



## THE EFFORTS OF SINGKAWANG BATIK COMMUNITY TO REALIZE EQUALITY AND WELFARE OF WOMEN AND DISABILITY GROUP

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### Abstract

*Equality and welfare need to be realized for women and groups of persons with disabilities. To make it happen, various efforts are needed. The purpose of this study is to explain the strategy and role of the batik community in Singkawang City in realizing equality and prosperity for women and groups with disabilities through local wisdom. The method in this research is a qualitative case study. The results of the study show that equality and welfare for women and groups of persons with disabilities are interrelated and influence each other, and to achieve equality and welfare for women and groups of persons with disabilities a special strategy is needed. The conclusion of this study is that the efforts of the Batik Kote Singkawang community to achieve equality and prosperity for women & groups with disabilities through empowerment have been carried out through successful strategies, it has been proven that this empowerment has helped achieve equality and realize the welfare of women and groups with disabilities, because their income has increased. Of course this is achieved through a strategy to empower women and disabled groups based on local wisdom and members of the Singkawang Kote batik community carry out roles according to the needs needed by women and disabled groups, the roles referred to are assistants, motivators and facilitators.*

**Key words:** *Equality and welfare, women, disabilities, empowerment*

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## INTRODUCTION

National Development, namely the development of human resources in Indonesia as a whole and comprehensively. However, the fact is that in the field there are still social inequalities and discrimination that cannot be resolved. This inequality is the result of the construction of Indonesian society regarding the roles of men and women as well as regarding perfect physical ownership. As a result of this gap and discrimination, there are problems related to accessing various needs, such as education, health, information on labor needs, and legal protection experienced by some groups. Discrimination and injustice make the economic conditions of some groups apprehensive which keeps them in poverty and not prosperous. Victims of inequality, discrimination and economic downturn are experienced by the majority of women and disabilities who are often neglected by society due to social structure (Rosa et al., 2022); and cultural (acceptance of society) (Goa, 2020). The women referred to in this article are women with disabilities and those who are not disabled, from the young to the old age group.

Women and groups with disabilities experience inequality as a result of society constructing them as a group that does not have an important role in society because they are seen as weak and helpless, they are only a group that needs to be pitied, and only play a role in the domestic sector. In addition, due to the still thick patriarchal system, especially women are considered as parties who have no power over themselves so power and control are only held by men, this causes restrictions on the rights of women and groups with disabilities in expressing themselves (Putri, 2021) to increase self-potential, realizing prosperity and improving the economy of the family and oneself becomes more difficult. Women and groups with disabilities are groups that are often marginalized, causing them to often experience injustice in obtaining their rights as humans and citizens, especially in accessing health services, education, employment, politics, and legal protection. Even though justice as one of the Indonesian state ideologies is contained in the fifth Pancasila precept "Social Justice for All Indonesian People" it is still not able to be implemented properly by some people. So that there is awareness for some people to realize equality and welfare for women and groups with disabilities using strategies that are felt capable of realizing these goals. Like the Batik

Kote Singkawang community, which has the aim of educating the public about the social and economic values of the batik industry in Singkawang. Reporting from BPS Singkawang that in 2021 in March the number of poor people in Singkawang City reached 11.03 thousand people or around 4.83%, where this figure increased by 0.81 thousand people when compared to conditions in March 2020 with a total of 10.23 thousand people or around 4.53% (BPS Singkawang, 2021). As a result of the conditions of poverty that occur also have an impact on women and groups with disabilities who are objects of violence, discrimination, and human trafficking. In Indonesia, in 2020, 400 cases were recorded, which has increased from the previous year, namely in 2019 with a total of 213 cases, of which around 80% experienced sexual exploitation, and from 2020 the Witness and Victim Protection Agency (LPSK) said that the number requests for witness and victim protection in trafficking have increased by 15.3% (Listyarini, 2021), this case was exacerbated due to the co-19 pandemic which has had an impact on the economy (Renaldi, 2021). Several general factors cause high rates of human traffickings, such as economic factors or poverty, population, and patriarchal culture (Khameswara & Ardianto, 2022). Then Sutarmiji (Governor of West Kalimantan) added that the factors causing the high number of violence and human trafficking in West Kalimantan were due to economic and educational factors (Pontianak Post, 2021). One of the areas with high cases of human trafficking is the Singkawang area (Khameswara & Ardianto, 2022). Therefore, it is felt that an educational process is needed through empowerment based on local wisdom so that women and groups with disabilities have the power to be able to help themselves and even others. Because empowerment is included in the process of non-formal education.

