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Gender Responsive of Rural Development in *Kampung Batik*, Kebumen Regency, Indonesia

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Abstract. The existence of traditions, attitudes, and prejudices that reject women's participation in economic, social, and political activities; limited access to formal education that affects the high incident of women's illiteracy; health pressure during pregnancy and lack of food and nutrition are obstacles of women in rural development. So far, the village development approach has not evenly considered its equitable benefit for women and men. The approach makes a need for the emergence of gender inequality and injustice. The development of rural areas needs to pay attention to gender (equality) because the benefits of development are usually only felt by one side, especially man. Gender empowerment is a measure to improve the quality of human resources from various development sectors and as an effort to reduce poverty. Gemeksekti Village and Jemur Village which has long been recognized as *batik* village in Kebumen Regency. However, based on the long-term development plan (RPJP) of Kebumen district, *batik* industry was not a priority. Kebumen district government focuses on agribusiness as the main program. This study aims to describe and analyze relating to 1) the potential and problem from the gender perspective in *batik's* village; 2) the efforts that have been done by the stakeholders which contribute in the development of rural areas. The research's locations are Gemeksekti Village and Jemur Village, Kebumen Sub-district, which has been proclaimed by the Local Government as an area in the development of rural areas in Kebumen District. The method is qualitative descriptive and data has collected by literature study, survey, FGD, and in-depth interview. The results are the recommendation to various parties and support policymakers in determining development programs for rural areas, especially in the Gemeksekti and Jemur Village.

1. Introduction

Based on 2010 (Indonesia's) Population Census data [1], there are 237,641,326 people that consists 119,630,913 (50.30%) male and 118,010,413 (49.70%) female [1]. Based on the statistics of the Indonesian population, the male population has a greater percentage of the total population by 50.3%. Nevertheless [1], the reached number of female population is not too far from the male population, if supported by high quality, Indonesian women are potential to become more productive and as capital for development. The difference between male and female rural heads of households results an inequality in the education sector: the number of illiterate women in 2013 is still quite high at 7.69% compared with 3.23% illiterate men [2]. This condition has an effect which is known that the female



labor force is more difficult to get a job compared with men. The effect's occurred in the health sector too, women's health in the village is lower than men. It is also due to poverty and low access of women to health services.

The findings above are the representatives of less-sufficient and encouraging of women in the village, caused by the village development approach has not integrated with gender responsive. The approach is not considering the benefits of rural development equally for women and men. It also gives the incidence of gender inequality and injustice appearance. Equivalent means the same share and strength in decision making at all levels of family, society, and country.

Rural area development is one of the mandates of Law no. 6 of 2014 [3] to concern the villages. There's a need to affirm the law, the government has legalized regulations to become the Ministry of the village, development of underdeveloped Regions, and Transmigration, number 5 the year 2016 about rural Area Development [4].

Gender-responsive development is through gender mainstreaming. the strategy was the adoption of the Beijing conference's result in 1995 [5]. Gender mainstreaming is a strategy to integrate gender differences at all stages of development [6] one of it is in rural development. The core of Gender Responsive Rural Development is to accelerate service quality improvisation and empowerment communities in rural areas through participatory development approaches for men and women.

The importance of accelerating village development has included physical and socio-economic dimensions, Kebumen District Government has established several rural areas, they are Gemeksekti Village, *Jemur* Village, Kebumen Subdistrict and *Jemur* Village, Pejagoan Sub-district as batik village role in Kebumen District. The inauguration of these villages as batik villages in Kebumen Regency seems to be inconsistent with the reality. Based on the long-term development plan (RPJP) of Kebumen district, batik industry was not a priority. Kebumen district government focuses on agribusiness as the main program. It's fitted with the Government's own vision, "Well-being and Independent of Kebumen on Agrobusiness Based". It makes sense to remember that the economic potential of the agribusiness sector is very large, even it's still the largest contributor to local revenue.

The next raising problem is the gap between small and large craftsmen and a decrease of people's interest to make *batik*, especially from men. The emergence of the gap is caused by the lack of integration of each development unit. Besides, the decrease of interest of the community to become *batik* craftsmen happens due to lack of capital as well as the community's consideration that *batik* business has no good prospect. That's what makes *batik* now hasn't become one type of industry that is significant and important for the economy of Kebumen regency.

The purpose of the research is to find out more about the dynamics of the development of rural areas from the *batik* sector. The dynamics of development are identified from different perspectives such as the government, small craftsmen and also large craftsmen. Furthermore, the research output can formulate policy proposals related to the development of gender-responsive rural areas in *kampung batik* to improve the quality of life and welfare of local communities.

