

Women's Group Empowerment Practices: Knowledge Construction Study at The Liza Mangrove Studio in Pematang Johar Village

by Yurisna Tanjung

Submission date: 30-Sep-2021 12:33PM (UTC+0700)

Submission ID: 1661344249

File name: 1_Womens_Group_Empowerment_Practices_Rige.pdf (676.43K)

Word count: 7823

Character count: 43780

Review of International Geographical Education Online | RIGEO | 2021

RIGEO



ISSN: 2146 - 0353

Editor: editor@rigeo.org

www.rigeo.org

Vol. 11 No. 5 (2021): Review of International Geographical Education Online
Full Issue

Articles:

- **Health Communication Pattern of Thibbun Nabawi Prophetic Medicine Adjust to Indonesian Culture**

Susanne Dida ,Elnovani Lusiana
1-11

- **Obedience No Eid Homecoming 2020 West Java Citizens During Global Pandemic Covid-19: A Literature Review**

Trie Darmayanti ,Susanne Dida ,Aeng Kossawa
12-27

- **Determining the influence of Consumer Behaviour in using Co-Branded Card during Pandemic-Covid19**

Yulianti Kiki ,Susanne Dida ,Dedi Sugiyana ,Asep Suryana
28-35

- **Health Promotion Media in The Prevention of Cervical Cancer in Pangandaran Indonesia**

Purwanti Haidiawati ,Hadi Suprpto Ardin ,Ditha Prasanti ,Andika Vianito Adiputra
36-47

- **Marketing Strategy Model in Efforts to Maintain MSMEs during the Covid-19 Pandemic**

Reni Karsawati ,Rismayani ,Astri Masuliany Putri ,Rani Rahmawati ,Kaka Mustika ,Dewinda Fatma Nurshamdhani
2406-2416

- **The Effect of Production Costs, Promotional Costs, Operational Costs, Sales Results, and Total Assets Turnover on Net Income in Indonesia Stock Exchange (Idx) Manufacturing Companies 2009 – 2016**

Ferry Mulyawan ,Siti Nurul Hajah ,Remy Anggraeni ,Livia Elvianara ,Yolanda Tasya ,Aulia Rahmah
2417-2436

- **Huge impacts AI on Sports**

Ulf S. Zupratita ,Rizal Nur Shiddiq ,Dhany Andaniyati Muhammad Taufik Akbar ,Abdulrozaq Pathoni ,Muhamad Rico Pratama
2437-2443

- **Women's Group Empowerment Practices: Knowledge Construction Study at The Liza Mangrove Studio in Pematang Johar Village**

Yurina Tanjung ,Mujahiddin ,Layla Kharani ,Sahran Saputra
2443-2454

- **Identity Politics of Veiled Women in Indonesia (Case Study on Niqab Squad Community)**

Sahran Saputra ,Yurina Tanjung ,Elendi Augustus



Women's Group Empowerment Practices: Knowledge Construction Study at The Liza Mangrove Studio in Pematang Johar Village

5 **Yurisna Tanjung¹**
Universitas Muhammadiyah Sumatera Utara,
Indonesia

Mujahiddin²
Universitas Muhammadiyah Sumatera Utara,
Indonesia

5 **Leylia Khairani³**
Universitas Muhammadiyah Sumatera Utara,
Indonesia

Sahran Saputra⁴
Universitas Muhammadiyah Sumatera Utara,
Indonesia

³ Corresponding Author: Email: leyliakhairani@umsu.ac.id

Abstract

9 Women are often the subject of empowerment programs at both the national and local levels. The importance of women as the target group for empowerment practices makes women's positions often subordinated so that they are considered a group that (must) **8** empowered, based on data on education and employment where women's place is always lower than that of men. The work participation rate of women is also much lower than that of men. The intense involvement of women in public spaces and productive work is due to women's inherent patriarchal values and placement as domestic workers. So far, women's participation in productive workspaces is informal through empowerment programs. Empowerment programs for women's groups can provide increased family welfare. Therefore, this paper looks at how the empowerment programs carried out by women's groups come from local knowledge **1** through social construction theory. This qualitative research method was used with a case study on women in the Batik Liza Sanggar, Pematang Johar Village, to obtain data and analyze it. Research data mining was carried out by conducting in-depth interviews, which were determined through purposive selection of informants by determining criteria based on the level of knowledge and intensity of policy formulation to policy implementation in empowering women's groups. Research data was carried out by in-depth interviews with one key informant and four regular informants who were ordinary batik makers at Liza Mangrove Studio. From the research results, it was found that there were three dialectical moments in the empowerment practice of the Saanggar Liza Mangrove women's group, namely: first, the moment of externalization, which was a process of objectification through the emergence of unique ideas, ideas, and knowledge which were then socialized and institutionalized. Second, the moment of objectification is through mutual agreement by making the rice field batik icon the identity of Pematang Johar Village and then stipulated in Village Regulation (Pardes) No. 11 of 2019. Third, moments of internalization are represented by identifying individuals with their sociocultural world. This moment includes primary socialization and secondary socialization, manifested from the interaction between the village government, village communities, and batik users.

Keywords

Batik Sawah; Local Wisdom; Social Construction; Knowledge Construction; Women Empowerment

To cite this article: Tanjung, Y.; Mujahiddin.; Khairani, L.; and Saputra, S. (2021) Women's Group Empowerment Practices: Knowledge Construction Study at The Liza Mangrove Studio in Pematang Johar Village. *Review of International Geographical Education (RIGEO)*, 11(5), 2443-2454. doi: 10.48047/rigeo.11.05.144

Submitted: 10-10-2020 • **Revised:** 15-12-2020 • **Accepted:** 05-02-2021

Introduction

The position of women in empowerment is still often influenced by the view of patriarchal values so that a stereotype is attached to the status of women in the practice of license (Mujahiddin, Tanjung, & Nasution, 2021). This stereotype positions women in a subordinated positions such as konco wingking (Koda, Lemasson, Oyakawa, Pamungkas, & Masataka, 2013), which means complementary and always behind. This is reinforced by the Gender-based Human Development index data (2018), which shows that in terms of education and employment, women are lower than men. The education period for women aged 15 years and over reaches an average of 7.72 years, while that of men is 8.62 years. In addition, from the economic aspect, the average per capita expenditure of women is around 9.04 million rupiahs a year, while men reach 15.55 million rupiahs per year (Anggadwita, Lutuilean, Ramadani, & Ratten, 2017). The low expenditure of women is undoubtedly related to the amount of income obtained from both the formal and informal employment sectors. In the 2018 PPI report, it was stated that the female Labor Force Participation Rate (TPAK) was only 50.89 percent compared to the male TPAK, which reached 82.51 percent. In other words, only about five women out of 10 women of working age have the potential to work. This condition is exacerbated by 61.37 percent of women working in the informal sector and only 38.63 women working in the formal sector (Richardson, 2018).

