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by Tutung Nurdiyana

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Beauty Construction: The Concept and Meaning of Beautiful Women in the Banjar Culture Frame in the City of Banjarmasin Indonesia

Tutung Nurdiana^{1*} Muhammad Najamudin¹16
¹*Education in Dramatic Arts, Dance and Music, Lambung Mangkurat University, Banjarmasin, Indonesia*
**Corresponding author. Email: tutung.nurdiana@ulm.ac.id*

ABSTRACT

The study of the concept and meaning of beauty by Banjar women is interesting to study because beauty care behavior is carried out by all Banjar women's economic classes. This paper is the result of research carried out in Banjarmasin City to describe the concept and meaning of Banjar women's beauty and explain the social construction of Banjar women's beauty. This study uses a qualitative method with an ethnographic approach and the determination of informants using snowball sampling techniques. Data collection techniques carried out by observation, interviews, documentation, and using field notes. The data analysis technique is done using the categorization of data from field results and then analyzed, and related to the theory used to obtain data accuracy. This research found: first, that the Banjar women's views on beauty are generally divided into two meanings of beauty, that is physical or physical beauty and inner or inner beauty. Second, the concept of the beauty of Banjar women is clean, fragrant, fresh, fit and radiant formed in the long process of social construction by the Banjar people with their socio-cultural environment.

Keywords: *Concept, meaning, Banjar woman, beauty, social construction*

1. INTRODUCTION

Women often become interesting conversations in various aspects of life. In reality, a woman's body does have a fascination so that it always attracts attention and gets a place even in someone's conversation and thought. Talk about women who always get the attention of all people is about beauty. Women and beauty are two things that are interrelated and difficult to separate. If talking about women is also talking about beauty. Women wherever they are and where they go, their beautiful appearance always follows them both young and old, rich-poor, low-education, tertiary education, women who are active in the domestic to the public, which is sure to always get attention for women in various walks of life.

Beauty is a necessity for women. Look beautiful for women can support a confident attitude in every activity in various social and cultural life activities. Beauty has even become a venue for contestation through various festivals or contests, for example, the selection of the Miss Indonesia, Miss Universe, the selection of girls in each region in Indonesia, and the election of other girls.

How is the beautiful woman? The answers to these questions certainly vary. Every person, every ethnic group and every region has a beautiful concept according to each individual and group. The concept of beauty is relative and contextual and does not recognize class. It can even be said that beauty itself does not exist when it wants to be explained with a definite, universal definition. Beautiful for one person is not necessarily beautiful for others. Vice versa, not beautiful for someone is not necessarily not

beautiful for others. Judging beauty or not, each person or group has a different standard.

The concept of female beauty from time to time always changes. The change in the concept of women's beauty from mere sexual, to political, so-called the term "dialectical construction of beauty." The dialectics of beauty construction that is always changing can be seen from the different definitions of beauty from time to time. During the renaissance (medieval) the definition of beauty was related to God or religiosity, the 19th century that was said to be beautiful was aristocratic women, and in the 20th century, the concept of female beauty was based on ethnic and racial backgrounds, and had to be feminine. While the construction of body beauty in this decade is referring to the reference of freshness, leading to something smooth, neat, all of which shifts towards freshness [1].

The concept of beauty also depends on the imaging given to women. Beauty imaging is often justified by women themselves. Generally, how women judge their bodies will usually be closely related to how the social and cultural environment outside of them assesses women's bodies. That is, women will always try to adjust their body shape to the social and cultural worlds of the community regarding the concept of beauty itself [2].

Many women try to make her look beautiful. To get the perfect body, many women do beauty treatments. Beauty treatments can be done alone at home and not a few beauty treatments outside the home such as in salons, spas, saunas, body treatments, body massages, and beauty

clinics. Therefore, now many beauty services have emerged as a place to beautify and care for the body, both modern and traditional. Even now it's no stranger when women want to be pretty to do plastic surgery on certain parts of her body to be beautified. If only women did this it would require high costs and pain in the body that is beautified. As Wolf [3] said that women always suffer to be beautiful figures. The ideal concept of beauty does not come suddenly from the sky, that the concepts come from a place and have a specific purpose.

How beauty is a very important phenomenon for women and is related to various social and cultural aspects so that the study of beauty has been carried out by social and cultural scientists both in Indonesia and in other countries as has been done by Wiasti (2010), Reischer and Koo [4], Murwani (2010), Manurung (2004) Chakravarty (2011), Murwani and Puspa (2010). This study will complement previous studies on women and beauty that will focus on the construction of Banjar women's beauty.

Beauty is inseparable from ethnicity because a particular ethnicity or society understands beauty will be different from other ethnicities or societies. This study will discuss beauty in the context of ethnicity, namely the ethnic or community of Banjar in Banjarmasin City, South Kalimantan. The study of the meaning of beauty behavior by Banjar women is interesting to study because the behavior of beautifying Banjar women is carried out by all economic classes of Banjar women from young or adolescents, older women, from unmarried to married people. The behavior of beautifying themselves by Banjar women they embody in doing beauty treatments (Banjar spa) such as massage, scrub, tusk, pupur, and hundred (in terms of Banjar Language is *baurut, balulur, batimung, bapupur* and *baratus* in a certain period by the regular need so that beauty treatments are ingrained for all layers of Banjar women in Banjarmasin. Massive Behavior to beautify yourself Banjar women can be seen from so many beauty facilities in the city of Banjarmasin. In this city, there are still many typical Banjar beauty treatment places led *Rumah Timung*.

