

Social Practices Self-Employment Women Empowerment In response to the Post Closing Localization Kebobang, Wonosari Malang District

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Abstract— Kebobang localization is one of the localizations which closed by the Government of Malang on November 25th, 2014. There are still some Self-Employed women who keep living in Kebobang localization though the government already carried out the empowerment program before. After the localization was closed, the reducing of prostitution's income does not make Self-Employed Women changed their profession despite having a capital gain, Productive Economic Business (UEP), from the government.

This study aims to analyze social practice Self-Employed women in response of empowerment so that they survive in localization. By analyzing the social practices, it can be explained about the reason why Self-Employed Women is still working in localization. This study used qualitative methods with a knife analyzes Pierre Bourdieu's theory of habitus analyzed, the capital, in the realm of localization.

To analyze the social practices by knowing the life of habitus, capital Self-Employed Women in the reality of localization, habitus of Self-Employed Women is gained from life experiences and environment where Self-Employed women stay. Capital economic, social, cultural and symbolic which Self-Employed Women had used to fight in the arena of empowerment resulting in social practice. The social practices of Self-Employed Women in the empowerment are more dominated by the desire to earn money quickly and easily than to gain knowledge of capital. Self-Employed Women don't use the skills of training for economic enterprises. In addition, the practice of prostitution is still running.

From that social practice, it obtains that the meaning of empowerment is as the arena for getting money quickly and easily. Thus, it would be better if the further empowerment of the government in applying empowerment programs are no longer affiliating the money or rewards but to build the awareness of Self-Employed women in order to think of earning the halal livelihood.

Index terms- Social Practice, Women's Self-Employment, Empowerment, Closing Localization.

INTRODUCTION

I. PRELIMINARY

Government policy must have broad impact for the community. Including the closure of the localization policy is rife throughout 2015, especially in the area of East Java, Indonesia. In East Java, the closure of the localization done with the issuance of the Governor of East Java on 28 April 2014 under number 460/7705/031/2014 about handling and post-closure localization region in East Java to the Regional Head (Wisadirana & Judge, 2015). Seventh localization closed it is Kebobang Desa Wonosari, Kalikudu Pujon, Slorok District of Kromengan, Girun Gondanglegi District, Embong tilted in Ngantang, as well as the District Sendangbiru Sumbermanjing Wetan.

The news that crackdown has been planned since 2010 (Sasongko, 2014). Only new realization implemented in November 2014. The aim is to uplift humanity Self-Employed women to seek a better income. Closure of this localization is accompanied by a program of training and skills development Self-Employed Women who join the program receive a certificate as a provision if it does not become Self-Employed women.

Closure of localization in Malang is done symbolically on November 24, 2014 (Wisadirana & Judge, 2015). Then, Self-Employment Women were given severance pay to open a business. However, many are returning to the world of prostitution with a new look for a place of prostitution. According to the results of an initial interview with a volunteer development program, Self-Employment Women of 52 who lives in the Kebobang Village localization, there are 20 people still living in the Kebobang village localization. While others still engage in sex work, though not done in localization, but carried out in places of entertainment such as cafes, karaoke and other places. Yet empowerment has been started since 2008 (Interview, January 30, 2016).

Handling of Self-Employment Women empowerment of post-closure is not easy. Moreover, the phenomenon of the closing sequence of the localization is closing Dolly and other localization in East Java. Government efforts to give some money to change their profession as a form of government responsibility towards Self-Employed women be sufficient,

because if only the amount of money given is not enough to make a new effort. Even harder to make ends meet during times of transition from Self-Employed women into other professions. Self-Employed women many people who are looking for a new hangout in the diaspora are even moving into the sterile area into prostitution area.

Researchers are interested in this research because to this day has not been able to overcome the problem of prostitution even the prostitution localization has been closed. Actually, the localization community economic powerlessness is also felt by the general public or other poor communities. This problem really needs to be seen. Not just always look at the economy but also the mental strength of people who need to be affirmed. To see the real thing Self-Employed women want to do with the empowerment program in which they live. In addition to also look at the role of government as parties to the empowerment and has power. Viewed in depth social practice is important because up to now still do even though prostitution is already closed and the localization of the empowerment program was conducted. The research looked at further grounds of prostitution still do prostitution.

