

Women's construction in community-based empowerment activity (study of micro, small and medium enterprises as supporting ecotourism in Gunungkidul Regency)

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Abstract

Research on community empowerment generally contain a report of the implementation and the delineation of the manner of a group or individual impart knowledge or understanding for other groups. When the community has not been examining the potential within them, needed a facilitator for changing conception them over they have. This study discusses the social construction that takes place within women farmers who participates in community-based empowerment facilitated through Community Service Program (PPM) Graduate School of Universitas Gadjah Mada in 2016. The provision of a position as free individuals should be done by the target of the program, moreover program executed by its very nature kind of external, not fully the impact from internal or constituting all the ideas from the communities themselves. This fact becomes an interesting finding especially in relation to the sustainability of the facilitated activities. This study uses social construction theory supported by the theory of needs as motivation and motive theory to express the meaning of the presence of community-based empowerment activities in Ploso Hamlet, Giritirto Village, Purwosari District, Gunungkidul Regency. The method used is a qualitative method. The results of this study illustrate the existence of several factors of need that later became the motive for reasons and objectives of women farmers who participated in community-based empowerment activities. The motive that is formed then leads to the formation of meaning on the reality of community-based empowerment, from that meaning and then disclosed the sustainability of the activity.

Keywords

community empowerment, construction, ecotourism, MSME, women farmers

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1 Introduction

Indonesia is one of the country that frequently faced against natural disasters, including floods, volcano eruption, earthquake, landslide, tsunami, and drought. As similar to the condition which occurred in the area of Gunungkidul Regency, Yogyakarta Special Province that

vulnerable to drought disaster which was mentioned in the online news portal on June 23rd, 2015. It has been predicted that 70 villages in the largest regency in Yogyakarta Special Province (DIY) will be hit by drought during the dry season (Suharjono, 2015). Fatchurahman et al (2013) in Ruslanjari and Muhammad (2016, p. 2) also mention that “drought also caused by the lithological condition of the local area, as similar with the occurring condition in Gunungkidul Regency due to the karst span that induces the surface condition to become dry”. Drought is one of the disasters caused by the extreme weather that mostly occur in Indonesia with different frequency and risk level (Estiningtyas et al., 2012, p. 2). This research is discussing the threat of drought disaster as one of the urgency in the emergence of community-based empowerment activity.

According to the Chief Regulation of National Disaster Management Authority Number 7 (BNPB, 2012: 3) drought is defined as “the correlation between the water availability which below the water sufficiency required for life necessities, agriculture, economic activities, and environment. Agricultural drought is the drought that occurs during the cultivation process of crops; rice, corn, soybean, and others”. The severe impacts of drought in the agriculture sector are crop failure due to the insufficiency of water for plants; decreasing food supplies for the communities; as well as the loss of incomes for people who work as farmers as a daily occupation. The drought in the agriculture sector has induced the communities especially family of farmers to conduct social transformation and alternative optioning of income besides what resulted from the agricultural business such as the community-based empowerment activity for the other sectors.

The essential principle in community empowerment especially the community-based empowerment is on the self-reliance which derived from the ecological sustainability principle (Haque (2000) and Harcourt (1994) in Ife and Tesoriero, 2006, p. 254). Ife and Tesoriero create an explanation regarding several issues of ecological transformation that requires specific concern. The drought issue in the area of Ploso Hamlet, Giritirto Village, Purwosari District of Gunungkidul Regency cannot be separated from the ecological transformation; the dry and rainy seasons with six months interval have not been in a regular period since 2015. The climate change has caused the season to be difficult to be predicted or unpredictable (Utina, 2015, p. 7), including the occurrence of dry season which lasts longer than usual thus the insufficiency of water resources especially for the agricultural business is occurring.

The ecological response offered by Green provide two important attributes in solving the issue (Ife and Tesoriero, 2006, pp. 53–54), namely: first, by finding a solution or specific problem-solving effort with a discrete solution such as the activity of community-based empowerment to overcome the occurring drought issue. The second important attribute is by including several technological innovations to reduce the impact caused by that ecological transformation. This second important attribute through the technological implementation is implemented in Ploso Hamlet area through the allocation of advance water pump provided by State-Owned Enterprises (BUMN) to fetch the water in the time of the disaster drought occurrence. This allocation of advanced technology has not brought the significant change due to the difficulty in fetching the water from a karst span. Therefore, the communities are depending on water rain, lake/pond water, and the water purchased from the neighbor hamlet which used daily for cooking, bathing, washing, defecating, and agricultural activities. Due to the imbalance of water amount available and required; the communities health is disrupted and the agricultural business is failing.

