

The Role of Women in Empowerment and Improvement of Community Literation through Waste Management in *Limbah Pustaka* Purbalingga

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Abstract: *This research explained the role of women in empowerment and improvement of community literacy through waste management in Muntang Village, Kemangkon District, Purbalingga Regency. The subject of this research was a women leader in 'Limbah Pustaka' community namely Roro Hendarti. This research used a qualitative descriptive research method. Data collection was obtained through observation, interview, and documentation. Data were analyzed using data reduction, display and verification. The main informant in this study was Roro Hendarti as the leader of 'Limbah Pustaka' community, and the secondary informant was community members of Limbah Pustaka. The theory was used in this research was Astuti's (1998) women's role theory which divides women's roles into three, namely productive roles, domestic roles, and social roles. Roro Hendarti's productive role is in her role in empowering the community and the Limbah Pustaka community through the waste bank as well as training activities such as dancing, sewing, handicrafts, and so on. Domestic role is related to her role as a wife and housewife for her husband and children. Meanwhile, the social role is related to her role in increasing community literacy, especially for children in Muntang Village. Furthermore, she also helps improve their environment to reduce plastic waste. This research is expected to produce a good model or design in waste management, and later it can become an example or model for other communities in Indonesia.*

Keywords: *role of women, waste management, empowerment, literacy, limbah pustaka*

Introduction

Issues regarding women and their activities, both in institutions and groups or communities always seem interesting to study, especially in Indonesia which women's participation in economic, political and other fields still quite small than men in general. Based on World Economic Forum's 2018 Gender Gap Index, Indonesia ranks 84th out of 149 countries due to low economic

participation, limited political empowerment, and lack of education for women. (World Economic Forum, 2018). Even though there is development of economy and technology, traditional social perceptions and attitudes about women persist. The idea that men are responsible for the economic security of the household and women must attend to the house and children is still dominant in our society.

Besides the issue of women, the issue of waste is also an interesting issue in Indonesia to study. Almost in all countries, women's participation in the picking of recyclables from municipal waste, dumpsites or landfills was notable (Ocean Conservancy, 2019). Furthermore, waste issues become interesting due to fact that waste produce in Indonesia about 65.8 million tons of waste per year. The waste generation rate is expected to increase as the population grows and is projected to reach 70.8 tons per capita by 2025. According to the Ministry of Environment and Forestry (KLHK), 66.39% of waste generated in Indonesia is landfilled (with 57% of landfills operating as open dumpsites), 19.62% of waste is unmanaged (ie. burned or leaked into the environment), and only 2.2% is recycled or processed into other resources such as fuel, biogas etc. The Indonesian government has pledged to reduce waste generated at source by 30% (20.9 million tons) and to divert 70% of waste from the landfill (49.9 million tons per year) by 2025. (Ocean Conservancy, 2019).

Environmental security, especially issue about waste management should be achieved globally through environmental management activities locally and regionally (Asteria, 2016). Each city is responsible for setting up plans and actions to achieve environmental security. Initiatives such as waste banks, TPS 3R (transfer stations that sort through and segregate household waste), education for communities, and waste-to-energy technologies are encouraged to reach this goal. In Indonesia, these initiatives are already done by the government and society.

The waste problem becomes a never-ending issue in Indonesia. This also happened in Purbalingga Regency where the waste problem is still a problem that has not been resolved properly. Now, the waste problem is no longer a matter of

government, but also become a community concern. On the other hand, the involvement of women in the public sector including waste management also interesting, considering that waste management will have an impact on the environment in which they live and will ultimately have an impact on their lives. It cannot be denied because, since early November 2000, there has been a surge of outbreaks of diseases caused by poor waste management. (WHO, 2013). Besides, each year, poor solid waste management causes an estimated 22 million diseases and 216,000 deaths worldwide (Davies, and Kudzai, 2016). In short, waste management is a crucial thing to do due to environmental security, and the right to the environment has now become the right to live. (Adebo, 2012)

Apart from environmental issues, the issue of literacy is also an important in Indonesia. Quoted in wartaekonomi.co.id, Indonesia ranks 60 out of 61 countries in terms of literacy and reading. Furthermore, in terms of reading, the average Indonesian spends six hours/week reading, beating Argentina, Turkey, Spain, Canada, Germany, the United States, Italy, Mexico, England, Brazil, Taiwan, Japan with every three hours/week. (Saepulloh, 2019). From these data, it can be seen that Indonesia is still in the low category for literacy. Following are the statistics on reading interest in Indonesia for 2003-2015:

