

5. Turnitin The Existence of Women Diamond Miners in Pumpung, South Kalimantan, XX-XXI Century

by 1 1

Submission date: 13-Jun-2024 11:12AM (UTC+0500)

Submission ID: 2401604506

File name: Diamond_Miners_in_Pumpung,_South_Kalimantan,_XX-XXI_Century.pdf (1.67M)

Word count: 7524

Character count: 39655

The Existence of Women Diamond Miners in Pumpung, South Kalimantan, XX-XXI Century

Wisnu Subroto[✉], Melisa Prawitasari, Muhammad Rezky Noor Handy
Universitas Lambung Mangkurat, [✉]wisnusubroto@ulm.ac.id

Article history

Received : 2022-09-26

Accepted : 2023-03-26

Published : 2023-04-10

Keywords

Diamond miners,
Female miners,
South Kalimantan

Abstract: The stereotypes of people in rural and urban areas since the days of the kingdoms in the archipelago until the early days of Indonesian independence show a dichotomy of work between women and men. However, since Indonesia was in the New Order era, this stereotype began to fade, and there was a process of equality between women and men in all fields. In South Kalimantan, women started working in traditional mines, especially the diamond mine in Pumpung, Sungai Tiung Village, Cempaka District, Banjarbaru City. The data were collected and arranged chronologically according to the time of the incident by way of interviews and searching for documents or archives stored as records. The research results chronologically describe the journey of women's struggle through its historical process interestingly. The existence of women being equal to men continues to this day in the traditional diamond mining sector in Pumpung, Banjarbaru. Women began to work in jobs that required solid physical stamina to show that they were as capable as men in the work they had been doing for a long time, especially those recorded in the XX-XXI centuries. In conclusion, the role of women can no longer be underestimated, which is only as a housewife. Here the role of women becomes double; apart from being housewives, they are also partners equal to men.

Abstrak: Stereotip masyarakat dipedesaan maupun diperkotaan sejak zaman kerajaan-kerajaan di nusantara sampai zaman awal kemerdekaan Indonesia menunjukkan dikotomi pekerjaan antara perempuan dan laki-laki. Akan tetapi, sejak Indonesia di masa orde baru, stereotip ini mulai pudar dan terjadi proses kesetaraan antara perempuan dan laki-laki dalam segala bidang. Di Kalimantan Selatan, perempuan mulai bekerja di tambang tradisional khususnya tambang intan di Pumpung Kelurahan Sungai Tiung, Kecamatan Cempaka, Kota Banjarbaru. Data-data dikumpulkan dan disusun secara kronologis sesuai waktu kejadian dengan cara wawancara, dan pencarian dokumen atau arsip yang disimpan seperti catatan. Hasil penelitian secara kronologis menggambarkan secara menarik perjalanan perjuangan perempuan melalui proses penyejarahannya. Eksistensi perempuan untuk setara dengan kaum laki-laki terus berlanjut sampai sekarang ini di bidang penambangan intan secara tradisional yang ada di pumpung, Banjarbaru. Pekerjaan yang memerlukan stamina fisik yang kuat mulai digeluti kaum perempuan untuk menunjukkan bahwa mereka mampu seperti kaum laki-laki pekerjaan yang mereka geluti dari lama terutama yang terekam pada abad ke XX-XXI. Kesimpulannya peran perempuan tidak bisa lagi dipandang sebelah mata, yang hanya sebagai ibu rumah tangga. Disini peran perempuan menjadi ganda, selain sebagai ibu rumah tangga juga menjadi mitra kerja yang setara dengan kaum laki-laki.



Available online at
<http://journal.unnes.ac.id/nju/index.php/paramita>

Cite this article: Subroto, W., Prawitasari, M., Handy, M.R.N. (2023). The Existence of Women Diamond Miners in Pumpung, South Kalimantan, XX-XXI Century. *Paramita: Historical Studies Journal*, 33(1), 31-40. <http://dx.doi.org/10.15294/paramita.v33i1.39213>

INTRODUCTION

Since the time of the kingdom, Banjarmasin has been regarded by other countries as a central trading hub and has a favorable business climate. Besides the tangible advantages for traders, Banjarmasin's location is convenient for ship transit, making loading and unloading traded commodities more straightforward (Barjie, 2018; Broersma, 1927; Ideham et al., 2003). The presence of a riverport supports this. Every year, traders from the archipelago and overseas, including China, Arabia, and European nations, come to this harbor (Tundjung, 2014). This port, located in the cent of Banjarmasin, has developed quickly due to strategic natural elements and abundant natural resources in the hinterland area. The trading goods are gathered at the Banjarmasin port and dispersed over the area. Rubber, wood, rattan, swallow's nest, giant stones, beeswax, agarwood oil, pepper, and diamonds are among Banjarmasin's common trading goods or commodities. These commodities draw traders from many places to Banjarmasin to conduct business (Fong, 1969, 2013).

Diamonds, one of the trading commodities in Banjarmasin, are also in demand by traders from various nationalities, so traders and diamond polishers from Amsterdam often come to Martapura (At that time, the Banjarbaru area was still included in the Martapura area). About 90% of the polished diamonds in Martapura at the time originated from nearby mines. However, there has been a decline in diamond polishing in Martapura since the start of the First World War in Europe (Ryckmans, 1916). Instead, Banjarese people sell diamonds to wealthy residents of Banjarmasin on public streets and from home to house.

