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Developing women laborers' understanding about their public role through civic education training: Study on cigarette industry in Malang, Indonesia

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Based on our previous findings, it is known that women laborers have weak position both individual and industrial relations. The weakness is caused by the lack of both knowledge and understanding of their rights and also obligations as laborers, gender, society member, and citizen. This study aims to increase civic knowledge (cognitive) and understanding (effective) of women laborer, especially those related to political knowledge. This study uses qualitative experimental approach. Data were obtained through interviews with women laborers after the implementation of civic education training. The results show that after training, there is a slight increase in knowledge and understanding of the politics in women laborers. It is also found qualitatively that the improvement of knowledge and understanding is influenced by the quality of education of women laborers and patriarchal cultures adopted in the family of women laborers. In conclusion, the training increases women laborers' knowledge slightly about their public role.

1 | INTRODUCTION

A number of rules and conventions have been made and ratified by the Indonesian government in order to uphold and protect the rights of workers/labors, especially women labors. The worker economic and social rights are human rights. The state is obliged to provide and protect it. The following women labor fundamental rights ought to be protected by the state: (a) the rights on equal wages on similar work, (b) the right to equal opportunity, (c) the right not to receive discriminatory treatment in the workplace, (d) the right relating to reproductive functions, and (e) the right to conduct self-actualization in the community (Sunarijati, 2007). Nevertheless, the rights realization is a far cry from rules and conventions.

The state has not been able to guarantee the realization of equality. Equality is not an independent matter. It requires a number of socioeconomic conditions and cultures. Denial of equality is a reflection of the strong embeddedness of patriarchal awareness and sexism in the community (Soetjipto, 2003). Law No. 1 of 1974, concerning marriage, strengthens the conditions of such injustice,

especially in terms of differences in the age of marriage between women (16 years) and men (19 years) and the position of men in households. The men tend to be more dominant than women. Changes in the socioeconomic condition will open up huge opportunities for shifting people's awareness toward a more egalitarian understanding of the relations of men and women.

Constructed rules did not guarantee the protection of labor rights, especially for women (Wardani & Gadis, 1999). The state, as the party most obliged to provide and protect these rights, often acts as a violator of human rights. The government/authorities collaborate and allow these violations to occur in various places. This is a clear evidence exhibiting that political power is not in a position to side with women. Economic policies issued by the government, in fact, more closely follow the interests of international institutions, rather than the interests of poor women. For example, fuel oil price rose due to International Monetary Fund (IMF) pressure would then be followed by labor demonstrations.

In industrial relations, employers pay female labors lower wages compared with male workers. According to the International Labor Organization, the national average of women labors wages is slightly

higher than two third of the wages received by male workers. Minister Regulation No. 04/1988 also strengthens discrimination by allowing female workers not to obtain medical benefits should their husband has received benefits from the same or another company. A considerable number of women worked long hours indicated that these women ought to work overtime in order to compensate for the low wages (Tjandraningsih, 1999). On the other hand, a small number of women working full time is a result of the necessity to work on household work at the same time. This impedes women's productivity in the public sectors.

Sexual harassment is a form of discrimination and violence experienced by women, both at work and at home. The number of violence against women in the Preliminary Note of the National Women Commission 2004 continued to increase: 3,169 cases in 2001, 5,163 cases in 2002 (increased by 63%), and 5,934 cases in 2003 (Sari, 2004). The latest report from the National Women's Commission on March 7, 2018, recorded 348,446 cases of violence against women in 2017; 335,062 cases were cases handled by the Religious Courts and 13,384 cases handled by 237 partner service providers institution in 34 provinces. These numbers merely represent reported and registered cases. Thousands of other cases have not been recorded because they were not reported. Based on the data above, sexual harassment cases have increased despite definite data.

This discriminatory but ambiguous situation exhibit that women are faced with two burdens of injustice. First, in the interests of exploitation, the role of women is maximized, even beyond humanitarian boundaries. Second, opportunity and access discrimination due to sexism practices prevailing in the community, as women tend to be involved in work with low levels of regulation and protection (Sumantri, et al., 2000). The burden is very heavy because it is supported by three pillars of power simultaneously: the dominance of patriarchal culture, state hegemony, and capital determination.