The low involvement of women in the public economic sector, which represents productive work, is due to the label still attached that women are domestic workers (Carter, Humphries, Grace, Ouma, & Dewey, 2017). Although in its development, the contribution of women in the realm of productive work has shown its existence, there are still firm boundaries (Mello & Schmink, 2017). For example, the economic development of the agricultural sector through agricultural intensification encourages the role of women in simple agricultural management because it emphasizes the role of men in the production process; as a result, female workers are excluded and become poor because this program focuses on the part of male farmers (Ibnu, Ngadi, Latifa, & Setiawan, 2021). The involvement of women in economic development can be manifested through the provision of space and opportunities for access to productive work, both formal and informal (Kumar et al., 2018). According to Lasswell and Lasswell (Muzakiyah & Hartoyo, 2017), Working women can contribute to the family, and this can be seen from an increase in family finances which has an impact on the ownership of luxury goods, an increase in a higher standard of living and a sense of security for the family, as well as an increase in family status (Cislaghi et al., 2019). In addition, Mujahiddin et al. (2021) shows that women workers in the informal sector, such as traders, also generate income that significantly helps the family compared to only relying on the payment of their husbands, who are always considered the backbone of the family. The results of studies related to the contribution and role of women in increasing family economic income also show that women who work in the informal sector have a tangible impact on increasing family income (Heckert, Olney, & Ruel, 2019; Kopnina, 2020).



Figure 1: Word Cloud Review on Social Construction and Empowerment
Source: Researcher Review Results (2021)

14

Efforts to increase the participation of women working in the informal sector are usually carried out through empowerment programs (Hughes & Dubrow, 2018). As can be seen from the results of a review of several journals (in Figure 1) that discuss the theme of women's empowerment, it can be found that the words that appear the most and are often used are the words "women," and "agriculture, as well as "men" (Ferdous & Mallick, 2019). Empowerment is an effort to distribute power, so the main element of empowerment is authority and ability. Nik³ and Rafique (2019) then divides empowerment into two forms, namely: first, empowerment as a process which is interpreted as a series of activities to strengthen the empowerment of vulnerable groups in society, including individuals who experience poverty problems (Santoso et al., 2019). Second, empowerment is a goal that is interpreted as an outcome¹³ be achieved from social change, namely an empowered community who has the authority, knowledge, and ability to fulfill their physical, economic, and social needs (Achandi et al., 2018).

Empowerment practices given to women's groups can ultimately have a positive impact on improving family welfare. Mujahiddin et al. (2021), for example, said that empowering women could have an economic impact on the family, which is marked by an increase in family income, and is successful in helping meet the daily needs of the family. In addition, empowerment given to women can also increase women's confidence in interacting with the community because women will have a spirit of independence (Mujahiddin et al., 2021).

Empowerment aimed at women's groups is carried out to overcome the limited space for women to access and take advantage of opportunities to participate in productive economic activities (Barton, 2017). Women can manage family finances, maintain financial sustainability, and even improve family welfare (Puspitasari, 2015). Models of women's empowerment programs vary widely. There is a women's empowerment model based on the PKK group (Koda et al., 2013; Suharso, Karyati, Andriyani, Achmadi, & Wibowo, 2020), some based on entrepreneurship and potential local development (Agarwal, Lenka, Singh, Agrawal, & Agrawal, 2020; Tohani, Prasetyo, & Suharta, 2019), some are based on microfinance or women's savings and loans (Kim et al., 2021; Rahayu, 2020), and the last one that is being developed is a model of empowering women's groups through the development of tourist villages (Dolezal & Novelli, 2020). The development of tourist villages as a form of empowerment program through natural resource management to improve the rural economy shows the involvement and active role of village communities and community groups (Wijijayanti, Agustina, Winarno, Istanti, & Dharma, 2020). The development of tourist villages through the management of village funds, for example, has succeeded in empowering village communities, both men and women (Ghahramani, McArdle, & Fatorić, 2020; Sulaiman, Chusmeru, & Kuncoro, 2019).

The community empowerment program is one of the efforts to overcome poverty and improve the community's welfare (Sulistiyawati et al., 2019). Several studies examine empowerment from the perspective of social construction. One of them is to investigate the social construction of the division of labor and wages of farmworkers. This study looks at how gender biases are in the economic development of the agricultural sector (Ibnu et al., 2021). While the other is research on the construction of social welfare institutions for community empowerment. In this study, a community organization called the Community Welfare Institution (LKS) was formed as a forum for the social appointment that can facilitate the needs of its citizens independently in social and economic services (Holland & Rammohan, 2019).

In social construction, the reality is socially formed because of two connected realities: objective reality and subjective reality through three moments: externalization, objectification, and internalization (Sternberg, 2020). This perspective will be seen how the externalization stage is the outpouring of self in both physical and mental activity (Huis, Hansen, Otten, & Lensink, 2017). Then the next stage is the objectification process, where human activities will experience capitalization and then be institutionalized so that a typification occurs. And the last is the internalization process, where individuals identify themselves in the context of the wider community, namely certain social institutions, to self-identify (Alaofè, Zhu, Burney, Naylor, & Douglas, 2017). This perspective departs from the sociology of knowledge which looks back at the relationship between individuals and society in redefining the notions of "reality" and "knowledge" in a social context (Mathur & Agarwal, 2017). In this context, Kustanto examines how social care forms from the perspective of social constructi¹⁰ about the meaning of education in Beneficiary Families of the Hopeful Family Program. From the results of his research, the social construction of education in the Sidoarjo Regency regarding education is understood to gain economic access and vertical mobility. In

looking at the reality in society, the social construction perspective is also used in seeing local wisdom or local knowledge being built, developed, and maintained through a process of interaction with community members in dealing with (various) environments (Ritchie, 2018). Different from previous studies, the perspective of social construction in this paper looks at how the empowerment program practiced by women's groups gathered in the Liza Batik Studio in Pematang Johar Village, Deli Serdang Regency, departs from the conception of local knowledge and experiences dialectical moments, namely externalization, objectification and internalization. The rational moment will show the practice of empowering women as a human product, and humans (read; women) are part of the object of empowerment itself.