Graphic 1. Reading Interest Statistics in Indonesia 2003-2015

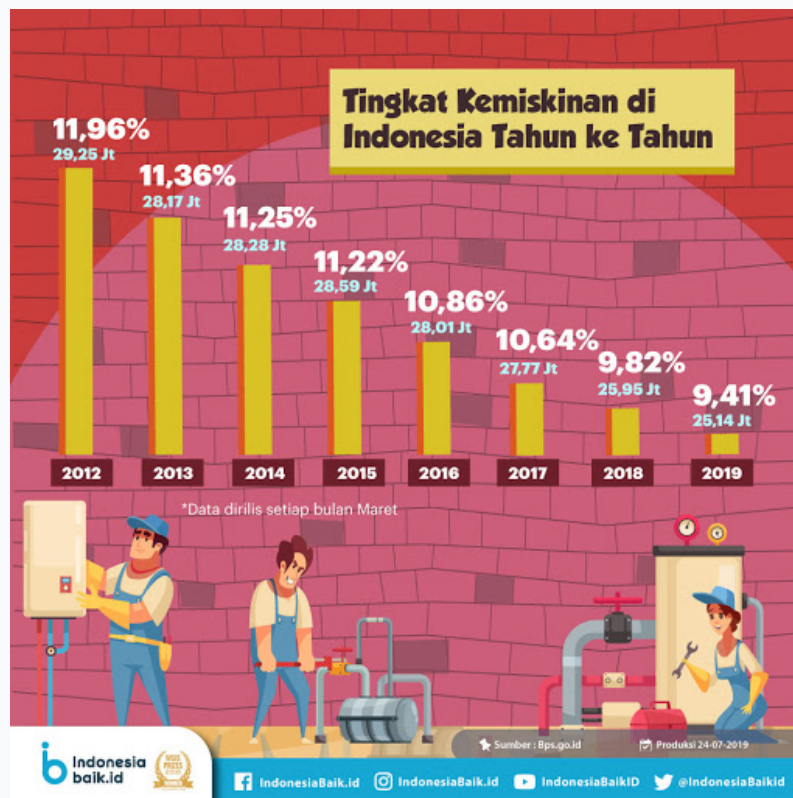


Sources: data.go.id cited in Saepulloh, 2019

From the graph above, it can be seen that the demand to read in Indonesia is still very low when compared to watching television activities. The low interest in reading is one indicator of the low literacy culture in Indonesia. Therefore, efforts to increase community literacy, especially children as the nation's successor, must be carried out. This effort is not only carried out by the government, but also the community and the community so that later public literacy can increase and is expected to improve their living conditions later.

Apart from literacy, economic problems are still a problem that is still hitting Indonesia. Based on data from the Central Statistics Agency (BPS), the poor population until March 2019 was recorded as 9.41 percent of the total population of Indonesia, or decreased compared to 9.82 percent in the previous year. The number of poor people in March 2019 was 25.14 million people, decreased by 0.53 million people in September 2018 and decreased by 0.80 million people in March 2018 (BPS cited in Nurhanisah, 2019). For more details, the following is the percentage of poverty in Indonesia

