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Social Engineering in the Empowerment of Craftswomen: A Gender Analysis

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Abstract: Women who work in home industries are an essential subject in local cultural crafts sustainability. The Women in Development approach gives women plenty of room to develop their capacity. Although various government programs have been carried out to improve women and their families welfare, they have not explicitly focused on women, primarily crafters in the home industry. The aims of this study were to 1) identify home industries (micro-scale) that produce local cultural crafts managed by craftswomen; 2) understand the position of women in the home industry from the division of labor and decision making on resources and the factors affecting it; 3) find practical gender needs in productive activities and aspects that contribute to reconstructing perceptions of fulfillment; and 4) identifying a gender mainstreaming government policy regarding craftswomen and social engineering to achieve gender equality. This study applies a gender perspective approach and theory. It involves the Participatory Action Research method in Gunung Mulya and Situ Daun Villages, Tenjolaya District, Bogor Regency, West Java Province. Interviews used a questionnaire to 50 bamboo craftswomen industry workers. The results show that women spend more on reproductive roles. Women also appear to have access to resources but have little control over them. District governments can optimize their function in gender mainstreaming in programs by accommodating practical gender needs to preserve local wisdom, especially in providing business capital. Perceptions of the suitable needs of gender come from respondents with low educational backgrounds, from primary school and junior high school, and their access to social media.

Keywords: craftswomen, home industry, development, gender needs.

女工賦權中的社會工程：性別分析

摘要：在家庭工業中工作的婦女是當地文化工藝品存在的重要主題。將婦女納入發展領域的婦女參與發展 (WID) 方法為婦女提供了充分的空間來提高其發展能力。儘管已經執行了各種政府計劃來改善婦女及其家庭的福利，但它們並沒有專門針對婦女，她們主要是家庭工業的手工藝者。這項研究的目的是：1) 確定生產手工業者管理的當地文化手工藝品的家庭產業 (微觀規模)；2) 從勞動分工和資源決策以及影響女性的因素中了解女性在家庭產業中的地位；3) 在生產活動中找到實際的性別需求以及有助於重建成就感的因素；和 4) 確定政府針對工匠和社會工程學的性別主流化政策，以實現性別平等。這項研究採用了性別觀

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點方法和理論，並在西爪哇省茂物攝政區 Tenjolaya 區的穆利亞山和司徒道恩村採用了參與式行動研究（帕爾）方法。訪談使用問卷調查了 50 名竹製手工業工人。結果表明，女性在生殖角色上的花費更多。婦女似乎也有獲得資源的機會，但幾乎沒有控制權。地區政府可以通過滿足實際的性別需求，以維護本地智慧，尤其是提供商業資本，來優化其在計劃中性別主流化中的作用。對性別實際需求的看法來自受教育程度較低的受訪者，即小學和初中以及他們使用社交媒體的機會。

关键词：手工藝，家庭工業，發展，性別需求。

1. Introduction

Indonesia has local cultural craft products based on home industries that women have been done and managed from generation to generation. UNESCO has recognized Indonesian Batik as a Masterpiece of Oral and Intangible Heritage of Humanity [1]. Local cultural craft products are gradually eroded by factory-made handicraft products, both domestic and foreign manufacturers. In the process, women carry out most batik production that vulnerable to subordination [2-4]. Under the circumstances, the condition of women home-industry workers who produce local cultural crafts is more vulnerable. They live less prosperous with weak economic conditions.

On the one hand, Batik's using the Putting Out System carries a significant risk of product rejection that becomes worker responsibility [5]. On the other hand, the wages of women and men batik workers differ because men carry out the batik technology labeling [6]. In the meantime, the Indonesian batik trading conditions are experiencing market price competition [7].

In line with accelerating Sustainable Development Goals (SDGs), particularly in poverty reduction and gender equality in all spheres of life, the development should pay exceptional attention and solutions. It includes flourishing local cultural crafts based on the home industry and, at the same time to improve the welfare of women home industry workers. The role of women is essential in the economic corridor of a nation. It appears that various government programs to improve the welfare of women and their families have been carried out. The Women in Development (WID) approach gives women plenty of room to enable their capacity in development [8].

