

THE EMPOWERMENT OF LOCAL FOOD COMMUNITY IN GENDER PERSPECTIVE (CASE STUDY IN MOROREJO VILLAGE TEMPEL SUB-DISTRICT SLEMAN REGENCY)

Mesalia Kriska¹⁾, Sri Peni Wastutiningsih²⁾, Suhatmini Hardyastuti²⁾

¹⁾Development Communication and Extension, Graduate School, Universitas
Gadjah Mada

²⁾ Faculty of Agriculture, Universitas Gadjah Mada

Email: mesalia_kriska@yahoo.co.id

ABSTRACT

Presidential Instruction number 9 year 2000 stated that every development program that held in Indonesia must approach with gender issue between man and women in that program. That's why this research aims to know about social participation by gender in the empowerment of local food community in Tempel Sub-District, Sleman Regency. Research method that is used was qualitative methods with case study approach. This research held in Mororejo Village, Tempel Sub-District. This location selected purposively because that village is the only one village which has the group of local food empowerment. Data gathered by observation, interview, and documentation. The results showed that women dominated in every empower activity, such as training of local food processing, arisan, local food contest, and products manufacture in home. Man only participated in heavy work such as harvesting cassava and accompanies his spouse to shop other ingredients in traditional market, also helps them to market the product. Those empowerment activities holds to give another alternative in local food processing that have a higher price to give supplementary income for their family.

Keywords: Gender, Empowerment, Local Food Community

INTRODUCTION

Indonesian regulation at law number 18 year 2012 about Food stated that local food is food that is consumed by the local community in accordance with the potential and local knowledge in that area. The regulation appears due to the phenomenon of Green Revolution that made the potential of local food little by little began to fade, and eventually by the time, caused food insecurity in some households. The conditions demanded government to promote back the consumption of local food to the community in order to ensure food security at the household level. The promotion by the government was done by doing some variety of programs, such as empowerment activities like training the variety of local food processing, local food contest, etc.

Local food empowerment activities carried out in a group, which is generally consisted of mothers, and done in a small production for a variety of individual consumption, or to be done as an additional family income. Nugroho (2008) defines women empowerment is an activity to improve the ability to participate in development programs as an active participant (subject), and involved in each program, both in the planning, implementation, monitoring

and evaluation, as well as improve their skills in managing the business to support the increased needs of the household.

Thus, in the activities of the local food empowerment, women are empowered to be involved in the development with the empowerment stage first, which is the implementation of the Gender and Development (GAD). Mosse (2007) revealed GAD is the only approach to women in development that looks at all aspects of women's lives and all the work that women do, both productive work, reproductive, private and public, and reject any attempt to underestimate the work of maintaining the family and household. GAD in Indonesia is a manifestation of gender mainstreaming, which hopes that the current government policies consider the gender equality.

The term of "gender" put forward by social scientists for explaining the differences between men and women about the role, functions, and responsibilities. Gender was the result of the social construction that continues to change by the times. The beginning of gender appearance due to the process of integrating women in development activities that gave women in certain stereotypes that would threaten the subordination, violence, work marginalization, and most often occurs in women in the household, the double burden. Double burden really happened in women in society, started for the decided of a women to settle down, because they perform many roles at once (multiple roles), such as serving men (marital role), caring of their child (parental role), doing all household duties (household role), working outside the home, and as members of society (social role) (Schiller, 1978). Government should have a concern in this matter, because they will make women as the subject of development, as they relate to their involvement in a series of development activities.

On the other hand, the success of empowerment programs are also affected by the situation, as well as the culture that exists in society, associated with the access and control over resources and benefits of development, and also participation in empowerment programs. They all were explained in the basis for the development of a gender perspective outlined in Presidential Instruction number 9 year 2000 about gender mainstreaming (Pengarusutamaan Gender/PUG) that takes action into gender equality and justice for women to have the same position in development activities, but with the subjection to the conditions that exist on them. This policy should be applied in all community development activities that involving women directly, such as the empowerment of local food community.

The empowerment of local food community in Sleman Regency is the implementation of government policy in order to achieve food security and alleviation of food insecurity and malnutrition at the local level. One of them is in Tempel Sub-District, that indicating the yellow (alert) on a map of food insecurity and malnutrition at year 2013. The event is expected to provide a double benefit for the community, not only provide diverse meal offerings for families, but also able to provide income generating for households with the result of local food processed produce in large quantities and marketed them.