Diamonds are among the most expensive precious stones, along with emeralds, which are known until now. Its great value is assumed to result from its scarcity and outstanding physical characteristics. Its extreme hardness, which extends to hard mines, makes it an enormous attraction, and the vibrant markings make it particularly unique. Diamonds are also transparent, colorless, and frequently have a distinctively golden hue. Blueish-colored diamonds have a limited supply and are pricey. This item weighs anything between 3.5 and 3.53 pounds. Native people refer to this diamond by various names. All uncut diamonds are known as "podi," all rubbed diamonds are known as "diamonds," infrequently occurring green diamonds are known as "black glass diamonds," and tough spirit diamonds that cannot be rubbed are known as "Diamonds," of which the octagonal vari-

ety is known as the "be diamond," the most valuable blue variety is the "layer sea diamond," the uncommon red variety is the "king diamond," and the darker brown variety is the "oil diamond" (Nijhoff, 1930).

Men still dominate diamond mining activities manually by relying on physical strength from the Dutch era until now. In the initial historical data search, information was discovered that native women handled most household duties in the mining environment throughout the Dutch era. The attitudes of males who believe that women are physically weak are more responsible for the marginalization of women than any other factor. The pervasive patriarchal culture also influences this viewpoint in society. Women's positions are frequently seen as more vulnerable at every mining stage, from exploration to mine closure. Working in the mining industry is still primarily regarded as dangerous for women. This viewpoint is based on how the community views women's roles so that the effects of diamond mining on men and women are different.

The Cempaka diamond mine has existed since the kingdom of Dipa in the 15th century and was increasingly known during the Banjar kingdom in the 16th century. This was revealed by Hendraswati (2012) in his book about the story of Prince Samudera, who brought ten items of diamonds as a tribute to obtain The support of the Demak Kingdom forces under the leadership of Sultan Terenggono to re-seize the power of Prince Tumenggung who at that time was in power over the Kingdom of Daha. After Prince Samudera won the war, the Banjar kingdom was established. The establishment of the Banjar Kingdom made Diamond more popular, especially during the Dutch and Japanese rule in 1945; the discovery of several big diamonds in 1846 weighing 20 carats, then in 1850 Intan was found to weigh 167.5 carats, continued the discovery of Diamond Putri Salu measuring 200 Carat And but the location of the mine at that time was still secret. The location of the Intan Cempaka mine began to be widely known since the discovery of Diamond Trisakti weighing 33 grams on August 26, 1965, by H. Madslam and his friends (Heldiansyah et al., 2019; Ideham et al., 2003).

When families are suffering from the economic crisis, and it is getting harder to obtain a job, outdated ideas are being disregarded, or more specifically, the division of labor between men and women. The increasing number of men taking up traditionally female jobs, and vice versa, indicates that gender equality is becoming increasingly

apparent. Diamond mining, frequently demanding personnel, has become a popular career choice for women. Women started to be excluded from this labor as diamond mining technology advanced, yet there was still one group of female diamond miners. Women working in diamond mining typically have close ties to family or other relatives. They reside not distant from the location of the diamond mine in Pumpung, Sungai Tiung Village, Cempaka District, Banjarbaru, South Kalimantan would be the research site (Mursalin, 2019; Nurdiyana, 2009; Zakiah, 2004).

The Banjar people in Pumpung have long been established as locals who reside there and engage in diamond mining (Antemas, 1981; Nijhoff, 1930). A person who works with a utensil called a pan is referred to as a panner. Panning, on the other hand, is described as a chance job in the large Indonesian lexicon. The shift from a classic manual diamond miner to a semi-modern one using a suction machine is more harmful to the diamond miner. The excavation may collapse due to the suction machine's vibration. Miners' lives may be in jeopardy because of this. Additionally, the numerous abandoned excavation holes harm the ecology. Women, as creatures created by God Almighty, have the same position as men, but in work activities, as times change, women become excluded or marginalized (Antemas, 2005).

Reflecting on various previous studies, including the work of Sri Normuliati (2022) entitled *Potret Pendulangan Intan, Pertambangan Batubara, dan Kondisi Sungai Dalam Novel-Novel Berlatar Di Kalimantan Selatan* which focused on the natural picture of South Kalimantan from the novel's perspective, then the study from Yuliati Puspita Sari (2019) entitled *Nilai Budaya Dalam Leksikon Pendulangan Intan Pada Masyarakat Banjar: Kajian Etnolinguistik*, besides that there are also other research that focuses on the current economy of diamond miners written by Muhammad Rahmatullah (2019) entitled *Strategi Bertahan Hidup Komunitas Penambang Intan Tradisional Di Kecamatan Cempaka, Kota Banjarbaru*, Heldiyansah (2019) with the title *Karakteristik Kawasan Permukiman Penambang Intan Cempaka*, explain about the description of the state of the settlement of the mining community in Cempaka so that these previous studies have added out a picture of how the diamond miners in Cempaka District, then from Tutung Nurdiyana's research (2009) with the title of *Perempuan Pendulang Intan Di Pumupung, Banjarbaru, Kalimantan Selatan* and Zakiah's (2004) which entitled *Pemberdayaan Perempuan*

Penambang Intan Di Kecamatan Cempaka, Kabupaten Banjar described the picture regarding women and their work as diamond miners, so that in this study it focuses more on the diamond miners from time to time in Pumpung Village, Cempaka District, Banjarbaru City (Heldiansyah et al., 2019; Normuliati et al., 2022; Nurdiyana, 2009; Rahmattullah & Subroto, 2019; Sari, 2019; Zakiah, 2004).

