



# PROCEEDINGS

## The 4<sup>th</sup> International Conference on Sustainable Innovation (ICoSI) 2020

Cutting Edge Innovations for Sustainable Development Goals

Universitas Muhammadiyah Yogyakarta (Indonesia)

October 13 - 14 2020

<https://icosi.umy.ac.id/>

## Focal Conferences



- ✔ (ICPU) The 2nd International Conference on Pharmaceutical Updates
- ✔ (ICOMS) The 6th International Conference on Management Sciences
- ✔ (ICLAS) The 9th International Conference on Law and Society
- ✔ (ICMHS) The 4th International Conference Medical and Health Sciences
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- ✔ (IConARD) International Conference on Agribusiness and Rural Development
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- ✔ (ICONPO) The 10th International Conference on Public Organization
- ✔ (DREAM) The 5th Dental Research and Exhibition Meeting
- ✔ (ICHA) The 5th International Conference on Hospital Administration
- ✔ (ICOSA) The 3rd International Conference on Sustainable Agriculture





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## Preface by the Chairperson of the 4<sup>th</sup> ICoSI 2020



**Dr. Yeni Rosilawati, S.IP. S.E., MM.**

Assalamu'alaikum Wr. Wb.

All praise is due to Allah, the Almighty, on whom we depend for sustenance and guidance. Prayers and peace be upon our Prophet, Muhammad SAW, his family and all of his companions.

On behalf of the organizing committee, it is my pleasure and privilege to welcome the honourable guests, distinguished keynote & invited speakers, and all the participants.

With the main theme of “Cutting-Edge Innovations on Sustainable Development Goals (SDGs)”, the 4<sup>th</sup> International Conference on Sustainable Innovation (ICoSI) 2020 serves as a forum to facilitate scholars, policy makers, practitioners, and other interested parties at all levels from Indonesia and abroad to present their novel ideas, promote cutting-edge research, and to expand collaboration network. The conference has about 1373 participants participating from more than 8 countries 4 continents all over the world, making this conference a truly international conference in spirit.

This multidisciplinary conference was first held in 2012 and has undertaken various changes and adopted to the current technological trends of our education system. From having this conference with just 175 participants back in 2012 we have come a long way in making the conference a huge success with more than 1373 participants participating in this two-day conference.

Formerly, this conference consisted of only 9 (nine) focal conferences. This year, there are 14 focal conferences from various disciplines, namely: 1) The 2<sup>nd</sup> International Conference on Pharmaceutical Updates (ICPU), 2) The 6<sup>th</sup> International Conference on Management Sciences

(ICoMS), 3) The 9<sup>th</sup> International Conference on Law and Society (ICLAS), 4) The 4<sup>th</sup> International Conference Medical and Health Sciences (ICMHS), 5) The 6<sup>th</sup> International Conference for Accounting and Finance (ICAF), 6) The 2<sup>nd</sup> International Language and Education Conference (ILEC), 7) The 2<sup>nd</sup> International Conference on Nursing (ICONURS), 8) The International Conference on Information Technology, Advanced Mechanical and Electrical Engineering (ICITAMEE), 9) The 2<sup>nd</sup> International Conference of Agribusiness and Rural Development (IConARD), 10) The 10<sup>th</sup> International Conference on Public Organization (ICONPO), 11) The 2<sup>nd</sup> International Symposium on Social Humanities Education and Religious Sciences (ISHERSS), 12) The 5<sup>th</sup> Dental Research and Exhibition Meeting (DREAM), 13) The International Conference on Hospital Administration (ICHA), and 14) The 3<sup>rd</sup> International Conference on Sustainable Agriculture (ICoSA).

Accordingly, We are proud to announce that this year, the 4<sup>th</sup> ICoSI 2020 breaks the Museum Rekor-Dunia Indonesia (MURI) record as the Virtual Multidisciplinary Conference with the Largest Number of Area of Fields in Indonesia

In addition, this year, this conference holds special value since this is the first conference in the history of our university where the entire conference is taking place remotely on a digital platform through the use of advance technologies due to the Covid-19 Pandemic.

I would take this opportunity to express my highest respect to the Rector of Universitas Muhammadiyah Yogyakarta, Dr. Gunawan Budiyanto who gave approval and ensured the maximal support from all the faculty members of Universitas Muhammadiyah Yogyakarta (UMY) that made this event a big success. In addition, my appreciation goes to all the support teams who have provided their valuable support and advice from planning, designing and executing the program.

Let me conclude my speech by encouraging the delegates to participate with an increasing number in all the activities and discussions through the digital platforms for the next two days. I wish everyone a successful, safe, and fruitful conference.

Thank you!

Wassalamu'alaikum Wr. Wb.

Yogyakarta, Indonesia, 14 October 2020





## Welcoming Remarks by the Rector of Universitas Muhammadiyah Yogyakarta



**Assoc. Prof. Dr. Gunawan Budiyanto**

Innovation is the beginning of the development of technology, and technology is a development machine that is expected to provide benefits to humans and provide the smallest possible impact on environmental quality. In the concept of sustainable development, development must improve the quality of human life without causing ecological damage and maintain the carrying capacity of natural resources.

International Conference on Sustainable Innovation (ICoSI) is an international conference which is an annual conference held by the University of Muhammadiyah Yogyakarta (UMY), Indonesia. In 2020 this raises the issue of "Cutting-Edge Innovations on Sustainable Development Goals." Therefore, on behalf of all UMY academics, I would like to congratulate you on joining the conference, hoping that during the Covid-19 Pandemic, we can still provide suggestions and frameworks for achieving sustainable development goals.

# About The 4<sup>th</sup> International Conference on Sustainable Innovation (ICoSI) 2020

## *Cutting Edge Innovations for Sustainable Development Goals*

The 2030 Agenda for Sustainable Development is enacted by the United Nations as a shared blueprint for peace and prosperity for people and the planet, now and into the future. It consists of strategies to improve health and education, reduce inequality, and spur economic growth while also conserving natures by 2030.

