et al., 2024) For a successful woman, education is the foundation for strengthening her business performance in the current digital era.

LITERATURE REVIEW

There is several literature that discusses Banjar women's education, namely: women's activities on social media (Supriansyah & Hasan, 2024), improving the quality of literacy in society (Iswanto et al., 2022) and educational institutions and the identity of the Banjar community with the current presence of digital culture (Supriansyah, 2019).

Using digital ethnography, this article examines all the social media activities of ten young women who have recently become mothers. This article finds that these young women have increasingly selected or abandoned the parenting styles they received from women from previous generations. Apart from that, they also have other sources of knowledge that are considered more authoritative in explaining religious themes and parenting patterns. Lastly, these young women are also more likely to reject or abandon various religious traditions that are intertwined with local Islam, for various reasons (Supriansyah & Hasan, 2024)

To realize quality education today, the best thing is to improve the quality of literacy. This will not be achieved well without sufficient knowledge about the literacy practices carried out by the community and educational institutions. To gain this knowledge, research on literacy practices is needed as a starting point for developing and improving the quality of literacy in educational institutions. Knowledge about literacy practices is not only about literacy achievement figures, but also about patterns of literacy practices that exist in society and educational institutions. (Iswanto et al., 2022)

Living in the postmodern era, Banjar people encounter digital culture and consumerist culture. Two cultures that are very vulnerable to being colored by Islam, urang Banjar. The spirituality of Banjarese society, touched by digital culture and consumerism, is transforming by infecting the secular side and the melting of traditionalism in Banjarese public life. The identity of the Banjar people, who used to be very familiar with the culture of spiritualism and traditionalism, has at the same time

dissolved due to the presence of digital culture in the social realm and shallowed because it has been infected by consumerism in the realm of worship. However, Islam remains the main color in the identity of the Banjar people, so that whatever changes occur, Islam remains the identity of the Banjar people in all its aspects. (Supriansyah, 2019).

This research aims to analyze the role of education in empowering Banjar women in the digital era, as well as identify various challenges faced in accessing education through digital media and technology. In addition, this study also aims to describe the form of active participation of Banjar women in educational activities, both formally, informally, and informally, as well as explain how education can contribute to the preservation of the cultural and spiritual values of the Banjar community.

METHOD

This research is a field research (field research) with an anthropological approach. Malinowski contributed a lot to the development of this method. ("The Wiley-Blackwell Encyclopedia of Social Theory," 2017) Data was obtained from observations, interviews, and several online sites. Observations of several educational institutions, interviews with women who are active in various community organizations, and online sites about education on several website channels.

RESULTS AND DISCUSSION

Stigma Against Women's Education

In some places, social taboos prohibit women from traveling alone or long distances to attend school without a muhrim (family) accompanying them. (Hamzah, 2021) Concerns about safety or reputation are often used to limit women's mobility and their access to education. Even though education is very necessary for the future of not only men but also women.

On the other hand, gender-based violence, including harassment at school or on the road to school, is a serious obstacle to women's education, both from internal and external factors. (Tamara & Budyatmojo, 2016) Fear of violence often makes parents reluctant to send their daughters to school, especially in unsafe areas.

In some societies, highly educated women may be perceived as a threat to male authority or considered "too independent." This stigma can make women reluctant to pursue higher education.

Women who pursue careers after obtaining higher education often face stigma because they are seen as neglecting domestic duties or their roles as mothers and wives. This social pressure can influence their decision to continue studying or pursue a career. The decision to take on two different roles, namely in the household and at work, is, of course followed by demands from within oneself and the fulfillment of economic needs. The demands of oneself and the needs of life call for the same thing, namely, success in these two roles. Not a few women who play dual roles admit that operationally, it is difficult to divide their time between household and work matters. As a result, half-hearted success in each role is only successful in one of the roles, and the other roles are secondary and then neglected. (Widya Ananda et al., 2021)

Education for Banjar women in the digital era has experienced significant development, especially with the presence of technology, which makes access to information and learning easier. The following are several important aspects related to education for Banjar women in the digital era:

1. Ease of Access to various Digital Resources

- 1) **Online Platforms:** Banjar women now have access to various online platforms, such as websites, mobile applications, and social media, that provide educational materials. It includes lessons with various studies that can be accessed anytime and anywhere.
- 2) **Courses and Webinars:** Many educational institutions and individuals offer online courses and webinars on various educational topics. Banjar women can take part in virtual training or studies without having to leave the house.

