

Serayu Asri Program as a Social Innovation-Based Systemic Change for the Empowerment of Women Farmers

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Abstract

This research describes how women establish their bargaining position in efforts to challenge societal values regarding the division of roles between women and men by participating in community empowerment initiatives conducted under the Corporate Social Responsibility (CSR) framework of PT PLN Indonesia Power UBP Mrica PLTA PB Soedirman. The research used a qualitative method to analyze the process of social innovation in community empowerment, explaining several stages leading to systemic changes that impact ecosystem conservation. The findings revealed that the social innovation program initiated by the company within the framework of community empowerment is effective in blending the roles of women and men in agriculture. It enhances the bargaining power of women to take on strategic roles within organizational structures, effectively strengthens groups, improves individual quality, and facilitates systemic changes that positively impact ecosystem conservation.

Keywords: Empowerment, Social Innovation, Women Farmers, Conservation.

A. INTRODUCTION

Chrisler (2000) explained that gender differences shape the roles and status of women and men from the moment a family member asks about the sex of an unborn baby. Arief Budiman (1982), in his book, noted that the current division of labor between women and men is the result of a cultural and social intermingling nurtured through daily interactions over time. The differences in status and roles between women and men are naturally explained by visible physiological differences, differences in sex, muscle mass and strength, and even differences in sexual development. Over time, this division of labor between women and men became reinforced within cultural frameworks, assigning domestic roles to women while men took on public roles. In fact, the differing spheres of movement for women and men are naturally occurring and then culturally reinforced, suggesting that each has a separate space that cannot be combined.

The division of roles between women and men, which assigns the domestic sector to women and the public sector to men, has essentially become normalized within cultural perspectives. For example, in Javanese culture, cultural values construct a narrative that women are created as subordinates to men. This is reflected in the Javanese saying that instills the notion that women have three primary duties: *macak* (dressing up), *masak* (cooking), and *manak* (bearing children). These three words have been passed down orally within the framework of tradition, from parents to their children across generations, eventually becoming an invisible value that limits the mobility of women (Pirus, 2020). As a result, women remain confined to the kitchen, blowing air to stoke the fire with wood as the energy source. Meanwhile, the ideal being for working outside the home is a masculine figure with thick muscles and sun-darkened skin—someone we refer to as a man. Moreover, accepting the concept of differing roles and responsibilities between women and men leads to inequality. It ultimately results in the marginalization of women. In fact, Tusianti and Abdurachman (2018) in their article stated that most Indonesian women who work in organizations do not occupy top strategic positions as men do. In other words, the hierarchy within the organizational structure of the public sector is still dominated by men.

Classifying and distinguishing everything with a basic understanding is common, as is the case with the concepts of gender and sex. It is important to comprehend these two different concepts because people sometimes fail to distinguish between them and tend to equate or even merge them (Chrisler, 2000). This understanding was initiated by UNESCO (2003), which directed attention to the concept of gender as a study that refers to the division of roles and status between women and men as shaped by our families, society, and culture. Indonesia views the concept of inequality between women and men as a serious issue and has responded by prioritizing Gender Mainstreaming (PUG) in every aspect of development, both planned and ongoing. In 2007, Law No. 17 on the National Long-Term Development Plan (RPJPN) 2005-2025 was established with the mission to achieve equitable and just development through regional development, comprehensive reduction of social inequality, support for communities, groups, and regions that are still vulnerable, drastic poverty and unemployment reduction, provision of equal access to social services and economic infrastructure, and the elimination of discrimination in various aspects, including gender (Santoso, 2016).

The reinforcement of women's cultural values, as seen in Javanese traditions, also needs to be examined through a gender perspective. This approach moves away from dividing women and men based on physiological differences and sex, instead focusing on the analysis of functions, roles, and responsibilities between women and men in an equal manner (Afni, 2022). This is important because gender perspectives have the potential to change the view of differing roles and responsibilities between women and men, aiming to achieve equality and balance. Essentially, women are not just capable of cooking but can also farm just as men do.

Women play a crucial role as the supporting pillar in the smallest social institution, the family, including farming families. Women's sensitivity to issues affecting the family, their responsiveness to family food needs, and their strong sense of ownership towards the family enable them to work as farmers for the sake of their families (Noni, 2024). One key point to understand is that women's involvement in the agricultural sector is a sign of changing roles and responsibilities, challenging the stereotypes that have long been ingrained in our society's mindset (Lamane, 2024). This shift highlights the inherent vulnerability of women farmers. They find themselves in a position where they must combat the perception that they are weak and therefore unable to take on roles and responsibilities typically reserved for men. At the same time, they navigate the challenges of life, striving to provide for their families and care for their children with a single pot of warm rice, uncertain of whether there will be anything to accompany it the next day.