Unfortunately, many women batik workers' right to health is neglected, especially diseases caused by batik production [9-11]. This finding is in line with the exploitation of informal women homeworkers in India burdened by production and parenting tasks even though they are called entrepreneurial [12]. Therefore, gender equality in developing countries as Indonesia needs to be promoted. For the macro level, the connection between economic progress and

equality of gender in the intermediate state seems from the dimensions of gender equality opportunity [13]. Therefore, this study aims to obtain supporting data about the Women in Development (WID) policy approach in the handicraft home industry business. The contribution of women in the household home industry can be seen in the framework of the Harvard analysis in [14]. It was referred to the activity of reproductive, productive and community as well as decision-making (access and control) resource that is influenced by factors such as demographics, rules/culture in the community, the institutional structure including government, the political situation, and the community's attitude towards development. In this case, the division of labor and decision-making are essential things to 85 reckonings [15].

From the government side, this study will discuss the program of existing gender mainstreaming from Presidential Instruction No. 9 of 2000 on related departments/government programs in the home industry. After that, their aspirations regarding the government's needs must be studied to transition to the Gender and Development (GAD) approach. According to Moser's gender analysis framework [14], which reveals the fulfillment of practical and strategic gender needs, this study proposes examining how the aspirations of suitable gender needs as social engineering can be a source of government program intervention. Women home industry workers that produce the local cultural crafts on the island of Java should be gender mainstreaming to ensure equal participation of women and men.

This study aims to: 1) identify home industries (micro-scale produce local cultural crafts managed by craftswomen; 2) understand the position of women in the home industry from the division of labor and decision making on resources and the factors that influence it, 3) Find gender needs practices in productive activities and the factors that contribute to reconstructing perceptions of fulfilments, 4) identify gender mainstreaming policies from the government regarding craftswomen and social engineering

empowerment of women in home industries for gender equality.

2. Methods/ Materials

Our study's method is the Participatory Action Research (PAR), where the data collection process, held in conjunction with the increased awareness and the empowerment of women. This

The participatory Action Research (PAR) research method is used quantitative and qualitative data collection techniques. This research was conducted using data collection techniques carried out by survey and in-depth interviews in Gunung Mulya and Situ Daun villages in Tenjolaya District, Bogor Regency, West Java Province. This location was selected because of the high number of bamboo craftswomen in this place [16]. The study selected 50 respondents that were 30 respondents from Gunung Mulya village and 20 respondents from Situ Daun village. Both towns are in Tenjolaya District, Bogor Regency, West Java Province. The depth interviews involved informants: two women working Small and Medium Enterprises (SMEs), five SMEs owners, one community leader (called the head of *Rukun Warga/RW*), and one government representative from the Department of SMEs Cooperatives of Bogor Regency.

The survey for worker respondents contained questions about the average time spent in a day (24 hours) in the context of not full-time working, and inquiries related to access and control resources were associated with the work of business/production. The interview for both worker and owner respondents included employment, capital, marketing, financial management, production management, resource access, and time allocation.

In detail, the stages of this research can be described as follows:

a. Research Preparation and Field Preparation: Preparation of research instruments were included questionnaires and interview guidelines for in-depth interviews.

b. Secondary Data Collection: The secondary data collected from related agencies within the Bogor Regency Government in West Java Province and the Central Bureau of Statistics.

c. Primary Data Collection: The interview used a questionnaire to 50 respondents who included women owners, community leaders, and government representatives from the Department of SMEs Cooperatives of Bogor Regency [17].

d. Data Processing and Data Analysis: The questionnaire's collected data was edited and coded according to the answer choices. The data were also tabulated, interpreted, and analyzed in table form. The data results from the observations and in-depth interviews were transcribed, then categorized and analyzed using predetermined theories.

3. Results and Discussion

3.1. General Description of Gunung Mulya and Situ Daun Villages, Tenjolaya District, Bogor Regency

Gunung Mulya and Situ Daun villages are two of the seven villages in Tenjolaya District Bogor Regency, where some of the residents work on bamboo crafts. This district has as many as 58,929 people, consisting of 30,136 men and 28,793 women [17].

