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Women Awareness and the Protection on Human Rights of Female Batik Artisan at East Java

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ABSTRACT

This article was written based on an empirical study that aims to reveal: (1) whether there is women awareness among female batik artisans on the issues of women human rights; (2) how the protection of human rights among female batik artisan at the workplace and in the family. This research was conducted in two villages of batik artisans whose existence has been going on for generations since decades ago, namely Telaga Biru village, Bangkalan Regency and Gaji village, Tuban Regency in East Java Province. The subjects of this study were female batik artisans and batik workshop owners who lived in these villages. Data collection methods used in this study were in-depth interview techniques on 20 informants and interview techniques using a questionnaire on 198 respondents of batik artisans who were chosen purposefully. The result of this study reveal that; First, there was growing awareness on the issues of women human rights among female batik artisans. Secondly, there was lack protection of human rights of female batik artisans in the workplace and in the family, even since the growth of this traditional handmade batik industry decades ago.

Keywords: women awareness, women human rights, Batik Artisan, Gender Issues)

INTRODUCTION

Indonesian Human Rights Law 1999 article 1 paragraph (3) and Article 3 paragraph (3) explains that discrimination based on sex has been prohibited by law. Other regulations in Indonesia reinforce the elimination of discrimination in every aspect of life, social, political, economic, cultural and legal. The articles in the Human Rights Act are always addressed to everyone, this means that all the things regulated in the Human Rights Act are aimed at all people of all groups and genders. As a particularly vulnerable group, women have special status and protection within the United Nations and regional human rights systems. International human rights treaties prohibit discrimination on the basis of gender and also require States to ensure the protection and realization of female's rights in all areas, includes property ownership, freedom from violence, equal access to education and participation in government.

Indonesian Regulations that contain the content of the protection of women human rights are: Law Number 39 of 1999 concerning Human Rights in articles 45-51 and in article 71 stated the government has the obligation and responsibility to respect, protect and enforce women's human rights as part of human rights in order to implement the Decree of the

People's Consultative Assembly of the Republic of Indonesia Number XVII / MPR / 1998 concerning Human Rights. In addition, there is Law Number 23 of 2004 concerning the Elimination of Domestic Violence, Law Number 12 of 2006 concerning Citizenship, Law Number 21 of 2007 concerning the Eradication of the Criminal Act of Trafficking in Persons, and Political Laws (Law No. 2 of 2008 and Law No. 42 of 2008).

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Women are entitled to enjoy the same human rights and fundamental freedoms as other individuals. International human rights treaties require State parties to take proactive steps to ensure that women human rights are respected by law and to eliminate discrimination, inequalities, and practices that negatively affect women human rights. Under international human rights law, female may also be entitled to specific additional rights such as those concerning reproductive health care, employment, education, political participation. Although in many countries various regulations and laws have been issued aimed at protecting women, but there are still violations of women's human rights. As shown by previous research on women migrants, women victims of trafficking and refugees, shows that the state has not been able to fully protect women's human rights (Balabanova, E. 2019; Murphy, C. 2019; Nogah, O. 2019)

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Women's rights are the fundamental human rights that were enshrined by the United Nations for every human being on the planet nearly 70 years ago. These rights include the right to live free from violence, slavery, and discrimination; to be educated; to own property; to vote; and to earn a fair and equal wage. In this regard, the condition of women workers in the informal sector and small industries is very vulnerable. This is not only because women workers in this small scale industries are in subordinate position, but also because the position of the small scale industries themselves are weak against other large companies. As has been found in a previous study, small scale industries is on vulnerable situations so that they manage particular type of relationships with direct competitors in entrepreneurial firms (Soppe, Birthe et. Al. 2014). Other study identify the entrepreneurial competencies that women SME owners perceive to be important to the success of their business, and the competencies that women with high turnover growth rate were important (Michelmore, Siwan. 2014).

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Women workers in the informal work sector of the home industry that produce traditional batik could be categorized as a vulnerable group. Therefore, it is significant to understand the fulfillment of human rights of female batik artisan since batik handicraft produced by female artisan has been an Indonesian national cultural icon that has high values and has been confirmed in 2009 as a world cultural heritage by UNESCO. Several studies had been done about Batik in Indonesia from various perspectives and objectives which more focus on management, motives and design of Batik. As 13's research had been carried out about batik in Java focused on batik design, that 13 as about fractal in batik which shows the presence of complexity in traditional art and that the presence of fractal in batik becomes the foundation to create and produce new kind of patterns (Hariadi, Yun. 2013). Another study also focused on motives of tradisional Batik at Central Java that raised the history and local culture since the days of Colonial era (Yuliati, Dewi. 2010)

