

The Emancipation of Information in Rasuna Said's Struggle for Women's Empowerment in Indonesia

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Abstract

Women are arbitrarily considered as a hotbed of polemics over human civilization for many years. Issues such as prostitution, persecution, stupidity, and slavery were attached so strongly to women's representation. As for Indonesian, the women's identity is always be the core problem, so, the defenders of women's rights has taken their actions for a long time. Rasuna Said as an Indonesian national hero may be the brightest name for such struggle, especially in optimizing the women's role in society. Her struggle was recorded since the Dutch colonial, Japanese occupation, and after the independence of the Republic of Indonesia. "Information" is the keyword for Rasuna's struggle in enhancing the character and the courage of women. The action was believed to be able to create a new direction for the historicity of Indonesian women. Rasuna's efforts seemed to questioning the usage of the term "physical emancipation", which is already used since the early 19th century. She successfully infiltrated both the socio-political system and in making collaboration with several organizations from different ideological backgrounds.

This paper was written in order to oppose the myth; which states that women's empowerment is all about physical matters. Therefore, it needs a critical study to straighten out the issues which are discussed through the emancipation discourse, since the informative matters proved to be much more important. This study will involve the fields of social sciences, cultural studies, ethics, psychology, and communication. Considering Rasuna as a historical figure, so this reseach will also to be discussed in the historical, political and philosophical aspect. The post-behavioral theory will be used as the primary approach as well. Then it will be developed through the philosophical hermeneutic method with methodical elements; describes reading texts and data, historical continuity, deductive and inductive approach, as well as heuristics to get a new and applicable solution. It could be said that the struggle of the Rasuna Said is a combination of two aspects; *physical and mental*. Her actions, is clearly different from the struggle of Cut Nyak Dien in physical combat or the struggle of R.A. Kartini who picked correspondence as her main focus. Rasuna mixes these two models of the struggle; through establishing the schools, publishing the magazines

and newspapers on the theme of “national movements”, as well as participating as a social activist. It is thus no exaggeration to claim that “the emancipation of information” as the name of the struggle that was conducted by Rasuna Said. Clearly this is not about seizing social responsibility through the mere physical struggle. “The emancipation of information” for sure is the quickest path toward achieving the main goal of every woman. So women, especially Indonesian women, can be transformed into a key driver toward building a brighter, better, and more prosperous future for the nation, country, and the whole world.

Keywords: Emancipation of information, women's empowerment, Minangkabau women, Rasuna Said

I. Introduction

Women have been a central of human's discussion eternally since hundred years ago, as consequences of their role as one of the main entity of humanity, especially with the inevitable physical distinction between men and women. Everything is started from the invention of the communication system as a basic form of civilization. Human civilization is a way-in for the dynamic of life. There is an inseparable relation between culture and creation of the human's scheme of everything. Based on the basic factor there over, women become the most important identity that human ever have. It has been an interesting study, both historically and politically when femininity collides with masculinity. If we looked at meta-ethical theory as been told by Srinivasan (2016) that the philosophy of morals nowadays are mostly created by men under the system of patriarchy assumption. This assumption is formed inherently by the superiority of men over women, likewise the superiority of masculinity symbol over femininity. Basically, it has been entrenched for years through the contradiction between reason and affection, individual and communal, mind and body (Srinivasan, 2016). Problems that appear on women's history are assuming that women are controlled by men as though. Trough this assumption, women become an institution of gender distinction system. This system is being ruled by norms and common values that have a special kind of culture (Smith, 1989). Indirectly, it can be said that a normative standard for women appears as a consequence of traditional assumption about substance social function. Social control discourse is used as a form of masculinity. It existing and growing because of the gender issue.

The former argument of Srinivasan is revealing the fundamental discrimination over women. Main problems of women are domestic violence, education, sexual harassment, internal family problem, and divorce. These problems are followed by cultural treatments as an impact. As a consequence of act and physical appraisal for the woman (and men indeed), then the problem that appears as an anti-thesis is also physical.