Graphic 2. Poverty Percentage in Indonesia 2012-2019



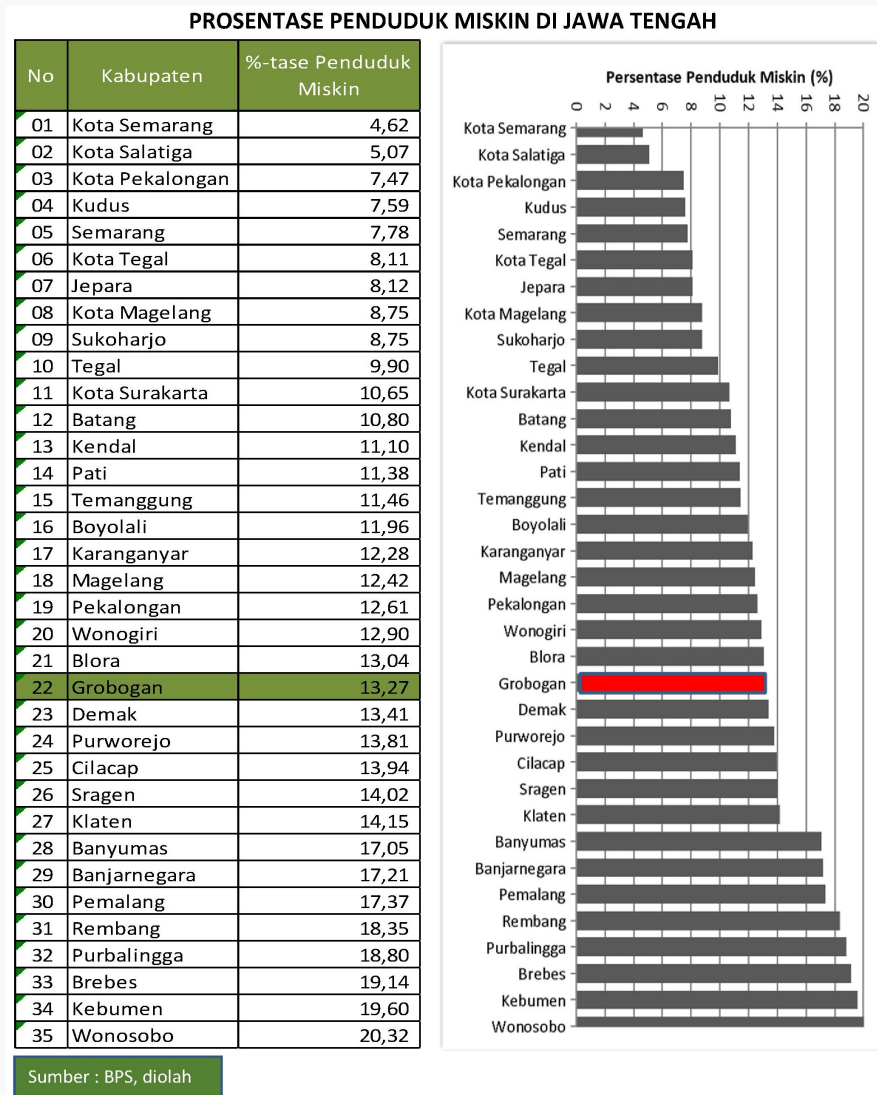
Sources: BPS cited in Nurhanisah, 2019

Based on the data above, it can be seen that from 2012 to 2019 Indonesia experienced a decrease in the poverty rate. However, the poverty rate is still high enough that the problem of poverty cannot be ignored. Community empowerment to improve the

community's economy is one of the methods used to help overcome the economic problems of the community. Poverty problems also occur in several regions in Indonesia, one of which is Purbalingga Regency. To see the poverty

level in Purbalingga Regency, here are the data.

Graphic 3. Percentage of Poor Population in Central Java Province, Indonesia



Sources: BPS of Central Java cited in <https:pojokperekonomian.grobogan.go.id>, 2018

From the data above, it can be seen that compared to other districts /cities in Central Java Province, the percentage of poor people in Purbalingga Regency is still quite large. Based on data from the Central Java Province Statistics Agency, the percentage of the poverty rate in Purbalingga Regency in 2017 reached 18.80 or ranked 22 out of 35 urban districts in Central Java.

From the above discussion, it can be seen that the issue of poverty and literacy is still real in Indonesia, including in Purbalingga Regency. This is also the

case with issues related to women and the environment. Departing from these problems, this research tries to find out the extent of women's roles about empowerment and increasing literacy based on waste management in Purbalingga Regency, to be precise in the Limbah Pustaka community. Limbah Pustaka itself is a community founded and managed by Roro Hendarti, located in Muntang Village, Purbalingga Regency. This community focuses on waste management, but still does not forget the issues of community empowerment and

literacy. Apart from that, researchers also realize that waste management is not just about making the environment better, but from good waste management in Waste Pustaka Purbalingga Regency as well as efforts to empower and improve the literacy and economy of the surrounding community. In addition to waste and women, the issue of empowerment and literacy is also important. This is because both literacy and empowerment can improve people's conditions and living conditions. Everyone has a thing to have literacy, and with community literacy it can ultimately empower itself to the family, even the surrounding community.

Therefore, research on the role of women in empowering and increasing literacy through waste management located in Limbah Pustaka Purbalingga Regency is important to study. In Indonesia, women's involvement outside domestic affairs, especially in communities or community groups is still minimal. Furthermore, the study of women is interesting to study further, especially if the role of women does not only bring change to themselves but also the surrounding community. Not only changes to the environment, but the role of women can also change society through empowerment and literacy activities they do.

Methods

This research used a qualitative research method. Qualitative research methods are research methods that emphasize the observation and understanding of social phenomena, which is then interpreted and explained through words. The object of this research method is human, relationship with interaction and the relationship (McCusker, 2015).

