

Strengthening Social Inclusion and Empowerment of Women through the Wahid Foundation Damai Village in Batu City

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Abstract

The involvement of women in public forums is very limited and still has a domestic role. The paternalistic socio-cultural system plays a role in giving birth to gender inequality in social inclusion in people's lives. In this context, the Wahid Foundation designed an initiative called Desa Damai. This research includes qualitative descriptive research and field research. Data were collected through observation, interviews and focus group discussions in stages. This study uses Miles and Huberman's interactive analysis technique and community entrepreneurship supported by savings and loan cooperatives.

Keywords

strengthening; social inclusion; empowerment of women



I. Introduction

According to the minister of PPPA, Yohana Yembise, the position and status of women still face obstacles compared to men in various development fields. This is evidenced by the data on Indonesia's Gender Development Index (GDI) in 2018 which was 92.6 while the average world GDI was 93.8. With this number, Indonesia occupies the sixth position of all ASEAN countries (Kurniawan, 2019).

Or in other words, women's involvement in public forums is very limited and still plays a domestic role, such as PKK, arisan groups, recitation congregations or religious activities. Involving women in the development process does not mean only as an act that is seen from the side of mere humanism. However, the role played by women in their participation in the field of development is an action in order to raise the dignity and quality of women themselves. The involvement of women is an absolute requirement in the effort to realize a just development. The country cannot prosper if the women are left behind, excluded and oppressed.

Meanwhile, Indonesia's national development planning framework (2005-2025) includes a vision to realize an Indonesia that is independent, advanced, just and prosperous. 'Fair' means free from all forms of discrimination or limitations, whether between individuals, on the basis of gender, or region of origin. The RPJMN includes specific strategies to increase the capacity and participation of communities, including women, children, youth and persons with disabilities through facilitation, training and assistance in planning, implementation, and monitoring of rural development, to strengthen the capacity of rural communities and indigenous peoples (Bappenas, 2014).

Women have limitations in occupying decision-making positions to fight for the needs of women and the social interests of their society. Gender inequality in social inclusion of all social relations, social institutions and social processes that take place in people's lives is very worrying. Because of the unequal power relations experienced by women, disability/poverty,

age, location, caste or ethnicity, language and agency or a combination of these dimensions are almost common in society.

Women have great potential to become agents of world peace. Women are also the key to peace, starting from a small scope at the family level to a larger scale such as at the national level to the global order. The role of women is not non-existent, the role of women is very much. However, there are also many obstacles, especially those related to legitimacy. The legitimacy given by the state to the female figure itself.

In this context, the Wahid Foundation designed an initiative called Desa Damai. By involving women actors from the grassroots, the Wahid Foundation endeavors to realize the Women Participation for Inclusive Society (WISE) program. The aim is to strengthen and promote the capacity of grassroots communities to build peace and tolerance. This program involves collaboration with nine villages/kelurahan in West Java, Central Java and East Java. The nine villages have committed to initiating the birth of the Damai Village/Kelurahan, a commitment to realize a shared social order based on respect for differences and equality among residents

Damai Village encourage women as agents of peace which are facilitated by training to develop social functions and also strengthen their resilience in the economic, social and cultural fields,

Damai Village Program which involves women in strengthening social inclusion and empowering women has received an appreciation from UN Women (United Nations Entity for Gender Equality and Empowerment of Women), the UN agency that handles gender and empowerment.

At the end of 2018, Batu City declared to join the Peace Village program. This city, which is rich in ethnic diversity, culture, social community, and religious traditions, is expected to be able to provide an example for other cities regarding the manifestation of gender equality in social inclusion and women's empowerment a model for strengthening social inclusion and empowering women through the Wahid Foundation's peaceful village in Batu City?

Among the reasons for the importance of this research. 1), gender inequality and social inclusion are important issues that must be addressed immediately because they are a product of socio-cultural and historical-cultural forces that can potentially be changed. 2), the Desa Damai program is a systematic effort and step to rebalance these power relations, reduce inequality and ensure equal rights, opportunities, access and respect for all individuals regardless of their social identity.

So, this article will discuss strengthening social inclusion and empowering women through the Damai Wahid Foundation Village in Batu City.

II. Research Methods

This research belongs to the type of descriptive qualitative research and field research, namely Sidomulyo Village in Batu City which participates in the Wahid Foundation's Damai Village program. Data were collected through observation, interviews and focus group discussions in stages. While secondary data is related to indirect sources such as library data related to literature and other supporting data.