The communities who lived in the drought-vulnerable area of an agricultural sector, such as Ploso Hamlet, Giritirto Village are requiring change or in disaster context defined as mitigation. Mitigation is “a serial of efforts conducted to reduce disaster risk, either through physical development or in the form of awareness to enhance the capability of facing disaster threat” (BNPB, 2007, p. 3). The drought mitigation effort conducted by the communities in cooperation with the academicians is Community Service Program of The Graduate School of Universitas Gadjah Mada in 2016 located in Cerme Cave, Ploso Hamlet, Giritirto Village, Purwosari District of Gunungkidul Regency. The Community Service Program involves four target groups, namely farmer group, youths, women or mothers, and tourist guides. Therefore, this research is focusing on women group or mothers who work and/or support their husbands and their families in agricultural activity.

The reason behind the determination of women as the target of community-based empowerment activity is regarding the sustainability aspect offered by them and the intention to enhance women position in public space. It is expected that the female farmers could provide a positive contribution to the effort of disaster mitigation through the community capacity enhancement effort towards a potential drought disaster. The gender mainstreaming, especially in agricultural activity has made women conceive high bargaining power in the improvement of life quality either in personal or family scale. According to the Ministry of Women Empowerment and Child Protection (2012, pp. 17–18), it has to be considered that if the gender awareness cannot be understood or implemented by the community at once, thus the activity

to increase the awareness and understanding is required, for example through a community-based empowerment.

Fundamentally, in the analysis of gender capacities and vulnerabilities analysis (CVA) developed by March, C, Smyth, and I. Mukhopadhyay, M (UNDP, 2011, p. 53), women during a critical condition such as during disaster occurrence are possible to conceive a high risk. Women have not provided with a higher role than men although this condition is not always occurring in the same manner. This condition has led to the importance of women participation in community-based empowerment as the effort of disaster risk reduction in order for the risk experienced by them to be lower than prior.

The stereotype of "a status and role differentiation expected from two sex types" (Partini, 2013, p. 21) which showed in an example regarding women that considered to be able to perform multi-tasking activity and compatible in the work as merchant thus being directed as a sufficient reason of how capable women are if they conceive multiple roles either as housewives, female farmers, and merchants as well. Another reason is due to their perseverance and the capability of good financial management which later being pushed to reduce the risk emerged by droughts, such as the participation in searching for non-agriculture alternative income through Micro, Small, and Medium Enterprises (MSME/UMKM). That involvement is not expected to sharpen the stereotype exists but manifested as the effort of gender equality improvement in the communities. In the future, women will be able to support the family income which usually only centered on agricultural activity that alternatively turned into MSME.

The capacity development through the establishment of MSME group enables the communities to acquire the capability of maximizing their incomes, especially female farmers who are depending their lives on agricultural yields. The development of MSME with good quality of house-manufactured product also generates positive encouragement towards ecotourism potency which currently being actively performed in Cerme Cave area of Ploso Hamlet, Giritirto Village. The community capacity enhancement activity towards drought is conducted by implementing the MSME development as the part of community-based empowerment. The intended capacity enhancement is by developing the MSME that utilizes the potency of the local agricultural product, such as tuber crops as the material for local special/typical souvenirs. That activity is conducted based on the Vulnerability Map of Drought Disaster (Ruslanjari and Muhamad, 2016, Attachment 5) which shows a medium to a high vulnerability that occurs in nine neighborhoods of Ploso Hamlet. The researcher facilitates the communities, especially women or mothers to discover the marketing potency of MSME's products, i.e. Cerme Cave as the alternative for agricultural activity that vulnerable to drought. The established facilitation thus encourages the women or mothers to have their own private group besides the social-gathering and religious-activity group that was formed by the Hamlet. Previously, the women and mothers have never owned the formal group which the stewardship and management are being managed independently by them. The group then was formed and named Ploso Manunggal which led by Mrs. Supriyati as one of the non-agricultural economic drivers. This MSME group named Ploso Manunggal is driven by 19 women that in daily activities work as agricultural labor and housewife.

