

BARGAINING POWER, ECONOMIC INDEPENDENCE, DECISION MAKING: CASE STUDY OF WOMEN INFORMAL WORKERS THROUGH PHILOSOPHER JOHN STUART MILL

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Abstract

The scope of this research is at the experience level of women informal workers in Pasar Besar Palangka Raya. This experience speaks of bargaining power, empowerment in terms of decision-making, economic independence, body and future authority, and freedom of expression. Nevertheless, the authors found the imprisonment of a double burden in the lives of 3 research subjects. The purpose of this study is to show the extent to which the narrative leads them to live the values of equality through informal work. The research method used is qualitative research with interviews. Then, the authors recorded, transcribed, made a factual solid, and then classified it into themes close to this research. The research results through the experiences of women informal workers in Pasar Besar show that women are empowered over assets, time, and decision-making. On the other hand, both empowerment and imprisonment of women's double burden make John Stuart Mill's philosophical lens dialogue in it when talking about marriage as friendship and not as property or slavery. Mill's intersubjective space becomes a buffer in the narrative of women's experiences of informal workers. In addition, the authors find that gossiping as a negative stigma by society becomes erroneous when confronted with the daily life practices of women informal workers. Gossip/ngerumpi can make women's space a place of self-development, self-protection, and self-promotion when women are hit by a flood of fatigue and boredom in terms of waiting for the arrival of buyers.

Keywords: bargaining power, body and future authority, economic independence, freedom of expression

INTRODUCTION

The authors see this research as necessary: first, photographing the lives of the study subjects, namely women informal workers (traders) in the Traditional Market of Palangka Raya, Indonesia, the largest market here. Second, authors encounter through the shift, presence, and proximity of the authors to the location. Thus, the authors choose subjects that have been selling for a long time, have known them for a long time, and intersectionality (age, occupation [side job and husband's job], age of marriage, religion, number of children, ethnicity and marital status) over the subject of

the study. Third, the authors found that there is an empowerment space as well as an isolated space in it. This paradoxical space the authors construct in a narrative through the results of in-depth interviews. Then, analyzed through the lens of the philosopher John Stuart Mill at once, according to the authors, he is a feminist figure. This analysis lens will be a differentiator and affirmation with previous studies, which the writers also discussed in the next section as part of novelty.

The authors trace past research through Danik Fujiati's writings, which are close to the authors's research on women and traditional traders and markets. The study said that

women are becoming "dominators" in traditional market life. In other words, women are the masters of the economy (bargaining position) (Islam, 2022; Istenič & Hočevar, 2006; Milharčič-Hladnik, 2007; Sedmak, 2018). Relationships are volatile, namely the existence of power relations (between capital owners, for example, loan sharks and husbands) as well as equal relations between relationships with others (for example, between fellow merchant women themselves). In addition, equality lies in married couples who are both working and come from lower-middle-class families (there is clarity in the division of labor).

The market with a plain height of 16 MDPL has just had a sad event with a fire with a loss of around 1.5 billion rupiahs based on shop owner information. Moreover, according to the authors, it is a heartbreaking event, considering that the informal worker has a job that depends on market transactions, producers, investors, and consumers (Borneo News, 2022). The latest development, as far as the authors's observations as a research subject close to large markets, through the Palangka Raya City Government, relocated street vendors of 150 stalls to Pasar Indah by a combination of market makers (ANTARA News, 2022).

This kind of relocation, according to the authors, does experience problematic dilemmas, both from the merchant side and from the relevant authorities. Merchants are worried about losing customers/consumers, and officials (in the conditions of the Covid 19 pandemic) feel unwilling for traders to lose their livelihoods. However, on the other hand, as figures who serve in the field, they must enforce the rule that trading on the roadside is a mistake as a form of disturbance of public security and order (Kamtibmas), especially in the context of such a large market in Palangka Raya.

Literature Review

The authors suspect that the research model used a literature review to confirm the existence of women traders and traditional markets (Fujiati, 2017). Fujiati brings out the various relationships between merchant women and something outside her. Whether it is power or egalitarian relations is discussed in his research. The authors again look specifically at women who have gained subordinate positions regarding control over

time for women in Bali as well as the emergence of bargaining power in women themselves.