Thus, it is not surprising if someday the act of women emancipation leads to physical equality. This is a perspective that tends to be understood as a physical revolution if brought to the socio-cultural issue. Pierre Bordieu (2010) said that this socio-cultural structure is enforcing the meaning of human through two substantial words; big and small. As in the games that apply a resistance between big and small, then the dominant must be assured of their domination. In the other side, the object of domination must be willing to admitting the domination existence in order to accept the act of domination. In this case, women are unconsciously accepting themselves to be submissive by rejecting some potential condition whether their spouse has a smaller body size from them (Bourdieu, 98 : 2010).

It can be said that the struggling of early feminism in order to rise women level through the equality of rights in property ownership is a fundamental and general representative of their struggle at once.

II. Women empowerment model, particularly in Indonesia

Dhruba Hazarika (2011) feminism activist from India said that empowerment comes from empowerment issues. Thus, women empowerment can be understood as an effort to preparing women into economic and social identity independent. From here, then women are expected to be involved in development act. In the end, the empowerment effort will be meet a women involvement on the policy (Haxarika, 2011:200)

The sentence above is a common understanding of people about emancipation or women empowerment, a perspective about politics side of women's need as though. Explicitly, Khus Funer Mustaza ever said that the empowerment not only political. Empowerment is an attempt to overcome economic, social, and political dimension independently. It is not a hyperbolic if we say that empowerment is a mental condition which appears from environmental help which is support freedom, equality, and humanity (Mustaza, 2012:351).

Emancipation as a main goal of women empowerment supposes to be a way to think or at least a media into innovation restrained. When poverty and ignorance become equal and accepted by women in countries like India, Bangladesh, Sudan, etc, then there should be a re-critical in political empowerment. History has written in golden ink, about a lady named Theresa in India for her extraordinary humanitarian act.

The question is, did Mother Theresa do that on one political scheme? Mother Theresa did the entire struggle with her pure hand, love, and affection as a mother. The point of her struggle is supposed to be the most important reference for women warrior of this century. Mother Teresa may be the right role model for women empowerment that could open the eyes of the world for the important meaning of femininity identity.

As resumed by Wiyatmi (2012) that the early struggle in empowerment issues not far from demanding the law of marriage, divorce, ownership, and custody. Even though

in the end this movement becomes a social and inclusive movement, but the early step as mentioned, show the big effect of patriotism (Wiyatmi, 2012:12). It shows on the struggling way of Javanese women. Kartini, which breaks through the border between continents with her inspirational letter. She did the struggle because of the solitary life after her marriage life. Her willing to continue study and get a chance to study abroad in Europe is fall apart because of her husband domination the Javanese culture that day which forced her to live her imprisoned life in her own house.

But in the same era, another story of Indonesian women is happened differently. Indonesia has two kinship systems; mostly are patrilinealism and the least are matrilinealism. Matrilinealism are best known in West Sumatera, the Minangkabau. Practically, the roles of women are precious in matrilineal system. Minangkabau women have a full authority of her tribe's property ownership which is will be their legacy to their daughter to their granddaughter, and so on, meanwhile in another part of the world; women have to do the protest to get their rights. If the divorce happened for whatever reason, custody will be the rights of the mother or her family. Women are the sovereign and the ruler of *Rumah Gadang*. Indeed, they are not allowed to interact with outside world (Navis, 1989:221-225).

The image of minangkabau women giving by Navis, at least shows that women empowerment in Indonesia cannot be seen from general feminist perspective. Theoretically, it might be said that whatever happen on women is a universal phenomena. Yet, there are other psychological perspectives that inherent in women herself. Thus, when the discussion has lead to human rights, it becomes more complex because we already knew and admit the human rights as a relative right. The benefit that want to be shown by feminist before the post-feminist era, liberal feminist, or multicultural feminist, is a political passion basically just artificial passion and unnatural. In order of that, physical struggle that needs to meet the social-politics acceptance based on women urge, have for to be reconsidered. Not to inhibit women empowerment, but to aiming it to the more effective way.