Beauty treatments performed by Banjar women are still traditional. From the ingredients mixed, processing techniques, and beauty treatment processes still use natural and traditional ingredients and equipment. *Rumah timung* in Banjarmasin generally process their fresh ingredients and some even produce their ingredients for beauty treatments. How Banjar women from various walks of life still uphold the tradition of beauty care so it is interesting to study why Banjar women do beauty care routinely.

The above phenomenon is interesting to be studied more deeply about Banjar women and beauty. This study is important to do because with this research it is hoped that a deep understanding of the reality of the rise of beauty treatments in Banjarmasin will be obtained with a set of values and social settings that lie behind them and in the end a complete understanding of the meaning and concept of Banjar women's beauty will be obtained.

The phenomenon of beauty treatment in Banjar women in which there are facts about the development of women's awareness of beauty care. To understand the development

of women's awareness in performing beauty treatments, this study will adopt many theoretical frameworks of Social Construction built by Peter L. Berger and Thomas Luckmann as a knife of analysis, where this theoretical framework will review the structural and individual aspects in understanding the formation of social reality. The purpose of this study is to analyze the concept and meaning of Banjar women's beauty and explain the social-cultural construction of Banjar women's beauty in Banjarmasin.

1 THEORETICAL FRAMEWORK

Social Construction Theory is a contemporary sociological theory that was coined by Peter L. Berger and Thomas Luckmann. The term social construction of reality (*social construction of reality*) is defined as a social process through actions and interactions where individuals continually create a reality that is shared and experienced together subjectively [5]. This theory will color a lot in the discussion about the reality of beauty care and women in the Banjar community.

Berger and Luckman explained about social construction in three ways, namely (1) The basics of knowledge in everyday life, (2) Society as an unreality objective, (3) society as an unreality objective. The key term offered by Berger to understand social reality is 'reality' and 'knowledge.' Reality is a quality found in the phenomena that have a presence (*being*) that do not depend on the will of the individual human being (which we cannot negate it with wishful thinking). Knowledge is the certainty that phenomena are real and (real) and have specific characteristics [6].

In the view of Berger (1990), social reality as a reality that constructed and seen as a dialectic between externalization, internalization, and objectification. According to him, this objective social structure has its character but its origins must be seen in connection with human externalization or human interaction in existing structures. This externalization then extends the institutionalization of social rules, so that the structure is a continuous process, not as a complete solution. On the contrary, objective reality that is formed through externalization reshapes humanity in society.

According to Berger, externalization is the existence of humans who live within themselves, in a closed environment and then move out to express themselves in the world around them. Externalization is done because humans biologically do not have a human world, so he built a human world. The world is a culture. The ultimate goal is to provide human life with sturdy structures that were not previously possessed biologically, to find their true identity as humans.

Meanwhile, according to Berger, human objectification means that humans become able to objectify parts of themselves in their consciousness, confronting themselves in images that are usually available as objective elements of the social world. The world of social objectification is produced through the externalization of consciousness, facing awareness as social factuality, or objectivity which

is externalized into social reality. Thus it can be said that objectification is that which does not appear "unreal" manifested again in externalization. The objectification is the process by which humans create various realities in their lives such as creating social institutions, formulating values, terms, language, and meanings that govern them. The moment in the dialectical process of forming reality is internalization. According to Berger's view [6] in the moment of internalization, there are two types, namely primary and secondary socialization. Primary socialization is the first socialization experienced by individuals in childhood, starting to become members of the community. This moment a child socializes first in the family environment. Socialization to children at the age of active absorption is primary socialization and all secondary socialization must follow a pattern that has been formed from primary socialization [7]. The second socialization is secondary socialization. Individuals are not only faced with one institution (such as a family institution in primary socialization), and one source of knowledge, but a person will be faced with various sources of knowledge and institutions. This diversity certainly allows individuals to have a *stock of knowledge*. When people will carry out social actions in a variety of social settings will choose which *stock of knowledge* will be used both obtained from primary and secondary socialization.

Internalization is the re-absorption of the objective world into subjective awareness in such a way that individuals are influenced by social structures or the social world. The various elements of the objectified world will be captured as symptoms of reality outside of their consciousness, and at the same time as internal symptoms to consciousness. Through internalization, humans become products of society. One form of internalization is socialization. Berger said that socialization is the power of society in educating people to become creatures that are following the environment around them. What people do in social life which is the activity of externalizing values will eventually create a new objectification. That's how social reality is built as a social construction that is built from these three elements internalization, externalization, and objectification.

3. RESEARCH METHOD

To gain a deep understanding of the meaning of beauty by Banjar women, this study uses a qualitative research method with an ethnographic approach. According to Spradley, ethnography is the work of describing culture. The purpose of this activity is to understand the view of life from the native population. Spradley further stated that the core of ethnography is an effort to pay attention to the meaning of the actions of events that happen to people we want to understand. Some of these meanings are expressed directly in the language, and many are accepted and conveyed only indirectly through words and deeds [8].

This research was conducted in the city of Banjarmasin, South Kalimantan. The reason the city is used as a research location is because of the following: first, this city

is one of the cities where Banjar people live, including Banjar women. *Secondly*, in this city, most Banjar women from all social strata actively do beauty treatments. *Third*, in this city, there are still many traditional beauty care services available in Banjar.

