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Women's Efforts To Improve Their Economy Through Reading Access Among Religious Women's Organisations

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Abstract

The aim of this research is to learn how Aisiyiah's members' efforts in relation to providing reading access has increased women's economic enhancement. This study uses a qualitative approach with research subjects namely the two regional leaders (district or city level) in the Aisiyiah organisation in Banyuwangi District and Sidoarjo District. The results of the women's efforts to improve their economic enhancement through their reading access has been assessed. The same thing also happened in Sidoarjo; they read literature to improve their knowledge and to increase their economic status by developing themselves in various industries such as batic, embroidery, culinary and so on.

Keywords: Women, Organisation, Reading Access, Aisiyiah

Los Esfuerzos De Las Mujeres Para Mejorar Su Economía A Través Del Acceso De Lectura Entre Las Organizaciones Religiosas De Mujeres.

Resumen

El objetivo de esta investigación es aprender cómo los esfuerzos de los miembros de Aisyiyah en relación con el acceso a la lectura han aumentado la mejora económica de las mujeres. Este estudio utiliza un enfoque cualitativo con sujetos de investigación, a saber, los dos líderes regionales (distrito o ciudad) en la organización Aisyiyah en el distrito de Banyuwangi y el distrito de Sidoarjo. Se han evaluado los resultados de los esfuerzos de las mujeres para mejorar su mejora económica a través de su acceso de lectura. Lo mismo sucedió también en Sidoarjo; leen literatura para mejorar sus conocimientos y aumentar su estatus económico al desarrollarse en diversas industrias como la batica, el bordado, la culinaria, etc.

Palabras clave: mujeres, organización, acceso de lectura, Aisyiyah

1. INTRODUCTION

Information technology provides convenience to the public in terms of obtaining information to support their daily life. Almost all aspects of life are influenced by information technology (MIN & KIM, 2015). This ranges from household appliances, transportation, prose, sales, communications and through to having fun in daily life. Every activity contains information. Of course, there must be quality in that information in order not to fall into the things that are negatives. Information can become a double-edged sword. If we use information properly with good intentions, then it will provide many benefits. However, if we use information that has no quality, is used flippantly, or even without good intention, then it will be detrimental to either ourselves or the people around us. In the process of obtaining good information, it requires professional skills that can be obtained through education. Education is an important aspect that is very useful to people's lives.

Education can be a benchmark for the work that can be achieved by a person in relation to fulfilling their needs. Education can also improve peo-

ple's skills so then they can apply their ideas to something creative and of economic worth. East Java needs to be led by a lot of professionals to increase its economic growth. There are still many areas in Indonesia that do not have good quality education available. Banyuwangi is one of them. This ranges from the school facilities and tools provided, but also incorporating the students themselves. In 2017, it was stated that student dropouts had spread to more than five regions (TIMESINDONESIA, 2017). It is one of the areas of East Java's that has a wide range of economic activities including plantations, agriculture, animal husbandry and tourism. Banyuwangi is also very close to the sea, so it also has many things to do in that regard such as sailing and fishing. In the agricultural economic sectors, Banyuwangi is one of the biggest rice producers in the East Java province. The data showed that in 2018, Banyuwangi produced a total of 825.317 tons of rice. Not only rice, but also crops such as maize to a high level in terms of production (BANYUWANGIKAB.GO.ID). Last year, the local economy of Banyuwangi skyrocketed in the tourism sector, which is characterised by the increased economic sector in Banyuwangi (CNNINDONESIA.COM). In the news article, it mentioned that the economy of Banyuwangi rose by 5.6%, exceeding the national calculations.

Banyuwangi residents should be proud of these achievements because with the increasing of the economy in the region, it is expected that the citizens will prosper as well. This is inversely proportional to the abilities possessed by the women in Banyuwangi. Due to the low level of education experienced by most women, their abilities in many cases are still low. This is unfortunate. Therefore, the current regent of Banyuwangi, Abdullah Azwar Anas, is encouraging women to continue to improve their skills as much as possible (MERDEKA.COM). Capability is an ability that has benefits for both themselves and others. Some of the skills that women are associated with include household skills, such as cooking, sewing and many other things. The problem is that there is the possibility of skills and their improvement and new professions not being used to their maximum ability. Education for women in Banyuwangi can be said to be deficient but there have been several attempts by residents or formal and private institutions to foster these skills and professions. One of the best known in Banyuwangi is batik crafting for women. In addition, there have also been training programs for women on makeup in college via an organisation. The goal is to teach skills to women so then they have a level of uniqueness.

