



The Effectiveness of a Women's Empowerment Model Through Social Entrepreneurship Training to Strengthen a Tourism Village Program

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The purpose of this research was to examine the effectiveness of the women's empowerment model of the Samin community through culture-based social entrepreneurship training to strengthen tourism village programs. This study was designed with sequential mixed methods. The data collection techniques used were observation, interviews, documentation, and questionnaires. The populations were Samin women who were married, at productive age and living in the Klopo Dhuwur village area. The sampling technique used was purposive sampling. The qualitative data was analysed using an interactive model, while the quantitative data was analysed using descriptive statistics and t-test. The results showed a very good response from informal leaders (opinion leaders) of the Samin community, formal figures from the village staff, targets of Samin women's programs and village tourism program cadres on the implementation of the empowerment model through local culture-based social entrepreneurship training of batik arts and social values 'sedulur singkep' to strengthen tourism village programs. The empowerment model is effective in improving the personality, reasoning and logical thinking skills, ability in batik skills, knowledge of small business management and the ability to practice social entrepreneurship. The quality of the Samin women's ability in managing social entrepreneurship, based on the local socio-cultural values 'sedulur singkep', improved and the Blora Batik designed by Samin is a very prospective tourist destination and is becoming a magnet for tourism village destinations.



Keywords: *Women's empowerment, Samin community, Social entrepreneurship, Tourism village.*

I. INTRODUCTION

Nowadays, the development of human life is increasingly globalised and is becoming economically interdependent. The process of social interaction potentially creates social and cultural changes. The functional structural view asserts that society, as a social system, has a flexible ability to face various conditions (Martono, 2011). However, on the other hand, the Samin community in Central Java show a conservative attitude and behaviour to maintain the cultural value of "*sedulur singkep*" for the next generation. The original education system with inherited skills, dropped from parents to daughter, is not sufficient to provide competitive skills (Coombs. Philip H., Ahmed, 1985). Therefore, the traditional education system must be adjusted and equipped with training programs that introduce them to technology.

Education, as one of the ways to preserve culture, has an important role in maintaining the Indonesian culture, including the culture of the Samin community. The community has the right to organise community-based education and formal and non-formal education in accordance with the specificities of religion, social environment, and culture, for the benefit of the community (INDONESIA, 2006). This is also in line with the introduction to the research article, which states that education is very important in developing the life of the nation and state (Mahanani, 2018). The existence of good education also allows the formation of good character for the community (Subianto, 2013). Based on this, it can be concluded that the development of education is most relevant to preserve the culture of the Samin community.

The women of the Samin tribe need to learn work skills besides being a farmer; namely, entrepreneurship. The process of learning the entrepreneurial skills they want, is not only to improve work skills and family income, but also to maintain the original learning system that is integrated in a cultural setting. The learning process in the field of local culture-based entrepreneurship is interpreted as a process of empowerment based on socio-culture. The discernment of the local culture of the Samin tribe contains social moral values that have great potential to be empowered through a social entrepreneurship training program, as an effort to achieve independence and improve their social welfare. However, on the other hand, some sociologists, adhering to the theory of modernity (Rostow), analyse that the main causes of community poverty are cultural poverty. Namely, the attitudes and behaviour of community members who traditionally feel satisfied with what they have, as long as they can live in harmony with the surrounding environment. This pattern of life creates fatalistic traits including surrendering to fate, giving up easily, and being apathetic, that it makes unproductive human resources (Suminar, 2017).



Based on the theoretical gap above, this study aims to examine the effectiveness of the women's empowerment model of the Samin community through local culture-based social entrepreneurship training for economic independence and the strengthening of tourism village programs. Social entrepreneurship focusses its efforts from the beginning, by involving the community as an attempt to empower people who are financially or skillfully poor to mobilise their businesses to generate profits, and then the results of the business or the profits are returned to the community to increase their income (Sofia, 2015). The women's empowerment program that is integrated with gender mainstreaming policies is an alternative strategy as an effort to accelerate the achievement of gender equality, since gender sensitivity has become one of the foundations in preparing and formulating strategies of an organisation or institution and is also part of socio-cultural changes (Alston, 2006; Hubeis, 2010).