Though it is never clearly spoken, the way of struggle based on Indonesian women spirit and identity is heading to improvement of information access. It can be conclude by the struggling model did by remarkable women like R.A. Kartini, R. Dewi Sartika, Rohana Kudus, Nyai Ahmad Dahlan, Rahmah El-Yunusiyah, dan of course H.R. Rasuna Said are related to schools establishment or another demand for a better education for women. We can take an early conclusion that one of Indonesian women character is not easily give up on every problems they have. Education is being the main focus because its position as a basic needs of human, so that it has a strong normative dimension. Domination then just a matter of personality type that build by some other society.

III. Rasuna Said, between heroic and gender dedication

As a movement that appears through political idea assistance, by all means women empowerment becomes a struggle. Struggling becomes a term that emerges as an explanation for definition of conflict. Tomas Diez (2006) revealed that the conflict which contains struggling could show incompatibility of subjects' position generally. Otherwise, could be said that the struggle is against all incompatibility that intercepts idea from fighter (Diez dkk, 2016:565)

From what has been said by Diaz as mentioned, then the category that includes to the struggling idea becomes widely. If eagerness is ideally directed as something that fighting another opposite condition, then it becomes a struggle. The definition given by Thomas Diez refers to a struggling in a unique moment. It becomes a product of thought which is approximately withhold or blocking feminism to be a lifetime struggle. This is seen by Bourdieu as a constant condition within masculinity. Bourdieu denying common assumption by saying trans-historic constant condition within masculinity domination relation does not cause a dehistorical and denaturalize impact. Simply, Bourdieu said that in masculinity domination history will be occurs constant repetitions. Bourdieu said that the product of history that produced by fallacy of the constant condition meaning is a false dehistoricity (Bourdieu, 2010 : 144).

Indeed, Bourdieu unintended an annihilation of feminism struggling. Nevertheless, there's a sufficient reason of Bourdieu's version of problem. Masculinity domination is happening, but not as an impact of system error but mostly as a constant condition that has to be hold by history. Furthermore, it looks alike condition of women that always giving birth, and the needing of consuming food, so that the struggle that exist is not suppose to be about fearness, which is only can be solved by physical revolution, or at least a revolution of thought that does not have to be associated by the idea of replacing masculinity domination with femininity domination.

In this case, the fighter can be defined then as someone who did the fighting by countering any different domination. Brian Murdoch (1996) acknowledge that a hero is someone who did a heroic action in a threaten situation, as a loyalty to master or Lord, and then get a noble reputation as a result (Murdoch, 1996:4). Murdoch does not see a hero should have an initiative out of blue, but a hero should did an action that caused by his willing to defend something that belong to him. Because of that, the hero title attached to women for their role in feminism needs to be reconsidered. It is important to be notice that this statement being said in order to form an appropriate standard about the effectively of struggle, not to erase the heroic of women.

As a character in this paper, Rasuna Said through her history of life is meet the requirements to be the role model of women empowerment's fighter. At least that was K Bertens intention of his statement about absolute moral implicative within the used of

words "hero" or saint. Even though those words are spoken without any moral tendency such as there is no tendency on the title "badminton hero" given to the first winner of badminton league. At least there is three situations that made someone as a hero; if he doing his responsibility when other don't, and if he did something when mostly don't, and he did something required (Bertens, 2007: 227-230).

Rasuna said is a women who did something for her clan and has been force herself inside the struggling. Hajjah Rangkayo Rasuna Said was born on 1910 ini Maninjau, West Sumatera. Rasuna's origin is from the family with activist background and also a reputable family in Minangkabau. Rasuna Said was studied in Thawalib and be disciples of Haji Rasul a.k.a Dr H Abdul Karim Amirullah, father of Buya Hamka. The thought of Haji Rasul left a great influence on Rasuna Said. Her activity started from Sarekat Rakyat and next she jined with Soematra Thawalib. In 1930, Rasuna found an organization called Persatoean Meoslimin Indonesia (PERMI) in Bukittinggi. Afterwards, she establishes a Thawalib School in Padang and leading Girls course and Normal course in Bukittinggi. As an political activist, she often critize the government of Nederland at the time so she was being punished in jail in Semarang on 1932.