In this study, a number of research informants will be selected, with a number ranging from 20-25 people (the exact number is adjusted to the data needs and the adequacy of the information needed) to achieve saturation, i.e. building rich and detailed data). Informants consist of members of the Damai Village/Kelurahan working group consisting of at least: (1) village/kelurahan officials, (2) community/religious leaders, (3) women's leaders, (4) youth

leaders, and (representatives of vulnerable groups and social groups) Other specific groups.

This study uses Miles and Huberman interactive analysis techniques (Sugiyono, 2008). Through the stages of data collection and data classification, data reduction, data presentation and conclusion drawing To dig up valid data, this is done through triangulation, completeness of references, in-depth observations, participants, and a detailed review.

III. Results and Discussion

3.1 Results

a. Definition of Social Inclusion

In linguistics Inclusion means to invite along. The antonym of the word inclusion is exclusion which means to distance or separate. In other words, inclusion is understood as an approach to developing an environment that accepts openness; invites and includes all people with different backgrounds, gender, ability, religion, social status, culture and others n. Openness in the concept of an inclusive environment means that all people who are involved, occupied and have activities in a family, school or community scope all feel comfortable in obtaining their rights and fulfilling their obligations.

In other words, an inclusive environment means a social environment that is open, humble, removes obstacles and has fun because all parties as a whole uphold an attitude of tolerance, respect for every difference get rid of differences in ethnicity, religion, social strata and ideology.

So, their position in this inclusive society is to embrace them according to their respective roles, invite them along in every agenda any differences. And it is interesting to note that all members of an inclusive society, both those who have differences in general or those who have prominent special differences, have a sense of responsibility according to their respective roles to strive for smoothness, so that all members of an inclusive society are able to obtain their needs, carry out their obligations and obtain benefits rights in all aspects of national and state life (Rafik, 2019).

b. Efforts to Build Gender Equality

Presidential Instruction no. 9/2000: Gender Mainstreaming in National Development. This instruction requires the mainstreaming of gender issues in state institutions and programs at all stages of development: namely planning, implementation, monitoring and evaluation.

Law No.23 of 2004 concerning Elimination of Domestic Violence. The definition of domestic violence includes: physical, psychological, sexual violence and family neglect, and criminalizing marital rape. Sexual harassment is criminalized and the rights of victims are explicitly recognized.

Law No.40/2008 on the Elimination of racial and ethnic discrimination. All citizens are equal before the law and are entitled to protection against all forms of racial and ethnic discrimination.

Minister of Home Affairs Regulation No. 67/2011. General Guidelines for the Implementation of Gender Mainstreaming in the Regions Law No.19/2011 concerning Indonesia's Ratification of the UNCRPD. The ratification of the United Nations Convention on the Rights of Persons with Disabilities is a momentum to change the paradigm in handling disability issues from a medical and social approach to a human rights perspective.

Joint Circular Letter 2012: National strategy for accelerating gender mainstreaming through gender responsive planning and budgeting. This national strategy was formulated and circulated by four ministries in different letter numbers as follows:

- (a) Ministry of National Development Planning: 270/M.PPN/11/2012
- (b) Ministry of Finance : SE-33/MK.02/2012
- (c) Ministry of Home Affairs: 050/4379A/SJ
- (d) Ministry of Women's Empowerment and Child Protection: SE 46/MPP-PA/11/2012

Government Regulation No.43 of 2014 Article 1, paragraph 1: implementation activities in village development are decided based on considerations of gender equality. UU no. 6/2014 on Villages Chapter 2 on Village Heads. Article 26: democracy and gender equality as one of the obligations of the village head Paragraph (4); Article 63 paragraph b: gender equality in the Village Consultative Body Explanation of section no.7 regarding non-discrimination against ethnic groups, religions and beliefs, races, community groups and gender in Village Regulations.

RPJMN 2015-2019. The RPJMN emphasizes inclusive development for women, persons with disabilities, indigenous minority groups and other vulnerable groups. Government Regulation No. 75/2015 and Presidential Instruction on National Action Plan for Human Rights. In this RANHAM there are vulnerable groups including women, persons with disabilities and indigenous minorities as the main beneficiaries in the fulfillment of human rights in all fields of development such as: civil, political, economic, social and cultural. This document includes very clear directions for all relevant Ministries and sectors at the local level to implement this national Human Rights agenda.

c. Empowerment of Women

Empowerment is the process of building the capacity to exercise control over one's life. Job segregation concerns the tendency of men and women to be employed in different jobs. Societies around the world contain gendered ideas and values that are embedded in what boys and girls will do in education, in the workplace, in the family and in society. For example, early marriage for girls in some cultures interferes with education, reducing opportunities for future independence through work.