Previous research on miners or the Pandulangan Intan region in South Kalimantan, especially in Cempaka District, focused more on male miners both as a leader in the mining process or as diamond mining laborers in the Banjar and Banjarbaru Regency, in the mirror in the historical record regarding The Cempaka Intan Mine has existed since the Kingdom of Dipa in the 15th century, various studies such as. Thus, the settlement of diamond miners around the mine is believed to be contemporary with diamond mining activities. In terms of age, Cempaka residential areas are considered a traditional character. However, at present, this area is one of the slum areas of Banjarbaru City. Slums are identical to the economic conditions of citizens whose income is low. At the same time, this study focuses more on the role of mining women in diamond mining activities in the Cempaka region, Banjarbaru, South Kalimantan, from time to time.

METHOD

Historiography results from writing history, such as stories compiled by historians. Writing history is the culmination of everything because what is written is history. Historiography in each place is different because historiography expresses the culture and social concerns of the community or community groups that produce it. This study explores the position of women in seeking identity and an equal position in the people of South Kalimantan through their work. Historical research relies on data sources. The data source used as the primary information is a relic of the past because it explains human activities following the research theme. Sources are so crucial that their search (heuristics) is used as the first stage of historical research methods. In addition, in-depth interviews with historical actors through the critics, interpretations, and historiography (Madjid & Wahyudi, 2014).

In this study, researchers used the primary information sources in the form of records of diamond miners and tools used by miners in their daily activities in gaining from the first until now, supported by sources of documents and photos published by the Dutch government through the

Troopenmuseum website, KITLV, and *Kantor Arsip Daerah Kalimantan Selatan*. Furthermore, interviews with female miners, including Mrs. Rapi'ah, Mrs. Sapnah, and Mrs. Siti Wahdah, are essential to this study. Furthermore, in the interpretation of how female miners in Pumpung Village, Cempaka District, Banjarbaru City fought for their equality in the work and improvement of the family economy, from the sources that had been collected earlier, the researcher writes in the chronological form South Kalimantan (Kuntowijoyo, 1994; Madjid, 2021).

DIAMOND MINING IN CEMPAKA, XX-XXI CENTURIES

Diamonds are among the most expensive precious stones, along with emeralds, which are known until now. Its exceptional value is assumed to result from its rarity and distinctive physical characteristics. It is attractive and unique due to its remarkable toughness (even in harsh mines) and vivid patterns. Diamonds are also transparent, colorless, and frequently have a distinctively golden hue. Blueish-colored diamonds have a limited supply and are valuable. This item weighs between 3.5 and 3.53 grams.

Cempaka diamonds, or so-called Borneo diamonds, especially those from Martapura, are set at exceptionally high prices to retain their brilliance, purity, and luster. As a result, many lower-quality Tanjung Harapan diamonds were shipped to Martapura in exchange for Martapura diamonds. Martapura's diamond polishing facility also uses South African raw diamonds to create finished items. Around 1900, the diamond polishing industry started to boom. These rocks have a reddish or blue shine and are common in Cempaka; men and women adore them. It looks to be as transparent as water or yellowish when contrasted to that in West Borneo, which is a considerably less appealing hue (Nijhoff, 1930).

Native people of Cempaka, South Kalimantan, have many names for this gem. All raw diamonds are called *podu*, diamonds that are rubbed are called diamonds; green diamonds that rarely appear are called "*intan kaca*"; spirit diamonds that are very hard and cannot be rubbed are called "*buntat intan*"; the octagonal diamond type is called "*menjadi intan*," the most sought after blue diamond type is called "ayer laut diamond," the rare red diamond type is called "*raja intan*," the brown diamond type is called "*minyak intan*."

These diamonds are exclusively discovered in the Cempaka portion of the river. Raw diamonds

are recovered by washing and separating the diamonds from the sand and soil on a *dulang* (washing tray). Regarding Southeast Borneo, Hooze originates from crevices in layers of crystalline clay, smooth, shiny, radiant, quartz-bearing rock. For West Borneo, Wing Easton argues that norite and diorite containing Triassic (or slightly younger) olives indicate the source rock of the diamond. In addition, there are obvious similarities in how minerals are generated and extracted between the two diamond fields.

It implies that Borneo's diamonds have been well-known for years and that Martapura has also sent them to Europe. Unfortunately, only a few figures could be found afterward, although they are believed to be significantly inflated. Nevertheless, there is no doubt that the 1938 diamond export brought in between 8 and 12 million guilders. The only certain truth is that in Borneo in the middle of the 20th century, the yield could not have exceeded F 100,000 annually.