The majority of the men population in Tenjolaya District worked in the marginal sector, with low wages, including business in the informal sector (20.21%), freelance (16.80%), farmers, farm laborers, traders (5%) and had not worked (26%). However, most women did not work (23.10%) and as housewives (61.4%). 2.5% of the women population worked as farmers, planters, teachers, private employees, and self-employed workers.

The Gunung Mulya village has a total area of 3.89 km² with 7,039 inhabitants. Situ Daun village has a total area of 3.92 km² had 9,094 inhabitants. Population-based sex distributions showed that the men to women ratio was 100 men per 100 women for Gunung Mulya village but 113 men per 100 women for Situ Daun village. There was 2,101 household in Gunung Mulya village and 2,666 homes in Situ Daun village.

3.2. Characteristics of Respondents and Craft Business

The respondents were women rural residents who worked as bamboo craftswomen. The majority of them were in productive or working age (20 to 49 years old). The average family size was four family members that were low educated (primarily elementary school graduates) (Table 1). This condition was contrary to the Indonesian government policy, which has stipulated compulsory education for nine years which was implied with free schools up to junior high school level. The family members usually consist of a husband, wife, and two children, presenting an ideal number from family 190 planning (KB) programs in Indonesia. The Indonesian government continued to campaign for a family planning program with the slogan "2 children is enough. It is supported by involving KB extension workers, *bidan desa* (village midwife/midwives), *posyandu* (Integrated Healthcare Center), *puskesmas* (Public Health Center), contraceptive assistance and, free KB services for low-income families.

The bamboo handicraft business in Gunung Mulya and Situ Daun villages was the driver of the local economy. It was creating employment opportunities for villagers, especially women's groups. Even though most women were not statistically identified as workforce (homemakers), but through this handicraft business, women's groups were able to generate income. Women engaged in home-based businesses

were most productive age. However, it was found that older women (more than 60 years old) and elderly widows were still involved in this work.

Table 1 Distribution of respondents based on individual characteristics

Variable	Group	Amount	%
Age (years) Average: 39	20-29	10	20
	30-39	16	32
	40-49	13	26
	50-59	5	10
	More than 60	6	12
Education	Elementary School	46	92
	Junior High School	3	6
	Senior High School	1	2
	College	0	0
	Family Members (Persons) Rating: 3.5	<=2	8
	3	10	20
	4	19	38
	5	9	18
	6	4	8

Table 2 Distribution of respondents based on turnover

Turnover (Rp /month)	Amount	%
<250,000	18	36
250.000-500.000	23	46
501.000-1.000.000	7	14
>1,000,000	2	4

Average: 287,680/month

Average: 3,452,160/year

Min value: IDR 120,000/month or IDR 1,440,000/year

Max value: IDR 1.300.000/month or IDR 15.600.000/year

According to the classification standard from the Indonesian government, the handicraft business that was respondents' work was identified as micro-business level. The Law Number 20/2008 about Micro, Small and Medium Enterprises stated that the character of a micro business: (1) has a net worth of IDR 50 million excluding land and business buildings, and (2) has an annual sales revenue (turnover) of at most IDR 300 million. Based on (Table 2), the business turnover of bamboo craftswomen was very low. IDR 3,452,160 per year, with the lowest value, was IDR 120,000 per month or IDR 1,440,000 per year, and the highest was IDR 1,300,000 per month or IDR 15,600,000 per year. The average exchange rate of 1 US dollar was equivalent to IDR 15,000. Since most women were doing this business as a side job in household (reproductive) working time, the turnover became very low. Besides, the business capital was limited, and business conditions worsened during the pandemic of Covid-19. Therefore, based on middlemen information, the demand for products decreased 50 percent. As an illustration, the delivery of product frequencies to buyers was 2 to 4 times a week before the pandemic 235 Covid-19, but after that, it was 4 to 5 times a month.

The bamboo crafts products were kitchen equipment, bamboo woven storage containers, skewers, and processed fish wrappers. The primary raw material for these products was bamboo which grows in many villages. Bamboo is sustainable and environmentally friendly. Bamboo was obtained by buying from a "jargon" or middleman called "boss" who was also a marketing agent. They even could be buying from farmers who owned bamboo trees or cutting down their bamboo trees. Middlemen asked craftswomen that by buying bamboo raw materials from them, the products' quality was guaranteed.

