

EMPOWERING WOMEN IN WOMEN'S COOPERATION THROUGH IMPROVING CAPACITY, SOCIAL PROCESS, AND LEARNING IN SOCIAL CAPITAL PERSPECTIVE

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ABSTRACT

This research was conducted because of the importance of maximal empowerment of women in efforts to raise the dignity of women, in accordance with the implementation of the science of public administration into people's lives that are in line with the objectives of equitable national development. Women really need empowerment with a broader perspective beyond just fulfilling basic needs but beyond that, namely the quality of life as an independent woman with integrity in terms of economic, social and cultural aspects. Social welfare development is carried out as much as possible in the balance of roles and functions between men and women through gender mainstreaming programs by giving great attention to the economic community groups of women, including cooperatives. Women who are members of cooperatives act as owners, users and carriers of the progress of their cooperatives. This study describes the empowerment of women in the perspective of social capital through cooperative activities to describe and analyze the empowerment of women through cooperative activities in the perspective of social capital in Koperasi Setia Budi Wanita Malang, East Java, Indonesia. The approach used is descriptive qualitative where the role of women in women's empowerment carried out in cooperative activities includes the learning process, capacity building, and social processes, as well as the implementation of women's empowerment in terms of various dimensions, as well as its constraints from the internal and external sides. Data was collected through observing the role of women in women's empowerment in cooperatives.

Keywords: empowerment of women, social capital, social process, capacity building, learning process

INTRODUCTION

Community empowerment efforts can be done through three approaches, creating an atmosphere or climate that enables the potential of developing communities (enabling) with a starting point that every human being and society has potential that can be developed. What is meant is that there is no society that is completely helpless because if so the community must be extinct. So Empowerment is an effort to build and develop this potential by encouraging (encouraging), motivating, and raising awareness (awareness) of its potential. Strengthen the potential or power possessed by the community (empowering). For this reason, real positive steps are needed in the form of providing various inputs needed and opening access to opportunities that can make the community more empowered. In this context, a very important effort is to improve the level of education and health status, as well as access to sources of economic progress, such as capital, technology, information, employment, and markets. This empowerment involves the construction of basic infrastructure and facilities, whether physical, for example, irrigation, roads, electricity, schools, health facilities, which can be accessed to the lowest levels of society as well as the availability of funding, training

and marketing institutions in rural areas where the most powerless populations are concentrated. For this reason, a special program is needed to reach the community at this level.

Empowering also means protecting. In the process of empowerment, it must be prevented the weak from becoming weaker, because they lack power to face the strong. Therefore, in the concept of community empowerment, protection and alignment to the weak is very basic. However, protecting does not mean isolating or closing oneself from interactions, because that will further dwarf the small and overturn the weak. Protecting must be seen as an effort to prevent unhealthy or unbalanced competition, as well as strong exploitation of the weak.

Empowerment does not only include strengthening individuals, but also various institutions (institutions), for example in the form of inculcation of modern cultural values such as hard work, frugality, openness, and a responsible attitude - to be part of the empowerment process. Likewise, empowerment also involves the renewal of social institutions and their integration into development activities and the role of the community in them, particularly those involving participation in decision making in the development process in their environment. On the basis of this view, community empowerment is very closely related to strengthening, civilizing, and practicing democratic values. In this context, Friedmann (1992) states "The empowerment approach, which is fundamental to alternative development, places the emphasis on autonomy in the decision-making of territorially organized communities, local self-reliance (but not autarchy), direct (participatory) democracy, and experiential social learning".

From this description, it is clear that development strategies that are based on alignments and empowerment are understood as a process of transformation in the social, economic, cultural and political relations of the community. Structural changes that are expected are processes that take place naturally, ie those that produce must enjoy. And vice versa the app should produce. In the context of this thinking, various inputs, such as funds, infrastructure and facilities allocated to the community through various development programs must be positioned as a stimulus to accelerate the socio-economic activities of the community. This process is directed at increasing the capacity of the community (capacity building) through capital fertilization which is sourced from the surplus generated and in turn can create income that is enjoyed by the people. The transformation process must be driven by the community themselves. In order for this objective to increase community capacity to succeed, according to Kartasmita (1996), financial assistance, facilities and infrastructure must be managed in an orderly and transparent manner by adhering to five main principles, namely: (1) easily accepted and utilized by the community as implementers and managers (acceptable); (2) can be managed by the public openly and can be accountable (accountable); (3) provide adequate income and educate the public to manage activities economically (profitably); (4) the results can be preserved by the community itself so as to create capital fertilization in the container of local socio-economic institutions (sustainable); and (5) fund management and preservation of results can be easily rolled out and developed by the community in a wider scope.

