

DEPICTING WOMEN EMPOWERMENT IN BOCEK VILLAGE: THE STORY OF BU US

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Abstrak:

The research entitled *Depicting Women Empowerment in Bocek Village: The Story of Bu Us*. This study is about a housewife that lives in Bocek Village, a rural area in Malang Regency, who works as an entrepreneur and tries to empower housewives in her village. The village community used to see that housewives just had a domestic role in the family. This research uses qualitative approach with phenomenological methods from the perspective of Bu Uswatun Hasanah or Bu Us. The findings of this research are the mentality of Bu Us, which never gives up under any circumstances, drives her to prove that she can accomplish anything independently rather than being a desperate housewife in order to become a tough woman to support her family as well as the Bocek Village community's economy. Her credo, "Mesti Iso" or "I Can Do It" inspired her to start her own business without the help of her closest relation including her own husband, by joining some organizations in her village and sub-district and organizing women empowerment events.

Keywords: *Phenomenology, Women Empowerment, Family Communication*

Introduction

Village is an essential territorial unit for the formation of the Republic of Indonesia.¹ This is inseparable from the role of the village as a center for agriculture, tourism, and agro-industry which is often used as a benchmark for assessing the economic stability and security of a region.² East Java Province is the center of tourism, agriculture, and agro-industry development in Indonesia, especially in Eastern Indonesia.³ In achieving this stability, developing the rural area and the community within is needed that leads to improving the welfare of rural communities through empowering rural communities. Community

¹ Irianto, G., Prabandari, S. P., Gama, Z. P., Hadi, M. S., Jamroni, M., & Ridlo, M. (2020, November). *Inisiasi dan Pendampingan Bumdes Sebagai Embrio Peningkatan Ekonomi Masyarakat Di Desa Bocek, Karangploso, Malang*. In *Seminar Nasional Hasil Penelitian & Pengabdian Kepada Masyarakat (SNP2M)* (pp. 546-553).

² Mahmudi M, Widodo AS, Iriany A, Wijana, S. "Pengembangan Produk Unggulan Desa (Keripik Pisang dan Inisiasi Industri Batik Motif Natuna) di Pengadah, Kabupaten Natuna". *Prosiding Seminar Nasional Penelitian & Pengabdian Kepada Masyarakat 2019* (pp.362-368), November, 2019.

³ Irianto, G., Prabandari, S. P., Gama, Z. P., Hadi, M. S., Jamroni, M., & Ridlo, M., Op.Cit.

empowerment seeks to improve the quality of human resources (HR) which aims to achieve a quality standard of living for rural communities.⁴

Bocek Village is located in Karangploso District, Malang Regency, East Java. Geographically, this village is located in highland specifically on the slopes of Mount Arjuna, so that it becomes a coffee-producing area in Malang Regency by producing approximately 108.42 tons in 2015 robusta coffee.⁵ However, the unemployment rate in Bocek Village is still quite high. Based on other data, it is stated that the number of people aged 15-55 who have not worked is 275 people from the total workforce of around 1,615 people.⁶

Based on the observation the people of Bocek Village were still dominated by a rural lifestyle, where the majority of the people there were homogeneous professions, which relied on the agrarian sector such as coffee bean and chili farmers.⁷ The Bocek community is included into a simple society that has a homogeneous character in culture, religion, and social structure.⁸ The infrastructure of the poor village is still lacking, because there are still some points of damaged roads and the location of the nearest health center and secondary education center is pretty far away from the village. The lack of access to higher education makes the Bocek community have a conservative/conventional way of life, including their knowledge of the role of women in the wider society.

Based on the observation, the condition of the Bocek residents, especially the women there, are quite worrying. Based on data obtained from the Office of Religious Affairs (KUA), 32.31% of the early marriage rate in Karangploso District comes from Bocek Village. Data from January to August 2021, as many as 21 teenagers in Bocek Village did early marriage from a total of 65 married couples.⁹ The Head of Bocek Village, Kodim explained that the number of early marriages in Bocek Village was the highest at Karangploso since 2012, although it has decreased in 2022. Kodim explained that most of Bocek residents have only graduated from elementary school and to pursue further education they have to go to the sub-district center. Unfortunately, they choose to work or get married instead of taking higher education. Kodim stated that for Bocek women, working to help their husbands is normal, due to economic reasons that require them to work. Most of them help their husbands as farmers because there is no other choice. This makes

⁴ Ulumiyah, I. (2013). *Peran pemerintah desa dalam memberdayakan masyarakat desa (studi pada Desa Sumberpasir Kecamatan Pakis Kabupaten Malang)* (Doctoral dissertation, Brawijaya University).

