

## Transformation of Women's Social Education in the GWF (Grab Women Fighter) Community in Makassar City: A Sociological Study of Emancipatory Learning in the Digital Workspace

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### Abstract

*This study aims to analyze the transformation of women's social education within the GWF (Grab Women Fighter) community in Makassar City as a form of emancipatory learning in the digital workplace. Using a qualitative approach and case study method, this study examines how social interactions and daily practices in the digital community shape critical awareness and women's empowerment. Data were obtained through online observations, in-depth interviews, and documentation of community activities. The results show that the GWF (Grab Women Fighter) community in Makassar City has become an arena for non-formal social learning that fosters solidarity, self-reflection, and digital adaptability. The emancipatory learning process occurs through the practice of sharing experiences, emotional support, and reflection on gender and economic inequality. This research contributes to the development of studies in the sociology of education by highlighting the importance of digital space as an arena for inclusive and emancipatory social education.*

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## 1. INTRODUCTION

The development of digital technology has transformed the social and economic landscape of society, including the workplace. One emerging social phenomenon is women's involvement in digital work ecosystems such as Grab Women. These communities serve not only as workspaces but also as social learning arenas that strengthen women's identity, solidarity, and economic independence. In the context of the sociology of education, this phenomenon represents a form of non-formal social education born from life experiences and daily interactions. Women learn through direct practice, communication, and reflection on the social realities they face.

This is in line with Paulo Freire's view of emancipatory education, where education functions as a process of liberation from social and oppressive structures. The sociological approach to entrepreneurship also links social, cultural, and economic aspects in entrepreneurial activities. This study uses Pierre Bourdieu's theories on habitus, capital, and the social realm as the basis for analyzing the social structure within the Grab Women community. Women's habits are shaped by social and cultural experiences that influence how they adapt to the digital world. Social, cultural, and symbolic capital are key resources

in building trust and solidarity among community members. Furthermore, Paulo Freire's emancipatory learning theory is used to understand the liberating process of education. Freire emphasized the importance of critical awareness in liberating individuals from oppressive social structures. In the context of Grab Women, this critical awareness grows through work experiences and collective dialogue among women.

Meanwhile, Selwyn (2019) and Livingstone's (2021) concept of the sociology of digital education highlights how digital spaces have become a new arena for social education. Technology has become not only a communication tool but also a means of social reflection and self-empowerment. Grab Women Community Fighter in Makassar City, women's empowerment is being promoted through various means: strengthening social networks, sharing digital entrepreneurship knowledge, and advocating for gender equality issues. Work flexibility makes it easier for women, especially housewives, to increase their independent income and reduce economic dependence within the family. However, challenges such as social stigma, limited access to technology, and income uncertainty persist. Therefore, this study seeks to examine how the transformation of women's social education occurs in the GWF (Grab Women Fighter) community in Makassar City, as well as how the emancipatory learning process is formed in the digital workspace.

## 2. RESEARCH METHODS

This research employed a qualitative approach with a case study method. The subjects were members of the GWF (Grab Women Fighter) community in Makassar City. Data collection techniques included observation, in-depth interviews, and documentation analysis. Data were analyzed using a thematic approach with data reduction, data presentation, and conclusion drawing.

## 3. RESEARCH RESULTS AND DISCUSSION

The research findings show that the GWF (Grab Women Fighter) community in Makassar serves as a social space where women learn and transform. Through activities such as experience sharing, discussions, and digital training, community members develop social and technological skills and demonstrate that new technology-based social spaces can shift traditional gender relations toward more egalitarian forms of interaction. In this context, women are no longer positioned as passive subjects who simply follow social trends, but rather as agents of change (*agent of change*) who actively create new social meanings.

This phenomenon also strengthens the concept of women's social agency within a previously patriarchal structure. Through activities in digital communities, women demonstrate a reflective capacity to negotiate their social position between the informal world of work, domestic responsibilities, and public roles in the digital space. Thus, GWF is evidence that social transformation occurs not only through structural policies, but also through micro-movements and gender-based community solidarity. The emancipatory learning process occurs when women begin to recognize their social roles, criticize gender inequality, and build collective solidarity. This demonstrates a reflective awareness that leads to self-empowerment. The digital space allows women to negotiate their social identities more independently without rigid structural constraints.

From Bourdieu's theoretical perspective, the women's habitus in this community has evolved into an adaptive and productive digital habitus. The social capital they have built

has become a source of strength for creating social change in their environment. Thus, the Grab Women community serves as a concrete example of how social education can take place outside of formal institutions. Finally, sociologically, the GWF community reflects a new cultural reproduction process in the digital era, where values of solidarity, independence, and gender equality are internalized in women's social interaction patterns. This phenomenon enriches sociological studies of digital community-based social change and broadens the discourse on new forms of women's social and cultural capital in contemporary society.

From an educational perspective, this research conveys a strong message about the importance of non-formal social education as a means of community empowerment. The GWF community demonstrates that learning does not always require a classroom or formal curriculum, but can thrive through reflective and participatory social practices. The processes occurring within the GWF community align with the principles of emancipatory education proposed by Paulo Freire—namely, education that fosters critical awareness and liberates individuals from structures of oppression. In this context, women learn not only to improve their digital skills but also to understand and transform their social position.

This research opens up a space for reflection for formal and non-formal educational institutions to integrate the values of gender equality and digital empowerment into social education curricula. Community-based learning, such as GWF, can serve as a model for developing community-based education that is more contextualized to community needs. The results of this study also emphasize the importance of digital literacy as part of modern social education. In the era of technological transformation, digital literacy is not only technical skills, but also forms of social *competence* which enables individuals to actively participate in the digital public sphere. Therefore, contemporary social education needs to be directed at developing reflective, collaborative, and critical skills in using technology.

Overall, the educational implications of this research confirm that emancipatory and community-based education can be an effective pathway to creating a more equal, critical, and empowered society. Communities like GWF serve as social laboratories demonstrating how learning can transform consciousness, strengthen solidarity, and drive broader social change.

#### 4. CONCLUSION

The Grab Women Fighter (GWF) community in Makassar serves as a dynamic social space where women learn, interact, and transform socially and culturally. Through experience sharing, discussions, and digital training, this community has successfully created an emancipatory learning process that fosters critical awareness of women's social position within a patriarchal societal structure. This learning process not only improves technological skills but also strengthens community members' reflective awareness of the values of equality and social solidarity. The digital space within the GWF community serves as a new social arena that allows women to negotiate their identities and roles more independently, without being constrained by hierarchical and rigid social structures.

From the perspective of Pierre Bourdieu's theory, the research results demonstrate the transformation of women's habitus into an adaptive and productive digital habitus, formed through social interactions and collective experiences within the community. Furthermore, the social capital built within the community serves as a source of symbolic power that strengthens women's position within society. Thus, the GWF community demonstrates that

social education can be effective outside of formal institutions, through participatory learning processes based on real-world experiences.

The transformation of women's social education within the GWF (Grab Women Fighter) community in Makassar City demonstrates that digital spaces can be an effective vehicle for emancipatory learning. Through social interaction, solidarity, and critical reflection, women are able to build self-awareness and empower themselves socially and economically. This research emphasizes the importance of understanding education within a broader social context, where experience and interaction are primary sources of knowledge.

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