Ploso Hamlet, Giritirto Village, conceives natural resources in the form of Cerme Cave as the tourism object. The determination/selection of MSME that focusing on the creation of typical souvenir products is conducted by considering the unavailability of typical souvenirs that can be utilized as the supporting ecotourism icon. The Gunungkidul Regency (Giritirto Village, Purwosari District) which is adjacent to Bantul Regency (Selopamioro Village, Imogiri District) has Cerme Cave as its tourism potency. The location of Cerme Cave is utterly regulated by Bantul Regency Government through the Regional Regulation No.4 regarding 2010-2030 - Regional Spatial Planning of Bantul Regency. Cerme Cave that located in Ploso Hamlet, Giritirto Village, is an exit area which if managed properly will provide a fortune for local communities. The development of this tourism business can be used by the farmers and female farmers that unable to perform the regular work during the drought disaster. If the drought occurs, another alternative that can be conducted is by developing another business sector to support their livelihood or by using the first ecological response attribute offered by Green (Ife and Tesoerio, 2006).

2 Methods

The type of this research was qualitative descriptive by using a phenomenological approach of Alfred Schutz, Peter L. Berger, and Thomas Luckmann to discover the motive and meaning of community-based empowerment activity. The research was located in the Ploso Hamlet, Giritirto Village, Purwosari District of Bantul Regency which in general has been establishing the activity of community-based empowerment

through the support of facilitators in the 2016 - Community Service Program of the Graduate School, Universitas Gadjah Mada. In order to determine the informant that will be interviewed through in-depth interview, the snowball sampling with the support from the key informants was conducted. The key informants will provide the information related to the members of Ploso Manunggal Group that able to receive an interview and in accordance with the researcher's recommendation.

3 Results and Discussions

The MSME Group named Ploso Manunggal has a meaning of "The communities of Ploso Hamlet that cooperated as one". In its early establishment, the group was invited for discussion in order to determine the selected business idea. As for the selection process of the processed souvenirs, the decision was made through a weekly meeting which not being facilitated and participated by the facilitators from the Graduate School of Universitas Gadjah Mada but merely an initiative by the Ploso Manunggal member themselves. The selections/determinations of day, time, and the length of discussion or activity that was conducted without the facilitation are determined by the group members.

In the early meeting, the community used the available resources, including the processing tools and materials that have not met the standard requirement. The materials selection was not in accordance with the standard by considering that in July 2016, the yam product was experiencing crop failure due to the disaster drought, and therefore, the yielded yam is unable to be softened (*ngganyong*) during the manufacturing process.

The following facilitation was conducted by providing product processing tools, especially simple cutter which can be made independently by the communities if the tools provided are still insufficient as well as exposing the marketing network and business development. These activities were conducted through the pilot of other groups who had been established and able to manage their business properly. The facilitators from the Graduate School of Universitas Gadjah Mada then cooperate with the banana processing business group in Sidomulyo Village, Bambanglipuro District, Bantul Regency. The business group of "Al Barik Chips" is in a similar type of business with Ploso Manunggal group that performs local food processing as a local potency.

A number of subsequent pieces of training were conducted, including a strategy for proper marketing effort and hygienic products processing provided by Al Barik Chips. These pieces of training direct the Ploso Manunggal group to the knowledge related to the utilization of food technology as a way of improving the results and the quality of the products they produced as well as alternative product ideas such as cassava nugget. Therefore, the group acquired new knowledge, skills, and network through cooperation with Al Barik Chips which had been developed in prior and frequently participated in training and exhibitions at the district to international level.

The products that have been produced are adjusted with the standard of form, taste, and packaging then the catchy product name which also represents the location of the tourism site that being promoted was determined. The lack of ideas from the group has caused the facilitators to present and provide an alternative name for their products. "Jogcer" then selected to be the name which stands for *Jajanan Oleh-Oleh Khas Gua Cerme* (Cerme Cave Special Souvenirs/Gifts). Jogcer is not only used as the name of the product of chips produced by the Ploso Manunggal group but if new ideas such as wet snacks and beverage products are appearing; Jogcer can still be used as the name because it has a broad meaning. The decision to use the word snack was considered as an accommodation for other product ideas that may come in the future.