This study aims to reveal the lives of female batik artisans in small informal sector industries, primarily to reveal the extent to which they have obtained their rights and were protected by their human rights. Different from other studies that focus on small entrepreneurs or business owners, this study focuses on women workers in the small industrial sector who experience double disadvantages, as workers and as women. This study also explores whether there is a women awareness among them to fight for their interests and rights. Moreover, this study aims to reveal the contradictory conditions between the lack of fulfillment of female rights of batik artisans at work and the lack of protection of women human rights on the one hand with batik handicraft produced by female as national cultural icons that have high values on the other hand. This study in detail aims to reveal two important things: (1) whether there is a women awareness among female batik artisans on the issues of women human rights; (2) how the protection of human rights among female batik artisan at the workplace and in the family.

RESEARCH METHODS

This research is an empirical sociological research using both qualitative and quantitative data. This study was conducted in 2 (two) batik villages in the East Java Province, namely (1) *Telaga Biru Village, Tanjung Bumi Sub-District, Bangkalan Regency* and (2) *Gaji Village, Kerek Sub-District, Tuban Regency*. The subjects of the study, the respondents and the informants, were female batik artisan and owner of batik workshop who lived in the villages selected as the locations of the study. The method of data collection applied in this study was in-depth interview technique on 20 informants and interview technique using questionnaires on 198 respondents female batik artisans (92 respondents at *Bangkalan Regency*; 106 respondents at *Tuban Regency*) chosen purposefully. The interviews deployed semi-structured questionnaires and face-to-face interviews with 198 respondents. All of the interview processes were under my supervision at the location of the study. All interviews were audio recorded and transcribed in both the local and Indonesian language. The data analysis of the 198 questionnaires was processed using the statistical package for social science (SPSS) technique, translated into frequency tables. The transcripts from the 20 informants from their in-depth interviews were abstracted, coded and sorted into categories and sub-categories. The categories were revised by the research team members and formulated as the latent content of the text. This study employed triangulation with multiple data collection. The participants were informed of the purpose of the study. To maintain anonymity, the participants' names were changed to pseudonyms.

RESULT AND DISCUSSION

The aim of this study was to reveal whether there was women awareness among female batik artisans on the issues of women human rights and how the protection of human rights among female batik artisan at the workplace and at home. The concept of women awareness lies on the concept of collective awareness that explains fundamentally about social processes in community life. Basically, collective awareness is a constellation of ideas, beliefs, and values held by a large number of individuals in a particular society (Durkheim, Emile, 1893/1997). Collective awareness as a unifying force in society continues to proceed according to social conditions and social changes that occur. women awareness that unites people in a society, at

least to some degree. women awareness realizes that individuals are not only as individuals but also as part of a larger society. Community members work together in many ways and collective awareness is the foundation that enables more continuous processes in people's lives such as social solidarity. women awareness arises in primitive and modern societies, but in different ways. In simple and fairly homogeneous societies in terms of race, religion, social class, or occupation, community members are bound through shared beliefs and values (Durkheim, Emile, 1893/1997). In other words, in a traditional society it is more easy to make community members share a belief system that is a source of social solidarity because most people have this in common.

Female batik artisan who lived in *Telaga Biru* Village, *Bangkalan* Regency and *Gaji* Village, *Tuban* Regency have been working in the home based industry since they were teenagers. The community of these two villages were homogeneous in terms of ethnic and religion, they were all Moslem, they were Javanese in *Telaga Biru* village, *Bangkalan* Regency and they were Madurese in *Gaji* village, *Tuban* Regency. The female batik artisan that have been interviewed were aged between 16 years and 55 years old. The level of formal education of the female batik artisans was relatively low as shown in the following data.

Table 1. Educational Level of Female Batik Artisan at *Bangkalan* Regency and *Tuban* Regency

No.	Level of Education	Bangkalan Regency	Tuban Regency
1.	Primary School	14 (14.3%)	6 (5.6%)
2.	Secondary School	49 (50.0%)	42 (39.6%)
3.	High School	35 (35.7%)	58 (54.8%)
	Total	98 (100%)	106 (100%)

Source: Primary Data

This study shows that in *Bangkalan* Regency the educational level of female batik artisan was slightly lower than in *Tuban* District. More than half of the female batik artisan in *Tuban* Regency have a high school education (54.8%) compared to those in *Bangkalan* Regency, only one-third have attended the high school level (35.7%). Meanwhile women who only attained Primary School in *Bangkalan* Regency (14.3%) were more than in *Tuban* Regency (5.6%). The average educational level of female batik artisans was Secondary school, which means these female batik artisan attended school for only 7-9 years only. The results of previous study on women in the small scale industrial sector also showed the same thing, female in the home-based industry had relatively low formal education, namely attending school only up to elementary school level (Susanti, E. 2017).