The subjects were women from different strata Banjar social do beauty treatments living Banjarmasin, religious leaders, and cultural figures as well as academics. Determination of research subjects using the *snowball sampling method*. Data collection techniques through observation, interviews, documentation, and field notes. Analysis of ethnographic research comes from ethnographic records. Ethnographic records according to Hammersley and Atkinson [9] are analyzed in several stages of analysis. First, find concepts related to research from the data obtained. *Second*, building informants' typologies based on concepts built from research data. *Third*, discuss some of the research findings with previous theories related to the study theme.

In this study, observational data, field notes, and interviews about the beauty care of Banjar women who have been transcript researchers and researchers are classified according to themes, then analyze the form of narratives. This data analysis will ultimately be able to describe any phenomenon about the meaning, concept and beauty construction of Banjar women along with so that in this analysis process will also be able to produce research findings based on the research theme.

4. RESEARCH FINDINGS

4.1 Banjar Women's Beauty Concept: Between Outer Beauty and Inner Beauty

Banjar society as an ethnic group also has the concept of beauty. According to the Banjar Language dictionary, the Banjar community in the term beautiful is flower [10]. But the word 'flower' is not only intended for women, in referring to men who are handsome and handsome also use the word 'flower.'

Bungas (beautiful) for Banjar women is interpreted as women who have clean, fragrant, and well-maintained skin. According to an interview with Megawati (22 years old, the student) is clean, and fragrant does not have to be white. The cleanliness and fragrance of Banjar women's skin can be obtained through a series of body treatments commonly performed by Banjar women such as *Batimung*, *Bahalur*, *Baratus*, and various other body treatments. Therefore, body care, for Banjar women, becomes a necessity so that they all take care of the body to emit an aura so that the body looks radiant and clean.

The same thing was also conveyed by Jumiah (51 years old, housewife). According to him, beauty is healthy, clean, and fragrant. Clean means that their skin looks clean and radiant means that their bodies give off a good aura so it looks radiant. Clean and shining is their main concept of beauty, they don't say white skin is a beautiful conception. Meanwhile according to Hj. Dharma (46 years old), a *makeup* artist and beauty care expert in Banjar, said that the beautiful concept for her is when their skin looks shiny, their face is clean and does not smell like a body.

Women who do beauty treatments with those who do not do beauty treatments will look different.

Anita (40 years old, housewife) believes that beauty is the natural beauty. Beautiful is if a woman looks beautiful even though her skin is not white but looks bright and clean. Beauty is a natural beauty. Women who look beautiful because of *makeup* at the salon do not look beautiful because beauty is formed and is not original.

Based on the testimony of some Banjar women that beauty in the Banjar community is not beautiful like a movie star with a charming look, but beautiful in the Banjar community is beautiful with smooth or smooth skin and fragrant body scents. Some of the Banjar woman's expressions of beauty above show that the beauty of Banjar women is beautiful with no reproach, namely beautiful, clean, and fragrant white skin and a beautiful face.

The concept of beautiful as clean and shiny skin can be seen also from the myth that developed in the Banjar community, namely the myth of Putri Junjung Buih, a famous beauty of the Banjar Queen. In the Banjar myth, he is shown as a beautiful figure where his body looks radiant. Therefore, people perceive beautiful skin as glowing.

An understanding of the concept of beauty according to the Banjar People can be referred to several terms that are often expressed by the Banjar community when it will show the beauty of Banjar women. According to Ghani, a Banjar cultural observer, many proverbs are expressed to show the beauty of Banjar women. One of the proverbs is "*waist as random as night*" meaning having a small waist and chin like a balancing beetle means that her chin is like a dependent beetle and there are many other expressions to show the beauty of Banjar women.

More fully Makki and Seman [11] collected various expressions to show the beauty of Banjar women. Some expressions that describe the beauty of women are as follows: A *chin like a bagantung beetle* (a chin like a hanging beetle), the face of a beautiful woman is always admired and praised. The shape of the chin, eyes, nose, cheeks, forehead, hair, etc. is assumed to be beautiful expressions. This proverb wants to describe the beautiful shape of the chin which is fixed like a dependent beetle. *The forehead is rich in the sahiris month* (the forehead is like a slice of the moon), the forehead or forehead is the human face. Someone who has a wide forehead is considered not good. Similarly, the convex shape of the forehead, in the Banjar language is called a limb. The month *sahiris seiris* is a beautiful and shining crescent moon. This proverb describes someone who has a beautiful forehead shape. If it is called the forehead rich in month *sahiris*, then it is a compliment for a woman with a beautiful face. *Babaris corn-rich teeth* (teeth such as rows of corn kernels), what is meant by corn *babaris* here is corn seeds neatly arranged, clean, and healthy. This figure illustrates the shape and arrangement of teeth that are neat, clean, and healthy. *Gulu langgak* is rich in Minang Bukah (upright neck like a running deer), when a deer runs its neck upright. A deer's neck that is erect upright is fixed to

someone who has a good neck, usually following a slender body shape.