Method

This paper was obtained from research using qualitative research methods with a case study approach to the women's group at the Liza Mangrove Batik Studio, Pematang Johar Village, Deli Serdang Regency. These methods and techniques reveal the local knowledge construction process in women's empowerment practices deeply. This is following what was said by Bogdan and Taylor (Su, Wang, & Immel, 2020) that qualitative research methods are research procedures that produce descriptive data in the form of words, notes related to meaning, value, and understanding. In addition, qualitative methods always have a holistic nature, namely the interpretation of data concerning various aspects, especially in seeing the process of local knowledge construction from each stage of the dialectical moment, namely externalization, objectification, and internalization (Chotim, 2020).

Excavation of research data was carried out by conducting in-depth interviews, which were determined through purposive selection of informants. The informant selection technique was selected based on specific considerations (Lo, Rey-Martí, & Botella-Carubi, 2020) so that in the research process, the criteria for informants were determined based on the level of knowledge and intensity of involvement in both policy formulation and policy implementation in empowering women's groups in the Liza Studio, Pematang Johar Village, Deli Serdang Regency. The power of the involvement of this informant can determine the determination of a person as a regular informant or key informant (Nind, 2020). Research data collection was carried out by in-depth interviews with key informants, namely Mrs. Rahma as the founder and manager of the Liza Mangrove Batik Studio and Mr. Sudarman, who was the Head of Pematang Johar Village. At the same time, the usual informants interviewed in this study were female batik makers, namely Mrs. Juli Ana, Mrs. Anisa Fitri, Mrs. Mardiani, and Mrs. Endang.

Result And Discussion

The Process of Externalizing Women's Empowerment Practices

Products of human activity in the form of social products are born from human externalization. Externalization is a continuous outpouring of the human self into the world, both in physical and mental activity. In externalization, individual reality - which is considered subjective - will become an objective reality (Yin, Wang, & Lu, 2019). This happens because, in the externalization process, an individual will adapt himself to his sociocultural world. So that at this stage, the individual will experience intersubjective dynamics (Sari, 2020). With time, intersubjective dynamics will result in institutionalization and legitimacy characterized by repeated externalization processes to produce patterns and habits that are mutually agreed upon and understood (Sandi & Sitika, 2021).

Understanding the interpretation of local knowledge in the practice of empowering women starts with an understanding of "knowledge" in a social construction approach (Jones et al., 2019). Through this approach, Wuthnow, Hunter, Bergesen, and Kurzweil (2013) defines knowledge as a certainty in natural phenomena, and their characteristics are specific.

In this objectification process, the knowledge possessed by the community, especially on the practice of empowering women at the Liza Mangrove Batik Studio in Pematang Johar Village, was obtained from the emergence of ideas, ideas, and personal knowledge, which were then socialized and received institutional recognition (Ragsdale, Read-Wahidi, Wei, Martey, & Goldsmith, 2018). This local knowledge is developed and maintained or refined in interaction with

community members in dealing with (various) environments. The emergence of the idea of Batik Sawah, which later became the hallmark and identity of the product from Pematang Johar Village, began with the desire to make Pematang Johar Village a batik village or batik village in North Sumatra, especially in Deli Serdang Regency. The ideas, ideas, and knowledge of Batik Sawah emerged from Mrs. Rahma, who is the founder and currently manages the Liza Mangrove Batik Studio. According to Mrs. Rahma, this desire received a positive response from the village head. The discussion between him and the village continued by formulating the name of the batik that would be used as the typical batik of Pematang Johar Village. In addition to determining the name of the batik, the discussion between him and the village also involved the pattern or motif of the batik that would be produced as a typical batik of Pematang Johar Village.

"In the end, the village head gave the name of the typical batik of Pematang Johar Village with the name Batik Sawah. After the name is given, the next step is to determine the batik motif. The village head tried to draw the batik motif himself, several times there were improvements, because the motif drawn was too large to be laid out on batik cloth (Efendi & Rahardja, 2021). So, at that stage there were several improvements until finally we got the right motif and layout," (Interview with Mrs. Rahma, Founder of the Liza Mangrove Batik Studio, Pematang Johar Village) Externalization is a process in the early stages of understandable knowledge construction. The knowledge of the community on this matter as an individual (Mrs. Rahma) who has hopes and desires to make the potential of existing rice fields an icon in batik products is the informant's social construct. This is also manifested in the name Batik Sawah as the name for the typical batik of Pematang Johar Village, which cannot be separated from the desire to describe the potential of Pematang Johar Village, which is based on rice fields. This knowledge of the possibility of rice fields cannot be separated from the conditions and prospects of Pematang Johar Village. This can be seen from rice fields in Pematang Johar Village which reaches 1,750 hectares of the total area of 2,217.84 hectares. According to Sudarman as the Head of Pematang Johar Village, the location of the rice fields makes rice fields the main potential in his village. So, he wants to "brand" rice fields as a characteristic and potential of the town he leads. In addition, according to Sudarman, the use of the word rice field in batik cannot be separated from the desire to popularize the phrase rice field in the community. So far, according to him, the word rice fields is synonymous with farmers, or the word is identified as belonging to farmers.

"So far, every time I hear the word rice field, it will be synonymous with farmers or rice field owners. So, I think with the existence of Batik Sawah, the word rice fields no longer belong to farmers alone. But it can be owned by people who are not farmers, ordinary people who do not own rice fields. Through this Batik Sawah, the word rice field can be owned by everyone only with the media in the form of batik cloth. In addition, we also want to emphasize our identity that Pematang Johar Village is a village with potential for rice fields," (Interview with Mr. Sudarman, Head of Pematang Johar Village). If you look closely, indeed, the batik pattern produced from the drawing or sketch of the Village Head of Pematang Johar cannot be separated from the characteristics of the rice fields depicted on the Sawah Batik cloth the pattern of growing rice (see Figure 2).