The production process of woven bamboo started from the initial stage by cutting bamboo. Bamboo cutting and split into thin strips (*iratan*). Furthermore, *iratan* have been dried by leaving them under the sun to prevent mildew. Dried *iratan* has been made customized patterns or motifs woven according to the consumer demand. Then the customized woven dried again under the sun until completely dry. After that, woven was formed (*wengku*) and sewn using stringed threads or plastic rope.

Bamboo can also be produced as skewers. First, bamboo sticks cut into 20 to 25 cm long, then split into small pieces. These small pieces were cut crosswise into the size of a skewer. The skewers formed were dried in the sun until dry for about 1 to 2 days, depending on the sun's brightness. The dried skewers were counted and tied into one bunch. Every bunch was containing of 1,000 units of skewers.

The marketing of bamboo handicraft products was done by selling it to juragan or intermediaries in the local village for 94% of the total products (Table 3).

Table 3 Distribution of respondents by marketing agent

Marketing Agents	Amount	%
Middleman	47	94
Consumer	3	6

The middleman sold it to permanent buyers outside the village using their transportation in Ciseeng and Citereup (same district) and Ciputat (different community). A small proportion (6%) of bamboo handicraft products are sold directly to the consumer. Generally, direct sales to the consumers were carried out by craftswomen with a larger business scale and had direct access to the market.

The majority of craftswomen did not involve paid labor. Their business's production process was assisted by family members, such as their children, who helped out after school. Craftswomen who had a slightly larger business scale, also known as "*juragan*," used non-permanent wage laborers who were not paid monthly. The wage system was based on the value of the number of products produced by wage laborers, with the term wholesale system. The wage laborer took the production material from the business owner in a certain amount according to each laborer's desire or

ability. They worked at their home then turn in the finished bamboo handicraft products to the business owner for payment. All of these workers are women. Men workers were needed only for hard work and during certain times, such as loading and unloading bamboo raw materials and transporting the products.

Women's craftwork was done by women since there was an opinion that women are more diligent, industrious, thorough, neat in doing craft. As a consequence, the results of craftworks by women were better than if men did it. This stereotype view might close the opportunities for men who wanted to take part in this craftwork. The working relationship between the business owner and their workers was not under contract. The workers were free and voluntary to take the job. This working relationship did not oblige business owners to fulfill workers' rights that the government stipulated. In Indonesian Labor Law – Act 13 of 2003 concerning Manpower, the government obliges business owners to grant rights to workers, such as health insurance, the old-age insurance (JHT) benefit, maternity leave provision, and menstrual leave for women workers. However, in this case, the business owner would give their workers bonuses when there were large orders and during Eid Al Fitr in the form of nine basic foodstuffs (*sembako*). The relationship between the two parties was not symmetrical. However, if the workers need cash, the business owner would provide loans as required.

3.3. Position of Women in the Home Industry

Based on time distribution data, bamboo craftswomen spend more time on reproductive activities than productive and social/ community activities, with an average of 15 hours a day (Table 4).

Table 4 Time distribution by respondent's activity

Activity	Minimum (hours)	Maximum (hours)	Average (hours/day)
Productive	4	5	4.84
Reproductive	14	19	15.78
Social/community	0	5	3.38

This high amount of reproductive time spent correlated with the respondents who had children under five years old. There was 48 percent of respondents who had children under five years old. The respondents must share their time in childcare and producing handicrafts. If these two activities could not be done simultaneously, then childcare would be becoming first a priority to be done. Not only childcare activity, respondents but also had other reproductive activities in the household, such as cooking, cleaning, washing, etc.

The respondents' productive activities included preparing for production, purchasing raw materials, cutting and splitting bamboo, weaving, drying, and selling/marketing. Almost all of these bamboo handicraft business activities were carried out by

women, continuously from the beginning to the end of production. The women themselves were also determined to make business decisions, such as assessing the number of products to be produced, the processing time, and the number of raw materials used.