Judging from the background described above, researchers want to know how to address the Self-Employment Women empowerment. Problem Formulation of this research are:

1) How the Self-Employment Women's life before and after the crackdown in the village of Malang Regency Wonosari Kebobang?

2) How does the social practices in the Self-Employment Women's empowerment program in the village of Malang Regency Wonosari Kebobang?

3) How the Making of Women's Self-Employment Program in Rural Empowerment Kebobang, Wonosari, Malang?

In this research study the phenomenon of social practices in the Self-Employment Women's empowerment program after the closing of the brothels. If during this empowerment in localization is performed with the passage of the activity in the localization conditions, this research is done after the localization dissolved. However, although the study was conducted in one place, it can get a similar picture of the other places that experienced post-closure empowerment localization. The purpose of this study was to analyze changes in the life of Self-Employment Women before and after the closing of localization, analyzing the social practices in the Self-Employment Women's empowerment program and to analyze the extent to which Self-Employed women meaning in looking at localization village empowerment program Kebobang, district, Wonosari, Malang regency.

II. SOCIAL PRACTICE

Pierre Bourdieu social practices and habits of individual viewing experience are very important in determining the social practices. Haryatmoko said that Pierre Bourdieu in interpreting the practice of social is the result of the dynamics of dialectic between the internalization interior with externalizing exterior or the dynamics of the dialectic between the internalization of everything experienced and observed from outside of social behavior by revealing everything that has been internalized and become part of social behavior (Haryatmoko, 2016).

Social practice is the result of habitus, capital and the realm of man. While habitus itself is a mental or cognitive structure by which people relate to the social world (Adib, 2012). A series of internalization schemes that people use to analyze, evaluate, understand, appreciating the social world. From this process, people will do social practices.

Social practice according to Pierre Bourdieu is a dialectical relationship between the objective structure with a subjective phenomenon. Bourdieu intends to bring the actors (people) into having a role in influencing the structure (Adib, 2012). To view a social practice can be seen from the habitus, capital and area. Habitus is an experience, one's habits. Self-Employment Women social practices can be analyzed with a view that is their habit and life experiences. Then visits the capital that will be achieved, if the economic capital, social, cultural or symbolic. As well as the views of the arena, how values and norms in the world of prostitution, the structure inside and how is realm of empowerment.

III. RESEARCH APPROACH

This study used a qualitative approach. This study designed using the phenomenological approach. The method of determining the informant was done using Snowball Sampling techniques.

The focus of the study entitled Social Practice Self-Employment Women Empowerment In response to the Post Closing Localization in Kebobang village, Wonosari district, Malang Regency. The focus of this study emphasizes the Self-Employed women habitual by first looking at the background of Self-Employed women so choose work as sex workers. Then see the difference from Self-Employed women condition before and after the crackdown by looking at the change in income. In addition, in view of life Self-Employed women to analyze the circumstances in which Self-Employed women stay are in the Kebobang Village localization.

This research focuses on the social practice Self-Employed women saw with blade analysis split into 3 sub discussion. Habitus is capital as well as the realm of Self-Employed Women. How habitus, capital Self-Employed Women along with empowerment in the localization domain of influence on social action Self-Employed women do. So that social practices performed by Self-Employed women can be drawn into a meaning Self-Employed women Self-Employed women empowerment in Kebobang village localization.

The location of this research is in the village of Kebobang village Localization, Wonosari, Malang. Localization is one of 7 localizations contained in Malang. Other areas that are also closed are Kalikudu Pujon, Slorok District of Kromengan, Girun Gondanglegi District, Embong Miring in Ngantang, district as well as the District Sendangbiru, Sumbermanjing Wetan district.