Another expression that shows women's beauty is a *sharp nose that is rich in sasihung* (sharp nose like an onion), the shape of a person's nose similar to an onion (pointed), intended to praise someone who has a good nose shape, usually for women. *Hirang-sang sugar sugar* (black-brown sugar), brown sugar is a slightly yellowish color and there is also a slightly blackish color. Both have a sweet taste. The above expression is said to someone who is sweet black, whether he is a man or a woman. *Jariji manyugi hedgehog* (fingers resembling porcupine spines), long and sharp shaped porcupine spines and white. The finger of a small woman with clean manicured nails and white skin is a picture of the subtlety that is fixed with that expression. If the condition of fingers, nails, and white skin is so good, then usually a woman is beautiful. The figure is an expression of praise to a woman [11].

Some of the Banjar women's views on beauty as explained above are more directed at the physical aspects of women, namely: face, skin, and body shape, known as *outer beauty*. This means that beauty is more interpreted in the physical aspects of women, namely a beautiful face, clean, and fragrant skin. In contrast to the beautiful concept above, Mr. Syarifudin (67 years), the Chair of the Banjar Arts Council, looks more at the beauty of Banjar women in the aspect of beauty from within themselves, that is beauty that radiates from the soul or better known as beauty from within women (*inner beauty*). Although many Banjar people do beauty treatments that vary from *makeup* traditional to modern. It does produce beautiful female faces, but that is only limited to supporting women's beauty. In essence, beauty is born of the soul from within a woman while the physical appearance of beauty outside is merely to support the beauty of the soul.

Women's inner beauty radiates from their behavior, especially from their words. So, according to Syarifudin, "if people who like to speak out frankly their beauty disappears." Furthermore, Syarifudin argued that the Banjar people measure from piety. If the words are good and polite then he looks beautiful. Even though Banjar people are familiar with *makeup* traditional and this will be a woman's face looking beautiful but her beauty is not perfect if it is not accompanied by the beauty from the soul. This means that *makeup* is somehow not eternal while the beauty of the soul is eternal. Banjar people see more than beauty is inner beauty that is emitted in behavior and speech. Syarifudin argued that if a woman behaves properly then we will see her face clean and shining so that it will radiate an aura of beauty.

The words represent a person's inner self so that if a person behaves well the face will automatically shine. That is the belief of the Banjar people. Syarifudin gave the example of Master. According to him, the Tuan Guru is always kissed by the Banjar people. He was respected even though he was physically ordinary, but that was due to the influence of his remarks. The Banjar people are respectful, submissive, even though they cannot look at them and kiss their hands.

Some of the things that have been described above show that Banjar people believe that a good soul is very important because it will be seen not only from behavior but will be manifested in a bright and smiling face. These good people will not have a sour, sullen face. A bright face will be beautiful even if the person does not have a face that is physically beautiful like a movie star's face. Beauty is not measured physically but beauty will be measured by the behavior, speech, and kindness of a person, and all that will be reflected in their faces.

4.2 The Social Construction of Beauty and Beauty Care for Banjar Women (Tracing Beautiful Concepts on Root Ethnic)

The concept of beauty and beauty care for Banjar women as already explained is a social construction built by the Banjar community. Understanding the concept of beauty and beauty care as a social construction can be understood from the historical aspects of the formation of the meaning of beauty and beauty care in Banjar society and the cultural aspects that influence the concept of beauty of Banjar women. Here is a history of beauty care for Banjar women: The

meaning of beauty in the Banjar community also develops following the cultural values embraced by the Banjar community. Talking about the cultural value of the Banjar people especially in terms of beauty can be traced to the ethnic roots of the Banjar people. To obtain data on the root (root) Banjar ethnic investigators interviewed the informant named Haryadi (58 years). He is a native of Banjar from Kandungan Regency who is also a Banjar history expert. Mr. Haryadi is also an academic who teaches in the Historical Education Study Program at FKIP Lambung Mangkurat University.

Banjar people when viewed from their origins can be categorized in 2 categories of Banjar people namely Banjar Pahuluan (originating from the Upper River) and Banjar Muara (originating from the Muara area). Banjar Pahuluan people come from several Hulu Sungai areas or known as "preliminary" who inhabit several Hulu Sungai areas, namely in the areas of Tapin Regency, Hulu Sungai Selatan Regency, Hulu Sungai Tengah Regency, and Hulu Sungai Utara Regency. They come from the descendants of the "Bukit" who are religion *Kaharingan*. When they converted to Islam they became "Banjar" people or "Banua" people. The second Banjar people are the Banjar Muara people, the Banjar people who live in river mouth areas which are located in several areas of Barito Kuala Regency, Banjar Regency, and Banjarmasin City. They come from the descendants of the "Dayak Ngaju" who are Kaharingan religion. After converting to Islam they changed to "Banjar" people or "Bakumpai" people.

These two sub-ethnic Banjar people live in Banjarmasin City, the capital of South Kalimantan Province, one of the provinces on the island of Kalimantan that administratively houses several districts inhabited by Banjar people, both Banjar Pahuluan and Banjar Muara. Therefore, to understand the meaning of beautiful Banjar people who live in the city of Banjarmasin can be drawn

on the two sub-ethnic Banjar so that the understanding of the beauty of Banjar people can be drawn from the understanding of the beauty of "Bukit" people and "Dayak Ngaju" as the ethnic roots of Banjar people.

The concept of beauty of the Banjar people can be referred to from the development of the concept of beauty of the Dayak Ngaju people as the ancestors of the Banjar Muara people and the Bukit people as the ancestors of the Banjar Pahuluan people. The Banjar Muara people call the beautiful concept "bungas" and the Banjar Pahuluan people call it "langkar". Both of these beauty concepts have the same meaning: clean, radiant skin.

