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Philanthropy as a Form of Social Entrepreneurship in an Effort to Empower Ex Migrant Women Workers: Study at Malang District, Indonesia

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Abstract:

The research objective is to find an empowerment model for ex Indonesian Migrant Women Workers using the Participatory Rural Appraisal empowerment method, in an effort to create an empowerment model that is in accordance with the characteristics of the community and local culture that is planned systematically, structured and integrated and able to synergize between communities, groups, partners and related agencies. The method used is GIS (Geographic Information System) to determine the distribution of SMEs throughout Malang District. Descriptive analysis methods and regression analysis were used to analyze the results of the Focus Group Discussion. The results of the study conclude that the efforts to empower women after Indonesian migrant workers in Druju Village are in accordance with local wisdom and social entrepreneurship owned by Druju Village, so there is a need for a partnership between the Joint Business Group of Women Retired Migrant Workers in Druju Village and Batik Andis as philanthropy.

Keywords: Empowerment women, local wisdom, philanthropy

1. Introduction

This research is a second-year follow-up study on empowering ex-Indonesia migrant woman workers based on local wisdom and social entrepreneurship. Our first-year research aimed at 'Formulating a Preference Map for Business Attributes in the Empowerment of Indonesian Retired Women Migrant Workers by considering local wisdom'. By using the GIS (Geographic Information System) method It can be seen that the domicile distribution of Indonesian Migrant Workers in Malang Regency in each sub-district for 3 (three) consecutive years Sumbermanjing Wetan Sub-District is the largest contributor to the sending of Indonesian Migrant Workers, so it is designated as the subject of research because it can be assumed that the distribution of Indonesian Migrant Workers Retired Malang Regency is mostly located in The district.

Sumbermanjing Wetan is a sub-district located in Malang District. This sub-district consists of 15 villages. Sumbermanjing Wetan has an area of 27,218.49 Ha. The main livelihoods of the Sumbermanjing Wetan community are farmers and farm labours. This sub-district has a number of potential natural resources such as mining, fisheries and plantations. The sub-district superior agricultural products are sugar cane, coffee, corn, cloves, and others.

By using the multi-stage sampling method and cluster analysis, Druju Village is the largest contributor to the number of Indonesian Migrant Workers in the Sumbermanjing Wetan Sub-district, so that Druju Village is designated as a Research Object Village. Druju Village has 3 (three) hamlets, 9 (nine) RW and 49 RT. With the multi-stage sampling method, the hamlets to be the target of the survey were Krajan Hamlet with the highest number of RW and RT, namely 4 RWs and 18 RTs. Meanwhile, the cluster method obtained 2 (two) clusters, namely I: 7 RT, namely RT 02, 03,04,06,15,16,17 and Cluster II: 6 RT namely: 08,09,10, 12,13,14. The survey conducted for each RT in each cluster obtained a sample of 91

Based on the local wisdom of Druju Village, the researcher offers two business options, namely the processing of processed products made from batik and processed products made from corn. With the factor analysis, the result shows that the factor for the formation of a product processing business made from batik is only one factor, meaning that all the variables of business choice have a close relationship between one variable and another and the total utility value of the batik-made product processing business is higher than the total utility value for processing products made from batik. corn so it can be concluded that the respondents (former women migrant workers) in Druju Village prefer to manufacture products made from batik. With the empowerment capital owned by Druju Village, the appropriate strategy for empowering women after migrant workers is the Aras Mezzo strategy, because the goal of empowerment is the formation of a Joint Business Group for processed products made from batik (Yuniriyanti, 2019)

1.1. People Empowerment

People empowerment is one of development targets in Indonesia in accordance with Regulation of the Minister of Home Affairs, Number 26 of 2012, stating people empowerment is a strategy used in the development of people as an effort to create the ability and to be independent to live in society. According to Gajdzinska M (2019), Empowerment means that people both women and men can take control over their lives: set their own agendas, gain skills (or have their own skills and knowledge recognized), increase self-confidence, solve problems and develop self-reliance. It is a both process and an outcome. While according to Mardikanto and Subiato (2107), people empowerment is empowering and preparing to be independent ones. Empowerment is essentially strengthening the ability, will, skills, courage, interpretive power, and limitations of the community or group that is under the domination of the authorities (Setiawan, 2012). Empowerment is not a program that can be implemented for a short period of time or is temporary in nature. Empowerment must be carried out continuously by continuing to develop the types of activities that are most appropriate for the community. Suharto (2014) says that the goal of empowerment can be achieved by applying empowerment approach consisting of possibility, reinforcement, protection, supporting and maintenance. The program target are the poor and jobless women so that they are aware, certain, and self- confident in effort. Since people feel comfortable, the family income will be stable. Government continuously has to maintain people's spirit of developing by taking part supervising the program the people conduct. (Zimmerman, 2000), stated that An Empowerment approach to intervention design, implementation, and evaluation redefines the professional's role relationship with the target population.

Suharto (2014): Empowerment strategies can be carried out through three levels or dimensions of empowerment (empowerment setting), namely: a) Micro Level, empowerment is carried out individually through guidance and counseling. b) Aras Mezzo, empowerment is carried out on a group of clients. Education and training, group dynamics, are usually used as a strategy in increasing awareness, knowledge, skills and attitudes of clients in order to have the ability to solve the problems they face. c) Macro level, this approach is also known as a large-system strategy, because the target of change is directed at a wider environmental system.