These numbers are unclear for South Borneo, but people can estimate the productivity of diamond fields based on the government's yearly excavation licenses, which rose from 25–30 thousand in 1863–1867 to 74 thousand in 1873 before falling to 47 thousand in 1873–1877. Excavations stopped in 1875 as the monthly permission increased from f 1 to f 3, leaving just f 705 in 1880. When the famed terrain near Cempaka was given up to the Gunung Lawak diamond concession in 1881, it negatively impacted indigenous' excavations. A downgrade of the permit to F1 per month was not very successful, and it was only when the concession was revoked in 1904 without much activity being carried out that the passion for diamonds re-emerged so that in that year, almost 7 thousand and the following year around 10 thousand permits were issued.

WOMEN, GENDER, AND LIVELIHOOD

Career women at all levels are becoming increasingly endemic, from the top positions of state leadership and top CEOs to bus conductors and even pedicab drivers. It may be argued that nearly every profession has seen women's expansion until now. In the agrarian age, women have abandoned their usual way of life. He was a "genuine house creature" at that period, faithfully raising his children and contributing to household economics by working in the traditional fields near his home. The role of women has evolved along with changes in the national economy's structure that resulted in industrialization. Women mix with men as they enter the workforce and the public sphere.

Men only belong in the public sector; unquestionably, women are becoming more involved. Although their labor force participation rate (TPAK) is still lower than men's in absolute terms, it is evident that women's involvement in the labor force is rising more quickly than men's (Tjandraningsih, 1999).

According to data from the National Statistics Center in 2002, female labor force participation has significantly increased over the past 20 years. The female LFPR increased from 40.5 percent in 1995 to 44.2 percent in 2002 (BPS Provinsi Kalimantan Selatan, 2022). These statistics demonstrate the growing significance of women in the workforce. The widening chances for women to work in the public sector, mainly through working as workers, are closely tied to the rising number of women in it. The onset of industrialization creates opportunities for women, enabling them to participate in the economy by working to generate goods (money) for their families and themselves.

The quality of life for women and their families improves as more and more women enter the workforce. This is evident from the increase in family income and social security benefits offered by the business, which can directly or indirectly enhance the well-being of employees and their families. However, this claim still requires verification (Widianti, 2009).

Some of the research results found that the involvement of women as workers in the industrial or factory sector cannot be separated from various discriminatory actions in their work environment. For example, women are still considered the number two (secondary) workforce, and the wages of women workers are treated discriminatorily with men, seen from the risks and workload. Such working conditions illustrate the lack of understanding of male and female workers about gender equity in the industry (Susilantini, 2006; Widianti, 2009).

Gender is defined as a socio-cultural construction that distinguishes masculine and feminine characteristics. Gender is different from the sex or sex of biological men and women. The distinction between men and women based on sex only refers to biological differences. This biological difference cannot include the socio-cultural dynamics that vary significantly between the social structures of society. Gender is the distinction between men and women due to social construction that shapes the identities of men and women and the patterns of behavior and activities that accompany them. This understanding of gender provides a very dominant space for the socio-cultural dynamics of the com-

munity to influence the differentiating roles of men and women (Sayogyo, 1983).

As stated above, an increase in women's work participation can affect the labor market and also affect the level of welfare of the workers themselves, as well as the welfare of their families. The desire to research the marginalization of women in the industry and its effect on the welfare of the families of workers arises from facts based on previous research, which illustrates that the involvement of women in various development sectors has benefits, namely as workers who can fulfill their own needs by self-actualization, as evidenced by with increasing family income. Women in Indonesia face various problems caused by the patriarchal system, which has placed women as dominated and subordinated. Women's rights are increasingly oppressed in a patrilineal system with a domestic-public division of labor pattern. The role of women in various fields causes various obstacles. Problems with education, social and economic status, and work, women are often considered not comparable to men (Fakih, 2004; Syaharuddin et al., 2022).

In Javanese culture, women are positioned as "*konco wingking*," highlighting their function in the home and in fulfilling traditional responsibilities. However, women's roles have changed from the household to the public sphere. The rising cost of living brings this on, and women are forced to work to meet additional expenses for their families' financial necessities. The satisfaction of economic needs is the driving force behind women's participation in economic activities. Public opinion supports this, seeing the growing significance of education for both women and men as women participate more and more in the economy. However, not every person has the same work prospects and career options. Gender, ethnicity, and age can hinder individuals from achieving the desired job choices. It was further explained that women tend only to enter the work sector dominated by women, such as secretaries, teachers, and social workers. The increasing number of women working from the domestic sector to the public sector has become common if women have many careers and help support the family economy (Fakih, 2004; Rowat & Rowat Jr, 1996; Sayogyo, 1983).

This is true for the women who work as diamond miners in Banjarbaru's Pumpung and Cempaka subdistricts. This panner's motivation comes from a desire to help the family's financial well-being of ladies who are still underprivileged in society. Another driving force is a social incentive, specifically the desire for self-actualization and making

the most of leisure time for economically successful women (Zakiah, 2004).

The increased workload women experience due to the cultural weight they bear—namely, the patriarchal culture that assigns women to the role of housewives and requires that they work to devote their energies—has repercussions for husband-wife interactions in their households. For a job. Furthermore, the bargaining position of women as wives to their husbands is increasing depending on the proportion of their income.

Women who earn less than their husbands are classified as junior partners, whereas those who earn more than their husbands are not just senior partners but also far more dominant than their husbands. Third, women who work as diamond miners see their jobs as means of bringing in money to support their families and themselves. They also perceive work as a way to elevate their social status in society and as worship if it is connected to the work drive. Fourth, they view diamond panning as a tradition passed down from one generation to the next and has been practiced since they were teenagers or even as young children, and they view this activity as being a part of their culture. They view diamond panning as a tradition that has been carried out since they were teenagers or even as young children, and they see it as an essential part of their culture and a destiny that they must fulfill (Saptari & Holzner, 1997).