Figure 2. Typical Rice Field Batik Patterns in Pematang Johar Village

Source: Research Document (Mujahiddin et al., 2021)

Interestingly, the patterns in Batik Sawah have never been used, imitated, or used by other parties. Even according to Rahma, from the beginning of making Batik Sawah, no one has replicated this pattern, unlike other batik patterns such as gorga batik, peacock batik, flower batik, or batik with duck motifs that have been produced or imitated by many people. -other people. Therefore, Batik Sawah has indeed become very identical or unique to Pematang Johar Village.

"So even if someone outside Pematang Johar Village uses batik with the Batik Sawah motif, it is certain that the batik is produced from Pematang Johar Village. The batik must be purchased or ordered directly from Pematang Johar Village," (Interview with Mrs. Rahma, Founder of the Liza Mangrove Batik Studio, Pematang Johar Village)

Through an analysis of the construction of "knowledge" in the social construction approach, it can be seen that the initial stage is the process of externalizing the practice of empowering women in the Liza Mangrove Batik Studio, Pematang Johar Village, namely through knowledge which in social construction is referred to as the subjective view of an informant (Mrs. Rahmah) as the founder and manager of Sanggar Batil Liza sees the condition and potential of her village. This is in line with Berger's view in seeing the process of knowledge construction at the externalization stage, so a subjective reality is dialectically related to the community (the village head as a representation of the community). Thus, it can be formed through a social strategy to obtain its form in the following process.

The Process of Objectification of Women's Empowerment Practices

In the social construction approach, the stage in the objectification process is a moment of interaction with the sociocultural world. In this process, knowledge obtained through ideas, ideas, and subjective views of society must pass through social processes in society so that it is determined to be a reality. For Stark and McCarthy (2020), society is an objective reality, and at the same time, a subjective reality. Society as an objective reality, according to Berger and Luckman, occurs through institutionalization and legitimacy. In the process of objectivity, Stark and McCarthy (2020) emphasize the existence of consciousness, and consciousness is always intentional because it is always directed at the object. The object in the construction of community knowledge in Pematang Johar Village is rice field batik which was later agreed to become the icon and identity of Pematang Johar Village through an agreement to make this batik as the local village wisdom through the issuance of Village Regulation (Perdes) No. 11 the Year 2019.

The issuance of this Village Regulation is an institutionalization effort through regulations regarding the obligation for every kindergarten, elementary, and middle school students and government agencies in the Pematang Johar Village area to be obliged to wear Batik Sawah every Friday. The determination of Sawah Batik as a pearl of local village wisdom through the Village Regulation certainly requires support from various parties ranging from the Village Consultative Body (BPD), the community, and also related parties such as kindergarten managers, school principals, and teachers as well as heads of government agencies in the area. Pematang Johar Village.

"The issuance of the Village Regulation is a sign that Batik Sawah has received support from the community and various parties. Because it is impossible for the Perdes to just come without a deliberation process until it is ratified at a plenary meeting with the BPD. So, we all convey at the time of deliberation, what we will do and how to do it. In fact, to make this local wisdom we invite all school principals, teachers, heads of government offices in the village (such as the head of the Puskesmas), before this batik was stipulated in the Perdes as local wisdom. Overall, they are ready to support." (Results of Interview with Mr. Sudarman, Head of Pematang Johar Village)

The stipulation of the Village Regulation on Sawah Batik is also intended so that batik production carried out by community groups can continue to be socially and economically sustainable. Socially, with these Perdes, people will be more familiar with their village products, popularize them, and brand their products. While economically, the existence of these Perdes provides market certainty that will be used as a production area for Batik Sawah, such as schools and government offices in the village.

"This village regulation makes our batik market clear. We direct the batik market to schools. Because we don't have batik, school children also continue to wear batik. So, we just switch it to using the typical batik of our village. Currently we have the potential of 2000 new school children per year from Kindergarten (TK) to Junior High School. So, there is a potential of 2000 new batik

every year. Not to mention the previous school children who had to change their batik clothes because they were faded or could no longer be worn." (Results of Interview with Mr. Sudarman, Head of Pematang Johar Village)

Realizing the economic potential of the market through economic empowerment, as village head, Sudarman developed programs for each hamlet in Pematang Johar Village. Currently, Hamlet IX has been designated as a batik hamlet in Pematang Johar Village. Sudarman hopes that in the future, every hamlet in Pematang Johar Village will not only produce batik but also have the ability in distribution and marketing. So that program development can be patterned.

"I am optimistic that this batik hamlet can be realized. To the point where all the houses in Dusun IX have succeeded in producing batik. So that people who enter will see there are batik shops like what we saw in Malioboro Yogyakarta. So, there are groups that make, there are groups that sell." (Results of Interview with Mr. Sudarman, Head of Pematang Johar Village)

Therefore, to realize the hope of forming a batik hamlet in Pematang Johar Village, the village government, through the Liza Mangrove Batik Studio, distributed the batik-making process to a group of batik women who had been trained and formed by the Liza Mangrove Studio. "The order for batik is there. In a month there can be 500 orders of Batik Sawah cloth. So, we produce every day here. Sometimes, if too many orders come into the studio, we also distribute them to the group of batik women that we have previously trained." (Interview with Mrs. Rahma, Founder of the Liza Mangrove Batik Studio in Pematang Johar Village)

The great demand for Batik Sawah makes Sudarman optimistic that he can form a batik hamlet in Pematang Johar Village. Superman has started by building a collaboration between the Liza Mangrove Studio and the Pematang Johar Village Government to train 20 women who will become batik. This form of training will continue to be carried out for other communities in Pematang Johar Village so that interest and batik skills will be contagious.

The development of batik hamlets in Pematang Johar Village has undoubtedly been based on the awareness that most people in Pematang Johar Village are Javanese. This follows Berger and Luckman's concept that humans are aware of a phenomenon, both physically and externally, and inwardly subjective reality with its sociocultural world.

The knowledge of the Village Head of Pematang Johar about economic empowerment through improving batik skills for women in Pematang Johar Village is an activity of outpouring and creativity to enhance the economy of his village residents. Through institutionalization, society is directed to achieve a moment of self-interaction with its sociocultural world where potential can be developed together. In the moment of self-interaction with the sociocultural world, social reality seems to be outside human beings. At the same time, it becomes objective reality. Because he is in an objective fact, it is as if he is in two realities: subjective self-reality and the other reality outside the accurate self. From these two realities, intersubjective interactions are formed through the process of institutionalization and institutionalization.