The concept of beauty of the Banjar people has gone a long way with various developments in the meaning of the concept of beauty. In general, an understanding of the beauty of Banjar people is related to the problem of beliefs and cultural values that are embraced by the Banjar community because "Banjar" as an identity for the Banjar people is closely related to beliefs. The formation of the Banjar ethnic group during the Islamic Kingdom of Banjar was very closely related to the process of Islamization in the Banjar community at that time from various non-Islamic beliefs to Islamic beliefs. So becoming a Muslim indirectly becomes a Banjar.

This is as revealed by Yusliani Noor (54 years), historian and religious figure of Banjar who is also a lecturer in the Historical Education Study Program of the FKIP University of Lambung Mangkurat. He is an expert in the Islamization of Banjar.

The formation of the Banjar ethnicity cannot be separated from the context of the establishment of the Banjar Islamic kingdom. During this kingdom, Islam became the official state religion of the King or Sultan and was then broadcasted to all citizens of the Banjar kingdom, so that the majority of the population of the Banjar kingdom was Muslim. Since then the ethnic Banjar was formed and some residents who had not yet embraced Islam, after converting to Islam they became Banjar.

Just as Banjaran is identical with Islam and beauty treatment also has to do with this identity where the concept of beauty in Banjar women is closely related to Islam, especially related to rituals and some other beauty treatment behaviors.

The development of the beauty concept of Banjar is divided into two periods of Banjar society, that is, the beautiful concept of the Banjar *Bahari people* or before (Dayak Ngaju and Bukit) and the concept of beautiful Banjar people. The two meanings of beauty in the two periods of Banjar society are the same, that is clean and glowing skin, but to get that several practices between the two periods differ, especially in beauty care techniques and rituals for obtaining beauty.

The beautiful concept of the Banjar people in theera maritime interpreted the deeper beauty. The meaning of physical beauty (outer beauty) or outward beauty that is the beautiful outer shape of a woman's body in the form of clean and glowing skin. From the narration of Mr. Haryadi shows the meaning. Mr. Haryadi, a historian who often conducts researches in the Meratus Mountains, from

several dialogues with the Meratus people found that their definition of beauty was seen from a physical perspective. The concept of beauty for the Banjar *nautical* people (Dayak Ngaju and Bukit people) is more interpreted in terms of physicality as can be seen from their behavior in caring for beauty by using several herbs for body beauty treatments. He example of a typical form of body care that Banjar gave balulur anis carried out to get smooth and clean skin. Banjar women *nautical* do treatment scrub using wood leaves body spa (now rare but still used in some houses timung in Banjarmasin). *Sapat* timber leaves the skin was taken and then dried and boiled, boiled crushed into small pieces until it becomes smooth like powder (talc) is then rubbed into the body. Rubbing rubbed wood powder makes their skin clean and glowing. In addition to using wood leaf *sapat* to get the skin clean and shining, Banjar women *nautical* also use wood Bangkal to smooth the skin (this material is scarce but is still used by the people of Banjar until now).

The same thing was also expressed by Zulfiansah (56 years) Head of Culture of the Department of Culture and Tourism of the City of Banjarmasin, also exemplifying how Banjar women *Nautical* are very concerned about the skin, especially facial skin, is their effort to protect their facial skin from sun exposure. According to him, Kalimantan's geographical location traversed by the equator makes this region has hot temperatures during the day. Banjar women use flour rice when working in the sun. By using powder-powder rice which functions as a sunblock for the Banjar woman *Nautical*, their faces are protected from direct sunlight.

The existence of various beauty treatments that use various ingredients for beauty treatments show how Banjar women try to treat their bodies, especially their skin. They strive to maintain their physicality (their skin) to always look clean and radiant and this shows that the beautiful concept for them is that their skin looks clean and shiny.

The beautiful concept of the Banjar community *nautical* which is interpreted as physical beauty, that is clean and glowing skin, in addition to being obtained through various body treatments using herbs. This is as revealed by [12] that to obtain physical (physical) beauty women must perform beauty treatments from head to toe.

In addition to physical beauty treatments, they also perform various rituals to produce an aura of clean and glowing skin. These rituals or various spells are performed to emit light from a woman's body. They believe that by reciting the spells the aura possessed by a woman will appear to shine, adding to the beauty of women. As revealed by Hariyadi, Banjar women *Nautical* also look beautiful when they have various sciences *kanuragan* (those who know have supernatural powers). Because of their supernatural powers, these women were seen by Ngaju Dayak men as beautiful women. To obtain beauty, this woman *balampah* with various rituals and avoid various restrictions that can tempt them. With *balampah* they will get supernatural powers and will be seen as beautiful women.

Some of the descriptions above illustrate how beauty treatments are carried out by the Banjar *Bahari* people

who are still non-Muslim. Since converting to Islam and entering the influence of Malay culture and identity of those turning out to be (*urang*) Banjar no change in the use of some rituals and spells to get a beauty. Although in terms of beauty treatments through various herbs and types of beauty treatments, the common thread can be taken in the form of herbs Batimung, balulur as their ancestral cultural heritage.