Then more than 7 billion people – around 15% of the global population – currently experience disabilities (World Health Organization, 2021). Persons with disabilities are the largest minority group in the world, of which 80% are in developing countries (Pusat Layanan Pembiayaan Pendidikan Kementerian Pendidikan Kebudayaan Riset dan Teknologi, 2021). Based on Susenas data in 2018, there are 14.2% of Indonesia's population with disabilities, or 30.38 million people (Liputan6, 2020). 1/3 of the number of persons with

disabilities are children (World Health Organization, 2021). And children with disabilities or ABK (Children with Special Needs) often experience discrimination, abuse both verbally and non-verbally, bullying, and other violence due to physical and mental conditions that are different from other people. This is in line with data from the Symphony of the Ministry of Empowerment and Protection of Women and Children or KPPPA showing that there were 110 cases of violence against children with disabilities (Tempo.co, 2021). Adapted from the Education Financing Service Center of the Ministry of Education, Culture, Research, and Technology (2021) in 2018, there are 22% of adults with disabilities in Indonesia. The problem is, in the world of education, according to BPS data, access to education for people with disabilities is still relatively low. BPS states, there are 30.7% of persons with disabilities do not finish school to secondary education level. Meanwhile, only 17.6% of the total number of persons with disabilities have successfully graduated from tertiary institutions. BPS also stated that employment for persons with disabilities in the 2016-2019 period had never grown by more than 49%. More detailed data can be obtained from the 2018 National Economic Survey (Susenas). The survey shows that only 56% of children with disabilities graduate from elementary school, and almost 3 out of 10 children with disabilities have never received an education. Based on the 2018 Education Statistics, the percentage of the population aged 5 years and over with disabilities who are still in school is only 5.48%. Persons with disabilities who have never attended or never attended school reached 23.91%. Meanwhile, 70.62% of persons with disabilities do not attend school anymore. Meanwhile, the number of disabled people in Singkawang City is 515 people (Pemerintah Provinsi Kalimantan Barat, 2021). So that this case does not increase, and the socio-economic conditions of the community, especially for women and groups with disabilities, improve, and have the power to bring about change, a community development program is needed, namely empowerment activities by utilizing local wisdom.

Indonesia is known as a multicultural country that is marked by the diversity of ethnicity, language, religion, and culture. The diversity that exists makes Indonesia complex,

making it difficult to describe its anatomy (Khairiah & Walid, 2020). Every region in Indonesia has its local wisdom that is characteristic of that region, one of which is Singkawang City which is located in West Kalimantan province. Singkawang City was designated as the most tolerant city in Indonesia by the Setara Institute in 2021 with a score of 6.483 (Permana, 2022) outperforming other cities in Indonesia. The city of Singkawang gets this title because in the conditions of a region that is diverse in ethnicity, religion, and culture, the people can live in harmony and harmony. In addition to social life, it is also supported by its government which produces local regulations that do not favor one group, as evidenced by the implementation of Perwako Singkawang Policy No. 129 of 2021 Concerning the Implementation of Community Tolerance, this regulation is the norm and guideline for the people of Singkawang City in supervising, preventing, and taking action against any acts of intolerance that can disturb the peace and order of the people of Singkawang City (MC Singkawang, 2022).

The diversity that exists in Singkawang City but is still harmonious is an inspiration for batik artists in making works, one of these artists is Priska Yeni R., she is a woman and the founder of the Singkawang Kote Batik community who has a hobby of making batik and is inspired to make a work that describes the condition of society Harmonious Singkawang in a piece of cloth. The harmonization of the people of Singkawang City resulted in the acculturation of cultural aesthetics. Acculturation is a reflection of cultural tolerance in society (Santoso, 2016). The acculturated batik cloth is called the three-corner Singkawang variety of batik. Singkawang, which is famous for its three major ethnicities, namely Chinese, Dayak, and Malay, has its characteristics related to religious ceremonies, livelihoods, social life, and philosophy of life according to their respective ethnicities. The three major ethnicities occupy every corner of Singkawang City so that local wisdom is not only created by the existence of ethnic and religious diversity but also related to the location or area inhabited by each ethnicity. The three corners of Singkawang are West Singkawang as the center of community and government activities characterized by Chinatown which is

nicknamed the city of Amoi inhabited by the majority of ethnic Chinese, the East Singkawang corner, which is a hilly area inhabited by ethnic Dayak people and the third corner, namely South Singkawang which is on the coast inhabited by the majority ethnic Malay.

Awareness of the need to achieve equality and improve the welfare of marginalized groups such as women and groups with disabilities made Priska and members of the Kote Singkawang Batik Community create an empowerment program based on local wisdom, namely the "Yok Batik" program. In addition, Priska's concern for the condition of women and groups with disabilities who do not have job opportunities to improve their welfare has made her vocal about this empowerment program vigorously. Initially, this empowerment program was only aimed at educating the public about how to produce Batik Cloth with the Singkawang Three-corner Pattern and to maintain the existence of Singkawang batik. However, seeing the discrimination and poverty experienced by marginalized groups such as women and groups with disabilities and the low welfare of these groups makes the goals of the program grow. Where the aim is besides educating women and groups with disabilities on how to produce batik and maintaining the existence of batik itself, the other goal is to be able to improve skills, create equality and help improve the welfare of the marginalized people of Singkawang City. Community empowerment is chosen because sometimes in looking at the implementation of development and regional policies it only tends to measure results based on economic indicators but forgets to measure based on community empowerment (Asrom, 2007) which in society has social capital as a driver of the success of a development and development (Christianto & Putro, 2022). Empowerment was chosen as a community development program so that the community can later provide ideas that are materialized with social capital that will be able to have an impact on development in the economic sector (Rodrigues et al., 2019), social and cultural.