In order to achieve a gender-based program as implementation of PUG policy, researcher is digging the information about social participation both man and women in every activity that include empowerment program. Participation is an active community involvement in the process of making decisions about what to do, in the framework of the implementation at the

program and the decision to contribute in resources, sharing of benefits, and evaluation of development programs (Cohen and Uphoff, 1977). Ban and Hawkins (1999) reveals there are three stages of active participation in development programs, (1) planning, (2) implementation, and (3) monitoring and evaluation. It means participation in development activities requires the public to participate in any development program, which is linked his involvement in every stage of the event. Participation can be seen from the division of labor between men and women, who does what in an activity.

Research Method

The basic method used by the researchers is a qualitative method. There are various strategies that can be used in qualitative research, and in this study used case study strategy. Creswell (2014) argued the case study is a qualitative approach by collecting data from various resources by exploring real life, the system is limited by a case, in this case that the empowerment of local food community in Mororejo Village, Tempel Sub-District.

The research was conducted in Mororejo Village, because it is the only village in the Tempel Sub-District that is actively implementing the empowerment of local food community in a group whose members consist of housewives. Key informants in this study are participants in the empowerment of local food community in Mororejo Village.

RESULT AND DISCUSSION

Gender mainstreaming is one of the strategies undertaken by the Indonesian government in order to follow policies regarding gender equality. The Indonesian government through Presidential Instruction No. 9 of 2000 defines gender mainstreaming is a strategy developed to integrate gender into an integral dimension of the design, preparation, implementation, monitoring and evaluation of policies and national development programs. On the basis of this definition means that all development activities should be based on gender justice, both in the level of the family, the community, the bureaucracy, even the policy plan and involve both men and women in order to gain the opportunities and rights as men, including in relation to the involvement of women in public activities.

Participation in the Empowerment Program of Local Food Community

Empowerment program of local food community in the Mororejo Village is already running for two years, and still exploring the potential of local food processed around by the processing training once a month. The regular meetings once used by the participants to dig up as much information about the potential market, the existence of capital and new knowledge for the development of their businesses.

The empowerment program basically is designed to empower housewives who have desire to have a home-based business with local potential base around their residence. However, at the Presidential Instruction Number 9 year 2009 about gender mainstreaming, which involve women in development activities based on gender, men and women should have the same high awareness to participate in any set of program activities. In fact, the program is conducted entirely by women.

Empowerment program of local food community consists of several activities, namely training and social gathering that was regularly held simultaneously each month on the 12th, local foods processed contests that is held at the hamlets, villages, districts, and sub-districts, and the practice processed in home. Some of them began to market the results of local food processing practices in the home, although it has not been able to produce it continuously.

The main activity in the empowerment program of local food community is at a regular meeting every month. At the meeting, housewives participants are given training in local food processed in accordance with the agreement that has been planned menu at the previous meeting. In addition, the government through the head of the village development also uses regular meetings as a place to deliver supporting information, such as information on the organization of competitions, capital offerings, markets, etc.

In addition to the village, extension agents (Petugas Penyuluh Lapangan/PPL), which always gives the material on this activity also continues to provide spirit and motivation to the group members so that they will continue to innovate, increase their creativity in produce high value and interesting local food product. In the meeting, the group also held *arisan* to better familiarize members consisting of 13 hamlets in the Morejo Village.

Besides regular meetings and social gathering, other activities are competitions in creation of local food processing product, which are periodically conducted by the local government. This competition is routinely performed, and the participants of local food community definitely participate, either individually or in groups. The competition is also used as a platform for Government in support of the development of local food in Sleman Regency. The competition events are not predictable execution, but certainly performed well once a week or once a month. In preparing for the competition, mothers do all the preparation individually. Their husband just dropping off to shopping and if there is time and hassles women to bring a dish of food processed locally, they also deliver to the location of the competition. In addition, they will also carry out activities in processing cassavas when requiring, as they will perform such activities to their partner. Both of these activities are carried on the sidelines of the activity of men in earning a living, or if the competition activities carried out at the weekend.