Therefore, in the objectification process, there are two realities about empowering women at the Liza Mangrove Batik Studio: first, externalizing village potential where rice farmers economically dominate the characteristics of the community. Then, the second reality is the result of the externalization process. Namely, the knowledge of this potential is used as a pattern of empowerment for women's groups to improve the welfare of rural communities by the Pematang Johar Village Government. These two things will then form community knowledge about the importance of being involved and participating in developing empowerment programs.

The Process of Internalizing Women's Empowerment Practices

¹ The practice of empowering women at the Liza Batik Studio in Pematang Johar Village as an objective reality both from what is produced by the community and those formed by village government institutions provide knowledge about empowerment to improve the economy for the community in Pematang Johar Village. This knowledge can occur through the internalization stage. Internalization is a direct individual understanding or interpretation of objective events as meaning disclosure. In internalization, Stark and McCarthy (2020) state that individuals identify themselves with various social institutions or social organizations of which the individual is a member. Internalization is the re-absorption of reality by humans and transforming it from the structures of the objective world into the systems of subjective consciousness (Remmling, 2020). Internalization is an individual's actions to identify himself in his sociocultural world.

In this moment of internalization, the actions expressed by the individual as an effort to identify with their sociocultural world. The moment of internalization takes place in two stages, namely

primary socialization and secondary socialization. At the preliminary socialization stage, the rice field batik was socialized and adapted in the community of Pematang Johar Village by making Batik Sawah a pearl of local village wisdom, which was ratified in Pematang Johar Village Regulation (Perdes) Number 11 of 2019. In this Perdes decree, Batik Sawah was used as mandatory clothing every Friday for school students and office workers in Pematang Johar Village. In addition, to develop and popularize Batik Sawah, the Pematang Johar Village Government formed a women's batik group and made Dusun IX a batik hamlet.

At this stage, secondary internalization efforts continue to be carried out, which is shown from the production or marketing of Batik Sawah, which has been expanded to the offices of the Deli Serdang Regency Government and the North Sumatra Provincial Government. Even according to Sudarman, the distribution of the Sawah Batik market is no longer limited to people in the Regional Government (Pemda). Still, it has also been used by the general public. He told his experience that he had seen the general public using Sawah Batik in the Lubuk Pakam area (read: Deli Serdang Regency Government Center).

"I've walked in the Regency, there are common people who wear Batik Sawah. If that person was an official, it was normal, because they did order from us. But these are common people. What does it mean? that our batik has been accepted by the community, whether they know it or not the batik is from Pematang Johar Village which they clearly have worn. So, the word rice fields that we hope to be owned by everyone has been achieved. Through the batik clothes, they unwittingly carried the word rice field and stuck in their minds." (Results of Interview with Mr. Sudarman, Head of Pematang Johar Village)

Through the creation of Batik Sawah, the practice of empowering women in Pematang Johar Village, precisely at the Liza Mangrove Batik Studio, is a moment of internalization that is carried out continuously as an effort to make Pematang Johar Village a producer of Batik Sawah. So, for the village government to carry out continuous empowerment by empowering women by providing batik training to 20 women/housewives in Hamlet IX, Pematang Johar Village. All-female batik makers were trained for approximately eight months to make Sawah Batik.

"So, we tell all the stages of making batik and we train them to mothers who later we will form into a Batik Sawah batik group. The training process starts from April to December 2019. The training starts from tasting, coloring or dyeing to bleaching. Most of them managed to do all of these stages so that in December 2019 we were released so that they could work independently."

(Interview with Mrs. Rahma, Founder of the Liza Mangrove Batik Studio in Pematang Johar Village) According to Rahma, the women's group was deliberately chosen to be trained as batik because women are more observant and more thorough in the batik process. On the other hand, by training groups of women, especially housewives, as batik makers, it is hoped that they can increase their empowerment to help meet household needs based on the skills they have.

"By making batik they have skills. And they can use these skills to help increase their family's economic income. This is actually our target in Pematang Johar Village by establishing a batik center in the village. Where later there will be many batiks here who can work and receive orders for batik from outside the village. The existence of the batik order is certainly very helpful for them." (Results of an interview with Mrs. Rahma, Founder of the Liza Mangrove Batik Studio, Pematang Johar Village.)

What is targeted by Mrs. Rahma on the practice of empowering women's groups at the Liza Mangrove Batik Studio can be seen from the increase in the self-empowerment of women's groups in the form of authority, knowledge, and abilities. This increase in empowerment makes the women batik group able to meet their needs, such as taking care of themselves, increasing self-confidence, and increasing feelings of happiness. Juli Ana, who is a batik maker at the Liza Mangrove Batik Studio, admits this by saying that she feels more confident because she has batik skills that can be used to increase her income. In addition, with batik activities, Juli Ana feels happier because she has other activities outside of her job as a housewife. Not only Juli Ana, another female batik maker, Anisa Fitri, also admitted the same thing. Anisa Fitri feels that after having batik skills and getting additional income from batik activities, she becomes more capable of taking care of herself by buying several health and beauty care products.

"Now I can buy some care products from my batik making, like I can buy better powder and lipstick." (Results of an interview with Mrs. Anisa Fitri. Batik at the Liza Mangrove Batik Studio)

The additional increase felt by the group of batik women cannot be separated from the policy of the Head of Pematang Johar Village, namely Mr. Sudarman, who stipulates that every batik order received by Pematang Johar Village, especially those related to Batik Sawah, is always distributed

to groups of women batiks. This distribution to women's batik groups is undoubtedly constructive because it can be an additional income for themselves and their families.