2. Flexibility of Time and Place

- 1) **Independent Learning:** The digital era allows Banjar women to study independently with flexible time. They can adjust their study time to their daily schedule, such as taking care of their family or working.
- 2) **Access from Remote Areas:** For Banjar women living in remote or rural areas, digital technology opens up access to education that may not be available locally. This helps overcome geographic barriers and provides greater opportunities for learning.

3. Challenges related to validity and digital access

- 1) **Quality and Validity of Information:** In the digital era, Banjar women must be wise in choosing information sources. Not all content available online has strong validity or is recognized by competent religious authorities. Therefore, it is important to ensure that learning sources come from trusted institutions.
- 2) **Digital Access Gap:** Although digital technology provides many opportunities, not all Banjar women have equal access to digital devices or quality internet. This digital divide can be an obstacle for some women in accessing education online. Between rural and urban communities, sometimes, not all internet facilities can be reached in various remote areas.

With current advances in digital technology, Banjar women can form virtual study groups to discuss and deepen their understanding and progress in education together. This can be done through WhatsApp groups, Telegram, or other platforms that allow active interaction and discussion. Social media can also be an effective means of sharing knowledge and expanding networks with other women who have similar interests. However, it is important to use social media wisely and stay focused on learning objectives.

A deeper understanding of education can be obtained by accessing various sources and perspectives through digital media. Banjar women can develop an understanding of various ways of educating, as well as more in-depth and critical educational materials. It can also empower them to play a more active role in diverse communities. Besides that, the digital era now allows Banjar women to become more independent in their learning process. They can explore various educational topics according to their interests and needs, without having to rely entirely on conventional teaching.

Overall, education for Banjar women in the digital era offers many opportunities to learn and develop. However, this also comes with challenges that need to be overcome through increasing digital literacy, selecting trusted sources, and support from communities and families. Digital literacy is also very necessary to overcome the problem of the ever-increasing explosion of information in digital sources.

By looking at current developing trends, the education model for Banjar women can be seen from various aspects, such as:

1. **Teaching at Home:** From an early age, Banjar girls are taught educational material by their families, especially by their mothers or other female family members. This includes basic teaching such as reading, writing, and arithmetic, as well as ethics.
2. **Formal Education at School:** Many Banjar women receive education at various formal schools. Various schools in South Kalimantan are places where girls receive a more in-depth formal, and

systematic education.

3. Non-Formal Education in Society: Various study groups are a forum where Banjar women can learn from each other and deepen their knowledge. These are often held at courses or homes as well as various community organizations.

BANJAR WOMEN AND THE INFLUENCE OF CULTURAL DEVELOPMENT

The Banjar people have a wealth of traditions and culture that has been passed down from generation to generation and still exists today, but it has not been well organized, managed, and documented. (Agustina, 2018) Banjar culture is a spoken (oral) culture, so it is not common to document it in a book, especially the writings (works) of women. Through education, it is hoped that many works will emerge from academics, especially from Banjar women.

Banjar women's education is not only limited to basic knowledge but also involves understanding local culture. Banjar culture, which is rich in spiritual values, strengthens their position and existence in everyday life, and women act as guardians of this tradition. Their involvement in various traditional ceremonies reflects the importance of spirituality in the social structure of the Banjar community.