To obtain the data and observing the objects that exist in Kebobang Wonosari, village community as well as to answer questions that have been formulated previously. Data collection is done by observation, interviews and documents.

IV. THE STRUCTURE IN THE KEBOBANG VILLAGE LOCALIZATION

Just as a teacher at the school who are culturally has its own role and function. While in localization no pimps, Self-

Employed women, Traders, parking Plumbers, Plumbers security each have a role and function so as to create the structure of society in the localization. Of each structure that has rules that must be respected and recognized by other components.

Just as in the localization Kebobang village. From each of the existing components creates a structure that mutual acceptance and complementary. As with Self-Employed women is required to check their health every month. Pimps require Self-Employed women for routine health check. Functions that minimize the casualties infectious diseases HIV / AIDS.

These structures don't suddenly happen and without purpose. Pimps wanted Self-Employed women healthy and not spread the disease. This is because of pimps Self-Employed women is a source of income. Self-Employed women other rules are required to pay rent or guesthouse 200,000 rupiah every week or contract of 500,000 rupiahs per month. If Self-Employed women cannot afford the cost of residence every month then it is considered debt.

Yet today Self-Employed women revenues decreased post-closure localization so that the debt accumulating. It unwanted by Self-Employed women is when it is unable to pay its debts. Because when Self-Employed women unable to pay debts then he is not allowed out of localization.

Between pimps and Self-Employed women as well as other parties in localization are interrelated and influence each other. Self-Employed women influence pimping in terms of income and livelihood. Whereas without pimps, Self-Employed women not have a place to work because of who owns the place are the pimps. Attitude pimp trying to hold Self-Employed women to survive in localization to continue to be nice, friendly and as though protector for Self-Employed women of evictions carried out by the Government.

The Government as one of the actors that influence the other actors bringing development programs that affected other actor externalization. Pimps are affected by government policies ultimately do externalization by following government rules by not opening the localization openly. Some Self-Employed women decided to follow the program of empowerment and away from localization.

It is clear which is done after the exit of localization. Several other Self-Employed women remain in localization. From this it is clear that in a brothel has its own structures and binding on its members. So that social practices conducted by Self-Employed women empowerment before and after the closing of localization never be separated from the structure. However, to see this issue is not sufficient to look from the side of the Self-Employed women course, but also the structures that form the social practice itself. Dissolution of localization is not enough to handle the Self-Employed women course, but also handle structure.

Drastic changes occurs earnings before and after the closing of the brothels. This change is due after the closing of many customers who do not come to the localization. Many Self-Employed women seek customers outside of localization.

Before closing localization Self-Employed women income over the age of 30 years reached 2.500.000 Rupiahs every month. Fare once customers come to range between 50.000 - 100,000 Rupiahs. While revenue Self-Employed women aged

under of 30 years to reach 5,000,000 Rupiahs per month. Rates Self-Employed women aged below 30 years ranges from 300,000- 400,000 Rupiahs per serving guests.

Rates are divided to the boss or the owner of the guesthouse in localization. So if Self-Employed women tariff of 300,000 Rupiahs per serving guests once the boss or owner of the guesthouse gets 150.000 Rupiahs Pimps get 80,000 Rupiahs. Self-Employed women received 70,000 Rupiahs. 70,000 Rupiahs is given to Driver 20,000 Rupiahs if prostitution is done outside of localization. So, Self-Employed women only get 50,000 Rupiahs every serving guest. There is a difference with other Self-Employed Women. They can get extra money if the customer feel satisfied of their service. It proves that Self-Employed Women occupation has high income.

After the localization closure many of Self-Employed women feel his income dropped. This decline because many customers are afraid to come to localization. Self-Employed women own revenue so far downhill. Self-Employed women increase revenue by selling alcoholic beverages while waiting for customers.

When analyzed. Self-Employed women reduced revenue that should cause Self-Employed women can get out of localization. But the reality of 58 Self-Employed women Self-Employed women there are still 20 remaining in localization. In fact, nothing out of the localization but only migrated to a karaoke and massage parlors.