The support for the other new businesses is by registering the product to the relevant department associated with the quality and safety of food produced. The new business is registered for easy development and marketing processes, especially in Cerme Cave tourism area. Considering the importance of licensing and determination of business feasibility, the facilitators of the Graduate School of Universitas Gadjah Mada then provide assistance associated through the fulfillment of the licensing for Home-Based Food Industry (PIRT) submission towards the relevant department such as the Department of Trading and the Department of Health of Gunungkidul Regency. By having this PIRT license, Ploso Manunggal Group will be considered as feasible and capable to market sell its products as part of capacity enhancement due to drought disaster and developing the tourism business of Cerme Cave.

3.1 The Reasons Regarding the Participation of Female Farmers in the Community-Based Empowerment Activity

Ploso Hamlet, Giritirto Village, Purwosari District, Gunungkidul Regency has 4 (four) times of planting period in a year, including rice, corn, tobacco, and tuber crops. This area that located in the karst mountains has an advantage in tobacco crops commodities. From the planting towards the harvesting activities of tobacco that requires special processes and treatments compared to the other commodities have to make the role of female farmers to be adequately high, especially during the process of handling and drying of tobacco crops. Female farmers who on daily basis are assisting the activities of their husbands or families in tobacco farming business with high vulnerability to drought disaster then look for alternatives by participating in community-based empowerment activities.

The income as a farmer either in their self-owned farms or in the farms that belong to the other people in Ploso hamlet is quite large, ranging from IDR1,000,000 to IDR1,100,000, per month. The income usually multiplied when the tobacco harvest season is coming due to the sale of dried and rolled tobacco (*mbako gulungan*) ranged from IDR40,000 to IDR200,000 per kilogram. This substantial income is usually used on a cross-subsidized basis for food crops, including rice, corn, and tuber crops that are vulnerable to drought. Rice as the crop that highly depending on water supply or rainwater (rain-fed rice fields) is requiring additional water supply that has to be provided/purchased by farmers when drought is occurring. The purchase is subsidized through the sale of tobacco products.

The possibility of massive harvest failures is more likely occurs to rice commodity compared to the tobacco commodity. This condition is influencing the farmers which usually tend to focus on planting season to harvest tobacco than the other commodities. The possibility of a predictable harvest success by farmers does not occur in mid-2017. In accordance with the disaster news mentioned through the website of Giritirto Village in August 2017, tobacco farmers in Petoyan, Nglegok, Susukan, Tompak, Gading and Ploso villages suffered heavy losses due to a very high frequency of rainfall in mid-August. The massive flood then occurs which causing the paralyzed of public facilities including Giritirto market for a couple of days. Despite experience losses, the tobaccos that stocked in the previous season are issued to support the daily needs.

When being associated with the drought disaster that impacting the agricultural business of the communities, in principle; the farmers and the public knowledge in Ploso Hamlet regarding drought are adequately well considering almost in every dry season, the drought disaster is always occurring. The lake water that normally used as a daily supply of water reserves and agricultural activity has decreased and no longer able to irrigate the area with excessive range towards the lake. This condition is usually managed by purchasing water through a water transporter car or from the neighboring hamlets that still have water reserves. Not infrequently, people then use the rainwater catchment that has been left for at least a day as an alternative water supply for the daily needs. For those who do not own a water reservoir/tank, they usually decided to purchase water or build a water container in the tub which will be transferred to the medium size of water tanks. Therefore, it can be concluded at the beginning that the reasons of the communities, especially female farmers’ participation in the community-based empowerment activities are as follows (also presented in Table 1).

Table 1. The Reasons Regarding the Participation of Female Farmers in the Activity. Source: Researcher Analysis, 2017

Internal Factors	External Factors
The absence of agricultural or plantation activities during the implementation of community empowerment facilitation activities	Drought and flood disasters that cause the crops failure of rice commodity
The motivation to acquire additional income during the off-season of tobacco and agricultural products planting activity, including rice, corn, and secondary crops (<i>palawija</i>)	The support and development effort conducted by the Village or Hamlet Authorities

