

Women empowerment for poverty reduction in ring-1 rural area of a cement company in Tuban, East Java Province, Indonesia

Pemberdayaan perempuan untuk pengentasan kemiskinan di daerah pedesaan di perusahaan semen di Tuban, Propinsi Jawa Timur, Indonesia

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Abstract

The existence of a cement company in a rural area may influence the local people, including women who are not employed by the company. This study aims at presenting the case of women empowerment in a Ring-1 area of a cement company in Indonesia. The research used qualitative approach. The results show that the company's existence with its CSR programs have helped empowering rural women in social, educational, religious, organizational, and economic aspects. The social aspect is shown in the health programs. The educational aspect can be seen in the provision of scholarships for formal education and non-formal training. The religious aspect is actualized in the form of incentives for religion teachers and religious festivals. The organizational aspect is shown in the involvement of women in PKM management. Finally, the economic aspect includes: a) the construction of village road infrastructure as compensation of taxes derived from the company; b) the inclusion of workers from outside the village encourages the emergence of food stalls, grocery stalls, gasoline kiosks, and boarding houses; and c) the development of traditional markets. This study confirms that the company's existence has encouraged rural women to improve their livelihoods and help alleviate their families from poverty.

Keywords: cement company; CSR; empowerment; poverty reduction; rural women

Abstrak

Keberadaan perusahaan semen di daerah pedesaan dapat mempengaruhi masyarakat setempat, termasuk perempuan yang tidak dipekerjakan oleh perusahaan. Penelitian ini bertujuan untuk mempresentasikan kasus pemberdayaan perempuan di daerah Ring-1 sebuah perusahaan semen di Indonesia. Penelitian ini menggunakan pendekatan kualitatif. Hasilnya menunjukkan bahwa keberadaan perusahaan dengan program CSR telah membantu pemberdayaan perempuan pedesaan dalam aspek sosial, pendidikan, keagamaan, organisasi, dan ekonomi. Aspek sosial ditunjukkan dalam program kesehatan. Aspek pendidikan dapat dilihat pada pemberian beasiswa untuk pendidikan formal dan pelatihan nonformal. Aspek agama diaktualisasikan dalam bentuk insentif bagi guru agama dan festival keagamaan. Aspek organisasi ditunjukkan dalam keterlibatan perempuan dalam pengelolaan PKM. Aspek ekonomi meliputi: a) pembangunan infrastruktur jalan desa sebagai kompensasi pajak yang berasal dari perusahaan; b) masuknya pekerja dari luar desa mendorong munculnya warung makan, warung makan, kios bensin, dan rumah kos; dan c) perkembangan pasar tradisional. Penelitian ini menegaskan bahwa keberadaan perusahaan telah mendorong perempuan pedesaan untuk memperbaiki mata pencaharian mereka dan membantu meringankan keluarga mereka dari kemiskinan.

Kata kunci: perusahaan semen; CSR; pemberdayaan; pengurangan kemiskinan; perempuan pedesaan

Introduction

Indonesia is an agricultural country where majority of the people live in rural areas and in a poor condition. Based on the data from the Central Bureau of Statistics (*BPS*), the number of poor people in rural areas in Indonesia in March 2016 amounted to 17.94 million people or 14.21% (Muna 2016). It has also been noted by Dixon (1990) that rural areas in developing countries are often confronted with many challenges including poverty, unemployment, and food security. The similar condition can be found in Tuban, a rural area in Tuban, East Java province, Indonesia.

In 2009, a cement company was established in Tuban. This company exploited the natural resources,

but in return, the company provided CSR (Corporate Social Responsibility) programs for the benefit of the people in this rural area. The obligation of companies to provide CSR is reinforced by Act No. 40 of 2007 on Limited Liability Companies, which requires all companies engaged in extractive industries or natural resource-based industries to implement CSR. CSR is a process in the form of economic measures to communicate the social impact of the activities of an enterprise environment to the groups of the general public (Gray et al. 1987). The CSR of the cement company was aimed at the villages in the ring-1 area. This area includes the villages surrounding the cement company.