The activity of culture-based women's empowerment is very likely to have a very high process of women's participation. The key to the success of human resource management in development is through empowerment approaches that focus on culture, but it is mostly done through indirect efforts towards culture (Sudjana, 2007). According to Hastuti, Purwantara, and Khotimah (2008), it successfully develops an effective empowerment model to alleviate poverty in rural communities by developing tourism villages based on local discernment. The implementation of these principles in this study aims to examine the effectiveness of the women's empowerment model of the Samin community through culture-based social entrepreneurship training as an effort to strengthen the tourism village program. Women in East and South Africa tend to survive in nature that involves selling informal trade with perishable and inexpensive commodities, and they are also able to survive in a modern life (Akinboade, 2005). There are four strategies of social entrepreneurship. They are social value, civil society, innovation, and economic activity (Hulgård, 2010).

However, (Astuti, 2012) the results of the research recommend an empowerment model that is carried out through several steps: Look: assessment through interviews, observation and documentation; Think: joint planning through FGD; and Acts: social guidance, entrepreneurship and skills. A model with these steps can be applied and is effective to increase the knowledge and skills of poor women, creating new jobs for women by utilising local potential. These empowerment indicators are achieved through a learning process that is managed in a training program unit as an empowerment process.

The empowerment indicators are: increasing awareness and desire to change; increasing the ability of individuals to change and opportunities to gain access; improving individuals' action to deal with obstacles; and increasing solidarity or action with others (Hadi, 2010; Kim et al., 2007). The training program, as an empowerment strategy to achieve these indicators, is designed as follows: Need oriented: an approach that is oriented and based on the needs of the community; Endegenious: an approach that is oriented and prioritised on the suitability of local authenticity values by exploring and employing the potential that the learning community has; Self-reliant: an approach that builds self-confidence or an independent attitude in every single person; Ecologically

sound: an approach that is oriented, concerning and considering aspects of environmental change; and Based on structural transformation: an approach that is undertaken based on changes in the system structure which concerns social relations, economic activities, financial dissemination, and community participation (Adi, 2002).

II. RESEARCH METHOD

This research was designed using a quasi-experimental method. It provided treatment manipulation to a group of experiments, and compared before and after treatment manipulation with the purpose of examining the effect of the treatment manipulation on the application of the women's empowerment model of the Samin community through social entrepreneurship training towards the ability of the Samin women's community to manage social entrepreneurship to strengthen tourism village programs (Sumaryanto, 2007). The empirical trial was designed with a quasi-experimental method based on the consideration of the difficulty of the control group having similar characteristics with the experimental group. The varied characteristics of students included learning needs, learning experiences, and local potential advantages in the environment. Therefore, the experiments were conducted using the one-group pretest-posttest design (Borg, W. R. and Gall, 1983). It is described as follows:

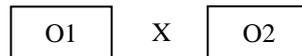


Fig. 1. One-Group Pretest-Posttest Design

The subjects of this study were women empowerers of the Samin community as the managers of social entrepreneurship training and trainers, and the Samin women's community as the trainees. The training manager consists of a working group of tourism village managers in the field of training. The trainers consist of community empowerment expertise, social entrepreneurship management experts, and coaching staff from the tourism village management.

The data collection techniques used included observation to compare the results of focussed observations of O1 and O2. The type of primary data used to examine the effectiveness of the model was carried out across three stages. Firstly, the implementation of the women's empowerment model of the Samin community, the measurement of the training manager's ability to plan, the implementation and evaluation of the training and the ability of trainees (Samin women's community) in managing social entrepreneurship through the pre-test, and measuring the progress of the training manager's ability in empowering the Samin community women and advancing the ability of women in the Samin community to manage local culture-based social entrepreneurship to strengthen tourism village programs through the post-test. Secondly, a questionnaire was completed. It was used to test the effectiveness of the model during the process of empowerment activities to identify the strengths and weaknesses of the model developed using a closed questionnaire scale of 1–5. The primary data types included: the initial ability of the empowerer and the trainees through the pre-test; the implementation of the training empowerment model through monitoring and evaluation of the empowerment programs; the role of the empowerer in



conducting learning; the active participation of trainees in the learning process; and the ability of the learning outcomes of the trainees after experiencing social entrepreneurship training, namely the development of competencies in managing local culture-based social entrepreneurship.