Therefore, this research was crucial to be conducted. In the short term, strengthening trade union functions is absolutely necessary. Trade unions must be able to negotiate and supervise the various implementations of women's rights in the workplace. It also oversees the government's commitment to implementing and protecting women's labor rights. In the long run, the personal labor bargaining position needs to be built and improved through education and training (International IDEA, 2000). Empowerment of women labors based on civic education is believed to be able to improve with the aforementioned ideal in mind. The civic education module developed aimed to foster awareness on women labor rights and obligations as regulated through labor or industrial relations rules. It also instills awareness and understanding of rights and obligations as community members and citizens. Possessing such awareness and understanding, the psychomotor aspects of the workers' struggle in demanding their rights will prioritize the use of democratic mechanisms (dialog, negotiation, and compromise) rather than demonstrations that tend to be anarchic, which cause harm to other parties (society, companies, and government/country). The success of the civic education-based empowerment process is slow. Nevertheless, it places workers (women) as one of the elements of a strong civil society (Hikam, 1996) capable to resist the practices of discrimination, hegemony, and exploitation and promote gender equality in the future.

1.1 | Standardization of the role of gender and its impact on women's working conditions

1.1.1 | Gender role

Gender roles are the roles of men and women formulated by society based on the polarization of stereotypes of sexual masculinity–femininity (Glauber & Gozjolko, 2011; Kelbert & Hossain, 2014). For example, the role of men is placed as leaders and breadwinners because it is associated with the assumption that men are more rational, stronger, and synonymous with other superior traits—compared with women (Essien & Ukpong, 2012; Makama, 2013). International Labor Organization/South-East Asia and the Pacific Multidisciplinary Advisory Team (1998) formulates that gender roles include three roles that are often termed "triple roles," where women are positioned in reproductive, productive, and community management activities. On the other hand, men are mainly positioned in productive roles and political activities. These roles are as follows.

- Reproductive role: Responsibility for giving birth and raising children, and domestic tasks that must be done by women, must provide guarantees and financing for the reproduction of the workforce. This does include not only biological reproduction but also the care and financing of the workforce, such as child labor, and the future workforce (infants and school-age children).
- Productive role: Men and women work to obtain wages in the form of cash and another type of income. These include market production with an exchange rate and home/subsistence production with actual values, as well as potential exchange rates. For women in agricultural production, this includes work such as independent farmers, wives of farmers, and wage workers.
- Community managing role: Activity that are primarily carried out by women at the community level, is as an extension of their reproductive functions, to ensure the availability and maintenance of collective consumption scarcity sources, such as water, health care, and education. This is unpaid voluntary work and carried out at leisure.
- Community politics role: Activities that are mainly carried out by men at the community level are organizing formal politics, which are often within the framework of national politics. This is usually paid work, whether directly or indirectly through power status.

In the Indonesian context, gender standardization occurs when gender roles are legitimized by the state through existing legislation, in this case, the *Undang-Undang Pernikahan* or Marriage Law (Undang-Undang Republik Indonesia No. 1, 1974). In Article 31 (3), it is determined that the husband role is the head of the family and wife as a housewife. Husbands are obliged to protect their wives and provide a livelihood in accordance with their abilities (Article 34, Paragraph 1). On the other hand, the wife's obligation is to manage household affairs (Article 34, Paragraph 2). The division of roles according to Maisah (2016) means that the role of women officially recognized is the domestic role, namely, the role of managing household affairs such as cleaning the house, washing clothes, cooking, caring for children, and being obliged to serve husbands.

