

# THE INTERNATIONAL JOURNAL OF HUMANITIES & SOCIAL STUDIES

## Social Engineering: Implementing the Empowerment of Retired Women Migrant Workers Based on Local Wisdom and Social Entrepreneurship

**Eny Yuniriyanti**

Lecturer, Department of Business Economics,  
University of Merdeka, Malang, Indonesia

**Ririn Sudarwati**

Lecturer, Department of Business Economics,  
University of Merdeka, Malang, Indonesia

**Bambang Nurdewanto**

Lecturer, Department of Information Technology,  
University of Merdeka, Malang, Indonesia

### **Abstract:**

*This research is a multi-year study which aims to find a model of empowering women after migrant workers based on local wisdom and social entrepreneurship. The research location is in the village of Druju with the research subjects of women who are retired migrant workers who do not work / do not have a business. The method used is the Geographic Information System / GIS, Multi-stage, and cluster to determine the object of research, while the data analysis technique uses factor analysis and preference maps. Based on the local wisdom, the researcher offers two business options, namely the processing of processed products made from batik and processed products made from corn. With the factor analysis, the result shows that the total utility value of the product processing business made from batik is higher than the total utility value for processing products made from corn, so it can be concluded that women who are retired migrant workers prefer the business of processing products made from batik. Druju Village has a social entrepreneurship, namely the batik and is business. With the empowerment capital owned by Druju Village, the appropriate strategy for empowering women after migrant workers is the Aras Mezzo strategy, because the goal of empowerment is the formation of a Joint Business Group for processed products made from batik. The results of the study concluded that the efforts to empower women after migrant workers in Druju Village were in accordance with local wisdom and social entrepreneurship, there was a need for a partnership between the Joint Business Group for Retired Women Migrant Workers and Batik And is as a philanthropist. As an implementation of the research results, it is necessary to conduct social engineering with the aim of changing the social paradigm of female former migrant workers, so that they no longer become migrant workers but start new businesses as home industry players.*

**Keywords:** Women's empowerment, local wisdom, social entrepreneurship, social engineering

### **1. Introduction**

Indonesia is known as one of the largest labor-sending countries in the world. There is a tendency for an increase in the number of workers working abroad from year to year. At first men dominated the number of workers who worked abroad, but in recent years women have dominated more. This shift / process of feminization of the workforce is triggered, among others, by the high demand for Indonesian Migrant Workers, especially women from countries that need them as domestic helpers and the abundant supply of labor for jobs that do not require skills (both men and women). In terms of gender, the number of placement of female migrant workers is still relatively higher (57%) than male migrant workers (43%) (BNP2TKI, 2015)<sup>[1]</sup>. With their profession as Migrant Workers, they hope that they can fulfill their daily needs and become an independent community so that they do not return to being Migrant Workers anymore because they have opened their own businesses in their place of origin. In fact, many Migrant Workers experience changes in their lifestyles so that they become consumptive, the results of their hard work are not intended to improve the economic conditions of the family such as for investing or starting productive businesses, but after becoming migrant workers they no longer have a job / are unemployed or do not have their own business so that it becomes a burden on the family. Their salaries are transferred to their hometowns for various purposes such as building a house, paying for children's education, buying a vehicle, even as pocket money for their husbands who do not work. Based on The Regulation of The Minister of Home Affairs Number 26 of 2012<sup>[2]</sup> concerning Community Empowerment, Who Will Become Candidates and Retired Indonesian Workers, it has been explained that this empowerment includes the management of business finances and entrepreneurship. Meanwhile, based on Law No.18 of 2017<sup>[3]</sup> concerning the Protection of Indonesian Migrant Workers,

what is meant by the Protection of Indonesian Migrant Workers after work includes the Empowerment of Indonesian Migrant Workers and their families. Based on the background description, we are interested in researching the empowerment of women who are retired migrant workers who live in Malang Regency

Malang Regency is a district in the East Java Province of Indonesia. Malang Regency is the second largest district in East Java after Banyuwangi Regency and is the district with the largest population in East Java. Malang Regency is also the third largest district on the island of Java after Banyuwangi Regency and Sukabumi Regency in Baratt Java Province. The capital of Malang Regency is Kepanjen. The land condition in the northern part of Malang Regency is relatively fertile, while in the south it is relatively less fertile. The people of Malang Regency generally do farming, especially those who live in rural areas. For several years, Malang Regency has been a major exporter of labor. In the East Java region, sending migrant workers from Malang Regency ranks third and the most are women (Department of Labor of Malang District, 2019)<sup>[4]</sup>

This research is a multi-year study with the main objective of finding an empowerment model for retired female migrant workers using the PRA (Participatory Rural Appraisal) empowerment method and efforts to create an empowerment model that is in accordance with local wisdom that is planned systematically, structured and integrated and able to synergize between communities, partner groups and related agencies.

