

EMPOWERMENT FOR WOMEN BY FORSIDA GROUP IN BANGUNTAPAN BANTUL, INDONESIA

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Abstract

This article aims to develop empowerment women by Forsida (*Forum Silaturahmi Ibu-Ibu Muda*) Banguntapan Bantul, Indonesia. Many activities conducted by Forsida has been improving people awareness especially women through the couple in Banguntapan, Bantul, Indonesia. This paper is conducted by qualitative approach and case study type. Data collection of this article was using an in-depth interview with some members of a group in Forsida. In the field data, the Author was collecting participations from women around 10 people. In addition, data collection used documentation and direct observations. The result of this research has founded 4 steps, namely education and empowerment, health, religiosity, and skill improvement for members of Forsida groups. Furthermore, empowerment for women has an impact on developing knowledge and independence of life. For that, many women were the contributor of couple, societies, and country. So, a woman became the contributor of women as well as to finish the global agenda for SDGs.

Keywords: *woment; empowerment; forsida.*

Introduction

Indonesia is a developing country that continues to strive to develop on every front, especially infrastructure development and human resource development. The development aims to improve people's standard of living towards developed countries and on par with other nations in the world. Improving the standard of living of society is directly proportional to the achievement of a just and prosperous society so that a calm, safe, and peaceful atmosphere are well-realized (Beckwith & Lopez, 1997; Marks & Erwin, 2016; McGregor & Crowther, 2016). So far, Indonesian people must be admitted to be able to get out of the flaming of poor countries. This can be seen by per capita income and life expectancy which continues to improve (Entang Sastraatmadja, 1984; Gunawan, 2015). At the same time it is also must be acknowledged by immediate corrective action behind the success encountered various problems. Especially for women's groups which are the priority agenda of national and international development. With the discovery of women's groups in communities, there are still underdeveloped and have not been able to foster their families properly.

In order to overcome this problem, various efforts or breakthroughs to improve the quality and standard of living of women's groups have been carried out. For example, one of the efforts made by a group of people, especially young mothers in Kepuh Wetan Wirokerten Hamlet, Banguntapan, Bantul, in overcoming the problem of underdevelopment and improving living standards by forming an organization called FORSIDA. Forsida is an abbreviation of Forum Silaturahmi Muda. FORSIDA is a non-governmental community organization founded in early 2005 by a group of young Muslim women to improve their quality of life. The establishment of the FORSIDA organization aims to empower women by increasing knowledge related to holding household tasks, educating children, and improving the family's economic level. Empowerment of this group has a strategic position, because young mothers are a key and potential group in society as actors of social change. This group routinely holds meetings every Sunday Kliwon (once a week) and takes turns in place of members consisting of 60 people.

In realizing the ideals of empowering women, Forsida has carried out various activities in the fields of education, health, religion and skills. The efforts have been successful in empowering women groups who are members of the Forsida group. Therefore, it is interesting to study more about women's empowerment through Forsida in Banguntapan Bantul. Thus, this article tried to explain the results of women's empowerment carried out through the silaturahmi Forum, the young mother in Banguntapan Bantul.

Previous research related to this study was conducted by Mulia Astuti (2012) reviewed women in disadvantaged areas of West Sumatra's Pasaman District. Using action research and research approaches qualitatively, they illustrate that there are several factors that influence poor women in utilizing local resources, including factors from within themselves, namely low education, lack of skills other than farming, and those that come from outside themselves, namely they have not been reached by a poverty alleviation program from the government or regional government. While the results of the implementation of the empowerment model carried out with the social entrepreneurship approach, they are able to increase the poor women's knowledge and skills, create new jobs for women by utilizing local potential. In addition, Sri Marwanti, Ismi Dwi Astuti (2012) reviewed the Model of Poor Women's Empowerment in Karang Anyar Regency, concluded that poor women in rural areas needed to be empowered through developing family entrepreneurship towards a creative economy. Furthermore, Hasanatul Janah (2011) also examined women's empowerment in Islamic spirituality. The study concluded that women in the Islamic perspective have the same role and opportunity in carrying out the duties of the Caliphate on earth to realize a common

good. The results of this study shown that women should have dared to start empowering their selves by making revolutionary efforts such as having good time management, adding insight into information, knowledge and skills related to their rights and obligations as women and increasing personal health, both physical and mental understanding. The main supporting factors of empowerment are educational factors that are the needs of each individual woman.