The average time required for weaving bamboo was 4.84 hours per day. The weaving work was performed after household chores have been finished, such as cooking, caring for children, or accompanying children to study and washing. For respondents who work in the agricultural fields, weaving would be done after completing the fieldwork, such as weeding grass, fertilizing, and harvesting vegetables. Besides respondents who were active in the social activities, such as The Indonesian Family Welfare Guidance Programme (PKK) or *posyandu*, weaving bamboo would be done after this activity was completed. The respondents were not feeling pursuit by time and felt relaxed when doing weaving work because they just worked to fill free time. However, when there were many customer orders, they would be work seriously, focused on completing the weaving work, and decided not to work in their fields.

The respondent's entire time took turns between reproductive and productive activities since the work was done at home from morning until night. Their family members sometimes helped them when there were lots of weaving orders. One respondent said she started weaving from 9 am to noon, taking a break until 1 pm and continued until 4 pm. After that, she cooked, prepared diner, and had other household chores until *Maghrib* prayer time. She would 360 continue weaving work after *Isha* prayer until 10 pm or 11 pm.

The respondents said that a husband and children sometimes assisted to do household chores. Eventually, a husband would help if their wife did not have a time when there were many orders. The husband helped feed livestock (chickens and ducks), sweeping the yard, dry clothes, cleaning the grass in the yard, assisting children in learning at night, buying gallons of drinking water, and repairing damaged houses' waterways. Besides husbands, the presence of children could also help respondents to do reproductive tasks. Girls are allowed to do household chores, including sweeping the floor, tidying and cleaning the house, washing the dishes, and accompanying their little sister to learn. Boys were generally not helpful in this area. The grandmother would also help to take care of their toddler.

From this illustration, the issue of double work has been identified. The respondent was responsible for managing the productive and reproductive activities due to the WID principal implementation. Due to the stereotype of household chores activities as women's responsibility, they could not escape from the double work obligation. It could be seen in the presence of 5 respondents (10%) who experienced confusion in balancing the two roles. Respondents who had

difficulties had children under the age of 1 to 3 years old and those aged 60. Another emerged that even though they experienced multiple burdens, their income was considered “additional income. Weaving work could rely upon coping strategies for poor households. The reason for involving children in the crafts work was to increase the production of the craft products. Children’s activities would be increasing the revenue, and they also learned about craft-making rather than play outside the house. Parents hope that children will become craftsmen in the future. The opinion of the respondents was that if parents 390 can weave bamboo, so can their children.

3.4. Access to Resources

The accessibility level measured the access to craftswomen resources in this study to get resources needed by respondents for business development. It was also calculated based on the respondents’ perceptions about the ease of getting help. These sources consisted of raw materials, business credit, information, product innovation, extension, exhibitions, marketing, and digital communication tools through cellular phones. The results showed that most respondents (more than 90%) had no difficulties obtaining raw materials, business information, and marketing. On the other hand, more than 90% of respondents did not have access to the exhibitions and extensions. For different types of resources, it showed that respondents did not have difficulty accessing credit (60%), product innovation (46%), and communication tools in the form of mobile phones (68%) (Table 5).

Table 5 Distribution of respondents by business resource access

Resource Type	No/difficult to access		Yes/Easy to access	
	Amount	%	Amount	%
Raw Materials	1	2	49	98
Credit	20	40	30	60
Product innovation	23	46	27	54
Information	0	0	50	100
Extension and training	50	100	0	0
Exhibition	46	92	4	8
Marketing	2	4	48	96
Digital communication tools (handphone)	34	68	16	32

Respondents felt that they did not have difficulty getting the primary raw material: bamboo. Bamboo can be obtained whenever and however desired by the craftswomen. The sources of bamboo were middlemen who bought or taken bamboo from their bamboo garden. The availability of bamboo in the village was relatively abundant. Generally, craftswomen worked on their products with the same patterns passed down from previous generations. They stated that there were no complaints from buyers/customers regarding the quality of their products. If there was an order for a product with a new pattern (although it rarely happens),

as many as 46 percent of respondents found it difficult to be made.