This year, however, at the first one-third of its timeline, the SDG Reports shows that the outbreak of COVID-19 did hinder the achievement, or at least decelerate the progress of achieving the 17 goals. In fact, according to the report, “some number of people suffering from food insecurity was on the rise and dramatic levels of inequality persisted in all regions. Change was still not happening at the speed or scale required”, accordingly.

Therefore, in this event of pandemic, the quantity and quality of research, innovation, and more importantly multi-disciplinary collaboration are indispensable. Furthermore, there needs to be clear ends of those works. That is how those research are applicable and benefits directly to the society. That is how those research is incorporated as the drivers of policy making, and used practically in the society. Hence, the stakeholders especially the triple helix of higher education institution, government, and industry must be re-comprehended and supported to reach the common goal of the SGD.

International Conference on Sustainable Innovation (ICoSI) has been essentially attempting to strengthen this regard since its first establishment. One of the goals of ICoSI is to provide primarily a platform where scholars, practitioners, and government could grasp the development and trends of research. Hopefully, meeting these actors altogether would result in stronger collaboration, sophisticated and advantageous research, and brighter ideas for further research. Based on these reasoning, this year, the 4th ICoSI 2020 UMY is themed ‘Cutting-edge Innovations for Sustainable Development Goals’.

Improving from last year conference which brought nine focal conference, this year ICoSI 2020 UMY brings 14 disciplines, from social sciences, natural sciences, and humanities. ICoSI 2020 received as much as 1005 papers. The paper works submitted in ICoSI 2020 UMY will be published in Atlantis Proceedings, IOP Proceedings, National/International Journals, and ICoSI ISBN-indexed Proceedings.

Nevertheless, ICoSI believes that publication is only the beginning of research dissemination. The publications will enhance the chance of the research known by wider audience, and then used, applied, and incorporated at either system, institutional, or personal level of human lives.



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# TRACK ECONOMICS, LAW, EDUCATION, SOCIAL, AND HUMANITIES



# Head of East Java Aisyiah Board Women’s Empowerment Methods in Realizing Sustainable Development Goals Di Indonesia

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## ABSTRACT

Among the seventeenth Sustainable Development Goals are gender equality; sustainable cities and communities; peace, justice and resilient institution; and partnerships to achieve the goals. In order to achieve these Sustainable Development Goals, Head of East Java Aisyiah Board, as a progressive Muslim women movement organization, carrying out various women’s empowerment activities as a form of the “amal ma’ruf nahi munkar” movement and participation in realizing Sustainable Development Goals in Indonesia in 2030. This research aims to determine the effectiveness of the methods used by Head of East Java Aisyiah Board in empowering women in the field of peace, justice and resilient institution and the impact of the use of its methods on effort to achieve gender equality and the sustainable strengthening of cities dan communities. This research uses a socio-legal approach. The result of this research found that the women empowerment methods used by Head of East Java Aisyiah Board was very effective in realizing Sustainable Development Goals and a very significant positive impact in achieving Sustainable Development Goals.

**Keyword:** *Methods of Empowering Women; Head of East Java Aisyiah Board; Sustainable Development Goals*

## 1. INTRODUCTION

The Regional Leadership of 'Aisyiyah East Java (Pimpinan Wilayah 'Aisyiyah Jawa Timur, herein called PWA Jatim) is part of the 'Aisyiyah organization founded by K.H.A. Dahlan on 27 Rajab 1335 H or May 19, 1917 in Yogyakarta. 'Aisyiyah is a women's organization of the Muhammadiyah Alliance which is a movement of da'wah amar makruf nahi munkar and tajdid, which is based on Islam and sourced from the Qur'an and As-Sunnah. 'Aisyiyah is a Special Autonomous Organization of Muhammadiyah Association (Organisasi Otonom Khusus Persyarikatan Muhammadiyah), which is an autonomous authorized organization to organize charity venture established by the Central Leadership of Muhammadiyah in the coordination of The Assistant Leadership Element who is in charge of the field corresponding with the applicable provisions of the charity. 'Aisyiyah was established to uphold Islam until the accomplishment of a real Islamic society. To achieve this goal, 'Aisyiyah did da'wah amar makruf nahi munkar and tajdid in all areas of life manifested in some programs in the form of charity venture and activities. The organizational structure of 'Aisyiyah consists of: Ranting (member unity in one place or region), Cabang (member unity of Ranting in place), Regional (branch unity in one City

or Regency), Territory (regional unity in one Province), and Central (unity of territory within the State).

PWA Jatim was established on 2 Muharram 1399 H or March 20, 1969 M. PWA Jatim was officially ratified on 12 Muharram 1409 H or August 25, 1988 AD, based on the Decree of the Central Leadership 'Aisyiyah (thereby called PPA) Number 001/PPA/A/VIII/1988. PWA Jatim Working Area covers almost all working areas of Provincial Government of East Java (hereby called The Provincial Government of East Java), with the following details:

**Table 1.** Data Recapitulation of PWA Jatim Organization in 2019

No	PDA	Aisyiyah		Pemprov Jatim	
		PCA	PRA	Kec	Desa
1	Kota Surabaya	29	101	31	160
2	Kab. Nganjuk	18	63	20	284
3	Kab. Bojonegoro	26	136	28	430
4	Kab. Bondowoso	5	8	23	219
5	Kab. Ponorogo	21	145	21	307
6	Kab. Gresik	18	128	18	356
7	Kab. Sidoarjo	18	152	18	353
8	Kab. Mojokerto	16	52	18	304