A woman batik artisans in *Tuban* explained that she only went to primary school because her parents were poor and had no money to continue her education, she said:

'... I went to Primary School and then stopped because my parents could no longer afford it ... I also helped my parents I helped to take care of my younger sister when my Mom went to the rice fields and sometimes helped her doing batik craft ... at that time I was still learning doing batik ..., I feel sorry for my parents because they were poor ...' (Mrs Dar, 48 years old, *Gaji* Village, *Tuban* Regency).

The result of the study on 98 respondents at Bangkalan Regency and 106 respondents at Tuban Regency on the issues of women human rights, especially on family issues, shows clearly the lack of women awareness among female batik artisans as follows;

Tabel 2. Women Awareness on Human Rights - Family Issues in *Bangkalan* Regency and *Tuban* Regency (N = 198)

No	Women Awareness on Human Rights - Family's issues	<i>Bangkalan</i> Regency (n=92)		<i>Tuban</i> Regency (n=106)	
		f	%	f	%
1.	Forced Marriage for Girls	10	9.2	18	16.9
2.	Domestic Violence	15	16.3	24	22.6
3.	Sexual Harassment	0	0	2	1.9
4.	Higher Education for Girls	11	11.9	34	32.1
5.	female Reproductive Health	56	60.8	75	70.7

Source: Primary Data

This study on women awareness of human rights on family issues found the facts that female batik artisan have lack of women awareness. Even in the case of sexual harassment issues female batik artisan did not aware of the importance of the issue (0% respondents in *Bangkalan* Regency and 1.9% respondents in *Tuban* Regency). The awareness of female batik artisan is seen to be quite high on the issue of women reproductive health (60.8% respondents at *Bangkalan* Regency and 70.7% respondents at *Tuban* Regency). Whereas awareness of women human rights in the issue of forced marriage for girls, domestic violence and higher education for girls was relatively low (at *Bangkalan* Regency and at *Tuban* Regency on average 11% - 32%). The data shows that the awareness of female batik artisans on women human rights, especially on family issues in *Bangkalan* Regency and *Tuban* Regency could be said to be relatively low. There are no significant differences in *Bangkalan* Regency compare to *Tuban* Regency.

One point of women human rights on family issues basically put rights on women to have the same rights as men in marriage. women have the right to choose their husbands freely, and no forced marriages are permitted. The marriage must be done based on the agreement of both parties. In the family, female also have the same rights and responsibilities, both as parents to their children, as well as married couples. However, the female batik artisan did not aware of their rights and even they did not realized the importance of women human rights. When the batik artisan female asked about some issues of women human rights, they were not realized the issues of gender inequality and were not aware of the importance of protection on the cases of violations of women human rights. As stated by a 45-year-old woman batik artisan who lived in *Bangkalan* Regency, she did not aware that early marriage for girls was a violation of women human rights : '... girls in this village are usually married immediately after menstruation ..., around the age of 14-16 years ... this are usual ... it's according to our cultural norms ... no one is harmed ... ' (Mrs. Nur, 45 years old, Telaga Biru Village, *Bangkalan* Regency).

The fulfillment of women human right in some countries show that women's human rights have not been handled optimally and women have not received adequate protection. This condition also happen in Iran that revealed there were disparities in health status and access of female to health services around the country. Some groups of female, including the poor, the elderly, the disabled, the illegal immigrant, and those without an appropriate male guardian, and rural female have limited access to health services in Iran (Kokabisaghi, Fatemeh. 2019). Furthermore, to reveal whether there was women awareness of human's rights on employment issues, firstly we look at how the condition female batik artisan who worked at this informal sector. The result of the study shows that female batik artisan were working in an inadequate working condition as follows.

Table 3. Awareness of Female Batik Artisan on Working Conditions in *Bangkalan* Regency and *Tuban* Regency (N=198)

No	Women Awareness on the Working Conditions	Bangkalan Regency (n=92)		Tuban Regency (n=106)	
		f	%	f	%
1.	No Employment Contract	92	100	106	100
2.	Long Working Hours (> 8 hours per day)	70	76.1	82	77.3
3.	No Health Benefits	92	100	106	100
4.	No Maternity Leave	92	100	106	100
5.	No Childcare Facilities	92	100	106	100

Source: Primary Data

What has been revealed from this study is the fact that female batik artisan have lack protections on their rights. All of the female batik artisan (100%) stated that there was no employment contract, no health benefit, no maternity leave and no child care facilities at the workplace. There was no difference between the working condition of female batik artisan in *Bangkalan* Regency and in *Tuban* Regency. As for the issue of long working hours, that was more than 8 hours per day, not all women batik artisans question and feel that this was a violation of women's rights. Meanwhile, for the issue of long working hour, that more than 8 hours per day, not all of the women Batik artisan in *Bangkalan* Regency and *Tuban* Regency lebih dari 8 hours per day (76.1% in *Bangkalan* Regency and % in *Tuban* Regency).