2. Methods

The study was conducted on Gemeksekti and Jemur villages, which are administratively in Kebumen Subdistrict, Kebumen District. The reason for choosing this location study is because Gemeksekti Village and Jemur Village are rural development area of a rural area which has been established by Kebumen regency government as *batik* village in Kebumen regency. Thus the identification of the dynamics of the *kampung batik* development in rural areas suits in both villages as shown in **Figure 1**.

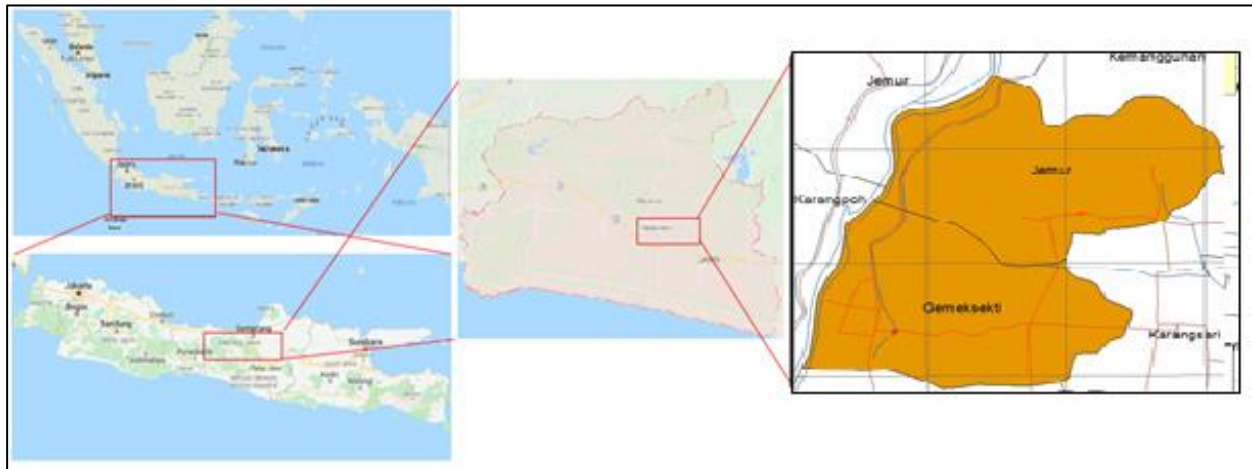


Figure 1 Map of Gemeksekti and Jemur Village, Kebumen Subdistrict, Kebumen Regency

The method is qualitatively supported by secondary and primary data. Secondary data includes a list of *batik* craftsmen and the number of workers of each *batik* craftsman. Primary data is the interview result of in-depth interview and Focus Group discussion (*FGD*). Collecting data through observations of batik craftsmen, in-depth interviews with related agencies, batik craftsmen and entrepreneurs, and also village officials. Furthermore, the detailed structure of respondents consists of the industry and trade offices and the Kebumen district village community empowerment service. The reason for choosing these two agencies was based on their direct link to the development of batik in rural areas. *FGD* was also conducted to verify the results of the in-depth interview that had previously been conducted. *FG* was conducted simultaneously with a total of 20 participants including village officials, BUMDES, entrepreneurs and batik craftsmen who were conducted in each village (Jemur and Gemeksekti village).

3. Result and Discussion

3.1 Potential and gender issues

The identity of Potency and gender problem in a rural area on Gemeksekti Village and Jemur Village as *kampung batik*, Kebumen Sub-district, Kebumen Regency were formulated from an in-depth interview. In-depth interviews were conducted with informants from various perspectives which is known by the village apparatus, community groups, and artisans. The expectation of all participation is they could represent the dynamics on the development of rural areas of *batik* kampongs in villages. The findings are some differences between the potential and gender problems in villages on the development of rural areas as *batik* village.

Gemeksekti and Jemur villages have potencies described by the program to form the *batik* for craftsmen. The aim of the program is to develop the competence of *batik* especially in terms of innovation and creativity. The training is also aimed at developing *kampung batik* through business diversification. Gemeksekti Village focuses on emphasizing business diversification to create the *batik* printed. Unlike the new Jemur Village that's pioneered in *batik* cap and later it's also expected to be able to produce *batik* printed. Furthermore, Jemur Village also plans to diversify the *batik* product, that is not only *batik* on cloth but also *batik* on the wooden craft.

The pattern of composition that occurs in Gemeksekti and Jemur Village from the point of view of people who are active in *batik* is quite different (Table 1 and 2). The composition of women and men in the village of Gemeksekti as artisans and active participation in *batik* is quite balanced and the difference in the role of each gender is not significant. Although there is a tendency that occurs naturally, men are involved in heavier processes such as *batik* stamps, staining, and also *pelorodan* while women are more involved in processes that require patience such as the process of making *batik*.