According to Yusliani, the Banjar people changed some rituals to get beauty by doing prayers following Islamic teachings. They began to abandon some rituals performed by the Banjar people, *nautical* namely the Dayak Ngaju who are the ethnic roots of the Banjar Muara people and the Bukit people as the ethnic roots of the Banjar Pahuluan with various rituals and prayers that originate from the teachings of Islam, the religion professed by people Banjar. However, there are similarities between the Banjar *nautical* people and the Banjar people now that they perceive beautiful women as clean-skinned and radiant or shining.

5. DISCUSSION

5.1 Banjar Beautiful Concept of Women

Discourse about women and beauty are two things that are difficult to separate. Both are interrelated because when talking about women, it is talking about beauty. All women perform beauty treatments even though they differ in beauty treatments according to their culture and in some ways differ from one generation to another. Therefore the concept of beauty also changes from one culture to another and as time changes, the concept of beauty changes from time to time.

From some opinions about beauty shows that they interpret beauty as a social construction but are formed by diverse forces both in the form of cultural constructions that are built long in a long historical circle. Rischer and Koo [4] view that the beauty of a community is the result of the construction of society at a certain time. The body as a socio-cultural and historical phenomenon.

Another view of beauty construction is understood by dismantling colonial hegemony about skin color using approach post-colonial [13]. He saw the roots of construction about beauty far into the colonial era. The myth of white beauty is a myth that was formed since colonial times and has been the construction of Indonesian women's beauty and has been passed down to the present. He also explained that in Indonesia, white skin was seen as the norm of beauty. The obsession with white skin makes skin whitening products occupy the top spot in the sales of the cosmetics industry.

Therefore, according to Saraswati [13] to be beautiful in Indonesian style, efforts should be made to dismantle our understanding of beauty by prioritizing the elements of 'taste' or emotion about beauty. By involving the element of 'taste' in understanding beauty, Indonesian women will be more aware of the exoticism and beauty of Indonesian-style skin and are no longer always oriented to beauty in the form of white skin from Dutch colonialism. Awareness about this will arise through various resistance by women

by no longer taking various actions to whiten the skin and make the skin itself beautiful skin.

Suggestion Saraswati who advocates people Indonesian to make their skin color (Indonesian people) as an exotic and attractive color is actually in line with the concept of beauty of Banjar women because for Banjar women, the concept of beauty is not identified with white women, but women who have clean skin and shine. This concept was built from the ethnic roots of Banjar people who come from Dayak Ngaju and Dayak Bukit descendants. The construction of beauty originating from ethnic roots is in line with the results of the study by Rischer and Koo [4] who see the concept of beauty built from the culture of communities local and built in a long historical period.

Although in general Banjar women interpret beauty as clean and shining skinned women, however, the construction of beautiful women is white women who have also been experienced by Banjar people, especially in the mid-1990s. At this time, because of the enormous amount of socialization carried out by the media, especially the advertising of beauty products, which portrays female beauty as white women, Banjar society is also carried away by the current view that beautiful women are white women. For that, they strive to beautify themselves by buying beauty products that can make skin turn white. This condition shows the reality that advertisements for beauty products in various media make construction of women's beauty.

But since the early 2000s, Banjar women's views on beauty have shifted back to the concept of beauty as they previously believed, namely clean and glowing skin, because the effects of using cosmetic products have made their skin damaged. They finally re-interpret beautiful as clean and shiny skin and increasingly diligent to perform various beauty treatments in the style of Banjar, namely: *Batimung*, *Bapupur* and *Baratus* who strive to make skin and body clean and shining as their beauty construction obtained from generation to generation. from ethnic roots their.

It should also be explained that the concept of Banjar women's beauty is not only interpreted as physical or beauty outer beauty as described above, they also interpret the beauty of Banjar women as beauty radiating from within a woman's body or known as inner beauty. The concepts of inner beauty and outer beauty are in line with the concept of beauty developed by Friedan [14], but the Banjar people interpret the concept of inner beauty which is different from the concept developed by Fridan. Fridan defines inner beauty as an intelligent and smart woman while Banjar women interpret inner beauty as a woman who has good morals and is obedient in carrying out religious orders or as a pious woman so that in the Banjar community's view, outer beauty will be seen as true beauty when followed by inner beauty namely women who are righteous who are obedient in carrying out religious orders and away from religious prohibitions.

5.2 Beauty as a social construction

The process of shaping social reality about beauty in the Banjar community can be understood using a set of theoretical analyzes of social construction developed by Berger and Lukman. In the view of Berger and Luckmann [6], social reality as reality is constructed and seen as a dialectic between externalization, internalization and objectification. According to him, this objective social structure has its character but its origins must be seen in connection with human externalization or human interaction in existing structures. This externalization then extends the institutionalization of social rules, so that the structure is a continuous process, not as a complete solution. On the contrary, objective reality that is formed through externalization reshapes humanity in society.

Referring to the theory of social construction as conveyed by Berger and Lukman, the construction of Banjar women's beauty can be understood as a concept formed by the Banjar community and developing dialectically from time to time. The concept of Banjar women's beauty which is now the culture of the Banjar community is formed in a long dialectic and can be traced to the ethnic roots of the Banjar community as a forerunner to the emergence of Banjar culture, including beauty and beauty care.

The concept of Banjar women's beauty can be traced from the ethnic roots of the Banjar community, namely Dayak Ngaju for the Banjar Muara community and Dayak Bukit for the Banjar Pahuluan community. The concept of beauty in the two ethnic roots is the same, namely that beautiful women who have clean and glowing skin. They perform a variety of beauty treatments to make their skin clean and glowing by using a variety of their style treatments namely, *Batimung*, *Balulur* and *Baratus* by using ingredients that are easily found in their ecological environment.