LITERATURE REVIEW

Social capital (social capital) is created by the existence of a tradition in people's lives which is the basis of the rules of individuals and community organizations in everyday life. Apart from that, norms sometimes arise due to the existence of religious authority. According to Fukuyama (1999), norms are part of social capital (social capital) that arises not created by bureaucrats or governments, traditions, history, charismatic leaders who usually make about how to behave, but social capital (social capital) arises spontaneously in that group. The benefits of social capital in the context of creating information rules governing personal

interests and group interests. Social capital an instantiated set of informal values or norm shared among members of a group that permits to cooperate among them. If members of the group come to expect that others will behave reliably and honestly, then they will come to trust one another. Trust act like a lubricant that makes any group or organization run more efficiently.

Social capital is a capital of social relationships which will provide, if necessary, useful 'supports': a capital of honourability and respectability which is often indispensable if one desires to attract clients in socially important positions, and which may serve as currency, for instance in a political career. Social capital is an attribute of an individual in a social context. One can acquire social capital through purposeful actions and can transform that capital into conventional economic gains. The ability to do so, however, depends on the nature of the social obligations, connections, and networks available to you (Piere Bourdieu, 1986).

I argue that social capital is most usefully viewed as a system of interpersonal networks. There is no single object called social capital, there is a multitude of bits that together can be called social capital. Each bit reflects a set of interpersonal connections. Just as the productivity of manufactured or natural capital goods depends upon the use to which they are put, the worth of social capital depends upon the kinds of activities in which members of networks are engaged. This is why writings on social capital so frequently have been studies of institutions. A glue that holds societies together is generally recognized as necessary to a functional social order, along with a certain degree of common cultural identifications, a sense of belonging and shared behavioral norms. This intenal coherens helps to define social capital. Without it, society at large would collapse, and there could be no talk of economic growth, environmental sustainability or human well-being. (Partha Dasgupta, 2003).

METHOD

The study adopted qualitative research; this study is descriptive in empowering women in women's cooperation through improving capacity, social process, and learning in social capital perspective.

Data collected by observing each phenomenon related to the focus of the research that occurs in the field. Observing researchers can directly follow developments in the field orr observe indirectly by obtaining information through electronic media or newspapers. This research entitled empowering women in social capital perspective makes more observations leading to direct observations in the field centered on the process of implementing empowerment. However, researchers will not forget the other theoretical side to support observation while in the field. Observation techniques can be done simultaneously during interviews, taking documentation and field surveys. In this technique the researcher makes observations of the phenomena, events, attitudes and behavior of the respondents carefully and accurately. The observation technique used by researchers in this study was non-participation observation. Non-participation observation is the researcher does not involve himself in the observed environment so that it does not affect the object of observation and the researcher only acts as a data collector. Observations were made when researchers conducted interviews with a frequency of at least once. When conducting observations, the duration of observation time used by researchers is 30 minutes or more. When observing researchers use supporting tools that include field notes and stationery used to record important things obtained by researchers in the field. Before conducting interview activities, researchers first create an interview guide (interview guide). Interview guidelines are guidelines for questions asked when conducting interviews with related parties. The frequency of interviews was done one or more times, until the researcher found information saturation. Interviews are conducted with a duration of 30 minutes or more to explore information related to the implementation of women's

empowerment. In this case the researcher uses supporting tools in the field notes and stationery as a helper to record important things that are found in the field. In this interview techniques researchers must carefully and thoroughly in the hear and record the information submitted by informants.

FINDINGS AND DISCUSSION

Based on the results of observations, interviews, and documentation in this study, researchers can find out how the role of women in the implementation of women's empowerment in the perspective of social capital in cooperatives. Since its pioneering period, the role of women has been started from as the originator of the idea of efforts to empower women in the form of womens groups that were upgraded to become the embryo of the establishment of cooperatives. The positive things in the womens gropus that become reflections that produce the thought that in the womens groups there are several elements, namely trust, group life, voluntary of their own volition, deliberation, and the initiators, implementers, and participants are all women. Women actually want to have a place for self actualization, womens groups is the right forum or forum for them because it is not structured, flexible, and can also be a means of their recreation to develop same sex relationships and communication. Furthermore, the form of cooperative was chosen because it is a container that is in accordance with these aspirations.

Furthermore, Koperasi Setia Budi Wanita Malang developed and became a place for women to work. The women in this cooperative build their own empowerment efforts so that they can elevate the dignity of women by implementing a joint responsibility system as a vehicle for communication and joint effort. In a cooperative, all members are grouped in a certain number and based on the adjacent residence so that it is easy to manage, control and provide education.

Cooperatives basically become an instrument of struggle to educate women. All members are women, adhering to the members' principle. In other words from-by-for women. Women in Koperasi Setia Budi Wanita Malang consciously make efforts to empower women through various activities within the cooperative. Members are taught how to organize well, manage businesses properly, and are encouraged to develop by continuously learning and communicating in a large community. Members with diverse backgrounds in their lives, as a whole, are expected to develop and have a better level of life after being active as members of a cooperative.