Then, the authors trace the research conducted by Wayan Hesty Mayaswari et al., looking at the struggle of women informal workers (traders), deciding to continue trading despite the emergence of domestic tasks according to the stigma of society that women should work at home (domestication). In addition to domestic duties, women informal workers have self-development, although the number of indigenous activities is increasing. The quantitative research method uses sampling techniques and respondents. In addition, there is also a rise in the elaboration of data based on research with unstructured interview methods (Mayaswari & Yasa, 2015). This research becomes interesting when placed on women informal workers (traders) and models their research approach with a mixed method or mixing of quantitative and qualitative. It becomes even more interesting when placed on the division of labor and women's participation when dealing with traditional activities and selling.

The latest research, as earlier research that the authors explored, Deasy Arisanty et al., with the research location in the Lok Baintan Floating Market, South Kalimantan. The research is close to the authors's research because both use qualitative research methods with in-depth interview methods. It becomes crucial when the informal working women can empower—decide based on their consciousness—through the selection of goods and reselling of the goods they purchased. In addition, they elaborate on the political and psychological empowerment of women themselves. The difference is that the context of the research of Deasy Arisanty et al. sees the lack of power when dealing with determining tourism regional policies (Arisanty et al., 2020). Meanwhile, the authors see the context of empowerment outside of politics and psychology. However, the research location is still within the scope of Kalimantan.

In the following previous research, the authors explored Halimatus Sakdiah's research on cross-cultural praxis in the floating market as the local wisdom of the Banjar people. This article became interesting when Sakdiah explained the reasons for women to trade for the Banjar people. The authors see that in Palangka Raya, traders also mostly come from

Banjar. These reasons include substituting derivative work from parents, the desire to fulfill the family economy, time flexibility compared to working in the rice fields, dynamic capital, and greater profits. In addition to some reasons for the profit of trading, there are still risks that the authors find heartbreaking. For example, the weather (storms and heavy rains), the difficulty of finding shelter when heavy rains come, and the power of paddling is draining. In addition, another risk is the risk of the boat sinking because the activity is carried out at night. Not to mention when the informal worker woman (trader) collided with an engine ship at high speed (Sakdiah, 2016).

In the following previous study, the authors trace research conducted by Ajahari, Mualimin, and Aris Sugianto, who looked at the work ethic of women in the Tangkahan community, Dayak Muslim in Palangka Raya. The research of Ajahari et al., through the results of interviews, shows and refutes that not all women have a hostile work ethic. If anything, it cannot be generalized in general (Sugianto, 2022).

Based on the previous research above, or the research of Danik Fujiati, Wayan Hesty Mayaswari et al., Deasy Arisanty et al., Halimatus Sakdiah, and Ajahari et al., the authors see an affinity with the authors's research. This proximity includes being in the Kalimantan region. The researchers with Halimatus Sakdiah and Deasy Arisanty et al. examined women informal workers (traders) from the Banjar tribe. Danik Fujiati's research and the authors both discuss bargaining power in women's own lives. Thus, according to the authors, the reasons above become relevant to be selected as part of previous research. Then, finally, the research of Ajahari et al., so close to the authors's research, in addition to researching in the Central Kalimantan region, Muslim women's work ethic, also talks about work feminization (Sugianto, 2022). The difference is that our research focuses on the research subjects of women informal workers in the market, whose daily lives are around the market, and whose livelihoods come from the market. The overall differentiator of their research—although both discuss the market (except for the research of Ajahari et al.)—is that they do not use philosophical analysis lenses/knives or feminist lenses. This lens the

authors entrusted to John Stuart Mill where his sides with women while he is a man.