⁵ Junaidi, A., & Riyanto, W. H. (2017). ANALISIS PRODUKSI KOPI DI DESA BOCEK KECAMATAN KARANGPLOSLO KABUPATEN MALANG. *Jurnal Ilmu Ekonomi JIE*, 1(1), 93-106. Retrieved from <https://ejournal.umm.ac.id/index.php/jie/article/view/6068>

⁶ Irianto, G., Prabandari, S. P., Gama, Z. P., Hadi, M. S., Jamroni, M., & Ridlo, M., Op.Cit.

⁷ Utari, D. S., Syakir, F., & Siswadi, B. (2019). Analisis Faktor-Faktor Yang Mempengaruhi Keputusan Petani Dalam Menerapkan Pola Usahatani Tumpangsari Cabai Merah Dengan Cabai Rawit Hibrida Di Desa Bocek Kecamatan Karangploso Kabupaten Malang. *Jurnal Sosial Ekonomi Pertanian dan Agribisnis*, 7(1).

⁸ Zainuri, A. (2021). The Social Relation of Muslims and Christians in Sidorejo Village, Umbulsari District, Jember Regency. *Dialog*, 44(2), 245-264. Retrieved from <https://doi.org/10.47655/dialog.v44i2.457>

⁹ Yanti, A. D. (2022). Efektivitas career planner training terhadap pengambilan keputusan karir remaja Desa Bocek Kecamatan Karangploso (Doctoral dissertation, Universitas Islam Negeri Maulana Malik Ibrahim). Retrieved from <http://etheses.uin-malang.ac.id/33916/>

a lot of women there do not have the ability to develop themselves and compete in the world of work to prosper themselves and their family. This is the reason women's empowerment activities are very much needed for their job diversification and their own well-being.

Research Method

Researchers apply qualitative methods with a phenomenological approach.¹⁰ This research is considered to be able to provide an in-depth description of the phenomenon studied. Phenomenology aims to study how a phenomenon is experienced by someone in consciousness, thought, and action.¹¹ Based on Schutz, phenomenology will follow these three steps: (1) Logical Consistency, which is an attempt by the researcher to create objective validity from the construct. (2) Subjective Interpretation is used to understand someone's behavior holistically and the significance of their behavior; (3) Data Adequacy is used to ensure that the constructs that the researcher created can be understood by other persons or research successors.¹² Schutz argues that the object of research from social science is related to the interpretation of reality.¹³ Bu Us who is actively empowering the women in Bocek Village through Brilliant Batik is the key informant for this research. The data collection technique used in this study is observation and in-depth interviews to Bu Us who meets several criteria, including; (1) being active in empowering women in the Bocek Village, and (2) actively persuading the community to improve the economy of Bocek Village. For this research, the researcher uses the observer as a participant system, where the subject openly knows about the conducted research.

In phenomenological research, the flow of data analysis starts from (1) a description of the discovery which includes; information from observations and interviews about what was said and what happened, including the descriptions of documents, photos, etc. (2) Description of the results of data analysis which includes, (a) presentation of patterns, themes, tendencies, and motivations contained in the data, (b) presentation of categories, classification systems, and typologies (typologies compiled by the subject to explain the world and which are compiled by researchers). (3) Interpretation and explanation including (a) the relationship between categories and dimensions; between concepts and problems related to their causes and consequences (with mutually reinforcing "concepts").¹⁴

¹⁰ Umiarso, U., & Asnawan, A. (2022). Social Conflict Resolution Among Islamic Ideologies in Puger, Jember, East Java. *Dialog*, 45(1), 1-12. Retrieved from <https://doi.org/10.47655/dialog.v45i1.576>

¹¹ Kuswarno, Engkus. (2009). *Metodologi Penelitian Komunikasi Fenomenologi Konsepsi, Pedoman, dan Contoh Penelitian*. Bandung: Widya Padjadjaran.