### 1.1. People Empowerment

People empowerment is one of development targets in Indonesia in accordance with Regulation of the Minister of Home Affairs, Number 26 of 2012<sup>[5]</sup>, stating people empowerment is a strategy used in the development of people as an effort to create the ability and to be independent to live in society. According to Gajdzinska M (2019)<sup>[6]</sup>, Empowerment means that people both women and men can take control over their lives: set their own agendas, gain skills (or have their own skills and knowledge recognized), increase self-confidence, solve problems and develop self-reliance. It's a both process and an outcome. While according to Mardikanto and Subianto (2107)<sup>[7]</sup>, people empowerment is empowering and preparing to be independent ones. Empowerment is essentially strengthening the ability, will, skills, courage, interpretive power, and limitations of the community or group that is under the domination of the authorities (Setiawan, 2012)<sup>[8]</sup>. Empowerment is not a program that can be implemented for a short period of time or is temporary in nature. Empowerment must be carried out continuously by continuing to develop the types of activities that are most appropriate for the community. that the goal of empowerment can be achieved by applying empowerment approach consisting of possibility, reinforcement, protection, supporting and maintenance (Suharto,2014)<sup>[9]</sup>. The program target are the poor and jobless women so that they are aware, certain, and self- confident in effort. Since people feel comfortable, the family income will be stable. Government continuously has to maintain people's spirit of developing by taking part supervising the program the people conduct. (Zimmerman, 2000)<sup>[10]</sup>, stated that An Empowerment approach to intervention design, implementation, and evaluation redefines the professional's role relationship with the target population.

Empowerment strategies can be carried out through three levels or dimensions of empowerment (empowerment setting), namely: a) Micro Level, empowerment is carried out individually through guidance and counseling. b) Aras Mezzo, empowerment is carried out on a group of clients. Education and training, group dynamics, are usually used as a strategy in increasing awareness, knowledge, skills and attitudes of clients in order to have the ability to solve the problems they face. c) Macro level, this approach is also known as a large-system strategy, because the target of change is directed at a wider environmental system (Suharto, 2014)<sup>[11]</sup>

Basically, an empowerment strategy has three objectives namely supervising the people, stabilization and modernization (Mardikanto and Subianto, 2017)<sup>[12]</sup>.An Empowerment approach to intervention design,implementation, and evaluation redefines the profesional's role relationship with the target population (Zimmerman,2000).

### 1.2. WomenEmpowerment

Women empowerment is women empowering activity aimed to access and control the resources, economic, politic, social, culture so that they can do self-control and enhance self- assured. They afterwards will actively participate in problem solving so that they are capable of developing their capabilities as well as self- concept (Ganggan, 2015)<sup>[13]</sup>.The study argues that the inter relationship of the empowerment and development are probably too weak to beself-sustaining and that continuous policy commitment to equally for its own sake may be needed to bring about between men and women (Duflo,2011)<sup>[14]</sup>.In essence, the target of women's empowerment programs is directed at developing and maturing the various potentials that exist in women which enable them to take advantage of the same rights and opportunities as men for development resources (The Ministry of Women's Empowerment and Child Protection, 2011)[15].Women empowerment trying to create gender equality between men and women does not mean that women and men must be alike, that women must compete or even be against them.Genderequalityshouldbeunderstoodthatwomenandmenhaveequalstatus,areinthe same condition and have equal chance to show their potential. Thus, women can contribute optimally to the development of politic, economic, social and culture(Ratnasari,2016)<sup>[16]</sup>Gender equality is listed in the fifth goal of the SDGs (Sustainable Development Goals), namely 'Achieving Gender Equality and Empowering Women' (The Ministry of Women's Empowerment and Child Protection, 2018)<sup>[17]</sup>. Women's participation in economic activities with remuneration, either at home or outside, acts as a 'catalyst' for enhancement of autonomy in decision making at the household level through the contribution of money ( Biswas, 2018)<sup>[18]</sup>Women and their empowerment are crucial to advancing the culture of peace in all its vector -education, sustainable economic and social development,human right and equality, democratic participation, advocacy based on true knowledge but also wisdom tolerance and understanding at all levels in the family, community, country, region and

globally (Puri,2014)<sup>[19]</sup>.The main objective of empowerment is to strengthen the power of the weak groups who have powerlessness, namely groups: a) Structurally weak because of gender or ethnicity (b) Weak specifically, such as seniors, children and adolescents, people with disabilities, gay and lesbian, isolated communities (c) Personally weak, that is, those who experience personal or family problems (Suharto, 2010)<sup>[20]</sup>