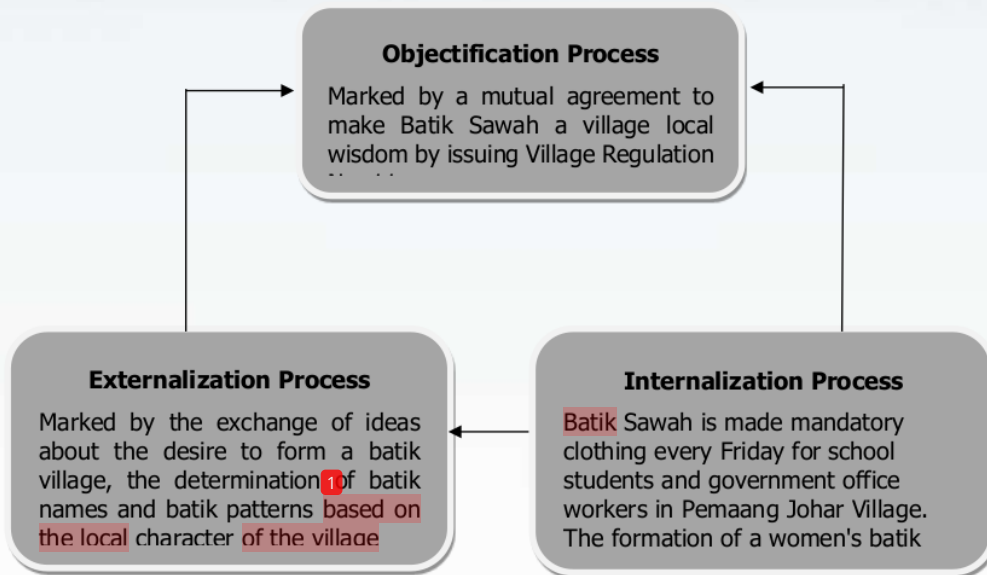


Figure 2. Dialectic of Externalization, Objectification, and Internalization Process

Source: Results of Research Data Processing and Analysis (2021)

Through interactions carried out by the village government, the Pematang Johar Village community, and batik users broadly, it shows how the secondary internalization stage takes place, which contributes to community knowledge about Batik Sawah while at the same time providing an empowering effect for women batik groups in Pematang Johar Village, Deli Serdang Regency.

Conclusion

The entire explanation above has shown the process of social construction on local wisdom or local knowledge in the form of Sawah Batik in Pematang Johar Village. This form of building further emphasizes that a pearl of local wisdom or local knowledge is the result of the social construction of the community; that is produced, developed, perfected, and maintained in the process of interaction among community members also outside the community. Indeed, the construction process cannot be separated from the dialectical relationship between externalization, objectification, and internalization. Where each component – both externalizing, objectifying, and internalizing – has a contribution that can shape local knowledge in creating and maintaining the existence of Batik Sawah in Pematang Johar Village. In addition, the internalization process that occurs in the construction of local knowledge also has an empowering effect or impact on the women batik group in the Liza Mangrove Batik Studio.

References

- Achandi, E. L., Mujawamariya, G., Agboh-Noameshie, A. R., Gebremariam, S., Rahalivavololona, N., & Rodenburg, J. (2018). Women's access to agricultural technologies in rice production and processing hubs: A comparative analysis of Ethiopia, Madagascar and Tanzania. *Journal of Rural Studies*, 60, 188-198. Doi:<https://doi.org/10.1016/j.jrurstud.2018.03.011>
- Agarwal, S., Lenka, U., Singh, K., Agrawal, V., & Agrawal, A. M. (2020). A qualitative approach towards crucial factors for sustainable development of women social entrepreneurship:

- Indian cases. *Journal of Cleaner Production*, 274, 123135. Doi:<https://doi.org/10.1016/j.jclepro.2020.123135>
- Alaofè, H., Zhu, M., Burney, J., Naylor, R., & Douglas, T. (2017). Association between women's empowerment and maternal and child nutrition in Kalale District of Northern Benin. *Food and nutrition bulletin*, 38(3), 302-318. Doi:<https://doi.org/10.1177%2F0379572117704318>
- Anggadwita, G., Luturlean, B. S., Ramadani, V., & Ratten, V. (2017). Socio-cultural environments and emerging economy entrepreneurship: Women entrepreneurs in Indonesia. *Journal of Entrepreneurship in Emerging Economies*, 9(1), 85-96. Doi:<https://doi.org/10.1108/JEEE-03-2016-0011>
- Barton, L. (2017). *Disability, empowerment and physical education*: Routledge. Retrieved from <https://www.taylorfrancis.com/chapters/edit/10.4324/9781315399867-4/disability-empowerment-physical-education-len-barton>
- Carter, N. A., Humphries, S., Grace, D., Ouma, E. A., & Dewey, C. E. (2017). Men and women farmers' perceptions of adopting improved diets for pigs in Uganda: decision-making, income allocation, and intra-household strategies that mitigate relative disadvantage. *Agriculture & Food Security*, 6(1), 1-24. Doi:<https://doi.org/10.1186/s40066-017-0095-7>
- Chotim, E. E. (2020). Factors Affecting the Success of Empowerment Women Based on the Utilization of Local Resources Through a Social Entrepreneurship Approach: Study of Ciangir Village, Kuningan Regency. *ENDLESS: International Journal of Future Studies*, 3(1), 76-85. Doi:<https://doi.org/10.4712/endless%20journal.v3i1.52>
- Cislaghi, B., Denny, E. K., Cissé, M., Gueye, P., Shrestha, B., Shrestha, P. N., . . . Clark, C. J. (2019). Changing social norms: the importance of "organized diffusion" for scaling up community health promotion and women empowerment interventions. *Prevention Science*, 20(6), 936-946. Doi:<https://doi.org/10.1007/s11212-019-00998-3>
- Dolezal, C., & Novelli, M. (2020). Power in community-based tourism: empowerment and partnership in Bali. *Journal of Sustainable Tourism*, 1-19. Doi:<https://doi.org/10.1080/09669582.2020.1838527>
- Efendi, S., & Rahardja, E. (2021). The Role of Intellectual Capital, Intrinsic Motivation, and Competence on Service Performance: Empirical Studies at Jakarta Private Universities. *International Journal of Science and Society*, 3(3), 170-185. Retrieved from <http://ijsoc.goacademica.com/index.php/ijsoc/issue/view/11>
- Ferdous, J., & Mallick, D. (2019). Norms, practices, and gendered vulnerabilities in the lower Teesta basin, Bangladesh. *Environmental Development*, 31, 88-96. Doi:<https://doi.org/10.1016/j.envdev.2018.10.003>
- Ghahramani, L., McArdle, K., & Fatorić, S. (2020). Minority community resilience and cultural heritage preservation: A case study of the gullah geechee community. *Sustainability*, 12(6), 2266. Doi:<https://doi.org/10.3390/su12062266>
- Heckert, J., Olney, D. K., & Ruel, M. T. (2019). Is women's empowerment a pathway to improving child nutrition outcomes in a nutrition-sensitive agriculture program?: Evidence from a randomized controlled trial in Burkina Faso. *Social Science & Medicine*, 233, 93-102. Doi:<https://doi.org/10.1016/j.socscimed.2019.05.016>
- Holland, C., & Rammohan, A. (2019). Rural women's empowerment and children's food and nutrition security in Bangladesh. *World Development*, 124, 104648. Doi:<https://doi.org/10.1016/j.worlddev.2019.104648>
- Hughes, M. M., & Dubrow, J. K. (2018). Intersectionality and women's political empowerment worldwide. In *Measuring women's political empowerment across the globe* (pp. 77-96): Springer. Doi:https://doi.org/10.1007/978-3-319-64006-8_4
- Huis, M. A., Hansen, N., Otten, S., & Lensink, R. (2017). A three-dimensional model of women's empowerment: Implications in the field of microfinance and future directions. *Frontiers in psychology*, 8, 1678. Doi:<https://doi.org/10.3389/fpsyg.2017.01678>
- Ibnu, F., Ngadi, N., Latifa, A., & Setiawan, B. (2021). *International Indonesian Migrant Women Workers: Challenges at Work and the Consequences for Family Left Behind*: IGI Global. Doi:<https://www.doi.org/10.4018/978-1-7998-4664-2.ch006>
- Jones, R., Haardörfer, R., Ramakrishnan, U., Yount, K. M., Miedema, S., & Girard, A. W. (2019). Women's empowerment and child nutrition: The role of intrinsic agency. *SMM-population health*, 9, 100475. Doi:<https://doi.org/10.1016/j.ssmph.2019.100475>