The concept of beauty of Banjar women from ethnic roots theirto the Banjar people who are now always accompanied by various rituals according to their beliefs that can radiate the aura of female beauty. In carrying out rituals that can exude their beauty, they experience a shift along with the shifting of their beliefs from the 'Kaharingan' beliefs held by ethnic roots their to the 'Islamic' beliefs embraced by the Banjar people now. The practice of rituals in the practice of beauty care shifted from ritual practices in accordance with religious beliefs Kaharingan to ritual practices that were following Islamic (religious) beliefs such as recited recitation shifted from spells that originated from beliefs Kaharingan to prayers that come from the teachings of Islam.

The concept of Banjar women's beauty has also shifted especially in the mid-1990s from the concept of beauty in the form of clean and glowing skin to white women due to the rapid socialization carried out by the media, especially beauty products, followed by a shift in some forms of beauty care which uses a lot of modern cosmetic products. However, in the early 2000s, Banjar women returned to the view as they had previously believed that women who had clean and glowing skin and body were fit and returned to use some form of beauty treatment in the Banjar style:

batimung, *balulur* and *baratus* as a result of the many cases in Banjar women who use modern cosmetics and have problems with their skin. This also causes the houses of *timung* (where women in Banjar do beauty treatments in the style of the Banjar community) to become fertile and continue to grow.

The shifts in the meaning of the concept of beauty and beauty care in the Banjar community can be understood from the three moments of social reality formation as conveyed by Berger and Luckman, namely externalization, objectification and internalization. The first moment in shaping social reality is externalization. According to Berger, externalization is the existence of humans who live within themselves, in a closed environment and then move out to express themselves in the world around them. Externalization is done because humans biologically do not have a human world, so he built a human world. The world is culture. The ultimate goal is to provide human life with sturdy structures that were not previously possessed biologically, to find their true identity as humans.

The process of externalization in the construction of beauty Banjar women works when Banjar women express themselves in various acts of beauty care. The expressions of beauty treatments performed by Banjar women are adjusted to their *stock of knowledge* about beauty that is formed from the beliefs they profess and the experiences they have gained from their ecological environment. How Banjar women perform various beauty treatments in the Banjar community style such as *balulur*, *batimug*, *baratus* is a form of expression to carry out beauty treatments following their subjective awareness especially about how they interpret beauty and the beliefs that surround them. The Banjar *Bahari people* (the ethnic root of the Banjar people) will practice beauty following the experience they have gained from their ecological environment and their beliefs. The expression of each community member in the practice of beauty care is an expression of their consciousness that can be sourced from the awareness of the Banjar community, or from other sources obtained by them as a basis for fulfilling their *stock of knowledge* about beauty and care. beauty.

The second moment in shaping social reality is objectification. According to Berger, human objectification means that man becomes able to objectify parts of himself in his consciousness, confronting himself in himself in images that are usually available as objective elements of the social world. In the objectification is the process by which humans create various realities in their lives such as creating social institutions, formulating values, terms, language and meanings that govern them. After being created, it becomes a product of humans who are recognized and shared in the community.

The objectification process in Banjar women's beauty care is a process of shifting from the subjective awareness of Banjar community members about the concept of beauty and various beauty treatments to the objective awareness (together) of the Banjar community and becoming the culture of the Banjar community in the meaning of beauty and beauty care. The form of objectification of beauty treatments can be felt when there are shifts in the culture

of beauty care in the Banjar community. For example, the shift from the practice of beauty care ethnic root of Banjar people who adhere *Kaharingan* to the Banjar people who adhere to Islam, who accompany beauty treatments with rituals following their beliefs and the shift of some Banjar people from understanding the concept of clean and shining beauty to white and back skin. Again to clean and glowing skin. This originated initially from individual practices as their awareness derived from their *stock of knowledge*. The practices that they do individually are then displayed (both intentionally and unintentionally) to the public. The practice, at first was unfamiliar to the public, but because there is a process of interaction and dialogue and if it is following the understanding and awareness of the audience it will become a shared awareness (objective) and eventually it will become a shared practice and become their new culture in understanding the beauty and beauty care of the people Banjar.

The third moment in the dialectical process of shaping reality is internalization. In the view of Berger and Luckmann [6] internalization is the re-absorption of the objective world into subjective awareness in such a way that individuals are influenced by social structures or the social world. The various elements of the objectified world will be captured as symptoms of reality outside of their consciousness, and at the same time as internal symptoms to consciousness. Through internalization, humans become products of society.

In the moment of internalization there are two types, namely primary and secondary socialization. Primary socialization is the first socialization experienced by individuals in childhood, starting to become members of the community. This moment a child socializes first in the family environment. The second socialization is secondary socialization. Individuals are not only faced with one institution (such as a family institution in primary socialization), and one source of knowledge, but a person will be faced with various sources of knowledge and institutions. This diversity certainly allows individuals to have a *stock of knowledge*. When people will carry out social actions in a variety of social settings will choose which *stock of knowledge* will be used both obtained from primary and secondary socialization.