On 1935, she becomes the leader of Raya magazine. It considered as a radical magazine by government at that time so that it always restricted. Meanwhile, PERMI member are not able to do anything in advance, it made her disappointed and decided to move to Medan. On 1937, Rasuna found an Institution for girls in Medan, and also establish a weekly magazine named Menara Poetri. Her writings are known well as a sharp, critical, and strict writings. Her mission was to embed anti-colonialism spirit to women. But the feedback of this magazine was cold, so she decided to back into her hometown.

During the Japanese invasion, she was joining a youth organization Nipon Raya in Padang, although it was terminated by the government then. After Indonesia independency, she's active on the Bureau of Youth and Indonesia National Committee. She was later appointed as a Council member (DPR RIS) and becoming a member at Dewan Pertimbangan Agung on 5 july 1959 until death of her on November 2 1965 (Wikipedia) .

Interesting indeed reading a brief biography to Rasuna Said above, at least any doubt about what she was looking for is already visible. If we use the terms offered by earlier Bertens, between heroes and saints, it seems appropriate to Rasuna is located on the second part. Out of the three characters heroes or saints as stated by Bertens, Rasuna Said has reached the third level, which is doing something that she's "supposed" to do, regardless of whether it is done or not by others.

There is a question, if such actions taken by Rasuna Said carries any political purposes? If the answer is yes, then where's the difference with what was done by feminists? In order to answer these two questions, we have to look back to the background of Rasuna, as a Minangkabau women. As written by Yunahar Ilyas (2006), in Minangkabau, women are

the head of household with the assistance of the *Mamak Rumah* (mother's brother). While the position of the fathers or the husbands only as a guest in the family of the woman. The same thing occurs in the issue of inheritance, everything goes to women. These things make the status of women in Minangkabau tradition becomes very special (Elias, 2006: 46-49).

The explanation of Yunahar has demonstrated the most important point of struggle which carried Rasuna Said. The basis of struggle which carried by Rasuna, in contrast by what was believed by feminists. Minangkabau as a region with a strong tradition, does not have a political system that ignores the role of women. There will be no any political issues such as the right to vote, the right to own property, and then the child custody in Minangkabau. So even though through political channels, Rasuna actually merely like to get a better outcome in the future. This intention is much like what is perceived by other women reformers, such as Rahmah El-Yunusiyah, RA Kartini, and Raden Kartika. For Rasuna, politics only serves as a medium rather than as a destination. Again, this kind of approach makes the struggle Rasuna much different from what was done by the Feminist.

Heroicity which has been constructed by Rasuna Said is clearly not an attempt to gain notoriety. The struggle of Rasuna Said became so unique, based on what she did are not an effort to free the bondage of the masculine domination. Rasuna fought for her own people and do the devotion through an effort to open the eyes of women. Rasuna wants to show them that there are a lot of territories, and they are more beautiful and more amazing to see. Maybe it seems right to say, that Rasuna Said is a servant gender.

IV. Emancipation information as the core of women empowerment

As mentioned earlier, Rasuna Said carry out the struggle that is not related directly to the people whom she fought. Minangkabau women are not asking for help anyone, including Rasuna. As stated by Yunahar Ilyas above, the position of women Minang was very special. For most people it does not matter male or female, a condition where they have authority or power to be considered as a very comfortable position.

In her book, Cathrine Holst (2010) states that the differences between women and men are a matter of experience. Harding also explained that the difference between the experiences of men and women caused by the difference obtained from the empirical social situations (Holst, 2010: 129-129). From a political standpoint, the experience can be interpreted as the result of social treatment against women. Again, the social realities faced by Western women is different from what is encountered and felt by women Minang. Hence, physical and political emancipation empirically charged to feminists was not the same spirit as the struggle for the emancipation of Rasuna Said.