Several previous studies discussed equality and welfare for women and groups with disabilities, such as research conducted by Bai & Suprojo (2019) on Human Resource Development in Realizing Equal Educational Rights for Children with Special Needs. The

results of their research revealed that there were changes in behavior and increased independence in the group. disabilities because they are given equal opportunities according to their needs in accessing education. Pugu et al. (2022) concerning Rural Women and disabilities in the provinces of Papua and West Papua (study of Analysis of International Relations in the Implementation of Otsus Papua) the results of this study show that women in the provinces of Papua and West Papua have not received equal treatment, fair and recognized in the implementation of Special Autonomy by the national and international community due to a lack of education and training levels that make women in the land of Papua marginalized coupled with the influence of strong customs. The same thing was experienced by the disabled group, they did not get their rights such as education and work. The previous research discussed women's empowerment by Ratnasari et al. (2021) regarding Women's Empowerment Through Sewing Entrepreneurship Training at PKBM Bhina Swakarya, the results of this research show that empowerment through entrepreneurship can create community potential, especially for women. Then research by Sari et al. (2019) regarding the empowerment of coastal women in realizing the Krumi village to improve the economy of Bendar village with research results showing that this empowerment can open new job opportunities for women, add insight for women in that location and can improve the economy in Bendar Village. From the several studies presented, there are differences with current research, namely first regarding the focus of research, previous research separately discussed ways or strategies to achieve equality and welfare for women and groups with disabilities, some through formal education and some through empowerment. The two methods used by previous research used descriptive qualitative, while the new research used a case study qualitative method. The three current studies look at the strategy and role of the community to achieve equality and welfare for women and groups with disabilities through empowerment based on local wisdom, whereas previous research has not discussed this matter. The local wisdom in question is the Three-corner Singkawang Pattern Variety Batik.

Based on the explanation above, the

researcher is interested in filling in the gaps in previous research about how the strategies and roles of the Singkawang Batik Kote community create equality and prosperity for women and groups with disabilities through empowerment. So this study aims to explain the strategies and roles carried out by the Singkawang City Batik community in realizing equality and welfare for women and groups with disabilities through empowerment.

## **METHODOLOGY**

Qualitative approach with the case study method is used in this study for the reason that a qualitative approach aims to reveal social phenomena or realities not in a statistical way (Creswell, 2019) but holistically and contextually (Fadli, 2021) relating to behavior, opinions, motivation individuals and groups by collecting data from naturalistic settings (Moleong, 2017). So this is by the purpose of this study is to explain the strategies and roles carried out by the Kote Singkawang Batik community in realizing equality and welfare for women and groups with disabilities through empowerment. To achieve these research objectives, the researcher chose a qualitative approach. Using a qualitative approach, the researcher will conduct direct observations and interviews in a broad and in-depth manner so that later they can find the necessary facts related to the strategy and role played by the Singkawang City Batik community in realizing equality and prosperity for women and groups with disabilities through empowerment.

While the case study was chosen as the method because it will help understand a case that occurred in a location in this research Singkawang City which is the location of the research. This method does not only explain what the object looks like but also explains how and why this case can occur (Yin & Djauzi Mudzakir, 2019). In addition, the reason for using the case study method is that later the researcher will carefully investigate programs, events, activities, and individual and group processes (Creswell, 2019) so this research is conducted for a certain duration until the required data is relevant and answers the problems posed. Researchers will see how the efforts made by members of the Singkawang Kote Batik community to achieve equality and welfare for women and groups with disabilities. The researcher became the key instrument in this

study while the informants were selected using purposive sampling. The researcher became the key instrument in this study while the informants were selected using purposive sampling. The selected informant is the person who knows best about the issues raised because, in a qualitative approach, the validity of the data is very dependent on the source of information obtained from the informant (Murdiyanto, 2020).

To obtain data, there are three data collection techniques used by researchers, namely interviews, observation, and documentation studies (Creswell, 2019). The method of collecting data in this study begins with an in-depth study of the problem so that the formulation of the research problem is obtained. In starting data collection, the researcher should be the main instrument in the research. Therefore, the researcher created a good relationship with the informant. The second step, data collection is used as a guideline that has previously been determined as a tool used to assist in data collection activities. In order for the research to be more systematic, interview guidelines were used which had been prepared previously. The third step, collecting basic data by means of researchers conducting in-depth interviews with key informants and base informants to examine each problem formulation which re-defines each indicator. The existence of in-depth interviews, side by side with field observations seen from the activities carried out by the Singkawang Kote batik community. Then a literature study in the form of statistical data regarding the condition of the people of Singkawang City, especially in the three directions, namely Singkawang West, South and East. Then a documentation study is also carried out as material for analyzing the data collection that has been obtained so that the results are in the form of descriptions and conceptualizations related to the research problem. And finally, closing data collection as the end of the research with the results of primary data obtained when researchers conducted research in the field. Secondary data based on the literature that the researcher found related to the research problem, so that all the information needed was fulfilled. Thus, in this qualitative research, researchers become planners, implementers, and data collectors. When collecting data, researchers use close relationships in the form of an interpersonal approach. During the research process, researchers interact continuously with research informants, so that the data and information needed can be used as research results. The key instrument in research is the researcher himself who acts as a determinant of research success. Furthermore, in this study, to analyze the data, researchers used data analysis techniques in

the form of data reduction, data display, and conclusion drawing verification. Presentation of data analysis using theories that are relevant to the problem under study. The researcher first presents the concept of equality and welfare and then continues by relating it to the theory of empowerment and role strategies. In the first formulation of the problem, it relates to how the empowerment strategy is carried out by the Kote Singkawang batik community. The second formulation of the problem relates to the role played by members of the Singkawang Kote batik community in realizing equality and welfare for women and groups with disabilities.

