

The Role of Women's Organisations in Raising Awareness of Human Rights for Women in Rural Communities

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The Role of Women's Organisations in Raising Awareness of Human Rights for Women in Rural Communities

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The violation of human rights, especially for women, remains to this day in Indonesia. The violation case of women rights also occurs in rural areas. This study aims to examine the role of women organisations to raise awareness of women rights in the rural community. Moreover, this article reveals the types of women organisations and their activities, focusing on its consciousness of building women rights. This study conducted in villages in East Nusa Tenggara Province of East Flores Region, Larantuka and Adonara. The subjects of this study were women who are members and leaders of women organisations. Data collection techniques applied in this study was a deep interview technique within ten informants and interviews using questionnaires on 200 respondents who have been purposely selected. This study found that some activities of women organisations in rural areas focusing on the consciousness-raising of women rights. The types of organisations consist of informal organisations to the formal organisation, from local village organisations to national level branch organisations. Women organisations in rural communities are the only organisations which concern women justice issues. This study found the critical role of women organisations in rural areas to raise consciousness and awareness of the members on women rights and to struggle for gender justice.

Keywords: *Women organisation, women rights, gender justice, rural community*

Background

Every person has a similar chance without any discrimination to get their explanation and knowledge regarding human rights. Human rights are a legal and normative concept which indicates that human has inherent rights as a human being. Human rights are the right human



has since they were born. Human rights can be applied at any time, anywhere, and anyone. Human rights could not be contested and can not be revoked because that is a gift for every human as there being as human. Rights are outlined in the World Declaration on the Human Rights (Baut & Harman, 1988) also called as The Universal Declaration on the Human Rights (Brownlie, 1993)

Article 1: Everyone is born independent and has the same dignity and rights.

Article 2: Everyone has the right to all rights and freedoms outlined in this statement with no exceptions whatsoever, such as nationality, colour, sex, language, religion, politics or another opinion, national or community origin, property, birth or other positions.

Article 3: Everyone is entitled to the livelihood, liberty and salvation of a person.

Article 4: No one shall be abused or cruelly treated, regardless of humanity.

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Article 5: Everyone has the right to recognition as a personal person against the law.

The country is the one who carries the obligation of respecting, protecting and fulfilling the human right, including prevent and follow up and offence and violation by other humans. The definition of rights is not also defined, but a core contained in the right, such as the existence of a claim, that speaks of our right to imagine that there is a "claim" and in relation to the legal protection for the people believed a "claim" from the people: and in this case, Louis Henkin in his article entitled The Rights of Man Today, says:

"...human rights are claims asserted recognised "as of right", not claim upon love, or grace, or brotherhood or charity : one does not have to earn or deserve them. They are not merely aspirations or moral assertions but, increasingly, legal claims under some applicable law (Hadjon, 2007).

Based on modern understanding, human rights can be classified as civil and political rights which related to civil freedom and economic rights, social rights and cultural related to public goods. The beginning of human rights starts from Magna Carta charter, which often considers as a charter of the first right. However, this charter is different from other modern rights charter because this charter only consists of the right of English nobleman (Moeckli, Shah, Sangeeta Sivakumaran, 2010). There is an era which considers as most influenced toward the concept of modern human rights is the enlightenment era at 18th century (Brems, 2001). In the 19th century, the beginning of utilitarian era (John Stuart Mill dan Herbert Spencer) toward human natural rights added the ethical and utilitarian concept therefore "rights and freedoms are necessary for the good society" in line with the utilitarian principle "the greatest happiness for the greatest



number". In this era, there is a new thinking of socialism which emphasise to society (Henkin, 2019). In 20th century, begin with the effort to convert individual rights toward legal rights (from natural rights to positive legal rights).

This concept developed as the concept of "verzorgingsstaat" or being called as social rectsstaat where P.Schnabel stated that state duty beside to protect human civil freedom, it needs to protect people lifestyle as well. In other words, "verzorgingsstaat" is the expansion of state function as "nachtwakerstaat" (Schnabel, 1983). The existence of verzorgingsstaat concept makes a significant role in the country for giving legal protection for people. Legal protection principle for people, especially in Indonesia consist of recognition principle and protection toward human dignityPrinsip (Hadjon, 2007) This Recognition and protection toward dignity applied for every people in Indonesia, including women. A habit of assuming that woman is the second citizen causes women to tend to realise herself do not have the same right as men. Ironically, even 51 per cent of Indonesian people are women; they stand in second class. Based on the data by International Plan, there is some proof of woman being second class citizen such as (Anggita, 2019),