9	Kab. Jombang	17	69	21	306
10	Kab. Tuban	17	60	20	328
11	Kab. Lamongan	27	301	27	474
12	Kab. Kediri	22	101	26	344
13	Kab. Blitar	20	69	22	248
14	Kab. Trenggalek	10	53	14	157
15	Kab. Tulungagung	14	65	19	271
16	Kab. Madiun	9	11	15	206
17	Kab. Magetan	9	19	18	235
18	Kab. Pacitan	11	74	12	171
19	Kab. Ngawi	15	57	19	217
20	Kab. Malang	26	96	33	390
21	Kab. Pasuruan	11	45	24	365
22	Kota Probolinggo	5	19	5	29
23	Kab. Probolinggo	12	4	24	330
24	Kab. Lumajang	16	47	21	205
25	Kab. Jember	23	87	31	248
26	Kab. Situbondo	6	21	17	136
27	Kab. Bangkalan	6	22	18	281
28	Kab. Banyuwangi	23	94	24	217
29	Kab. Pamekasan	7	9	13	189
30	Kab. Sumenep	12	24	27	332
31	Kab. Sampang	4	0	14	186
32	Kota Pasuruan	3	14	4	34
33	Kota Malang	6	47	5	57
34	Kota Kediri	3	22	3	46
35	Kota Batu	3	13	3	24
36	Kota Blitar	3	14	3	21
37	Kota Madiun	3	12	3	27
38	Kota Mojokerto	3	8	2	18
	Total	497	2262	664	8505

The organizational structure of PWA Jatim consists of the Daily Leader and the Auxiliary Leadership Board. The Leadership Auxiliary Body consists of 7 assemblies and 3 institutions. The seven assemblies are the Assembly of Law and Human Rights (hereby called MHH), the Economic Assembly, the Health Assembly, the Basic Education Assembly, the Tabligh Assembly, the Social Alignment Assembly, and the Cadre Assembly. The three institutions in PWA Jatim are the 'Aisyiyah Research and Development Institute (LPPA), the 'Aisyiyah Cultural Institute, and the Institute for Environment and Disaster Management.

In order to achieve the goal of 'Aaisyiyah, PWA Jatim performs several work programs that are launched every five years, as well as monitoring and evaluating each program. PWA Jatim's work program

is always adapted to the needs of the community in answering the challenges of the times. PWA Jatim's work program also adapts the government programs, either central government, East Java provincial government, or district government. In achieving the goal of 'Asiyah, PWA Jatim also synergizes with several policy makers, stakeholders, and philanthropists. The beneficiaries of the existence of PWA Jatim, are all east Java people, not limited to members of the Muhammadiyah Alliance only.

One of East Java PWA's work programs is to actively participate in the achievement of Sustainable Development Goals (herein called SDGs) that have been launched by the United Nations and implemented by the Government of Indonesia, as one part of the world community. In order to achieve the goal of the SDGs, PWA Jatim as a Muslim women's movement organization, conducted various women empowerment activities as a form of "amal ma'ruf nahi munkar" movement and participated in realizing the goal of SDGs in Indonesia in 2030.

The women's empowerment movement has been widely studied by many researchers. Robbani and Ekawaty's research analyzed the form of empowerment conducted by KJKS Ukhuwah Pro-IBU, as well as the impact of empowerment, with a combination research approach of sequential exploratory models. Robbani and Ekawaty research results are empowerment carried out by KJKS Ukhuwah Pro-IBU, through loans and financing with sharia agreements carried out by holding weekly meetings and trainings for the in groups of women's associations, showed the result that the form of empowerment of KJKS Ukhuwah Pro-IBU could be classified as economic empowerment and Grameen Sharia. Widiastuti and Kartika's research tested the model of empowerment of the Islamic Creative Business Group (KUKIS) in the female citizens of Pondok Pesantren Ulil Albab Singkanhurip, Banding District, using pre-experimental methods by comparing the conditions before and after KUKIS were applied. The result of Widiastuti and Kartika's research is the increase in revenue of the program participants. The other women's empowerment studies, generally themed on improving the well-being of women and families related to economic, social, religious, gender equality, politics and leadership.

The novelty of this research lies in the research methods, research objects, and research themes. This study examines the empowerment methods used by PWA Jatim in the field of law, as well as the methods effectiveness in order to realize the objectives of Indonesia and the fourth pillar and the sixteenth goal of SDGs. In this study, researchers used a socio-legal approach with methods and theories that corresponded to the issue of law and justice in the beneficiaries society of the PWA Jatim program, so that the results

of this study could be used as a model of the other empowerments.

## 2. PROBLEM

This research examines, first, empowerment methods used by PWA Jatim in the field of law and justice. Second, the effectiveness of the methods used by PWA Jatim, in empowering women in the field of law and justice, as well as the impact on the efforts of achieving the fourth pillar of SDGs, “The development of law and governance” and the sixteenth goal of SDGs, “Strengthening an inclusive and peaceful society for sustainable improvement, providing access to justice for all, and building an effective, accountable and inclusive institution at all levels.”

## 3. METHODS

This research uses a socio-legal approach with theories of empowerment, change, law and society, as its benchmark.

## 4. DISCUSSION

This research uses a socio-legal approach with theories of empowerment, change, law and society, as its benchmark.

### 4.1. PWA Jatim Empowerment Method in Law and Justice

#### 4.1.1. Concept of Community Empowerment and Social Change

Empowerment has the basic word "power", which means strength, authority or energy. The basic idea of empowerment came into contact with the concept of power . According to Widodo, the concept of power related to influence or control which could or could not be changed . Widodo further explained, in traditional concept, power is correlated with influence and control or assumption: power as something that does not change or could not be changed. Power is vacuum and insulated. If this traditional concept is used, then empowerment could not be conducted or is impossible. In modern concepts, power could be altered or power is not vacuum and isolated. Power is created because of social resalo, so that power and power relations could be changed, expanded, and dynamic, or not static. According to this modern concept, empowerment occurs as a process of change.

Community empowerment according to Parson is a process that makes a person strong enough to

participate in controlling or influencing institutions that affect his or her life, with the emphasis that people gain sufficient skills, knowledge, and power to influence his own life and the lives of others .