This proves that the economic factor is not the only factor that most influences in the presence of Self-Employed women on localization. If the economy becomes the dominant factor in the phenomenon of prostitution, of course, with the income plummeted Self-Employed women there should be many who volunteered out of the realm of prostitution. But, Self-Employed Women who came out from prostitution localization is lower that Self Employed Women who stay in Prostitution localization.

Another factor that makes Self-Employed women remained in localization is a failure in doing business with the utilization of funds Productive Economic Enterprises. A grant from the Government failing is exploited so Self-Employed women become unemployed. Because of being unemployed, Self-Employed women back again to localization.

V. PROCESS HABITUAL WOMEN SELF-EMPLOYMENT

There are many reasons that someone finally decided to stay and work in the realm of prostitution. Currently there are 20 Self-Employed women who lived in the former localization Kebobang, Wonosari, Malang. The most common reason someone becomes Self-Employed women is for economic reasons. Another factor is the difficulty finding work finally decided to work as Self-Employed women in localization. Another factor is due to become victims of human trafficking or trafficking. In addition, access for Self-Employed Women makes many working in brothels.

Self-Employed women majority in the Kebobang village are widows. Largely because abandoned by her husband. Feeling failed to manage a lot of Self-Employed women which makes localization arena as a destination and as a source of income.

Aside from the background Self-Employed women, habitus can also be seen from an environment that is formed in which Self-Employed women stay. Localization environment makes a person familiar with the Self-Employed Women habitus. Where Self-Employed women agree and adapt to the existing structure in the localization and run.

Activity Self-Employed women difference is in the Village localization Kebobang with other localization is the Self-Employed women actively seek customers themselves. Unlike elsewhere are mostly waiting for customers because customers sought by pimps. So, Self-Employed Women has a close social relationship with its customers.

However, there are times when Self-Employed women also follow empowerment program in localization. Pimps in localization Kebobang invited the Self-Employed women to follow the empowerment program. In fact, he also seeks the empowerment program for the Self-Employed women in localization. From here the role of pimps not only as a provider of housing for the homeless or Self-Employed women, but also as a manager of the empowerment program on localization. Thus, in the practice of empowerment involvement pimps could not be separated.

Women's Self-Employment habitual process began Self-Employed women decided to go to prostitutes as sex workers, life experiences before staying in localization as well as daily activities Self-Employed women. This process is a long time to form habitus Self-Employed women unnoticed. This is supported by localizing environmental conditions that still engage in sex work despite being closed. So habitus as Self-Employed women is maintained.

VI. MODALITIES WOMEN SELF-EMPLOYMENT

Modality is the capital that allows a person to get something you want to achieve. With capital ownership Self-Employed women can build a career within and outside the localization. There are several kinds of capital, among which is the economic capital, cultural capital, symbolic capital and social capital.

From this empowerment program, the Government through the relevant agencies has provided programs for Self-Employed women to be free from forced prostitution. So, the measures used in various ways. As summarized below:

| No | Status | Role | Description |
|----|---|--|--|
| | Social Service | Entrepreneurial training | Training the manufacture of various food and accessories |
| | | Socialization | Socialization crackdown |
| | | Distributing Productive Economic Business | Productive Economic Business program came from the Ministry of Social Affairs |
| 2 | Dept. of Manpower and Transmigration | Entrepreneurial training | Training for the merchants, parking attendants and pimps |
| 3 | Department of Industry, Trade and Markets | Training before closing the localization industry | |
| | | needs assessment | The assessment is done to accommodate the aspirations and desires WKM |
| | | Give props industrial training | |
| 4 | Cooperatives and Public Welfare | | Together with the Department of industry, trade and market conduct training programs before the crackdown in 2013. |
| 5 | Non-governmental organization | 1. Mentoring and coaching 2. Coordination with agencies 3. The committee's empowerment | |

One of them is the provision of economic capital to provide economic Enterprises Self-Employed women productive. Funds given to Self-Employed women 4.8 million Rupiahs for each respective Self-Employed women. These funds are given aims to provide capital assistance to Self-Employed women order to be able to do legitimate business by utilizing the money.