3.2 The Identification of Motivation in the ERG (Existence, Relatedness, Growth Needs)

Every human being always has needs that they try to be fulfilled. Either those needs are formed on the basis of their desires or a something that is encouraged by people or groups around him. Alderfer stated that the individual must be motivated to engage in an activity (Siagian, 2004). One of them is the establishment of MSME/UMKM as community-based empowerment in accordance to the needs of female farmers in Ploso Hamlet, Giritirto Village. These needs can be represented in 3 points as explained below:

3.2.1 The Existence Needs

Aside from attempting to meet their physical needs, the individual requires to be “considered to exist” by his/her surroundings. When it is associated with the Ploso Manunggal group and female farmers of Ploso Hamlet, the determination of the need to be “considered as existing” is very important to be fulfilled. The figures of female farmers which in this case have not yet own a formal group other than social-gathering and religious groups are the desire to be acknowledged by their involvement in the public space. The MSME group that recently formed after the inclusion/intervention of the Community Service Program of Graduate School of Universitas Gadjah Mada has made the assumption regarding “considered to exist” as a mandatory thing to have. This condition is returning to the female farmers themselves. Female farmers conceive the individual rights to demonstrate these needs. The form of “considered as existing” can be embodied in the willingness to participate in the activities despite the contexts are “forcing” and “pointing” and not encouraged by their personal intention. Aside from that, when the training was conducted outside the hamlet, some communities outside the group were involved as well. This involvement is a proof of the existence of each neighborhood by also considering that there was an initial appeal from Mrs. Sari Karmita as the supervisory board to actively engage in activities conducted outside the hamlet.

The assistance provided by the university which completed in January 2017 is able to eliminate the form of “considered to exist” or the existences that emerge from the group members. The group members do not have to seek the existence of themselves from people outside the village considering that the facilitator is no longer actively involved. The need for “considered to exist” becomes very important when associating with a group.

When the condition in the group encourages the emergence of a competition of existence, those who feel previously “less prominent” express their abilities even if they are only in a temporary state. Decent enthusiasm showed by 25 people that present in the training activities outside the Ploso Hamlet area which demonstrates the high requirement for “considered to exist” desire and the recognition of the active participation from Al Barik business group, Bantul. Several additional representatives from each Neighborhood (*Rukun Tetangga*) collected by the members of Ploso Manunggal group (who have been united in prior) was conducted in order to discover or indicating that the neighborhoods unit are adequately existing and active in any activities outside the hamlet are. Thus, the resulting existence is able to support the group progress and development.

3.2.2 Relatedness Needs

Individuals are created as social beings, confronted with the obligation to relate to others. The second type of needs as a motivation for the participation of female farmers according to Mrs. Supriyati (the leader of the Ploso Manunggal group) and Mr. Haryono (Head of Ploso Hamlet, Giritirto Village) descriptions, that the community especially female farmers tend to maintain good relations with neighbors and friends of one profession (fellow farmers) although they are participating in different groups. This condition is intended for the future condition when there is a problem with the agricultural business, thus the other female farmers will be willing to provide their support. The motivation to be interconnected within the Ploso Manunggal group is similar with the condition described before if one member among the female farmers is unable to be present, the rest of the members will entirely follow, and vice versa. This condition will undoubtedly inhibit the development; in addition, most of the group members are female farmers who are still actively producing their agricultural land. They usually tend to prioritize the agricultural activity rather than MSME business that was currently established and developed in 2016. Therefore, the need to perform a relationship expressed by female farmers is associated with others or active in the activities of the group Ploso Manunggal as long as they do not require to leave too often or shoving the agricultural business aside. Aside from that, the perception regarding the promising potency of plantation especially if tobacco commodity that processed, managed, and dried properly can produce approximately IDR40,000,000 per harvest season. This fact makes MSME become less attractive although there is a “personal goal” from each group member.

3.2.3 Growth Needs

Growth needs are when the individual is willing to change for the sake of improving the quality of himself. This third need is mostly owned by everyone including the members of the Ploso Manunggal group who daily work as farmers and desire to try additional income from the other sectors and seek for alternatives income if their farming business is currently failing due to drought. This condition is the motivation of female farmers who are willing to join in the group of Ploso Manunggal until the end of the Community Service Program of the Graduate School of Universitas Gadjah Mada in 2016. This need is supported by the motivation to improve the family income acquired besides the agricultural sector that for many years has been proven to supporting them.