The process of internalization in the construction of beauty and beauty care in the Banjar community is carried out through a variety of socialization both primary in the family and secondary socialization in social institutions in the community. Family outreach is carried out through a learning process by mothers of their teenage daughters about the usual beauty care practices they do. The secondary socialization process takes place in the community when Banjar women interact in their interactions with peers and other community members and learn about how to do beauty treatments.

Changes in beliefs in their parents or other information from their social environment such as changes in religious beliefs from *Kaharingan* beliefs to Islamic beliefs also change their awareness about beauty care practices. Likewise, when the media vigorously advertises the beautiful concept that beautiful women are white women.

This is socialized to Banjar women so that they change their view of their beautiful concept to a media-style beautiful concept, which is white. As their beautiful concept changes by following the media, their beauty treatments also change, which is trying to make their skin white without caring that harmful chemicals are used in beauty treatments. But over time, there are terrible effects of beauty treatments by using chemicals such as red skin, blackened skin, exfoliation, and so on about complaints about problems on the facial skin and body of women.

Instead of wanting to be beautiful with white skin, it has fatal consequences, so this negative effect causes Banjar women to turn to beauty treatments in the style of Banjar. From this turning point, the concept of Banjar women's beauty was re-socialized as before because it was felt by them that their security and safety were maintained by preserving Banjar-style beauty treatments. In the end the change in the concept of beautiful Banjar women goes back to the beginning, that beautiful is clean and shining. This also results in changes in beauty care practices as before. In other words, the social construction process of beauty and beauty care for Banjar women moves dynamically following the development of the social environment, culture, beliefs and various forces that develop in society and function as the significant other.

5.3 Ethno Sustainability Society

Banjar women return to the view of beauty, namely women with clean and shiny skin and healthy bodies, and return to using several forms of Banjar-style beauty treatments, namely: batimung, balulur, and baratus as a result of the many cases of Banjar women who use modern cosmetics and experience problems on their skin and because of the awareness of returning to the natural including beauty care.

Women's awareness to return to the natural by doing beauty treatments in the style of Banjar women shows that their local knowledge in beauty care is not inferior to modern forms of beauty care and is even safer to practice. This also causes houses Timung (where Banjar women perform beauty treatments in the style of the Banjar people) to become fertile and continue to develop.

The reality of the many Banjar women who practice Banjar beauty care is a positive moment for efforts to maintain the sustainability of the Banjar ethnic community. Because, with so many Banjar women doing Banjar beauty treatments, this beauty treatment is considered valuable and useful for Banjar women. This view will certainly nourish their love for a beauty care as their local knowledge. Love for local knowledge will certainly lead to the preservation of local knowledge, as part of the ethnic identity of the community which impacts on the preservation of their ethnic communities.

The view of the importance of local knowledge as community development is the general view of today's society which is more oriented towards the slogan "Back to nature" as also conveyed by Rist, S., & Dahdouh-Guebas [15] who say that the integration of indigenous knowledge and ethnoscience approaches into

contemporary frameworks for the conservation and sustainable management of natural resources will become increasingly important in policy at the international and national levels, in both industrialized and developing countries.

6. CONCLUSION

From the presentation of the results of the above research, it can be concluded several things as follows: first, that the Banjar women's views on beauty are generally divided into two meanings of beauty namely physical or physical beauty and inner or inner beauty. The first meaning is physical or physical beauty is female beauty that is directed at the physical form of women. Beautiful (flower in Banjar language) for Banjar women is interpreted as a woman who has clean, fragrant and glowing skin. Cleanliness and fragrance of the body so that the body looks radiant and shining becomes their main goal in carrying out beauty treatments to make the body look beautiful and fresh.

The second meaning of beauty is seen from an aspect of the personality of a woman, known as inner beauty. Women's inner beauty radiates from their behavior, especially from their speech and speech. Inner beauty is very important for Banjar women to look beautiful. Especially if a beautiful face is followed by a good temper and speech, it will look perfect beauty that women have.

Secondly, to realize physical beauty (outward), Banjar women perform beauty treatments with various forms of beauty care following their conception of beauty which is to get clean, smooth and radiant skin. Banjar women and Dayak Ngaju and Bukit women (Banjar ethnic roots) perform physical beauty treatments with a variety of typical Banjar beauty treatments namely hundred, scrubs and cucumbers.

Apart from carrying out various forms of beauty treatments, Banjar women's physical beauty is also believed to be a hidden beauty in their bodies that can be emitted with various practices that are deemed to emit their beauty of light. The practices carried out by Banjar women are related to their beliefs or beliefs. For Banjar *Bahari women* (before Islam) they did various practices that came from their beliefs as Kaharingan followers. While Banjar women who are already Muslim, they perform various practices that are following the teachings of Islam that they profess.

Third, the concept of Banjar women's beauty that is clean, fragrant, fresh, fit and radiant is formed in a long social process by the Banjar people with their socio-cultural environment. If traced to ethnic roots Banjar namely Dayak Ngaju as ethnic roots Banjar Estuary and the Hill as root(root)ethnic Banjar Pahuluan, the concept of beauty they are also equal to the Banjar now that the skin clean and glowing so that a wide range of beauty treatments directed towards to get clean and glowing skin.

Fourth, the number of Banjar women who return to the concept of Banjar beauty after previously turning to modern beauty treatments shows that Banjar beauty treatments are not inferior to modern beauty treatments

and will maintain their exotic neutrality and not be immersed in the hegemony of foreign cultures wearing modern robes.

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