Capital can mean ownership of an individual to interact with other people or the environment. In the case of Self-Employed Women Kebobang village, Capital that make them should be out of the localization and shape their lives is the economic capital. Economic capital is done by providing capital Productive Economic Enterprises 4,800,000 Rupiahs and various training to hone skills and supplies to build a business. Some Self-Employment' Woman has tried despite many failed. However, the forms of government provide capital as the strengthening of economic, Self-Employed Women life.

Economic modalities are given quite make Self-Employed women to switch professions effort. Despite the fact that money is not all used for working capital. Some are using it to pay off debt as well. The economic capital by Self-Employed women used to try entrepreneurship. But unfortunately, the government does not have the exact data of how Self-Employed women who have been able to utilize the money well. So it is uncertain how much influence the provision of capital to Self-Employed women to be able to switch professions. However, from Self-Employed women encountered, Self-Employed women said that the granting of the capital used for entrepreneurship. But because of it failed in an attempt Self-Employed women decided to return to localization.

Funds initiated the government has set up its use. It has also been facilitated by a companion empowerment. However, since its operations are not optimal, then the aid money diverted to pay off debts. Besides of the professionalism of the companion is also questionable due to an inability to handle it.

Self-Employed women try to use the money Productive Economic Enterprises to entrepreneurship. It's just that his business has not run smoothly. Profession as a vegetable vendor is not in accordance with the training provided by the agencies, which presents a household industry. Training provided by the Department in order to empower it was not done by Self-Employed women Self-Employed women. In addition to assistance Productive Economic Business, most Self-Employed women not have a strong economic capital for dependents and the amount of debt.

The government has provided a place for selling Self-Employed Women. The place is sort of stores amounted to 10 units. Only the division of the store is not just for Self-Employed Women. 8 figures were given to residents outside of localization. 2 more reserved for Self-Employed women. However, the store provided for Self-Employed women is not occupied or is empty. This is a form of capital that is not maximized by Self-Employed women.

In addition there is the cultural capital of the economic capital. Self-Employed women cultural capital that have are from some of the training they get from empowerment program. The training includes training make food preparations and training on making accessories. This knowledge capital is actually important to seek additional capital cost of living.

Giving the capital of knowledge is particularly important in the context of strengthening Self-Employed women not to return to the localization. With the knowledge capital Self-Employed women can live with a decent income. However, in practice it is not so. The Self-Employed women respond to capital this knowledge with no results. They do not follow up of the empowerment program that has been followed. Granting the knowledge to Self-Employed Women is an alternative because most of them don't have high education. But, Self-Employed Women do not practice Self-Employed women training results into his life. Because of the program is not desired by the Self-Employed women. Self-Employed Women is enthusiastic in participating in this training program. But this training program does not make them take action on the knowledge they already possess. The reason is because the program does not correspond with the wishes Self-Employed women and the program is top down.

Self-Employed women desire and consciousness are not in accordance with the program that gave the government then the result could be missed. Self-Employed women not use its knowledge capital of empowerment to do business post-empowered.

In addition to knowledge of capital provided by the government through training, Self-Employed women has been regularly received religious knowledge of teaching activities in the village of Kebobang village held every week. Villagers of Kebobang village still care about the residents of the Village localization Kebobang. Because the residents localization agenda for their routine in which there Self-Employed women, Pimps even parking attendants are invited to follow the agenda for their routine. Even the study agenda on a rotation from home to home are also often held recitals in the mosque in the area of localization. It shows the cultural capital ownership by Self-Employed women other than the knowledge capital provided by the government.

Additionally, Self-Employed Women have social capital. Social capital can be seen from the good relationship between fellow Self-Employed women Self-Employed women mutual respect. Self-Employed women feel camaraderie profession as a prostitute. The relationship between the Self-Employed women with other is well although in fact they are doing the competition in the arena of prostitution.