Edi Warsidi (2007) in his book entitled, "Imitate Heroism of Women" explained that Rasuna Said also contributed her energy and thoughts in the war for independence. To

that, Rasuna once sat in the House of Representatives of Sumatra, as a representative of West Sumatra (Warsidi, 2007: 21). For Minangkabau women, it looks like the political sovereignty is not only pave the way for his physical desires. However, any achievement for women Minang became a desire to show identity as a human, not a woman or a representative of a particular group.

Rosihan Anwar noted an important point of Rasuna as Minang women and at the same time also an orator. Anwar revealed the fact that the ingenuity of speech and control of the masses is an expertise that is typically owned by people Minang, not to mention the women. Moreover, if considering the historical fact that women Minangkabau, very fond of political movements of the time. Thus, not surprisingly, if Rasuna Said appeared as an expert on politics and powerful orator (Anwar, 2004: 99).

The defeat of the role of men in comparison to Rasuna, can not be separated from the background of the points presented above. Without having to own a high level of intelligence and nobility position of families, women Minang already dominant based on their cultural heritage and material. Moreover, if two things-intelligence and nobility-were also inherent to a Rasuna Said, of course not surprising. In order to see this, of course, required a closeness of understanding and empirical experience. It is hard to imagine a model of empowerment that occur in the realm of Minang, if we are forced to look at it from the standpoint of Western feminism.

Efforts to show the difference between women's empowerment models of by movement of Western feminism and the struggle Rasuna Said certainly need a list of comparisons. Physical struggle aimed at the equation in the socio-political activities is the model used by Western feminists. Meanwhile the use of politics struggle to achieve a particular intellectual level is a model of a typical struggle Rasuna Said. Emancipation as a keyword in this case then could also be a comparative benchmark for both. Western feminists certainly targeting the sort of physical emancipation for achieving equality of rights which they referred to as women's rights. Meanwhile it to make politics as a tool, and intellectual desire as the goal, Rasuna Said create a new model of emancipation, the emancipation in the information field.

There are at least three times a plan Rasuna Said that met a dead end, namely 1) when she offered to add politics subjects into the curriculum Diniyah Puteri, 2) run the magazine "RAYA", and 3) when Nipon Raya was disbanded by the Japanese government. All three have in common in terms of intent, spirit and media used, namely the dissemination of information. The correlation can be seen to the offers given by Rasuna on any activities. Rahmah el-Yunusiyah however was one of the inspiration for Rasuna. In the sense, Rahmah teach Rasuna to construct something for the sake of her people, women. As quoted by HAMKA that for Rahmah, women are the most important element for children's education, because it is women who will control the path of their lives. To achieve good results, then there should be an education that specifically designed for women. Not only

as a destination, but also to be presented and taught by women themselves (Hamruni, 2004: 111).

The rejection of the proposal on politics subjects, for students Diniyah Puteri make Rasuna out of the realm of education and pursue a career in politics. Rasuna find that the information she had about the progress that can be obtained more through politics can not be accepted by the Diniyah. The same thing happened when he led the magazine "Raya" which is said to be too vocal, instead of being called too visionary. And then when he established the Nippon Raya, which is eventually dissolved by the Japanese.

Although before the independence, the struggle Rasuna Said could not be said to completely successful, but persistence shown by Rasuna became a historical milestone for the struggle of women in Indonesia. Following independence, Rasuna began to reap what she earlier fought by joining the Board of Information and the National Committee of Indonesia. Until the end, Rasuna Said joined the Supreme Advisory Council, which serves as a conduit for government consideration.

To further facilitate the directions on this matter, two activists of emancipation women from Nigeria, Adetoun A. Oyelude and Alice A. Bamigbola suggests that for women just like all people, information is something very crucial. For women, access to the right information is a fundamental requirement for everything as it relates to their own health, baby, pregnancy, and also in the business (Oyelude, 2012: 5). This phrase comes from women whose countries have yet to implement empowerment of women as well. If Indonesia did not have people who are struggling like Rasuna Said, Rohana Kudus, Kartini and others, then the things that happen in Nigeria will also happen in this archipelago. Information should certainly be fought through the movement which is drove gently and then unwittingly has become a habit.