Research Method

This paper is a development of field research that was developed into a study of new discourse for the scientific treasures of community empowerment. When viewed from the method used, this study was qualitative type with a case study approach in Banguntapan Bantul (Bungin, 2015; Lexy J. Moleong, 2010). The method of data collection was a direct interview method to community members of the Women in the Forsida forum. The number of Forsida members consists of 60 women. However, interviews were conducted in fewer than 10 people using the purposive sampling and snowball method (Moris, 2006, pp. 87–90). In addition, to complete the interview data, the author also used documentation method and direct observation to the community of the Banguntapan ladies who are members of Forsida.

After the data were collected, the next step was a simplification process through displaying data, drawing data, and drawing conclusions. This concept was popularly known as the Miles & Huberman method (Miles & Huberman, 1994, pp. 15-18). Meanwhile, to ensure the data obtained has a level of credibility, the authors used the triangulation method as a process of cross-checking field data. This was used to ensure the level of confidence in field data which was processed so that it can be declared valid and credible (Soehadha, 2012).

Result

FORSIDA is a non-governmental community organization founded in early 2005 by a group of young Muslim women to make improvements and improve the quality of their lives and they were in the Banguntapan District, Bantul Regency, Yogyakarta, Indonesia.

In an effort to enhance the improvement, independence and empowerment of its members, Forsida conducts various positive activities according to their needs and abilities as a wife, and a young mother who has the obligation to educate children in her household. They hold regular or periodic meetings every month, every Sunday, kliwon (selapanan), which was held in turns at members' houses, and sometimes took place in the village's meeting hall. In each meeting materials were given by bringing

off speakers, teachers or trainers who were competent in their fields, such as academics, lecturers, practitioners, religious leaders and community leaders, local government officials and also cooperating with governments such as the Ministry of Religion, Ministry of Social Affairs, Education Office, Environmental Agency, Manpower Office, Hospital, Women's Empowerment Agency and related institutions that have vision and mission programs in line with the Forsida program. If the process of delivering material given to members of Forsida is not enough to be given within one day, it will be carried out on another day according to the agreement between the interviewees or the trainer and Forsida members. The Forsida Board nourished further coordination by the relevant parties to implement the program in accordance with the plans and objectives to be achieved. In implementing this empowerment program, Forsida members seemed very enthusiastic about following it because the varieties and types of activities aligned with their needs namely for the provision of living their lives as wives, as mothers of their children, and as citizens to participate in building households, communities and countries independent, righteous, prosperous.

Several types of program activities carried out in the Forsida community in Banguntapan can be explained as follows :

- (1) **EDUCATION AND EMPOWERMENT** : Children's education, Education about domestic violence, Awareness of drugs, Awareness of Disaster, Development of entrepreneurship (sewing skills).
- (2) **HEALTH** : Awareness of reproductive rights, Care for pregnant and lactating mothers, Family and child nutrition, Increasing physical health through sport.
- (3) **Religiosity** : Improving the quality of worship, Reading and writing the Qur'an, Islamic Jurisprudence of women literacy, Rights and obligations of the Islamic perspective family.
- (4) **SKILL** : Sewing skills, Making hijab accessories and bags, Cooking skills, Skills for makeup on a woman's face, Family financial management skills.