Empowerment could also be interpreted as a way of directing people, organizations, and communities, to be able to rule over their lives . Community empowerment is an effort to enable and established the community or how to help the community to be able to help themselves . The concept of empowerment could be understood in two contexts , first, power in the decision-making process with an emphasis on the importance of women's roles. Second, empowerment in terms that focuses on the relationship between women's empowerment and the consequences on men in diverse societies. In an effort to empower the community it could be seen from three sides : first, create an atmosphere or climate that allows the potential of society to develop (enabling). Empowerment is an effort to build that power, by encouraging, motivating, and raising awareness of its potential and striving to develop it. Second, strengthen the potential or power that the community has (empowering). This strengthening includes real measures, concerns the provision of various inputs, as well as the opening of access to various opportunities that will make the community empowered. Third, empowering also means protecting. Protecting should be seen as an attempt to prevent unbalanced competition, as well as strong exploitation of the weak. Thus, empowerment aims to establish a society, enable, and build the ability to advance themselves towards a better life on an ongoing basis.

Based on community empowerment definition, empowerment could be considered as a process. As a process, empowerment is a series of activities to strengthen the authority or power of weak groups in society, including individuals who experience poverty problems. When it comes to community development goals, community empowerment is often considered or interpreted as equal to community development. In this study, the term community empowerment is used interchangeably with the term community development, where the development of the community in question is the development of a participatory society, which positions the community as a subject that has the potential to prosper itself through the positive changes pursued.

There are three types of community participation, technical participation, pseudo participation, and original participation . Technical participation, i.e. community involvement in practical community development activities. Pseudo participation, i.e. community engagement dominated by elite groups for

the benefit of outsiders, the community only become the object of community development. Original participation, is community involvement in the process of change with the development of power and greater control to conduct choice of activities.

The model of community development programs, are development for the community, development with community, and community development . In the community, the perpetrators of activities come from outside the community, and the activities are in the form of socialization or consultation project. In the development with the community, there are people outside the community together with the community make improvement efforts, like collaboration, where the community has the ability to make decisions. While in community development, initiation comes from the local community, the activity is to encourage empowerment. This form of community development activity is the development of systems and institutions.

There are three character programs that should be remembered in the preparation of programs with the community , first is community-based, which positions the community as the main subject in the planning and implementation of the program. The second is based on local resources, the creation of activities by adjusting the potential of resources that are encouraged by the community. The third is sustainable, the program serves as the initial driver of sustainable development.

The word “development” is a noun used to describe processes and efforts to improve economic life, politics, culture, community infrastructure and so on. The understanding of the word development is aligned with the word social change . Social change is a common symptom that occurs in a society that needs to be approached with a more detailed and specific model of understanding to gain substantial clarity and useful to understand the dynamics of people's lives .

According to Kingley Davis , social change is a change that occurs in society functioning and structure. Soerjono Soekanto suggests that social change is a change in social institutions that then affects the social system. Basically, social change refers to the changes that occur in society.

Social change is caused by three factors, those are internal factors, external factors and driving factors. Internal factors causing social change include the increasing and decreasing of population, many new discoveries, conflicts occurring in society, and revolutions. External factors causing social change include natural factors such as disasters, warfare, and influences from other cultures. While the driving factor of social change is the contact with other cultures, the

development of education system, heterogeneous population, and others. In addition, there are also some inhibitions of social change, like the lack of interaction with other communities, slow development of science and technology, ideological barriers and so on. The social change theories, as follows:

- a. Evolutionary Theory. It explains that social change has a fixed direction and is experienced by every society. Social change will occur gradually, from the beginning to the end. When the last change has been reached, there is no change. According to Emile Durkheim, the change occurred due to an evolution that influenced community organization, especially in establishing working relationships. According to Ferdinan Tonnies, society transforms from a simple, closely connected and comparative society into a large society that has a special and impersonal relationship.
- b. Conflict Theory. Conflict Theory explains that social change could take the form of conflict created from class conflict between the ruling group and the oppressed group, thus causing social change that transforms the existing social system. According to Karl Marx, social conflict is the most important and most influential source of all social change that occurs. According to Ralf Gahrendorf, every social change is the result of conflict between classes in society.
- c. Cycle Theory. Cycle Theory explains that social change occurs gradually and would not stop, even if it has reached the last stage or the perfect stage. However, the change will repeat back to the initial stage for the transition to the next stage, thus they form a cycle. According to Oswald Spenger, each community progresses through four stages. Oswald Spenger exemplifies the four stages of human development, those are childhood, adolescence, adulthood, and later old age. According to Arnold Tpynee, social change, both in the form of progress and setbacks, could be explained in social concepts that have a relationship with one another, namely challenges and responses.
- d. Functionalist Theory. Functionalist theory explains that social change is a constant and requires no explanation, therefore social change could disrupt something already balanced in society. This theory only accepts changes that profitable and beneficial for the society. This theory does not accept changes that are unfavorable to society. According to William Ogburn, the elements in society are interconnected with each other, but the speed of each element changes is not the same. There are elements that could change quickly, or slowly.

Based on the time, there are two types of social change, evolution and revolution. An example of evolution is the livelihood of prehistoric humans from

hunting to breeding and farming. Meanwhile, an example of revolution or rapid change is the French revolution. Based on the antecedents, social change is distinguished into planned changes such as Keluarga Berencana (KB) programs and unplanned changes such as natural disasters that has damage effect. Based on its intensity, social change is distinguished into two, small changes and big changes. Small changes, for example, are fashion changes that don't have much impact. While the example of big change is the discovery of a steam engine that causes human power to be replaced by engine power. Big changes have an impact that could be felt by the wider community.

The process of social change never stops. The theory of social change always follows and tries to explain that the social world is constantly changing, only sometimes invisible. It takes historical knowledge to see social change in society as a whole. The theories of social change that have been presented above are well-established macro theories. Social change that occurs in the present is relatively faster than in the past because of the rapid development of science and technology.