Based on observations, interviews, and documentation, researchers found that in 2018, the Setia Budi Wanita Malang Cooperative through the Research and Development division under the Learning Center Unit had conducted an internal census of all its members to see if there were changes in the quality of life between before becoming a member and after a member of the Malang Setia Budi Wanita Cooperative. Koperasi Setia Budi Wanita gives a very large portion of attention to members' education and training programs. Various types of education and skills training programs are provided to be attended by as many members as possible. Koperasi Setia Budi Wanita Malang is very confident that the future of this cooperative depends on the level of quality of the education of its members.

Based on observations, interviews, and documentation, researchers analyzed stages Koperasi Setia Budi Wanita Malang recorded in this study described a life of learning dynamics from time to time. Every stage since pioneering always illustrates that they learned how to survive the pressures of the times. They learn to set up cooperatives until they get a Legal Entity. With all the capabilities possessed with the spirit to advance women through cooperatives, all

members and management of cooperatives then develop cooperative businesses to the fullest extent.

Capacity building at Koperasi Setia Budi Wanita Malang, has been running for a very long time. Members' meeting in 2006 actually delivered Koperasi Setia Budi Wanita Malang to fill in new pages of her life. At the Members' Meeting Discussing the Management Accountability Report and the Supervisory Results of the 2005 Financial Year, there was a meeting agenda on the election of the Management. The process of the Member Meeting goes smoothly with all its dynamics. On the agenda of the election process of the board, the Members Meeting forum calls for a change of Chair and unanimously elects a new Chairperson. Overall, the Members Meeting forum maintains two old administrators and appoints three new managers so that there are five of them. The new management immediately moved with a new paradigm, all Field Assistance Officers who were also expiring their contracts were immediately reappointed without exception to continue their duties in the field of coaching members. There are two initial management slogans for this period, namely "Rearrangement" and "Image Recovery". Management improvement is carried out in all fields through various education and governance arrangements, and relations with outsiders are immediately developed to the fullest extent. One of the big things that had been conceived as limited in informal discussions that year was about the dream of being able to own a building.

In April 2006, there were two major events that marked the liquidation of the Koperasi Setia Budi Wanita Malang, relationship with the outside world. The first was the Mayor of Malang, Peny Suparto, present in educational activities for members located in the Malang Social Service Building. This momentum is a historical event, when it was the first time the Koperasi Setia Budi Wanita Malang was attended by a State Official after 23 years of being blacklisted by Bank Indonesia, which throughout the dark blacklist was never visited by state officials. The activity seemed to open the veil that there are large assets in Malang that have not been touched by state officials, and the Mayor of Malang, Sup Suparto, said that he would pay great attention to the existence of the Koperasi Setia Budi Wanita because it was very clear all the people in this cooperative have struggled to get out of long difficulties. The activity also became an important momentum in the field of institutions, especially education, where the meeting was packaged in a workshop which was also attended by academic practitioners from state universities who had great attention to Indonesian cooperatives, as well as by leaders of the cooperative movement in East Java including from the secondary who always accompanies the management of Pusat Koperasi Wanita Jawa Timur (Puskowanjati). Then the Board of Directors' expert staff were immediately appointed to help research and provide input on improving the cooperative's identity-based management, which subsequently became the forerunner to the birth of the Learning Center unit. In the first six months of his presidency, the management expert staff was tasked with carrying out excavations, assessments, and observations of all the strengths, weaknesses, opportunities, and threats that existed, then formulating various proposed improvement programs in various fields both short and long term.

In 2008 capacity building was improved in the form of better member services by opening health service clinics in collaboration with doctors in the city of Malang. Members receive free health care facilities. Some foreign guests also visited the Koperasi Setia Budi Wanita Malang. There was a visit from East Timor for a comparative study of the joint responsibility system, and there was also a visit from Robby Tulus from the International Cooperative Alliance. This visit from foreign guests shows that the revival of the Koperasi Setia Budi Wanita Malang is very meaningful for cooperatives. There is a clear acknowledgment from overseas parties about the existence of this cooperative.

CONCLUSION

Women's empowerment has been carried out by the women themselves in the Koperasi Setia Budi Wanita Malang, since it was pioneered in 1954 in a mutual cooperation culture which was applied in a joint responsibility system in a firm and consistent manner. All the struggles undertaken to achieve great success at this time, become a best practice experience in the world of women's empowerment as a valuable experience of struggle by women that is not easy. The researchers noticed that in the life of Malang Koperasi Setia Budi Wanita Malang have a very long process to build trust and norms of capital to get through life. Researchers learned that the confidence level member grown since the beginning by building norms and values in activities always involve a lot of people. Interactive group meetings and discussions and solving various problems together become a social process that is never separated from the life of cooperatives. In the values and principles of joint responsibility, constructed values and norms that gave birth to trust each other's life through the life and social interaction.

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