The market as an encounter between the subject of the seller and the subject of the buyer, the bargaining process, the persuasive encounter of both parties and the relatively dirty environment are often part of the phenomenological market itself. The authors see the market as an area of cross-communication and cross-disciplinary academic discourse encounters. The authors are interested and located in Pasar Besar, which is identified with the Traditional Market, tracing the life of Pasar Besar, which is located in the Central Kalimantan region, as well as being in the city of Palangka Raya. Pasar Blauran, or Pasar Besar, is the largest Traditional Market in Palangka Raya. The market outside of 16 HA operates starting from dawn, which is often referred to as Pasar Subuh, open from 04.00-06.00 WIB. Then, the Morning and Afternoon Markets at 07.00-16.00 WIB. Finally, night market night at 15.00-23.00 WIB. According to the Palangka Raya Official Portal, the goods traded include household needs, suburban snacks, electronic goods, food tours, and gold shops (Pemkot, 2022). The market, with a location coordinate point of $2^{\circ}12'33.45''\text{LS}$ $113^{\circ}56'15.37''\text{BT}$, also has mushalla facilities, public toilets, trash cans, and parking. Republika noted on April 30, 2022, that the market located in Pahandut District—the most significant market—is often crowded with people as visitors (Republika, 2022).

Conceptual Framework

John Stuart Mill, the English philosopher, was born in Pentonville, London, on May 20, 1806. Uniquely, the authors see, based on Mill's historiography, a logician at the age of 12 could and once studied Scholastic logic and traced Aristotle's treatises on logic and matters related to political economy. Meanwhile, at 8, he studied Euclid Geometry, Algebra, and Latin (Anschutz, 1968). Based on Mill's history, the authors suspect he came from a family circle of academics. Jeremy Bentham was a role model, and in the process, he was intrigued and influenced by Jeremy Bentham's views. In particular when it comes to *Traité de Législation*. Suspicion makes it an intellectual machine. He also actively talks about workers. For this reason, the authors see Mill's proximity to the topic of the author's

search for research on women informal workers in the scope of the market, namely the Big Market in Palangka Raya City.

He has written many books and essays since 1822. However, the authors took the relevant writing when his wife, Herriet Taylor, wrote *The Subjection of Women* in 1861 (Pötzsch, 2022). The authors were quite astonished when she wrote the book, even among women: George Eliot, Charlotte Brontë, Christina Rossetti, and Elizabeth Barrett Browning rejected her idea that women have the right to vote (Hanyš, 2018); (J. et al., 2018). Nevertheless, despite this, his writings successfully carried ideas until the knife of analysis was exchanged with other disciplines besides philosophy. The authors use it in terms of the theory's alignment with the fate of women. The author suspects that his relationship with Auguste Comte led to a thought that women and men who have entered the institution of marriage, women as wives, are not property but share roles like a friendship.

The concept of friendship (part of respect for existence) in terms of a husband and wife who have entered the marriage institution; she (the woman) should be a partner outside and inside the home, especially outside the home. Why outdoors? Mill sees that if women are placed only in the house, they will get closer to the concept of slavery. Slavery was not only at the level of domestic work or domestication but also led to psychological slavery. The woman will be psychologically disturbed if she is only territorial in the house. This understanding brings the authors to when the subject of the study who traded outside the home or in the Traditional Market of Palangka Raya City was based on his own choice, circumstances, or the insistence of the man as the husband of Rara and Rohimah.

RESEARCH METHOD

Researchers' qualitative research consisted of three research subjects with an age range of 28-57 years, religions (Islam and Christianity), ethnicities (Dayak and Banjar), and different occupations. Interview research techniques researchers utilized smartphone audio recordings as a recording device. Researchers recorded by asking permission first, and the three research subjects were willing to be interviewed with freedom and

freedom of expression. It aimed for the three research subjects to be capable of conveying essential narratives without requiring modification of facts that occur in daily life.

All the narratives of the three research subjects were collected in the audio recording, and then the researcher appeared in verbatim transcripts. Researchers then categorized the verbatim transcripts into factual solids and then separated the narratives according to the themes that emerged. Based on these themes, researchers explored and analyzed the themes in the results and discussion section by contrasting the field findings and the thoughts of philosopher John Stuart Mill.

DISCUSSION

The profile subjects comprised three people (Rara, Rohimah, and Ira Rusnitawati), Table 1 - 3.

