

GENDER EMPOWERMENT IN THE FRAMEWORK OF LOCAL WISDOM

Aryani, Luh Ayu¹ and Made Kembar Sri Budhi²

Faculty of Economics and Business Udayana University, Denpasar Bali

Email: aryaniluhayu@gmail.com

Abstract

Gender empowerment can be realized through the level of participation of women's active roles in the economic, political and decision-making fields. Men have the assumption that men are the ones who earn the main income for the family's economic needs or that men are very dominant productive workers, but sometimes in reality this is not the case, many women are the economic bearers of the family. The condition and position of women in Indonesia is still far behind compared to men in various aspects of life, including in the social, political, economic, educational and cultural fields. In terms of improving the family economy, women as housewives carry out a dual role, namely apart from being housewives, as well as workers who work to earn income to meet family needs. This paper is a literature review related to gender empowerment and local wisdom. This paper aims to examine the relationship between labor and welfare, efforts to increase labor productivity and welfare, the dual role of women in productivity and welfare, steps to utilize the added value of family resources in improving welfare and examine gender empowerment in the frame of local wisdom. Based on the discussion that has been described previously, it can be concluded that the empowerment of Balinese women in the public sector is based on local wisdom called Tri Hita Karana (THK), namely the three causes of welfare and prosperity of human life. THK are three forms of human relationships in this life, namely the relationship between humans and God (*parahyangan*), the relationship between human beings (*pawongan*) and the relationship between humans and nature (*palemahan*). The THK tradition is seen from every Balinese community because it is a culture that is inherited from generation to generation.

Keywords: Gender, Gender Empowerment, Local Wisdom, Family Welfare

INTRODUCTION

Referring to the level of community participation in development lately, it has indeed shown an increasing frequency, but the participation of women in development does not seem to be maximal. This can be seen in the deplorable conditions surrounding women, where women are still considered to have a low status and position in life. society (Saptari, 1997). The low level of education and limited access to information cause women to be vulnerable to various crises that occur, both economic and social. The illiteracy rate among women is quite high, unemployment, and the wages received by female workers are quite low when compared to men.

Gender is not defined as a physical difference between men and women in a biological sense. The meaning of gender refers to the differences between men and women in socially constructed roles, behaviors, activities and attributes. Gender equality is the equality of conditions for women and men to obtain opportunities and their rights as human beings, to be able to play a role and participate in political, economic, socio-cultural, defense and security activities, and equality in enjoying the results of development. reducing the gap between women and men in accessing and controlling resources, participating in decision-making and development processes, and benefiting from development policies and programs (Kemen PPPA and BPS Pusat, 2019).

Gender development aims to realize equality in the quality of human development between men and women in various dimensions of life. Although still not equal to men, the quality of women's development in Indonesia always shows an increase from time to time. This is inseparable from the various efforts related to gender empowerment. escape the severe poverty trap (Kelkar, 2005; Mehra & Rao Gupta,

2006; Sen, 1999).

The problem of poverty that exists cannot be separated from the gender inequality that occurs, as stated by Kelkar (2005) that gender inequality can be the cause of poverty. Then what was revealed by Mehra & Rao Gupta (2006) stated that the application of gender mainstreaming could overcome the problem of poverty. Much earlier, Sen (1999) also revealed that women as agents of change have an important role in efforts to reduce poverty and improve welfare.

Welfare is a safe and prosperous condition free from various threats and difficulties felt by someone who has done a job in a place or company. The welfare of the workforce or employees really needs to be considered by employers, because employees are the main factor in increasing productivity. If welfare is neglected, it is likely that many employment problems will arise such as boredom, feeling unnoticed, work accidents and other possibilities (Heidjrahman and Husnan, 2005).

According to Sinungan (2008) an increase in productivity is the same as increasing labor input where the input is interpreted as income, because income can generate rupiah to meet the needs of daily life, productivity is said to have a direct influence on increasing family welfare through income. Measurement of productivity is seen from the form of sacrifice and results of workers. Wages are the result of the sacrifice of workers in the form of rupiah, while the hours and days of work are a form of sacrifice that has been made by a worker. Welfare is always associated with the level of income, where the higher the productivity, the higher the income generated and the welfare will increase.

Dual roles are two or more roles that are carried out at the same time, in this case the role in question is the role of a woman as a wife for her husband, a mother for her children, and a role as a woman who has a career outside the home. This dual role is carried out simultaneously with the role of women as wives and mothers in the family, such as being husband's partners in fostering the household, providing household needs, and nurturing and educating children (Denrich, 2004).