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Meanwhile, triangulation is used as a test of data validity (Djiwandono & Yulianto, 2023). The last technique used by researchers in exploring research field data is triangulation. The existence of triangulation is considered as a combination of the three previous techniques namely participant observation, in-depth interviews, and documentation studies. This technique serves to test the credibility of a data that has been previously found by researchers. Researchers combined the three data collection techniques in the form of in-depth interviews, participant observation, and documentation studies. In this study, researchers checked the same data sources with different techniques. Thus, if the data that has been obtained from the two data collection techniques is obtained by different data, the researcher must further ensure which data is considered correct, if when using two different data collection techniques on the same

informant and get the same data. the data is the same, then the data has been verified.

## **RESULT AND DISCUSSION**

### **1. Equality And Welfare Of Women And Disability Group**

Equality is a principle or concept that views that every human being has human rights, therefore every human being has an equal or equal position with other individuals, this concept raises equality which means that each individual must be treated equally in a situation that is the same and different in different situations. Creating equality means trying to build equal relationships where opportunities to obtain an education, nutritious food, health, employment opportunities, and so on must be equally wide open (Mursidah, 2013). Equality is part of the principles of democracy in which this equality is a form of existence of a democracy and cannot be separated from a democratic society (de Waal, 2020). The concept of equality is to provide treatment and allow a person to interact equally and equally in all people and areas of society that are relevant in the context of democracy (de Waal, 2020; Rahman et al., 2020). However, there are still weaknesses in the concept of equality that the concept of equality conveyed has not provided a positive and satisfactory explanation regarding what it means to be "treated or interacted equally" (Fourie et al., 2015).

So far, the concept that has been conveyed regarding equality is only related to something ideal related to morality where a person has the same position or that everyone should be able to create a community where everyone stands on an equal footing with others. Such an understanding has not been able to provide specific indicators to assess whether equality has been realized or when someone is treated equally or feels and interacts with equals in the right way. However, Wolff (2015) gave his idea to find out whether someone has done and been treated equally or not. This idea uses a different perspective than others, Wolff (2015) uses a negative method when researching equality, namely by identifying real injustices and finding out how to overcome these injustices (Wolff, 2015). This means to determine equal or unequal is to look at the negative behavior or actions that occur in the field and then look for a way out to resolve the case, when the case

is over then that is the indicator for assessing equality. For example, according to Wolff (2015), the condition of society that shows undesirable hierarchical relationships such as oppression, exploitation, domination, servitude, and structural arrogance is a fact that occurs in society, it shows injustice and unequal conditions, so the condition of society in this case (focus in the condition of women and groups with disabilities) can be said to be equal if they are not in a condition of being oppressed, not exploited, not dominated, not in a condition of servitude and structural arrogance. In this study, researchers also borrowed gender equality indicators, namely having access, opportunities to participate, control over development, and obtaining fair and equal benefits from development (Kemenppa, 2012). This indicator can be used to see whether the empowerment carried out by the Singkawang Kote Batik community can help achieve equality for women and groups with disabilities, especially in Singkawang City.

Discussing welfare cannot be separated from poverty. Welfare is the goal of efforts to solve the problem of poverty in the context of implementing social security. Social welfare is the fulfillment the condition of the material, spiritual and social needs of citizens so that they can live properly and be able to develop themselves so that they can carry out their social functions (Pemerintah Republik Indonesia, n.d.). Meanwhile, according to other opinions, social welfare indicators are when material and non-material needs are met (Robani & Ekawaty, 2019). Material needs such as food, clothing, shelter, education, and health. While the non-material ones such as the need for religion, security, and peace of life. This welfare concerns the welfare of persons with disabilities as mandated by Law No. 8 of 2016 and PP No. 52 of 2019 concerning technical references in the form of social protection, social empowerment, social security, and social rehabilitation for persons with disabilities. This indicator can be used to see whether the efforts made by the Kote Singkawang batik community have created welfare for women and groups with disabilities in Singkawang.