Discussion

The results of this study try to explain the problem of women through a tree problem approach. In understanding social problems and people's lives, it is appropriate if we try to distribute them thoroughly about the social conditions that be faced. Seeing social problems does not only look at one aspect but also it needs to consider the 'causes' that exist in society. From the results of the research above, the author tried to explain the achievements of this article using the problem tree theory. In describing the problem using this method, the problem is written in the middle as the main 'stem', and

the interrelationship between the causes of the problem as 'roots' and the effects caused as 'leaves' (Muhammad & Mas'ud, 2005; Siti Sundari, 2015 ; Sopandi, 2010).

Linkages between causes of problems as 'roots'	'Stem' as the main problem	Impacts caused as 'leaves'
Women's education and empowerment	<ul style="list-style-type: none"> (1) Children's education (2) Education about awareness of domestic violence (3) Awareness of drugs (4) Disaster awareness (5) Development of entrepreneurship (sewing skills) 	<ul style="list-style-type: none"> (1) Able to provide education properly and correctly (2) Having awareness of preventing domestic violence (3) Having awareness of keeping away from acts and acts of drug abuse (4) Having knowledge and being alert to disaster (5) Having the skills to develop themselves into new entrepreneurs
Family's health	<ul style="list-style-type: none"> (1) Awareness of reproductive health (2) Care for pregnant and lactating mothers (3) Family and child nutrition (4) Improving physical health through sports 	<ul style="list-style-type: none"> (1) Having an understanding of reproductive health (2) Having skills for the care of pregnancy and breastfeeding children (3) Able to sort out and apply five perfect healthy lives (4) Having awareness to exercise
Religion and increasing worship	<ul style="list-style-type: none"> (1) Improving the quality of worship (2) Read the Qur'an 	<ul style="list-style-type: none"> (1) Doing quality worship or piety

	(3) Women's Islamic Jurisprudence (4) Family's Rights and obligations of the Islamic perspective	(2) Able to read and write the Qur'an (3) Understanding the basis of women's fiqh as a foundation of worship (4) Understanding and being able to apply rights and obligations in marriage
Skills	(1) Sewing skills (2) Making hijab accessories and bags (3) Cooking skills (4) The skill of making up woman's face (5) Family financial management skills	(1) Able to be a pioneer in sewing skills (2) Able to make a model of hijab accessories and creations (3) Can serve a menu of dishes (4) Can have skills in dressing themselves and other people (5) Can manage family finances well

Conclusion

By empowering women through Forsida, the Banguntapan Bantul community can develop themselves well. This can be seen from the four main models carried out the process of women's empowerment, among others through education and empowerment, health, religion, and skills improvement. Substantively, the process of women's empowerment which has been running has an impact on improving the standard of living of women. In addition, women who are married, have a life strategy to become more independent and can build a family with quality. Certainty, the prospect of empowerment and awareness of women carried out by the Forsida community was able to become a role model for the development of other women's empowerments.

Contributions to the growth and development of human resources can be seen more clearly when the role of women became vital in the family. Aside from being a husband's consort, also as a leader for children and doubtless contributor to the surrounding environment. In the theory of social change it is called the trickle down effect. Through this social change, it has been directly mapped through the process of formulating the 'problem tree' that exists. As a contribution to the discourse of women's empowerment in the future, this article is expected to become a new charge in the national development discourse on women.

Programs which already running, surely, are very relevant to the global agenda for realizing sustainable development or referred to as the SDGs (Sustainable Development Goals). For this reason, we hope that this article has a real contribution to women's empowerment and the direction of policy changes nationally and internationally.

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CERTIFICATE OF PARTICIPATION

No : 012/ICUTK-ADRI23/VI/2019

Presented to

Dr. Sriharini, M.Si.

In Recognition and Appreciation of your Contribution

as Presenter

INTERNATIONAL CONFERENCE, INTERNATIONAL COLLEGE OF RAJAMANGALA
UNIVERSITY OF TECHNOLOGY KRUNGTHEP COOPERATION WITH
ADRI 23RD INDONESIA THEME : "HUMAN CAPITAL PERSPECTIVES ON REVOLUTION 4.0 ERA"
JUNE 29TH-30TH 2019 IN PATTAYA-THAILAND

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