In factories around the world, women are considered to have the manual dexterity to manufacture clothing, textiles, and assemble electronics and other products. Their lower wages and the belief that they will accept repetitive and monotonous work, as well as the fact that employers know that they may leave their jobs if they marry are very lucrative for companies operating in a globalized economy. Such job segregation often has more to do with the training they receive in socially appropriate tasks for girls when they are young. They may learn to sew at home, and may be told to obey and not challenge male authority.

The process of empowering women includes (Ambar, 2004):

- (a) The phase of awareness and formation of actions to understand and care is followed by a sense of wanting to increase self-capacity. This is the preparatory phase towards empowerment. In this phase, empowerment seeks to build preconditions, so that efforts in empowerment run conducive. The level of awareness encourages people's curiosity about the situation, it will raise awareness about the importance of rearranging the situation in order to build a bright future.
- (b) The skill transformation phase includes the breadth of knowledge, skills to broaden horizons and seek basic skills so that they can play a role in development. The phase occurs smoothly, enthusiastically, and effectively on the condition that the first phase has already matured. This phase is the stage to be able to contribute at a still basic level, namely only following and the object of development, still not being able to play a role in the subject of development.
- (c) Phase of increasing intellectual skills, proficiency, therefore innovative initiatives and efforts are born to form a pattern of independence. Independence is seen in creating initiatives, forming creativity and innovating within the community when the

community is able to conquer this stage, then the community can be independently involved in a development.

3.2 Discussion

The Residents of Sidomulyo Village, Batu City, there are three religions that are adhered to by its citizens, namely Islam, Catholicism and Pentecost. Sidomulyo Village, Sidomulyo District, Batu City, was declared a peaceful village. Sidomulyo is one of 7 (seven) villages targeted by the Wahid Foundation in the Greater Malang area. Sidomulyo Village is the second village to declare itself in the Greater Malang area.

The Sidomulyo Peace Village declaration activity, Wednesday 7 February 2018 at the Sidomulyo Village Hall, Bumiaji District, Batu City. Sidomulyo village is one of the seven villages assisted by the Wahid Foundation. There are values that are instilled in the coaching process, such as the value of peace, the 9 values of Gus Dur, the role of women in peace building, and anti-radicalism.

A peaceful village is a village that is friendly to every class, race, and religion. Peaceful villages are the breeding ground for tolerance, non-violence, and strong ideologically and economically. On the other hand, the importance of establishing this peaceful village is inseparable from a survey conducted by the Wahid Foundation (WF), in 2016. WF found the potential for intolerance and radicalism in Indonesian society. As many as 49 percent of neutral Indonesians tend to be intolerant while others are more prone to tolerance.

As for the indicators of peaceful villages, there are nine aspects. Some of them are the creation of tolerance in the community and the participation of women in village development. Furthermore, there is a strengthening of the economy and an early warning system in the community as well as stronger religious harmony that is more diverse in the village.

a. Strengthening Women's Social Inclusion through Desa Damai Wahid Foundation in Desa Sidomulyo Kota Batu

Here is a brief history of the Wahid Foundation and Sekolah Damai: The Wahid Foundation (formerly known as the Wahid Institute) was launched on September 7, 2004, at the Four Seasons Hotel in Jakarta. Founded at a time when the world had not yet recovered from the pain and panic caused by the 2001/11/09 tragedy in New York, and when Indonesia had experienced various outbreaks of communal violence triggered by disputes in the name of religion or ethnic identity

Wahid Foundation was founded to advance a humanitarian vision from KH Abdurrahman Wahid (Gus Dur) in advancing the development of tolerance, diversity in Indonesian society, improving the welfare of the poor, building democracy and fundamental justice, and expanding the values of peace and non-violence in Indonesia and throughout the world.

At both a regional and global level, the Wahid Foundation facilitates dialogue and builds understanding between Islam and other religions and cultures, including between those living in the Muslim world and those living in the West. In Indonesia, the Wahid Foundation encourages the emergence of young thinkers and activists to realize Gus Dur's commitment and vision. Wahid Foundation provides education for youth, capacity building for Muslim clerics to generate cross-religious understanding, cross-cultural, and cross-ethnic dialogue, and promotes them to actively participate in the process of building economic prosperity, justice and good governance.