- Kim, E., Miura, H., Baruah, B., Chen, S., Hong, G. B., Hou, X., . . . Mendell, M. (2021). *Social Economy in Asia: Realities and Perspectives*: Lexington Books. Retrieved from <https://books.google.com.pk/books?id=C-cZEAAAQBAJ>
- Koda, H., Lemasson, A., Oyakawa, C., Pamungkas, J., & Masataka, N. (2013). Possible role of mother-daughter vocal interactions on the development of species-specific song in gibbons. *PLoS one*, 8(8), e71432. Doi:<https://doi.org/10.1371/journal.pone.0071432>
- Kopnina, H. (2020). Education for the future? Critical evaluation of education for sustainable development goals. *The Journal of Environmental Education*, 51(4), 280-291. Doi:<https://doi.org/10.1080/00958964.2019.1710444>
- Kumar, N., Scott, S., Menon, P., Kannan, S., Cunningham, K., Tyagi, P., . . . Quisumbing, A. (2018). Pathways from women's group-based programs to nutrition change in South Asia: A conceptual framework and literature review. *Global food security*, 17, 172-185. Doi:<https://doi.org/10.1016/j.gfs.2017.11.002>
- Lo, F.-Y., Rey-Martí, A., & Botella-Carrubi, D. (2020). Research methods in business: Quantitative and qualitative comparative analysis. 115, 221-224. Doi:<https://doi.org/10.1016/j.jbusres.2020.05.003>
- Mathur, P., & Agarwal, P. (2017). Self-help groups: a seed for intrinsic empowerment of Indian rural women. *Equality, Diversity and Inclusion: An International Journal*, 36(2), 182-196. Doi:<https://doi.org/10.1108/EDI-05-2016-0039>
- Mello, D., & Schmink, M. (2017). *Amazon entrepreneurs: Women's economic empowerment and the potential for more sustainable land use practices*. Paper presented at the Women's Studies International Forum. Doi:<https://doi.org/10.1016/j.wsif.2016.11.008>
- Mujahiddin, M., Tanjung, Y., & Nasution, N. (2021). Implications of Local Knowledge Construction in Empowerment Practices of Women's Groups at Batik Liza Mangrove Studio, Pematang Johar Village, Deli Serdang Regency. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*, 4(1), 870-878. Doi:<https://doi.org/10.33258/birci.v4i1.1687>
- Muzakiyah, F., & Hartoyo, H. (2017). Woman Economic Contribution, Livelihood Strategies, and Family Well-being of Farmer Families in Cimanuk Watershed. *Journal of family sciences*, 2(1), 42-58. Doi:<https://doi.org/10.29244/jfs.2.1.42%20-%2058>
- Nikku, B. R., & Rafique, Z. (2019). Empowering people: Role for political social work in South Asia. *International Social Work*, 62(2), 877-891. Doi:<https://doi.org/10.1177%2F0020872818755861>
- Nind, M. (2020). A new application for the concept of pedagogical content knowledge: teaching advanced social science research methods. *Oxford Review of Education*, 46(2), 185-201. Doi:<https://doi.org/10.1080/03054985.2019.1644996>
- Puspitasari, S. R. (2015). *PROGRESSIVE MUSCLE RELAXATION (PMR) EXERCISE IN EFFORT TO IMPROVE THE QUALITY OF SLEEP FOR POSTPARTUM WOMEN AT WORKING AREA OF KANDATS PUBLIC HEALTH SOCIETY*. Fakultas Keperawatan Universitas Airlangga, Retrieved from <http://repository.unair.ac.id/id/eprint/138>
- Ragsdale, K., Read-Wahidi, M. R., Wei, T., Martey, E., & Goldsmith, P. (2018). Using the WEAI+ to explore gender equity and agricultural empowerment: baseline evidence among men and women smallholder farmers in Ghana's Northern Region. *Journal of Rural Studies*, 64, 123-134. Doi:<https://doi.org/10.1016/j.jrurstud.2018.09.013>
- Rahayu, N. S. (2020). *Indonesian Women and Islamic Economy: A Case Study of Islamic Microfinance and Women's Empowerment in Yogyakarta*. Universität zu Köln, Retrieved from <https://kups.ub.uni-koeln.de/10639/>
- Remmling, G. W. (2020). *The sociology of Karl Mannheim: With a bibliographical guide to the sociology of knowledge, ideological analysis, and social planning*: Routledge. Doi:<https://doi.org/10.4324/9781003074335>
- Richardson, R. A. (2018). Measuring women's empowerment: A critical review of current practices and recommendations for researchers. *Social Indicators Research*, 137(2), 539-557. Doi:<https://doi.org/10.1007/s11205-017-1622-4>
- Ritchie, H. A. (2018). Gender and enterprise in fragile refugee settings: female empowerment amidst male emasculation—a challenge to local integration? *Disasters*, 42, S40-S60. Doi:<https://doi.org/10.1111/disa.12271>
- Sandi, A. L., & Sitika, A. J. (2021). The Role of Teacher's Teaching Style and Motivation in Improving Learning Outcomes of Islamic Religious Education at Sindangmulya 04 State Elementary School (SDN), Cibarusah. *INFLUENCE: International Journal of Science Review*, 3(1), 1-8. Doi:<https://doi.org/10.1806/influence.v3i1.109>