Table. 1: Subject Profile: Rara, Rohimah and Ira Rusnitawati

Name	Age	Jobs
Rara	32 Years Old	Selling clothes at the market
Rohimah	57 Years Old	Vegetable Trader
Ira Rusnitawati	28 Years Old	Furniture Sellers in the market

Table. 2: Subject Profile: Rara, Rohimah and Ira Rusnitawati

Side Job	Marriage Status	Tribe
Opened a small stall at home where kids hang out	Marriage	Dayak Central Kalimantan
<i>None data</i>	Marriage	Banjar
<i>None data</i>	Marriage	Dayak Central Kalimantan

Table. 3: Subject Profile: Rara, Rohimah and Ira Rusnitawati

Husband's Occupation	Number of	Age at Marriage	Religions
Gold Miners	1 Person	14 Years old	Muslim
Cabinet Maker	4 People	<i>none data</i>	Muslim
<i>none data</i>	<i>none data</i>	<i>none data</i>	Christian

Based on the table above, the three subjects of the authors's study were categorized in terms of characteristics: age, occupation (main and side), marital status, ethnicity, occupation of the husband of each

subject, child of each subject, age at marriage and religion. All three subjects of the study decided to trade in the Blauran Market. The largest traditional market in Palangka Raya City is a meeting place for sellers and buyers. It includes women aged 32 years, 57 years, and 28 years from various religions, marital statuses, and tribes. The three of them became important in the authors's research because the authors knew them for quite a while, and at the same time, they knew the daily conditions in the field. This is evidenced by their reasonably mature age. The authors guessed they have long rested on seeking fortune at the location.

Based on Ira's understanding (a non-actual research subject), he was economically empowered by being involved in deciding to trade.

".. karena lebih mudah menghasilkan usaha sendiri dibandingkan ikut kerja ke orang gitu, kalau bedagang sendiri uangnya dapat tiap hari sedangkan kalau ikut kerja sama orang hasilnya bakal mencukupi kebutuhan hidup (..because it is easier to make your own business than to work for people, if you trade yourself, the money can be made every day while if you participate in people's cooperation, the results will be enough for the needs of life)." (Interview ira/empoweredwomen/22092022)

In addition, the response of the study subject Rara (not his real name) says,

".. lebih tepatnya dek untuk meluangkan waktu dan menambah pendapatan dan membantu suami juga (..more precisely to take the time and increase the income and help the husband too)" (Interview ira/empoweredwomen/22092022)

Rohimah (not her real name) also said the same thing regarding autonomy over the economy through her own decisions; Rohimah said that,

".. nambahin penghasilan buat kebutuhan keluarga juga neng (.. increase income for family needs, indeed" (Interview rohimah /wwcr/empoweredwomen/22092022)

Based on the opinion of Ira, Rara, and Rohimah, the authors see women as informal workers able to help with income (if the stereotype of men is as the head of the family) or even as the primary workers in their households. In addition, I did not find that they chose to work because they had been laid off

(terminated) by the company or their place of work. In addition, the authors sees, based on experience during his time in Palangka Raya, that trading is an economically promising job. Especially if someone already has the skills of Micro, Small and Medium Enterprises (MSMEs).

Gender and Empowerment

The definition of gender, according to the Merriam-Webster Dictionary, is more towards the grammar class itself—for example, pronouns, properties, work, and things. In addition, gender is seen in subclasses and characteristics. For example, gender as a form, way of existence and social ranking (Webster, 2022). The authors then tried to compare gender definitions through the WHO. Gender, according to the World Health Organization (WHO), is more of a discriminatory hierarchy that intersects with intersectionality. It affects access and the health experience itself. The experience is restrictive regulating. Some lead to equality and quality (WHO, 2022). Then, for broader gender efficiency, the authors look through the Council of Europe (COE) by calling it that gender is a pervasive field of social, legal, political, and cultural thought. It is often discussed concerning other aspects of identity and social status, such as class, ethnicity, age, and physical ability. Gender is also an essential concept in various social and political debates and can influence these debates differently depending on the cultural context (COE, 2022).

The authors then trace the gender goal through the International Labour Organization (ILO). The ultimate goal is to obtain a decent and productive job in free, equal, safe, and dignified conditions. Then elaborated among others: first, increasing employment opportunities and income for women and men, promoting basic principles and rights in the workplace. Second, increase the reach and effectiveness of social protection. Third, strengthening social dialogue and tripartism is often called a three-party contract, namely the state, affiliation of business and labour] (ILO, 2017).