4.1.2. PWA Jatim Empowerment Program in Law and Justice

SDGs is a program launched by United Nation and supported in New York, USA, on September 25, 2015 by 193 countries, including Indonesia. The SDGs program is a continuation of the previous PP program, the Mellinium Development Goals (MDGs) program that ended in 2015. The SDGs program consists of 4 pillars with 17 goals and 168 achievements, with the following distribution:

**Table 2.** Objective and Achievement Distributions in 4 Pillars of SDGs

No.	Pillars			
	Social Development: 5 goals, 47 targets, 77 indicators	Economic Development: 5 goals, 54 targets, 72 indicators	Environmental Development: 6 goals, 56 targets, 69 indicators	Law and Governance Development: 1 goal, 12 targets, 23 indicators
	1	2	3	4
1.	Goal 1. There is no poverty	Goal 7. Clean and affordable energy	Goal 6. Clean water and proper sanitation	Goal 16. Peace, justice, strong institution
2.	Goal 2. There is no hunger	Goal 8. Proper jobs and economic progress	Goal 11. Sustainable cities and settlements	

3	Goal 3. Healthy and prosperous life	Goal 9. Innovation and infrastructure industries	Goal 12. Responsible consumption and production
4	Goal 4. Qualified education	Goal 10. Reduced inequality	Goal 13. Handling climate change
5	Goal 5. Gender equality	Goal 17. Partnerships to achieve goals	Goal 14. Ocean ecosystems
6			Goal 15. Land ecosystems

The achievement of the SDGs objectives is carried out by applying 4 principles, as follows:

1. Universality, means that SDGs are formulated and implemented by involving more countries, with universal goals both for developed countries and developing countries,
2. Integration, mean that SDGs are integrated and interlinked of all dimensions, either social, economic, or environment.
3. No one left behind, means that SDGs benefit all people especially the vulnerable and marginal one, and the implementation should involve all stakeholders,

The implementation of the three principles of SDGs should involve all stakeholders with their roles. Anyone who is considered a stakeholder in SDGs and how it plays in achieving SDGs goals, could be described in the following table:

**Table 3.** The Roles of the Stakeholders in Achieving SDGs Goals

No.	Stakeholders	Roles
1.	Government and parliament	1. Indicator determination
		2. Policies and programs
		3. Data and information preparation
		4. Socialization or dissemination, communication and advocacy
		5. Monitoring evaluation and reporting
		6. Regulatory and budget support
2.	Academics and experts	1. Capacity building
		2. Monitoring and evaluation
		3. Policy paper or policy brief as the basis for policy formulation



3.	Philanthropy and business	1.	Business advocacy
		2.	Program facilities
		3.	Capacity building
		4.	Resource support
4.	Community organizations (OMS) and media	1.	Dissemination and advocacy
		2.	Program facilities
		3.	Building public understanding
		4.	Public and monitoring

In Indonesia, the SDGs program is accommodated in Presidential Regulation No. 50 of 2017 about Implementation of the Achievement of Sustainable Development Goals (hereby called Perpres TPB). The signing of Perpres TPB by President Joko Widodo is one form of commitment by the Government of Indonesia in achieving the objectives of SDGs. Furthermore, Perpres TPB is a reference of the Government of Indonesia and all other stakeholders in designing, implementing, monitoring, evaluating and reporting on the goals achievement activities development in Indonesia.

PWA Jatim, as one of the advance women community organization in East Java, also participated in the effort of achieving the goal of SDGs in East Java. One form of the participation is synergizing with the Provincial Government of East Java and other stakeholders, in the preparation of regional action plan to achieve SDGs in East Java. PWA Jatim also deminated SDGs programs into the internal work program of PWA Jatim.

Among the four pillars and seventeen objectives of SDGs disseminated into the MHH PWA Jatim work program is the fourth pillar, namely the development of law and governance, to achieve the sixteenth goal, which is to strengthen an inclusive and peaceful society for sustainable development, provide access to justice for all, and build an effective, accountable and inclusive institution at all levels. Based on in-depth interviews with three members of PWA Jatim leadership, the authors will present the steps taken by PWA in planning, implementing, monitoring and evaluating the programs that have been set to be implemented, as follows:

### 1. Program Planning Phase.

The preparation of PWA Jatim work program refers to the work program that has been established by PPA, which is further adjusted to the situation, conditions, and needs of East Java people. In the preparation of this work program, PWA Jatim conducted an situation analysis on matters related to the citizens right fulfillment in East Java. Analysis of this situation at the Ranting level, carried out by transect walk method and focus group discussion (hereby called FGD). At the Cabang, Daerah and Wilayah levels are conducted

through FGD and workshops, internally and externally involving other stakeholders, in accordance with the deliberation mechanisms or meetings in 'Aisiyah.

From the analysis, conducted assets mapping owned by each component of Aisiyah, society and other stakeholders. Based on the assets mapping results, a framework is determined to map or describe the changes would be achieved. For example: what is produced, what evidence could be supported (indicators), when it is generated, where and how, etc. The answer to those questions are the basis of the planning of PWA Jatim work program. The purpose of planning the program is to:

- a. Explain the problems encountered, to determine which approach or method should be used to solve the problem.
- b. Become a tool for planners, implementation, monitoring and evaluation
- c. Facilitate budgeting and implementation
- d. Become a document to conduct studies, reflections, or build new theories and approaches.

The planning stage produced a situation analysis document containing a map of the problem and assets owned by policy makers and stakeholders. This situation analysis document is then used for program planning in the form of term of reference or logframe and program budget plan.

### 2. Program Implementation Phase.

This stage begins with the program socialization to the relevant stakeholder to obtain the same understanding about the program that will be implemented in accordance with the planning. Each part of the 'Aisiyah structure from the Regional to Ranting level advocates for government, philanthropist, academician and experts, as well as beneficiaries, according to their respective levels. This advocacy is carried out continuously until the program's objectives are achieved.

### 3. Monitoring and Evaluation Phase.

In the midst of the program implementation, PWA Jatim conducts monitoring to know the development and achievement of the program, as well as to determine other strategies if the program does not work as it should. In addition, monitoring also aims to improve the efficiency and effectiveness of the implemented program, help recording the program implementation process, and know the program's implementation validity. Monitoring also allows organizations to determine the available resources that



are usable with sufficient capacity according to needs to do the things had been planned. The monitoring conducted based on activities target, activities that have been planned during the activity process, performance plan, program period, performance determination, term of reference or logframe, activity progress report, program companion monitoring results, and self assesment.