The majority of the study locations’ craftswomen had access to business credit from Baitul Mal (BMT) or Islamic cooperative. The respondents did not have access to bank credit. However, the Indonesian government has issued a low-cost credit scheme that micro and small businesses can use, called People’s Business Credit (KUR), channeled through state commercial banks (Bank Rakyat Indonesia / BRI) in remote areas. Baitul Mal (BMT) was a microfinance institution founded by a women’s recitation group (*majlis ta’lim*) in the village based on the local village mosque. The women themselves also carried out the management of Baitul mal. Credit interest or profit-sharing was charged at 10 percent from the loan amount, paid by deduction initially. Then installment payments were made every week or month depending on the loan agreement. The loan value was relatively small, ranging from IDR 100,000 to IDR 1,000,000 or US\$ 7.07 to US\$ 70.67 (1US\$=14.150.90).

Sixty percent of respondents claimed to have loan access through BMT, while the remaining (40%) did not have access to the loan or credit. They did not access credit because they were afraid if they could not afford the installments. Other respondents’ reason was that they did not need outside and had sufficient capital. Bermeo and Collard [18] disclosed the same research findings that women from the lower middle economic class preferred to borrow on mobile mortgage lender because of the difficulty accessing formal credit, such as a bank.

The participations of craftswomen in exhibitions were very low. As many as 92 percent of respondents stated that they did not know information about the show. Only 8 percent of respondents who see the exhibition, one of them from Gunung Mulya village, already participated in the show as representative of the District Tenjolaya. The access of craftswomen to attend extension and training was also very low. No one has ever participated in these activities. Through the Office of Cooperatives and Small and Medium Enterprises, the local government has never held any extension and training activities on bamboo business development involving craftswomen in the study locations.

There was an exciting finding. It was a negative correlation between the increasing access to resources and the respondent’s social activity of -0.3 ($p < 0.05$). Amid limited time, we recalled craftswomen activities using the time allocation method. The results indicated that increasing access to craftswomen’s production resources was in line with little time for them to socialize in their living environment. It becomes a challenge where the home industry from local crafts needs to be closely related to its social status as one of the local cultural knowledge legacies in the community.

3.5. Resource Decision Making

The decision-making profile of respondents to resources is presented (Table 6). This profile showed that women's roles were already higher and visible than men's decision-making on resource production, credit, marketing, and business finances. However, the persistence of the respondents who did not have control over three of these resources made men's role was more dominant in production, credit, and marketing.

Table 6 Respondent distribution (%) based on controls in business activities (50 respondents)

Aspects	Male		Female	
	Amount	%	Amount	%
Production	2	4	48	96
Credit	4	8	46	92
Marketing	2	4	48	96
Business Finance	0	0	50	100

In terms of business financial management, all respondents who were owners of Micro Small Medium Enterprise (MSMEs/UMKM) managed and had the authority to regulate it, including household finances. They could handle business financial management and create a clear separation between business wealth and family wealth.

3.6. Factors Affecting Women's Position

Referring to the Harvard analysis in March et al. [15], the community's existing arrangement appeared to be one of the factors that affected the division of labor. In general, there were different opinions of two formal leaders (the head of RW) about women's position in the development in their respective regions. Information obtained from the RW head in Gunung Mulya village showed that the existing programs in the area had provided space for women to develop their capacities with a women farmer group (KWT) and a low-interest business credit program managed by BMT Mekar Desa.

The KWT program of the Department of Agriculture of Bogor Regency could also be found in this village. The KWT Program's purposes were to empower women farmers for farming and livestock, such as guava, livestock, and Arabian chicken enterprises. But this program was underdeveloped. Meanwhile, BMT Mekar Desa has distributed business capital loans specifically for women/mothers who do business: crafts, fried food trade, and food stalls. According to the informant, cultural factors could be considered as not hindering women's existence in development. However, the level of self-confidence in women has made them not actively involved in development activities.

On the other side, RW's head for Situ Daun village about women's position was slightly different. Even though a BMT was a source of loan funds for residents, women were still considered less capable of developing programs. The development programs were considered as a man's duty. Assuming that, Gunung Mulya village

regulations provided more space for women to participate in the economic sector.