### 1.3. Local Wisdom

Local wisdom is culture resulted from human thought processes to adjust its existence in natural surroundings which can be manifested in his work tangibly as the built environment and intangibly. Local wisdom is always changing, because it follows the culture dynamics and it cannot be separated from the human mindset ( Dahliani,2015)<sup>[21]</sup>.Local wisdom is custom and habit that has become tradition which done by a group of society from generation to generation which until now still be maintained strongly. The idea of entrepreneurial development is adapted to the potential, customs, rules, and local cultural values prevailing in society(Hidayat,2017) <sup>[22]</sup>. Local wisdom defines indigenous as naturally existing in a place or country rather than arriving from another place.So it belongs to particular indigenous people and their knowledge. Indigenous knowledge is local knowledge unique to given culture or society ( Padmanugraha ,2010)<sup>[23]</sup>. Local wisdom plays several functions in society, for example for the maintenance and preservation of natural resources, human resource development, cultural and scientific development (Hidayat,2017)<sup>[24]</sup>. Local wisdom is a reflection of how society views and interacts with the surrounding environment, both the social environment and the physical environment. Local wisdom is the customs and habits that have been traditionally done by a group of people from generation to generation that until now still strongly maintained. Social entrepreneurship has emerged as a fast-growing field of study and practice spanning the management, non-profit, sustainability, healthcare, and public policy domains (Candra,2017)<sup>[25]</sup>.

### 1.4. Social Entrepreneurship

In recent years, social entrepreneurship has increased as a result of the poor effectiveness of governmental entities in improving the standard of living of disadvantaged social sectors.Social entrepreneurs use altruism to generate social value, addressing social needs such as poverty, social exclusion, unemployment for the disabled, and environmental degradation (Palacios, Daniel et al;2019)<sup>[26]</sup>. Social entrepreneurship has Emerged as a new phenomenon That is helping to Improve the living conditions of many people around the world. This study sheds light on the opportunity identified fi cation process in social entrepreneurship through the application of the theories of opportunity discovery and opportunity creation developed in commercial entrepreneurship (Gonzalez, Monica F et al;2017)<sup>[27]</sup>. In social entrepreneurship, social and economic missions co-exist in a tensioned balance. At times, business survival requires reprioritizing objectives, leading social entrepreneurs to drift away from social values in pursuit of commercial gains. It is well understood that social entrepreneurs can experience significant tensions between their social and economic mission (Muñoz,Pablo ; Kimmitt, Jonathan,2018)<sup>[28]</sup>. Social entrepreneurship is recognized as a key tool for overcoming social problems in society and supporting sustainable development (Bozhikin,Ivan;2019)<sup>[29]</sup>. Social entrepreneurship combines the spirit of social mission with the image of a business-like discipline, innovation, and its associated general establishment. A social entrepreneur is different from a business entrepreneur because social entrepreneurship is not only for getting a profit but also changing society for the better. So the most important thing is the social factor, namely the community(Dees J. Gregory, 2010) <sup>[30]</sup>.The scope of entities that can be included in social entrepreneurship consists of four categories: (1) philanthropic companies, namely companies that are committed to setting aside some of their profits for social activities and community empowerment. (2) companies with a social spirit, which are established and managed with a social dimension. (3) social institutions that have business activities. In this social institution, business units have been developed dedicated to all the benefits and benefits of their business to support their social services. (4) Social institutions that are able to support all of their funding by raising funds independently in the long term. This long-termcapacity to raise funds will ensure that the social role of this institution is maintained so that it has a real role in changing society, according to Bill Drayton in Santosa (2008) <sup>[31]</sup>

### 1.5. Philanthropy

Philanthropy literally means 'love for mankind' is the act of someone who loves fellow humans and human values, so that donating his time, money and energy to help others. can simply be called an act of generosity.The philanthropic movement is still synonymous with efforts to strengthen social capital and community empowerment. (Abidin,2012) <sup>[32]</sup>.Philanthropy as a social capital has been integrated into a communal culture (tradition) that has been rooted for a long time, especially in rural communities (Bahjatulloh, 2016) <sup>[33]</sup>. There is a substantial body of literature on corporate philanthropy, whereby corporations donate a portion of their profits to non-profit organizations (Keling, Wang;2019) <sup>[34]</sup>.The conceptualization of philanthropy is the practice of giving, services, and voluntary association to help other parties. It can even be interpreted as Voluntary action for the public good or voluntary action in the public interest (Bahjatulloh, 2016) <sup>[35]</sup>.Philanthropy is not just charity, but rather empowerment that has a long-term impact, meaning that the broad involvement of all human activities in various fields with full willingness, participation, dedication, ideas, free time, material contributions is an inseparable part of the conception. philanthropy. (Latief, 2010)<sup>[36]</sup>.