This qualitative method is very suitable to be applied in this research, which is discussed the role of women in empowerment and improvement of

Community Literacy in Limbah Pustaka Purbalingga by using the theory about role of women by Astuti (1998), they are productive role, domestic role and social role. The qualitative method is a research method that is flexible and dynamic, which means that it is open to changes, both approved and changed during the research process (McCusker, 2015). The qualitative methods can be done by taking case studies of existing social problems. This method is also done by developing values and making conclusions based on the processes and data that have been obtained (Direktorat, 2019)

Qualitative research methods can be done in two ways. First, exploratory by knowing in detail about the role of women in empowerment and improvement of community literacy through waste management in Limbah Pustaka Purbalingga. From the explorative way in this research, the author takes the theory about role of women (Astuti, 1998), they are productive role, domestic role, and social role in answering and analyzing the role of women in empowerment and improvement of community literacy through waste management in Limbah Pustaka Purbalingga.

Second, descriptive is the continuation process after explorative, in which this research process aims to describe the object or phenomenon that will be examined and that will be discussed in detail. From the descriptive method in this writing, the authors describe theory role of women by analyzing three roles which are the productive role that described empowerment of community through waste banks, the domestic role that described the role of women in domestic area such as wife as well as mother and the social role that described improvement of community literacy through Limbah Pustaka. After that, the author will discuss obstacles in

empowerment and improvement of community literation through waste management in Limbah Pustaka Purbalingga. Then, after using the two previous research methods, they are: explorative and descriptive ways, the author will explain an object, so that a conclusion will be drawn as a result and essence of this study (Hancock, 2009). By using this qualitative method, the author can give some explanations of some objects in detail. The results from qualitative methods can be proposed and result in the development of concepts, interpretations, suggestions, solutions, or evaluations of problems that have been discussed by the authors. And in the end, the authors will take conclusions as a result and essence of this research (Hancock, 2009).

The technique used to collect data is through primary data and secondary data. Primary data collection was carried out through of observation, in-depth interviews, and documentation with the main informant, namely Roro Hendarti as the leader of Limbah Pustaka, and secondary informants, namely the community and Limbah Pustaka community in Muntang Village, Purbalingga Regency, Central Java. On the other hand, secondary data is done by searching the data that has been processed by observing, collecting and taking some references or sources that already exist, such as books, data, journals, and articles through the internet.

Result and Discussion

The Role of Women in Community Empowerment and Improvement of Community through Waste Management in Limbah Pustaka Purbalingga

Studies on the role have been carried out by scientists across fields of knowledge. The role can be studied from sociological and administrative

perspectives. The latter term is related to the emergence of roles due to the position held by someone or an institution. The role is a participation in contributing to activities or developments in social and political life. Linton (1956) describes the role as a dynamic aspect of a status. A role is a behavior expected from someone who occupies a certain status. Meaning the role becomes an active and contributive verb. The role becomes a set of behaviors expected by others towards someone according to their position in a system. Therefore the role is greatly influenced by social conditions both inside and outside and is stable. A role is a form of behavior expected from someone in certain social situations.

In dynamics and evolution studies concept on the role of women are increasingly diverse across sectors. One of them is research on the role of women in the economic sector. According to Tuwu's (2018) research, women can play a role in meeting the economic needs of the family by working in the informal sector. Women who have income from work can be used to, First increase their husband's income and family income; Second, for daily family shopping needs; Third, for the needs of the children's school fees; and fourth, part of the income is saved for other important needs such as when experiencing a crisis, serious illness, and other family needs.

Women who choose to work must do two things at once. He became productive by working in the public domain and still taking care of domestic and household affairs. This eventually creates a new problem, namely women are trapped in routine activities to work to actualize themselves. However, her dream is limited to a job to generate economic profit to get better appreciation and treatment from her husband. Women have an obsession to not depend on men for their lives. Meanwhile, the aspirations of women to have an increased career

must be lost along with the piling up of responsibilities. According to research by Candraningrum (2014), it is stated that if a woman returns home after her formal work, she will do the second shift work at home. According to him, this is a stereotyping of a very tragic destiny for women's lives. Women need more time to work in all areas and think of opportunities to rest, reflect and think about their development.

The dual and multifunctional role of women has implications for the relationship between women and the objects of activity. This implication results in the formation of conflicts that befell women. The conflict experienced by women with multiple roles was revealed by Ramadani (2016) who research women batik painter in Trusmi Village, Plered District, Cirebon Regency. Ramadani (2016) identifies the conflicts experienced by women batik painter, namely *time-based conflicts*, *strain-based conflicts*, and *behavior-based conflicts*. In *time-based conflicts*, the time for women batik craftsmen to play with children during working hours is reduced. *Strain-based conflict*, in this conflict women batik craftsmen are afraid that if they make mistakes in their work they will get sanctions, namely losing their jobs and if they lose their jobs, their daily needs will decrease. *Behavior-based conflict*, women batik painter have to be smart in managing the time they have so that all of their roles can run well and be balanced.