3.7. Practical Gender Needs in Productive Activities and the Factors Influencing Capital Fulfillment Perception

This study showed that the home industry's most expected assistance was the capital (73%). The fulfillment of capital was considered to meet their needs in completing orders and ultimately provide income to their household. Although in practice, the respondents were acknowledged that the credit of capital previously was used to fulfill daily needs and pay children school fees, besides to buy bamboo as raw materials. Several respondents confirmed that they experienced credit default due to the small earning of wages from bamboo waiving and husband income who could not handle the installments. In the future, MSMEs owners expected a lower interest rate of capital credit assistance from banking institutions such as BMT and BRI.

Table 7 Expected assistance by respondents

Characteristics		The most expected assistance			
		Amount	Capital	Marketing	Training
Social Media Access	No access	Amount 28	3	4	35
		% 80.0%	8.6%	11.4%	100.0%
Last Education	Have Access	Amount 11	3	1	15
		% 73.3%	20.0%	6.7%	100.0%
Elementary school (SD)		Amount 35	6	5	46
		% 76.1%	13.0%	10.9%	100.0%
	Junior high school (SMP)	Amount 3	0	0	3
		% 100.0%	0.0%	0.0%	100.0%
Senior high school (SMU)		Amount 1	0	0	1
		% 100.0%	0.0%	0.0%	100.0%
Total		Amount 39	6	5	50
		% 78.0%	12.0%	10.0%	100.0%

The data in (Table 7) shows that respondents who had neither media access nor no access had the same perception of assistance. This information needs to be identified because it is hoped that respondents who have access to the media will obtain more information related to credit for capital. But it turns out that social media has not been used to meet these economic needs. The data also shows that respondents with both SD and SMP levels expected more capital assistance than other assistance. It could be because the knowledge they have according to their education was only supported them for the production process. So that capital requirements became essential for them to incomplete orders.

3.8. Gender Mainstreaming Government Policies Regarding Craftswomen as Well as the Social Engineering Formulation to Achieve Gender Equality

The government, represented by the MSMEs (UMKM) Office from the Section Head for Women's Empowerment in Bogor Regency, already has a

mentoring and training program for Women-Headed Family Empowerment (PEKKA) groups owned micro-businesses. This program was initiated by the central government and was continuing at the official level. However, the home industry bamboo craftsmen seemed have not fully paid attention to the existence of craftswomen. The relationship that was built entrepreneurship so that accompaniment could be carried out whenever the community requested. The government did not provide capital assistance to craftswomen. It seemed the need for capital access for craftswomen had been resolved due to the direct role of the banking sector in the craftswomen.

However, unfortunately, the budget limitations and the broad coverage area of this program were still combined or solidified with all regional apparatus organizations following their respective duties. They supported by improving the economy of women in the MSMEs service program, which was more specialized in training, mentoring, and accompaniment women entrepreneurs or other vulnerable women such as victims of domestic violence to continue to have income. The previous study suggests the need for prevention and intervention efforts to improve structural conditions for at-risk populations and communities predisposed to violence and other adverse outcomes [19].

From a gender-critical viewpoint, this capital support from government institutions showed the strong influence of gender WID development. Women had not been able to have the space to determine strategic needs to make gender relations more equal in the household. Capital assistance needs to be addressed so that the government and other parties can meet the strategic gender needs because the opportunities for women are very limited to capital due to a lack of guarantees to get money [20]. Social engineering can include leadership training to better organize their lives by reducing double workloads. Thus, in the future, from an equal relationship in household and production, the home industry craftswomen union can control their time and energy to better access and control information about the delivery of local knowledge, which is manifested in the local bamboo handicrafts that they produce.

4. Conclusion

Women home industry workers who produce bamboo crafts play a role in home economic activities. They appeared to have many behavioral arrangements to complete orders even though they should share reproductive activity time. Women home industry workers also seemed to have had various access to resources, such as raw materials and marketing. Women's role was visible and more prominent than men's in making decisions on credit, marketing, business finance, and production resources. The issue of double workload on women was identified. They

need to balance their productive and reproductive aspects in completing orders. The respondents who mostly come from elementary and junior high school backgrounds and have access to social media were expected more on business capital in practical gender need. The government seemed not to prioritize the gender mainstreaming economic program for craftswomen who preserve local wisdom. The government is expected to include the fulfillment of strategic needs in gender mainstreaming.

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