- Santoso, M. V., Kerr, R. B., Hoddinott, J., Garigipati, P., Olmos, S., & Young, S. L. (2019). Role of women's empowerment in child nutrition outcomes: A systematic review. *Advances in Nutrition*, 10(6), 1138-1151. Doi:<https://doi.org/10.1093/advances/nmz056>
- Sari, A. L. (2020). The COVID-19 Pandemic and Distance Learning: Challenges for Students at Colleges in Indonesia. *ITALIENISCH*, 10(2), 11-23. Doi:<https://doi.org/10.1115/italienisch.v10i2.9>
- Stark, W., & McCarthy, E. D. (2020). *The sociology of knowledge: Toward a deeper understanding of the history of ideas*: Routledge. Doi:<https://doi.org/10.4324/9781351302760>
- Stenberg, R. J. (2020). *Postscript: Social Intelligence as the Social Construction of Reality—An Augmented Agenda for Social-Intelligence Research*: Springer. Doi:https://doi.org/10.1007/978-3-030-34964-6_15
- Su, F., Zhang, Y., & Immel, Z. (2020). Digital humanities research: interdisciplinary collaborations, themes and implications to library and information science. *Journal of Documentation*, 77(1), 143-161. Doi:<https://doi.org/10.1108/JD-05-2020-0072>
- Suharso, W., Karyati, R., Andriyani, V., Achmadi, T. R., & Wibowo, H. (2020). The Role Of Women In Improving The Income For Economic Changes In Underprivileged Families. *Jurnal Perempuan dan Anak*, 3(1), 1-8. Doi:<https://doi.org/10.22219/jpa.v3i1.11500>
- Sulaiman, A. I., Chusmeru, C., & Kuncoro, B. (2019). The Educational Tourism (Edutourism) Development Through Community Empowerment Based on Local Wisdom and Food Security. *International Educational Research*, 2(3), p1-p1. Doi:<https://doi.org/10.30560/ier.v2n3p1>
- Sulistiyawati, S., Dwi Astuti, F., Rahmah Umniyati, S., Tunggal Satoto, T. B., Lazuardi, L., Nilsson, M., . . . Holmner, Å. (2019). Dengue vector control through community empowerment: lessons learned from a community-based study in Yogyakarta, Indonesia. *International journal of environmental research and public health*, 16(6), 1013. Doi:<https://doi.org/10.3390/ijerph16061013>
- Tohani, E., Prasetyo, I., & Suharta, R. (2019). Women Empowerment in Disaster Vulnerable Village Through Vocational Life Skill Education Based on Utilization of Local Potential. *Journal of Nonformal Education*, 5(1), 35-46. Doi:<https://doi.org/10.15294/jne.v5i1.18341>
- Wijijayanti, T., Agustina, Y., Winarno, A., Istanti, L. N., & Dharmas, B. A. (2020). Rural tourism: A local economic development. *Australasian Accounting, Business and Finance Journal*, 14(1), 5-13. Doi:<http://dx.doi.org/10.14453/aabfj.v14i1.2>
- Wuthnow, R., Hunter, J. D., Bergesen, A. J., & Kurzweil, E. (2013). *Cultural Analysis: The Work of Peter L. Berger, Mary Douglas, Michel Foucault, and Jürgen Habermas*: Routledge. Doi:<https://doi.org/10.4324/9780203092774>
- Yin, Y., Wang, Y., & Lu, Y. (2019). Why firms adopt empowerment practices and how such practices affect firm performance? A transaction cost-exchange perspective. *Human Resource Management Review*, 29(1), 111-124. Doi:<https://doi.org/10.1016/j.hrmr.2018.01.002>

Women's Group Empowerment Practices: Knowledge Construction Study at The Liza Mangrove Studio in Pematang Johar Village

ORIGINALITY REPORT

5%

SIMILARITY INDEX

3%

INTERNET SOURCES

1%

PUBLICATIONS

1%

STUDENT PAPERS

PRIMARY SOURCES

1

www.bircu-journal.com

Internet Source

2%

2

Submitted to Universitas Negeri Semarang

Student Paper

1%

3

Fauzi, Anis. "The Management of Teachers' Empowerment of State Madrasah Aliyah in Banten Province", Higher Education Studies, 2016.

Publication

1%

4

Edwi Arief Sosiawan, Tri Saptono. "Coaching Communications Model For Improving Athlete Achievement", Proceeding of LPPM UPN "VETERAN" YOGYAKARTA CONFERENCE SERIES 2020 – POLITICAL AND SOCIAL SCIENCE SERIES, 2020

Publication

1%

5

dikti.kemdikbud.go.id

Internet Source

<1%

6	Submitted to Wageningen University Student Paper	<1 %
7	Submitted to Wake Forest University Student Paper	<1 %
8	orbilu.uni.lu Internet Source	<1 %
9	banyanglobal.com Internet Source	<1 %
10	ners.unair.ac.id Internet Source	<1 %
11	www.ijsrp.org Internet Source	<1 %
12	Muhammad Anas Maarif, Moh Wardi, Surya Amartika. "The Implementation Strategy of Religious Culture in Madrasah", Tarbawi: Jurnal Keilmuan Manajemen Pendidikan, 2020 Publication	<1 %
13	Neha Kumar, Kalyani Raghunathan, Alejandra Arrieta, Amir Jilani, Shinjini Pandey. "The power of the collective empowers women: Evidence from self-help groups in India", World Development, 2021 Publication	<1 %
14	Sucheta Agarwal, Usha Lenka. "Why research is needed in women entrepreneurship in	<1 %

India: a viewpoint", International Journal of Social Economics, 2018

Publication

Exclude quotes On

Exclude matches Off

Exclude bibliography On