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## THE ROLE OF TSO (THIRD SECTOR ORGANIZATION) TOWARDS THE EMPOWERMENT OF WOMEN IN BALI (CASE STUDY: BALI SRUTI)

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### ABSTRACT

The issue of gender inequality in Indonesia is the result of a patriarchal culture that has existed for a long time. The gender division of men and women in the field of social and economic development is clearly visible, as women do not fully gain access to some resource sectors, such as education and employment. Bali as one of the provinces in Indonesia that still adheres to patriarchal culture. But the culture is in fact contrary to the Hindu belief that they believe to be the majority religion, where women have a very respectable position because it is considered as the incarnation of one of the revered Goddesses. This then underlies the movement of one of the TSO (Third Sector Organization) in Bali, Bali Sruti, which then consistently campaigns for women empowerment. In this paper the authors found that the role of Bali Sruti in their efforts to empower women in Bali includes several things, such as the socialization of women's participation in politics, the socialization of pluralism, and interactive discussions through interactive radio in relation to gender equality issues aimed at increasing the participation of Balinese women in sustainable social and economic development.

*Keyword: Third Sector Organization, Gender Inequality, Bali Sruti, Empowerment*

### INTRODUCTION

The issue of gender is not really something new, because since human was born in the world has been distinguished into two different sexes, namely men and women. At the same time, there have been socio-cultural constructions of the roles of men and women (Wiasti, nd). RianingsihDjohani (1996) states that gender is defined as the division of roles, position of duties between men and women defined by society based on the nature of women and men which is

appropriate according to norms, tradition , beliefs or habits of society.

According to Renggana (2008), gender issues will arise if the public realizes that inequality is wrong, unacceptable and unfair. This realization may arise if the gender gap is large enough, and if women are aware of their rights and democratic rights. Some indicators of discrimination against gender are also described by Widodo (2013) in Mustika (2016), which are: (1) marginalization, is the exclusion of women in

the economic, social, cultural, political and legal fields (2) Subordination, meaning conquest or positioned after men (3) Negative stereotypes, ie negative imagery of women, such as whyns, teasers, crime sources, leading to various forms of injustice against women, (4) Violence against women, may be verbal violence (violence physical) and non-verbal (psychological violence).

Indonesia is one of the countries with issues related to the issue of gender equality itself, which according to the latest Human Development Index (HDI) report released by the United Nations Development Program (UNDP) said that Indonesia is still struggling to close the gender equality gap. UNDP Indonesia Director Christophe Bahuet said there are several factors that cause gender inequality to occur in many countries. Essentially, the inequality is related to social norms, differences in education levels, and cultural factors ([www.thejakartapost.com](http://www.thejakartapost.com), 2017). In Indonesia, the construction of local people that think a men is more special than a woman is a culture that causes discrimination itself ([www.kompasiana.com](http://www.kompasiana.com), 2015).

The patriarchal culture that dominates the culture of society is the cause of the inequalities and gender inequality that affect to various aspects of human activity, where we can see men have a role as the main control in society, whereas women have little or no influence in common areas of society, such as the economic, social, political, and psychological sectors, even marriage. And there are rules that prohibit women from

going to school, unless they came from aristocratic family (Sakina et al, n.d).

If we further narrow the scope of this study to one province in Indonesia that has a strong patriarchal culture, then we can refer to the Province of Bali, as proposed by Sudarta (2006) in Rahwati (2015), that Balinese culture is identical with the patriarchal family system, and this is very contrary to the Hindu view as the dominant religion of Balinese society, which is greatly glorifies and respects women, even women are regarded as the embodiment of Dewi Sakti.

Women in Balinese society are required to be perfect feminine figures. Women will only be acknowledged when they are able to become a wife, the mother who gave birth to a boy. If she cannot do both of these things, his family and social contributions will not be properly rewarded (<http://www.balisruti.com>, 2011), and with all these demands will ultimately limit women's access to such resources economy, and education. Limitations of access for Balinese women to employment can be seen in the labor force participation rate (LFPR), which are 66.8% for women versus 77.7% for men. Furthermore, access to education, undergraduate presentation has a 6.7% ratio for men and 4.9% for women (Arjani, n.d).