In addition to the regular meetings, gathering, and the competitions, local food community members also conduct practical training results processed to meetings in their homes, and some of them sometimes produce in large quantities for sale. In the practical activities, the participation of men still the same as other activities, limited to activities that require more power like pulling cassava and dropped off shopping. Besides, men are also sometimes helps to marketing, such as providing advice on locations where it sells, or help deliver the product if it will be marketed to the traditional market stalls nearby.

Based on the description, the participation of men and women in order to engage in empowerment program in local food community are shown in Table 1 following:

Table 1. Participation in the Empowerment Program of Local Food Community

Activity	Participation	
	Man	Women
1. Training of local food processing		
a. Coordination		
- Deciding place	-	√
- Deciding date	-	√
- Deciding training materials	-	√
b. Preparation main ingredients		
- Puling cassavas	√	-
- Shopping other ingredients	√	√ ⁽⁺⁾
c. Implementation		
- Preparing the ingredients	-	√
- Cooking	-	√
2. <i>Arisan</i>	-	√
3. Competitions		
a. Preparation main ingredients		
- Puling cassavas	√	-
- Shopping other ingredients	√	√ ⁽⁺⁾
b. Implementation		
- Preparing the ingredients	-	√
- Cooking	-	√
- Serving	-	√
4. Home producing		
a. Preparation main ingredients		
- Puling cassavas	√	-
- Shopping other ingredients	√	√ ⁽⁺⁾
b. Implementation		
- Preparing the ingredients	-	√
- Cooking	-	√
- Packaging	-	√
- Marketing	√	√ ⁽⁺⁾
Participation Total	7	16

Information: ⁽⁺⁾More dominant

Source: Primary Data, 2016

Table 1. show that women dominate every stage of activities in the local food community empowerment with a total of 16 jobs, but men also participated in a total of 8 jobs. Activities undertaken male limited to jobs employ excess, such as the repeal of cassava as a raw material used to make local food, and jobs related to activities outside the home, such as drop off their wives to go shopping other materials needed for the production process in the market and deliver products to the market.

Male participation in the work that used more power shows there are the differentiation between the work of men and women in the program. In the case of other complementary grocery shopping, men usually drove his partner to market, but there are some members who do it themselves because men in his family had to go to the fields, or doing other work. The same thing happened in his contribution to marketing activity, who finds it difficult to bring the products. But they also have a stake in providing the motivation for

his partner to going to market elsewhere, as an intermediary order of relationships. That they did as a step to promote the work done by his wife, because men have more network with the outside world so that they have more relationships as a target market.

Based on the description from Table 1, the difference between the roles of men and women in the empowerment of local food community is lack of men's participation. They just do activities which women are not able to do it themselves, or work that is emotionally shows the attention and motivation to the couple, such as giving advice, dropping off, and accompany. They also did not participate in the activities of processing and production because jobs relating to the cooking stove and kitchen creations are the work of women, and many of those who do not want to do that because the habit of cooking at home is done by women. Besides, that the lack of male participation in these activities caused of the activities that are designed for the housewives in the village, so that men feel no need to interfere in the activities of the community. However, man as a husband to support his wife for the success of these activities is on support, delivering shopping, sometimes drove to the meeting, motivated to sell processed products, and even to find a market to entrust these preparations, because men are more many have a wide communication network to its involvement in the public world.

The Empowerment of Local Food Community in Gender Perspective

Viewed empowerment activity that is determined by the participants, proving that the empowerment program accordance with the definition of empowerment by Mosse (2007), that is bottom-up development approach. Furthermore, the concept of empowerment that was because the audience is a housewife, had to adjust to the concept of women empowerment described by Nugroho (2008), which activities to improve the ability to engage in development as an active participant, for women since the beginning involved in every program held. Women as participants plan the meeting by themselves, the time, location, and also materials that is needed to support these activities. Not only in training activities undertaken in the regular meetings, but also in a series of other activities, like routine competitions, participants will be free to determine whether they will be able to participate in such activities. Similarly, the post-empowerment activities, although not all participants do so on a regular basis (only done when there is an order), participants are free to choose high value processed and manufactured individually. It is one of the activities to improve the ability to manage the business to support the increased needs of households, according to the concept of women's empowerment that has the final destination different from the concept of general empowerment.