The relationship between Self-Employed women Self-Employed women each other ranging from the first intertwined Self-Employed women comes to localization. Increasingly close relationships with Self-Employed women that has aged and his own liking. Social capital makes Self-Employed women difficult regardless of localization. Similarly the relationship with volunteers is well too. Even volunteers willing to pay and care for the sick Self-Employed women.

Volunteers who had long accompanied Self-Employed Women helped affected by HIV and AIDS. Self-Employed women family does not care for or bear the cost of treatment. Because, Self-Employed Women do not want the their family to know their condition. Self-Employed women parents do not want to bear the shame for the actions of one family member. So that volunteers and pimps work together to care for the sick Self-Employed women and preventive action to require health checks for the Self-Employed women. However, relations with the government as the organizer Self-Employed women empowerment did not go well and bound. This is because the program is in progress is not sustainable or done partially.

The experience felt by the organizers empowerment assumes that Self-Employed women not have good intention to be helpless and trying to get out of prostitution. So that in practice empowerment program was conducted just as the fall of liability only because it is difficult to change the view of the long-established Self-Employed women.

In addition, Self-Employed Women also has a symbolic capital. Self-Employed women dress with thick powder and clothes are tight and open. Self-Employed women appearance is slightly different when Self-Employed women training. Self-Employed women come up with clothes covered and many of them hooded. This shows that the Self-Employed Women has intention to turn into a better woman through the empowerment program. Veil is a symbol of obedience to someone of religious teachings. This shows that the Self-Employed women own symbols in any action in line with expectations and the interest that it carries.

Besides changes in the naming of prostitutes into Self-Employment Women have influence in the change Self-Employed Women. Naming this energy for Self-Employed women because it contains elements of strength to be able to live independently without relying to localization and prostitution.

VII. EMPOWERMENT REALM IN LOCALIZATION

The realm of this study is the empowerment of post-closure program localization. Self-Employed women need to adapt to new arenas after the crackdown. Arena Self-Employed women empowerment is an area for action. The government helps finance capital and training. Not just the domain of Self-Employed women looking for income and survival, but also a dialogue between the structures, values, norms, and everything that binds the Self-Employed Women.

Bourdieu said that basically, the arena is a place of competitive claims and struggles (Haryatmoko. 2016). Competition question is competition with Self-Employed women, Self-Employed women, other and organizers with other organizers. The competition process resulted in the empowerment program for Self-Employed women. While Self-Employed Women respond to empowerment with social practices, people who enter the arena are usually not aware of the perceived competition (Haryatmoko. 2016). Like most Self-Employed women who do not want closure, undergoing localization and empowerment. But because they were forced by the structure of the Self-Employed women, they still follow the program because the program was considered better to follow. So Self-Employed women interact with the existing structure and from within it a process of internalization and externalization of improvisation then produces by following the program which regardless of the motivation to follow the empowerment program.

Arena has many positions that are interlinked and have their respective roles. Each position has its limitations in the structure specified by the restrictions of capital and power. Capital not only as a means to have the position but also a destination. The government as the organizer of the empowerment program using the capital to influence Self-Employed women to follow the empowerment program. Meanwhile, as the object of empowerment, they follow Self-Employed Women instruction, organizers to have their own interests.

VIII. SOCIAL PRACTICES IN RESPONDING TO SELF-EMPLOYMENT WOMEN'S EMPOWERMENT

Social practices described by Bourdieu with the practice of the formula = (x habitus capital) + sphere. The point is that social practice is the result of the relation habitus as a product of history before becoming Self-Employed women. Self-Employed women until the closing of the brothels and capital owned by Self-Employed women and contested in the realm of empowerment. Self-Employed Women have social practices in the empowerment tends to lead to economic capital. In accordance with the mission of empowerment is to improve and bring welfare. Self-Employed women, Self-Employed women towards a better economy. It is apparent from the reasons of enthusiasm. Self-Employed women follow empowerment programs for their destination to earn pocket money after training.