### 1.6. The Role and Influence of Social Entrepreneurship (Social Entrepreneurship) in Building a Rural Economy Based on Local Commodities

As previously explained, social entrepreneurship uses the ability of entrepreneurship to make social changes in society. However, this concept cannot be separated from the entrepreneurial concept itself that expects profit. If it is related to the rural economy, this concept is still underdeveloped because the system used is still for the benefit of each party, even though the potential for rural local commodities is still very large. What is meant by social capital, according to a number of economists and sociologists, is the material wealth and social benefits obtained by a society. This concept is what you want to build in rural Indonesia. Steps Toward Social Entrepreneurship Development as a Solution in Building a Rural Economy Based on Local Commodities: (1) Include Social Entrepreneurship Topics in the College Curriculum as a Development of Entrepreneurship Courses. The narrowing of the job field requires everyone to compete in order to immediately get a decent job for them. Meanwhile, the population is no longer proportional to the available employment opportunities. Therefore, tertiary institutions as educational institutions that produce a generation that are ready to compete in the world of work have now changed that thinking by preparing students to be able to create jobs instead of become a job seeker. (2) Establishing a Social Entrepreneurship Based Education and Training Center, as a place and means of social entrepreneurship education and training for academics, entrepreneurs, and the general public who are interested and interested in opening a business. (3) Providing grants for the establishment and development of social entrepreneurship-based businesses by the government or private sector. The role of the government is of course indispensable in the process of achieving this program. One thing that is done is the provision of grant funds, of course, will increase capital and can assist in the process of conducting business. This is intended so that the process of establishing and developing entrepreneurial-based businesses can run. However, the grant funds that have been mostly provided by the government and the private sector have been grants for the establishment and development of businesses in general. Meanwhile, the requirements for business social responsibility have not received attention. Therefore, grants for businesses that include social responsibility requirements need to be done and multiplied to increase the number of enterprises based on social entrepreneurship.

### 1.7. Social Engineering

Social engineering is an economic development concept that encapsulates social values. This concept reflects a new paradigm of development, which is 'people-centered, participatory, empowering, and sustainable' (Chambers, 1995 in Kartasasmita, 1996)<sup>[37]</sup>. Social Engineering always involves two interrelated groups, namely the community as the empowered party and those who care about being the empowering party. Society is a social creature that experiences social dynamics, so it is not always in a static condition. Various social problems can occur in the community and efforts are needed to solve these problems so as to improve the social system that leads to a better life. Social problems can be caused by mistakes in thinking that develop in society, so social engineering is needed. Social engineering is a planned social change, seeks to change society as desired. (Romadlon, Said; 2019)<sup>[38]</sup>. Social change that moves through social engineering must begin with a change in the way of thinking. Social change strategies can be carried out with a power strategy, a persuasive strategy and a normative-reductive strategy (Rakhmad, Jalaluddin; 2000)<sup>[39]</sup>.

### 1.8. Home Industry

Home Industry or another term called home industry is an actor of economic activity based at home, run by the family itself or one of the family members who lives in their residence and or by inviting several people around them as employees (Puspitasari, Nada; 2020)<sup>[40]</sup>. Home industries in general are business units that are more traditional in nature (Tambunan, 2002)<sup>[41]</sup>. Home industry actors are mostly women who also act as housewives. Home industries are often found in urban areas and around houses in urban or rural areas, although on a small scale, but in economic activity, indirectly creating jobs for relatives or neighbors around their house. The home industry is able to improve family welfare, provide broad economic services to the community, can play a role in improving the economy and community welfare (Riadi, Muchlisin; 2020)<sup>[42]</sup>. The functions of the Home Industry are: (1) Strengthening the National Economy. (2) Increasing economic efficiency and (3) As a means of distributing national income (Suryana, 2006)<sup>[43]</sup>

## 2. Method

### 2.1. Research Design

The design of this research is a combination of Exploratory and applied Research which is longitudinal using the Participatory Rural Appraisal (PRA) empowerment method.

### 2.2. Data Analysis Technique

Analysis of the distribution of female migrant workers and social entrepreneurs using the GIS (Geographic Information System) method. Factor analysis is used to determine the dominant factors that influence business choices. Preference Map analysis is used to determine the interdependence relationship between the factors that influence business choices. By using the GIS (Geographic Information System) method It can be seen that the domicile distribution of Indonesian Migrant Workers in Malang Regency in each sub-district for 3 (three) consecutive years Sumbermanjing Wetan Sub-District is the largest contributor to the sending of Indonesian Migrant Workers, so it is designated as the subject of research because it can be assumed that the distribution of Indonesian Migrant Workers Retired Malang Regency is mostly located in The district. This sub-district consists of 15 villages, has an area of 27,218.49 Ha. The main livelihoods of the community are farmers and farm labours. This sub-district has a number of potential natural resources such as mining, fisheries and plantations, superior agricultural products are sugar cane, coffee, corn, cloves, and others. By using the multi-