- Indonesia on 116 from 189 countries of Gender inequality Index.
- This ranking is lower than Indonesia's neighbouring country like Singapore and Thailand.
- One of eleven women has experienced sexual harassment.
- 47,4 per cent from 1000 female children on their 15-19 years old getting pregnant by accident.
- 17,8 per cent of youth at the age of 15-24 years old is unemployed, and the majority is women.
- Child or teenagers who had pregnant by accident are not supported to continue their education.
- There is a perception of women who do not need to have a high academic education
- The low representation of woman on the scope of politic (118 from 575 People's Representative Council are women, and only 6% of the entire head region are women).
- Around 25% of female married under age before 18 years old.
- The low participation level of female (50,7%) compared to male (84%)
- Hanya 30 persen perempuan bekerja di Sains, Teknologi, Teknik, Matematika/STEM. Only 30% of women work for science, technology, technical, and math/STEM.

Encourage women to pursue their career in STEM because it is essential for national economic.

The opinion of woman as second class citizen causes lack of knowledge for women on every point. Thus, women will not brave to take part or activities of the organisation. Whereas the existence and role of the organisation are essential for improving woman awareness and people around that there is no discrimination toward women. Women have the same right in their life, the same as men. This research aims to find the critical role of women organisations in rural areas to raise consciousness and awareness of the members on women human rights and to struggle for gender justice.



Methodology

This study used purposive random sampling within the socio-legal approach.

Research Subject: The subjects of study consist of women from Larantuka and Adonara, Flores Timur, Nusa Tenggara Timur, Indonesia.

Place: This study has taken place in the village and rural area, which indicated that women have a lack of formal education and knowledge of human rights.

Procedures: The study used in-depth interview, questionnaires and literature research. Some questions stated at questioners papers.

Data Collection: The data are taken from questionnaires, from in-depth interviews used to determine what kind of solution to the problem of the role of women's organisations in rural areas to raise consciousness and awareness of the members on women rights and who struggle for gender justice.

Research Instrument

The matter of the problem regarding the role of women's organisations in rural areas to raise consciousness and awareness of the members on women rights who struggle for gender justice until now still makes a trending.

Research Conducting Method

At first, the researcher elaborates on the reason why there is a problem on the role of women's organisations in rural areas to raise consciousness and awareness of the members on women rights and to struggle for gender justice until now still in a trending topic. In this research, data analysis was performed not by statistic form or statistic model but by analysed using the socio-legal model. This study obtained the data from some location, women and based on some factor.

Questionnaires and an in-depth interview were employed in the study.

The questionnaire for the women contains:

1. Age
2. Gender
3. Education
4. Occupation



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5. How long they have married
6. What kind of work
7. Have they faced any problem with marriage?
8. What kinds of problems
9. A way to solve the problem
10. The result?

The questionnaire for the chief of the organisation contains:

1. Age
2. Gender
3. Education
4. Occupation
5. How long as the leader
6. What kind of people choose to join the organisation
7. Have they ever has a problem related to women that joint the organisation
8. What kinds of problems
9. How to solve the problem
10. The final result?

The questionnaire for the family contains:

1. Age
2. Gender
3. Education
4. Occupation
5. How long at the position
6. Never or ever to know the problem of the woman that joint in the organisation
7. What kinds of cases
8. How to solve the problem
9. The final result?

Results

General Description of Larantuka

The total area of East Flores Region is **5.983,38 km²** consist of land area **1.812,85 km²** and water area **4.170,53 km²** related to the regulation of east Flores district number 13/2008 regarding the spatial plan of eastern Flores district 2007-2027 which consist of 19 sub-district divided into 229 villages and 21 village office. The most extensive district is Wulanggitang district (14,11%) of all the total of East Florest district, while the smallest district is Solor Selatan district (1,74%). The details of East Florest district area based on it sub-district can be



seen from the table below.