The classic song from Koes Plus takes us back to the metaphorical semiotics of a nation rich in natural resources. The lyrics, "*tongkat kayu dan batu jadi tanaman*" (wooden sticks and stones become plants), serve as both a hope and a reminder that the land of Indonesia is filled with minerals that can make any plant grow abundantly. For instance, the Central Statistics Agency of Banjarnegara Regency recorded in 2023 that there were 3.585,64 hectares of coffee plantation area (BPS Banjarnegara, 2024). This area is utilized by 63.633 Agricultural Household Units (BPS Banjarnegara, 2023). Statistics show that in 2018, the number of female farmers in Indonesia was 8.051.328. or about 24,04% of the total number of farmers in the country (Maulana, 2022). These figures highlight the disparity between the number of female and male farmers, suggesting that men need to recognize that women are equally capable of handling even the toughest agricultural work. The government, through its various extensions, has gradually become aware of the position of female farmers and is making efforts to provide them with opportunities through Women Farmers' Groups (Kelompok Wanita Tani or KWT). These groups give women the space to cultivate their home gardens into sustainable food sources, thereby enhancing availability, accessibility, utilization, and income (Pratama, 2022).

Bangkit Coffee Farmer Group in Pegundungan Village, Pejawaran District, Banjarnegara Regency, serves as a model for female farmers in their quest for gender equality and prosperity. This group places women in strategic positions within the organizational structure, and their activities have led to the production of Senggani coffee, driven by the spirit to achieve well-being beyond merely cultivating and selling vegetables. The group's achievements and the involvement of women in the Bangkit Coffee Farmer Group have caught the attention of PT PLN Indonesia Power UBP Mrica PLTA PB Soedirman's community empowerment initiatives. According to data analysis, the Bangkit Coffee Farmer Group can collaborate with the company in conservation efforts and sedimentation mitigation in river catchment areas, which feed into the company's power plants. The next step involves introducing a social innovation concept in community empowerment promoted by the company and implemented through the Bangkit Coffee Farmer Group. This collaboration

demonstrates how women are actively working to assert their bargaining positions within the social system while also contributing to environmental conservation efforts.

Ife (2013) explained that empowerment encompasses both processes and outcomes, including the integrity of processes, increased awareness, participation, cooperation, development pace, peace, consensus, and community building. In other words, community empowerment is a comprehensive process involving the strengthening of human resources and social institutions, including providing input and opening access to opportunities that can empower the community (Mulyawan, 2016). Moridu (2023) described social innovation as a new approach, strategy, and solution to address social challenges and contribute to positive social change. Frances Westley defines social innovation as initiatives, products, or processes that alter the fundamental routines, resource patterns, and institutional structures of a social system. Successful social innovations are sustainable and can have a broad impact. In this context, the capacity of the community to manage programs significantly affects the stability of social innovations, especially for vulnerable groups (Caulier-Grice, 2012).

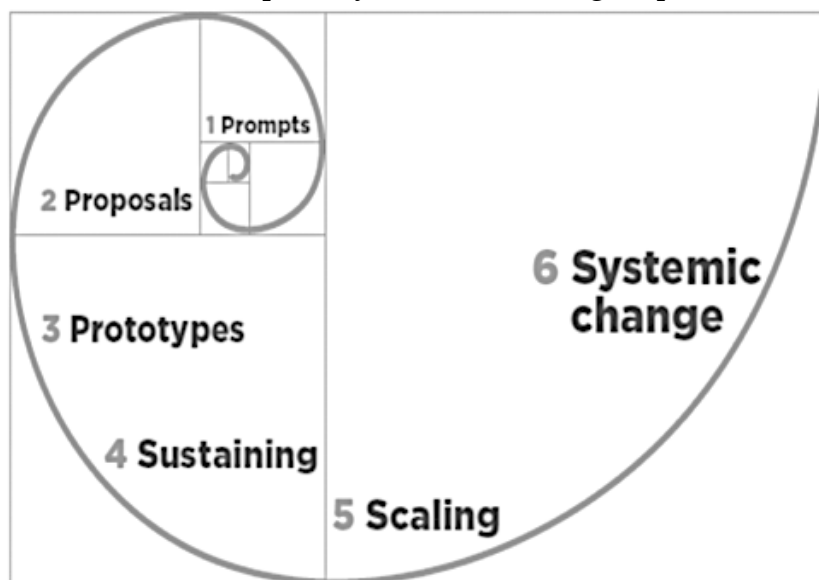


Figure 1. Process of Social Innovation Development

Source: Caulier-Grice, 2012

The social innovation process itself has six stages, such as (1) identification of community needs and potential or prompts; (2) formulation of social innovation program development strategies or proposals; (3) implementation of planned program prototypes or prototypes; (4) sustainability of ongoing program activities or sustaining; (5) program development and dissemination of social innovation or scaling; and (6) social innovation is able to change the social system that is already running in the community or systemic change (Caulier-Grice, 2012). In carrying out these six stages, the elaboration of social innovation and community empowerment refers to the term social innovation process which contains 5 elements, including elements of novelty, social innovation is planned carefully and can be implemented,