Paradoxical Oral Tradition of Ngerumpi in Social Hegemony

Speaking of the paradox of the gossip tradition, the authors quote the following narrative.

“... kalau ibu nie nah kadada gawian ai, duduk kaini ja manunggu urang membeli sayur sambil bapander cerita dengan kawan sebelah nie. (Sometimes, if I have nothing to do (no customers), while waiting for customers to buy vegetables, I talked to the friend next to me.)” (Interview rara /storytellingdilemma/22092022)

Rara (not her real name), a woman from the Dayak tribe, also shared the same condition as Rohimah, the 57-year-old woman.

“... kadang bisa main hp nonton dan bisa juga mampir ke tempat jualan sebelah kaya ngobrol gitu aja sih (Sometimes, I just play with my smartphone. I also go to my friend's sales location and talk to him or her).” (Interview rohimah /storytellingdilemma/22092022)

On the other hand, there is also verbal communication (*ngegosip* [Indonesia]) that is ugly and useless: chatting and *gossiping*.., especially if it is done all the time (Arifin, 2013). Here, the authors (Arifin) compared the benefits of the lecture/discussion by segregating gossiping as more critical than gossiping itself. Another segregative comparison, with the same model we saw on page 81, in his book, Haviva Abu Bakar anticipates the adverse effects through the self-control of gossiping because gossiping, according to Bakar, is not beneficial. We compare this to the labeling that a wife's job is to prepare food for her husband (Bakar, n.d.). On page 82, he compares preparing food to going out with friends (now known as healing in terms of Indonesian slang) and shopping (Bakar, n.d.). The authors see nothing wrong or even wrong with going out with friends or shopping. We explore that cooking is not a natural but a skill that does not look at men or women. In my opinion, cooking is an essential skill in the household itself, not only done by women. Especially now that there are many male chefs.

In addition, gossip is often juxtaposed with violations of social norms. Thus, many control it as social control itself. Communication studies conducted by Eko A Meinarno et al. see gossip as a reflection of interpersonal relations between subjects as an exchange of information in and through the community (Meinarno et al., 2012). In our case, the community of traders. As for the

impact of gossip itself, according to Fakhira Inayaturrobbani's investigation in the context of the short film "Tilik" sees *gossip/ngerumpi* as self-development, self-promotion and self-protection (Inayaturrobbani, 2020). As a gender-neutral comparison, we compare Putu Nur Ayomi's view of Wahyu Agung Prasetyo's film with Inayaturrobbani's research subject. However, Ayomi sees the various interpretations of the audience as a public reception regardless of the pros and cons of the movie. The success of a movie, according to her, is based on the reception (Ayomi, 2021).

Based on the three views above (Meinarno, Inayaturrobbani and Ayomi), it is sufficient to prove that the negative stereotype of women who like *gossip/ghibah/storytelling/ngerumpi* as a reflection of interpersonal relations (based on Arifin's and Bakar's views) is inadequate to see women as a whole. Although we see Ayomi's view as neutral through the reception lens, we tend to agree that women like *gossip/gibberish/storytelling/ngerumpi* as a reflection of interpersonal relations. Inayaturrobbani sees it as self-development, self-promotion and self-protection. For activists and academics who are involved in gender, most of the positions taken are positions that are not gender neutral, let alone gender blind. Instead, they are gender-responsive. They are siding with women as victims, which is essential in the topic of women as victims of negative stereotypes.

Empowered and Economic Independence as a Body and Future Authority

The authors decided to choose two marital statuses of the research subjects (married and unmarried) to see where their resilience lies in the field. The authors suspect that Ira is important because as far as the authors's understanding of women's habits in Palangka Raya, the age of 28 years unmarried is a concern for the authors. Based on the authors's experience, the average woman marries under the age of 18. Palangka Raya, in another study, became a place for child marriage in the Indonesian context (Munte & Korsina, 2022). Data from BKKBN 2020 states that Central Kalimantan is one of the provinces contributing to the number of child marriages spread across Indonesia with a percentage of 33.56% (Roberto & Irvan, 2020).