1.1.2 | Impact of standardizing gender roles

The standardization of gender roles in the UUP has an impact on gender inequality women (wives). The position of the husband and wife becomes unbalanced, and it contradicts the provisions. It stated that a wife possesses the same the rights and position with the husband in domestic life and community (Maisah, 2016). These unequal and more dominance-related relations ultimately provide opportunities for the emergence of various forms of violence against women, both within the household. This violence is in the form of physical, psychological, economic, and sexual violence (Sari, 2004; Essien & Ukpong, 2012) The violence also occurred in public areas, such as low wages for female workers due to the view that women do not act as main breadwinner (Benstead, 2016; Glauber & Gozjolko, 2011). However, the impact of standardizing gender roles not only occurred on wives but also on women as a whole. Women are considered to be in a lower position compared with men. Women will never be leaders, control parties, final decision makers, nor possess first access to all power resources inside and outside the family hierarchy. On the other hand, a family is considered the smallest unit of the country. The domestic policy reflects and refers to policies and practices of power in the public domain (Kandiyoti, 1988; Makama, 2013). Prianto and Utaminingsih (2005) on "triple role" and "family decision making role" study on female apple orchard workers in Poncokusumo, Malang, revealed interesting research findings. The study concluded that the role of women working in apple orchards, both in the role of "triple role" and in the role of "family decision making roles," was equally high. According to the study, the high role of women was due to the weak productive role and political (public) role of men in the researched village.

However, women are generally disadvantaged by the standardization of gender roles, especially for women from the lower (poor) classes as they are prone to suffering (Rahima, 2004; Glauber & Gozjolko, 2011; Kelbert & Hossain, 2014). The standardization of gender roles causes lower class women to suffer multiple injustices. It indicates that lower class women experience gender injustice or violence manifested in through subordination, domestication, marginalization, and excessive workload occurring at various levels. They also experience injustice due to social position those in the lower layers of society (Makama, 2013; Palley, 2004). Structurally, compared with other classes, the lower classes tend to lack or do not have access to the economy, health, and education. The economic and education level is generally low. Therefore, lower class women find more difficulty to enter formal sector work or work areas that provide more protection (Schofield & Goodwin, 2005; Tajali, 2017).

1.1.3 | Impact of standardizing gender roles on lower class women working conditions

The standardization of gender roles affects the women working condition, both reproductive and productive. In general, women experience various forms of violence that are described as follows:

(a) Economic violence is any action that results in economic dependence or exploitation. As women get a smaller inheritance than men, chances are they are not given spending money by their husbands. In employment relations, women often generate lower wages compared with men's wages (Whitehouse, 2003; Rubery, Grimshaw, & Figueired, 2002; Joshi, 2007)

(b) Marginalization is a condition where the position of women is marginalized. In the workplace, the company tends to suppress the wages of women labors, because women are considered not demanding despite having lower wages than men. They are considered not the main breadwinners. In addition, their working conditions endanger health, lacking guaranteed safety and occupational health (K3), lack of social security (*Jamsostek*), and no menstruation leave. Marginalization also means marginalizing women into informal sector workers without access to legal protection, with conditions such as uncertain and unsustainable income and long working hours (Tjandraningsih, 1999).

(c) Social violence, in the form of domestication. Women are considered responsible for managing the household. They are required to manage household and childcare despite being actively working (production). Therefore, a huge number of women, especially married women, work close to home to ensure they are capable of managing households (Prianto & Utaminingsih, 2005).

(d) Excessive workload. Women are expected to divide their time in managing the household, serving their husbands or other family members, and childcare despite working actively. Therefore, women are burdened with long working hours and excessive workload. This caused them to be less rested, exhausted, possess no time for self-care, lack of free time, difficulty dividing time, being depressed, and experiencing relationship problems with their husbands, children, or other family members (Sari, 2004).

(e) Not recognized as a family breadwinner. Many women are working to make a living. Lower class wives are indirectly required to make a living. Should one job is inadequate, they will seek other sources of income. However, despite a woman works to support her family, she is still considered an additional breadwinner. This is due to the presumption inherent in a patriarchal society that women are not the main breadwinners,and women's work income is considered as an additional income for their husbands (Indrayanti, 2003).