can answer existing social needs or problems, program effectiveness, and is able to increase community capacity.

Based on the description of social innovation above, PT PLN Indonesia Power UBP Mrica PLTA PB Soedirman, through its corporate social and environmental responsibility practices, aims to develop a community empowerment program that enhances well-being and environmental preservation. The Serayu Asri Program was conceived as a social innovation for community empowerment to support local communities in meeting their needs while ensuring the sustainability of the ecosystem for future generations. The following section will provide a detailed and in-depth discussion of the implementation process of the Serayu Asri Program as a social innovation for community empowerment by the company.

B. RESULT AND DISCUSSION

This discussion presents the results obtained from the research, with analysis based on the interpretation of data collected during the study. The data interpretation is framed within the context of social innovation, and segmented through the six stages: prompts, proposals, prototypes, sustaining, scaling, and systemic change. The analysis begins with the identification and formulation of social innovation within the program planning phase, then moves to implementation, program sustainability, and program development as part of practical implementation. Finally, it addresses systemic change as the ultimate outcome of integrating social innovation and empowerment processes. The six-stage framework serves as the analytical tool for examining the Serayu Asri Program, the social innovation for community empowerment by PT PLN Indonesia Power UBP Mrica PLTA PB Soedirman.



Figure 2. Roadmap of Serayu Asri Program

In the prompts stage of the planning phase for the Serayu Asri Social Innovation Program, the process began with analyzing the results of social mapping. Social mapping served as documentation of the potential within a given area, which was then focused on the individual level. This analysis not only provided an overview of the potential but also highlights the challenges faced by the area, helping to develop effective strategies and set objectives for program implementation. Social mapping is

routinely conducted by PT PLN Indonesia Power UBP Mrica PLTA PB Soedirman as part of their database preparation for empowerment initiatives. The results of this mapping reveal issues related to the River Basin (DAS) in the upper Serayu area, where many vegetable crops, classified as horticultural plants, are grown. These crops have the potential to deplete soil nutrients, accelerating soil erosion in the region. Therefore, there is a need for planting trees that can support soil structure and prevent erosion. In addition to environmental conditions, there are also social issues: the income of vegetable farmers has not seen significant improvement, and the care of these plants is considered less profitable.

Serayu Asri has led to a collaboration between the company and the community within the framework of social innovation and community empowerment. This program aims to empower vulnerable groups in the agricultural sector, specifically the Bangkit Coffee Farmer Group, with Bu Murti as the driving force behind it. The program was initiated in 2009, originating from the Sekolah Lapang Program to mitigate sedimentation in the upstream area (Dieng Plateau), which had been converted into potato farming land and potentially impacts the Mrica Dam. Erosion and sedimentation emerged as key issues that needed to be addressed to slow their progression. If left unmanaged, these problems could lead to natural disasters such as landslides, which would negatively affect the community in Pegundungan Village, Pejawaran District, Banjarnegara Regency.

Moving to the proposals stage, the Serayu Asri Program was planned to be developed within the context of implementing environmentally friendly agriculture, with coffee as the main commodity to drive the economic and agricultural activities, alongside efforts to conserve or protect the River Basin to mitigate erosion and sedimentation. This approach was a response to the identified potential for erosion and sedimentation in the River Basin that could impact the Mrica Dam. Coffee was chosen as the solution to the need for hardy plants to support a farming system that previously relied on annual crops like potatoes. The decision to substitute coffee for other agricultural commodities was affected by the topography of Pegundungan Village, situated in highlands that are well-suited for coffee growth and offer economic benefits. This plan was carried out through internal engagement with the community, involving the Bangkit Coffee Farmer Group. The process included internal discussions and formal consultations through Focus Group Discussions (FGDs) that engaged various stakeholders in a participatory and collaborative manner.