The location of the research was determined by a purposive sampling technique, considering the regional characteristics and the feasibility of the information needed to facilitate the researcher in focussing on the research object. The research location was in the Klopo Dhuwur Village, Banjarejo Subdistrict, Blora Regency, where the Samin community lives and was appointed as a tourism village in 2015 by the Blora Regency Government.

The effectiveness level of the empowerment model was shown through a comparison of the average learning outcomes of the women from the Samin community in managing social entrepreneurship to strengthen the tourism village, and the average ability of empowerers of women from the Samin community to manage local culture-based social entrepreneurship training, which was presented by using percentage descriptive analysis.

The analysis technique used was a test statistics of paired samples t-test. It was used because the data obtained came from the measurement process in the sample group (experimental group) which was carried out twice; pre-test and post-test. Furthermore, the Statistical Package for Social Sciences (SPSS) package program 23.00 was used to analyse the quantitative data.

III. RESULTS AND DISSCUSSION

The average response of the Samin village staff and village tourism managers to the implementation of the empowerment model through social entrepreneurship training to support the tourism village returned a percentage of performance qualifications of 78.19 per cent — which is considered very good. This is in line with similar research findings on the model of empowering poor women through the development of family entrepreneurship and towards a creative economy in the Karanganyar Regency. The results of the study showed that the women's empowerment model was able to help families establish a good economy (Marwanti & Astuti, 2012). The following is the recapitulation data on the assessment of the implementation of the empowerment model, starting from the planning, actuating, evaluation and termination stages. They are shown in Figure 2 below.

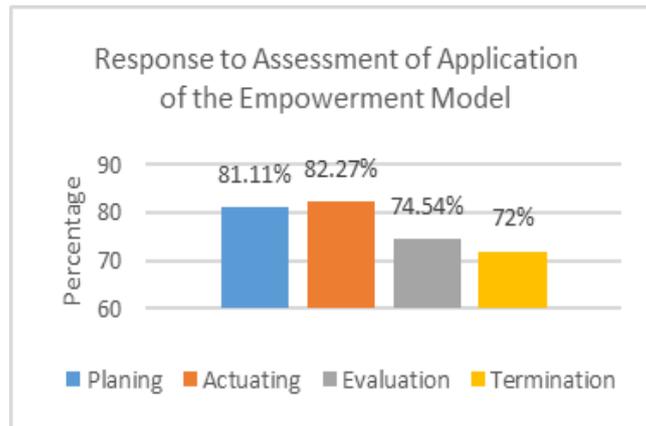


Fig. 2. Recapitulation of the Response Assessment of the Empowerment Model Implementation

The highest response assessment towards the implementation of the empowerment model is the actuating aspect at 82.27 per cent, while the lowest response assessment is the aspect of termination or coaching at 72 per cent. This means that the termination aspect still requires attention from the organisers of the empowerment program before the program targets are truly empowered or independent. Sementara itu, respon terhadap perencanaan dan evaluasi cenderung pada level menengah namun masih dalam kategori baik, yaitu berkisar pada 74–81 per cent. This shows that in this sector, the women's empowerment model can run the program well. Of course, this still needs to be improved so that all program objectives can be implemented with the maximum ranging from planning, actuating, evaluation and termination.

A. *The Effectiveness of the Women's Empowerment Model of the Samin Community*

The frequency distribution of the initial and final abilities of the target group of women's empowerment of the Samin community in managing social entrepreneurship of typical Samin batik design was observed from several aspects, including social personality ability, reasoning and logical thinking, producing batik skills, small business management, and social entrepreneurial skills of batik Samin. These results can be seen in Figure 3 below.