Attitude which was developed by Rasuna, was something that was also actually performed yet by Rahmah El-Yunusiyah that prioritize the independence in all things. The weakness of women according to Rahmah was because constantly complain and ask for charity. As narrated, Rahmah has turned down aid provided by many people, although Diniyah Puteri very a shortage of funds. This is the attitude that inevitably must be recognized hard to do at the time. Striking effect on Rasuna Said of what this senior was emergence of enlightenment that women can do something that had not been performed yet. Although in the halfway, there are disagreements that arise between these two. However, social changes that evolved from them and was also from other women fighters is an effect of a kind of innovation that made their predecessors.

The series of events that appears through speech and then able to direct the course of action and thought, is certainly a process of information. As written by Andri kristanto (2003), information is a collection of data that is processed into a form that has a better function and more meaningful for those who receive the data (Andri, 2003: 6). Actually, the same thing was also happened in the scheme of learning that takes place in the movement

of Western feminism. But, the focus being taken too far, involving politics, even though the closest schemes namely information, missed from their sight. Information as open and can accommodate many things certainly is more evolutionary than politics or other things.

Rahmah El-Yunusiyah, or even RA Kartini was on track in spite of the transfer of information from one type of thought to another, or from one generation to another. The correspondence between RA Kartini by Rosa Abendanon and Estelle "Stella" Zeehandelaar was a fact in the world of information transfer state, Indonesia and the Netherlands. So is emergence college Diniyah Puteri which is also a center for knowledge transfer which incidentally is also the information. Both of these was also acted by Rasuna Said, except she did not stop the process of information transfer, but trying to break through the limit to get something newer. Di bidang penulisan, sebagaimana yang telah dibahas sebelumnya Rasuna mengambil jalan penerbitan majalah secara berkali-kali. Sementara itu di dalam transfer ilmu pengetahuan Rasuna mendirikan sekolah Thawalib di Padang dan sebuah Perguruan Puteri di Medan.

Being a leader among many great man in her time certainly shows the quality Rasuna Said following her ideas. Including the fact that Rasuna incorporated as a member of the DPA remains the domain for privileged political elite and scholars. Rasuna boldly thrown into prison on behalf of the desire to share information through the podium without asking other women participated in prison. Rasuna did not invited to a mass movement based on the deadlock mind that gave birth to anarchy. Rasuna took the slogan similar to Bung Karno slogan, "It's my chest where is your!" Proof that the idea of of emancipation appeared not as a rejection of the domination of sexuality or behavioral problems arbitrarily in the name of sex. And Rasuna is not hindered by the Indonesian regime any, evidence that what he brings is not something that is harmful to the interests of the state.

Rasuna obviously do not subscribe to the idea that the emancipation was enemy of the state, because She bases her struggle on the basic philosophy of business information sharing. Countries should sovereign together with the women and it must be understood and perceived in earnest. Anti-colonialism was another purpose of distancing the Indonesian women from an endless indulgence. Rasuna did not see things the same fears glasses as well as most of the women in his day. She was aware of the information, understand it, explore its function and then pass it on. All this can be done because Rasuna have seen that any changes that are going on around him due to how much information has been obtained. Haji Rasul, his teacher had wandered up to a quarter of the world. Rasuna see that there is a huge blob of information contained in her teacher's head, so that he is able to see and then describe the the world with clearer and more easily.

V. Conclusion

Emancipation information offered by Rasuna Said in various egalitarian action that she did, the basic concept of the struggle of women very human. Emancipation is a struggle against

injustice humans on other humans. It does not matter in fact male or female, emancipation should be a concept that tells the story of how humans are united corresponding portions of each. As with eating what can be grasped by the fist of each person.

Rasuna Said as a figure from the Eastern Indonesia with a cultural background that is very unique. Most of his life reflects how women should Indonesia be facing things that are considered unfair. Rasuna like to say that to fight physically everyone certainly can. But in order to formulate a model of struggle that can be useful more broadly, it will be more difficult. Therefore, in order to be useful woman should have more knowledge. Women are not machines that revolution must also be a sword, whereas the world through its dynamics are already colonized with pen and paper.