The Serayu Asri Program and coffee cultivation conservation extend beyond just growing coffee and environmental preservation. The program is designed to address various aspects of community needs, including health. One significant issue identified is stunting, which the program aims to tackle. Initially, the program plans to integrate environmentally friendly coffee cultivation with efforts to reduce stunting through dairy goat farming. In this approach, goat feed is produced using compost derived from coffee plant residues. Essentially, the plan involves using coffee cultivation by-products as compost to grow fodder for dairy goats. The milk produced by these goats will then be used to provide additional nutritional support to help

mitigate stunting. This holistic approach demonstrates a plan that starts with sustainable coffee farming, leverages coffee plant residues for compost production and utilizes the resulting dairy products to improve community health and combat stunting.

At the prototype stage, the program is implemented according to the social innovation approach strategy for community empowerment by the company through four aspects: organizational management model, social entrepreneurship, new program/product development, and empowerment and capacity-building model. The organizational management model brings the Bangkit Coffee Farmers Group to collaborate with PT PLN Indonesia Power UBP Mrica PLTA PB Soedirman in the conservation and protection of the Mrica Reservoir Watershed. The company acts as a facilitator that provides education to the community, and collaboration with the Bangkit Coffee Farmers Group is an effort to internalize the urgency of preserving the Mrica Reservoir Watershed. The social entrepreneurship aspect is then realized through synergy between the company and the community, resulting in an entrepreneurship scheme from the coffee cycle as an agricultural commodity, from planting to harvest and post-harvest. The implementation of this program then opens up increasingly broader business opportunities for the community.

In the aspect of the new program/product development, it was able to produce local coffee products with a distinctive flavor and coffee agro-tourism for the community. The impact of this product development is the potential economic improvement for the farmers' group, reaching IDR 250.000.000 post-harvest (twice a year). Entrepreneurs then emerge with the potential to open local to national market networks for coffee commodities, which could potentially reduce unemployment and urbanization rates. The empowerment model aspect becomes a practice of building partnerships with several stakeholders. The process of individual capacity building within group members is designed to produce skilled individuals in managing good relationships that can lead to economic improvements. The involvement of other stakeholders connected to the Bangkit Coffee Farmers Group is expected to create a circular economic chain that can bring economic independence to every individual involved in the Serayu Asri Program.

At the sustaining stage, the Serayu Asri Program was then designed as a sustainable program, as illustrated in the image above. The image demonstrates how planning steps are competently carried out to build a program ready to become independent, sustainable, and capable of existing without assistance from the company. Efforts to build a sustainable coffee cultivation system began with a field school in 2019. Institutional strengthening, infrastructure support in the form of facilities and infrastructure procurement, and intensive and periodic mentoring from the program group to new groups in 2020 reflected how the sustaining stage in the social innovation scheme was implemented. In 2021, the establishment of a knowledge center and efforts to improve coffee quality were the next steps carefully taken to ensure the continuity of the program or system developed within the social innovation scheme. In 2022, coffee product variants were developed, product marketing was

carried out collaboratively, and MSMEs were established as an effort to weave the coffee commodity cycle. By 2023, the program was integrated with local issues, with stunting becoming a problem that was subsequently incorporated into the continued utilization scheme of conservation coffee cultivation. This shows how the Serayu Asri Program fundamentally impacts not only environmental conservation but also contributes to reducing and alleviating stunting, reflecting how this program is sustainable, continuing through the stages of social innovation.

At the scaling stage, the Serayu Asri Program identified a development concept in 2023. Sedimentation emerged as a significant issue in the Mrica Reservoir area, caused by erosion and landslides in the watershed. This problem needs to be managed by altering the agricultural system, particularly by changing the types of crops grown in the Mrica Reservoir watershed. In 2023, UBP MRICA introduced social innovation in the Conservation Coffee Village Program with the principle of "environmental economics." This innovative program was implemented by actively involving the community in coffee cultivation and dairy goat farming, which can be reused in line with the principles of the circular economy according to the development concept mentioned above.

As illustrated in the figure above, the stunting issue was then addressed by adding a sub-sector that utilizes conservation coffee cultivation. The need for perennial crops such as coffee and shade trees (*kaliandra/indigofera*) to support seasonal crops and prevent erosion and sedimentation was then further utilized by converting the resulting waste into fertilizer for green fodder. Dairy goat farming became an escalation of the program managed by sub-activities within the Serayu Asri program. BUMPER (*Budidaya Kambing Perah/Dairy Goat Farming*) and CETAR (*Cegah Stunting Berkelanjutan/Sustainable Stunting Prevention*) were created as sub-activities within the program, reflecting the scaling process of the program within the framework of social innovation.