The importance of the role of women in the family is not only in the education of children, but also includes its role in the condition of family welfare. In terms of improving the family economy, women as housewives carry out a dual role, namely apart from being housewives, as well as workers who work to earn income to meet family needs. By doing this work,

LITERATURE REVIEW

The Role of the Government in Improving Welfare

The government's role in development activities is to provide services and technical assistance as well as external support for the community. Government services and support delivered to the community have made a major contribution to economic development, infrastructure, and the quality of life of the community. However, this technical assistance needs to be handled carefully, because the negative side it causes is that it can limit the capacity of the community and lead to dependence and pressure on local organizations (Kretzmann & McKnight, 1993). The government's role in development activities is to improve the welfare of the community.

According to Sumarni (2013), the need for the role and function of the government in the economy, namely.

- 1) Economic development in many countries generally occurs as a result of direct or indirect government intervention. Government intervention is needed in the economy to reduce market failures such as monopoly price rigidity and the negative impact of private business activities such as environmental pollution.
- 2) The market mechanism cannot function without the existence of regulations made by the government. This regulation provides the basis for the application of the rules of the game, including the imposition of sanctions for economic actors who violate them. The role of the government becomes more important because the market mechanism alone cannot solve all economic problems. To ensure efficiency, equity and economic stability, the role and function of the government is absolutely necessary in the economy as a controller of the market mechanism.

According to Sembiring (2012), state government functions, including local governments, at least carry out services, regulation and empowerment functions, in an effort to realize good governance. by Hamdi (2002) which states that the function of the government is to regulate and provide services. Regulation in the sense of affirming the framework of collective life agreements so that there is certainty and behavior that provides benefits to the public interest. Service to community rights contains activities to make it easier for people to enjoy their lives appropriate or appropriate in accordance with the values and dignity of humanity. Service to the community's obligations contains activities to enable the community to understand collective obedience that should be developed.

Customs, Traditions, and Culture in View of Welfare

Religion can play a role in overcoming poverty. Religion is not only a moral awareness that reminds people to be generous to the poor, but also sees the poor as fellow human beings. Religion can also create a new thinking matrix that influences the values of society. A society that pays attention to materialism and consumption needs to note an existence that extends further than worldly life which includes connection with the spiritual realm. The existence of worldly matter is the diminishing of human existence. People's minds need to be diverted. Religion does not only function in an ethical and ideological capacity when it comes to responding to poverty. Religion can motivate people to be actively involved in participating in poverty alleviation activities. The balance is restored when poverty is measured not only in terms of ethical and spiritual actions, but also in the effort to provide for the material needs of the poor. True wealth does not lie in material possessions. The freedom to own space is an asset. Religion can contribute to experiencing the fullness of life in all its forms.

Apart from religion, several in-depth studies have shown that culture, customs and traditions are also correlated with poverty and well-being (among them by (Heath, Li, & Road, 2015; Norcia & Rissotto, 2013). has been governed by social values in the form of a caste system. In Indian Hinduism, wealth is seen as beneficial and positive value. Social rank in ancient India was dominated by groups who had religious prestige while economic success and accumulation of wealth did not lead to higher social standing There is an opinion that says that religious and customary activities carried out by the Balinese Hindu community cause an increase in the poverty rate, it seems that it is supported by the data on the large portion of expenditure for this activity. Basically, expenditure on ceremonies for the community is a reflection of religious understanding.

In the context of Hinduism, it can be seen that carried out through three pend bond (Sukrawati, 2018). First, by understanding the philosophy of religion (tattwa); second, by performing ritual ceremonies in the form of upakara (yadnya); Third, through the implementation of ethics in social life (morals). In the course of the development of Hinduism there was a shift in religious understanding, namely an increase in the implementation of ritual ceremonies.

The shift is also seen to lead to an understanding of philosophy in addition to the implementation of increased ritual ceremonies. This causes the time and cost required will increase a lot. Understanding one's religion and local customs greatly affect the size of the ceremony being held. The size of the ceremony is divided into large-scale expenditures (utama), medium-scale (madya), and small-scale or disgraceful (Sukarsa, 2005). The existence of elements of local community habits in determining the scale of the ceremony is known as desa, kala, patra. Village means in accordance with the customs carried out in a particular area. Kala means time, meaning when is the right time or a good day for the ceremony. Patra means whether the ceremony performed is appropriate or not for a person, especially in terms of his social position (Zoetmulder, 2000, in (Sukarsa, 2005). Development measurement indicators that tend to focus on material aspects often ignore important aspects of life which are actually very relevant. in individual or subjective well-being. By incorporating one's values, this subjective well-being becomes a relevant issue for attention in debates about development and its strategy.