Table 1. Gender Roles in Batik Production in Gemeksekti Village

Craftsman Name	Status	Permanent Worker	Seasonal Worker	Male Worker	Female Worker	Batik Production	Male Role	Women Role
Zahra batik	Independent					Write, Stamp, Printing	Owner	Marketers
							Stamp and printing	Batik writers
Azel batik	Association	4	-	2	2	Write and Stamp	Owner	Marketers
							Stamp batik	Batik writers
Pawitah batik	Association	9	Female dominant	6	3	Write, Stamp, Printing	Stamp and Printing	Owner and marketers
								Batik writers
Slamet batik	Association	4	-	2	2	Write and Stamp	Owner	Marketers
							Stamp Financiers	Batik writers
Sekar jagad	Association	30	Female dominant	17	13	Write, Stamp, Printing		Owner and marketers
							Stamp and printing	Batik writers
Lukulo Batik	Association	8	-	5	3	Write and Stamp	Owner	Marketers
							Stamp	Batik writers

Table 2. Gender Roles in Batik Production in Jemur Village

Craftsman Name	Status	Permanent Worker	Seasonal Worker	Male Worker	Female Worker	Batik Production	Male Role	Women Role
Association of batik makers, Jemur	Association	20	-	0	20	Writing batik	-	Writing batik and marketers

Unlike in Gemeksekti, *batik* craftsmen who actively participate in *batik* training to *batik* production in Jemur Village is more dominantly performed by women. The total of *batik* craftsmen in Jemur Village is 20 artisans and all of them are women. The condition is due to the perspective of the Jemur Village men who want their income directly after doing the work, such as wages as farm laborers and as direct laborers that are also given wages after doing the work per day. Unlike *batik* craftsmen who get economic results after some time a week.

The existence of patterns from artisans in Jemur Village causes the production of *batik* is limited on *batik* that only requires patience in the making. Unlike the stamp and printing that should require more power and usually done by men. Furthermore, although from the aspect of the craftsmen that all of them are women, but at the higher level of *batik* management is BUMDES, the division of labor is distributed equally with the provision of the share of men and women in the unit. Nevertheless, men in Jemur's BUMDES still have a higher position than women, men are dominant in the head of field determinants of policy and conception while women are at the bottom of the sub-unit engaged in the technical field.

Based on the explanation, it can be concluded that Gemeksekti and Jemur villages both have the potential, participation, access, control, and benefits for all genders, but with different proportions. In general, Gemeksekti Village has a more equitable gender assessment even though the control is still dominant in men, but women have also been included in decision making. Whereas in Jemur Village, gender testing is very striking in terms of potential, participation, and access. Sting for industrial control and decision making is very dominant in men. Furthermore, for the benefit of the existence of batik businesses in both villages, all societies can be felt in all genders.

3.2 Contribution of stakeholders in village batik development

The contribution of stakeholders, in this case, is divided at district and also village level. The contribution of district government from each related department has been done such as comparative study with *batik* centers in other areas, establishing BUMDES in each village, providing training, providing capital assistance in the form of *batik* tools, requiring ASN to spend monthly salary to every local product one of them is *batik*, and requiring school students to wear local *batik*. Various efforts seem to have not felt the optimal positive impact on the development of *kampung batik* in rural areas.

Furthermore, identification is undertaken at a lower level of village level and conducting in-depth interviews of each party involved in the development of *batik*. The contributions of different stakeholders two villages also result in different dynamics in the *kampung batik* development process. Gemeksekti village has a great potential contribution from stakeholders, namely village apparatus, BUMDES, paguyuban, and active participation from artisans, but weak in terms of integration of each unit. Different conditions are found in Jemur Village which is quite good in terms of integration but weak in terms of participation in *batik* development.

Gemeksekti village has a good program to support the development of *batik* village such as *batik* training for craftsmen, pioneering *batik* based education, and also the establishment of *batik* studio for promoting Kebumen's *batik* motif type. Moral support from the village apparatus has also been well done, through BUMDES, it's able to submit proposals that produce *batik* equipment aid both stamp and printing to help the procurement of *batik* printing training place from the district government. Craftsmen have also participated actively in *batik* development in Gemeksekti Village. Nevertheless, it did not make the development of *batik* village grow significantly.

Development of *batik* village in Gemeksekti Village with the showroom of each craftsman, the development of *batik* education tourism has not been implemented properly. Obstacles arise because it has not integrated every unit of elements yet in the development of *kampung batik*. The existence of social conflicts among artisans caused by market competition that made gaps allegedly became the main factor that hampered the development of *batik* village in Gemeksekti Village. BUMDES which basically has authority and marketing hasn't been able to organize the craftsmen integration yet, thus impacts on market competition among artisans. Furthermore, the mistrust of some craftsmen to BUMDES marketing strategy is also one of the factors that are hypothesized to be the next inhibiting factor.