A previous study¹⁸ also shows the same results, that female who work in the small and medium industrial sector did not realize the importance of women human rights issues and did not fight for the fulfillment of their rights at work (Mendez, D. 2010). No protections on female's human rights indicated that female batik artisan were on the²⁰ subordinate position against the owner. There are no rules to protect²⁰ and ensure the rights of female workers in the informal sector from the Government. female who work in the informal sector as the work of

batik artisans do not get protection of their human rights. This contradicts the fact that batik made by female artisans has become an icon of Indonesia and has high price.

However, the batik workshop owner felt that this working conditions have been going on for decades and no batik artisan felt any sense. A female, batik workshop owner explained; ‘... batik crafts is a work based on the skills that were already possessed by female in this village we only facilitate so that batik handicrafts could provide income. We only manage small business with limited facilities available, female batik artisan accept these working conditions, this batik handmade in small industry has been running for decades in this village’ (Mrs. Syar, 51 years old, Gaji Village, Tuban Regency)

The results of this study are in line with the results of research in Iran which found that female workers in the small industrial sector did not get health facilities and did not get protection of their rights at work (Kokabisaghi, F. 2019). In fact, women awareness is an important element of reinforcement, as shown by the results of previous studies that consciousness raising will empower women. The previous study showed the existence of norms effects on the ground within country. That was not rules that have effects outside of courts that create changes for individual well-being beyond the treaties and law themselves but women awareness (Smith-Cannoy, H. et.al. 2020).

Furthermore, this study reveals that women batik artisans did not get their rights in terms of wages because the wages they received were below the regional minimum wages standard in *Bangkalan* Regency and *Tuban* Regency, East Java Province. The following data shows the average wages received by female batik artisans per month.

Table 4. The Average Wages of Female Batik Artisan per Month in *Bangkalan* Regency and *Tuban* Regency (N = 198)

No	The Average Wages	<i>Bangkalan</i> Regency (n=98)		<i>Tuban</i> Regency (n=106)	
		f	%	f	%
1.	< 100 USD	14	15.2	11	10.4
2.	101 USD - 150 USD	58	63.0	71	66.9
3.	151 USD - 200 USD	14	15.3	13	12.3
4.	201 USD - 250 USD	6	6.5	11	10.4
	Total	92	100	106	100

Source: Primary Data

This study shows that the average wages of batik artisan women in *Bangkalan* Regency and *Tuban* Regency could be said to be relatively low, the majority of average monthly wages around equivalent to 101 USD - 150 USD (63.0% respondents in *Bangkalan* Regency and 66.9% respondents in *Tuban* Regency). The wages received by the female batik artisan is below the regional minimum wages standard set by the Regional Government of East Java, which is average wages was 160 USD per month . There is even a small proportion of batik artisan female earning an equivalent wages of less than 100 USD (15.2% respondents in *Bangkalan* Regency and 10.4% respondent in *Tuban*

Regency). Only a small portion earns a monthly wage around equivalent to 201 USD - 250 USD (6.2% respondents in *Bangkalan* Regency and 10.4% respondents in *Tuban* Regency). Overall, the average monthly wage earned by batik artisan female in *Bangkalan* is lower than in *Tuban* Regency.

Although women batik artisans only got low wages below the minimum wage provisions, but they didn't question their employers. Women batik artisans did not dare ask for an increase in wages and even they did not know that the wages earned were actually below the regional minimum wage set by the Government. This was revealed when we asked of batik artisans in *Bangkalan* Regency and *Tuban* Regency. One batik artisan women in *Tuban* Regency answered as follows; 'We, the workers in batik small scale industry never ask for a raise in wages ... we hesitate to the employer when asking for, the employer determines our increase in wages.... (Mrs. Min, 40 year old, *Tuban* Regency). Other women batik artisan even asked; 'Is there a minimum wage provision? I've never heard of that ... What is the minimum wage in our village?' (Mrs.Mud, 35 year old, *Bangkalan* Regency)

This study revealed that there was lack of awareness on women;s human right, even the issue in the workplace that they faced everyday, women did not see these as their rights to get minimum wages as set by the Government. Awareness actually is very basic and important to encourage women to advance and dare to fight for their rights. Especially if this awareness becomes a collective awareness that could form social solidarity to fight for the well-being of women and their families. A study on contemporary feminism found that a new wave of awareness raising is desirable to construct new forms of feminist pedagogy and activism and that women movement would benefit from this kind of methodology, through which a standpoint is constructed (McGirr, Sara A. et al. 2017).