DIAMONDS AND DIAMOND MINING ACTIVITIES

Diamonds are minerals that are allotropes or crystals of carbon in their chemical composition. They are renowned for their unique physical characteristics, particularly their hardness and capacity to scatter light. Diamonds are employed in jewelry and various industrial applications because of these qualities. Although substantial diamond deposits have also been discovered in Canada, Russia, Brazil, and Australia, Central and South Africa still account for most of the world's diamond production. Diamonds are mined at a rate of about 130 million "carats" (26,000 kg) per year, which is equivalent to about USD 9 billion. Additionally, synthetic diamonds made in laboratories weigh almost four times as much as natural diamonds (Antemas, 1981, 2005).

Diamonds are incredibly pricey since they are hard to find and considered uncommon, unlike other minerals, like gold, which is still conceivably simple to locate compared to diamonds. Moreover, not all Indonesia's regions, such as South Kaliman-

tan, are known to the general public as diamond mining regions. Therefore, either a classic search method or a current search method is used to search. The search process is carried out in traditional or modern ways using sophisticated machines.

One cannot accomplish the labor-intensive task of panning for diamonds alone. Therefore, mining employees, landowners, machine owners, diamond artisans, intermediaries or brokers, diamond merchants in stores, and those conducting small transactions are among the subjects involved in diamond purchasing and selling transactions (Akmiyati et al., 2020).

The miners conduct mining operations in a region; typically, five employees complete one hole. It takes perseverance and patience to get gems. They may work for months without receiving a single diamond or diamond, but they typically do not give up and keep working until they do. Rubbing a raw diamond reduces its weight from two carats to about one carat.



Figure 1. The Activities of women diamond miners in the 1930s. (Sources: KITLV)

In this system of looking for diamonds in groups, the results are usually divided equally among each person. This is also not an absolute rule, but something like that is done or depends on the initial agreement. How? It should also be noted that the traditional miners sometimes do not own the land they use but belong to someone else. So the results get smaller if more people are involved in a group of diamond miners. If we look at the initial process, many people are involved in the effort to get diamonds.

It was once a miner's diamond. Additionally, a team is dedicated to gathering data from these on-site miners. These individuals are known as diamond collectors, and they typically have their capi-

tal or borrow it from others in order to fund their diamond-collecting endeavors. These collectors are also sold to substantial collectors to be processed into diamonds with high selling values. Alternatively, the diamonds can be treated in various intriguing forms before being sold directly to outside collectors. However, the people who work in the field directly are those who are at the bottom (Saidyah, 2010).

Areas in Banjarmasin such as Martapura, Cempaka Village, Tiung River, Karang Diamond, Awang Bangkal, Sungai Besar, and Matraman are well known for producing diamonds. These areas are one of the places that produce many diamonds. The process of getting a diamond is tricky, but considering the high price compared to the prices of other mining goods, it is still a job in great demand by the community. Diamonds are determined by their carat. The bigger the carat, the higher the price. Looking for rare items and not sure when to get them depends on the fortune of each miner.

PANDULANGAN PUMPUNG (PUMPUNG PANNING)

Purba rivers are the areas that receive water flow from the Upper Rim Kanan. Therefore, the Banjar Regency area, which gets the Riam Kanan River and Riam Kiwa River flows, automatically becomes a diamond-producing area. Cempaka District is known for panning; Banyu Irang, Cempaka, Pumpung, Tiung River, to Palam. Some areas have produced large diamonds, such as Tri Sakti, Galuh Cempaka, Princess Nursehan, and others. For example, in 1990, a 98-carat Galuh Pumpung diamond was found (Susilowati, 2020).

Deep hole panning between 1 to 15 meters. In Banjar Regency, deep hole diamond panning is in Cempaka, Tiung River, Pumpung, Banyu Irang, Sambangan, Palam, Simpang Ampat-Pengaron, Murai, and others. For example, the Cempaka diamond pan is in the Tiung and Pumpung Rivers. Located in the Cempaka District, Banjarbaru. Previously, it was included in Banjar Regency.

Geologists say the Tiung and Pumpung rivers were included in Lake Surian (Lake Seran) 's location as an ancient lake. This location is in a location that is constantly flooded, especially during the rainy season. The top layer of the Tiung River panning and pumping site already contains sand and mud. At a 2 to 5-meter depth, it contains milky white pebbles, bone white, rose quartz, clear quartz, tin, emetic, etc. The thickness of the rock reaches 2 to 4 meters. In this layer, diamonds are found. The payantakan layer of the Tiung and Pumpung River



Figure 2. The Activities of women diamond miners in the 1930s. (Sources: KITLV)

types is brownish-yellow clay (Normuliati et al., 2022; Nurdiyana, 2009; Zakiah, 2004).

The Tiung and Pumpung River diamond panning is panning. Diamond miners have done that for a long time. As a result, Tri Sakti diamonds were found in this pan. Hundreds of thousands of carats of diamonds have been produced from the Tiung and Pumpung River diamond panning. From 1965 to 1970, thousands of people panned for diamonds at this location. As a result, a modern diamond panning machine has been established, from the processing side to the production side, namely PT. Galuh Cempaka.