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Table 1: Details of East Florest district area based on it sub-district

No.	District	Village	Village office	(Km ²)	(%)
1	Wulanggitang	11	–	255,96	14,11
2	Titehena	14	–	211,70	11,68
3	Tanjung Bunga	16	–	234,55	12,94
4	11 Ile Mandiri	8	–	74,24	4,10
5	Larantuka	2	18	75,91	4,19
6	13 Demon Pagong	7	–	57,37	3,16
7	Ile Bura	7	–	48,53	2,68
8	Lewolema	7	–	108,61	5,99
9	West Solor	14	1	128,28	7,08
10	East Solor	17	–	66,56	3,67
11	South Solor	7	–	31,50	1,74
12	West Adonara	18	–	55,97	8 3,09
13	Wotan Ulumado	12	–	75,81	4,18
14	East Adonara	19	2	108,94	6,01
15	8 Ile Boleng	21	–	51,39	2,83
16	Witihama	16	–	77,97	4,30



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17	Klubagolit	12	—	45,12	2,49
18	Central Adonara	13	—	57,99	3,20
19	Adonara	8	—	46,45	2,56

Larantuka consist of 2 villages and 18 districts. Luas daerahnya 75,91 KM2 dan luasnya adalah 4,19% dari seluruh luas wilayah kabupaten and the area is around 75,91 km², which means 41,9% of all the district of east flores. Based on it geographic administrative area, east florest has a direct border with administrative region of:

- a. North: Flores Sea
- b. South: Sawu Sea
- c. Weast: Sikka District
- d. East: Lembata District

The administrative border of East Flores district position is **080 04'-08040' LS** and **1220 38'-1230 57' BT**. Visually, the administrative region can be seen inside the East Florest district map. Topographically, the landscape of east Flores is a hill and mountain area. This natural condition can be seen by its slope level, height and soil texture, as explained in the table below.



Table 2

No	Details	(Km2)
1	Slope level :	
	v 0 – 12 %	417,20
	v 12 – 40 %	799,86
	v > 40 %	615,79
2	height :	
	v 0 – 12 m	568,81
	v 100 – 500 m	934,63
	v > 500m	291,41
3	Soil texture :	
	v Rough	934,63
	v Mild	856,17
	v Delicate	38,56

The data indicates that most of the area in the east forest area has a slope level of 12%. Hill area with an average of 100 meters and the soil texture is medium rough. And the condition of the geographic area of East Flores along with dry climate which causes natural disasters of landslide and flood.

The geographical position of East Flores causes on the impact on climate, which East Flores only has two seasons, as to how on some region of Indonesia, only has two climates which are a dry season and rainy season. On July-September the wind Australian continental air masses and it causes dry season. And the opposite of it, From December to march the wind consist of water masses came from Asia and the Pacific Ocean that causes rainy season. This condition changes every sixth month after passing the transition on April-Mei and October-November.



And the consequences, East Flores become a dry region and always get a thread of having drought disaster every month because there are only four months (January-March and December) and the relative condition wet, while the rest of eight months relative dry.

East Flores stands on a volcanic path which has four active mountains, which are: Male Lewotobi mountain with the height of 1.584 m from the sea; Female Lewotobi with the height of 1.703m from the sea; Leraboleng mountain with the height of 1.117m from the sea; and Ile Boleng Mountain with the height of 1.659 m from the sea, in Adonara island. Morphologically, East Flores consists of 28 (twenty-eight) lands form, even most of the area consists of hill inactive volcano slopes 48.892 ha or 27,59% from the entire East Flores area, alluvial plains kars within 29.687 ha or 16,75% and the active mountain feet of 28.969 ha or 16,24%.

Besides, it can be found another form of land, which is active volcano slopes (14.023 ha), unactive plain volcano (13,286 ha), unactive volcano Strato (11.676 ha), active volcano Strato (7.510 ha), plain between volcanos (3.962 ha), bocca volcano (3.183 ha), old lava field (2.959 ha), fluvio plain volcano (2.585 ha), early lava field (1.800 ha), active feet plain (2.745 ha), volcano plain (1.308 ha), develop kars hill (822 ha).

There is some kind of land use in East Forest consist of paddy land, yard, farmland, forest, garden, fishery. **Wetland Agriculture Area** consists of Wulunggitang District Hewa Village, Titehena District Konga Village, Tanjung Bunga District Sinar Hadigala Village, Demon Pagong District Bama Village, West Adonara District Wureh Village, Watampao Village, Adonara District Sagu Village, Witihama District Waigoa Village. **Fisheries and Marine Areas** consist of Witihama District, East Solor District, west Solor District, Titehena District, Ile Bura District, Larantuka District, Tanjung Bunga District. **Animal Land Area** consists of: a superior area for pig arming yaitu: Tanjung Bunga District, Ile Mandiri District, Larantuka District, West Adonara District, Wotanulumado District Animal farming development area such as lamb, goat include in Wulunggitang District.

Hydrologically, East Flores has 290 water springs which spread on the entire district within the debit of 0,5-20 litre per second. That water resource usually comes from the forest area.