The CSR programs in the ring-1 areas in Tuban have contributed to a number of activities held in the villages. A significant amount of the CSR budget was allocated for religious festivals, particularly Islamic festivals, because most of the people in this area are Moslems (Rustinsyah 2016). The existence of this cement company and its CSR programs have also contributed to the changes in the life of women in this area. Kemp (2010) stated that the presence of mining industries contributes to poverty reduction and human development. This can be observed in Tuban. Consequently, this study aims at discussing the influence of the cement company in Tuban in encouraging women empowerment in this rural area.

Research Method

This study was conducted in the villages of ring-1 area a cement company in Tuban. Before the company was established, the residents of the villages in ring-1 area were mostly farmers. The ring-1 rural area is the area directly affected by the activities of the company. A part of the farmland was bought by the company to be exploited to take raw materials and to be the location of the establishment of cement factories. The existence of this company has brought changes on women's social and economic activities in this rural area. The research was conducted from September 2015 until January 2017 by using qualitative approach.

The data collection was mainly conducted through observations and interviews. The observations were conducted to see directly the women's empowerment activities, outside the domestic sector, in order to supplement their family income and to increase their family assets. The observations were also useful for knowing the role of these women in the public sector. The interviews were conducted to the following participants: a) CSR program managers from the cement companies; b) local leaders; c) the women involved in the programs and in the economic activities. A further data analysis is done by categorizing and interpreting the data collected.

The villages included in the ring-1 area are Kedungrejo, Mliwang, Merkawang, Sawir, Glondong Gede, and Karang Asem. For Kedungrejo village, despite its location is in ring-1 area but there is no resource exploitation of natural resources, so that the villagers still use agricultural land for agricultural activities. Mliwang village is one of the villages which receives the clean water program. Merkawang village and Sawir village are the villages within two kilometers away from the company in which part of their agricultural land is set up for factories and its natural resources are exploited as raw materials for cement. The streets of the villages in the area of Ring 1 are paved, so they are accessible to motor vehicles. They facilitate the mobility of people from inside to outside the villages. Educational facilities from elementary schools already exist in the villages. The secondary school is not too far away and can be reached easily with a motorcycle. Most residents in the villages have motorcycles and mobile-phones.

Since 2009, the plant construction project has employed many people from the villages and outside the villages. This means a number of people had regular hour jobs and there were more people coming to the villages. These conditions led to non-farm employment opportunities in rural areas. The construction of infrastructure such as the construction of rural roads that facilitate the mobility of people out of the village or vice versa. In addition, the increase or change in consumption pattern has increased the need for cash. These changes have encouraged the women in the villages to catch the opportunities to improve the livelihoods of their families. The discussion on how these women

have managed to empower themselves in supporting their families is presented in a later section of this article, after the explanation of the types of women empowerment.

Results and Discussion

A cement company is one of the companies which uses raw materials and exploits natural resources. Therefore, it has an obligation to make CSR programs, especially for villagers affected directly by the company's activities. These villagers live in an area called Ring 1. The role of CSR is seen as an effort to achieve good corporate governance, good corporate citizenship and good business ethics of a business entity. Susanto (2007) stated that it is not enough for a company to just think about the interests of its shareholders (owners of capital) but also the interests of all stakeholders. Hence, the presence of the company with all the activities and CSR programs should result in positive impacts on social, cultural and economic aspects.

According to Schermerhorn (1993), CSR is a concern for the business organization to act in ways of their own to serve the interests of the external public. Valor (2005) defines that CSR is a business commitment to behave ethically and contribute to economic development while improving the quality of life of its workforce, their families and local communities. Meanwhile, according to Nuryana (2005) CSR is an approach whereby companies integrate social concerns in their business operations and interaction with stakeholders based on the principle of voluntary and partnership. In this study CSR is seen as a social responsibility, caring, and an approach of the company which exploit limestone, to local communities, safe guarding the environment and sustainable development specifically in the area of Ring 1.