(f) Physical violence, psychological violence, and sexual violence. In addition to experiencing the violence described above, women can also experience other violence such as physical violence, which is every attitude and action that results in pain, physical injury, or disability. The physical violence occurred are beatings, excessive workload or arbitrary deprivation of liberty (not allowed to associate, may not express opinions, etc.); psychological violence, which is every attitude and action that results in fear, loss of confidence, loss of ability to act, and feeling helpless or insane; and sexual violence, which is an act that includes sexual harassment or forced sexual intercourse (Indrayanti, 2003).

According to Suhartiningsih (2005) discrimination on women, labor wage has far-reaching implications for low-level industrial workers. The wages they receive are only enough to meet the

minimum physical needs Minimum Physical Needs (MPN). On the other hand, MPN is not an indicator of the adequacy of life but merely to be able to survive and work with iron wages (David Ricardo and Malthus). According to Malthus, to ensure people's productivity and declining the desire to reproduce, the iron wage is required. Adequate wages replace body wear. Using the equivalent level of MPN iron wage, garment factory workers, cigarette industry, plantation companies, smallholders, and farm labors will remain entangled in poverty. Food intake, purchased through iron wages, is only enough to stave hunger.

Unfortunately, female workers are passive and lack resistance in responding to such discrimination, despite it ensnared their lives (Tajali, 2017). In the Indonesian context, AKATIGA's research on the impact of the economic crisis on women labors provides proof for this issue. Tjandraningsih (1999) research stated that female workers tend to be more passive and accept company decisions regarding rationalization: reducing work time, laying off workers, and large-scale lay-off. Resistance is generally driven by male workers. Thamrin (2003, p. 181) stated that helplessness is caused by several factors: lack of economic security, experience in the political arena, access to information, financial support, training, physical, and emotional tensions.

This phenomenon further strengthens the idea that political empowerment and women empowerment is required, especially for lower class women labors and other marginalized women (Campbell, 2016). It is conducted to ensure that they have an understanding and awareness of their position as citizens, labors, wives, community members, and society. With this understanding and awareness, it will improve personal and interest/pressure group labor bargaining position.

1.2 | The importance of empowerment

Tjokrowinoto (2001, p. 29) stated that empowerment is a process of growing human conscientization and self-awareness, which enables them to critically see the social situation that surrounds their existence. Conscientization enables the community to contribute in shaping the historical process, participating in the process of transforming society. Complementing this definition, Economic Commission for Africa (1999) stated that empowerment has implications for the creation of a friendly environment, where individuals can fully use their abilities to master their lives. Empowerment also exhibits the creation or acquisition of the capacity to accomplish certain tasks and the attainment of specific goals. Thamrin (2003, p. 179) argues that empowerment refers to the people's ability, especially vulnerable and weak groups, to (a) have access to productive resources that enable them to increase their income and obtain goods and services and (b) participate in the development process and decisions making that affect them.

With regard to the meaning of the concept of community empowerment, Ife (1995) states that empowerment is a process of disadvantaged groups and individuals to compete more effectively with other interests, by helping them learn, use lobbying and media, engaging in political action, understanding how to work the system, etc. This concept reflects the new development paradigm, which is "people-centered, participatory, empowering, and sustainable" (Chambers, 1995). This concept evolved from the efforts of many experts and practitioners. Friedman (1992) referred to it as alternative development, which requires "inclusive democracy, appropriate economic growth, gender equality, and intergenerational equality" (Kartasasmita, 1996). Based on the framework, according to (Widiowati, 2013), efforts to empower the community are determined in three factors: (a) creating an atmosphere or climate that enables the potential of the developing community (b) to strengthen the potential or power possessed by empowering, and (c) empowering contain the meaning of protecting, by providing protection and partiality to the weak.

Empowering poor women labors as an impact of gender roles needs to be relevant. The World Bank, Gender and Development Group (2003) report on Gender Equality & Millennium Developments Goals argues that a multidimensional approach is needed. It also required to consider economic growth, poverty dimensions, empowerment, security, and capacity. The report emphasizes that gender issues affect different dimensions of poverty in many different ways. These dimensions are shown in Figure 1.