The typology of diamond panning in Cempaka, Bangkal, Banyu Irang, Palam, Sambangan, and its surroundings is a type of alluvial diamond panning where diamonds are in layers and loose gravel at a depth of 3 to 9 meters in ancient lakes and ancient rivers. Therefore, it is unsurprising that the pans in this area often have landslides, often even claiming lives, especially in the rainy season.

Diamond miners have been panning for diamonds in the Tiung and Pumpung Rivers for a long time. In this pan, Tri Sakti diamonds were discovered. Tiung and Pumpung River diamond panning has yielded hundreds of thousands of carats of diamonds. Thousands of people panned for diamonds here between 1965 and 1970: even a cutting-edge diamond panning machine, PT. Galuh Cempaka has been built, serving both the production and processing sides (Heldiansyah et al., 2019).

The residents of Cempaka Banjarbaru may be seen living in a row of very basic dwellings along the Tiung and Pumpung Rivers. The diamond miners' home is simple, but it does not imply they are poor. Not that they do not wish to live in a spacious, lovely home. They put much effort into mining diamonds to obtain large stones that significantly enhance their quality of life. However, their live-

lihoods were only significantly enhanced by finding huge stones because the distribution of the findings from panning for diamonds was quite comprehensive. They have so far only received 1 carat of diamonds. The salary of one diamond miner remains modest even if the equipment owner divides it among the other seven workers. For instance, if they purchase a 1-carat diamond for 20,000,000.00 Rupiah, only two-thirds of the investment—or one lot—will be shared. The output from each miner is then only a little over Rp 1,900,000,000. This outcome is occasionally still subtracted from the capital amount, particularly the cost of oil for suction machines.

The diamond pans for Bumirata, Pumpung, Banyu Irang, and Awang Bangkal were particularly busy between 1970 and 1984. They were standing in wooden and bamboo cottages and modest tents. Thousands or perhaps hundreds of workers are arriving at the spot. They remained there for as long as three months. There are a lot of drink stands (businesses) near the panning location. These stores offer everything a diamond miner would need. Smokes come after rice. The once-quiet forest was transformed into a busy settlement. More people gathered to join in panning there as word of the discovery of more diamonds spread to different parts of the village in Banjar Regency.

THE LIFE OF A SUCCESSFUL WOMAN DIAMOND MINER, SITI WAHDAAH

Siti Wahdah is a woman who works assiduously to support her husband Ibrahim's business as a teacher at a secret Madrasah in Pumpung, Sungai Tiung Village. He has three daughters and one son. He decided to participate in pumping for diamonds in Pumpung instead of cutting rubber or making shoes since his family was struggling financially. Only Siti Wahdah is a woman in her group, but they do not consider her status. Each person has a specific role to play when panning for diamonds.

Siti Wahdah was given the task of *maleng-ganging* (twirling) the circle. When the crowd began chanting at the scene of the corpse panning, his enthusiasm became even higher. A sign they receive diamonds. He was confident he would also discover a diamond. Muhammad Zaki, his son, also searches for gems every day. Only in the pan does Zaki receive more than 100 diamonds in the dawang, rope, and piat sizes.

Siti Wahdah eventually discovered a 4-carat diamond in 1980. She started crying. Then he uttered *sholawat*. He felt fortunate to have a big enough diamond. Siti Wahdah opened a straight-

forward shop before her home with the proceeds from diamond prospecting. The stall is still functional today. He utilized some of it to make repairs to his home. One of Siti Wahdah's daughters has a degree in education already.

WOMAN DIAMOND MINER

Women have a dual role, often known as the dual role of women, which is especially true for working women who live in the Pumpung neighborhood of Sungai Tiung. Women must simultaneously succeed in this position, precisely the first success in managing. In order to be effective in this job, women must first succeed at managing the household (pregnancy, childbirth, caring for children, and taking care of the household). Second is career success, explicitly contributing to working in the public sector.

Today, it might be challenging to define work for women. The woman in the home is the one who takes care of the household chores like cooking, washing, and sweeping (Sayogyo, 1983). When asked about her mother's job, she may even admit to sewing clothes for her husband and kids. When asked about her mother's job, she may even admit to sewing clothes for her husband and kids. Nevertheless, without a doubt, the response that will be given is "unemployed" or "simply a housewife" (Rowat & Rowat Jr, 1996).

Like the Sungai Tiung community, it promotes contrasting ideals, notably between public work that generates income and domestic work, which women have done and is regarded as a woman's duty when she enters marriage. The obligation is frequently added to a social contract that does not seem to offer an option and even this norm (Munandar, 1985).

The presumption that women are not the primary breadwinners implies that regardless of a woman's position or the amount of money she generates from employment outside the home, she still contributes to the family's financial needs. This is because the economic demands of their husband's income have yet to meet the family's growing needs. They need to be balanced with actual income, which does not increase, so the role of women who work for a living in the family is typically driven to meet their needs.

Apart from diamond panning, several residents of Sungai Tiung Village have started their own companies in addition to the ones mentioned above. Their home serves as a place of industry, or what is more commonly referred to as the "home industry." These industrial buildings produce

tempeh, sticky rice tape, moist or dry bread, rattan crafts, and other goods. From the past to the present, women have always been present and actively involved in the work done in Sungai Tiung Village. Women with higher education, talents, or both may work in the formal sector.