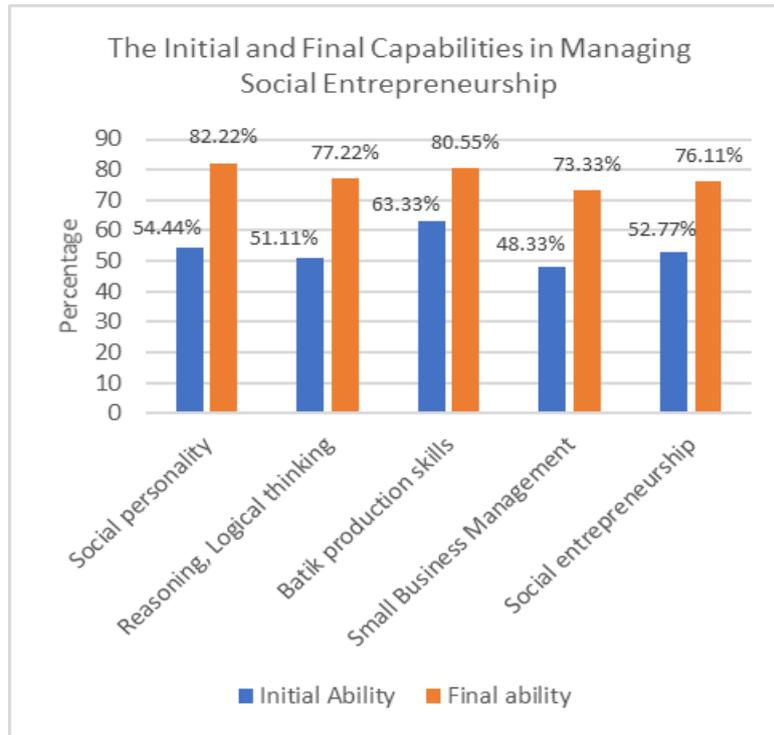


Fig. 3. Recapitulation of the Initial and Final Capabilities in Managing Social Entrepreneurship of *Batik* in Tourism Village of Klopo Dhuwur Banjarejo Subdistrict Blora Regency

There is an increase in the percentage of achievement of the social personality ability as social entrepreneurs by 27.78 per cent from before the empowerment program (initial ability) and after empowerment (final ability). The social entrepreneurship training empowerment program effectively enhances the social personality of the Samin women as social entrepreneurs. The success of this program cannot be separated from the support of women from the Samin community who have high learning enthusiasm, so that they are able to realise what is planned until the program is implemented. In addition, with the support of other communities, the Batik sales program in Klopo Duwur Banjarejo can run well.

There is an increase in the percentage of achievement of the final ability of Samin women in reasoning and logical thinking by 24.44 per cent. At first, the percentage of achievement was 51.11 per cent, but after participating in the empowerment program it increased to 77.22 per cent. They have the ability to make very good decisions in choosing business opportunities appropriately or well after understanding the market conditions and market needs of batik products, as a supporting part of the development of the Klopo Dhuwur tourism village program. This indicates a change in the way of thinking of the Samin women. They have the ability to identify opportunities. This ability is one of the important abilities in entrepreneurial activities. An entrepreneur can succeed if he or she is able to identify opportunities (Tjandra, 2013). This further reinforces that women's empowerment can improve critical thinking skills in identifying business opportunities.



There is an increase in the percentage of achievement of the final ability of Samin women in Samin's typical batik skills by way of handmade batik and stamped batik by 17.22 per cent. At first, the percentage of achievement was 63.33 per cent, but after participating in the empowerment program it became 80.55 per cent. There is a significant increase of skills in designing Samin's typical batik and creating innovative new designs. This is also supported by the results of the research, which state that the introduction and training of batik can improve a person's skills to make batik and batik innovations that create more value to the batik produced (Prilosadoso & Laksmi, 2014). The existence of innovation in batik will also allow an increase in batik sales because innovation is seen as a unique thing that is needed to keep consumers interested in buying batik. This is also in line with the results of the research which show the relationship between innovation and the level of batik sales (Suendro, 2010). Thus, it can be seen that the existence of this training makes it very possible for Samin women to become entrepreneurs with their batik skills and make batik innovations so that Samin's batik can be maintained and preserved.