A company can carry out its social responsibility by focusing on three things: profit, environment and rural development. It is intended as an integration to maintain harmony and to prevent conflict and social tensions. Strategies to implement the CSR has been amended from time to time. Based on the annual reports, more and more companies are now reporting CSR as a sustainability report (KPMG 2005). For Asia, Japan has made significant strides make the reporting of corporate social responsibility. However, other countries such as India, China and others have very limited number of CSR reporting (KPMG 2005).

Hopkins (1999) stated that the CSR program can enhance human development both within the company's organization and outside the company. Keller (1974) mentioned that there are four CSR programs disclosed: community involvement, human resources, physical resources and the environment, as well as the contribution of the service product. Organizations such as the World Business Council for Sustainable Development (WBCSD), a coalition of 120 international companies, have identified that a key component of social responsibility, namely human rights, employee rights, protection environment, community involvement and relationships with suppliers (WBCSD 1998).

WBCSD has described CSR as the business contribution to sustainable economic development. Building on a base of compliance with legislation and regulations, CSR typically includes 'beyond law' commitments and activities pertaining to: 1) women empowerment, 2) health and safety, 3) environment stewardship, 4) human rights (including core labour rights), 5) sustainable development, 6) conditions of work (including safety and health, hours of work wages), 7) community involvement, development and investment, 8) involvement of and respect for diverse cultures and disadvantaged peoples, 9) corporate philanthropy and employee volunteering, 10) customer satisfaction and adherence to principles of fair competition, 11) anti-bribery and anti-corruption measures, 12) accountability, transparency and performance reporting, 13) supplier relations, for both domestic and international supply chains, and 14) industrial relations (Singh & Sarkar 2013).

The form of a corporate success in its community activities is not only the acceptance of the relevant company, but also the participation of the company in the lives of the general public. The success can be achieved when the company can cope with all the social and environmental changes that occur within the community where the company is operating (Budimanta 2008). The participation

of the company and other stakeholders play significant role in the development of the society and in providing business advantages for companies and communities. In terms of participation, both men and women must be involved. The UNDP (United Nation Development Programme) has emphasized this globally and nationally by supporting gender equality and women's empowerment into the efforts for poverty reduction (<http://www.undp.org>).

In the last century, the role of women has changed in the labour market as well as for families (Swedberg 2003). Saleh (2011) explained how a woman in Jordan changed the life of the women in her area with her weaving project. However, most of the labourforce of women in developing countries are generally in the agricultural sector. According to Anne & Mary (1998), in their first study noted that women as a productive partner in agriculture, as a farmer, a wife, and professional workers in agriculture; there are even success stories of women in the agricultural sector. Employment in the agriculture sector involves many women. Apart from a reality in almost every community that domestic tasks closely related to women, now more and more of them engage in productive activities that generate wages. In these circumstances, women have double burdens that are as wage laborers and domestic workers. It similarly happens in the area of mining environment, before there is any firm the area is isolated and its inhabitants rely on agricultural sector.

Women have an important role as a great economic resource in capturing non-farm employment opportunities in rural areas. Recently, the company's CSR programs have addressed gender equality to foster the participation of women in the workforce. The purpose of CSR activities is not only to have brand recognition but to mark an impact in the society. The success of any strategy of women empowerment depends upon the various factors, such as education, upgrading social custom, family planning, health and sanitation, initiating livelihood, initiating tree growing, kitchen gardening (Singh & Sarkar 2013).

According Eyben et al. (2009), empowerment is the power to act and a process to expand and improve the capacity of people (individuals or groups) as a strategic choice to get the desired result. Women empowerment is a process whereby women become able to organize themselves, to increase their own self-reliance, to assert their independent right to make choices and to control resources which will assist in challenging and eliminating their own subordination. Devande (2001), stresses the importance of a) health, b) education and self-esteem; c) economic empowerment as the strength to overcome poverty; d) organizational empowerment is participation of women in the organizational field and in various decision making bodies an important tool for empowerment. Meanwhile, according to Annes & Wright (2015) in their study on women empowerment in agro-tourism, there are three things to facilitate empowerment namely power to, power with and power within. They explained that women's participation in a network of agricultural tourism management, has the power to conduct and has the responsibility for the business, facilitated by the solidarity of members in the network. Members have the support, experience, skills and knowledge together.