The relationship between equality and welfare is that when equality is realized, prosperity will be achieved. This was obtained based on the results of interviews conducted by researchers with the informant AC (35 years), one of the officials at the Singkawang City

Social Service, Women's Empowerment and Child Protection that when the rights of every citizen such as obtaining education, health services, employment opportunities are fully fulfilled. fair, equal, and equitable then it will realize the desired welfare. This is also supported by Priska (founder of the Kote Singkawang Batik Community) that when women and groups with disabilities get equal opportunities to obtain formal, non-formal, and informal education so that they become capable and empowered human beings to compete in becoming quality human resources, then welfare that they (women and groups with disabilities) want will be achieved. Priska added that if women and groups with disabilities cannot become quality human resources because they do not receive education and health, they will also experience injustice and of course, it will make them worse off and increasingly unequal in conditions that are not prosperous. This condition is exactly the result of a study conducted by Pugu et al. (2022) concerning Rural Women and disabilities in the provinces of Papua and West Papua (study of Analysis of International Relations in the Implementation of Special Autonomy for Papua) where the results of this study show that women in the provinces of Papua and West Papua have not received equal, fair and recognized treatment in the implementation Special Autonomy by the national and international community due to a lack of education and training levels that makes women in the land of Papua marginalized coupled with the influence of strong customs. The same thing was experienced by the group with disabilities, they did not get their rights such as education and employment so they were in a worse condition.

So equality and welfare are interconnected with one another and influence each other. Influence in the sense that if someone does not get justice and their right to education and proper health, how can they be in a prosperous condition when someone is not prosperous, it will be difficult for them to get justice and equality so that it will become an endless circle. Several studies have shown that sustainable development cannot be realized if there is no women's empowerment and gender equality (Padang et al., 2019). This shows that when women and groups with disabilities are powerless and unequal then development will not occur. Alvares & Lopez (2013) their

research also revealed that equality is an issue regarding the human condition and is an indicator of sustainable development (Padang et al., 2019). Therefore, it is necessary to pay attention to the right strategy to realize equality to form quality human resources so that they get the desired welfare. Only through education, whether formal, non-formal, or informal, will humans become quality human beings.

## **2. Batik Kote Sikawang Community Strategy To Realize Equality And Welfare Through Local Wisdom-Based Empowerment (Local Wisdom-Based Empowerment: Three-Corner Singkawang Pattern Batik)**

Empowerment is carried out through a process of awareness and enlightenment that leads to a change in expected behavior, namely the formation of a noble human being who can build civilization (Sinaga et al., 2021). Education in this study is operational empowerment which can be carried out through the process of socialization, enculturation, and internalization (Cloete & Delport, 2015). The concept of empowerment must be supported by external parties who help make people who are weak or helpless so that they become people who can have the strength and power to become independent people. Empowerment is a process of giving power or power (power) to those who are weak (powerless) and reducing power (disempowered) to those who are too powerful (powerful) so that there is a balance (Djohani, 2003). Empowerment indirectly creates delegation and transfer so that weak people can manage themselves and their environment according to their potential.

Friedmann explained that empowerment is defined as an alternative development that requires inclusive democracy, prioritizing economic growth, gender quality, and equality between generations (Wulandari et al., 2017). Furthermore, Friedmann examines that community empowerment processes in three stages, namely: (1) enabling, creating an atmosphere that allows community potential to develop, where this stage is carried out by members of the Kote Singkawang Batik community by utilizing social capital in the community, using the approach psychologically and provide the facilities needed by participants in empowerment

through local wisdom, what is meant by local wisdom here is the Singkawang Three-corner Pattern Batik; (2) empowering, an advanced stage that strengthens the potential possessed by the community through concrete steps involving providing various inputs and opening up various opportunities that will make the community more empowered, this stage can be seen from planning, implementing to evaluating women's empowerment and disability group based on local wisdom; (3) the last stage is protecting, protecting and defending the interests of the weak (Wulandari et al., 2020) this stage means that based on the results of the evaluation, the weaknesses and deficiencies in empowerment can be corrected so that goals can be achieved and are able to provide protection for empowerment participants, especially women and disability group. The process of empowerment, it does not only include delegation and transfer, but there is also an educational process to improve the quality of individual people so that they can be empowered, have competitiveness, and live independently (Anwas, 2014). Empowerment on an ongoing basis invites the community, especially women and groups with disabilities to be able to develop themselves as a form of improving the quality of their own lives. Therefore, its implementation has the meaning of encouragement, guidance, and assistance in increasing community competence so that they can be independent and prosperous.

The Singkawang Three-corner Pattern Batik is an actualization of the acculturation of three cultures that represent every corner in Singkawang City. Each corner is depicted on a piece of cloth using the batik method.

### ***Planning***

The first step taken before empowering women and groups with disabilities is to set goals for the empowerment, then map the population based on gender, and occupation, and classify them based on disability and non-disability categories. Priska and the Kote Singkawang Batik Community conducted a mini-research on community expertise, community needs, and social capital that will assist the empowerment process. Next, identify the needs of the community, especially women and groups with disabilities, then analyze what and how actions should be taken to help meet these needs. Then after that community members can choose and determine the location where



the empowerment will be carried out according to predetermined criteria based on the results of research and meetings. Priska as the founder said that the three locations chosen to be places of empowerment were very appropriate. The first location is in West Singkawang with a majority Chinese ethnic population, the second location is in East Singkawang where the majority is Dayak ethnic, and the third location is in South Singkawang where the majority is Malay. The Yok Batik Program is the right program for empowerment for several reasons, the three locations are in every corner of Singkawang City which is the symbol of Singkawang City. In addition, many women and groups with disabilities need education and skills to be able to be independent.