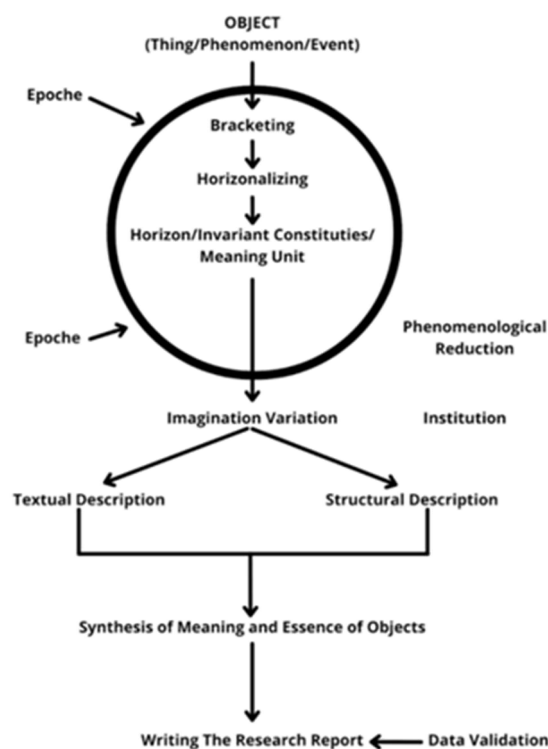
¹² Ibid

¹³ Ibid

¹⁴ Ibid

After the bracketing process, the researcher then completes data from various sources and from other points of view the data obtained (horizontalism process). Including other statements that are relevant to the research topic and other data that has the same value, making a list of meanings and meaning units, grouping into certain themes, researchers try not to have repeated statements, making explanations or textural descriptions, making a structural description, unites textural and structural descriptions to produce the meaning and essence of the constructed phenomena.¹⁵

Graphic 1. Phenomenological Research Model Source: *Metodologi Penelitian Komunikasi Fenomenologi Konsepsi, Pedoman, dan Contoh Penelitian*. Kuswarno, Engkus. 2009



Results and Discussion

Bu Us and Family Communication: Conflict with In-Laws

Bu Us married in 1986 at the age of 28, then she decided to move to Sekarputih Village from her hometown in Jatimulyo Village to live with her husband and her in-law. Based on Bu Us information, her husband's family is a respected family in Sekarputih due to their financial prosperity. Her in-laws were successful farmers in Sekarputih while her husband works as a civil servant - elementary school teacher.

After six years of living with her in-law, their relationship was getting worse because of her financial condition compared with her brother-in-law's family. That

¹⁵ Ibid

condition made her feel uncomfortable and frustrated with the treatment she received. It makes her and her husband decide to move to Bocek Village, the place where her husband worked. According to the researcher's observations, as Bu Us presented her story, she had a sad expression on her face, watery eyes, and was on the verge of crying.

Conversation Orientation and Conformity Orientation

Communication failures and relationship failure that happen between Bu Us and her in-law can be caused by the family type that is determined by conversation orientation and conformity orientation by Koerner and Fitzpatrick (1997). Based on this theory, Bu Us's in-law family is classified into protective family type which states that communication in protective families is characterized by a low communication orientation but a high conformity orientation.¹⁶

"Aku ngeroso gak nyaman urip bareng morotuo, ben dino aku disemoni, kabeh sing tak lakoni mesti salah. Aku mesti dibanding-bandingno ambek adek ipeku sing ponakan e mantan Bupati Malang. Lha aku lak tekok keluarga sing itungan e soro, lah. Pas ndek kono aku nangis ben dino".

"I feel very uncomfortable being at my mother-in-law's house, every day I am underestimated (disemoni) and everything I do is always wrong in her eyes. I am always compared to my sister-in-law who is the nephew of the former Malang Regency Regent while I come from a poor family. At that time I cried almost every day".