PWA Jatim also conduct evaluation in the end of the program. The evaluation aims to measure the performance achievement during the program process, which contributes to outcome achievement set in program planning, term of reference or logframe. Evaluation is also used to examine whether the cumulative outcome and output performance achievements has been accordance with the plans. The monitoring and evaluation devices (hereby called Monev) used by PWA Jatim are as follows:

a. Internal Monev

Monev internally conducted by PWA Jatim by engaging the implementers of the program through FGD or workshop. There are two methods used in this internal Monev. The first is organizational Capacity Performance Assessment Tools (hereby called OCPAT). OCPAT is a self-assessment tool developed by YAPPIKA by adapting two other institutional capacity assessment tools, namely Organizational Capacity Assessment (OCA) and Organizational Development Snapshot Tools (ODST) . OCPAT method is used to know the institutional capacity in running an empowering program. Assessment of the capacity of institutions with OCPAT, consists of 6 assessment components, namely (1) Organizational Orientation, (2) Governance, (3) Organizational Management, (4) Program Management, (5) Sustainability, (6) Performance, which each component has several subcomponents. The condition of each component was assessed by the participants themselves with a score of 1 – 4. Assessment results are classified using the following scales:

**Table 4.** OCPAT Scoring Scale

No	Scoring	Value
1.	1,00 – 1,75	Poor
2.	1.76 – 2.50	Below Average
3.	2.51 – 3.25	Average
4.	3.26 – 4,00	Excellent

The OCPAT method is used to measure the success of programs that could be measured using the output and outcome indicators that have been specified in the program planning. Second, the Monev Most Significant Changes method (thereby called MSC). MSC is a partipative Monev method based on learning from the collection and analysis of transformation stories,

spoken by beneficiaries or other parties involved in the program . MSC is primarily used to capture transformation that are not easily measured with conventional monitoring tools centered on collecting SMART indicators. Programs conducted by PWA Jatim encourage complex and relatively abstract social changes. Therefore, they require tools that could capture and document such changes, including the unexpected changes. This internal Monev is conducted by structural PWA Jatim, both who directly and indirectly involved in the program, in accordance with their respective authority.

b. External Monev.

External monev is carried out by the beneficiaries of the program, and other parties outside PWA Jatim, related to the implementation of the program, like the local governments and program donors. The external Monev method used is the internal Monev method used by PWA Jatim, as well as other parties outside PWA Jatim who conduct the Monev with PWA Jatim.

Based on the measures above, MHH PWA established the legally aware Qoryah Thoyyibah Village program (hereby called QT). This QT program is a synergy program from the Board of Leadership Assistants at PWA Jatim, based at the PRA level. QT is a village where the people practice Islam in a kaffah way either in hablum minallah and hablum minannas in all aspects of life including aqidah, worship, akhlaq and mu'amalah dunyawiyah .

QT aims to “sakinah-ing” family in a neighborhood with indicators of:

- Created a religious atmosphere in the family
- Stable economy
- Adequate health (physical-spiritual)
- Optimal education
- Harmonious inter-family relationships

QT has the following characteristics:

- The mosque serves as a place of worship for community activities
- Advanced Education Level
- There are various efforts to improve welfare (economy)
- Good health
- Harmonious social relationships
- High social care
- High legal and political awareness
- Islamic arts and culture
- Technology and information utilization for the advancement and prosperity of society

The concept of QT is to form a Management Team at PDA level, consisting of chairman, secretary and



member. The Chairman is held by one element of the Chairman, while the Secretary is held by the element of the deputy secretary or assembly, and the Member is a representative of the Assembly or Institution. QT Management Team's job is to appoint PCA with 2 PRA as pilot of assisted area program. PCA criteria are neither superior nor lagging, as well as accessible by PDA and able to get down to the target area of the program. The criteria of side Ranting is willing to choose 5 cadres from Ranting members who are trusted and have a commitment to accompany duafa. (1 cadre = 5 assistants). The cadres which is member or member assistant of 'Aisyiyah live in assisted locations would be capacity-amplified, by first filling out the prepared information forms.

The task of the PCA and PRA is to form Balai Sakinah 'Aisyiyah (hereby called BSA), in each selected Ranting level, as a place to study for the targeted citizens. BSA activities base camp should be in public places, not in PRA places, in order to accommodate every community group that becomes program targets. PCA and PRA looked for 25 people with the following criteria: du'afa, women of childbearing age (WUS) and toddlers under the age of 2, from either 'Aisyiyah residents and general citizens, with the aim of exclusive breastfeeding coaching and detecting possible dangerous diseases of women e.g. cervix cancer. PCA and PRA also have a special task for the target of mentoring the Muslims, namely building BSA with regular meetings for the construction of Religious issues (Checking Madhoh worship), improving the reading ability of the Qur'an, the discipline of either compulsory prayer and sunnah, and other worship according to the agreement (study).

QT has 5 issues addressed, namely 1) Reproductive Health (IVA and Papsmeer), 2) National Health Insurance, 3) Child Marriage, 4) Family Planning, especially about contraception, 5) Exclusive Breastfeed. At first glance, it appears that the issue of QT disjoint the law and justice, but if we pay attention to the seventh characteristic of QT, namely high legal and political awareness, the concept of QT is inseparable from the achievement of high legal and political awareness. Therefore MHH PWA Jatim program QT Sadar Hukum.

Based on Article 1 paragraph (3) of the Indonesian 1945 Constitution, Indonesia is a legal state, and furthermore, based on Article 28 D paragraph (1) of the Indonesian 1945 Constitution, everyone is entitled to recognition, guarantee, protection, and certainty of fair laws and equal treatment before the law. Both articles in the Indonesian 1945 Constitution become the basis that the state guarantees the right of every citizen to gain access to justice. Guarantees of access to justice are intended so that recognition, guarantees, protection, and certainty of fair laws, as well as equal treatment before the law against citizens can be realized properly.