Things inversely occur in the other areas of East Java, Sidoarjo. Sidoarjo is one of the developing areas in the East Java province. In 2014 alone, the local government gave special attention to gender issues, one of which is to provide budgetary funds that are allocated to developing women's skills. In addition to Banyuwangi, other areas such as Sidoarjo have also shown progress in the economic sector. One of them is the provision of training for its citizens. Skills development programs in the area of Sidoarjo include those focused on the batik-draw technique, training for cosmetology, training for making cakes and training for making crafts (KURNIAWAN, 2015). Not only the local government but the Association of Women's Organisations (GOW) in Sidoarjo is also encouraging personal development for women by providing craft training to every woman in Sidoarjo.

From these discussions, it can be seen that education is a very important aspect related to the sustainability of society. As was mentioned earlier, there are gaps for women in terms of the subject of education, especially in the province of East Java. This can be seen from the data obtained in 2017 from BPS Banyuwangi, who released the data which showed that as many as 78% of women aged 15 years and over were only educated to junior high school level. The data indicates that the majority of women are only educated up to primary level with the amount being 34%, SMP with a percentage of 18.43%. Around 26% of women do not have a diploma in Banyuwangi SD (CENTRAL BUREAU OF STATISTICS BANYUWANGI, 2018). If we observe that APS (School Enrolment) has an increasing number of women than men, that number will be referring to a low level of education and not further education or higher education. It is known that the school enrolment rate of women is lower than that of men.

This was later realised by the women's organisation Aisyiyah East Java. Responding to the lack of education, especially women, this makes the Aisyiyah compelled to create a reading corner that is reserved for its members. In a previous study, it became known that Aisyiyah women's organisation has focused on women's empowerment and women's concerns through various fields such as education, economics, culture, society and politics. Empowering women through improved access to reading is nothing new. They provide reading access in visible areas within the library in the form of a reading corner in each office especially in the charitable education business that they have. They also make programs and policies to

provide access to reading, by familiarising the reading habit in the cadres and their family, children's storytelling training, and also encouraging the cadres to actively write and become a contributor to the magazines.

Before the movement focused on the increase in literacy for the women by Aisyiah, in 2013 there was this kind of activity in Banyuwangi. The activity was promoted by Dharma Wanita Persatuan to empower women in the local area, which was held on the 14th anniversary of the DWP which included showing off the results of batik by the mother-housewives (BANYUWANGIKAB.GO.ID). There is also batik trading. This is done by Dharma Wanita Persatuan Banyuwangi to further motivate other women to improve their abilities and skills. Besides the exhibition of batik, the DWP event also conducted socialisation activities such as that focused on clean and healthy life behaviour, socialisation on the importance of lactation and maintaining the surrounding environment so then it is free of cigarette smoke.

This is in contrast with the coaching done by one of the residents of Banyuwangi, Pensi Pujiwati. The 40 year old woman was moved to create a target for other citizens, especially women who have experienced problems such as domestic violence victims, school dropouts and having other reasons to develop useful skills. One way for doing this is through makeup training and sewing. Through the coaching, she gave out a book as a source of information for the participants. The book can be considered one way to improve one's literacy, especially the female participants as a form of informal education. Although they are not educated, they can still read and get information while learning useful skills.

Aisyiyah is an organisation that is engaged in socialisation that is associated with Islamic belief. However, upon realising the low education level of the local women, they decided to move to try to deal with it. One of the programs is focused on empowering women through access to reading and knowledge development. This was also done by the Regional Leadership of Aisyiyah in Banyuwangi and Sidoarjo. Improved access to reading, especially the availability of reading materials as a reference to improve the quality of their knowledge, has been implemented by both of the regional leaders' such as Aisyiyah. Capabilities can vary independently, one of which includes vocational skills such as cooking, crafts and so forth. These skills can be acquired and improved by many. Reading to improve skills

can encourage anyone with an interest to do what activities are being read about. Thus this research is aimed at knowing how Aisyiyah's members' efforts at providing reading access can increase the women's economic status.