Singkawang City is a tourist city that is in great demand by both national and international tourists. So that Batik fabrics containing local wisdom values can become souvenirs after visiting Singkawang City. In addition, empowerment through batik will help the community to maintain the existence of Singkawang's unique batik, the competition for the batik industry in Singkawang is relatively few so if the human resources are of high quality they can build a batik business and open jobs. After the women and groups with disabilities who learn batik have the ability and skills and master the knowledge of batik, they are freed to be able to do it independently and start a business. The findings obtained by the researcher are that there are members who already have batik expertise who are made facilitators in several schools in Singkawang, finally, the school makes Batik an extracurricular program and there are many enthusiasts, especially at the elementary school level, and Special Schools (Schools for Special Needs). Juhdi (21 years), a member of the Singkawang batik community and a former empowerment participant, said that every empowerment member who is proficient and able to make batik is freed to open a business and collaborate with any party to increase the income he wants to achieve.

In the planning stage, the Batik Kote Singkawang community is planning with the following general description: conducting mini-research, determining the location of the activities in three corners of Singkawang City, namely West Singkawang in the Pasiran area, East Singkawang in the Nyarumkop area and

South Singkawang in the Sedau area. The time for implementation of activities is carried out for 1 month with meetings once a week, this schedule adjusts to conditions in the field, and it may take longer than planned. Furthermore, the participants in the empowerment of batik skills were women and groups with disabilities. In addition, at the planning stage, the Batik Kote Singkawang community facilitated participants in the implementation of batik. The facilities provided were special fabrics for batik, dyes, canting, stamps, candles, batik stoves, boiling stoves, pots, buckets, gloves, brushes, and water glass.

### **Implementation**

Implementation of empowering women and groups with disabilities is carried out in two ways, namely outreach, and training. The socialization contained activities about educating the participants about the concept of the Three-corner Singkawang Pattern Batik and the local wisdom values contained in the Three-corner Singkawang Pattern Batik and the introduction of tools and materials followed by training.

#### *1) Socialization: Conception of Batik with a Variety of Singkawang Patterns in Three Directions*

Picture 1. Empowerment Implementation Stage



Batik art represents the dimension of spirituality that animates human life in producing works that are beneficial to others. In batik, it also reflects an empathetic attitude toward preserving local wisdom and tourism which is often neglected in modern human life (Takdir & Hosnan, 2021). The same thing was conveyed by Priska (35 years) who said that the characteristic of batik is that the process of making it must go through waxing, both through the printing process and using stamps and boiling to form a motif. Batik has to go through a waxing process, as long as it doesn't go through a waxing process then it is a "batik" patterned shirt. Priska added that batik is not bound by dots, waves, or lines and does not

always have to be symmetrical. The “Kote Singkawang” batik motif produced by Priska is a manifestation of concern for nature conservation such as the orchid and tengkawang motifs which are endemic to Singkawang City and are almost extinct. Bejale fisherman motifs, betabur flower motifs, and simpur susun talam flowers are motifs that display the local wisdom of Singkawang residents.

Picture 2. Socialization activities carried out by Priska and the Kote Singkawang Batik Community



Priska and the Kote Singkawang batik community also use rice box waste paper to make batik as a form of concern for the environment. Thus, in addition to being used as a medium for conveying noble cultural values, it is hoped that batik will become a medium for conveying contemporary positive messages. The batik developed by Priska and her community aims to promote the spirit of nationalism and local wisdom through the batik they make. Batik is the result of collaborative work with the community as the Three-corner Singkawang Pattern Variety. Tiga Penarur means the Three Main Gates to enter the Singkawang City area. The three entrances to Singkawang City have different customs and cultures. The local wisdom values contained in the Singkawang Three Corners Batik are the values of equality, harmonization values, tolerance values, pluralism/multicultural values, aesthetic values, social, cultural, and economic values, freedom values, and divine values.

Then proceed with the introduction of tools and materials used in batik. Then continued with a demonstration by Priska continued with questions and answers about batik. In socialization activities, Priska and the team did not forget to always motivate empowerment participants to always be confident and emphasize freedom in making batik.

## 2) Training

Picture 3. Training activities conducted by Priska and the Kote Singkawang Batik Community



The training stage is carried out after the participants understand the theory of batik from the socialization that has been carried out. In this activity members of the Singkawang City Batik Community provided batik training from starting to provide tools and materials, the batik production process to determining product selling prices. This training activity was carried out aiming to provide understanding to participants in batik. This can be seen in the evaluation after the training activities where the participants will fill out a questionnaire from the Batik Kote Singkawang community, based on the evaluation results show that as much as 85% of the empowerment participants' understanding of the process of producing this batik cloth. At the training stage, the Singkawang Batik Kote community also guided the participants, Priska and her team together accompanied and gave directions to the participants in producing batik. With this training and mentoring, of course, it is hoped that the participants will be able to produce batik regularly, as well as produce batik products that contain local wisdom values that can be marketed anywhere and can help provide a sizable income for empowerment participants.