This research use concept of 'role of women' by Astuti (1998) in explaining Roro Hendarti's role in empowering and increasing community literacy through waste management in Purbalingga in 2019. According to Astuti (1998), the role of women can be identified from the scope of social activities which is consist of variety of roles that is productive role, domestic role, and social role. The first role is productive role which is almost the same as the transition role, namely

the role of a woman who has an additional role as an additional breadwinner for her family. A productive role is a role that is valued with money or goods that produce money or services related to economic activities. This role is identified as the role of women in the public sector, for example farmers, tailors, laborers, teachers, entrepreneurs. The second activities is domestic role. Basically domestic role is almost the same as traditional roles, but this role is more focused on the nature of women biologically can not be valued with the value of money/goods. This role is related to human survival, for example the role of the mother during pregnancy, childbirth and breastfeeding a child is the nature of a mother. This role is ultimately followed by doing the homework assignments. Third, that is social role. The social role is a need for housewives to actualize themselves in society. Based on the above understanding, it can be concluded that the role of women is the code of conduct or function of a woman which is carried out under its obligations as a woman by nature and by social construction.

Productive Role

As previously explained, productive role is a role that is valued with money or goods that produce money or services related to economic activities, and this role is identified as the role of women in the public sector, for example farmers, tailors, laborers, teachers, entrepreneurs. (Astuti, 1998). Roro Hendarti's role as leader of Limbah Pustaka is a productive role, where his role is not only related to his economic activities but also to empower the people of Muntang Village and the Limbah Pustaka Pubalingga community.

Community empowerment is a concept of improving people's welfare in development. Development and the empowerment process are inseparable because to achieve a development goal

the process that needs to be passed is to empower the community hence community empowerment is realized in development (Laksono, 2018). Empowerment is intended to provide opportunities for the underprivileged to increase their independence and price. self society independently Empowerment is to give strength to poor people so that they can fulfill their own needs Empowering the community is an effort to improve the dignity of the grassroots who with all their limitations have not been able to escape the trap of poverty, ignorance, and underdevelopment, so that community empowerment is not only the strengthening of individuals but also the existing social institutions (Noor, 2011).

Community empowerment is an effort to improve the dignity of the layers of society that in their present condition are unable to escape the pitfalls of poverty and underdevelopment. Empowering means directing the condition of the community to maximize their ability to become an income through independence. Empowerment can be conceptualized as a process of supporting people to become more aware of power relationships and systems and understand that just and fair balances of power contribute to more rewarding relationships, mutual understanding and increased solidarity. Furthermore, empowerment also means being better equipped to take control of your life, including education. At its best, education has empowerment at its heart. A study commissioned by UKAID from the Department for International Development described empowerment as a journey rather than a destination.

In the concept of empowerment, according to Prijono and Pranarka (1996), humans are subjects of themselves. The empowerment process emphasizes the process of providing the ability for the community to become empowered, encourage or motivate

individuals to have the ability or empowerment to determine their life choices. It was further said that empowerment must be aimed at the groups or layers of society that are lagging. Meanwhile, in the view of Sumodiningrat (1999), that community empowerment is an effort to make people independent through the realization of the potential abilities they have. As for community empowerment, it always involves two interrelated groups, namely the community as an empowered party and a party that puts concern as an empowering party.

Roro Hendarti, who serves as one of the village officials in Muntang, allows him to make money for himself and his family. But besides that, his role as chairman of the Limbah Pustaka community also plays a large enough role considering that this role is not only related to his economic activities but also members of the Limbah Pustaka community and also the people of Muntang Village, Purbalingga Regency. Roro Hendarti's productive role as the head of Limbah Pustaka is related to the empowerment he does for the people of Muntang Village and the Limbah Pustaka community of Pubalingga Regency.

Limbah pustaka was established in 2007 by Roro Hendarti and by the initiative of Roro Hendarti itself. The term Limbah Pustaka is based on that the community can borrow books by exchanging their waste with Roro Hendarti through a mobile library. So here while Roro Hendarti took the trash or waste from the community, they can also borrow books from Roro Hendarti. It is called Limbah Pustaka as well because many of the books in Limbah Pustaka are the result of waste sales conducted by Roro Hendarti. Besides, Limbah Pustaka not only provides a variety of books, but also provides internet for children. So it can be said that Limbah Pustaka not only increases public literacy, both media

literacy and digital literacy, but also reduces waste produced by community in Muntang Village, Purbalingga Regency.

As mentioned before, *Limbah Pustaka* is not only aimed at increasing media and digital literacy in the community, but also reducing waste through the existence of a waste banks program that is part of the *Limbah Pustaka* in Muntang Village, Purbalingga Regency. This waste bank is a means for the community to sort and manage their inorganic waste. The existence of a waste bank can also raise public awareness of environmental cleanliness, and on the other hand can also improve the community's economy.