Based on Koerner, A. F., & Fitzpatrick, M. A., 2006, the protective type can be characterized with the family which has low intensity of communication and strong conformity. Conformity is a shape of interaction that someone is obliged to act as the community expected. In the protective family, family member are expected to not have conflicts with one another, (2) behave according to interest and norms of the family, (3) communication skills are not valued and not practices much causes lack necessary skills to engage productively in conflict resolutions should it become open disagreements.¹⁷

¹⁶ Permana, D. J., & Ramadhana, M. R. (2020). Pola Komunikasi Keluarga Antara Orangtua Dan Anak Anggota Komunitas Motor N-BBC Cirebon (Studi Fenomenologi Pada Kelompok Anak Anggota Komunitas Motor N-BBC Cirebon). *eProceedings of Management*, 7(3). Retrieved from <https://openlibrarypublications.telkomuniversity.ac.id/index.php/management/article/viewFile/13883/13623>

¹⁷ Permana, D. J., & Ramadhana, M. R., Op.Cit.

Based on this theory, there is an expectation from Bu Us's in-law that she needs to have equal social and economic status as her sister-in-law. Unfortunately, due to the low communication skills that occur between family members, awareness of conflict resolution is also low. They prefer to remain silent as if nothing happened.

	Low to High Conversation Orientation	
Low to High Conformity Orientation	Pluralistic: High Conversation Low Conformity	Consensual: High Conversation High Conformity
	Laissez-faire: Low Conversation Low Conformity	Protective: Low Conversation High Conformity

Table 1 Family Types determined by conversation orientation and conformity orientation by Koerner and Fitzpatrick

Communication Barrier Factors

The success or failure of interpersonal communication is influenced by psychological factors both internal and external, self-image and the image of others, and the social environment.¹⁸

a. Psychological

Bu Us's in-law is considered prosperous and respected within the Sekarputih Village community, while she comes from a poor family. This caused her to receive a bad impression and bad attitude from her in-laws. Then it affects her mentality and their daily communication processes do not run well.

b. Image

Previous psychological factors also influenced the self-image of Bu Us' in-laws in conducting interpersonal communication with her. Her in-laws see themselves as having a higher social and economic status. They feel that they have to be respected by Bu Us who is considered to have a lower social and economic status.

c. Social Environment

The social environment in the communication process is influenced by the presence of other people. Based on the results of the interview, the conflict between Bu Us and her in-laws was also influenced by the presence of the wife of her husband's brother. She comes from a respected family, specifically she is the cousin of the former regent of Malang Regency. It makes her in-laws often compare the social and economic status between them, which makes their relationship getting worse.

¹⁸ Nurudin. 2017. Ilmu Komunikasi Ilmiah dan Populer. Jakarta: PT RajaGrafindo Persada.

Bu Us and Family Communication: Conflict with Husband Conflict Management: Types, Causes, and Stages of Conflict

Based on interviews with Bu Us, the researcher found that the conflict that occurred between Bu Us and her husband was included in the type of conflict between individuals caused by four basic psychological factors, when the individual felt that one of them was not fulfilled, it could cause conflict, those factors are; (1) the desire to be respected and treated as a human being, (2) the desire to have control, (3) the desire to have high self-esteem, and (4) the desire to be consistent.¹⁹

Based on the Bu Us's statement, her husband felt unappreciated as a human being and that his self-respect as husband and head of the family in his selection of land as their house was not heard by Bu Us, and his efforts to improve the family's welfare in terms of buying the land were not appreciated. On the other hand, Bu Us insists that her opinion is the best for her family and must be obeyed.

There are three stages of conflict that occur between Bu Us and her husband based on Identification of Conflict Stages based on conflict intensity in Conflict Management Book by Sudarmanto,

- a. The first stage, small daily disputes, characterized by low intensity and annoying things for both parties, occurred when Bu Us suddenly wanted to buy land in a different location from what her husband had bought. For Bu Us' husband, this is an annoying thing because he has already bought land in a different place.
- b. The second stage is a "bigger challenge", which occurs when Bu Us's husband responds to Bu Us's wish by saying,

"Yo pokok e duwek gajianku wes entek, wis gak iso gawe opo-opo"
"My paycheck money has run out, I can no longer help anything"

This is a satire given by Bu Us's husband regarding her wish. Bu Us responded by continuing to buy the land with the money from selling the land which had previously been purchased and owed to several colleagues while running her business. The choice of both parties is an attitude of "survival mode" in defending the opinion.