The empowerment program with social entrepreneurship training is able to improve the understanding of the Samin women's community regarding procedures for creating small businesses, strategies for marketing products, mastering risk management, and building business networks with a percentage of final ability achievement of 76.66 per cent — considered as a very good category. Whereas, the previous ability only reached 48.33 per cent — considered as a bad category. Based on the above results, it can be seen that the results of this training have prepared the Samin community's women to become entrepreneurs. They already have the main skills in building a business; namely, procedures for creating businesses, product marketing strategies, risk management and business networks. This is also in line with the results of research that shows that one indicator of entrepreneurial ability is the ability to build a product marketing network (Puspaningtyas, Bahtiar, Sulastri, & Putri, 2018).

The ability of the Samin women in the aspect of social entrepreneurship skills of batik to support the tourism village program before the empowerment program reached 52.77 percent and was considered a good standard. After actively participating in the empowerment program of batik skills and its marketing through online social media, it increased by 23.34 per cent. The achievement of the ability to manage social entrepreneurship became 76.11 per cent. Specifically, the results of the comparison of the initial and final abilities can be seen in the following table:

TABLE I. COMPARISON OF THE INITIAL ABILITY AND FINAL ABILITY OF SAMIN WOMEN IN MANAGING SOCIAL ENTREPRENEURSHIP

Achievement of Initial Ability (%)	Aspects of Assessment	Achievement of Final Ability (%)
54.44	Personality	82.22
51.11	Reasoning, logical thinking	77.22
63.33	Production skills	80.55
48.33	Small business management	73.33
52.77	Social entrepreneurship management	76.11
54	Average achievement	77.88

The average achievement of the initial ability of the Samin women in managing entrepreneurship was 54 per cent. The ability aspect that is above the average is batik skills. This can be understood because in the period before there was an empowerment program, they were already involved in batik skills. However, due to there being no dialogical approach, awareness or participation, they were not happy and were not interested in continuing to learn batik skills. They wanted the learning outcomes of batik production that directly make money. The entrepreneurship personality is in accordance with the average with its achievement of 54.44 per cent. It can be explained that the empowerment model, with the aim of increasing the ability of the Samin women to manage social entrepreneurship, is based on the identification of the potential of Samin's local social and cultural values.

The average achievement of the final ability is 77.88 per cent and the highest achievement is the personality aspect, which is 82.22 per cent. The personality of the Samin women's social entrepreneurship was developed based on the socio-cultural values of "*sedulur singkep*", as a revitalisation of the cultural value of "*sedulur singkep*" in batik social entrepreneurship. The second ability achievement percentage is the batik production skills aspect, which is 80.55 per cent. This indicates that the empowerment model can develop personality and batik skills potential with a very good criterion.

The above data is supported by the results of statistical calculations completed using the SPSS 23.00 program which show the pre-test (initial ability) and post-test means (final ability) as follows:

TABLE II. PAIRED SAMPLES STATISTICS

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Post-test	77.8889	9	4.10623	1.36874
	Pre-test	54.0000	9	3.90512	1.30171

The statistical test results in the table above obtain the average pre-test value (before the local culture-based social entrepreneurship empowerment program) is 54.00, while the average post-test value (after the social empowerment program for batik entrepreneurship) is 77.88.

Based on these results, the stronger the study above — namely, the existence of the Samin women's empowerment program — has been able to increase the entrepreneurial spirit of the people there, especially women related to the typical Batik Samin community. This is in line with the results of previous studies; namely, the existence of entrepreneurship training can improve their skills, especially women in entrepreneurship (Susita, Mardiyati, & Aminah, 2017). The analysis results of the comparison of the paired sample t-test are shown in the following table:

TABLE III. PAIRED SAMPLES CORRELATIONS

		N	Correlation	Sig.
Pair 1	Post-test & pre-test	9	0.624	0.053

The correlation between pre-test and post-test data is 0.624 with a significance of 0.5 per cent. It shows that the increase in the score of the Samin women's community from the initial ability (pre-test) to the final ability (post-test) is equally distributed. In other words, the pre-test data has a significant relationship with the post-test data.