The results of Susenas 2012 from Anwar's 2015 research, women who married at 16-18 years in Central Kalimantan, the percentage of marriages reached 52.1%. The University of Indonesia Gender Studies Study Program, in this case, Shelly Adelina, Regina Kalosa, and team, in collaboration with the Ministry of Women's Empowerment and Child Protection of the Republic of Indonesia, traced child marriage in Central Kalimantan and looked at religious participation and religious authorities. This study looked at the extent to which religious participation and religious authorities were able to slow down the rate of child marriage. The Gender Studies Study Program of the University of Indonesia argues that Lamandau Regency is the most significant contributor to the child marriage rate of 55.67%. Other distributions are in Murung Raya, Katingan, North Barito, Lamandau, Gunung Mas, Kapuas and Kobar (Program Studi Kajian Gender UI, 2016). A pretty prestigious number, according to the authors. It was the second-highest lift in ASEAN (Anwar, 2015).

Unlike Ira, the authors do not ask in detail why not get married because the question seems to lead to a persuasive tendency for Ira to get married. However, the authors suspect that in the era of increasingly advanced technology, progressive subjects like Ira do not think much about whether to get married or not. At least, according to the narrative that the authors got, the 28-year-old woman prefers a career or tries to live an established life first, not to burden her parents. The woman, who comes from the Dayak Tribe, Central Kalimantan, said,

".. karena lebih mudah menghasilkan usaha sendiri dibandingkan ikut kerja ke orang gitu, kalau bedagang sendiri uangnya dapat tiap hari sedangkan kalau ikut kerja sama orang hasilnya bakal gk bebas (..because it is easier to make your own business than to work with people, if you trade your own money, you can get it every day while if you participate in people's cooperation, the results will be free)." (Interview ira / independenceasabodyandfutureauthorsity /22092022)

The authors see that the view/narrative that one must live independently, away from the shadow of parents, and be able to support oneself becomes a vital narrative for the

authors. This is because few women look like Ira. Although Ira does not mention that she dropped out of school or has graduated, the authors guess Ira's thinking becomes essential as a form of empowering women for their self, body and future authority. She was able to transcend the stigma of society that women would later be supported by men because men are the backbone of the family.

Rohimah and the Imprisonment of Double Burdens

The double burden is a constant scourge of concern—both by academics and practitioners/activists who are struggling in the gender section. Double burdens are often juxtaposed with women. In addition to working at home, he also requires (required?) himself to work outside the home for various reasons. On the one hand, the double burden seems to want to convey to the public that women are the strongest creatures on the face of this earth. However, on the other hand, there are many women's rights that are uprooted when she decides to hold a double burden. Whether consciously or unconsciously. Krisna Yuni Chandra and Fatmariza refer to the double burden as the vulnerability of women in low-income families, which can lead to psychological burdens (Chandra & Fatmariza, 2020). In addition, this form of gender discrimination can reduce women's privacy time over their bodies and themselves (Naimah & Yudianti, 2018).

Rohimah, in the interview transcript, said,

".. untuk membantu memasak di rumah, suami tidak membantu saya karena suami sibuk kerja juga. Jadi, saya yang bisa memasak, kadang anak juga bisa bantu saya memasak. Sebenarnya memasak itu memang tugas saya sebagai istri yang menyiapkan makanan untuk suami saya (.. to help cook at home, husband didn't help me because husband was busy at work too. So, I am the one who can cook, sometimes the children can also help me cook. Actually, cooking is indeed my job as a wife who prepares food for my husband." (Interview

Rohimah/intrvw/rohimahandtheimprisonmentofdoubleburdens/22092022)

The 57-year-old added,

".. untuk aktivitas saya di luar rumah kalau nggk berjualan, ya kadang nyelipir

ke tempat tetangga di sebelah rumah saya seh. Untuk macam keluar rumah gk mesti meminta izin.. dan yang menjadi tulang punggung keluarga ya suami saya sendiri dan saya ikut juga membantu mencari penghasilan dengan berjualan sayur di pasar, supaya kebutuhan juga tercukupi. Menaikah keluarga merupakan suatu perintah dari Allah dan kewajiban suami sebagai kepala rumah tangga (.. for my activities outside the house if I don't sell, I sometimes go to a neighbor's place next to my house. For the kind of leaving the house, you have to ask for permission.. and who is the backbone of the family, my own husband and I also help make an income by selling vegetables in the market, so that the needs are also fulfilled. Providing for the family is a commandment from God and the husband's duty as the head of the household)." (Interview Rohimah/intrvw/rohimahandtheimprison mentofdoubleburdens/22092022)