- c. The third stage, "open battle/conflict", occurs when her husband ignores and choose to not contributing economically to the family's daily needs or in some urgent family needs such as the marriage of a second child, the need to pay for the education of his first child, and when Bu Us builds a working room. This was later responded by Bu Us by being more active in running her business.

"Aku wis gak iso njagakno maneh nang sopo-sopo"
"I can't trust anyone anymore"

¹⁹ Sudarmanto, E., Sari, D. P., Tjahjana, D., Wibowo, E., Mardiana, S. S., Purba, B., ... & Arfandi, S. N. (2021). Manajemen Konflik. Yayasan Kita Menulis.

Conflict Management Style

The style of conflict that occurred between Bu Us and her husband was an avoidance style, where both parties chose to remain silent and “pretend” as if nothing had happened. The parties involved in this style of conflict do not place a high value on the other party or themselves. This style of conflict can have negative consequences because the parties involved tend to withdraw from the situation and just wait for the other parties to resolve it while hoping that time can cool things down.

Communication Barriers Factors

Based on the results of the interview, Bu Us and her husband experienced communication barriers due to the conflict that occurred in 2012 regarding the selection of land to be used as a house for their family. The conflict was caused by several factors, among others;

a. Psychological

According to the explanation from Bu Us, her husband is a quiet type of person, including in the process of solving a conflict. Her husband prefers to keep silent about the problem. So that when the conflict over the issue of land selection occurred, her husband chose to remain silent but also harbored a grudge of his own.

b. Time

Based on the results of interviews, Bu Us communicated about her desire to buy her chosen land for her family’s house, taken at the wrong time, because her husband had already spent money to buy land in a different place. This angered her husband so that a grudge and conflict arose between Bu Us and her husband.

“Sakjane aku wis suwe kepingin tuku tanah ndek kene tapi pas wayah iku tanah iki sik gak didol, tapi pas wis tuku tanah ndek kono, moro-moro sing duwe tanah iki ngomong nang aku lek tanah iki didol. Moro aku ngomong nang Bapak lek aku kepingin tuku tanah iki”.

“Actually I have been wanting to buy land here for a long time, but at that time the land here was still not for sale. But when we already bought the land there, suddenly the owner of this land told me that he was selling his land here. Then I told my husband that I prefer to buy land here”.

Bu Us: Feminism and Women Empowerment

From Bu Us's experiences, where she repeatedly felt underestimated by her closest related person, made her feel compelled to prove that she could do things alone without having to depend on anyone. This is evidenced from the results of interviews with researchers when she said,

“Lek diitung sakit hati ngono sek sakit hatian gara-gara wong ndek omah (suami beliau). (Suami) Menganggap e koyok aku gak iso, koyok gak mampu. Yo iku tak gawe sebagai cambuk. Semakin aku direndahno, tambah tak buktikno lek aku iso, wes pokok e aku duwe prinsip, “Mesti Iso”.

"Compared to the hurt caused by what people say outside, it still hurts because people at home (her husband) think. (He) thinks that I can't (do anything). (But) I make it as a whip. The more I am humiliated the more I prove that I can, I have a principle that, "I Can".

The conflict that occurred between her and her husband and her in-laws prompted Bu Us to start her own business and actively participate in various organizations and activities in her village. Besides trying to develop herself through entrepreneurial activities and joining various communities, she also makes her own community empowerment activities which aim to strengthen the evidence to her closest, that she can do anything and does not depend on anyone. In addition, she also wants to empower housewives in Bocek Village to be able to contribute economically to their family while taking care of them.