This waste bank began to be implemented in 2013, where the idea of establishing waste bank departed from Roro Hendarti's concern for environmental problems. With the existence of this waste bank, Roro Hendarti faces many people who will become increasingly aware of their environmental management and waste management. The simple idea is how to turn inorganic waste into money by selling it to used goods middlemen. With this kind of idea, not only is the problem of environmental management resolved but it can also increase people's income or economy through inorganic waste that they sell through this waste bank.

Initially the community deposited their waste to Roro Hendarti, but with the help of 3 wheels vehicle from the local government of Purbalingga Regency, now Roro Hendarti is collecting waste from the residents. So this waste bank is the depositing of waste by the community to Roro Hendarti as the leader and manager, where the deposited waste will be sold and the money will go into public savings. This waste bank also presents community as members, where Roro Hendarti acts as the leader of the waste bank. Waste that can be deposited by the community is limited to inorganic waste, which is waste

that can be recycled again, whereas for organic waste, waste bank cannot be deposited to waste bank. However, according to Roro Hendarti, it is not uncommon for people who still contribute their organic waste to the waste bank. This makes Roro Hendarti and *Limbah Pustaka* management community have to sort out the waste that will be sold.

The waste bank can also deposit waste to the waste bank, Roro Hendarti also uses the method of picking up waste from the community. This waste pick-up uses an open-air motorbike as a means to collect community waste, on the other hand the open-tub motor is also provided with various books to be read by the community, especially children while Roro Hendarti takes the waste from the community. So it can be said that the operation of the waste bank and the mobile library in Mutang Village runs together. In addition to the waste bank and library, Roro Hendarti also often provides empowerment for the surrounding community such as training in sewing, cooking, training in making handicrafts from used goods and many other pieces of training. According to Sulastri as member of *Limbah Pustaka* community said that the training provided by Roro Hendarti was very useful for them (members of *Limbah Pustaka*) because they could use the skills received from the training to produce goods that would later generate income for them. The waste bank program also is highly appreciated by them (members of *Limbah Pustaka*). (based on an interview with Sulastri as member of *Limbah Pustaka* Community)

In managing this waste bank, Roro Hendarti does not work alone, but she is also assisted by several community volunteers who want to work as staffs of the waste bank. These waste bank staffs amounting to approximately 12 peoples are all women or mothers in Muntang Village. The existence of women who

work as staffs of waste bank has also become one of the empowerments undertaken by Roro Hendarti to them. According to Roro Hendarti, she wanted to empower women in Muntang Village so that later they (women) could be more productive and have the skills they could use to improve their economic capabilities. At present some women work as managers of waste bank in Muntang Village. In addition to managing the waste bank, this female volunteer also often gets empowerment activities carried out by Roro Hendarti. Empowerment activities that have been carried out by Roro Hendarti include sewing, cooking, making crafts from inorganic waste, making brooches and so forth. This empowerment activity is carried out every month or even every few months.

Domestic Role

Domestic role is more focused on the nature of women biologically can not be valued with the value of money/goods. This role is related to human survival, for example the role of the mother during pregnancy, childbirth and breastfeeding a child is the nature of a mother. This role is ultimately followed by doing the homework assignments. (Astuti, 1998)

In her domestic role, Roro Hendarti is a working woman and a housewife who has a husband and children. Even though she has a dual role, namely as a housewife but also as a worker as well as the head of the community, Roro Hendarti can still do everything well. According to Roro Hendarti's statement that despite the many obstacles in her work, both as a village apparatus and as the head of the Limbah Pustaka community, Roro Hendarti still carries out her duties as both a wife and a mother in her family because of the support from her husband and children. One form of family support is the daughter of Roro Hendarti who

helps with dance training which is one of the activities in Limbah Pustaka. Family support like this certainly makes Roro Hendarti's burden lessened and motivates Roro Hendarti to be even more active, both in his role as a housewife and in his role as village apparatus and chairman of the Limbah Pustaka Community.

Social Role

The social role is a need for housewives to actualize themselves in society. Based on the above understanding, it can be concluded that the role of women is the code of conduct or function of a woman which is carried out under its obligations as a woman by nature and by social construction. (Astuti, 1998)

Roro Hendarti's social role here is related to his position as leader of the Waste Pustaka Community in his efforts to help improve community literacy in Muntang village, especially children's literacy. This social role is of course an important one and a big impact considering that the problem of literacy or interest in reading is one of the major problems facing Indonesia today. Therefore, efforts to increase community literacy are important, especially for children who become the nation's successor.