Women unable to work in the formal sector often operate as dealers, tailors, massage therapists, and other occupations in the unofficial sector. However, even women can decide to handle exclusively household duties. For example, due to the 1997 financial crisis, women (housewives) not only stayed at home but also assisted their husbands in working outside the home in the unorganized sector.

They are forced to work in the service industry as babysitters, laundry workers, and diamond miners due to the location of Sungai Tiung Village, which is close to where they reside and has much potential for diamonds and natural stones. Women's dual roles impact family life and the local community as housewives and employees outside the home.

The novelty in this research regards the role of women in diamond mining activities from time to time based on the records of Dutch residents and their essential role in the livelihood of their families to date is an economical approach by looking at income, the psychological state of miners in the Pandulangan Intan area in Cempaka, whereas in Previous studies have talked about diamond scouting areas, such as community slums, the health conditions of the miners, reflecting on the findings in this study that the existence of women to be equal to men has continued until now in the traditional diamond mining field which It is in Pumpung, Banjarbaru. Women began to work in jobs that required solid physical stamina to show that they were as capable as men in the work they had been doing for a long time, especially those recorded in the XX-XXI centuries. Furthermore, that women as miners provides a new view that in the Banjar community itself, the role of women is crucial in their lives, not only men, besides these female diamond miners also work as farm laborers in other places when it is not in the mining season or when it is quiet (Mursalin, 2019; Susilantini, 2006).

The limitations of this research study are that it only focuses on female miners in the Cempaka area, Banjarbaru. It is hoped that future researchers can focus more on expanding the research area for diamond miners, specifically the role of women in these activities, referring to how regulations or regulations from the government, both in Banjar

Regency, Banjarbaru City to South Kalimantan Province regarding diamond mining activities in South Kalimantan, because many are illegal status, in addition to regulations and rules regarding buying and selling diamonds in the community, or other gender research in the South Kalimantan region.

CONCLUSION

For the residents of Sungai Tiung, a married woman has three responsibilities inside the nuclear family: wife, mother, and housekeeper. This is typically seen as a married woman's primary responsibility. However, in modern society and the current developmental era, women are expected to provide more than that, including domestic duties, child care, and services to their husbands. Many women are unhappy in just the three roles mentioned above. Their families' financial situation frequently necessitates working outside the home or finding a side job to help support their family.

Consequently, it can be claimed that modern development gives women plenty of room to flourish and realize their potential. Thus, it can be claimed that modern development gives women plenty of room to advance and realize their development. As a result, women have tremendous potential for involvement in various spheres of life. Women's movements and struggles are currently advancing and intensifying. It is intended to achieve status and rights parity with males to function more effectively in the family, society, and government.

REFERENCES

- Akmiyati, N., Damoiko, R., Ulfah, R., Abdurrahim, A., Rahiem, M., & Ramli, M. (2020). Socio-Economic Analysis of Traditional Diamond Mining Community in Banjarbaru City, South Kalimantan. *IOP Conference Series Earth and Environmental Science*, 572, 012046. <https://doi.org/10.1088/1755-1315/572/1/012046>
- Antemas, A. (1981). *Mendulang Intran di Cempaka*. Departemen Pendidikan dan Kebudayaan, Proyek Penerbitan Buku Sastra Indonesia dan Daerah.
- Antemas, A. (2005). *Mutiara Nusantara*. Ananda Nusantara Amuntai.
- Barjie, A. (2018). *Cuplikan Sejarah Banjar*. Penakita Publisher.
- BPS Provinsi Kalimantan Selatan. (2022). *Provinsi Kalimantan Selatan Dalam Angka 2022*. Badan Pusat Statistik Provinsi Kalimantan Selatan.
- Broersma, R. (1927). *Handel en bedrijf in Zuid-en Oost-Borneo* (1st ed.). [s'Gravenhage]; G.Naeff.
- Fakih, M. (2004). *Analisis Gender dan Transformasi Sosial*. Pustaka Pelajar.
- Fong, G. Y. (1969). *Trade and Politics in Banjarmasin*