Vision Wahid Foundation is the realization of Gus Dur's intellectual ideals to build a prosperous Indonesian life and social justice for humanity by upholding pluralism, multiculturalism, democracy, human rights inspired by Islamic values. institute strives for the

creation of a peaceful and just world by developing a tolerant and moderate view of Islam and works for the development of welfare for all human Wahid

- (1) Beings dialogue between local and international cultures in order to expand the harmony of Islam with various cultures and religions in the world
- (2) Encourage various initiatives to strengthen civil society and good governance in Indonesia in strengthening democracy
- (3) Promote active participation of various religious groups in building cultural dialogue and peace dialogue
- (4) Develop initiatives to improve welfare and social justice

Through the WISE (Women Participation for Inclusive Society) program to encourage women to be involved as agents of peace to strengthen the sense of brotherhood in the community. This involvement is cemented through increasing financial literacy capacity and community entrepreneurship supported by savings and loan cooperatives. By using this strategy, it is hoped that women will have the ability to be economically independent and actively participate in decision-making at the community level and the construction of a peaceful narrative.

Women have an important role in creating peace in society. The involvement of women in peace is strongly supported by the entrepreneurial mechanism created in women's groups. The meeting between various backgrounds in each group in economic and entrepreneurial activities supports the exchange of knowledge and experiences between individuals in the construction of peace narratives. This peaceful narrative is evident in everyday language which is manifested by reducing negative assumptions about one or two groups that are considered different. The ultimate goal, of course, is to create social cohesion in a pluralistic society that has long been a hallmark of Indonesian society.

Overall, the ultimate goal of the WISE program is the creation of peaceful villages/villages/kelurahan in the program implementation areas. The establishment of this peaceful village not only targets women through entrepreneurship strategies but also targets the closest parties to these women, such as husbands, children, and women's study groups. The nearest government, such as the Head of the Neighborhood Association (RT), the Head of the Neighborhood Association (RW) and the head of the kelurahan, and economic or religious groups around the area are also the targets of program implementation involvement.

Based on interviews and direct involvement of researchers in the field, strengthening women's social inclusion through the Damai Wahid Foundation Village in Sidomulyo Village, Batu City is going very well as evidenced by the existence of education and strengthening the value of peace and gender equality, the active role of women in all sectors of society so that the strengthening of inclusion Women's social services through the Damai Wahid Foundation Village in Sidomulyo Village can be felt right.

The training provided by the Wahid Foundation to female actors from the grassroots of Sidomulyo Village as agents of peace to strengthen the sense of brotherhood in this community has had a great influence on creating an inclusive society that works hand in hand to create a sense of peace.

b. Women Empowerment through Desa Damai Wahid Foundation in Sidomulyo Batu Village Batu City

Women's empowerment through Damai Village assisted by the Wahid Foundation in Sidomulyo Batu Village Batu City began in 2017 led by Mrs. Siti Yulaikah. The woman who graduated from high school and mother of one child, aged 45 before joining Wahid, was already active in several organizations such as Suara Perempuan Desa, Karya Bunda Community and the Nyemplung Kali Waste Sweeping Environment Community.

According to Ms. Siti Yulaikah, there were many benefits that were felt during her time with Wahid because it helped develop herself and those around her.

Among the forms of women's empowerment through the Damai Village assisted by the Wahid Foundation in Sidomulyo Village, Batu City, are as follows:

1. Karya Bunda Community

Karya Bunda Community is an independent women's union which is a group assisted by the Wahid Foundation in Sidomulyo Village, Batu City, which is engaged in women's community businesses.

The business consists of a variety of products produced by the women's community to be traded, such as home products in the form of organic fruit juices, vegetable bags, organic vegetables packaged in beautiful pots so that they can be made ornamental plants and can be harvested at home, organic fruits and vegetables.

The work of the community mother helps the women's community to be more enthusiastic about processing their abilities in making snacks, crafts and how to market them. Moreover, the exhibitions that Wahid regularly organizes really support their creativity to produce higher quality products.

2. The Waste

The waste bank is one of the efforts of the women's community in Sidomulyo Village, Batu City, which was accompanied by the Wahid Foundation. In practice in the field, the management of this waste bank still requires men to help launch this program so that it runs smoothly and successfully. However, the operational management of the waste bank is still dominated by women assisted by the Wahid Foundation, up to 90 percent.

The way to save at a waste bank is that every customer registers with the manager, the manager will record the customer's name and each member will be given an official savings book. For customers who want to save waste, the method is quite easy. All you have to do is come to the garbage bank office with garbage. The waste to be saved must be sorted according to its type, such as paper, plastic, bottles, cans, iron, aluminum and others, put into bags separate bag.