Furthermore, this study try to capture women awareness on human rights, particularly on employment issues that women batik artisan faced almost everyday at the wokplace.

Tabel 5. Women Awareness on Human Rights - Employment Issues in *Bangkalan* Regency and *Tuban* Regency (N=198)

No	Women Awareness on Employment Issues	<i>Bangkalan</i> Regency (n=92)		<i>Tuban</i> Regency (n=106)	
		f	%	f	%
1.	Employment Contract	33	35.8	39	36.7
2.	Working Hour (<8 hours per day)	39	42.4	41	38.6
3.	Health Benefits	90	97.8	98	92.5
4.	Maternity Leave	77	83.7	86	81.1

5.	Childcare Facilities	25	27.2	29	27.4
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Source: Primary Data

These findings reveal the growing awareness of women batik artisan on women human rights, particularly the issue of women's rights in employment. This was indicated from the fact that almost all of the women batik artisan aware that the batik workshop owners should provide health benefits (97.8% respondents in *Bangkalan* Regency and 92.5% respondents in *Tuban* Regency). Likewise, maternity issues for women batik artisan were considered as the rights of women workers (83.7% respondents in *Bangkalan* Regency and 81.1% in *Tuban* Regency). However, further results of this study also show that for other rights such as childcare facilities, only a few women batik artisan (27.2% respondents in *Bangkalan* Regency and 27.4% respondents in *Tuban* Regency) who felt it was important to fight for. This happens because the village community lives close to one another with extended families so that childcare could be handled by their relatives and was not the issue for women batik artisan. Meanwhile only one third of women batik artisan (38.0% respondents in *Bangkalan* Regency and 38.6% respondents in *Tuban* Regency) aware that employment contract was the rights of workers that should be provided by the owner of batik workshop. Nevertheless, overall it could be concluded that women batik artisans were well aware of women's rights at the workplace.

A study in Bangladesh explores the significant gender disparities that currently exist in terms of power relations in the Small and Medium Enterprises sector. The findings show that traditional legal systems, traditional models of inheritance and entrenched male-dominated hierarchies in the financial system restrict the capacity of female entrepreneurs to run SMEs. (Shoma, Chowdhury Dilruba. 2019). Although other studies have previously found the facts of the difficulties of women entrepreneurs in running small-scale industries, women workers also have the right that work to be fulfilled. Moreover, previous study found how feminist awareness-raising works as an affective and social process of gender justice struggle. It showed the importance to reconstruct the mechanisms through which participants' subjectivities and narratives are expressed and transformed. It suggests that these mechanisms express different non-homogeneous temporalities (Firth, Rhiannon. 2019). Women awareness are also possible to become a collective action and ultimately to foster feminist solidarity (Sweetman, C. 2013). This study shows that women awareness of basic human rights for female batik artisan was relatively lacking. However, this study revealed that women batik artisans were well aware of women's rights at the workplace.

CONCLUSION

This study try to reveal the lives of female batik artisans in small informal sector industries, primarily to reveal the extent to which they have obtained their rights and were protected by their human rights. This study also explores whether there is a women awareness among them to fight for their interests and rights. The result of this study reveals that; First, there was a growing awareness on women human rights among female batik artisans. The women awareness could be seen from their understanding of several

women human rights issues, such as family and employment issues. Secondly, there a lack protection of human rights of female batik artisans in the workplace and at home. Moreover, some female showed a lack of awareness of women human rights issues and saw the problem as a cultural heritage. However, some female batik artisans realize that women human rights issues are very important to discuss and fight for protection and compensation. There was lack protection on some human rights issues, such as health benefit and employment contract, in the workplace of female batik artisans since the growth of this traditional handmade batik industry decades ago. This study reveals the was contradictory conditions between the lack of fulfillment of rights of female batik artisans at work and in the family on the one hand and the high values of batik handicraft as world cultural heritage produced by female workers in the small scale industries on the other hand. This study found that although in a country with regulations and laws that provide protection for women's human rights, women are not automatically protected of their rights. Women themselves often lack understanding and did not realize the importance of fulfillment of their rights at work and in the family.

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