However, the fact that law enforcement is enforced by the state is far from a sense of justice, especially justice for marginalized citizens. Law and justice are still far from citizens, especially for the vulnerable groups. The policies decided by the government also feel so elitist that it closes the access to citizen justice. In cases, citizens should advocate to remind and urge the state to be consistent and responsible for protecting and prospering all its citizens. One form of the advocacy is to carry out paralegal functions.

Paralegals are people who do not have a background in legal education and/or the general public but they are given technical and practical knowledge of how to deal with common legal cases as well as their own. Paralegal's main function is to provide legal assistance to the people, especially the poor, so that the public has wide open access to justice. The existence of Paralegals in Indonesia is stipulated in Law No. 12/2011 on Legal Aid and Court Rulings. No.88/PUU-X/2012. Especially in East Java, the existence of Paralegal stipulated in the East Java Provincial Government No. 9/2012 on Legal Assistance for the Poor.

In an effort to improve the ability of citizens who do not have a legal education background, especially members of the PWA Jatim Law and Human Rights Assembly, about basic legal and human rights knowledge, MHH PWA Jatim held Paralegal Training. The paralegal training was held by MHH PWA Jatim in cooperation with five Faculties of Law (thereby called FH) Muhammadiyah College in Jatim, like FH Universitas Muhammadiyah Surabaya, FH Universitas Muhammadiyah Sidoarjo, FH Universitas Muhammadiyah Malang, FH Universitas Muhammadiyah Jember, and FH Universitas Muhammadiyah Ponorogo. The involvement of Muhammadiyah College is expected to occur mutualism symbiotic between universities and PWA Jatim in the field of research and community service, as a form of partnership between the community and higher education. This Paralegal Training aims to equip and provide cadres of 'Aisyiyah, about:

- a. Basic knowledge of law and human rights to create solutions and/or strategies in the resolution of law cases.
- b. Advocacy skills related to the application of legal norms.
- c. Establishing a cross-sector paralegal network.
- d. Establishing legal aid posts (Posbakum), so that it could become a "rapid reaction unit" or first aid in cases and/or events faced by the community.

As of the time this article was written, PWA Jatim had 114 paralegals spread across 38 districts/cities in Jatim. In the pilot project area of QT in East Java, namely Lamongan Regency, Ngawi Regency, and Blitar Regency, 'Aisyiyah paralegal has a duty to



conduct policy advocacy against stakeholders and policy makers, related to 5 issues of QT. The five QT issues, as described above, are crucial issues regarding the fulfillment of the constitutional rights of citizens, especially for structurally marginalized citizens. Advocacy at the PDA and PCA level, starting with planning programs based on the results of situation analysis conducted in BSAs at the PRA level. Advocacy at the PDA level is conducted against stakeholders and policy makers in the district/city, with the aim that they make policies applied to all region of districts/cities. At the PCA level, advocacy is conducted to control the policies of advocacy results at the district/city level, as well as to seek implementation policies at the sub-district level. At the PRA level, consisting of several BSAs, paralegals advocate in the form of socialization about policies that have been made at the district/city and sub-district level to control their implementation at the village level, as well as to advocate for policies at the village level.

Each advocacy activity at all levels always begin with plans based on the results of situation analysis, conducted in accordance with the original planning, and being monitored and evaluated in accordance with the Monev method that has been chosen by PWA Jatim, as described above. The implementation of advocacy, sometimes incompatible with the original planning

because of various challenges, resulted in a change of plan with a new advocacy strategy, which was made based on Monev results. In this case, it could have happened that the outputs are not in accordance as planned, but the most important thing is that the outcome activities are still in accordance with the planning. According to the interviewees, policy advocacy is very difficult to conduct because of several things: the perception and understanding of the citizens, including government officials, is still not same as the program vision and missions, the mechanisms and procedures of policymaking are very complicated, limited advocacy time with the insistence on the need to solve advocacy issues, and budgeting issues. If the advocacy activities are challenged, PWA Jatim would change the plans and strategies based on Monev results, with the principle of achieving what could be achieved first. For example, the output of an advocacy activity is the publication of legal products in the form of Local Regulations (hereby called Perda) or Village Regulations (hereby called Perdes), but because of some challenges that have to be faced, then the output of advocacy activities could be temporarily attempted the publication of Circular Letter (hereby called SE) or Keputusan Kepala Desa, to resolve urgent needs, while still fighting for the original output.

**Table 5.** BSA Data Recapitulation of QT PWA Jatim Program

No.	PDA	PCA	PRA	BSA	Law Product of Advocacy Result
1.	Kab. Lamongan	3	6	18	<ol style="list-style-type: none"> <li>1. Perdes Sambigede Kecamatan Binangun about reproductive health and nutrition</li> <li>2. Keputusan Kepala Desa about the cost of IVA test</li> <li>3. MoU with Puskesmas about the cost and implementation of IVA tests</li> <li>4. Surat Edaran Dinas Kesehatan about providing certificates to mothers who carry out exclusive breastfeeding.</li> </ol>
2.	Kab. Ngawi	3	6	18	<ol style="list-style-type: none"> <li>1. Perdes Pelangwot Kecamatan Laren about reproductive health and nutrition</li> <li>2. Keputusan Kepala Desa about IVA test budgeting</li> <li>3. MoU with Puskesmas about the cost and implementation of IVA tests</li> <li>4. Surat Edaran Dinas Kesehatan about providing certificates to mothers who carry out exclusive breastfeeding.</li> </ol>
3.	Kab. Blitar	3	6	18	<ol style="list-style-type: none"> <li>1. Perdes Sambigede Kecamatan Binangun about reproductive health and nutrition</li> <li>2. Keputusan Kepala Desa about IVA test budgeting</li> <li>5. MoU dengan Puskesmas about the cost and implementation of IVA tests</li> <li>3. Surat Edaran Dinas Kesehatan about providing certificates to mothers who carry out exclusive breastfeeding.</li> </ol>

Based on Monev results conducted internally as well as externally, QT empowerment program in the field of law and justice, in the pilot project area, is considered successful because it could produce an output, in the form of policies that could affect the improvement of the marginalized people welfare, in an effort to fulfill the constitutional rights of citizens. Furthermore, PWA Jatim expanded the program area as follows:

- a. Blitar District : 6 sub-districts, 7 villages, 18 BSA
- b. Lamongan District : 10 sub-districts, 23 village, 23 BSA
- c. Ngawi District: 6 sub-districts, 6 village. 6BSA
- d. Ponorogo, Madiun, Probolinggo, Bojonegoro, Gresik District, as well as Surabaya, Blitar dan Probolinggo city, each 1 sub-district, 2 village, 2 BSA.