Unconsciously, Bu Us's spirit for initiating women's empowerment in Bocek Village which comes from the injustice she often experiences is based on feminism. Through her statement that she wants to improve the economic situation of herself, her family, and the people around her. Her desire to improve economic conditions is similar to the understanding of feminism which means a belief system that emphasizes gender issues related to women's rights and responsibilities and the suffering of women who are treated unfairly in society, household, politics, workplace, and economy.²⁰

Bu Us and Entrepreneurship

According to Bu Us' explanation, her life experience has led her to believe that she cannot rely on anyone or be independent economically. Fortunately before losing faith to anyone economically, she had opened a business to help her family's economy. In 2000, she opened a hair salon in Bocek, and then in 2004, Bu Us succeeded in making traditional instant herbal medicine (*jamu*) and spice coffee product called "Niki Say Asli Bocek" after she took part in a herbal coffee processing training held by the Food Security Service or *Dinas Ketahanan Pangan* of Malang Regency. She ended the traditional spice and herbal coffee business in 2020 due to declining sales as the impact of Covid-19 pandemic, along with the Home Industry Food permit number or P-IRT which had expired in 2019. For Bu Us, this traditional spice and herbal coffee business was less profitable due to many competitors, so that she cannot flexibly determine the price.

She also traded anthurium plants such as *Jenmanii*, Black Anthurium, *Variegata*, and other varieties in 2007. This business could generate a profit of two to three times which is a quite big profit for her. Unfortunately, due to the falling popularity of anthurium plants on the market, this business had to be discontinued. In 2018, she decided to start hand-drawn batik business, after she took a hand-drawn batik making training that was held by the Karangploso District Government.

²⁰ Zulaiha, E. (2016). Tafsir Feminis: Sejarah, Paradigma dan Standar Validitas Tafsir Feminis. *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an dan Tafsir*, 1(1), 17-26. <https://doi.org/10.15575/al-bayan.v1i1.1671>

Brilian Batik

In 2018, Bu Us participated in a hand-drawn batik or *batik tulis* making training held by the Karangploso District Government and thus Brilian Batik Batik was founded. She started a batik business since she considered that hand-drawn batik business has a lack of competitors in Malang and let her set the pricing flexibly. She also adds that batik has no expiration date and helps her to decrease the impact of losses when sales decline.

Through Brilliant Batik, Bu Us started her efforts to empower housewives in the Bocek Village. She held several free hand-drawn batik-making training sessions for housewives. The training that she held is expected to provide special skills to housewives in Bocek Village, so they do not have to go to the fields and leave their children at home. Besides her expectation to be able to create Bocek as a hand-drawn batik center in Malang in the midst of the rare competitor of hand-drawn batik.

"Ndek batik iki, aku ngajak wong-wong ndek PKK (ibu rumah tangga) gawe melok mbatik, cek ibu-ibu iku isok tetep ngemong anak e ndek omah tapi tetep duwe penghasilan"

"I invite housewives to participate in making batik, so that housewives can continue to take care of their children at home while earning income (by making batik)"

Community Empowerment

In Bocek Village, Bu Us has been active in several activities and organizations since she moved there in 1992. Based on her explanation, she participated in; Women's Cooperative or *Koperasi Wanita (Kopwan)*, Karangploso Batik Group or *Kelompok Batik Karangploso (Batik Kalosa)*, Women Farmer Group or *Kelompok Wanita Tani (KWT) D'Karlos*, Covid-19 Task Force or *Satgas Covid-19*, Family Welfare Empowerment 3rd Team Work or *Pengurus PKK Kelompok Kerja (POKJA) 3*, Integrated Service Post Cadre or *Kader Posyandu*, Environmental Cadre Forum Karangploso or *Forum Kader Lingkungan (FKL) Karangploso*, Golkar Party Treasurer or *Bendahara Partai Golkar*, Village Community Empowerment Institute or *Lembaga Pemberdayaan Masyarakat Desa (LPMD)*, Village Owned Enterprises or *Badan Usaha milik Desa (BumDes)*.

The reason she participates in these organizations, is based on her motivation to prove that she can do things that even her husband can't do, beside she feels more accepted by the community in Bocek Village compared to the treatment she felt when she lived with her in-laws where she felt belittled. Moreover, she likes activities outside the home and gathering with people where she feels accepted and gets new relationships and knowledge.