Literacy is a human right (Eldred, 2014). All people have the right to have skill to read and write. In short, literacy is related to education, in which literacy is traditionally understood as the ability to read, write and use arithmetic. The modern term of literacy has been expanded to include the ability to use language, numbers, images, computers and other basic means to understand, communicate, gain useful knowledge and use the dominant symbol system of a culture (UNESCO, 2014).

Literacy as part of public education can ultimately help people to be able to prosper themselves and their families and

surrounding communities. This is because if people can have good literacy, then they will be able to get better jobs and in the end can help their welfare in the future. Both men and women have the right to literacy. The Sustainable Development Goals (SDGs), adopted by the United Nations General Assembly in September 2015, outline a new and ambitious worldwide commitment to achieving gender equality in education, particularly through Goal 4: to ensure inclusive and equitable quality education and promote lifelong learning opportunities for all. Target 4.6 commits member states to ensure that all young people and a substantial proportion of adults, both men and women, achieve literacy and numeracy by 2030. (UNESCO, 2014)

As previously explained, the term *Limbah Pustaka* is based on that the community can borrow books by exchanging their waste with Roro Hendarti through a mobile library. So here while Roro Hendarti took the trash or waste from the community, they can also borrow books from Roro Hendarti. *Limbah pustaka* itself is a library that was founded by Roro Hendarti in Muntang Village, Purbalingga Regency. Two concepts of the *Limbah Pustaka* is a permanent (not moving) library located in Roro Hendarti's home and a mobile library which is a library that places public reading books and children in motorized vehicles and is surrounded or operate around Muntang Village by Roro Hendarti. With this concept, the library not only moves passively or waits for the community or children to come to the library and read books, but also moves actively by circulating books directly to the public or children who want to read books.

According to Roro Hendarti, the purpose of establishing *Limbah Pustaka* is to increase interest in reading and literacy in the community, especially children in Muntang Village. Low literacy

and reading interest of the community including children in Muntang Village has made Roro Hendarti take the initiative to establish *Limbah Pustaka* as a way to improve community literacy reading, especially according to her that the role of school libraries is not yet maximal in increasing the literacy of children at school (based on an interview with Roro Hendarti, 2019). So that the existence of *Limbah Pustaka* can help the community, especially children to further increase their interest or interest in reading. Roro Hendarti also gave a prize in the form of a door prize for library visitors so that they would often visit and read in the *Limbah Pustaka*.

This library not only takes the place of Roro Hendarti's house as a library that holds thousands of books, ranging from school books to reading books, but also has a mobile library. This mobile library is an idea from Roro Hendarti to facilitate introducing or encouraging the community or children to read books. This mobile library serves visitors by going around Muntang Village every day, starting at 14.00-17.00 WIB, and especially for Sundays usually starting at 09.00-11.00 WIB. *Limbah Pustaka* also organizes many other activities, especially for children such as dance, writing, English, and skills or craft training to other activities which can support the skills and abilities of children and communities around Muntang Village, Purbalingga Regency. (based on an interview with Roro Hendarti)

In the management of *Limbah Pustaka*, there are several obstacles encountered by Roro Hendarti including the costs incurred by Roro Hendarti in managing *Limbah Pustaka* such as buying books and providing computers and internet quotas which are often used by children. Roro Hendarti said that most of the money used to buy books and provide computers and internet quota was derived from Roro Hendarti's money. The

absence of assistance from the village government in supporting Limbah Pustaka is also one of the problems faced by Roro Hendarti as leader. According to her, the village government has not been responsive in helping the management of Limbah Pustaka, even though Limbah Pustaka has been accessed by most of the children in Muntang Village. (based on an interview with Roro Hendarti, 2019)

Limbah Pustaka also helps to increase literacy, and it is not uncommon for this waste library to hold activities for children such as interesting activities, coloring activities, providing prints for children to do their tasks and so on. Up until now there has been no assistance, either financial or financial assistance or other operational assistance for Limbah Pustaka. The library that uses Roro Hendarti's house and almost all of the operational costs are borne by Roro Hendarti, making it difficult for Roro Hendarti to run and even develop Limbah Pustaka. However, the local government of Purbalingga Regency has assisted Roro Hendarti in the operation of Limbah Pustaka, where the local government has assisted in the form of motorized vehicles used Roro Hendarti in taking inorganic waste from the community and circulating books for the community and children around the village. Not only motorized vehicles, but the local government of Purbalingga Regency has also provided assistance in the form of books for Limbah Pustaka. Not only that, but in 2011 Roro Hendarti also received 60 books and bookshelves and in 2017 received assistance from the library of Ro (based on an interview with Roro Hendarti, 2019).