#### 4.1.3. PWA Jatim Empowerment Method in Law and Justice.



Based on the respondents explanation, the authors argue that PWA Jatim, through MHH Jatim, has implemented empowerment programs in the field of law, with the original participation, community development model, and fulfilled the three character programs, namely community-based, resource-based, and sustainable. MHH PWA Jatim used the original participation type, as evidenced by the involvement of BSA members in the process of change by increasing the capacity of BSA members for the development of power and greater control to conduct planning, implementation, and advocacy activities Monev conducted at the village level.

In terms of the development program model, MHH Jatim used a community development model, which initiated by BSA members, to encourage empowerment by providing capacity building of BSA members through training and socialization of citizens' rights and obligations, knowledge and understanding of law and justice, how to conduct good and proper advocacy, and increase BSA institutional capacity. The form of development activities in BSA is the development of systems and institutions.

The character of the empowerment program conducted by MHH PWA Jatim, includes: first, BSA-based, which positions BSA members as the main subjects in the preparation of planning, program implementation, and Monev program. Second, based on local resources, which the planning and implementation of programs based on the potential resources provided by BSA members, as a result of asset mapping in conducting social analysis. Third, sustainable, the initial advocacy program at BSA serves as the initial driver of development in the field of law and justice, which would then be a sustainable cycle, in accordance with new findings or facts that occur as people's lives evolve.

Related to the character of the second empowerment program, namely based on the resources owned by BSA, with the process of planning and implementation of the program, what is conducted by MHH PWA Jatim, has fulfilled the principles of Asset Based Community Development (herein called ABCD). ABCD is also one of the models of community development approach. ABCD emphasizes on the inventarization of resources (assets) owned by the community, which could support the implementation of the program and the achievement of goals. Emphasis on asset reinventing is a hallmark of ABCD. The philosophy of low hanging fruit is also reflected in the strategy of revoicing output, for example when it is difficult to reach Perdes, then there is a Decision of the Village Head about the advocated matters.

As the SDGs principles, in the implementation of PWA Jatim work program always synergizes with the four other stakeholders, like government and

parliament (legislative), other OMS and media, philanthropist and business world at every level of local and central government area. The targets of the beneficiaries of the PWA program are all walks of life in East Java, so that all three principles of SDGs are fulfilled, like universality, integration, and no one left behind.

#### ***4.2. Effectiveness of Using PWA Jatim Empowerment Method in Efforts to Achieve The Fourth Pillar of SDGs***

Empowerment points to the ability of people, especially for the vulnerable groups, so that they have strength or ability in:

- a. Meeting their basic needs so that they have freedom: free to express opinions, free from hunger, stupidity, pain, etc.
- b. Reaching productive resources so they could increase their income and get the needed goods or services.
- c. Participating in development processes and decisions that affect them.

As the goal, empowerment refers to the circumstances or outcomes that social change wants to achieve, as society that is empowered, has authority or knowledge and ability in meeting their own life needs, either physical, economic, or social, has confidence, able to convey aspirations, and to participate in social activities and be independent.

Empowerment activities have Women's Empowerment Criteria or women's Development Criteria, other commonly referred to as Longwe analysis techniques. i.e. an analysis technique developed as a method of empowering women with five criteria of analysis. The five criteria of the analysis include: well-being, access, critical awareness, participation, and control. These five dimensions of empowerment are dynamic analytical categories, synergistic, strengthening and complementing each other, and having hierarchical relationships. These five dimensions are also levels that move round like spirals, the higher the level of equality, automatically, the higher the level of powerlessness. The higher the level of female equality with men, the higher the level of empowerment, the higher the level of development. Five levels of equality are presented as "Women's Development Criteria" to see the extent of women's development in various areas of social and economic life.

Based on Longwe's analytical techniques, the authors argue that the method of utilization conducted by PWA Jatim is very effective. There has been an increase in welfare, access, critical awareness, participation, and control over public safety, towards BSA members, in particular and society in general. So,



there is an increase and strengthening of human resource capacity and institutional local community programs.

From the advocacy result product quality point of view, it could be classified as a legal product that is responsive to the fulfillment of people's needs, as stated by Philippe Nonet and Philip Selznick and categorized as a progressive law, as stated by Satjipto Rahardjo, so it could encourage substantive justice.

But like public policy advocacy in general, the output achievement in the form of policy products, either in the form of legislation, or other regulations, is fraught with challenges. The challenge arises because of the complicated procedures and mechanisms of making legislation, budgeting as a result of the creation of legislation, as well as the sectoral egos of each stakeholder and policy.

## 5. CONCLUSION

- a. PWA Jatim, through MHH Jatim has implemented empowerment programs in the field of law, with the original participation type, community development model, and fulfilled the three characters of the program, i.e. community-based, resource-based, and sustainable. In addition, PWA Jatim also uses ABCD approach in empowering in the field of law.
- b. Based on Longwe's analytical techniques, the authors argue that the method of utilization conducted by PWA Jatim is very effective, especially in the achievement of responsive and progressive public policy products so that substantive justice could be achieved

## 6. RECOMMENDATION

The empowerment method used by PWA Jatim could be an inspirations for community empowerment programs.

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