stage sampling method and cluster analysis, Druju Village is the largest contributor to the number of Indonesian Migrant Workers, so that Druju Village is designated as a Research Object Village. Druju Village has 3 (three) hamlets, 9 (nine) RW and 49 RT. With the multi-stage sampling method, the hamlets to be the target of the survey were Krajan Hamlet with the highest number of RW and RT, namely 4 RWs and 18 RTs. Meanwhile, the cluster method obtained 2 (two) clusters, namely I: 7 RT, namely RT 02, 03,04,06,15,16,17 and Cluster II: 6 RT namely: 08,09,10, 12,13,14. The survey conducted for each RT in each cluster obtained a sample of 91(Yuniriyanti,2019)<sup>[44]</sup>

Based on the local wisdom of Druju Village, the researcher offers two business options, namely the processing of processed products made from batik and processed products made from corn. With the factor analysis, the result shows that the factor for the formation of a product processing business made from batik is only one factor, meaning that all the variables of business choice have a close relationship between one variable and another and the total utility value of the batik-made product processing business is higher than the total utility value for processing products made from batik. corn so it can be concluded that the respondents (former women migrant workers) in Druju Village prefer to manufacture products made from batik. With the empowerment capital owned by Druju Village, the appropriate strategy for empowering women after migrant workers is the Aras Mezzo strategy, because the goal of empowerment is the formation of a Joint Business Group for processed products made from batik (Yuniriyanti,2019)<sup>[45]</sup>

### 3. Results and Discussion

Law No. 6 of 2104 is a form of State efforts to ensure equitable development to villages. The position of the village is strategic in carrying out government and development functions so that the village becomes strong, advanced and independent and can create a strong foundation in implementing governance, development, community development, and community empowerment towards a just, prosperous and prosperous society. The Village Law fosters new enthusiasm for village government administrators to work hard to develop the village and its citizens, so a development organizer (village government) is very much needed to understand the conditions of the village as well and be able to make decisions in managing development and society. The implementation of village government must be action-oriented to realize the ideals of independence through development that is oriented to the needs of the community, which is supported by an advanced way of thinking and has a creative and innovative character of government for the benefit of the village community. Utilization and management of village resources are used for the interests and welfare of village residents, it must be felt by all elements of society, including women's groups and other vulnerable groups. The village government can mobilize village development by utilizing all existing village assets or village potential so as to improve the quality of community life and sustainable village development.

The involvement of women in village development is a process of maturing women's ways of thinking and real action to develop the village. The village government in managing resources in the village must pay attention to the role or involvement of women so that they are able to make a positive contribution to their utilization, especially in the local economic movement seeking additional income for their families. Women do not only take care of the household but also take care of public and domestic affairs, for example social activities in the fields of education, health, economy, politics and other women's leadership which are accommodated in the activities of the Family Welfare Empowerment organization.

Rural women are very dependent on the natural environment around them to be able to fulfill their survival and that of their families. However, in reality, many village resource activities do not pay attention to the role of women so that women's access and control over existing resources in the village are lost and are marginalized from the development process. With regard to village financial assets or resources, women are not much involved in budget formulation and decision making. In fact, women have the right to receive adequate budget allocations as an effort to improve women's welfare. This condition causes many village women to work outside the region and even abroad. As is the case with women in Druju Village is one of the villages in Malang Regency with a population of the main natural resource potential of maize. The number of female population is more than male population and the highest level of education is Elementary School (SD). Over the years this Village has been the biggest contributor to the sending of female Indonesian migrant workers in Malang Regency, so there are many former Indonesian Migrant Workers, especially women. From the survey results, data obtained from 91 retired female migrant workers who are all unemployed and do not have a business. Based on the local wisdom the researcher offers two business options, namely processing processed products made from batik and processed products made from corn. With the factor analysis, the result shows that the factor for the formation of a product processing business made from batik is only one factor, meaning that all the variables of business choice have a close relationship between one variable and another and the total utility value of the batik-made product processing business is higher than the total utility value for processing products made from corn so it can be concluded that the female former migrant workers prefer the business of processing products made from batik. The results of the factor analysis are supported by the results of the mapping of business preferences which show that there is a close relationship between variables forming four groups. Group I consisted of labor variables and product variables, group II consisted of raw material variables, group III consisted of marketing variables and group IV consisted of finance, equipment, manufacture, and price variables. The groups formed on the business attribute preference map can be interpreted as empowerment capital, according to the opinion of Wijayanti (2011)<sup>[46]</sup> saying that empowerment capital consists of human capital, economic capital, physical capital, and social capital. Human capital does not only concern quantity but also quality. Human capital is related to the intellectuality and abilities of a person obtained through formal and non-formal education in the form of training, seminars or workshops, etc. Human capital can be seen from the knowledge and skills a person has. Economic capital (economic capital) can be converted into money or can be institutionalized in the form of