TABLE IV. PAIRED SAMPLES TEST

	Paired Differences					t	df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
posttest - pretest	23.8889	3.48010	1.16003	21.2138	26.5639	20.593	8	0.000

In the paired samples test above, it is obtained t value = 20.593 with sig. value $0.000 < 0.05$. It means H_0 is rejected. It can be concluded that there are differences in the mean score of the pre-test and the mean score of the post-test. Since the mean score of the post-test is higher than the mean score of the pre-test, it can be said that the mean score of the post-test is better than the mean score of the pre-test. It can also be said that the local culture-based social entrepreneurship empowerment model of batik crafting effectively enhances the ability of the Samin women's community in managing entrepreneurship that can support the tourism village program. The percentage increase in the score of the pre-test to post-test is $(77.88-54.00)/54.00 \times 100\% = 44.22$ per cent.

Based on the t-test statistical calculations above, it shows that the implementation of the women empowerment model of Samin community through social entrepreneurship training is meaningful and effective in improving personality, reasoning and logical thinking skills, ability in batik skills, knowledge of small business management, and social entrepreneurship practice ability by 44.22 per cent.

The effectiveness of the empowerment model is inseparable from the empowerers efforts (groups of people) who design models to give strength to the women's community by being more oriented towards the needs, prioritising the suitability of endogenous values, building motivation, awareness, and feeling confident in the target group (Jasper, 2010), (Adi, 2002). In addition, the designs of the empowerment model also apply a social system change approach, as explained by Beckert (2006), and Parsons and Smelser (1956), which is economic activity, and culture and community participation as a sub-system in an integrated society that functions to achieve community empowerment.

The typical Samin design batik is produced as an icon of attraction for the tourism village and as a tourist souvenir. Samin women have access to increase family income, establish social interactions,



and collaborate and communicate with outsiders more dynamically. The Samin socio-cultural values, known as "*sedulur singkep*", have the potential to become social capital that supports the social entrepreneurship management. As explained by Ife and Tesoriero (2008), social capital is capital that can be used as a driving force in empowerment. Social capital provides support to the community to take action together and the reciprocity that is obtained. Besides, the social capital is also the empowerment itself.

The local discherment of the Samin culture can be preserved by integrating social values and the art of batik in the management of batik social entrepreneurship and by supporting tourism village programs, as the research results say (Sartini, 2004; Astuti, 2012). Thus, it can be concluded that the empowerment model through batik social entrepreneurship training can improve the knowledge, attitudes, and skills of the Samin women in managing batik social entrepreneurship, and has a social impact to overcome the issue of the loss of Samin cultural elements due to social changes as a result of the increasingly sophisticated advances in knowledge and technology.

The social engineering of the implementation of the women's empowerment model of the Samin community supports the Central Java Government's policy of targeting foreign tourists, which was as many as 1.8 million people in 2019. As an effort to realise this target, it is not only building tourism areas that should be developed, but it is also necessary to develop the tourism human resources that are equally distributed. This is in accordance with the recommendations of the research results (Ogato, 2013) in Ethiopia to achieve the millennium goals, support gender equality policies, and those (Crespi, 2009) which encourage women's participation in development, women's access and control of productive resources, information, training and education, employment and decision-making.

The central and regional governments are currently promoting the tourism industry as one of the development priorities. It is expected to empower the community and increase regional income, improve the regional economy and support the acceleration of the tourism industry. These findings are in line with the concept stated by Mardikanto (2012), that community empowerment is in the perspective of public policy. *Kelompok sadar wisata (POKDARWIS)*, who has been formed, is empowered together with the active community to manage the local potential of the Klopodhuwur Village, especially Karangpace, that has the potential of the local socio-cultural values "*Sedulur Singkep*" of the Samin community. Blora Batik designed by Samin is a prospect to be developed, especially in tourist destination areas. It potentially becomes a tourist magnet.

IV. CONCLUSION

The implementation of the women's empowerment model of the Samin community through social entrepreneurship training based on the batik culture and the social value of "*Sedulur Singkep*" to strengthen the tourism village program is considered in the excellent category. The percentage of its qualification achievement is 78.19 per cent. The women's empowerment model of the Samin community through local culture-based social entrepreneurship training is effective to improve



personality, reasoning and logical thinking skills, ability in batik skills, knowledge of small business management and the ability to practice social entrepreneurship. A significant difference in the ability of Samin women before and after applying the empowerment model was found at 44.22 per cent.

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