The condition of Jemur Village is different from the dynamics of Gemeksekti Village, Jemur Village has a pattern of integration between elements unit that is active in *batik*. like Gemeksekti Village, the program that has been done in Jemur Village to develop the village as *batik* village more or less the same. The function of BUMDES as a financier and marketer of *batik* looks much better in its implementation than BUMDES Gemeksekti. The condition is not balanced with the participation of the community, especially the male community that plays an active role in developing *batik* as *batik* craftsmen. it happens because as explained before, that is the perception of Jemur Village men to get wage/salary directly after they work. Thus, activities related to *batik* production only focus on RW 3, Kedungkracak hamlet, in contrast to Gemeksekti Village which is a more widespread area on the concentration of *batik* production that is in Dusun Tanuraksan and Tangkil, which can be seen in **Figure 2 and 3**.

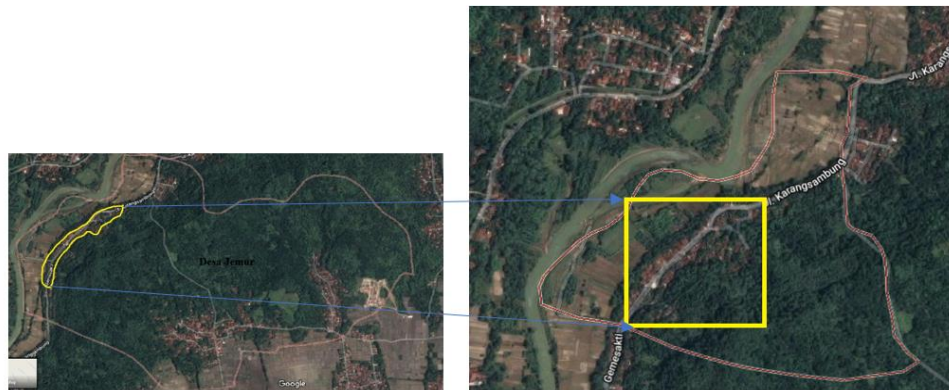


Figure 2 Batik development center in Dusun KedungkracakRw 03 Jemur Village, Kebumen Sub-district, Kebumen

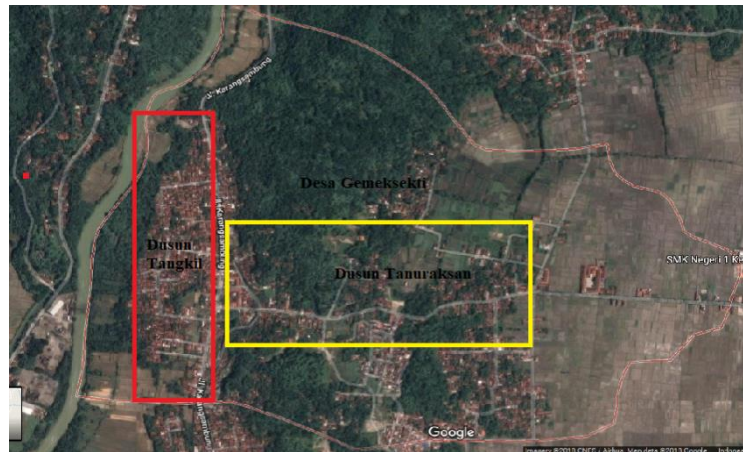


Figure 3 Batik development center in Tangkil and Tanuraksan Villages Gemeksekti Village, Kebumen Sub-district

In addition to the different problems of the two villages in the development of *kampung batik*, there are also similar problems arising from both villages namely the lack of human resources participating to continue *batik* and also a good market system hasn't been created. The lack of human resources to continue the *batik* business of the two villages, more or less has the same reason, namely the length of time that has to be used for *batik* but it's not balanced with the money earned. Furthermore, the condition is exacerbated by the unfavorable market situation, in terms of marketing and price.

The lack of underwriting related to the price stability of *batik* shows the weakness of the market system [7,8]. Inadequate target marketing strategy becomes another problem that still needs an implementation solution includes in terms of *batik* innovation related to the development of motives that are still limited. Furthermore, the condition should be supported by cooperation and integration among well-applied *batik*, thus it is expected that the development of Gemeksekti and Jemur villages as *batik* village can become a reality and responsive to gender.

4. Conclusions

Potency and problems on Gemeksekti and Jemur village development as a gender-responsive batik village have similarities and differences. The similarity is the equitable access for women and men to develop batik business. Both villages has intensively provided training and assistance to the development of *kampung batik*. The spatial differences are the problems faced by both villages. Jemur village is more likely to have problems in lack of integration among batik craftsmen, while Jemur

village more dominant in the problem of lack of male community participation to pursue batik business. Both of contribution from district to its levels have been made, but it hasn't optimally perceived result yet. Furthermore, the integration is needed especially between *batik* craftsmen and also the stability of the market situation for *batik*.

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