The *Sixth Regional Conference On Woman* organized by the Economic Commission For Africa, November 22–26, 1999, in Addis Ababa, described several recommendations for the empowerment of women in countries with a decentralized structure as follows:

- facilitation of strong political will through creating awareness on gender, training, and nurturing a dynamic women's movement;
- adequate financial provisions and affirmative action should ensure that women share equally with men in the decentralized offices of power;
- monitoring by governments of the number of women that have been empowered by decentralized policies;
- training and building the capacity of women at the grassroots level to participate in decentralized governance structures.

2 | METHOD

This study used an experimental qualitative approach (Sugiyono, 2010). Data on the women labor lack of knowledge and political/public roles were obtained in the researcher's previous study (Prianto & Mardiyono, 2016). Data on increasing women labor knowledge were obtained from interviews and observations with women labor during and after civic education training.

2.1 | Data collection

Data collection were conducted through several processes. The first is in depth-interview with individual women labor in the study sample. It was conducted to explore information regarding the individual socioeconomic background, attitudes, orientation, and roles. The second process was a focus group discussion, which was carried out on labor groups in each settlement to explore information regarding labor socioeconomic background, attitudes, orientation, and collective role. Consequently, the tentatively predetermined research focus would
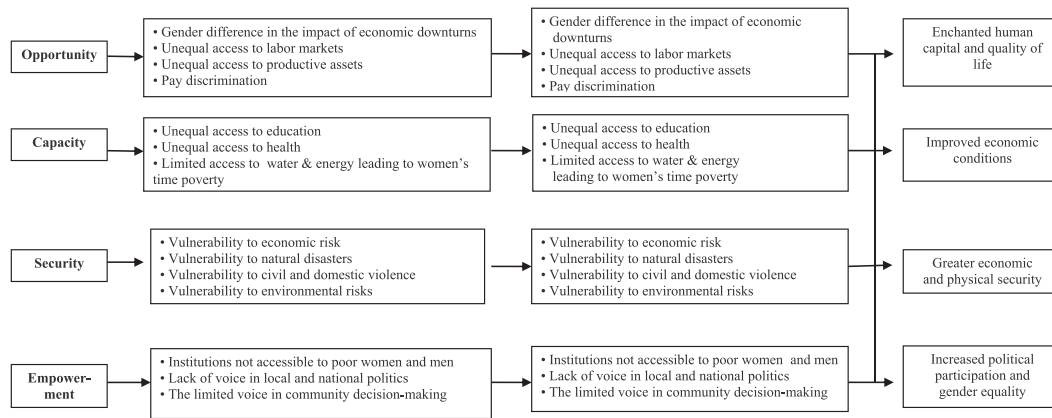
FIGURE 1 Dimensions gender differentiated barriers potential interventions of poverty (source: gender equality & the millennium development goals, Gender and Development Group, World Bank, April 4, 2003)

be capable to change and develop according to the data or information obtained in the field. Third, the collecting data through experimental evaluative techniques during implementation activities (trials) of the civic education module for female workers training participants. As psychomotor aspects evaluation is not yet possible, the evaluation carried out for civic education trainees is limited to cognitive and affective aspects. In addition to primary data, this study also used secondary data in the form of information from printed mass media and other document materials related to the focus of research.

2.2 | Data analysis

For the purposes of the first (year) research phase, the analysis and interpretation of the data in this study refer to the six steps of analysis proposed by Creswell (2010, pp. 276–284), which is described as follows: (a) processing/preparing the data for analysis, (b) reading the entire data, (c) coding the data based on themes and descriptions, (d) sorting the themes and descriptions, (e) linking the themes/descriptions, and (f) interpreting the themes/descriptions.

The inductive descriptive analysis is conducted during the second stage (year) to determine the gap between the module material and the trainee's comprehension, as well as the possibility of focus or other important variables which have not been summarized in the previous module material draft. To facilitate research implementation, the steps and stages of the research were based on the following fishbone research flow diagram (Figure 2).