3.3 The Social Construction of Female Farmers

The development/construction process of meaning can be conducted in reference to the needs as a motivation that leads to the social life that constructing it. The relation with the meaning which owned by female farmers and the members of the MSME group of Ploso Manunggal is emerging due to the dialectic process of three momentums that led to the meaning of an activity or an MSME program establishment as the supporting ecotourism.

The process of externalization experienced by individual female farmers in community-based empowerment activity begins since the female farmers are involved in the formation of values and norms of the Ploso Manunggal group. Such involvement takes the form of participation in meetings or meetings conducted both on the initiative of the communities and by the facilitators. The Ploso Manunggal group as the motivation needs according to Alderfer (Siagian, 2004) is a form of existence and growth needs as internal motivation and then directed to become the motive of reason with existence and relatedness needs which are more dominant.

The existence of the life needs that must be fulfilled through the existence needs due to decreased income or revenue of households after the drought that occurred encourage the female farmers in the implementation of group formation (the beginning of assistance/facilitation, July 2016). The female farmers as the "recessive" group members then participate in community-based empowerment activities. The expectation to be achieved is the addition or alternative income in addition to agricultural businesses that experience drought and crop failures. If being associated with the growth needs, the motivation to grow or develop from female farmers as the members of Ploso Manunggal are adequately high since the beginning of the group formation towards the activities of training facilitation with Al-Barik business group. This condition is indicated by the enthusiasm and a large number of participants, which is 25 people with an additional of 6 people from outside of the group members.

The growth needs that have developed are leading to a decent externalization process. The externalization developed from the beginning of assistance by the facilitators has provided the atmosphere of having groups and the desire to develop the group. Such externalization is also supported by personal motivation, husband, and family members of Ploso Manunggal who actively participate and produce for tourism development through typical souvenirs.

The community, especially female farmers, is directed by facilitators of community-based empowerment activities to determine the needs and reasons for their involvement. One of the strategy to reveal these needs and reasons is to include group members who are homogeneous with the same classification and criteria thus it will encourage the inclusion of existence, the desire to move forward and the desire to strongly connected with each other. This externalization is perceived as an intense condition by the facilitators of the community empowerment activities although the encouragement or understanding of meaning/value will be stronger or become "awakening" when it is coming from the communities individual. This situation is perceived as a weakness in the initial process of formation of this most important meaning/value formation, i.e. externalization.

Externalization is related to the understanding of the meaning of new types of activities that have never participated by female farmers. This externalization process begins since the first meeting of the group that discusses the names, the form of groups, towards the direction of the process regarding the implementation process of group activities in the future. The facilitator-dominated externalization becomes a problem because female farmers do not have initiation that originates from themselves. The facilitators conduct an externalization process regarding the importance of community-based empowerment activities by providing an understanding of future progress for community empowerment activities. This expectation is intended to provide an overview of the sustainability of activities.

In the objectification process, the challenge of the sustainability of community-based empowerment activities began appears. The communities reveal an understanding whether it's important or not to have an active participation in community-based empowerment activities. The important or not important and participate or not participate processes have been running since the externalization process. Objectification becomes the process of selecting and determining the interests of the previously acquired understanding of externalization. The form of objectification appears since the increasing frequency of female farmers that absent if some members of the group that they considered "close" are unable to participate in the activities of the Ploso Manunggal group which is held every Wednesday. The absence of each individual raises a perception regarding the importance of community-based empowerment activities. Aside from that, the factor of husband support and the existence of plantation business work such as tobacco which is more profitable than MSME give different initiation on the conducted activities. This condition also relates to the sustainability of the existing empowerment activities

The objectification of individual female farmers which in the past has not been very strong in passing the process of externalization is a challenge for sustainability. The perception/understanding and a sense of belonging constructed by the facilitators do not necessarily have the same impact and outcome to all members of the group. The sense of belonging that has been formed within 6 months (July to December 2016) is certainly not strongly attached to the meaning captured by the individual. The limited time and the lack of interaction with the facilitators as the director and initiator of community-based empowerment activities have generated an impact that becomes the reasons of the decreasing interest of the group members' participation in Ploso Manunggal activities. The large portion of relatedness needs of each individual female farmers leads to the existence of collective strength (if one participant is coming, the others will follow) has made the activities that established in such a short period of time become less meaningful for the female farmers. Consistency of participation and the process of formulating norms which conducted in a rapid manner (only less than 1 year or 6 months) with the monitoring process of the facilitators that only happens 2 times a month, as well as the mentoring activities that scheduled 2 times a week after the completion of activities in December 2016, have caused a significant change.