Its measurement provides recognition of the universality of humans in their experience of being prosperous, but still allows for heterogeneous relationships between these experiences and their constituent factors. This heterogeneity arises from past historical processes which then shape culture and influence values so that welfare is considered better measured by subjective happiness measures (Rojas, 2018).

The Role of Women Workers in the Economy

Basically, the dual role of women means two or more roles or functions that must be carried out by a woman at the same time. These roles are generally related to the role of women in the domestic sphere, as housewives, as well as the role of women in the public sphere which is usually in the form of the role of women in the sphere of work as labor (Rustiani, 1996). With the concept of dual roles like this, women are no longer struggling in the domestic sector, but can also enter the public sector as workers to support the family economy.

Nawal (2003) explains that women who work in the domestic sphere (home) or usually referred to as housewives. women's duties in the household are not visible to others so that it cannot be categorized as productive work in society. Basically, these women cannot be called career women, even though women's work at home is productive work for their families. However, the work is not a wage-earning job so it has no economic value.

The involvement of women in the economic field, especially in the role of women as workers, is often not taken into account, the amount of wages received by women is lower than that of men. With the same level of education, female workers only receive about 50 percent to 80 percent of the wages received by men. In addition, many women work in marginal jobs as casual laborers, or family workers without

getting paid or with low wages. Women workers do not get legal protection and welfare (Hastuti, 2005). In general, the mission or hope that the average female worker wants to achieve is for economic reasons, namely increasing family income. Novari, et al (1991) mention that women work of course not solely for reasons of such difficult family economic factors, but also several other motivations, such as husbands not working or income is less, wanting to earn their own money, spending free time, seeking want to participate in the family economy, and the desire to self-actualize.

The status of women in the household economy in Indonesia is quite high. Women have a responsibility to contribute to the family economy. The responsibility of women is reflected in a term that has developed in the community regarding the contribution of husband and wife income in Javanese households, which is called *duwit lanang* and *duwit wedok*. Such status makes the role of women as family members become important, especially in the family economy (Abdullah, 2006).

The Role of Women in Development Progress and the Future

Women are sometimes considered as subjects whose work is as consumers of the salary earned by their husbands. Such an assumption cannot be justified, because it is realized that women are also capable of earning a living to obtain alternative income. The status of the wife as the husband's companion also determines the condition of the husband. To be able to participate properly in society, women's education is an absolute requirement (Soedarsono and Murniatmo 1986).

The pattern of marriage, according to Parsons, is a relationship between two people who are equal (Saptari, 1997) in the sense that the status of women is obtained on the basis of the status of husband and wife, and can also be obtained on the basis of their work position. Mosse (1996) reveals that in society, between men and women have different gender roles. There are differences in what they do in their community so that their status and power in society become different. It would be interesting if the position of husband and wife in a balanced position.

The involvement of women is an absolute requirement in the effort to realize a just development. The country cannot prosper if the women are left behind, excluded and oppressed. As stated by Vivekananda (Darwin 2005) that countries and nations that do not respect their women will never become great, both now and in the future. One of the basic reasons for the drastic fall of the nation is because you have no respect for the lives of women who are described as *sakti* (wives).

RESEARCH METHOD

This paper is a literature review related to gender empowerment and local wisdom. This paper aims to examine the relationship between labor and welfare, efforts to increase labor productivity and welfare, the dual role of women in productivity and welfare, steps to utilize the added value of family resources in improving welfare and examine gender empowerment within the framework of local wisdom.

DISCUSSION

Labor Relations with Welfare

Manpower is everyone who is able to do work to produce goods and or services both to meet their own needs and for the community. Broadly speaking, the population

of a country is divided into two groups, namely workers and non-workers. Economic activities in society require labor. The need for labor can also be referred to as job opportunities. Job opportunity itself is a condition that describes the occurrence of employment (jobs) to be filled by job seekers.

Various efforts must be made by a leader to be able to attract, maintain and retain the existing workforce to remain in the company with high work productivity. To achieve all that, the company must provide compensation or services that have been issued by the workforce to the company in the form of wages/salaries and welfare benefits.

Employee welfare according to Law No. 13 of 2003 concerning Manpower is a fulfillment of physical and spiritual needs and/or needs, both inside and outside the work relationship, which can directly or indirectly increase work productivity in a safe work environment. and healthy.