Data analysis was carried out descriptive inductive (Creswell, 2010) to determine the gap between the module material and the trainee's comprehension. The majority of female cigarette industry workers merely possess elementary school education. There is the possibility of focus or other important research variables that have not been summarized in the previous module material draft. To ensure that qualitative analysis is reliable, the researchers triangulate sources. The triangulation result was used. Meetings were arranged afterward to discuss data with coworkers and research informants.
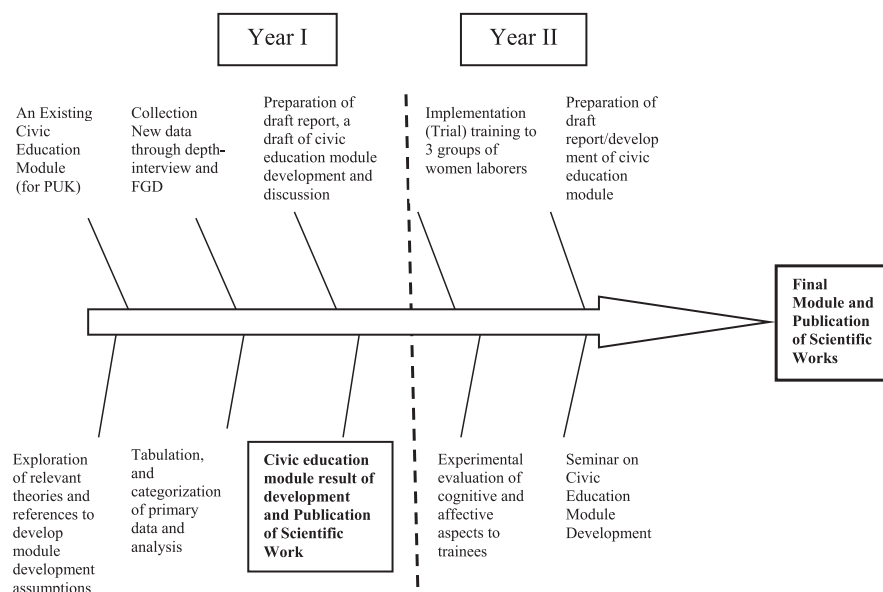

FIGURE 2 Fishbone flow diagram of research

3 | RESULTS AND DISCUSSION

The public role or political role is a necessity of housewives—in this case, the women labors in cigarette companies—to actualize themselves in their surrounding community and civic life. Vermonte (2016) stated the importance of the public role that public space always provides various choices for women to be active in the workplace or self-development. In a broader sense, this role is more directed at the socializing process of housewives. In general, there is varying role level due to the cultural and environmental conditions around women. These women ought to make a variety of solid choices based on their respective abilities. Husnul's statement, one of the female workers, reflect that condition.

> I left for work early in the morning and came home from work in the afternoon so there was additional overtime. Before leaving and after work, I have to do housework such as cooking, doing laundry, cleaning the house, and so on. The rest of the time is used to take a rest. So I don't think about having other activities outside the home. Moreover, my husband does not necessarily allow me to have activities outside the home besides working.

Nevertheless, often women will not be able to play a role in the public and political sectors optimally when they are not supported by their husbands in particular and men in general (Kandiyoti, 1988; Prianto & Mardiyono, 2016; Prianto & Utaminingsih, 2005; Maisah, 2016). But in principle, if women have the capacity to participate in the public and political realm, they should be given the opportunity (Arat, 2017; Benstead, 2016; Essien & Ukpong, 2012).

Cognition and affection aspects will describe training participants' recognition and understanding on the following themes: terminology and gender concept; human rights; political; political parties; general election; legislative elections; democracy; regional head elections (*pilkada*); and the need for women to be involved in politics. Based on previous research findings, the draft civic education training module covers the following material: the Indonesian political system; elections and democracy; gender and politics; and political parties, and the interests of labor women.