Raising Gender Equality

The raise of improving gender equality comes from the thinking of "the right of every person to earn a decent living is closely linked to human rights. The notion of "three generations of human rights" was proposed by Karel Vasak, a French lawyer. These three generations of human rights constitution a new outlook replacing the view of classical rights. Inspired by the three normative themes of the French Revolution, those rights are:



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1. The first generation of civil and political rights (liberty);
2. The second generation of social and cultural rights (egalite); and,
3. The third generation of rights of solidarity (fraternity) (Lubis, 1993)

The third generation of human rights interconnects and conceptualise the value demands relating to the previous two generations of human rights. There are six human rights demanded.

The rights are:

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1. The right to self-determination in the political, economic, social and cultural fields;
2. The right to economic and social development;
3. The right to participate and utilise the "common heritage of mankind" (shared space resources, scientific and technical information and progress, and cultural traditions, locations and monuments);
4. The right to peace;
5. The right to a healthy and balanced environment; and,
6. The right to natural disaster relief (Lubis, 1993). These rights are outlined in the World Declaration on Human Rights (Baut & Harman, 1988) or also called The Universal Declaration on Human Rights (Brownlie, 1993).

Article 1 Everyone is born independent and has the same dignity and rights.

Article 2 Everyone has the right to all rights and freedoms outlined in this statement with no exceptions whatsoever, such as nationality, colour, sex, language, religion, politics or another opinion, national or community origin, property, birth or other positions.

Article 3 everyone is entitled to the livelihood, liberty and salvation of a person.

Article 5 No one shall be abused or cruelly treated, regardless of humanity.

4

Article 6 everyone has the right to being recognised as a personal person against the law

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Civil and political rights, as outlined in the general statement of Human Rights, can be described as follows:

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1. The right to life and security of person (article 3);
2. The prohibition of slavery (article 4);
3. The prohibition of torture (article 5);
4. The prohibition of arbitrary arrest, detention or exile (article 9);
5. The right to a fair trial (article 10);



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6. The right to freedom of movement (article 13);
 7. The right to property (article 17);
 8. The right to freedom of thought, conscience and religion (article 18);
 9. The right to freedom of opinion and expression (article 19);
 10. The right to freedom and assembly and association (article 20); and,
 11. The right to participate in the government.

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The definition of rights is not also defined, but a core contained in the right, i.e. the existence of a claim, that speaks of our right to imagine that there is a "claim" and in relation to the legal protection for the people imagined a "claim" from the people: and in this case, Louis Henkin in his article entitled *The Rights of Man Today*, says: "...human rights are claims asserted recognised "as of right", not claim upon love, or grace, or brotherhood or charity: one does not have to earn or deserve them. They are not merely aspirations or moral assertions but, increasingly, legal claims under some applicable law (Hadjon, 2007).

Following the opinions that claim of human right under some applicable right, H.L.A Hart categorises law as three classifications: as the primary rules, secondary rules and the rule of recognition. Hans Kelsen also says the law is the fundamental norm which stipulates the sanction. Dengan pemberian sanksi ini maka terwujudlah peran Negara melalui pemerintah sebagai penjaga ketertiban. Sebagaimana Donner stated that government has a role as landowner, authority owner, entrepreneur and discipline guard (Hadjon, 2007). It is regulated inside the administrative law, as explained by Sir William Wade on his book of Administrative Law that (Wade, 2018).

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The primary purpose of administrative law, therefore, is to keep the powers of government within their legal bounds, so as to protect the citizen against their abuse. It is in line with the opinion of Jacobson which states that on the critical role on the effort of the ruling, women have a particular role in supporting the effort of human right because they are most likely to risk violence but has a powerful agent of change the right (Jacobson, 2014).

Women as a Victim in Society

Women have the same rights in all kind of community, but some things cause not on the same level. Ramli (2017) suggests that the reasons are:

1. The arrogance attitude in society. People tend to look on women level, women are considered stupid, so there is no need to be explained the human right matter, and even if women ask, it will be answered casually.