ownership rights (syabra. 2003)<sup>[47]</sup>. Physical capital is a facility or asset that is used to support the implementation of a business process. Social capital is the relationship created and the norms that shape the quality and quantity of social relations in society in a broad spectrum, namely as a social adhesive. which maintains the unity of community members together (Supriono, 2008)<sup>[48]</sup>, while Coleman (1999)<sup>[49]</sup> defines social capital as the ability of the community to work together, in order to achieve common goals, within various groups and organizations. According to Suharto (2014)<sup>[50]</sup>, empowerment strategies can be carried out through three levels or dimensions of empowerment (empowerment setting), namely: a) Micro Level, empowerment is carried out individually through guidance and counseling. b) Aras Mezzo, empowerment is carried out on a group of clients. Education and training, group dynamics, are usually used as a strategy in increasing awareness, knowledge, skills and attitudes of clients in order to have the ability to solve the problems they face. c) Macro level, this approach is also known as a large-system strategy, because the target of change is directed at a broader environmental system. Based on the empowerment capital owned by Druju Village, the appropriate strategy for empowering women after migrant workers is the Aras Mezzo strategy, because the goal of empowerment is the formation of a Joint Business Group for processed products made from batik. Through social engineering in the form of counseling, training, coaching and assistance, it is hoped that women who are retired migrant workers will have their own businesses as home industry players.

The Andis Batik Entrepreneur in Druju Village was started and managed by the AntikSubagio family. At the beginning of its production, it employed several batik makers from outside the region. During its development, it employs housewives and young women who live around their production houses who were previously given training. Over time as an entrepreneur who is in the middle of a rural community, Andis Batik always participates in every community activity both in terms of funding and other matters such as training and receiving visits from the community, organizations and schoolchildren. From the various social activities carried out, it can be concluded that Andis Batik is Philanthropy (Yuniriyanti, 2020)<sup>[51]</sup>. This is in accordance with the statement conveyed by Bahjatulloh (2016)<sup>[52]</sup>: Community activities in the spirit of giving to each other have been manifested in various forms, of course not only limited in the form of money or goods but also business work to help ease the burden on the poor and improve their welfare is known as philanthropy. Strengthened by the statement of Keling, Wanga (2019)<sup>[53]</sup> There is a substantial body of literature on corporate philanthropy, whereby corporations donate a portion of their profits to non-profit organizations. In the Andis Batik Gallery, besides selling batik, it also sells processed products from batik cloth, in the form of accessories, dolls, tablecloths and slippers. These products are not produced by Batik Andis, but entrepreneurs who partner with Batik Andis, so that women who are retired homeworkers as home industry players who produce processed batik products can entrust their products to Batik Andis.

In implementing social engineering, it will be carried out based on the community, namely in a participatory, dialogic manner and paying attention to the aspirations of the community, placing the community both individually and in groups as the subject, determinant and actor of development. can materialize. The social engineering approach in the implementation of development in Indonesia is seen as a relevant approach to be applied especially for development that has the potential to cause social problems for the surrounding community or intersect with the interests of other institutions, including the interests of the central government and local governments. Social change is often natural, but changes prepared through appropriate social engineering efforts will undoubtedly give birth to a faster adaptation process, community resilience and resilience. Social engineering changes the social system which impacts on social change. The social change strategy can be done with a power strategy, a persuasive strategy and a normative-reductive strategy (Rakhmad, Jalaluddin; 2000)<sup>[54]</sup>.

#### 4. Conclusion

Empowerment of women after migrant workers based on local wisdom and social entrepreneurship needs to be pursued by building synergies with related agencies and partnerships between the Druju Village Retired Women Migrant Workers Joint Business Group and Batik Andis as philanthropy. Social engineering is carried out in the form of counseling, training, coaching and assistance as an effort to realize the paradigm shift of women who are former migrant workers to become home industry players.

#### 5. Acknowledgment

Thank you to Ministry of Research and Technology for providing grant funds to researchers so that research on the Empowerment of Indonesian Migrant Women Workers could be carried out.

#### 6. References

- i. National Agency for Placement and Protection of Indonesian Workers. 2015. <http://m.suaramerdeka.com>. Retrieved 26 February 2017
- ii. The Regulation of the Minister oh Home Affairs, Number 26 of 2012, concerning Community Empowerment that will be Indonesian Candidates and Retirees
- iii. Law No.18 of 2017 concerning the Protection of Indonesian Migrant Workers (3)
- iv. Departement of Labor of Malang District, 2019
- v. The Regulation of the Minister oh Home Affairs, Number 26 of 2012, concerning Community Empowerment that will be Indonesian Candidates and Retirees
- vi. Gajdzinska M. Empowering women to help achieve global goal of #ZeroHunger. Food Agriculture Organization United Nation. October 2019:18-19. <https://www.fao.org/gender>.