In several countries, several types of women empowerment programs have been initiated by companies and government institutions. One example of the programs in the micro-credit program which has been used as a means to assist women in accessing credits for running their businesses, which in turns has reduced poverty and empowered women in many areas (Hashemi et al. 1996). The success of the village community empowerment program is supported by the role of social capital from several elements related to the implementation of development program empowerment (Rustinsyah 2015). The research conducted by Ganle et al. (2015) mentioned that the micro-credit program for women has enabled women to use the loan for business activities while they also learn how to manage the loan they received.

In Indonesia, women empowerment should also be supported by a company, not only by the government. This case can be seen in the villages of ring-1 area in Tuban, East Java province, Indonesia. It is interesting to explore how the company in this area has tried to empower women. Consequently, this study aims at describing and analyzing the efforts made by a company in supporting women empowerment, particularly in reducing poverty.

The existence of the cement company and its CSR programs provide several impacts on the empowerment of rural women. Table 1 shows the impact of the company's existence and its CSR programs on several aspects of empowerment towards rural women.

Table 1.
Types of women empowerment, activities and impact

Types of women empowerment	Company's Programs	Impact on Women's Empowerment
Social Empowerment	<ul style="list-style-type: none"> The non-formal education for women such as organic farming systems, training for making food and food ingredients The involvement of women in some community health programs The improvements in infrastructure (roads, technology and others) 	<ul style="list-style-type: none"> The extension of social relations as the women meet more regularly. The women can work together more easily to find solutions to their problems.
Educational Empowerment	<ul style="list-style-type: none"> The scholarship programs The foster parents movement The improvement of school's infrastructure 	<ul style="list-style-type: none"> Increasing the participation in formal education for girls. It gives a wider employment opportunities in the villages and outside the villages. The villagers who have completed a university study are accepted to work in the cement company. Increasing the knowledge through free courses provided by the company
Religious Empowerment	<ul style="list-style-type: none"> Providing incentives for Islamic religion teachers Sponsoring religious festivities 	<ul style="list-style-type: none"> There were women who have become religion teachers (in the past, only men). The women obtained income from the provision of food for the religious festivities
Organizational Empowerment	<ul style="list-style-type: none"> The involvement of women as administrators of the Community Activity Center 	<ul style="list-style-type: none"> Having the opportunity to submit programs for the benefit of women.
Economic Empowerment	<ul style="list-style-type: none"> The production of canned fish The production of light meals from local agricultural produce. The promotion of the traditional market. The opening of food stalls and small kiosks. The opening of boarding houses 	<ul style="list-style-type: none"> The women know how to make canned fish and local food. The women open shops and become new merchants at the traditional market. The increase of income which has resulted in the improvement of the living standard of women and their families.

Source: Research data collection made by the author in 2016

Social empowerment

The presence of the company with its CSR programs has made the villages not isolated anymore. The CSR programs include the improvement of infrastructure such as village roads, transportation, and telecommunication system. These have enabled people to commute more easily and visit one another, thus increasing the social relations among the people. In addition, there have been a number of migrants working in the company, and they also have expanded the social relationships among the villagers.

The CSR program of the company includes the training on organic farming system for members of *PKK-Pembinaan Kesejahteraan Keluarga* (The groups of housewives from the same neighborhoods) in the villages of Ring 1. In this case, the *PKK* members received training in organic farming system and practiced it in the yards of the villages and their own gardens. Agricultural products produced from this organic farming were sold in the *PKM-Pusat Kegiatan Masyarakat* (Community Activity Center) cooperative. The *PKK* members may also sell their products directly in the traditional market.