## Evaluation

### 1) Assessment for Participants

Picture 4. Evaluation of empowerment participants



This empowerment through local

wisdom has had an impact on the participants, as evidenced by the courage of some participants who started producing batik because they already had skills and understanding of batik. In addition, several people have empowered women and other groups with disabilities by establishing partnerships and providing jobs, so this program has become a relay program in sustainable empowerment. The evaluation tool used is the format of observation and written tests. Apart from that, to find out the level of knowledge and mastery of the participants regarding the empowerment material provided, an assessment process is periodically carried out. Assessment is divided into theoretical assessment and practical assessment. A theory assessment is held at the end of each month in the form of a written test. Then there is a practical skills test to find out the participants in batik making. This test is carried out once every two weeks by giving participants the task of making batik on a piece of cloth with a predetermined size from start to finish while being supervised by members of the community. Priska usually sells the results of this practice test cloth. The price of finished batik cloth is usually priced from Rp. Then usually after empowerment activities Priska and the team will always provide time to talk to the participants regarding the empowerment activities being carried out. Priska and the team discussed the benefits felt by the participants after participating in the empowerment program, such as equality and welfare experienced by the participants.

Related to the equality of indicators used from Wolff's indicator (Wolff, 2015) where conditions are equal when not in conditions of being oppressed, not exploited, not dominated, not in conditions of servitude and structural arrogance. And based on gender equality indicators from Kemenppa (2012), namely having access, opportunity to participate, control over development, and get fair and equal benefits from development. Several research informants said that with this empowerment they felt they were not isolated and not discriminated against by other people because they already had a skill. They finally have the opportunity to access knowledge related to the arts and culture of local wisdom. Mrs. RJ (45 years), a person with a disability, said that with this empowerment activity she could feel access to education, although not

formally. They can also participate in activities carried out by the Kote Singkawang Batik community such as national and even international exhibitions. They also claim to have control over themselves and help revive the family and even the regional economy. Mrs. KS (50 years) said that she and her friends received many benefits after this empowerment, such as knowledge about batik, lots of friends, new skills, and of course income that can help support the family's economy. Based on this, the equality indicators have been fulfilled.

## 2) *Manifested Prosperity*

To see whether this empowerment has created welfare for women and groups with disabilities, it can be seen from indicators that it can be said to be prosperous when material and non-material needs are met (Robani & Ekawaty, 2019). Material needs such as food, clothing, shelter, education, and health. While the non-material ones such as the need for religion, security, and peace of life. This welfare concerns the welfare of persons with disabilities as mandated by Law No. 8 of 2016 and PP No. 52 of 2019 concerning technical references in the form of social protection, social empowerment, social security, and social rehabilitation for persons with disabilities. Based on interviews conducted by researchers it is known that almost every participant who took part in the empowerment has experienced prosperity, from selling batik, they can meet their needs both materially and non-materially.

AI (55 years) said that before participating in the empowerment program carried out by Priska and her friends, she had never produced anyone because she could not work, so far she had only relied on her husband's mediocre income so that several basic needs could not be met. However, after participating in this empowerment, she was able to help her husband meet their daily needs. FK (45 years) also felt that while having batik skills, he was able to work to earn money while taking care of the house and looking after the children. The income earned is also large, around 500 thousand/day if I continue to produce batik, I have even made millions of rupiah according to the number of batiks he has completed. Friends with disabilities have also experienced welfare, based on a statement by SF (25 years), being a person with a disability makes it difficult to be accepted for work plus

he did not get a school diploma, but with empowerment based on Singkawang local wisdom, he was able to work alone and enjoy quite satisfying results.

However, on the other hand, some say that because the price of batik is too high, local buyers are less interested in it, but if it is sold to newcomers or tourists, the batik cloth sells more easily. Priska said that high prices are a form of appreciation for batik makers.

According to her, someone who understands the value of high-priced batik is not a problem, coupled with the lengthy process and the materials used are also of high quality. Priska said that one of the empowerment participants' works sold for three to seven million rupiahs and even more in an exhibition. But indeed for the local market itself, the price of batik is indeed expensive, but this is a community evaluation material, how can we sell batik cloth at a price that is by the capabilities of the local community.

### **3. The Role Of The Kote Singkawang Batik Community To Realize Equality And Welfare Through Local Wisdom-Based Empowerment**

The "Yok Batik" empowerment program is a program established to educate the public to realize equality and welfare for women and groups with disabilities. Empowerment is the same as the education process because the stages that are passed are the same, namely through the socialization of knowledge.

In addition, empowerment is carried out through a process of awareness and enlightenment which leads to a change in expected behavior, namely the formation of a noble human being who can build civilization (Sinaga et al., 2021). Therefore, the role of members of the Singkawang Kote Batik community is equivalent to teachers, namely educators. Therefore, the role seen by researchers is that of members of the Singkawang Kote Batik community as mentors, motivators, and facilitators.

#### **Advisor**

Picture 5. Priska helped empowerment participants' difficulties during empowerment activities.



The role of the Singkawang Kote Batik community as mentors in efforts to achieve equality and prosperity through implemented local wisdom-based empowerment can be seen based on performance indicators, namely 1) Motivating and directing participants to achieve maximum empowerment goals; 2) Assisting and facilitating participants in selecting and finding learning resources; 3) Help overcome the learning difficulties of participants; 4) Help solve problems faced by participants which cause learning difficulties (Suwanto, 2019). Based on the results of interviews and observations conducted by the researchers, it was found that Priska and community members always motivated the participants during the socialization and training processes. Many participants complained that they couldn't draw, but Priska and the community members always gave participants the freedom to draw whatever they could.