- vii. Mardikanto and Subianto. *Community Empowerment*. Bandung: Alfabeta; 2017.
- viii. Setiawan, Iwan, *The Dynamics of Farmers' Empowerment: A Reflection and Generalization of Cases in West Java*, Bandung: Widya Padjadjaran. 2012
- ix. Suharto E. *Building a Community Empowering People*. Yogyakarta. Buku Beta. 2010
- x. Zimmerman, Marc A. *Psychological, Organizational and Community Level of Analysis*. Handbook of Psychology edited by Julian Rappaport and Edward Seidman. Kluwer Academic/Plenum Publisher. New York, 2000
- xi. Suharto, E. *Building a Community Empowering People: A Strategic Study of Social Welfare and Social Work Development*. Bandung: Refika Aditama. 2014
- xii. Mardikanto and Subianto. *Community Empowerment*. Bandung: Alfabeta; 2017.
- xiii. Ganggan G. *Empowerment of Women through Competitiveness of Products Made from Environmentally Friendly Products*. *Jurnal Ilmiah MbiA*. 2015;14(1):31-34.
- xiv. Duflo E. *Women Empowerment and Economics Development*. *Journal of Economic Literatur*. 2011;50(4):1051-1079. doi:DOI: 10.1257/jel.50.4.1051
- xv. The Ministry of Women's Empowerment and Child Protection. *Home industry (book)*. 2011
- xvi. Ratnasari D. *Women's Empowerment in Pesantren Education*. *Jurnal Anil Islam*. 2016;9(1).
- xvii. The Ministry of Women's Empowerment and Child Protection *Gender Based Human Development (book)*. 2018
- xviii. Biswas C. *Women's Entrepreneurship and Microfinance*. In: *Women Entrepreneurship in India*. Singapore: Springer, Singapore; 2018:3-16. doi:https://doi.org/10.1007/978-981-10-4268-3\_1
- xix. Puri L. *A culture of peace requires the participation of women*. In: New York: UN Women Deputy Executive Director –at the High level forum on culture of peace; 2014.
- xx. Suharto E. *Building a Community Empowering People*. Yogyakarta. Buku Beta. 2010
- xxi. Dahliani. *Local Wisdom In Built In Globalization Era*. *International Journal of Education Research*. 2015;3(6):157-166. http://www/ijern.com.
- xxii. Hidayat. *Local Wisdom-Based Entrepreneurship*. *Advances in Social Science, Education and Humanities Research*. 2017;118
- xxiii. Padmanugraha AS. *Common Sense Outlook on Local Wisdom and Identity: A Contemporary Javanese Native's Experience*. In: Yogyakarta: Yogyakarta State University; 2010:1-6. https://www.unj.ac.id.
- xxiv. Hidayat. *Local Wisdom-Based Entrepreneurship*. *Advances in Social Science, Education and Humanities Research*. 2017;118
- xxv. Chandra, Yanto. *Social entrepreneurship as emancipatory work*. *Journal of Business Venturing* 32 (2017) 657–673), Department of Public Policy, City University of Hong Kong, Tat Chee Avenue, Kowloon, Hong Kong
- xxvi. Palacios, Daniel et al. *Social Entrepreneurship and organizational performance: a study of the mediating role of distinctive competencies in marketing*. *Journal of Business research* 101 (2019) 426-432
- xxvii. Gonzalez, Monica F et al. *Opportunity discovery and creation in social entrepreneurship: An Exploratory Study in Mexico*. *Journal of Business Research*, 2017
- xxviii. Muñoz Pablo, Jonathan Kimmitt. *Social mission as competitive advantage: A configurational analysis of the strategic conditions of social entrepreneurship*, *Journal of Business Research*. 2018
- xxix. Bozhikin, Ivan et al. *The role of government and key non-state actors in social entrepreneurship: A systematic literature review*. *Journal of Cleaner Production* 236 (2019) 730-747.
- xxx. Dees, JG (in Fitriati, R). *The Meaning of 'Socio Entrepreneurship'*. *Socio Entrepreneurship- Presentation Fisp UI*. 2010
- xxxi. Santosa, A. *Conservation of Indonesia, A Portrait of Bogor Management & Policy*. Conservation Policy Working Group. 2008.
- xxxii. Abidin. *Manifestation and Latency of Islamic Philanthropic Institutions in Community Empowerment Practices: Studies at Rumah Zakat Malang*. *Jurnal Salam*. 2012. Vol 15 No 2
- xxxiii. Bahjatulloh, Qi Mangku. *Community Economic Empowerment Development Through Philantropical Activities, (Case Study of the Tazakka Institute DIII Islamic Banking IAIN Salatiga)*. *INFERENSI, Jurnal Penelitian Sosial Keagamaan* Vol. 10, No.2, December 2016.
- xxxiv. Keling Wanga, Ming-Hsiang Chen, Chien-Pang Lind, Deng-Feng Hue. *Corporate philanthropy effect on hospitality consumer benefit*. *Journal of Hospitality and Tourism Management* 39 (2019) 224–227
- xxxv. Bahjatulloh, Qi Mangku. *Community Economic Empowerment Development Through Philantropical Activities, (Case Study of the Tazakka Institute DIII Islamic Banking IAIN Salatiga)*. *INFERENSI, Jurnal Penelitian Sosial Keagamaan* Vol. 10, No.2, December 2016.
- xxxvi. Latief, H. *Serving the Ummah: Islamic Philanthropy and the Modernist Ideology of Welfare*. PT Gramedia Pustaka Utama: Jakarta. 2010
- xxxvii. Kartasmita, G. *Development for the People. Integrating Growth and Equity*. Jakarta. CIDES. 1997
- xxxviii. Romadlon, Said. *'Social Engineering Adoption of Communication Technology (Internet) in Muhammadiyah Islamic Boarding Schools' pondok-pesantren- muhammadiyah.html*, (accessed June, 2019)
- xxxix. Rakhmad, Jalaludin. *Social Engineering*. Bandung. Rosda, 2000
- xl. Puspita, Nada. *Understanding Home Industry, Characteristics, Benefits and examples*. https://ipsterpadu.com. Posted 18 August 2020