Based on the two narrative excerpts above, the authors see that Rohimah's double burden lies when she works inside and outside the home. Working at home (cooking and serving food for the husband), even according to the woman from the Banjar tribe, is a wife's obligation. Here, besides working at home, the stigma that a woman's job is to serve her husband in terms of food is still in Rohimah's thinking. However, in the second conversation, the woman who trades vegetables daily has resistance by mentioning that if you go anywhere, you do not need permission from your husband. In this case, the authors see Rohimah as having authority over her body and self. She can build trust in her husband and vice versa.

This paradox, according to the authors, is further strengthened by Rohimah's daily work in the market to support her four children. Although, the stigma that men are the backbone of the family is still contained in the narrative. He said that providing for the family is a command from God. In this case, the authors see the sincere sincerity of the Muslim woman taking part and living the word of Allah. Regardless of the rewards received, the authors see this earnestness through labor (trading vegetables, cooking, taking part in housework to support their four children) as essential and exemplary for women that God still accompanies anyone, including women

who work sincerely. He can be empowered not only by himself but also by what he believes and believes.

The double burden was not only found in Rohimah's livelihood as the subject of the authors' research; it was also found in Rara. Rara, a 32-year-old woman with her daily life selling clothes in the market with a side job opening a small stall at home where children hang out playing games, according to the authors, almost takes up her time. Not to mention when the author guesses the work he does at home. The woman, who is a gold miner, said,

".. yang menjadi tulang punggung keluarga suami saya sendiri. Memang benar saya juga berjualan.. tapi itu hanya untuk membantu suami untuk mencari penghasilan dan mengisi waktu luang juga dalam mengambil usaha sebagai pedagang..." (which is the backbone of my own husband's family. It is true that I also sell.. but it's just to help the husband to earn income and fill his free time also in taking business as a trader...)" (Interview Rohimah/intrvw/rohimahandtheimprison mentofdoubleburdens/22092022)

The woman, who married at 14, said her husband was the backbone of the family. Although the husband worked outside the home (as a gold miner), according to the authors's guess, Rara took part in the work inside the house. This reminds us of the dependents of 1 child from marriage in the marriage institution. Besides, he has a regular job as a clothing dealer in the market, and besides waiting for customers at the small stall he built in his house, the job, according to the authors, is quite time-consuming for Rara. Not to mention that he shares time with family. This kind of double burden needs special attention from the husband in order to reduce the time to work both inside and outside the home. The provision of time for yourself self-development for women is essential here. Negotiation, the right to time, assets and self, not only rests with men, it also becomes a part of women as wives in the household. According to the authors, trading, seeking fortune, and obtaining as much savings as possible become essential for the well-being of the household. Health, time, happiness, and self-development are equally important.

Empowered over Assets, Decision Makers and Time

The exciting narrative the authors get from Rara is when he can discuss and make decisions together regarding acquiring assets for buying a house as a place to live with the family.

“.. dalam mengambil keputusan pasti suami dan saya mengambil keputusan bersama kaya hari ini nih mau beli rumah. Dalam segala kebutuhan rumah tangga, suami serahkan kepada saya setiap ada kebutuhan (.. in making a decision, my husband and I made a decision together today to buy a house. In all household needs, the husband leaves it to me whenever there is a need).” (Interview Rare/intrvw/berdayaatasasetdanwaktu/22 092022)

Not everyone, even in many cases, decision-makers—whether in positions or as autonomous—always end up in men. In this case, it is the husband of the female, his wife. Many cases present a husband and wife divorce in which, in the end, the wife does not get a share in acquiring assets during the household. The work she does inside and outside the home is not considered by the husband. However, the authors see Rara can build agency, communication, and bargaining value over him. Thus, based on this, she became a woman, a valuable subject.