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2. The arrogance attitude in society so as they look at women level, women are considered trashy and miserable. Thus, they deserve to be seduced and if necessary and considered attractive, invited as 'victim of sexual harassment'.
3. The habitual of judging the portion or position of women as the second citizen, konco wingking (the man behind next door), swarga katut, neraka nunut (go to heaven or to hell depending on her husband), women have no existence as their personal self, afraid to ask everything related to the case.
4. The view of women which is the inheritance of our ancestors of women as konco wingking , swarga katut neraka nunut so that women do not need education, women are not educated enough, so dare not ask all things related to the case.
5. The view of women, which is the inheritance of our ancestors: female as konco wingking, swarga katut neraka nunut. Therefore, women do not put together uneducated education, women are not educated enough, and they don't have any courage to ask a question regarding the case that happened to them.
6. There is a patriarchal culture that makes women position as a subject to the 'power' of man. The problem that makes it worse and worse is how people differentiate woman and man is the presumption of public for male, private for female. Julia Cleves Mosse stated that one of the most powerful ideologies that are stressing gender differences in the division of the world into a public and private area. Public areas consisting of public institutions, state, government, education, media, business world, corporate activities, banking, religion and culture are dominantly man.

Women in the rural community rarely become a victim of their society because of unknowledge condition and situation. Especially when their husband work goes abroad. Women will undergo the condition if their husband does not back to the village. Men always number one, always right or not wrong. The women are always wrong. Maybe the women make something because men are not willing to come back to the village and the family and that far from the minor expectation of women. This minor overview caused discrimination based on sex. Sex is a physical or biological distinction between woman and man, often called sex. Sexuality involves a wide variety of dimensions: biological, social, psychological and cultural. In the Indonesian dictionary, the meaning of the word sexuality is 1. Characteristic, nature or role of sex. 2. Sex drive. 3. Sex life. Patriarchal is a solid system in Larantuka and Adonara. Woman in a patriarchal society has no right to do something depending on her demand or her desire. Women are not allowed to know the usefulness and benefits of getting understanding about work to get money while the husband goes abroad. Women should follow society. From the results of this study can be known that most women do not know that



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understanding the proper procedure and process to get money while the husband is leaving the village. The women obtain money from family, from society for a proper life, for eating, for paying the school fees for their children, for buying cloth and others. Likewise, societies consider women are not allowed to get a proper job as an ordinary man. Whereas, based on the point of view of human rights, every human being has the same rights.

Thus, happen when female experienced any harassment at house whether it physical harassment or mental harassment, a woman tends to stay silent. There is a reason for the woman of not getting honest of her condition inside the house:

1. There is an assumption of a woman being the second citizen. Those opinions are accepted and recognised by some woman group. Thus, a woman easily experiences harassment.
2. there is a characteristic of woman that influenced by the habit from an ancestor which indicated that woman should accept their fate (accepting every case of herself without trying to give any resistance)
3. Women are afraid to be scolded by parents because her husband is her choice at first.
4. There is an opinion of telling the condition, and the harassment of domestic life is same as saying everyone about self disgrace.

A husband departure and could not come back home included as another form of harassment inside the house. Because when the husband is not home, the wife will experience a lack of economic condition and mental harassment which is an unstable status. From the depth interview, we know that if the women hopeless in the marriage relationship that not clear, but they do not want to be a widow because of:

- If women want to get divorced, they are afraid that their children will be the rights of the husband.
- If women want to get divorced, they are afraid of being judged as a bad woman in society.
- If women want to get divorced, they are afraid they will not be able to fulfil their needs, such as a house, food, and clothing.

The Role of Women Organisation

In Larantuka and Adonara, the role of women organisation is quite firm. The assumption that women in the countryside and island are plummeting because of ignorance of human rights, especially for women, is very wrong. The women who have no formal education can understand literacy from the teaching of women's organisations. In Larantuka, the prominent women's organisation is the (Family Welfare Programme) PKK, which has a public building; every ten family heads form one public building. From the public building, some were gathered to form the PKK in the villages or RT (Neighborhood). At the gathering of a public building,



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it gives knowledge about TOGA (medicinal plants), the government programs (such as: jumantik, monitors larvae to prevent dengue fever and much more).

Moreover, the woman who is working at the government office or her husband working at the government office, the women organisation is Dharma Women's Association. In the organisation taught skills to fulfil the household needs and economic needs, such as making cakes or goods that can be sold again. The other women organisation is beneficial to raise women's awareness of women's rights at a higher level from women who are not in school to women at the undergraduate level is Legion Maria. Legio Maria is spiritual organisations who hold routine prayer activities along with the Rosary but also share knowledge about women's rights encourages women not to become second-class citizens in the community, even though in their villages the patriarchal system is powerful.

In Larantuka, women can fulfil and increase the necessities of life by weaving, the famous woven in Lewolere. They create woven groups. From the woven groups, they can sell woven cloth at reasonable prices. They are often following the craft exhibitions, the price of their weaving can be sold at a high price because it is placed in a proper exhibition the layout, lighting, and the market share of buyers is medium to high.