Feminism has never really existed in Indonesia, particularly in the realm of Minang. What happens in this Nusantara only an extension of the local wisdom that has been passed down for many years. Character of its people, especially women were followed in this historical evolution. Domination, whether performed by men or women will never get lost. Rasuna and people of one mind her really understand it, so that the path that eventually selected was to make politics as a vehicle, not a destination. In a sense other words, women's struggle is a struggle that should be relaxing and even sometimes seem harsh but at least is not excessive struggle. The women are mother and became a guide for the children and grandchildren, if all women were then turned into a man then who else will be given towards human life?

Rasuna Said is a model that started the empowerment of women are not too far in conveying the idea of emancipation. The challenges provided to Rasuna is something that is related to values and a certain intellectual level. Men with capabilities that are not better than to Rasuna, of course, will not hesitate to throw the question how much more rebuttal. Women should be so, his voice so expensive that if women were voiced then everything should be able to silence.

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In Search of Key Drivers of Indonesia Empowerment

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In Search of Key Drivers of Indonesia Empowerment
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FOREWORD

Articles in this book offer works presented at the 9th International Indonesia Forum Conference, titled “In Search of Key Drivers of Indonesian Empowerment”, which is being held in Jakarta at the Atma Jaya Catholic University of Indonesia from 23–24 August 2016. These diverse articles take various perspectives in examining empowerment as an engine of Indonesian growth and development. As scholars of Indonesia, we know that Indonesian society is a mosaic of elements, all functioning in their own right and embedded in their own specific contexts. This complex structure consists of various actors who, by managing the resources at their disposal, contribute to an empowerment of Indonesia. In reaching their individual goals, each of these actors controls and uses various resources—including, but not limited to, leadership, motivation, business and financial resources—and thus contributes greatly to the success of any undertaking in Indonesia.

It was precisely this reality, the various of actors of Indonesian empowerment in sourcing projects undertaken in Indonesian society, that shaped the theme of the 9th IIF Conference. The effective use of resources serves to mobilize various forms of empowerment, and the drivers behind this mobilization are the core theme of the 9th IIF conference. It is our hope that these presentations, and the resulting papers, will contribute to widening and enriching the insights of readers, both academics and policymakers, in order to aid the empowerment process in all facets of Indonesian society.

Dr Frank Dhont and Chris Woodrich
International Indonesia Forum

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PREFACE

This book consists of selected articles from the 9th International Indonesia Forum Conference held at Atma Jaya Catholic University of Indonesia in Jakarta, Indonesia on 23-24 August 2016. The conference is collaboration between the Department of Business Administration, Faculty of Business Administration and Communication Science, Atma Jaya Catholic University of Indonesia with the International Indonesia Forum. The conference theme was “In Search of Key Drivers of Indonesian Empowerment”.

We hope that this book will be well accepted as all articles in this book enrich our knowledge on various key drivers of Indonesian empowerment. Understanding on various drivers of Indonesian empowerment is essential to our nation. By empowering people and institutions, we hope to see the building of empowerment capacity that can drive Indonesia’s economic and societal development in the future.

Editors

Editors' Biodata



Rosdiana Sijabat, Ph.D. is a senior lecturer at the Department of Business Administration, the Faculty of Business Administration and Communication Studies, Atma Jaya Catholic University of Indonesia. She is currently the Vice Dean of the Faculty. She teaches at undergraduate and graduates programs. Ms. Sijabat has valuable experience in teaching and research. She has taught various economic courses such as Macroeconomics, Microeconomics, Managerial Economics, International Business, Research Method for Business

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She has done considerable research into her interests and her work has also been presented at various international conferences such as the Annual Conference of the Australia and New Zealand Regional Science Association, the Biennial Asian Studies Association of Australia Conference, Indonesian Regional Science Association Conference, and the Indonesian Students International Conference. Some of her works are published on various international journals include *Asia-Pacific Tech Monitor*, *OIDA International Journal of Sustainable Development*, *Social Science Research Network* and *Asia-Pacific of Rural*

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