2. LITERATURE REVIEW

2.1 Thought Flow of Liberal Feminism

Gender is a concept that refers to a social construction. Gender involves two concepts, biological and social. CUCCHIARI (1994) stated that gender involves two (2) categories of biologically quite different yet complementary features, i.e., the first is the category of male/men and the second is the women's category. Each category has a various meanings. Gender is the inherent nature of men and women that is shaped by social factors as well as cultural and environmental ones. As for the social formation of gender, women are known to be a gentle creatures that are beautiful, emotional and with the instinct of motherhood. Men are considered to be strong, rational, logical, virile and mighty. The characters above can be exchanged and change by time. Thus, gender itself is described as a social concept that differentiates the roles between men and women - male and female. This is in connection with the division of the roles between men and women in order to better understand the feminist cause.

Speaking about gender, we cannot exclude feminism. Feminism itself involves so many concepts, one of which is liberal feminism. Liberal feminism alone is a form of feminism that seeks to maintain women's equal rights to allow them to be admitted legally. This will allow for improvements in the social sphere and in the public one. The liberal feminism view is that the equality of women's rights can be realised if women are juxtaposed with men. The general objective of liberal feminism is to create a fair and caring society founded on the freedom to flourish. Only in a society like that can women and men develop themselves (TONG, 2006).

Liberal feminism was first conceived by Mary Wollstonecraft through her book, 'A Vindication of the Rights of Woman'. Wollstonecraft encourages women to take part in the act of decision-making and policy-making in an autonomous manner. This is another thing that women can get through education (SUSANTARI, 2016). Highly educated women do not need to become economically independent, politically active or involved in or-

der to become autonomous. Liberal feminists have the primary goal of creating a community that cares about the freedom of women. The roots of liberal feminism are said to involve a liberal political thought (TONG, 2006). In other words, the principle of liberal feminism is that both women and men have the ability to use reason, so they still possess the rights and equal opportunity to advance themselves. However, liberal feminism still sees it as an act of oppression committed against women, as women's rights are unfulfilled, in addition to reduced opportunities and freedom because she is a woman. It can be seen that persecution still happens to women, although when women have the top position this is still not fully appreciated by the environment. Thus, liberal feminism also creates and supports rules. Rules abolish the barriers and obstacles that restrict women from being able to go forward and become parallel to men. There are two (2) political thoughts that have an influence, namely Classical Liberalism and Welfare Liberalism.

Classical Liberalism embraces the idea that a country is able to maintain the freedom of his people and provide opportunities for all individuals to determine ownership. On the other hand, Welfare Liberalism believes that the State should focus on economic justice rather than the easing of civil liberties. However, both Classical Liberalism and Welfare Liberalism believes that the government interference in private life is not required (TONG, 2006). The movement of liberal feminism, in addition to carrying out the provision of economic opportunities so then they are equal between men and women, the educational aspects are also at the point of emphasis as an early way of equating the rights between men and women. The education aspect is decisive. Women are also being rational and logical. Education can give them the same skills, abilities and competencies as men. This can take a role in their social life, so then the position of women is not be underestimated. The focus on the struggles of women in the liberal feminist movement is inclusive of the field of education and economic opportunity as outlined above. The struggle carried out (MILLS 1851, in TONG, 2006) proposes a process in the law. These processes reflect that equality can only be achieved by changing the fundamental rules of society and the educational aspects.

The term that women can only be in the kitchen, the well and on the mattress will fade if the educational aspects can be applied properly and evenly (that is, if women are also given the opportunity to get higher edu-

caution). Liberal feminism desires to liberate women from the oppressive gender roles that are used as an excuse or justification for giving women a lower place, or no place at all, for women, both in the academy, forums and the market. Governments have an important role in liberal feminist activities and they take on the responsibility to eliminate discrimination, both sexually and in terms of their income, as well as making women in the country safe from the sexual harassment, rape and violence that is often experienced by women.

2.1 Post-industrial Society

The information society as used by DANIEL BELL in WEBSTER (2014) uses the term ‘post-industrial society’, which shifts the production of goods to a system of knowledge, insight and innovation in services as a strategy and a source of transformation in society as described above. The main hypothesis suggests that the Western world is at the point of transition (change) from a post-industrial society. The analysis of the concept of the changes outlined by Bell can be understood through the analysis of five dimensions or components (WEBSTER, 2014). The analysis of the five (5) dimensions in question is as follows:

- The community producers of goods will move into services-producing communities (economic sectors). For the more advanced industrial nations that are growing, there is a greater percentage of the workforce that is moving towards the manufacturing sector of the economy.
- There is a change in the types of work or jobs that represent professional and technical class excellence.
- A post-industrial society is an innovative convergence of theoretical knowledge and making policies for the community. Changes in the dimensions of knowledge can be seen from the differences in society.
- Post-industrial societies are able to plan, conceptualise and control the growth and development of the technology therein that includes decision-making and constructing or inventing new technology.