The circumstances in which Self-Employed women see empowerment as a place to earn money is inseparable from Self-Employed women habitus itself. Habitus obtained from before becoming Self-Employed women, closed until localization has made a mindset that always see money as a primary goal. Moreover, with capital owned Self-Employed women demanded to immediately get a lot of money and fast. So that the externalization of Self-Employed women was to lead to real income in sight, namely post-training allowance and stay in the profession as Self-Employed women.

The response to each of the Self-Employment Women's empowerment is certainly different. This is because the habitus and capital respectively different Self-Employed women. Habitus and modal meet in the sphere. The resulting of it is the interaction between the exterior and interior externalization.

The fight in this empowerment is felt not only on the Self-Employed women course, but also of the parties noticed as implementers of activities. Inside of sphere of existing capital and capital from implementing Self-Employed women become one in a fight in the arena of empowerment. Self-Employed Women want to get social capital while implementing, enabler provides economic capital and knowledge capital. Both attract each other resulting in the empowerment. Self-Employed women social practices which still maintains its position by wanting to raise capital economy by ignoring the knowledge capital that should be taken.

Program Self-Employment Women's empowerment got the good response by Self-Employed Women. Organizers of the view that the Department did empowerment and NGO as a companion stated that the program runs smoothly and was enthusiastically followed. Self-Employed women empowerment program.

The empowerment program which responded enthusiastically. Self-Employed women is used as an indicator of the success of the program. This program purposed to make Self-Employed Women has a new profession and did not return to the localization or prostitution. However, unfortunately not followed up with data collection conducted by the organizers of the program on the extent to which the program can be used by Self-Employed women. Response. Self-Employment Women have not only seen how enthusiastic in following the Self-Employment Women's empowerment program, but also how high the Self-Employment Women apply their knowledge during the assistance program of empowerment in their lives. Results of field observations showed that the Women's Self-Employment program because they felt it took the training provided by the Government, but rather the reward money given at the end of the event.

Program implemented by giving money to Self-Employed women as a stimulus to attract follow empowerment programs. It is well recognized by policy makers in the implementation of the program. Moreover, the response of Self-Employed Women on programs has the same response. Self-Employed Women see that empowerment taken positively. The Self-Employed women said he was happy to follow the empowerment program.

The inability of the organizers to provide programs for the empowerment of properly can lead to the ineffectiveness of the program. Moreover, that empowerment of Self-Employed women not necessarily be visible from the needs alone, but also saw the habitus of Self-Employed women. This is because Self-Employed Women have long profession as a prostitute has had a strong habitus with jobs that acted over the years.

Self-Employed Women is actually trying to improve life in the capital. However, efforts were initiated to no profit or gain so that they feel better return to localization. Because failure to do business makes Self-Employed women increasingly assertive that their habitus is as Self-Employed women not as a seller of merchandise. Self-Employed women enthusiastically followed the empowerment program because no other value is to be obtained in addition to knowledge in training. Value is the nominal money given to the organizers at the end of the event as a way of luring interest. Self-Employed women for training. The result of training followed Self-Employed women. Self-Employed women not done after the training program.

Self-Employed women and implementers alike empowerment has its own ends meet and interact in the Sphere. Realm of empowerment becomes a place for them to mutually owned stake. Self-Employed women remain on the demands of economic capital to earn money easily and quickly, and the government remained in the capital of culture and knowledge. These capitals were fought by each group. Implementing empowerment has symbolic capital by acting as executing and channeling empowerment. Self-Employed Women are the object of empowerment. So by using economic capital desired by Self-Employed women interested Self-Employed women to enthusiastically follow empowerment program.

IX. MEANING OF WOMEN SELF-EMPLOYMENT AGAIN EMPOWERMENT PROGRAM

Making of Independent Women's works conceptualizing empowerment program given to them. Self-Employed women tend to regard the empowerment program as an opportunity to have this money quickly.

Revenue generated before the closing of the localization is considered quite high with working frequency that is not too heavy. So that in the processes that make money as a motivation or a stimulus to Self-Employed women Self-Employed women to follow the lead of empowerment made the money.