"Aku maleh gelek dijak kegiatan koyok pelatihan-pelatihan ndek deso ambek ndek kecamatan, gelek pisan dikongkon ngewakili Bocek lek ono kegiatan utawa pelatihan ndek Kabupaten"

"I am often invited to participate in various activities such as training in villages and sub-districts. Often also asked to represent Bocek Village if there are activities in the Regency"

"Aku yo kepingin golek ilmu, golek konco, isok seneng seneng ae. Aku pancen seneng kumpul-kumpul karo konco-konco"

"I want to seek new knowledge, make friends and have fun with them. I really like hanging out with friends."

Empowerment based on Kartasasmita is an effort to develop power, through encouraging, motivating, and raising awareness of the potential possessed by the community and trying to utilize it.²¹ Empowerment activities through any type of model and approach have the same core, which is a step in giving responsibility to the community in one area regarding good work, self-reliance, and sustainable.²² This is in line with Bu Us's motivation in empowering women's groups in Bocek Village and building her businesses in Brilian Batik Batik through the Family Welfare Empowerment (PKK).

"Sak jek e mari pelatihan ngono iku mesti aku nerapno sing tak oleh ndek pelatihan iku. Nah, ndek pelatihan iku kan mesti wong e ngomong "Diharapkan perwakilan yang hadir mampu menularkan ke masyarakat lainnya"

"Actually, after every training, I always apply the knowledge that I got in the training. At each training, the speaker always said that "It is hoped that the representatives present will be able to transmit it to the communities""

According to Mardikanto, the objectives of empowerment include various improvement efforts, such as improving education, improving accessibility, improving actions, improving institutions, improving business, improving income, improving the environment, improving lives, and improving society.¹⁴ Bu Us's decision to organize community empowerment activities cannot be separated from the poverty factor in Bocek village. Poverty itself is a social phenomenon that is common in many remote villages in Indonesia.²³ In this case, the researcher sees that there are several objectives of Bu Us in empowering housewives in Bocek Village, those are;

²¹ Pathony, T. (2019). Proses Pemberdayaan Masyarakat Melalui Gerakan Pemberdayaan dan Kesejahteraan Keluarga (PKK) di Kabupaten Subang. *International Journal of Demos*, 1(2), 262-289.

²² Zainollah, Zainollah, Amiruddin Amiruddin, and Kristiani Utami. "Pemberdayaan Ekonomi Masyarakat Melalui Usaha Ekonomi Wisata Kreatif". *KABILAH : Journal of Social Community* 7, no. 1 (June 30, 2022): 129-142. Accessed July 29, 2022. <http://ejournal.kopertais4.or.id/madura/index.php/kabilah/article/view/5787>.

²³ Hasbullah, H., Aristin, R. ., Syaiful, S., Anam, S. ., & Kasanova, R. . (2022). Efektivitas Organisasi Dalam Perspektif Model Richard M Steers di Desa Gunung Maddah Kecamatan Sampang Kabupaten Sampang. *KABILAH : Journal of Social Community*, 7(1), 63-72. Retrieved from <http://ejournal.kopertais4.or.id/madura/index.php/kabilah/article/view/5781>

a. Improving Income

Bu Us's various previous experiences, especially that related with her husband who no longer contributed much to the family economically, made her build her own business and get her own income. In addition, this has also driven her to encourage the Bocek community, especially housewives through the Family Welfare Empowerment Organization (*PKK*) to increase their income by creating side business while taking care of the family at home.

"Semanjak iku, aku wis gak iso "njagakno" maneh" She used the word "njagakno" which refers to relying on someone's, even her own husband economically.

"Since that (her bad experiences with her husband), I can't trust anyone anymore economically"

b. Improving The Environment

Bu Us saw that since moving in 1992 from Sekarputih Village, Bocek Village is a less developed village in both infrastructure and social life. She also argues that people from other villages often underestimate Bocek Village.

"Aku ndelok Bocek iki mesti diremehno ambek wong tekok deso liyane, wong beranggapan "Alah, opo seh Bocek iku! ono opo sih ndek kono?""