This dimension relates to the method of obtaining information or knowledge in the society itself. In the concept of a post-industrial society as expressed by Daniel Bell, there is a dimension of knowledge and technology is a new class structure in post-industrial society. According to Bell, in the community, there are many structural shifts affecting science and

technology. BELL (1973) stated that every individual is currently residing in an environment of work, school, their social life, profession and that they will soon be connected and familiar with hundreds of people outside of these spheres. Through the expansion of the media, they will be curious and inquisitive and constantly seek to meet their needs. MARTIN (1995) also noted that an information society is one situation where quality of life and prospecting for social change and economic development depends on information and its usefulness. In other words, the information society is in a transition where the output of the values have control over the development of the information society (MASUDA, 1990).

Information today has become an important part of human life, whenever and wherever it is located - it has always been key information. People who have the opportunity to advance their access to information will be able to know everything, whereas people who are lacking do not have the opportunity and their access to adequate information will obviously be far behind. The information society itself has its own characteristics as a symbol. SUTARNO (2005) described the characteristics of the information society itself as follows:

- Sources of information that are accessible by all layers / elements of society.
- There is an awareness of the importance of information in everyday life activities.
- The opening up of the views and insights of society in the use of appropriate information technology.
- The development of institutions concerning libraries, documentation and information.
- Advances in human resources allow for the harnessing of science and technology.
- Information that is properly managed, properly presented and packaged with technology can be developed as a commodity that has economic value. Sutarno's information mentioned above reflects a shift in the lifestyle of people in everyday activities that prioritises the information as very important. The factors that are drivers of an information society include (a) the dynamics of information and communication, (B) the development of computer technology and (C) the development of communication technology.

The development of computer technology, also known as ICT or Information and Communication Technology, is very rapid in State-Industrialised countries. This can be seen from the high intensity of using televisions, phones and computers in society in industrialised countries. Some of the events that occur at a location are far from being able to be instantly known by the public (real time). In banking, there is the ability to transfer funds from a distance that can be received instantly by the recipient. Initially, such a thing was never imagined before by humans. Aisiyiah, particularly in Banyuwangi in East Java and Sidoarjo, makes the information into a commodity in order to better develop the quality of women's skills. They do this through a variety of programs related to women's empowerment through access to reading.

3. METHOD

The form of the approach taken in this study is qualitative research. Qualitative research is uses a natural setting with the intention to interpret the phenomena that occurs and that is carried out by involving various types of existing method. The qualitative descriptive analysis of the data was used to describe the results of this study descriptively. The qualitative descriptive approach in this study was used to describe the movement of women from Aisiyiah in East Java to increase the level of reading access in order to increase their knowledge and insights as women. The subjects to be investigated as informants in this study include the leaders and members of Aisiyiah East Java from the following regions: Sidoarjo District and Banyuwangi District. The method of getting the data in this study used the technique of in-depth analysis in the form of interviews with some of the parties involved. The interviews that were carried out were about the existence of a reading corner as developed by Aisiyiah. While the interviewees themselves certainly not all members, only a few that are likely to meet the criteria predetermined to be able to answer all of the questions. In collecting the data, the researchers encountered trouble. This is because they have a busy life, so the researcher had to a make an appointment in advance to do an interview. We know that in studies using qualitative methods, the researchers are expected to collect data from the informants.

Normally in order to obtain in-depth data, in-depth interviews are carried out not just once but several times until it is deemed that the desired data has been obtained. The subsequent method is conducting an observation to

obtain more accurate data, such as asking about the activities of the cadres in their office or asking the branch leaders and the leadership within the region. The observations were made with the aim of seeing and identifying any activities carried out by the relevant informant programs to improve the literacy as coordinated by the Aisiyiah. Observations by observation can help the deficiencies of the data needed, because not all the answers are really appropriate informants. In the observation technique, typically researchers take on a form of activism around the informant.