During the training which consisted of four sessions (material), the women labors seemed to try to keep paying attention and follow all the training processes. These women were spirited at first. Nevertheless, their excitement and spirit gradually decrease over time. Their body movements and behavior exhibit boredom and anxiety. It could be that the training material given is too hard for them.

In terms of gender, gender and politics are often regarded as unrelated matters (Glauber & Gozjolko, 2011). Systematically, women have indeed been distanced from political affairs, because politics is believed to be monopolized by men (Arat, 2017; Tajali, 2017). Therefore, it is considered very urgent to provide awareness to labor women regarding public/politics role through women's material and political rights. Before taking part in the training, the research participants had only heard of gender as a term. Nevertheless, they claimed for lacking understanding of the topic. Siama, PT HMS worker, described the phenomenon.

> I only once heard that term. But I don't know the meaning. I watch television for entertainment. Recently, I watch the soap opera Utaran. I never news because it makes my head dizzy.

After attending the training, a number of participants were personally asked questions related to whether they knew and understood biological differences between men and women, as well as differences on man and women role, and that gender role could be exchanged. In general, the participants gave answers that they became more aware of and understood about gender, especially those related to gender roles that turned out to be interchangeable. Khusnul, PT HMS worker stated that

> Although the training was short and solid, I became a little more of gender. Even though I worked alone and my husband was unemployed, I had previously thought that gender roles were like that, but it turned out to be interchangeable. So it's actually true, without me realizing I've done it.

Knowledge of the concept of human rights (Arat, 2017; Schofield & Goodwin, 2005). Before attending the training, the women labor claimed to merely know the term human rights but lacking further understanding. On several occasion, the training participants used "HAM" (human rights) term in conversations with fellow workers, family, or mothers in the neighborhood. Nevertheless, according to their testimony, they lack understanding whether their past use of "human rights" was correct or not. Asmaul, from PT HMS, stated

> My knowledge of human rights is only limited to the term HAM. I don't know about the rest. Sometimes we joked about: "You have violated your human rights …!" Whether we mean it or not, we also don't know. But, that is what we know about human rights.

After attending the training, labor women acknowledged the difficulty in comprehending training material. However, they claim that their knowledge of human rights has increased, despite exhibiting little improvement. Regarding women's political rights, women labors also claimed to be more aware that women had political rights. However, they generally assume that women's political rights are not directly beneficial for them and give to other parties who are more competent to take care of them. Wiwik, women labor from PR SB, described the general opinion.

> Indeed, after attending the training we became a little more aware and understood about human rights and women's political rights. However, conditions like ours make it difficult for us to use these rights. Let other people who are more understanding use women's political rights. We'll just follow suit.

The general election is one of the important pillars of democracy (Budiardjo, 2008). Given the strategic elections, women should have adequate understanding and awareness so that their involvement in elections has benefits (Conway, 2001; Paxton, Hughes, & Painter, 2010). Before taking part in the training, the participants did not

understand the meaning of elections. Nevertheless, they claimed that there were general elections (elections) and regional elections (pilkada) —which they knew as *Coblosan* (striking the election paper with a nail) —they always went to polling stations to participate in elections. Marfuah, GL PR worker, said

> *I really don't understand what elections are. We only know is as* coblosan. *We participate every time because we fear something would happen if we do it otherwise.*

After participating in the training, women labor claimed to have gained additional knowledge related to general elections and regional head elections. They obtained more understanding of the meaning of general elections and regional head elections, both for the community in general or for women labors in particular. This phenomenon can be observed from the statement of Sriatun, a female PR SB worker, which is described as follows:

> *After taking part in training related to general election material, although we did not understand the explanation about the process of the general election, we became a little more aware of the meaning of elections, especially for us women. More importantly, now we understand, why we have to come to the polling station to vote at the general election.*