Each program has outputs that are reused to support activities in other programs. For example, the unused coffee husks from the Bangkit Coffee Farmers are utilized as feed for dairy goats and as organic fertilizer for farmers. The manure produced by the goats is processed into fertilizer that can enrich the soil. PT PLN Indonesia Power UBP Mrica PLTA PB Soedirman has optimized every aspect of its program to create a new concept in line with the circular economy, turning unused by-products into valuable goods. With the addition of sub-activities, the target outcomes are expanded, and the economic chain is extended, enabling a circular economy. This circular system is further supported by the Mrica Corner, which was established in 2022 as an economic hub within the Serayu Asri Program.

The final stage was the systemic change, which explained how the existing old systems within a social structure are further developed into new, more optimal systems. Essentially, the outcomes of the Serayu Asri Program's framework bring us back to the initial issue it aimed to address: environmental problems. The agricultural scheme, which initially relied on seasonal crops like potatoes, gradually transitioned to coffee cultivation. Economically, coffee plants offer a higher market value compared

to seasonal crops or vegetables. The expansion of the program successfully introduced a more effective circular economy system. The utilization of organic waste now finds new applications and forms. Plant waste is reused in agricultural processes that correlate with livestock farming. Meanwhile, livestock farming addresses other issues arising from the program's expansion efforts. The capacity-building efforts during the program's implementation ultimately led to a comprehensive increase in knowledge, covering the fulfillment of health, economic, and environmental needs. Economically, the impact is particularly significant, with an income increase of 15.85%, potentially yielding an annual income of IDR 250.000.000 (PT PLN IP UBP Mrica, 2023) . Additionally, through this program, the company was able to synergize with the government in poverty alleviation, successfully reducing the poverty rate by 21,02%. The elaboration of the investment made by the company in the Serayu Asri Social Innovation Program ultimately reflects how a single activity can move to address multiple targets and have a broad impact.

Systemic change within the framework of social innovation in the Serayu Asri Program also needs to be viewed through a gender perspective, particularly in terms of the involvement of women in central organizational roles during the program's implementation. Cooke (2010) noted that women generally have roles as mothers, wives, and employees within an organization. This suggests that women also have the potential to make decisions and excel in the public sphere, just as men do. The involvement of Mrs. Murti, a woman who served as a local hero in this program, can be considered a systemic change, even though it wasn't the primary focus of the social innovation. The active involvement of women in the Serayu Asri Program has fostered a new social system in the community of Pegundungan Village, demonstrating that not only men are capable of farming seasonal crops, but women also have a bargaining position in agriculture. Women play a crucial role in improving welfare by ensuring the economic cycle continues, utilizing fertile land to generate income from every plant cultivated. There is a common perception that women's productivity is inversely related to job satisfaction, suggesting that women may not be as productive as men because their job satisfaction is influenced by their domestic roles (Bierema, 2016). However, the Serayu Asri Program has shown that women's active involvement proves they can be just as productive as men, despite physiological differences. While individual job satisfaction levels may vary, it should not be the sole or primary factor in determining performance in the field.

C. CONCLUSION

The Serayu Asri Program, a social innovation and community empowerment initiative by PT PLN Indonesia Power UBP Mrica PLTA PB Soedirman, is a tangible example of how a company's presence can positively impact both the community and the environment. A synergistic and collaborative relationship is fostered within the framework of sustainable social innovation for community empowerment. In this context, the Serayu Asri Program has successfully developed a circular economy concept that benefits the community while also securing their future by reducing the

potential for disasters caused by environmental degradation, such as erosion and sedimentation in the Mrica Reservoir watershed.

The circular economy scheme implemented within the framework of social innovation in the Serayu Asri Program has brought about systematic change through community empowerment. The shift in the community's primary commodities, from vegetables to coffee, marked the beginning of this systematic transformation within the social fabric, particularly in Pegundungan Village, Pejawaran Sub-District, Banjarnegara Regency. The circular economy concept, revolving around conservation coffee cultivation, has effectively addressed additional issues the program aimed to solve. In this case, the Serayu Asri Program not only addresses environmental issues through the development of conservation coffee but also tackles health issues, particularly by reducing stunting rates, while maintaining economic activity without decreasing income or increasing unemployment. Overall, this social innovation-based community empowerment program has successfully demonstrated how a more optimal system can evolve within a community, be accepted, and be effectively implemented.

The empowerment process in social innovation, involving women as the main actors from organizational structures to implementers, empirically shows that the empowerment program initiatives carried out by PT PLN Indonesia Power UBP Mrica PLTA PB Soedirman have a clear understanding of gender concepts and the importance of inclusive circular economy-based social innovation. From the program's implementation, it can be concluded that women are also capable of setting directions and making important decisions within the organization while also conducted measures to obtain holistic systemic change.

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