4. RESULTS AND DISCUSSION

The provision of reading access for women is one of the efforts within providing information needs so then they are able to empower and minimise any existing inequalities. SADAN (1997) said that empowerment is the process of transitioning from a state of "helplessness" to a state of relative control over human life, destiny and the environment. The statement on the field of data shows that the two areas of research, Banyuwangi and Sidoarjo, have sought the formation of change. One example is to allow them to have a greater insight and to develop each individual member. This is supported by the statements expressed by the informants from Banyuwangi and Sidoarjo. Two women, one from Banyuwangi and one from Sidoarjo, both said:

"There are corners in the branch office [to] read."

"... we compiled many kinds of book. Religion, history, and many more."

Ms. B added that "...[the] collection can be accessed by members".

In addition to supporting the idea of SADAN (1997), it turned out that the informants who were interviewed also said that they read, voluntarily or not, in order to develop their skills.

The Aisiyiah establishment is intended to improve the quality of each individual by increasing their literacy. They require their members to read books and other literature, such as the Walidah magazine. This is as expressed by the informants from Banyuwangi and Sidoarjo:

"I was required to read the Walidah magazine."

"I am obliged to read and magazine subscriptions to the Walidah magazine",

"We were taught to write and to follow what is written in the Walidah mag-

azine”.

The statements made by the informants showed the work that was done by the leaders and by the members themselves. They expected, and are still expecting, to be able to encourage people to improve their literacy. The obligation of the leaders of Aisiyiyah to read a wide range of literature shows that they have a strong determination to truly improve their member's literacy and that of others in the community, especially women. From the answers that the informants have given, they claimed that they followed these obligations. This suits the statement of MUBARAK (2010). He argued that community empowerment can be interpreted as an effort to restore and enhance the ability of a community to be able to act in accordance with increasing their dignity in order for them to better carry out their rights and responsibilities as part of society. From reading the supplied collection, the information and knowledge can be used to sharpen their potential, which can later be used to make them more aware of the rights that they have in society.

In its implementation, the main idea of empowerment is itself tied to the concept of social capital and power. Ideas used to encourage the participants to develop have been made by Aisiyiyah and obtained from the informant's statement from the two regions. Self-development as meant here refers to the fact that they want to improve on the skills that they want to control. One of them said:

“I chose some rubric-sections that associated with improving personal skills.”

Another said that: “Because I have an interest to culinary and want to develop it, then I read the rubric-section or read the recipes and how to cook food”.

“...There are many of our members that have improved their abilities in many aspects. Such as culinary skills and embroidery. Their main goal is to increase their own economic state.”

From the answers that the informants provided, the informants have the personal desire to read books. It can be seen from those who answered the collection of what they have read so far, showing their interests. Both informants have different interests in terms of their reading but the topics are closely related to the development of their skills. This is supported by

the research done by ALFIAH (2013) conducted in Sidoarjo about the tailoring training conducted in Community Learning Centres (PKMB). The training was attended by 10 women who had dropped out of school and who wanted to get a diploma through package C. The results showed that the topic of the training provided was prominent when it was as a result of the desire of the participants themselves. From the description, it was found that the participants who followed the training course not only followed the training provided but they also express what they want to learn. In addition, it turns out that the existence of such training is also a suggestion from the surrounding community. These two statements and the previous research suits what was stated by SIPAHELUT (2010), in that power is often associated with the ability of individuals to influence and to do what is desired. Based on the data field and the answer from the informants, it is match with Sipahelut's statement. The informants have the personal strength to know what they want and what they want to do. This is proven from the respondents choosing their favourite books from the collection.

“...Much information is shared through Whatsapp. They like to read on Whatsapp.”

“...our members also like to draw and produce batik in Sidoarjo. They sell it.”

The Leader stated that their members are very active when it comes to embroidery and culinary skills. We can see this from her statement above. She also said that the member got the information to learn all of that not only from reading books and relevant programs but also from the internet and social media. There are many kind of batik hanging beautifully in the main office. The unique part is that Aisyiyah had their logo embroidered in the fabric.