Conclusion

Most of Self-Employment Women do not want to work as prostitutes at first. Many are stuck because of the lure of work. But there is also the profession as Self-Employed women because it was their intention. Self-Employed women actually have a desire to get out of the localization to improve his life, it's just a habit that has become attached during Self-Employed women in localization makes it difficult to be independent. Habit to get his money quickly makes Self-Employed women survival depends on prostitution even fact that localization has been closed.

Self-Employed women income tends to decline after that crackdown. But still, many Self-Employed Women survive in localization to rely as Self-Employed Women. However, before the closure has been given funds for venture capital and living cost for 3 months. But there is still living in the former Self-Employed women localization. So this shows that the economic factor is not the only problem encountered in planning development programs.

Self-Employed women is already and used to work as female entertainers with an income he earned will be very difficult to change the way of thinking of the Self-Employed women. Accustomed to easy to get the money it will always think getting money instantly. One of their practice in following the empowerment is because the motivation to earn money at the end of training or transportation money. The desire to be able to absorb knowledge during the training is not a priority. This is reinforced by the failure to build a capital support from capital from the government that makes Self-Employed women tend to not want to switch professions. So that in practice, if a program that runs in localization are still relying on money to take Self-Employed women switch professions, there is often a failure is acceptable. Due to get funding is not allocated to build the business back, but cover the needs of everyday life.

Prostitution Sphere inherent in has the structure that supports the Self-Employed women to stay and are reluctant to switch professions. Sphere is full of prostitutes competition is also one thing that make Self-Employed Women survive because it already has knowledge of the competition faced. As for the fight in other arenas Self-Employed women feel they have failed and have no knowledge of his knowledge in the arena of prostitution.

Habitus is embedded in Self-Employed women always make money as a money oriented goals or make difficult Self-Employed women directed to a good job and lawful. Painful past events such as the failure to settle down and the conditions that forced them to live a life of self and family who forced them to seek more revenue.

Practice Self-Employed women respond well to their empowerment. Providing capital used to build even effort failed and back again to the localization. However, empowering the form of training even though responded with great enthusiasm is not able to give a significant impact. Because the assumption Self-Employed women who see that empowerment with training methods only event for getting money easily at the end of the event. While the practice do not applied at all in their life.

Thus, in this study researchers found the proposition that habitus an important role in responding Self-Employed women empowerment. As well as the empowerment program that uses money in the process tend getting money oriented response to the Self-Employed women.

The empowerment program using money as a stimulus to make Self-Employed Women program will certainly be addressed in similar terms Self-Employed Women. It was proven by the stimulus money given that it makes Self-Employed women even think to earn money easily if you follow the empowerment program. So that the customs for Self-Employed women in localization earn easy money even feel increasingly facilitated by empowerment by the lure of money or money oriented culture cultivate.

Thus, it would be nice if the further empowerment of the government in applying empowerment programs that are no longer affiliating the money or rewards. But, it will be better the empowerment program in order to change mindset of Self-Employed Women to return to society and live on the blessing.

Social Office does not have data from Self-Employed women who have received the empowerment program. It is important to remember that government funding to spend on many Self-Employed women Self-Employed women as capital in order to switch professions. So once it is known how Self-Employed Women is completely out of prostitution as well as a reference for the government to get into the ward Self-Employed women localization again.

In addition, the development program will be difficult to succeed if done continuously and within a relatively briefly. Because empowerment is that someone who would be empowered to change and be helpless without prop on anything else. Empowerment requires a long time and continuously till it can be effective. The empowerment program in localization conducted so far only provides skills training and other business training. That is the way of thinking of Self-Employed women itself. Self-Employed women way of thinking that was forged by the experience of life difficult and

less likely to want to return to the life that once made Self-Employed women just thinking to get things that you want quickly. So it is worth giving the program a continuous and gradual and to provide guidance for Self-Employed women received assistance empowerment program.

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