Based on the above-mentioned dynamics, women in Bali certainly need empowerment to raise awareness of the importance of their participation in social and economic life in Bali Province, and one of the efforts to realize that participation is by involving TSO (Third Sector Organization) in

Bali. One of the TSOs that has a focus on realizing women empowerment in Bali is Bali Sruti. Therefore, this research is intended to see the role of TSO Bali Sruti in empowering women in Bali to increase their participation or involvement related to social and economic development in Bali

## MATERIAL AND METHOD

This research is a descriptive research that describes the relationship between gender inequality issues, third sector organization and women's empowerment. There is a gap between men and women in the participation of social and economic development in Bali Province. This then triggered the reaction of one of the TSOs in Bali, namely Bali Sruti to take action followed by activities to increase awareness of women's participation in Bali. In this study, the author tries to explain the role of TSO in increasing women's participation for social and economic development in Bali.

## RESULT AND DISCUSSION

According to Lyons (2001) in Hasan et al (2008) and Salamon et al. 2014, the Third Sector Organization (TSO) is an organization that is not part of the government, nor does it run for the benefit of the voters or certain parties, and in general the TSO is a private collective product intended to provide goods or services to their fellow members or to others requiring. These organizations include charities or foundations, NGOs, trade unions, cooperatives, church organizations, temples, mosques and the like. TSO is an important

actor in various sectors, such as social services, social development, health, education, arts and culture, sports and especially environmental conservation or poverty eradication.

Front Office Shared Services (FOSS) (2008) outlines some of the work typically done by TSOs, such as representation and advocacy on behalf of community causes, lobbying and influencing, engaging hard-to-reach groups, calling public service delivery to account, shaping and designing services, delivering responsive public services, facilitating community and economic development, contributing to the social capital of an area, and if we refer to the work that TSO is capable of, then all public services can cooperate with TSO, because TSO has advantages, which are, understanding the needs of the community, because TSO has close proximity to the community to reach by the public service sector, to contribute which may not be provided by the public service sector (www.nao.org.uk, 2010).

TSO seeks to bring policy changes by lobbying politicians, by influencing government officials and those responsible for policy areas that impact on the groups or issues they represent, and most often by TSOs to raise public awareness and shape perceptions them on certain issues, through public campaigns that may use various traditional and social media to convey their message (northernbridge.ac.uk, n.d).

Bali Sruti is one of the TSOs currently focusing on gender equality issues in Bali. TSO was founded in August 2004 by Dr. Luh Riniti Rahayu., M.Si, Dra. Sita van Bemmelen

MA, gender consultant, and Kusumawati SH from the Ministry of Industry and Trade of Bali Province. Members of the volunteer team in Bali Sruti consist of two lawyers, anthropologists, public health experts, owners of a radio station and three young assistants. Bali Sruti also has paid staff, and office. This organization operates since November 1, 2004 with legal legal documents ([www.balisruti.com](http://www.balisruti.com), n.d).

In the implementation of the program on gender equality, Bali Sruti begins by building awareness within the rural areas, where in accordance with Law No. 6 of 2014, existing villages will receive a budget of approximately 1 billion per year derived from the state budget and seek allocate some of these funds for the implementation of responsive programs related to issues of gender equality (Bali Sruti, 2017). Given the facts found there are still many obstacles to building a responsive public awareness of gender equality issues, where women continue to have very limited access to the "Musyawarah Perencanaan Pembangunan" (Musrembang) ([metroballi.com](http://metroballi.com)). Responding to these obstacles, Bali Sruti subsequently conducted advisory program in six villages in one of the selected districts in Bali, namely Tabanan with the same goal that is, a program aimed at creating a gender responsive village and when six villages that have become Pilot Project can show good results, it is expected that this program can be developed to 136 other villages in Bali ([www.balisruti.com](http://www.balisruti.com), 2017).