In ALFIAH (2013), it is known that the training provided to the women who participate is not only in the form of the practice of tailoring but there are also other instructional books. The book-based method contains methods for tailoring and various procedures for making clothes. These results prove that the existence of informal education is very important in terms of improving the knowledge and skills of the individual. In the current era of an information society, education is very important. Bell in WEBSTER (2014) defines an information society wherein there is a shift in the production of goods into the production of knowledge and insight. Powered

by a news article, one of the residents is Pensi Pujiwati Banyuwangi. They invite women from the Sekarwangi area to undergo training at the Teaching Training Institute Beauty (KOMPAS, 2012). In addition, Pensi teaches women other things such as making clothing and other skills. The participants of this training include women who have come across various problems such as violence, being the child of a broken home, juvenile delinquency, drug abuse and children who do not finish school. In the coaching and training provided, he also published a book titled 'Kebaya Pengantin Modifikasi' in 2010. The aim is to share knowledge. Women are trained to use the book to get information and knowledge about models, honing their skills in making clothes, and developing models according to the desired fashion. This kind of training is also given to the female clerical workers in one of the private universities in Banyuwangi, namely regarding the training of cosmetology. Prior to this training, the women claimed to get their information on beauty from the internet and social media. From the research results obtained by EFENDI (2017), it was found that training and practice is necessary. The purpose of this training is none other than developing the skills of women to encourage them to be more confident.

“...even though there is no library yet here in the main office, we still buy and compile many kinds of book for our members to read. They're free to read these books.”

Similarly, MASUDA (1990) said that in an information society, there is a transition where the output of the information values has control of the development of society. Increasingly, this shows the important role of knowledge in life. One of the elements that has become the subject of the information society era is the existence of a growing library and good reading interest in the community. Efforts to gain access to information and knowledge fulfil the main elements of an information society such as in self-help schools, public libraries, Taman Bacaan Masyarakat and so on, which can be carried out independently. Efforts to increase these programs do not rule out the possibility of an association or organisation or community originating from the community, one of which is Aisyiyah. Aisyiyah's awareness and concern is related to the importance of knowledge in the era of the information society.

Aisyiyah is an organisation engaged in various fields. Despite their main agenda to share Islamic belief information and knowledge, one thing that it

has done is to open up space to read for their members in various branches of the office, providing a collection of material on self-development and skills, in addition to requiring the members to read a magazine known as *Walidah*. "...we also have *Walidah* magazine in this cabinet."

Empowering women is very closely related to increasing women's knowledge, education and the economy. Empowering the women is the strategy to create family welfare so it can be making the functions of good family (PUSPITA, ROSTIKAWATI, & DHAMRA, 2018). *Aisyiyah* is an organisation engaged in various fields. One of which involves opening up spaces for reading for members in the branches of the office, providing a collection of self-development and skills. They require the members to read a magazine called '*Walidah*'. We can see this from the statements above. Empowering women is very closely related to increasing women's knowledge, education and economy. *Aisyiyah* is an organisation that is engaged in various fields.

What the *Aisyiyah* organisation does is one form of informal education. Informal education itself, according to Coombs and Ahmed in KAMIL (2009), is any organised activity conducted outside of the formal education system, conducted on their own or as an essential part of a system that is held with the context of a wider aim with the purpose of providing special services to the community or helping them to realise the goal of learning. Not only involved in informal education, *Aisyiyah* in Sidoarjo opens up different kinds of school, from pre-school through to university. We can see from their leader's statement that... "...we have many pre-schools for children here in some areas of Sidoarjo. Our plan is to open up university for women."

Although informal education within literacy improvement programs has been carried out, *Aisyiyah* provides a collection of useful books. We know that books are the main source of knowledge. Moreover, the *Aisyiyah* organisation was originally not an organisation engaged in improving literacy but preaching has allowed it to spread religious knowledge.

5. CONCLUSION

From the two regions that were used as the object of the study, the results of the women's efforts to improve their economy enhancement were achieved through access to reading. Women in Banyuwangi implemented reading to increase their economic status in order to support the region's development through culture and tourism. Part of the cultural aspect is the art of batik that has been handed down. For the tourism sector, they have developed skills in making handicrafts. Both are used to buy, sell and help their economic state. The same thing happened for the women in Sidoarjo; they read literature in order to improve and increase their knowledge and economic state by developing various industries such as batik, embroidery, culinary and so on. One of the training courses held in Sidoarjo published books to be used in learning and coaching the participants in order to meet their information needs in terms of developing skills. This is in addition to practicing together and learning from the coaches. Economic growth in Banyuwangi has experienced a slight obstacle due to the lack of adequate reading access. This is in contrast to Sidoarjo, where it is easier to get access to reading and this results in a faster economic increase.

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