Employee welfare programs are a type of complementary compensation in which almost all organizations provide it to every employee whose provision is not based on employee performance. According to Hasibuan (2003), employee welfare programs are complementary remuneration (material and non-material) provided based on discretion. The goal is to maintain and improve the physical and mental conditions of employees so that their work productivity increases. According to Hariandja (2002), benefits and employee welfare programs are not based on employee performance, but are based on membership as part of the organization, and employees as human beings who have many needs in order to carry out their lives normally and work better.

Employee welfare programs are indirect remuneration or remuneration other than salary or wages given to employees and the provision is not based on employee performance but is based on membership as part of an organization that is useful for meeting employee needs outside of wages/salary.

Efforts to Increase Labor Productivity and Welfare

Human resources are an important factor in determining the survival of a company, because human resources as labor are one of the production factors that play an important role compared to other production factors. Even though a company has complete facilities and infrastructure, without the support of a workforce that is morally good, dynamic, disciplined and united, the company's survival will run slowly and even cannot last long (Sutrisno, 2008). Workers in the company get paid for what has been done.

In simple terms it can be stated that wages can be interpreted as payments or rewards given by a person or an institution or an agency to another person for the efforts, work and achievements or services that have been carried out. The factors that influence the level of wages are supply and demand for labor, labor organization, ability to pay, productivity, cost of living and government (Panjojo and Suad, 2005).

According to Manulang (2005), employee welfare benefits are employee service programs and form and maintain employee morale, namely a number of rewards intended to provide a sense of calm for workers and family members, which serves to improve work welfare, payment of wages while not working and services. for workers who aim to increase labor productivity so that workers can carry out their duties as well as possible.

Giving wages or salaries will affect employee morale and this is because money is still a strong motivator for employees. So every company needs to pay attention to the salary and welfare benefits that are expected from employees. One important factor that can affect employee productivity is to provide salaries and welfare benefits to employees. With a salary, the relationship between employees and the company will be well established, so that employees themselves will try to improve work performance because they feel valued by the company. If the salary or wages received are higher, the level of welfare of the workforce will also increase.

The Dual Role of Women in Production and Welfare

The family is the smallest unit in society consisting of husband and wife, and their children or father and son or mother and child (Mongid, 1995). In family life, each family member has rights and obligations, as well as their respective roles. The role of the father is very large and important in the life of a family. The father is not the one who gives birth to the child, but the role of the father in the task of child development is very much needed. The father's obligation in addition to providing for the family economy, is also expected to be a good friend and teacher for his wife and children. The father as the head of the family is fully responsible for the condition of his family. A father must meet the needs of his wife and children, including aspects of food, clothing, and housing, as well as the welfare of his family.

A mother has an important role in the life of a family, both her role for her husband and children (Pujosuwarno, 1994). In domestic life, a mother is obliged to serve her husband and children in all aspects of family life. A mother's obligations are not only shopping, cooking, washing, dressing up, managing finances, and giving birth, and caring for children, but a mother has a more dominant role in the life of a family than the husband's role. As stated in the Marriage Law no. 1 of 1974 article 31 paragraph 3 which reads "The husband is the head of the family and the wife is the housewife".

In educating children, mothers play the most dominant role compared to fathers. However, fathers must give full attention to the education of their children. A mother has the first responsibility towards the child because the mother is the closest to the child. A mother who conceives, gives birth, breastfeeds, nurtures, and raises children has an intimate closeness with her child. In this case, the mother knows best about the child's condition.

Therefore, the mother has the first and foremost responsibility for the child. The good or bad condition of a child when he grows up depends on the education he received as a child, especially the education given by a mother. Education in this case is not limited to education that is intentionally given, for example teaching children good habits, manners, religious education and so on, but unintentional education will affect children. All things that happen in the household and family, such as feelings, behavior, and parenting relationships at home or outside the home will greatly affect the good or bad condition of a child.

Various Steps to Utilize Value-Added Family Resources in Improving Welfare

The family is a system consisting of father, mother and children. The main task of women, especially housewives, is the regulation and management of the household.

The role of women as a person is very important in the formation and personal development of children. Of course the formation and personal development of this child involves the important role of both parents. One of the keys to a child's success depends on his mother. A mother who can educate children well and can also be a good role model is one of the important aspects in children's personal development.

Therefore, the image of a child can be determined by the interaction of the child with his mother. In addition to acting as a mother, of course, women will play a role as a wife who will accompany her husband. The main roles of women as wives include the wife as a life partner. One example is the wife can be a friend who can be invited to discuss when the husband has a problem, which later the wife can provide a solution so that the burden of the problem borne by the husband is not so heavy. In addition, the wife must also be able to guide her husband in the right direction if the husband makes a mistake and the wife is the driver of the husband. There is a saying that behind a successful man there is a great woman behind him. Indeed, as the head of the family, the husband has the duty to earn a living, but along with the passage of time and the development of the current era, many women are involved in making a living to help their family's economy. The many needs of the family often urge women to work. A husband should earn a living for his family, but if a wife has a job and income of her own, it can indirectly help ease the burden on her husband.