The authors trace and compare the patterns of women as decision-makers with Nivedita Agnihotri's research. Agnihotri's research shows that the strength of decision-making is connected to the context in which the woman lives or comes from. For example, urban women have more awareness than rural areas regarding decision-making. Decision-making impacts a woman's economic growth and the responsibilities and roles she uses. In addition, according to Agnihotri and Misra et al., the media is now able to build women's empowerment in terms of providing information to encourage women to participate in all lines (Agnihotri, 2021); (Misra et al., 2021). In addition, it is helpful for women as decision-makers to provide women with flexibility in microfinance processing in entrepreneurial activities. For example, insurance, credit, and independent savings (Akula & Singh, 2021). This means that women as decision-makers in the household, as well as women who have not / do not live in

the household, are equally important in the process of being married as women.

John Stuart Mill: Intersubjectivity, Freedom and Empowerment

The philosopher's thought that the authors use to analyze the research subjects of women informal workers (traders) in Pasar Besar, Kota Palangka Raya is John Stuart Mill. Herriet Taylor's husband, according to the authors, is so close to the context of the subject of the study because: Mills speaks of the suffrage system, rejecting repressive conditions, marriage as friendship, the repellent of dependence on men as enslaved people, the subject's pursuit, women's equality, and the repellent of restrictions on women's movement and supporters of women's empowerment or the Enfranchisement of Women (H. H. T. Mill, 1868). In addition, the contemporary philosopher once supported trade unions and became a member of parliament and voiced for women to have the right to vote and be elected.

Milan Hanyš said that Mill's essay "The Subjection of Women" has an impact on the progressivity of women, especially in ethical thinking (Hanyš, 2018). This thought, influential in the 19th century, enabled women to vote consciously on voting rights to achieve equality. In addition, it talks about the rights he has. This thinking is far from something subordinate. Something of a forbidden, restrictive, and even canceling of women's rights. Something equal is something in which there is partiality, in this case, partiality over women. This is because women from the beginning have been unequal in various ways. Thus, empowerment, rights and access must have space for and within women to the fullest.

Rara and Rohimah are two research subjects who have both been in the marriage institution. Based on Mill's view, marriage should be placed on a level of friendship without segregative practices. The narratives of the two subjects of the study are still partly on the trajectory of alienation between husband and wife. For example, when in terms of the division of tasks. Although men work to make cabinets or gold miners, the author is rarely even reluctant to go directly to the kitchen to share roles with the women he chooses in the marriage institution.

Speaking of intersubjectivity, the two parties (wife and husband) are two subjects who need

each other. So, strategy decisions are not on one side. Freedom will belong together if such intersubjectivity is in a space of intercourse. Not to mention when talking about the existence of children in the family. Responsibility is a shared responsibility to care for a child. This task lies not only with one of the parties. According to the authors, although Rara, with her daily activities, sells clothes in the market, Rohimah trades vegetables in the market; speaking of role-sharing, her husband should be or help Rara and Rohimah. However, in the overall narrative of the subject, the authors do not find such a division of roles. Mill also admitted that even if the best condition is for women, she still needs help from nearby people. This intersubjectivity, according to the authors, in addition to opening up opportunities for individual independence, also closes the space for the practice of slavery. Not to mention talking about intersubjectivity in terms of education and political rights that the authors do not find in the conversational narrative of the research subject.

CLOSING

Based on the three research subjects above, the authors conclude, first, Rara and Rohimah are two married research subjects who both sell at Pasar Besar Palangka Raya and can survive, have bargaining power and at the same time still get a double role/burden in daily life practice. However, John Stuart Mill's philosophical response is how much a persuasive offer for women to get out of imprisonment and dependence on something outside themselves to become subject beings. However, on the other hand, when Rohimah was asked to leave the house, she said that she did not need permission from her husband. This indicates that Rohimah can build trust and make decisions for herself. In this case, Mill said that the husband and wife relationship is at the level of complementary friendship.

Second, speaking of Ira Rusnitawati as an unmarried woman, the 28-year-old woman was able to build independence herself amidst the siege of the stigma of society that women must immediately get married and share their lives with their lovers. However, she could go beyond that, even leaving her parents behind for independence as a decision over her body, economy and future.

Third, the three of them (Rara, Rohimah, and Ira) can build a positive stigma

that gossip is something constructive as self-development, self-protection and self-promotion.

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