"I see Bocek is always underestimated by people from other villages, people think "Huh? What in the world is Bocek? There is nothing, isn't it?""

She explained the opinion and satire from other village communities towards Bocek Village who think that Bocek Village doesn't have any potential.

Therefore, She believes that as a member of the Bocek Village community and member of Family Welfare Empowerment (*PKK*) she has a role to promote Bocek Village's potential to the larger community outside of Bocek through hand-drawn batik and make Bocek as the hub of hand-drawn batik in Malang.

"Aku kepingin Bocek iki gak dipandang remeh karo desa-desa lain ndek Karangploso, mangkane aku nggawe pelatihan batik iki, ambek menisan ngenalno potensine Bocek liwat batik tulis"

"I want Bocek Village to not be underestimated by other villagers in Karangploso, that's why I created a batik training program, as well as to introduce Bocek's potential through hand-drawn batik".

c. Improving Society

Bu Us saw that the majority of the residents of Bocek Village still work in agriculture, including housewives. Housewives in Bocek Village have an obligation to help their husbands work in the fields, but also have

to take care of their children and family at home. She wants housewives in Bocek Village to be able to focus on taking care of their families but still earn incomes while taking care of their families at home.

"Aku ndelok ibu-ibu ndek kene wis kudu nang sawah, maringono tekok sawah sek kudu ngemong anak e ndek omah. Aku kepingin, ibu-ibu ndek omah ae, ngemong anake ambek disambi mbatik, lho lak ngono penak a, malah iso nambahi penghasilan"

"I see housewives here (Bocek Village) have to help their husbands work in the fields, after they leave the fields, they also have to take care of their children and families. I want they to stay at home and focus on taking care of their family but still earn income"

Group Communication

Group Communication between Bu Us and Bocek Village Community

In carrying out the process of empowering women in Bocek Village, Bu Us acts as a communicator where she invites women around her to attend her women empowerment activity. There are about 7 - 20 women attending the training although it decreases over time. Meanwhile, members of Family Welfare Empowerment are her audiences or communicants who receive the message.

Classification of Group Communication: Group of Membership and Group of Reference

In this case, Bu Us's group communication is classified as membership group communication and reference group communication. A membership group is a group in which each member is administratively and physically a member of the group. Meanwhile, the reference group is a group that is used as a benchmark in determining the attitudes of individual group members.²⁴ The membership group has administratively and physically members, namely the members of Family Welfare Empowerment (PKK). Meanwhile, the reference group is a group that is used as a measuring tool (standard) to assess oneself or to form attitudes, where in family welfare empowerment membership is a group consisting of housewives in Bocek Village, so that attitudes must be adhered to/applied by Bu Us and every member of the community in the process of sending and receiving messages.

Bu Us Target to Run the Community Empowerment

To carry out the community empowerment process, Bu Us has quite specific targets, demographically and geographically, namely housewives who are more or less over the age of 30 who are the members of Family Welfare Empowerment (PKK). Most of the mothers in Bocek Village have children under five, but they also

²⁴ Muhammad, R., & Manalu, S. R. (2017). Analisis Pemanfaatan Virtual Community sebagai Media Komunikasi Kelompok melalui Sosial Media (Doctoral dissertation, Diponegoro University). Retrieved from <https://media.neliti.com/media/publications/185651-ID-analisis-pemanfaatan-virtual-community-s.pdf>

have an obligation to help their husbands in the fields. In addition, most of them also have elderly in-laws, so that most women with the age of approximately 30 years in Bocek Village have obligations that must be carried out in two different places.

Conclusion

Based on this research, in order to become a tough woman and support her family also the economy of Bocek Village community, the character of Bu Us who never gives up on any circumstances, makes her try hard to prove that she can do anything independently instead of being a desperate housewife. Through her motto, “*Mesti Iso*” or “I can do it by myself”, inspire her to build her own business, even without her husband's support, participate in several organizations in her village and sub-district, and also initiated women empowerment activities. She has succeeded not only in breaking negative perceptions from her own family but also makes her one of the most important and influential females among the Bocek Village community who can empower and improve the welfare of them, especially the women of Bocek.

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