The other Ploso Manunggal members are no longer actively involved because they have to assist their husbands in the management of tobacco commodity that is considered very promising and able to cover some expenses compared to MSME which has a little profit. The MSME which since the process of externalization was conducted in short period of time and less impressing the personal perception of female farmers has generated different objectivity impact from the members of Ploso Manunggal group. Mrs. Supriyati who in fact is less supported by her husband, family, and neighbors in developing the MSME that produce local food as a typical souvenir is survives because of the high level of growth needs of the individual (personal) which although as a group, unable to produce the same meaning and sense of belonging.

This condition encourages the process of internalization of women's participation in Ploso Manunggal group. Internalizing the significance/meaning of participation in community-based empowerment activities has become less meaningful. The process of internalization regarding the importance of participation in activities is declared as "failed" along with the resistance of the individual in the form of disinterest and the reasons that arise every time a meeting is held. The members of the MSME group are coming to decisions in selecting the agricultural business again as their primary business that generates a lot of income despite the conditions which vulnerable to drought and crop failures. The agriculture sector that for many years have internalized by providing evidence of profit and consistent income that are able to support the community, is re-selected after the lack of confidence of the communities towards the new trading sector that only being conducted for approximately 6 months.

The exposure/disclosure regarding the construction of female farmers then occupies the final stage with an internalization process that considers this community-based empowerment as activities that have not conceive a strong urgency and existence. In addition, since the beginning, these activities are the facilitation from the external party, thus their externalization process or motivation with each other is lacking. Aside from that, the assumption regarding the position of agricultural business that more prominent, promising, and generate a large rate of income, especially tobacco commodity has made MSME as supporting sector of ecotourism is less attractive for the female farmers.

The female farmers are still in an internalized position in a more promising agricultural business which leads to the decision to be less supportive or to continue the MSME as a supporting sector of ecotourism. Therefore, community-based empowerment activities with the development of MSME that process local food as a typical souvenir of Cerme Cave then leads to the internalization of activities as additional knowledge, seeking for experience, and as a form of avoiding social sanction from Mrs. Sari Karmita as the wife of the hamlet head that has appointed representatives of each neighborhoods (*Rukun Tetangga*). A

fundamental understanding regarding the program or activity has not reached the conviction of the importance/significance of participation. The elements of having fun and maintaining good relationships become the conditions that bind female farmers in the initial activities process.

4 Conclusions

Research on community empowerment that positions individual recipients as a free individual has not been done. Especially it is related to the meaning of its participation in community-based empowerment activities. This becomes interesting when women farmers as a target group of community-based empowerment activities signify their participation in MSME group Ploso Manunggal. Women farmers become able to position itself in determining the needs as well as the meaning of his behavior to participate actively or want to stop and back on the agricultural business that they live everyday. The construction or meaning of women farmers in community-based empowerment activities will fail if the empowerment program does not have an effect on economic improvement because this activity can only be an increase in knowledge that can not be directly perceived benefits.

This research can describe the need as motivation and motive causes and goals that affect the internalization process of a meaning or construction by women farmers. Farm women who have externally gained an understanding of participatory learning in community-based empowerment activities begin implementing an objective process that raises sustainability options or not. Objectification with some challenges in the implementation of activities by making MSMEs as a support of ecotourism directs the meaning that internally has a uniqueness within each individual group Ploso Manunggal.

Important or not or re-join or not into a meaningful process that directs the targeted individual has freedom of behavior. Therefore, through this research can be known a program or community empowerment activities that in fact outside the characteristics and livelihood of women farmers everyday and the process of assistance (too long) and benefits in times that have not been seen with the empowerment activities with the development MSMEs become an obstacle to the sustainability of activities. Driving factors originating from the hamlet and group heads have not had a significant impact in driving meaning out of a desire for fun (looking for work or appearing on mentoring activities) using the above-mentioned features of a community-based empowerment effort with new activities for the group targets have not been interpreted positively and provide sufficient usefulness.

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