- xli. Tambunan, Tulus. Indonesian Small and Medium Enterprises. Jakarta, Salemba Empat, 2002
- xlvi. Riadi, Muchlisin. Home Industry (Functions, Benefits, Types of Business, Advantages and Weaknesses). Post a Literature Review comment. com Posted 30 November 2019
- xlvi. Suryana. *Entrepreneurship: Practical Guidelines, Tips, and the Process for Success*. Jakarta: Salemba Empat. 2014
- xliv. Yuniriyanti, Eny . Empowerment Ex Indonesian Migrant Women Workers Based On Local Wisdom (Study at Malang District-Indonesia). IOSR Journal Of Humanities And Social Science (IOSR-JHSS) Volume 24, Issue 12, Series. 7 (December. 2019) 27-36 e-ISSN: 2279-0837, p-ISSN: 2279-0845. www.iosrjournals.org. 2019
- xliv. Yuniriyanti, Eny . Empowerment Ex Indonesian Migrant Women Workers Based On Local Wisdom (Study at Malang District-Indonesia). IOSR Journal Of Humanities And Social Science (IOSR-JHSS) Volume 24, Issue 12, Series. 7 (December. 2019) 27-36 e-ISSN: 2279-0837, p-ISSN: 2279-0845. www.iosrjournals.org. 2019
- xlvi. Wijayanti, Kesi.. Community Empowerment Model. Semarang. Journal of Development Economics, 2011, volume 12 Number 1
- xlvi. Syabra, R. Social Capital: Concepts and Applications. Journal of Society and Culture., 2003. Vol V, No 1: 1-5
- xlvi. [48] Supriono, Flassy and Rais (2008). Social capital: definition, dimensions and typology. Proceedings of Conference in Business, Accounting and Management, p 131-144
- xlix. Coleman, J. (1999). Social Capital in the Creation of Human Capital. Cambridge Mass: Harvard University Press
- l. Suharto, E. Building a Community Empowering People: A Strategic Study of Social Welfare and Social Work Development. Bandung : Refika Aditama. 2014
- li. Yuniriyanti, Eny. Philanthropy as a Form of Social Entrepreneurship in an Effort to Empower Ex Migrant Women Workers (Study at Malang District-Indonesia), The International Journal of Humanities & Social Studies ISSN 2321 – 9203, Vol 8 Issue 9 September, DOI No.: 10.24940/theijhss/2020/v8/i9/HS2009-024
- lii. Bahjatulloh, Qi Mangku. Community Economic Empowerment Sevelopment Through Philantropical Activities, (Case Study of the Tazakka Institute DIII Islamic Banking IAIN Salatiga). INFERENSI, Jurnal Penelitian Sosial Keagamaan Vol. 10, No.2, December 2016.
- liii. Keling Wanga , Ming-Hsiang Chen, Chien-Pang Lind , Deng-Feng Hue. Corporate philanthropy effect on hospitality consumer benefit. Journal of Hospitality and Tourism Management 39 (2019) 224–227
- liv. Rakhmad, Jalalaludin. Social Engineering. Bandung. Rosda, 2000