Garbage to be stored must be in a clean and dry condition. officer teller will weigh, record, label and put the waste in the place provided. Customers who have saved can withdraw their money in accordance with the agreed terms, for example, once every 3 or 4 months can withdraw the money. According to Priansa in Nusjirwan (2020) "Implementation of communication activities to customers within the company is carried out formally, however, currently there are also companies that practice their communication activities to consumers in an informed manner so that they can explore in-depth information from customers". Regarding the background, this research considers the customer value as an important element for an industry, both in service and manufacture. Moreover, the maximum customer value can be made only if positive influence of marketing and individual environment association does exist (Kusumadewi, 2019). The quality of products that are in great demand by consumers can be seen from several factors including packaging, price, quality, and benefits obtained by consumers (Romdonny, 2019).

Meanwhile, the saving schedule is determined by the manager. Recording in the savings book will be a benchmark for how much money has been collected by each customer, while the waste bank will provide a price based on the market price of the garbage collector. In contrast to banks in general, saving in a waste bank does not earn interest. For administrative purposes and wages, management workers will deduct customer savings according to the agreed price. Meanwhile, the collected funds will be managed by the treasurer

The environmental awareness process through waste savings which is valued in money or Rupiah changes the community's paradigm of waste. Garbage that should be disposed of is

used as a remnant of human daily activities and/or from natural processes in the form of solid or liquid Third, Savings and Loan Cooperatives

One of the targets of the Desa Damai program is the involvement of women through increasing financial literacy capacity and community entrepreneurship supported by savings and loan cooperatives. It is hoped that women will have the ability to be economically independent.

The assistance efforts provided by the Wahid Foundation in this savings and loan cooperative program are in the form of training, to capital assistance for villages. Considering that rural women are in a vulnerable position, because they do not have good access to health and economic resources. So that good economic growth is needed along with reducing poverty and reducing economic inequality to reduce social turmoil.

3. Village Women's School The village

The women's school is one of the women empowerment programs assisted by the Wahid Foundation in Sidomulyo Village, Batu City. This program aims to provide additional education to women related to basic knowledge needed in daily life such as child rearing, beauty and reproductive health, cooking and so on.

This village women's school is a non-formal education program that collaborates with various universities to provide education to women for free for six months with a duration of 2 face-to-face learning hours a week.

Learning runs one to three hours in one face-to-face meeting consisting of three main focuses, namely:

- a) Practical
- b) Knowledge Strategic
- c) Knowledge Skills Knowledge

So, through the village women's school program initiated by women leaders in Sidomulyo Village, Batu City, accompanied by the Wahid Foundation, it seeks to help women fulfill their intellectual needs regardless of all existing limitations.

4. Takjil

Desa Damai effort involves women in increasing the financial literacy capacity and community entrepreneurship, women are expected to have the ability to be economically independent and actively participate in decision-making at the community level and the development of peaceful narratives.

One form of business for the women of Sidomulyo Village assisted by Wahid Foundation during the month of Ramadan is the takjil business. As a predominantly Muslim country, the month of Ramadan is highly anticipated. Especially culinary tourism which is increasingly mushrooming with a variety of sales that offer a menu for breaking fast, both food, drinks and various snacks. Not a few people who want to take advantage of the opportunity by selling takjil as a menu for breaking the fast.

Through the training provided by the Wahid Foundation in the form of knowledge about introduction to family management, business, savings, making business model canvases and calculating the cost of production, this really helps equip women to be directly involved in the business world.

IV. Conclusion

Based on the problems posed and the results of the study and analysis carried out, it can be concluded:

- 1) Strengthening Women's Social Inclusion through Damai Wahid Foundation Village in Sidomulyo Village Batu City includes

- a) Training and mentoring to encourage women to be involved as agents of peace to strengthen a sense of brotherhood in the community in the form of impart knowledge about women, Islam and peace.
 - b) This women's involvement is strengthened by increasing the financial literacy capacity and community entrepreneurship supported by savings and loan cooperatives in the form of combining knowledge about introduction to family management, business, savings, making business model canvases and calculating the cost of production.
- 2) Women's Empowerment through Damai Wahid Foundation Village in Sidomulyo Batu Village Batu City includes:
- a) Karya Bunda Community
 - b) Waste Bank
 - c) Savings and Loans Cooperative
 - d) Women's School
 - e) Business Village Takjil

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