Priska and community members provided motivations so that the participants would not give up easily with the conditions and circumstances they were experiencing. In addition, community members provide learning assistance or facilities, for example regarding cool motifs drawn by participants, usually learning resources used such as laptops or androids, even books that the community owns, and sometimes the natural, socio-cultural environment which is used as a source of learning by participants. Priska and community members always hold discussions both during and at the end of the activity. The discussions that were carried out were usually related to the difficulties experienced by the participants. Priska and the empowerment members always helped resolve the problems and difficulties faced by the participants to motivate the participants and raise the

participants' self-confidence to increase. This can be seen from the enthusiasm of the participants on the empowerment day, and some even felt disappointed if the activity had to be postponed for certain reasons, such as commemorating a religious celebration day.

### **Motivator**

Picture 6. Priska and community members motivated the empowered participants.



The role of the Singkawang Kote Batik community as a motivator in efforts to achieve equality and prosperity through implemented local wisdom-based empowerment can be seen through the following indicators, 1) Members of the Singkawang Kote Batik community connect the lesson material to be taught with the needs of participants during activities; 2) Members of the Kote Singkawang Batik community adjust the subject matter to the level of experience and ability of the participants at the time of the activity; 3) Community members use various learning models and strategies, for example, discussions and demonstrations during activities (Sanjaya, 2011). Based on the results of interviews and observations, it is known that Priska and community members relate learning materials about batik to the needs of the community, where studying batik means that they have helped preserve local wisdom, then the values contained in cloth motifs represent social, cultural, religious and economic values surrounding communities, and provide benefits that can be obtained from batik.

Priska and community members provide material according to the participants' experience and understanding level because there are participants who have disabilities and some women are also elderly, so the delivery of material also needs to pay attention to this aspect. The methods and strategies used by Priska and the members in presenting the material also vary, one of which is group discussions and using peer tutors. This means

that if there are participants who are already proficient they will help other participants in batik. This creates a harmonious interaction in empowerment so that the empowerment participants are enthusiastic and want to continue learning. They help each other and work together to finish their batik cloth.

### **Facilitator**

Picture 7. Priska and community members provide the facilities needed by empowerment participants.



The role of the Singkawang Kote Batik community as a facilitator in efforts to achieve equality and prosperity through implemented local wisdom-based empowerment can be seen from the following indicators: 1) Community members provide all learning tools before learning begins (such as lesson plans) during empowerment activities; 2) Community members provide learning facilities such as batik tools and materials; 3) Community members act as partners not superiors during activities; 4) Community members as facilitators carry out their duties and functions based on existing regulations; 5) Community members do not act arbitrarily towards empowerment participants during activities (Sanjaya, 2008). Based on the results of the interviews and observations that the researchers conducted, they found that Priska and community members provided an activity plan before stepping into the field to do the empowerment. Then Priska and community members also facilitated tools and materials for batik such as canting, cloth, lilies, dyes, and others.

Priska and the community members always seem like friends to the participants, they don't feel like they know the most, Priska admits that they enjoy making batik while exchanging stories about what has been done a few days ago, sometimes the participants also ask about motives, for example, "I just finished harvesting bamboo shoots in the forest, could that be used as a motive?" and Priska agreed.

Because Priska always believed that batik motifs were free according to those who wanted to make batik. It is because of this freedom that participants find it easier to express themselves in cloth. This shows that Priska and the community members did not act arbitrarily with the participants. Priska also admitted that she had never forced participants to finish a batik cloth in a short time. According to her, batik can be done anywhere and at any time, so if there is spare time, it can be continued without disturbing other work. Several participants admitted that in this way Priska and community members did not burden them, and never forced them. So that a sense of trust grows within the Kote Singkawang batik community. Priska and community members also facilitated participants who wanted to study the art of batik by including several participants in additional activities on the island of Java such as a batik school. Apart from that, Priska also collaborated with several friends during college to make exhibitions and take part in events related to art and entrepreneurship. Priska facilitates empowerment participants to participate in these activities, even if there is a batik competition, the works of empowerment participants are included so that it will benefit the batik cloth maker. Facilitator.

## CONCLUSION

Based on the results and discussion above, it can be concluded that the Kote Singkawang Batik Community's Efforts to Realize Equality and Welfare of Women & Disabled Groups through empowerment have been successful, it is proven that this empowerment helps realize equality and the income of women and groups with disabilities increases so that they can prosper, of course through strategies namely empowering women and groups with disabilities based on local wisdom and carrying out roles according to what is needed by women and groups with disabilities, namely mentors, motivators, and facilitators.

Based on the results of the evaluation, there is still a need for improvement and improvement to realize much better goals, so the suggestions that can be given by researchers to the Singkawang Kote batik community are by synergizing with related parties such as the government, academics,

entrepreneurs, other communities and utilizing the media both the user and the tool to build the brand image of the resulting product. For further research, it can be seen from the aspect of social capital utilized by the Singkawang City Batik community in empowering.

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