Another CSR program that empowers social relation is related to health issues. The company provides free medicine and additional food for small children and pregnant women in this rural area. These are available through *Posyandu* (Integrated service post for maternal and children clinics) in each village. The *Posyandu* holds a monthly meeting, where the women and children can meet and receive free health advice from a midwife and free medicine. The company also allocated Rp.250.000 (US\$ 20) each month for each *Posyandu* to provide a variety of additional food for children. The existence of this program particularly attracted mothers who have *balita* (children under five years-old) to come to *Posyandu*. It is a place to meet with other villagers and at the same time check their children's health, have vaccination and other health programs. They can establish social relations with other mothers and have better health knowledge.

In addition to *Posyandu* which is available in each village, the company has also helped the establishment of *Puskesmas* (Community Health Center as local clinic). *Puskesmas* has medical doctors and nurses that provide more comprehensive health services than *Posyandu*. However, although men can also visit *Puskesmas*, most of its visitors are still the same as those of *Posyandu*, i.e. mothers and children. Based on the observation, these mothers did not necessarily visit *Puskesmas* and *Posyandu* because they or their children needed medical treatment. Some of them made the visit in order to meet and socialize with other mothers.

Educational empowerment

The pattern of women's empowerment in education from CSR program includes formal education, non-formal education and improvement of school's infrastructure. The type of empowerment for formal education includes scholarships for children who have reached excellent academic achievement at schools. The scholarships are available for boys and girls. Several girls have managed to obtain scholarships for higher education and have been employed by the company after they graduated.

In addition to the scholarship provided for formal education, the company also provides a program called *Gerakan Orang Tua Asuh* which is literally translated as Foster Parents Movement. In this case, the company becomes the parents to provide English language courses and preparatory courses for students who want to study in a university. The English language courses can be followed by anyone. The women who do not work in a formal sector enjoy joining this informal education.

Religious empowerment

Almost all of the villagers are Moslems. Consequently, Islam education and festivals play significant role in the daily life of the people in these villages. The company provides incentives for people who want to teach religion and fund for Islamic festivals. In the past, all religion teachers were men. Since there are mothers in the villages who are also knowledgeable of Islamic religion, these mothers work part time as Islamic tutors. Their incentives or salaries are provided by the company. This program

has made the women more encouraged to learn about religion by themselves and teach it to the children in the villages.

There are several religious festivals held in the villages every year. The company provides funds for these activities. Most of the funds were given to women's groups because in every festival, meals must be provided. The women were the ones who obtained the funds to purchase, prepare, and cook the meals. Every religious festival is a big event which is joined by most of the people in the village, so the meals cannot be provided by just a few people. Many women participated in providing the meals.

Organizational empowerment

In the villages of ring-1 area, we can find women who have obtained organizational empowerment. There are several rural women who become administrators of organizations. One example of such organization is the *PKM*. *PKM* is an organization created by the company. Each *PKM* has a maximum of 30 people as the members. Each *PKM* may apply for fund from the company for village activities. One of the village women who worked as an elementary school teacher and became the secretary of a *PKM*, said that by holding a post in the *PKM*, she can advocate the needs of women. Consequently, several activities proposed by the *PKM* are for the benefit of women. The work in the *PKM* is a part-time work, which usually starts at 2 p.m. and last until early evening. The salaries of the administrators of *PKM* are provided by the company.

Economic empowerment

One of the impacts of the existence of the company and its CSR programs is the development of non-farm economic activity. The non-farm activities are activities related to increasing off-farm income, efforts to generate revenue in order to face the risks in agriculture. Non-farm activities consist of trading, manufacturing and services related directly or indirectly to local agriculture and economic activities in urban areas (Reardon 1997). According to Mukhopadhyay & Lim (1985), the non-farm activities cover all economic activities: cottage industry, agricultural product processing industry, rural transportation, trade and all commercial activities.