In terms of choosing a political figure/party, participant answers given to researchers are generally similar. In elections, both presidential elections and legislative elections, and regional head elections, voters are indeed given the opportunity to choose political parties or elect individual figures. For research participants who claimed not to understand politics, did not understand political parties and what elections and regional head elections were. The simplest method to take was simply by looking at the figures on the electoral ballot. Sriatun, the GL cigarette company worker, represent descriptions of participants' attitudes and behaviors in the general election:

> *We don't recognize the party nor their members ... Normally we just choose whoever looks the most beautiful or handsome.*

After taking part in the material presented, women labor trainees became more aware of political choice. As women, they should choose political parties or figures concerning women's interests. Sriatun, a PR GL woman labor, stated

> *By participating in this training I became more aware that choosing leaders who would represent the interests of the people, especially those women, turned out to be not arbitrary. We are required to be able to sort out and choose prospective leaders who care and are willing to fight for the interests of women labor like us.*

Political parties and women's interests (see Kenny & Verge, 2012; Makama, 2013). The main function of political parties is as a bridge that connects the community and state interest (Dalton, 2011; Dubrow, 2012; Norris, 2005). Women interest has not been voiced. Therefore, the starting point for women interest is taking part in choosing a political party (Campbell, 2016; Childs, 2013; Erzeel &

Celis, 2016). Furthermore, when the question is directed to the participants' knowledge about politics and political parties, participants also stated that they have no understanding of the matter. Participants also stated that they have no understanding of the matter. They merely know the political terms and political parties from the results of hearing people's talk and watching television. Nevertheless, they lack an understanding of politics and political party. Regarding the names of political parties, they only know a few, especially large political parties, which they often see on television or billboards on the streets, such as PKB, Golkar, PDI-P, Nasdem, Democrats, PAN, PKS, PPP, Gerindra, and Hanura. The rest, they claimed, were not memorized. Anik, a PR GL worker, stated

> *Politics, sir? Wow, I don't understand that. I know the names of political parties because they often appear on TV or on banners on the streets. I sometimes hear people mention the names of political parties. But that's all I know. More than that, I don't understand.*

A number of women labors were asked for feedback on political material and political parties. These participants, in general, provided a similar answer. They stated that they were still having trouble understanding what politics was. However, after participating in training, they have a better understanding of political parties. Women labors become more aware of the duties and functions of political parties, including the duties and functions of political parties fighting for women's interests. Indah, a PR PM female labor, stated

> *We are still having trouble understanding what politics is. But for political parties, we have a little more understanding. Now we become more aware of the benefits of political parties for us, and how we must choose political parties that suit our needs as women labors.*

Research result exhibited that there is an increase in knowledge and understanding, as well as a change in views and attitudes about the rights and obligations of women as workers, community member, and citizens, as well as gender among cigarette industry laborers. Second, qualitatively increasing knowledge and understanding and changes in views and attitudes toward women's rights and obligations are influenced by the quality of labor women education and the culture/values adopted by the families of women labors concerned. Third, labor women experience increased understanding, changes in views and attitudes about patriarchal culture, but due to the still strong patriarchal culture in the community around the lives of working women, they do not yet have the courage to act.

4 | CONCLUSION

Despite not encouraging, empowerment through civic education-based training for women labors in the cigarette industry has generally succeeded in increasing knowledge (cognitive) and understanding (affective) about citizenship political knowledge, especially relating to knowledge of rights and obligations politics as citizens; economic and social rights as labors; and social and cultural rights and

obligations as women. However, due to the proliferation of patriarchal culture in the surrounding community, the increase in knowledge and changes in attitudes and views have not been able to become a driver of women labors in the form of actions (psychomotor) to play a role in the public/politics.

4.1 | Suggestion

Departing from the slight success of empowering cigarette industry workers to increase their public role through civic education training, researchers suggested that empowerment needs to be extended not only to women but also to men requiring similar training. The aim is for men to also understand gender and gender equality in the relations of man and woman in the household, workplace, surrounding environment, and general public. The involvement of all parties, the state, business (businessmen), society (civil society), and universities is very crucial to make this activity an empowerment movement.

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