Education for Banjar women reflects a combination of ancestral teachings and local traditions, resulting in an important role for women in maintaining and transmitting cultural values in society. They study not only offline through various offline educational institutions, but with current advances in digital technology, online platforms help them to watch via YouTube, such as the following channel:

<https://www.youtube.com/@albanjary>

<https://www.youtube.com/watch?v=s6iMyhHEfYM>

<https://www.youtube.com/watch?v=woYQf2aWsSU>

The combination of education with digital technology is a cultural advancement in learning various things integrally. Society's response to education for women varies depending on social, cultural, and geographical contexts, but generally education for women is received positively, especially in societies that highly value a tolerant culture as an integral part of everyday life. In many cultures, education for women is supported by the family, especially if the family upholds the values of education for advancement. Parents tend to encourage their daughters to study because it is considered important for future preparation and also for forming good character and morality.

Education is considered a strong foundation for educating children and maintaining harmony in the household and society. A knowledgeable woman will be able to provide guidance to other family members. Although education is valued and respected, in some communities, there is an expectation that women remain focused on their domestic role as housewives. This can limit their opportunities to pursue further education or careers in various employment sectors.

In some regions, women's access to quality education may still be limited compared to men. This can give rise to discussions about the importance of gender equality when it comes to education. Education helps women face the challenges of modernization by adhering to cultural values, enabling them to navigate social change while maintaining a strong sense of identity and morality.

Well-educated women will have clear guidance for how they live their lives, which helps them make wise decisions and improves their overall quality of life. Good education helps women understand the concept of gender equality taught in society, which can inspire their struggle to obtain fair rights in various aspects of life.

In the era of globalization, where technological progress is increasingly unstoppable, women have a large, significant contribution and cannot be underestimated. There are quite a few great women who have had a big influence on the progress of the times. (Achmad, 2019).

With the development of technology, many women can access education through online platforms. This includes discussions on a variety of interesting topics that can be followed from home, allowing more women to learn without having to leave their household responsibilities.

Social media is an important tool in spreading knowledge. Many female scholars are active on social media to give lectures, advice, and discussions about current issues, which are very useful for women throughout Indonesia.

Overall, education for women is not only important for their personal development, but also has a far-reaching impact on the well-being of their families and society. With good educational capital, women can become strong agents of change, bringing positive values into all aspects of life.

This study has several limitations that need to be noted. First, the limited coverage of participants in Banjar women who are digitally active causes the results of the study to not fully represent the condition of Banjar women as a whole, especially those living in remote areas with limited internet access. Second, the qualitative approach used focuses on the depth of information but does not provide a broad quantitative picture of the level of involvement of Banjar women in digital education. Third, socio-economic variables, formal education levels, and individual digital skills have not been used as systematically measurable variables, so the influence of these factors on access to education has not been explored in depth.

Further research is suggested to expand the reach of participants, including Banjar women from various social, economic, and geographical backgrounds, to gain a more comprehensive understanding. In addition, a mixed methods approach that combines qualitative and quantitative data can be used to measure digital literacy levels, learning motivation, and the impact of digital education on the quality of life of Banjar women. Future research can also be focused on developing technology-based educational models that are appropriate to the local cultural context, including the integration of educational content based on local wisdom in digital platforms.

CONCLUSION

Apparently, the assumption that Banjar women do not keep up with the times is not true. They are active offline and online in participating in various educational activities, either directly attending meeting places or online via YouTube.

Empowering women with educational provisions is the right tool. With good understanding and education, women can be more confident in taking an active role in society, both in personal and social contexts. Especially in the midst of modernization, some people may see education as a way to maintain cultural identity and traditional values amidst rapid social change. Adapting Modern Values with the values of good education for women allows them to play a broader role in various aspects of life, including economics, politics, and society.

Education for women is accepted and valued in many societies, but the technicalities regarding the ways and materials education can be integrated into daily life and the role of women in society can vary. Community response can also be influenced by various factors, including social dynamics, cultural changes, and access to education.

Educated Banjar women play a key role in integrating traditional values with modern progress, and contribute actively to the development of the nation and state directly and indirectly. With good and correct educational capital, it will deliver personal and spiritual strength in strengthening the foundations of the family, nation, and state.

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