Non-farm activities are generally able to provide a decent living. As said by Reardon (1997) that the income of non-farm activities in Africa range from 22% to 93%. Non-farm activities as rural economic activities are more dynamic (Newman & Canagarajah 1999). Non-farm economic activities in rural areas are done by men and women. In fact, there are a number of women who are successful in running the non-farm economic activities in the villages. As well as the women in the villages of ring-1 area, the cement company's presence give impacts to non-farm economic activity opportunities for rural women. Several such examples of non-farm activities in the ring-1 area are the production of canned fish, the production of *tempe* (fermented soybean cake), the opening of food stalls and small kiosks, the opening of shops in the traditional market, and the opening boarding houses. Each of these are 1) production of canned fish, 2) production of *tempe* (Fermented soybean cake), 3) opening of food stalls and kiosks, 4) opening of shops in the traditional market, and 5) opening of boarding houses.

Production of canned fish

Glondong Gede village is one of the areas in ring-1 of the cement company which is located at the seafont. The village people usually work as fishermen, farmers and other non-farm activities. Its seafont location makes the village has abundant seafood, especially fish. Many people sell fresh fish, make and sell salted fish, as well as make and sell shrimp paste. In relation to the abundant number of fish, one of the CSR programs which has been implemented in this village is the empowerment of women in small businesses of seafood products made from raw fish. The coordinator of this program is Siti (50 years old woman) who is a high school graduate as well as a fishmonger in the local market. The company provided fund to hold training for processing seafood products. Siti responded

to the offer and managed the training which has been provided to rural women in the ring-1 area. The invited trainer was a lecturer from the Faculty of Fisheries, Gadjah Mada University, one of the best state-owned universities in Indonesia.

The training in 2016 was attended by 30 housewives of Glondong Gede village. The training focused on how to process and make preserved food from fish. The initial production of processed products were in the form of fish jerky. After the training, the company provided grants in the form of a set of cookware for seafood processing. The company also provided other grants such as a jerky oven, spinner, fish grinder, pot, fitter tool, and some other cooking utensils. The 30 trainees were divided into three groups: a) a group to process fish jerky, b) a group to make canned fish, and c) another group to make fish crackers. However, in its further development, because of the limited number of equipment and to simplify the processing, the three groups were merged into one.

In addition to the equipment support, the company provides a capital of Rp200.000 (US\$16) for each group. However, because the equipment is only one, then they had trouble in producing, so the capital is merged again. With the financial capital of Rp600.000 (US\$ 48), they made fish sticks that were sold in the market and was sold for Rp1.000.000 (US\$80). This capital continues to develop. The name of this group is Sari Laut. Currently, its revenue is between Rp5.000.000 (US\$400) and Rp8.000.000 (US\$640) per month. After there venue is deducted with the wages and the costs of raw materials, a 20% net profit is given to Glondong Gede village's cash budget. The rest of the profit are used for additional capital to buy raw materials and other purposes.

At this time, the production of canned fish is still running with the raw materials of fish ranging from 15 to 20 kilograms per week. The types of fish to produce include barracuda at Rp25.000 (US\$2) per kilogram, mackerel at Rp35.000 (US\$2.8) to Rp40.000,00 (US\$3.2) per kilogram, swordfish at Rp20.000 (US\$1,6) per kilogram. Other materials needed to process fish are oil, flour, sugar and flavorings.

The sales of Sari Laut fish product is still limited in Tuban, such as in Eni store, Ara shop, Taman Sari, Simpang Raya, Hospital cooperative, and PKM cooperative. The shops make advance payment of 25% of the sales price, and the rest if the goods have been sold. The products were used to be sold in other cities, but the payment was too long, i.e. for until one month. Some of the obstacles in developing this business such as marketing, and disagreements between the board members of Sari Laut still exist. However, the production process still continues and is able to provide work and income for the housewives in Glondong Gede village.

Production of *tempe* (Dermented soybean cake)

The small business of making *tempe* is done in Karang Asem village, one of the villages in ring-1 area. An example of *tempe* business is done by Is (34 years old woman) who only finished junior high school (grade 9). This effort did not get help from the company, but the company's presence give simpact to the business of making *tempe*. Initially, the business of making *tempe* was run with her husband, who becomes the seller of *tempe* around the village. Their business reached its fame when there was a cement plant construction projects and raw materials for soybean reached 100 kilograms per week and they employed two workers. The production process is in the morning and in the afternoon. The semi-finished *tempe* (i.e. the *tempe* which is ready to be cooked or fried) were then delivered to food stalls and vegetable sellers. The existence of the company makes the ring-1 area into bustling villages. There are more people in the villages as the number of people employed by the company is quite big. Consequently, there is a bigger market for *tempe*, which is the favourite food of many people in Java, including the people who live in the villages in this ring-1 area.