- 1700-1747 [University of London]. <https://www.proquest.com/open-view/38588c8fed71ad5572ba9fd207a30a02/1?pq-origsite=scholar&cbl=2026366&diss=y>
- Fong, G. Y. (2013). *Perdagangan dan politik Banjarmasin 1700-1747*. Lilin.
- Heldiansyah, J. C., Muchamad, B. N., Mentayani, I., Aufa, N., & Hadinata, I. Y. (2019). Karakteristik Kawasan Permukiman Penambang Intan Cempaka. *Jurnal Teknik: Jurnal Teoritis Dan Terapan Bidang Keteknikan*, 3(1), Article 1. <https://doi.org/10.52868/jt.v3i1.1332>
- Ideham, M. S., Sjarifuddin, S., Usman, A. G., Anis, M. Z. A., & Wajidi, W. (Eds.). (2003). *Sejarah Banjar* (1st ed.). Badan Penelitian dan Pengembangan Daerah Provinsi Kalimantan Selatan.
- Interview with Mrs. Rapi'ah, resident of Sungai Tiung Village, RT. 22, RW 8, Cempaka District, Banjarbaru City, 26 November 2021.
- Interview with Mrs. Saphah, resident of Pumpung, Sungai Tiung Village, RT. 22, RW 8, Cempaka District, Banjarbaru City, 26 November 2021.
- Kuntowijoyo, K. (1994). *Metodologi Sejarah* (2nd ed.). Tiara Wacana.
- Madjid, M. D. (2021). *Metode Sejarah: Teori dan Praktik*. Prenada Media Group.
- Madjid, M. D., & Wahyudi, J. (2014). *Ilmu Sejarah: Sebuah Pengantar* (1st ed.). Kencana.
- Munandar, U. (1985). *Emansipasi Dan Peran Ganda Wanita Indonesia*. Universitas Indonesia.
- Mursalina, M. (2019). Perempuan Banjar: Kajian Awal Tentang Sejarah Gender Abad XVIII – XX. *Yupa: Historical Studies Journal*, 3(2), Article 2. <https://doi.org/10.30872/yupa.v3i2.165>
- Nijhoff, M. (1930). *Encyclopaedie van Nederlandsch Indië*. s-Gravenhage.
- Normuliati, S., Hamidah, J., & Anwari, M. R. (2022). Potret Pendulangan Intan, Pertambangan Batubara, dan Kondisi Sungai dalam Novel-Novel Berlatar di Kalimantan Selatan. *ENGGANG: Jurnal Pendidikan, Bahasa, Sastra, Seni, Dan Budaya*, 3(1), Article 1. <https://doi.org/10.37304/enggang.v3i1.7834>
- Nurdiyana, T. (2009). *Perempuan Pendulang Intan di Pumupung, Banjarbaru, Kalimantan Selatan* [Tesis]. Universitas Gadjah Mada.
- Rahmattullah, M., & Subroto, W. (2019). Strategi bertahan hidup komunitas penambang intan tradisional di Kecamatan Cempaka, Kota Banjarbaru. *Prosiding Seminar Nasional Lingkungan Lahan Basah*, 4(2), Article 2.
- Rowat, G. W., & Rowat Jr, M. (1996). *When Husband and Wife Work*. Kanisius.
- Ryckmans, L. F. J. (1916). *Memorie van Overgave der Residentie Zuid-en Oosterafdeling Borneo* [Memories].
- Saidyah, R. (2010). *Profil Penambang Intan dalam Cerita Pendek Tajuddin Noor Ganie*. Pusat Kajian Masalah Sastra Kalimantan Selatan (Puskajimastra).
- Saptari, R., & Holzner, B. (1997). *Perempuan Kerja dan Perubahan Sosial: Sebuah Pengantar Studi Perempuan* (1st ed.). Pustaka Utama Grafiti.
- Sari, Y. P. (2019). Nilai Budaya dalam Leksikon Pendulangan Intan pada Masyarakat Banjar: Kajian Etnolinguistik. *UNDAS: Jurnal Hasil Penelitian Bahasa dan Sastra*, 15(2), Article 2. <https://doi.org/10.26499/und.v15i2.1701>
- Sayogyo, P. (1983). *Peranan Wanita dalam Perkembangan Masyarakat Desa*. CV Rajawali.
- Susilantini, E. (2006). Peran Ganda Wanita Indonesia. *Jurnal Jantra (Sejarah dan Budaya)*, 1(2), 99–105.
- Susilowati, E. (2020). The influence of the waters environment on Martapura port in Banjarmasin, South Kalimantan. *E3S Web of Conferences*, 202, 07029. <https://doi.org/10.1051/e3sconf/202020207029>
- Syahrudin, S., Handy, M. R. N., Rajiani, I., Rusmaniah, R., & Mutiani, M. (2022). The Role of Banjar Women in Improving the Family Economy on the River Banks of Banua Anyar Village. *The Innovation of Social Studies Journal*, 4(1), Article 1. <https://doi.org/10.20527/iis.v4i1.6364>
- Tjandraningsih, I. (1999). Krisis ekonomi dan PHK: Maknanya bagi perempuan (Economic crisis and unemployment: Implications for women). *Jurnal Analisis Sosial*, 4(2), 61–74.
- Tundjung, T. (2014). *Karet dari Hulu Sungai: Suatu tinjauan Sejarah Tentang Peningkatan Sumber Daya Ekonomi Pasca Kesultanan Banjar*. Pustaka Agung Kesultanan Banjar.
- Widianti, A. (2009). *Hukum Berkeadilan Jender: Aksi Interaksi Kelompok Buruh Perempuan Dalam Perubahan Sosial* (1st ed.). Sinar Grafika.
- Zakiah, Z. (2004). *Pemberdayaan Perempuan Penambang Intan di Kecamatan Cempaka, Kabupaten Banjar*. Universitas Lambung Mangkurat.

5. Turnitin The Existence of Women Diamond Miners in Pumpung, South Kalimantan, XX-XXI Century

ORIGINALITY REPORT

9%

SIMILARITY INDEX

8%

INTERNET SOURCES

2%

PUBLICATIONS

1%

STUDENT PAPERS

MATCH ALL SOURCES (ONLY SELECTED SOURCE PRINTED)

7%

★ garuda.kemdikbud.go.id

Internet Source

Exclude quotes On

Exclude matches Off

Exclude bibliography On