Receiving a living from her husband is indeed the right of a wife to still have her own income is one way to train herself to be independent. This is so that women do not have to always depend on men. Many unpredictable things come suddenly, for example when the husband who is in charge of being the head of the family suddenly gets sick and doesn't work, if a wife has her own income she will be so worried when something like this happens and her needs will still be fulfilled and still maintain the welfare of the family.

The resources owned by the family will not be effective if it is not managed properly through family resource management which includes planning, division of tasks, implementation and supervision. Thus, internally empowerment which is classified as powerless becomes powerful, family resource management becomes very important in improving family welfare.

Gender Empowerment in the Frame of Local Wisdom

Gender empowerment can be realized through the level of participation of women's active roles in the economic, political and decision-making fields. Men have the assumption that men are the ones who earn the main income for the family's economic needs or that men are very dominant productive workers, but sometimes in reality this is not the case, many women are the economic bearers of the family. The condition and position of women in Indonesia is still far behind compared to men in various aspects of life, including in the social, political, economic, educational and cultural fields.

The phenomenon above shows that women are still a marginalized group so that the issue of women's empowerment has a broad field of cultivation. One of the interesting areas to discuss is economic empowerment for women. Empowerment of women in the economic field is one indicator of increasing welfare. When women become educated, have property rights, and are free to work outside the home and have

an independent income, this is a sign of increased household welfare.

The empowerment of Balinese women in the public sector is based on local wisdom called Tri Hita Karana (THK), namely the three causes of welfare and prosperity of human life. THK are three forms of human relationships in this life, namely the relationship between humans and God Almighty (parahyangan), the relationship between human beings (pawongan) and the relationship between humans and nature (*palemahan*). The THK tradition is seen from every Balinese community because it is a culture that is inherited from generation to generation.

The implementation of THK on women's empowerment in the public sector is as follows. The first is related to the Parahyangan, namely a harmonious relationship with God Almighty, which is implemented by praying or praying every morning before the start of work activities. This is a manifestation of the belief that success or success in carrying out work is not solely due to one's own abilities, but also at the will of *Ida Sang Hyang Widhi Wasa*/God Almighty. Second, related to pawongan, namely the harmonious relationship between humans and each other implemented with mutual respect between fellow employees because of the realization that human beings are essentially the same as God's creations. Third, which relates to palemahan, which is a harmonious relationship with the surrounding environment which is implemented by actively participating in maintaining the work environment and the vicinity of the place of business to keep it clean.

CONCLUSION

Based on the discussion that has been described previously, the following conclusions can be drawn.

- 1) Welfare is a safe and prosperous condition free from various threats and difficulties felt by someone who has done a job in a place or company. The welfare of the workforce or employees really needs to be considered by employers, because employees are the main factor in increasing productivity. If welfare is neglected, it is likely that many employment problems will arise such as boredom, boredom, feeling unnoticed, work accidents and other possibilities.
- 2) Measurement of productivity is seen from the form of labor sacrifices and results. Wages are the result of the sacrifice of workers in the form of rupiah, while the hours and days of work are a form of sacrifice that has been made by a worker. Welfare is always associated with the level of income, where the higher the productivity, the higher the income generated and the welfare will increase.
- 3) In terms of improving the family's economy, women as housewives carry out dual roles, namely apart from being housewives, as well as workers who work to earn income to meet family needs. It is important for women to be given access, space to participate, authority/power to make decisions and to be given optimal benefits from development results from various parties so that women can be more productive in taking part in the public sphere, so that they can earn maximum income to improve their family economy. By doing this work, it is hoped that it can ease the family's economic burden and improve family welfare.
- 4) The resources owned by the family will not be effective if it is not managed properly through family resource management which includes planning, division of tasks, implementation and supervision. Thus, internally empowerment which is

classified as powerless becomes powerful, family resource management becomes very important in improving family welfare.

- 5) The empowerment of Balinese women in the public sector is based on local wisdom called *Tri Hita Karana* (THK), namely the three causes of welfare and prosperity of human life. THK are three forms of human relationships in this life, namely the relationship between humans and God Almighty (*parahyangan*), the relationship between human beings (*pawongan*) and the relationship between humans and nature (*palemahan*).

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