Opening of food stalls and kiosks

The emergence of food stalls as the impact of the company's presence in the village is to serve lunches for the employees working in the company. One example of a food stall is managed by a woman

named Mar (37 years old) who comes from Nganjuk and is married to a man from Sawir village. She lives with her two daughters in a house for shelter and builds a stall to sell food to serve the workers and local residents. The food served is quite various, from vegetables, fish, chicken, *tempe*, and so on. To eat at the food stall, one just need spend about Rp15.000 (US\$1.2), which includes a plate of dish (rice, vegetables, and a selection of fish, chicken or *tempe*) and a glass of tea.

This food stall business has been started since there was a cement plant construction project. At that time, thousands of people were working in the project, so that food stalls became a high demand along the road to the factory. Mar's food stall has started since three year ago, and could spend 70 kilograms of rice per day in the first year of operation. Mar had some employees to help her cooking, and her food stall opened 24 hours, since there were always people having meals at any time. However, after the company's factories have been built, her number of customers decreased. During the development projects, there were many people working in the construction of the factories and they enjoyed having meals at food stalls at any time. After the factories had been established, there are only the company's employees. Currently, the food stall only opens from 6 am to 10 pm, and spends only about 15 kilograms of rice per day. However, the family is still very grateful with the presence of the company. With the money she obtained from the food stall, she could send their children to vocational high schools and buy a new house. Besides Mar's food stall, there are also other food stalls run the wives whose husbands work in the company.

Food stalls are not only available in Sawir village. They are also available in other villages. The food stalls in Merkawang village and Glondong Gede village are always crowded by customers. There are food stalls which sell *gado-gado* (Javanese vegetable salad with peanut sauce) and *rujak cingur* (the mouth of cows mixed with vegetables and spicy sauce). In the evening, there are people selling fried rice and fried noodle. Most of the food stalls are managed by women.

Another example of a food stall managed by a woman is the food stall of Mrs. Cokro. She is a 42 years old woman who only finished junior high school. Her food stall has actually started for a long time, but the number of customers only increased when there is a company in the area. Currently the sales turnover of this food stall ranges from Rp500.000 (US\$40) to Rp1.000.000 (US\$80) a day.

In addition to food stalls, the women in the villages have also opened kiosks. Given the improvement of the roads and the increase in the number of motorcycles, several women opened gasoline kiosks. The gasoline is bought from a petrol station and put in bottles to be sold to motorcyclists who only need a litre or two litres of gasoline, and do not want to travel to far to the petrol station. Besides the gasoline kiosks, there are also small kiosks selling basic necessities (soap, toothbrushes, etc.) and cigarettes. There kiosks are usually only located in front of the houses.

Opening of shops in the traditional market

The traditional market merchants in Merkawang village are generally dominated by women who originated from the surrounding area. The village's market has developed significantly, as told by Soleh who is 74 years old and has worked there as a market guard for 40 years. The market was founded in 1975; it used to be just a collection of merchants who sold things for temporary time of the day which had no permanent building. It occupied a vacant land owned by the village that is located in front of Merkawang Village Hall. At that time, the traders only sold fish and vegetables. Before the company was established, the number of merchants were only around 24 people.

In 2009, the market was built with funds from the village and had about nine *los* (a block with a rectangular area for selling products). Every *los* contained four rooms where each room was filled with two merchants. So, there were about 72 places for merchants. Some merchants who did not have a room, sold their merchandise in any space available around the market. In addition to the *los*, Merkawang market also has 17 stores with a permanent building. The stores are located outside of the market, facing the street. Currently, the types of the merchandise sold are increasingly diverse, ranging from vegetables, snacks, ice, fish, sliced chicken, fruit, clothing, fabric pieces, kitchen

utensils of plastic and clay, as well as some services offered such as sewing clothes. The existence of this traditional market has made it easier for the village people to sell their agricultural products and to obtain information about the product prices. Having a market access and information about agricultural product prices plays a significant role in community empowerment (Saenz & Thompson 2017).