The weave is the heritage of an ancestor, but the women empowerment existed they can be even more advance. They can access the knowledge about the right way to weave, the picture and colour of variation do not leave the regional characteristic, good and correct weaving position so as not to be tired when weaving. By sharing knowledge from women's organisations, weaver women can better maintain health which is:

- pay attention to work hours, and the weaver women can be divided the times of taking care of family, weave, take care of yourself and rest.

- pay attention to work health and choosing the clean and healthy of weaver location. Before the understanding women's rights to health, weavers weave directly outside the home so that they get hot when the sun is bright and cold when the wind is strong. There are also those who weave in cages, along with chickens, goats, and some are with pigs or wild boar, they develop lung disease and even wet lungs.

- pay attention to the highlight because of many women weavers whose vision is blurred (blind) before very old because of the habit of weaving without clear lighting.

- pay attention to the sitting position, because many women weaver is not paid attention to the sitting position then on average it reaches the age of 60 years very many are hunchbacked



(curved body position). Now the sitting position is comfortable then the result of the weaver is also better because of the consistency of weaver movement.

- pay attention to the hour to eat and drink. Weaver women neglect eating hours drinking. Many weaver women suffer back pain because due to lack of drinking. Now the weaver woman understands her right to health.

In Adonara, another typical empowerment of women, the women organisation in Adonara, which has a significant role in the equal rights of women and men is the Pekka Union (Women-Headed Family Empowerment). In Adonara, there are a large number of male heads of families who migrate to work abroad. They have not come back and until now. There are still many males who migrate to work overseas, and many did not return. Once in five years, this man returns to Adonara, after returning to Adonara, some return to work abroad. They prefer to work overseas because there is no reliable job at Adonara. Elsewhere, the man works as a construction worker. Some reason for the men does not return to Adonara delivered by women who were asked to be respondents. The reasons for the husband does not return to the family in Adonara are:

- The unclear reason because there is no news or disappeared.
- Never go home with the excuse of working, but do not know the real reason it is indeed working or remarrying with the people where he works.
- Never return home with the reason to remarry with the person at work

This makes the women at Adonara change the role of a family member. Since the Pekka Union became the head of the family, the Pekka Union is taught from the informal education (learning packages so they can read and write) also formal education (Elementary school, Junior High school, Senior High and School higher education for children and members of the Pekka Union and general management) and knowledge of skills and economics.

The member and the Pekka Union administrator is a woman who chooses to become the head of the family until they must understand a women's rights as the head of the family. It means the head of the family here is various:

- Women have husbands who work abroad, and maybe the husband will return;
- Women who accept husbands working abroad and husbands do not return (there is no news);
- Widowed woman because her husband dies; and,
- The woman who is not married but the woman chose to become the head of the family because they support their parents and siblings.



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It is not written about the widowed woman because divorce because in Adonara. However, in the patriarchal system, men are more dominant towards women, but men do not dare to divorce their wives because they are strong catholic.

The women organisation in Adonara is tremendously helping the woman, the woman helpless because left by the husband or a woman who is not married regarded as:

- Naughty women because of the potential to tease men if there is no life partner
- Stupid women because her husband will not leave the smart women
- Weird women because choose not to marry
- Women who do not sell because she does not have a husband
- Jinxed women because of her bad luck without a husband