Each stage of the activities performed by the participants of the activities, since the beginning of empowerment of local food program was designed to empower women who work as a housewife in the Mororejo Village. Therefore, men's participation as a partner (husband) is still very minimal. Seen since from planning to evaluation, a whole series of activities carried out by the mothers. Men as husbands only support this program from behind the scenes, as they relate to their activities in work outside the home.

In addition, the male support in this activity giving spirit for the development activities carried out by housewives. When they practice at home, they always ask for consideration partner admitted to sample in terms of taste and shape. It is proved that the empowerment of local food community has

been precluding women from a variety previous gender discrimination, namely:

a. Jobs Marginalization

Fakih (2000) revealed that marginalization is the economic impoverishment of the women. The marginalization of the work is not happening again because of the involvement of women in empowerment programs, that is believed by the male able to contribute to the family income, so although the income are not as much as the male job outside the home, they appreciate the work

b. Double Burden

Double burden is a consequence that is acceptable to women if they begin to engage in public activity. 'Double' means domestic and public responsibilities should be done simultaneously by married women. Although the double burden occur, women in Mororejo Village not feel it as a problem that can lead to stress, because they feel a personal satisfaction with the program. The satisfaction gained as they enjoy new activities that can accept a wide range of knowledge, particularly in the local food processing activities (related to their routine job as a housewives, cooking) and able to develop themselves with the various type of menu.

c. Jobs Stereotype

Fakih (2000) revealed jobs stereotype is negative view of women work as domestic workers that are not able to contribute to family revenue. The stereotype of women's work is not happening; because the man has admitted that the activities commonly conducted his wife at home (cooking) can be used to obtain additional income for the family if they contribute in local food processing training activity. Thus, although the new activities associated with kitchen and cooking process, but the work is appreciated by the partner, so they do not undervalue the work and believe that women are also capable of working in the public and provide additional income for her family.

All those gender issues outlined are the matter of gender discrimination received by women. However, based on these descriptions, shows that gender relations between men (husbands) and women (wife) well-established, so that the problems associated with marginalization, double burden, and stereotype can be avoided. Gender relations are the willingness of men to become actively involved in the women interests (Handayani and Sugiarti, 2006). Gender relations were shown by the understanding of men in the activities of her partner, sharing jobs, dropping off the partner in activities that support the empowerment activities, provide opportunities for women to participate in local food processing training activities that provide benefits for themselves. If you see the relationship going, gender equality has also occurred in household food group of local participants. The concept of gender equality as expressed by the World Bank (2001), namely that men and women have the freedom to choose the role that different / similar and different results / equal to the choices and objectives, has actually occurred.

However, it should be underlined that the ultimate goal of women's empowerment program is at the stage of self-sufficiency, assessed on their ability to do business at the household level on the basis of the results of the training that has been taught in the empowerment program, so it can provide

extra for her family. But the reality of women's empowerment goal is not only that.

Elizabeth (2007) reveals there are 3 things that can be included in the women empowerment. They are creating favorable conditions in order to be able to develop the potential of women; strengthening the potential (capital) women's social order to improve the quality of life; preventing and protecting women by alleviate oppression and exclusion from all areas of their lives. The main purpose is the contribution to addition revenues did not fully occur in local food community, but the three other objectives regarding the potential skills, potential social capital, and refrain from oppression is already well established in the women participants of the empowerment program with her husband. Achievement of the main 'power' concept, the increasing of revenue, it can be done if a man as a partner provide support, especially that in terms of capital adequacy, market, and increased motivation to produce more, and the government as the potential to be a facilitator to do his job with a maximum of procurement related to capital and markets.

CONCLUSION

Public participation in empowerment program of local food community is very high, especially for the housewives as the main target of these activities. Women participated in each set of activities that involve training, gathering, competitions, as well as the manufacture of products in the home, while men participate less, just a shopping partner drove another material, pull sweet potatoes, and drove for marketing activities.

RECOMMENDATION

Daily activities more women do in the home. Thus, if government wants to involve women in development activities, the most appropriate activity is the activity that is close to their home environment, such as the management of the yard for medicinal plants or vegetable plants, food processing raw material of local food, or jobs that can be done at home. Empowerment program of local food community was an excellent program for them, therefore the program should be maintained and enhanced by another supported training at the household level, such as training of diversified products, packaging, and marketing.

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