Merkawang market opens at 5 A.M and is closed just before noon at around 12 P.M. The merchants in this market do not pay taxes, but they must pay for cleaning service every day at Rp1.000 (US\$0.08) per merchant who owns regular *los*, and Rp2.000 (US\$0.16) for merchants who have a permanent *los*, which means having a wall that separates between merchants. Every day the average money collected for cleaning service ranges from Rp60.000 (US\$4.8) to Rp70.000 (US\$5.6), but on holidays (Sunday or public holiday) it can reach Rp85.000 (US\$6.8). After being deducted with cleaning costs and the salary for the market's janitors, the rest of the money is then deposited into the village cash budget, which is about Rp750.000 (US\$60) per month.

Other income from the village market comes from the parking lot. Two people are hired to manage the parking area around the market. Every day there are more than 100 motorcycles parked in the market. Parking fee for a motorcycle is Rp1.000 (US\$0.08). Thus the income from parking service is around Rp100.000 (US\$8) a day. The revenue is then deposited into the village's cash budget for about Rp20.000 (US\$1.6) per day, and the remaining Rp80.000 (US\$6.4) is for paying the two parking attendants. If there are more motorcycles parking, the parking attendants will also receive higher amount of money. However, if the number of motorcycles parking is few, the parking attendants will also received a smaller amount of money.

Opening of boarding houses

The company's presence increases the opportunity for the opening of boarding houses in the surrounding villages. When there was a plant development project, it had sprung up boarding houses because the company hired a lot of employees from outside the villages. Wartu (44 years old woman) who lives in Merkawang village and has only a primary school education is a manager of one of the boarding houses. The boarding house that she managed has 18 rooms and was built in 2013 by her relative who lives in Jakarta. She also provides food for the inhabitants of the boarding house. The boarding house costs Rp200.000 (US\$16) per room per month. One room can be occupied by 3-4 people. Unfortunately, some of the boarding houses opened during the plant development project have been closed due to the small number of people who stayed in the boarding houses. During the plant development project, there were a lot of people working to build the factories. After the factories have been built, there are only the company's employees. Mrs. Reza's boarding house, which is located on the main roadside of the village, is still filled with tenants who are the contract workers of the cement company and students who are doing a field training in the company.

Conclusion

The existence of the company in the rural area of Tuban, Indonesia, with its CSR programs has encouraged the women empowerment. Most of the women in the villages are not employed by the company, but they managed to take advantage of the existence of the company. The rural women have managed to achieve social empowerment, educational empowerment, religious empowerment, organizational empowerment, and economic empowerment. The social empowerment can be seen in the closer relation between the women, particularly in the health aspect. The educational empowerment is obtained through the scholarship and training programs provided by the company. The religious empowerment is seen in the number of women who become religion teachers and who provide the meals for the religious festivities. The organizational empowerment is achieved from the administrators' role assumed by the women for the important organizations in the villages. Finally, the economic empowerment has enabled the women to improve their livelihoods. A number of new economic activities have been initiated by the rural women. The activities include the production of canned fish and *tempe* (fermented soybean cake) for sale. There are also the opening of food stalls,

small kiosks, shops in the traditional market, and boarding houses, which have enabled the rural women to increase their families' income.

This study has shown that the involvement of women in the public sector and the non-farming activities has increased the families' income and add the families' social-economic assets. This can be seen in the fact that almost all households have owned motor vehicles to make their mobility easier, almost everyone has a mobile phone, some families have been able to renovate their houses, and most families can send their children to schools. The existence of the traditional market has made it easier for the village people to sell their agricultural products and started small businesses. All of these confirmed that the involvement of women in the company's program has been successful in reducing poverty in this rural area of Indonesia.

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