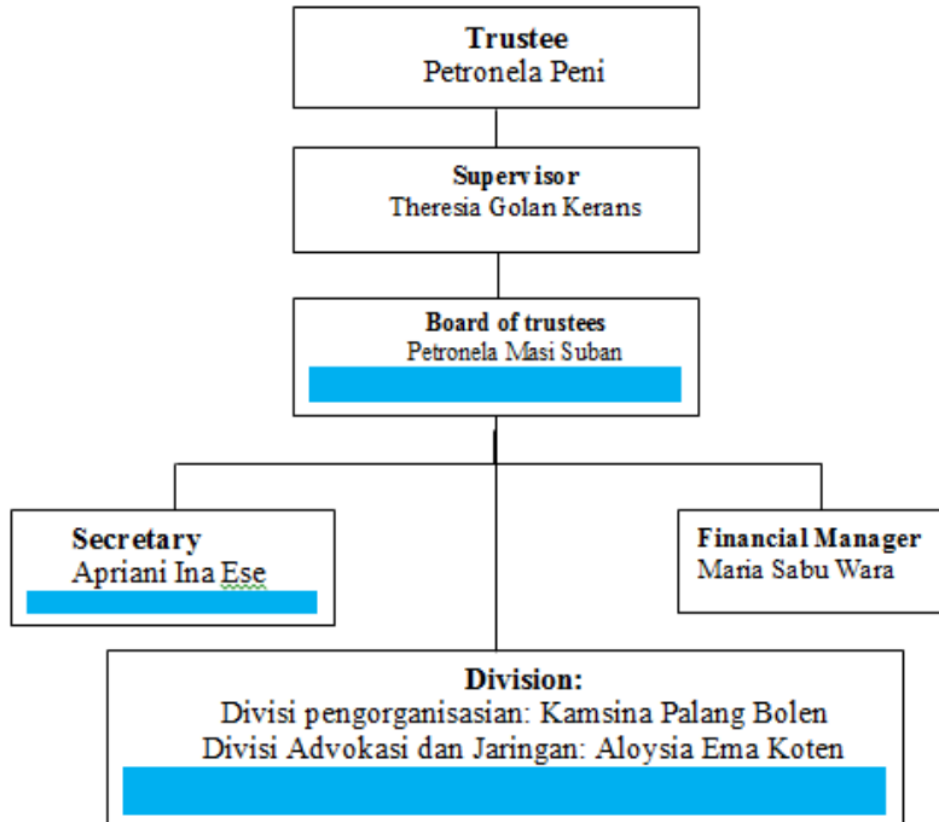
With the organisation, the women become more confident

This organisation leads to economic assistance by giving assurance but with the woman's human rights through the skills training by providing employment. In Adonara, the providing employment is undirected on making woven but directed to the field of savings and loans in cooperative bank, plantations business, food stalls and groceries stores.

The organisational structure of the PEKKA Union in East Flores Regency is as follows:



Figure 1. Organisation Structure of East Fores District



Within the 2019 work program as written below:

I. Education Division :

1. Paradigta Academic School (education for woman and leadership)
2. Management training and group administration
3. Accompaniment for Pekka group

II. Economic Division

1. PEKKA MART
2. weaving group
3. gardening group



Law Division

KLIK PEKKA (Informational and Consultation Services)

Health Division

PEKKA Access Data Collection toward the Program Social Protection

The member of PEKKA List:

I. Larantuka

1. Waibalun, with the group of:
Pohe Wekit, Kusuma, Tite Hena, Watowele
2. Mokantarak, with the group of:
Sederhana, Mulawato
3. Weri dengan with the group of Asoka
4. Sarotari dengan with the group of Gonzalus
5. Puken Tobi WB with the group of Mawar Gaib
6. Pantai Besar dengan with the group of Surya Pekka
7. Lamawalang with the group of Tonu Wujo

II. Ile Mandiri

1. Badu dengan with the group of Weran Rae
2. Lewoloba with the group of Nini Djaja

And the other can be seen on the table below:

Table 3: The Data of Pekka Member, East Florest, May 2019

	District		Village		Group Name	Active Member	Passive	Total		
1	Larantuka	1	Kel.Waibalun	1	Tite Hena	4		4		
		2	Kel. Mokantarak	1	Mulawato	14		14		
2	Ile Mandiri	1	Badu	1	Weran Rae	11		11		
		2	Lewoloba	2	Nini Djaja	13		13		
		3	Muda Keputu	3	ina Sayang	8		8		
		4	Watotutu	4	setia ibu	5		5		
					5	Ose Tobi Lolon	5		5	
				5	Lewohala	6	Hala Bulu Inan	10		10
				6	Hala Koda Nuan	7	Gawak Sare	8		8
						8	Ina Koda Nuan	5		5
3	Demong Pagong	1	Bama	1	Utowata	5		5		