Obstacles in Empowering and Improving Community Literacy in Limbah Pustaka Purbalingga

In the implementation of empowerment and enhancement of community literacy as well as the Limbah

Pustaka community, it faces several obstacles. At the beginning of the implementation of this waste bank there were still many people who had not yet joined the program. According to Roro Hendarti at first only a handful of people who wanted to participate in this waste bin. (based on an interview with Roro Hendarti, 2019)

According to Roro Hendarti, this problem occurs because many people are not aware of environmental management, so they tend to be indifferent to the household waste they produce. But two years after the operation of the waste bank, the number of people participating in the waste bin has increased to 50 households and there are currently 175 households participating in the garbage bank program (based on an interview with Roro Hendarti, 2019). With the increasing number of people joining the waste bank, it is a reflection that the community in Muntang Village is becoming increasingly aware of waste management and the environment. In the future, this will also encourage a cleaner and more orderly lifestyle of waste disposal or management. It can be said that almost all people in Muntang Village have joined the waste bank program managed by Roro Hendarti. Roro Hendarti also explained that she runs a waste bank program without any payment, as well as other community volunteers who are members of the waste bank manager who are not paid at all or do not take advantage of the community waste bank.

The next obstacle is that many people still do not sort or separate organic waste from inorganic waste. This certainly brings difficulties for Roro Hendarti along with other waste bank managers considering that they have to work hard again to separate organic and inorganic waste. Roro Hendarti already socialized to the public that they had to sort out between organic and organic

waste to be saved into a waste bank. This is because the waste that can be sold is only inorganic waste, so if there is an organic waste, Roro Hendarti and other managers must sort it out first. The sorting that must be done by Roro Hendarti and other volunteers is of course very burdensome considering that Roro Hendarti and other volunteers did not benefit even from this waste bank program. Meanwhile, the sale of an organic waste is done by Roro Hendarti himself, where she takes it to a middleman to sell it.

While the obstacles in community empowerment carried out by Roro Hendarti include that there are still many who are not interested in the empowerment activities carried out by Roro Hendarti. This can be seen from the few people who came to the empowerment activities carried out by Roro Hendarti. Besides that, Roro Hendarti also added that from the empowerment activities, only few communities actually absorbed the expertise and even utilized the expertise that had been obtained from the empowerment activities.

The target of empowerment itself is women in Muntang Village. However, some men participated. This is because Roro Hendarti specialized this empowerment activity for women only, but did not close for men to participate. According to Roro Hendarti, out of around 20 or 25 people who took part in the empowerment activities, there were only about 2 or 3 people who absorbed the care given and made use of that skill for later use to increase their family income or economy. Furthermore, only a small percentage of them absorbed and utilized the expertise they got because there were not many people who could absorb it well. (based on an interview with Roro Hendarti, 2019). This is because empowerment activities such as making crafts, cooking, sewing and so on require

persistence and art so that people who do it unselfishly find it difficult to absorb and apply it properly.

Conclusion

From the above discussion, it can be concluded that there is an important role for Roro Hendarti as the leader of the Limbah Pustaka Community in empowering and increasing community literacy in Muntang Village, Purbalingga Regency. Three roles can be carried by Roro Hendarti here, namely the productive role, the domestic role and the social role.

The productive role is Roro Hendarti's role in empowering the community and the Limbah Pustaka community in Muntang Village, Purbalingga Regency. The empowerment that is carried out here is carried out both through waste banks and training activities in the community such as dance training, handicrafts, sewing, and so on. The next role is the domestic role, in which this role is related to her role as a housewife. In this role, Roro Hendarti continues to carry out his duties as both the wife and mother of his children even though he has other roles, both in his work and the Limbah Pustaka community. While the last role is the social role, where this role is related to the role of Roro Hendarti in increasing community literacy, especially children and the Limbah Pustaka community in Muntang Village, Purbalingga Regency.

As the saying 'once paddled two islands exceeded', this precisely describes waste bank and Limbah Pustaka managed by Roro Hendarti, which not only provides empowerment for the community through training, but on the other hand can also increase the economic improvement of the surrounding community. On the other hand it can also increase public literacy, both media literacy and digital literacy. Therefore, the existence of a waste bank

and Limbah Pustaka is very helpful to the community not only in managing waste but also in improving their economy. On the other hand, Limbah Pustaka helps increase literacy or asks people to read. Such a model is expected not only to exist in Purbalingga Regency, but also in other regions in Indonesia, so that the problem of waste and public literacy can be minimized, and on the other hand can improve people's welfare.

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