Counseling conducted by Bali Sruti also includes the socialization of their flagship

program which also aims to be a foundation supporting women empowerment that they do. These programs include, firstly, increased women's political participation, in which the aim of the program is to develop women's participation. The project includes two activities such as workshops and interactive radio or talkshows on the challenges of increasing women's participation in the electoral process and the program is supported by IFES (International Foundation for Electoral System) ([www.balisruti.com](http://www.balisruti.com), 2008).

Second, the pluralism program. As a local partner of Kapal Perempuan Jakarta, the goal of the program is to develop monitoring tools for issues related to pluralism in Indonesia, using Bali as one of the areas for pilot testing. Bali Sruti who is also working with the Kapal Perempuan Jakarta to research pluralism and produced a tool in the form of a valuation card that is useful for identifying and measuring conditions of pluralism and potential conflict in a community or in a region. The results of the research and the results of the application of the assessment cards have been published and socialized through TVRI media, tabloid figures, and radio RRI and Global radio in the period end of 2008 to early 2009 ([www.balisruti.com](http://www.balisruti.com), 2009).

Thirdly, LuhSruti's weekly radio program (in collaboration with RRI Bali radio station), wherein the weekly radio program 'LuhSruti' began in December 2006. The radio program regularly invites one or two professionals, activists, academics who are competent as resource persons to discuss current and

general issues relating to women's empowerment and women's welfare. People can make phone calls and ask questions. One of the Bali Sruti members Luh Putu Anggreni held the broadcast for 1.5 hours every Saturday, 09.00-10.30. The funding of the program comes from Bali Sruti and also sponsored by RRI ([www.balisruti.com](http://www.balisruti.com), 2008).

In addition to regularly conducting mentoring or workshops in several villages in Bali, Bali Sruti also routinely campaigns against violence toward women and girls in Bali, the campaign is a response to the high number of violence against women and girls, according to Bali Ni Luh Putu Nilawati, Bali Association of Women for Justice (APIK) director who said that data up to November had more than 100 cases of recorded violence, and this data increased from the year 2015 which recorded 87 cases of violence that occurred in Bali ([www.kbknews.id](http://www.kbknews.id), 2016). Bali Sruti together with other NGOs in Bali conducted a campaign held in the field of Bajra Sandhi Puputan Margarana Denpasar in the One Billion Rising (OBR) event which is an initiation to raise awareness to end violence against women and children ([www.balisruti.com](http://www.balisruti.com), 2016).

Any attempt to empower women that Bali Sruti is trying to do or campaign for is an important step, because if Bali wants to talk further about the Millennium Development Goals or SDGs (Sustainable Development Goals) then, gender equality is the main thing to do. Gender equality is not only a goal in MDGs, but also central to achieving all of the MDGs. Improving gender equality, according

to the World Bank, promotes universal primary education, reduces child mortality, improves maternal health and reduces vulnerability to HIV / AIDS. It also influences the poverty reduction directly through the impact of women's budget, and indirectly through the impact of women's domestic living decision - making on family well - being (United Nations 2007). Alvarez and Lopez (2013) in Bayeh (2016) also stated that sustainable development is impossible without women's empowerment and gender equality. Consequently, it is asserted that gender equality is both a human rights issue and a precondition for, and indicator of, sustainable development.

## CONCLUSION

Gender inequality is a problem that must quickly get a solution. One attempt to prevent the increase of the gap between men who are culturally a privileged group with women regarded as the number two is by empowering the women intensively themselves. Bali Sruti is one of the most consistent TSOs to campaign for women's empowerment. This empowerment aims to be more aware of the importance of women's participation and contribution to socio-economic development in Bali, among them the socialization of women's participation in politics, the socialization of pluralism, and interactive discussions through interactive radio on issues of gender equality. Citing from indicators contained in the MDGs and SDGs, gender equality is a key requirement for sustainable development in Bali.

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