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		2	Lewokluok	2	Nogo Letek	0		-
		3	Blepanawa	3	Blepelolon	17		17
4	Ile Bura	1	Birawan	1	valentine	0		-
		2	Nuri	1	ina lakatei			-
		3	Nobo	1	Harapan Jaya	15		15
		4	Duli Pali	1	Muda Harun Bala	12		12
5	Tanjung Bunga	1	Sinar Hadi Gala	1	Pesipa	16		16
				2	Peten Inak	10		10
		2	Waikelibang	3	Bejana	10		10
		3	Ebak	4	Hibra	13		13
6	Kelubagolit	1	Horinara	1	Mutiara	43		43
				2	Tri Tunggal	18		18
				3	Tapang Holo	27		27
		2	Pepak Geka	4	Mula Puken	16		16
				5	Mekar	13		13
				6	Pohi Kame	14		14
				7	Karo Gula	8		8
				8	Riang Bale	13		13
		3	Keluwain	9	Nara Tawan	30	4	34
		4	Adobala	10	Burung Pelikan	42	1	43
				11	nyiur melambai	24		24
		5	Redontena	12	Rera Gere	18		18
				13	Bunga Redon	28		28
		6	Hinga	14	Melati	15	2	17
		7	Suku Tokan	15	Soron Hode	30		30
				16	Pana Pai	39		39
		8	Mangaaleng	17	Sone Tobo	19		19
				18	Hode Koda	11		11
		9	Nisa Karang	19	Dua Dayon	35	4	39
		10	Lamabunga	20	Ibunda	27		27
		11	Lamapaha	21	Kelinci	31		31
		12	Muda	22	Cahaya	11		11
7	Adonara	1	Sagu	1	Waka Tobi	14	1	15
				2	Tedun Sare	19		19
				3	Tawan Gere	10		10
				4	Matahari	10		10
		2	Koli Masang	5	Atakiden	28		28
		3	Koli Lanang	6	Teratai	11		11



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		4	Nisa Nulan	7	Kiden Susah	25		25
				8	Anggrek	11		11
		5	Koli Petung	9	Petun Tawan	21		21
8	Adonara Timur	1	Tapo Bali	1	Senan Dore	9		9
		2	Kwae Laga	2	Nubun Tawan	9		9
		3	Gelong	3	Peten Kame	7		7
		4	Lewo Bunga	4	Mawar	14		14
				5	Asoka	10		10
		5	Kel. Lamatewelu	6	Serasoron	21		21
				7	Puken Goe	9		9
				8	sayang ratu	22		22
9	Ile Boleng	1	Lewopao	1	CAHAYA IBU	24		24
		2	Helanlangowuyo	2	Bunda Setia	16		16
				3	ILE ALENG	17		17
				4	KOWA REREN	19		19
				5	TABAH HATI	21		21
				6	PELITA HATI	18		18
		3	Nelelamandike	7	TITE HENA	16		16
				8	GELEKAT LEWO	12		12
		4	Boleng	9	AL HIKMAH	21		21
				10	MERPATI	29		29
				11	KADI ARE	14		14
				12	ARUS	26		26
				13	FAJAR	11		11
		5	Riawale	14	SAROJA	30		30
				15	SURYA	30		30
		6	Nelelamawangi	16	TEDIKARE	9		9
		7	Dua Blolong	17	RERA GERE	15		15
		8	Nobo	18	SUKA SENYUM	19		19
		9	Nelereren	19	BERDIKARI	12		12
		10	Harubala	20	SAYANG KIDEN	10		10
				21	Mawar	10		10
		11	Lebanuba	22	Seba Sare	29		29
		12	Lamawolo	23	Sare Dame	28		28
		13	Dokeng	24	Melati	13		13
	Khusus	14	Lewo Keda	25	Sedang Mekar	15		15
10	Witihama	1	Pledo	1	Melati	8		8



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				2	Hikmah	22		22
				3	Nuha Wato Peni	16		16
		2	Waiwuring	4	Kamasene	12	1	13
		3	Weranggere	5	Lewokoten	22		22
		4	Oribele	6	Bogenvil	13		13
		5	Lamablawa	7	Onet Tou	12		12
		6	Watololon	8	Bunga Batu	11		11
		7	Wato One	9	Ada Nawan	15		15
		8	Rianduli	10	Rindu	14		14
		9	Tuwagoetobi	11	Lodan Koten	11		11
		10	Noten	12	Raflesia	19		19
	Wotan							
11	Ulumado	1	Sama Soge	1	Uak Tukan	26		26
				2	Kai Koi	26		26
				3	Mekar	30		30
		2	klukeng nuking	4	Leramatan	31		31
	TOTAL					1695	13	1708

Conclusion

From this study can be concluding as below:

In East Flores, especially at Larantuka and Adonara, many women still have low formal education. The existence of women organisation is beneficial to spread knowledge about understanding women's rights and inspire women to respect themselves. The presence of women organisation not evenly distributed throughout the entire East Flores district. The women's human right understanding is effective if done through women's organisations.

Recommendation

There is still a need to spread the understanding of women's rights for women themselves, their husbands, families and communities through women's organisations. Modules are needed for understanding women's rights.

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