Basically, an empowerment strategy has three objectives namely supervising the people, stabilization and modernization (Mardikanto& Subianto, 2017).

An Empowerment approach to intervention design, implementation, and evaluation redefines the profesional's role relationship with the target population (Zimmerman, 2000)

1.2. Women Empowerment

Duflo (2011) has discussed women's empowerment and economic development. The study argues that the inter relationship of the empowerment and development are probably too weak to be self-sustaining and that continuous policy commitment to equality for its own sake may be needed to bring about between men and women.

Women empowerment is women empowering activity aimed to access and control the resources, economic, politic, social, culture so that they can do self-control and enhance self- assured. They afterwards will actively participate in problem solving so that they are capable of developing their capabilities as well as self- concept (Ganggan, 2015). In essence, the target of women's empowerment programs is directed at developing and maturing the various potentials that exist in women which enable them to take advantage of the same rights and opportunities as men for development resources (Ministry of Women's Empowerment and Child Protection, 2011) Ratnasari (2016) say that Women empowerment trying to create gender equality between men and women does not mean that women and men must be alike, that women must compete or even be against them. Gender equality should be understood that women and men have equal status, are in the same condition and have equal chance to show their potential. Thus, women can contribute optimally to the development of politic, economic, social and culture Gender equality is listed in the fifth goal of the SDGs (Sustainable Development Goals), namely 'Achieving Gender Equality and Empowering Women' (Ministry of Women's Empowerment and Child Protection, 2018). Biswas (2018) Women's participation in economic activities with remuneration, either at home or outside, acts as a 'catalyst' for enhancement of autonomy in decision making at the household level through the contribution of money

Women and their empowerment are crucial to advancing the culture of peace in all its vector -education, sustainable economic and social development, human right and equality, democratic participation, advocacy based on true knowledge but also wisdom tolerance and understanding at all levels in the family, community, country, region and globally (Puri, 2014) The main objective of empowerment (Suharto, 2010) is to strengthen the power of the weak groups who have powerlessness, namely groups: a) Structurally weak because of gender or ethnicity (b) Weak specifically, such as seniors, children and adolescents, people with disabilities, gay and lesbian, isolated communities (c) Personally weak, that is, those who experience personal or family problems.

1.3. Local Wisdom

According to Dahliani (2015) local wisdom is culture resulted from human thought processes to adjust its existence in natural surroundings which can be manifested in his work tangibly as the built environment and intangibly. Local wisdom is always changing, because it follows the culture dynamics and it cannot be separated from the human mindset Hidayat (2017) : Local wisdom is custom and habit that has become tradition which done by a group of society from generation to generation which until now still be maintained strongly. The idea of entrepreneurial development is adapted to the potential, customs, rules, and local cultural values prevailing in society

Padmanugraha (2010): Local wisdom defines indigenous as naturally existing in a place or country rather than arriving from another place. So it belongs to particular indigenous people and their knowledge. Indigenous knowledge is

local knowledge unique to given culture or society.

Hidayat (2017) : Local wisdom plays several functions in society, for example for the maintenance and preservation of natural resources, human resource development, cultural and scientific development. Local wisdom is a reflection of how society views and interacts with the surrounding environment, both the social environment and the physical environment. Local wisdom is the customs and habits that have been traditionally done by a group of people from generation to generation that until now still strongly maintained

Social entrepreneurship has emerged as a fast-growing field of study and practice spanning the management, non-profit, sustainability, healthcare, and public policy domains (Candra, 2017).

In recent years, social entrepreneurship has increased as a result of the poor effectiveness of governmental entities in improving the standard of living of disadvantaged social sectors.

Social entrepreneurs use altruism to generate social value, addressing social needs such as poverty, social exclusion, unemployment for the disabled, and environmental degradation (Palacios, Daniel et al;2019).

Social entrepreneurship has Emerged as a new phenomenon That is helping to Improve the living conditions of many people around the world. This study sheds light on the opportunity identified fi cation process in social entrepreneurship through the application of the theories of opportunity discovery and opportunity creation developed in commercial entrepreneurship (Gonzalez, Monica F et al; 2017).

In social entrepreneurship, social and economic missions co-exist in a tensioned balance. At times, business survival requires reprioritizing objectives, leading social entrepreneurs to drift away from social values in pursuit of commercial gains. It is well understood that social entrepreneurs can experience significant tensions between their social and economic mission (Muñoz, Pablo; Kimmitt, Jonathan, 2018).

Social entrepreneurship is recognized as a key tool for overcoming social problems in society and supporting sustainable development (Bozhikin, Ivan; 2019)

According to Dees J. Gregory (2010), social entrepreneurship combines the spirit of social mission with the image of a business-like discipline, innovation, and its associated general establishment. A social entrepreneur is different from a business entrepreneur because social entrepreneurship is not only for getting a profit but also changing society for the better. So the most important thing is the social factor, namely the community

The scope of entities that can be included in social entrepreneurship according to Bill Drayton in Santosa (2008) consists of four categories: (1) philanthropic companies, namely companies that are committed to setting aside some of their profits for social activities and community empowerment. (2) companies with a social spirit, which are established and managed with a social dimension. (3) social institutions that have business activities. In this social institution, business units have been developed dedicated to all the benefits and benefits of their business to support their social services. (4) Social institutions that are able to support all of their funding by raising funds independently in the long term. This long-term capacity to raise funds will ensure that the social role of this institution is maintained so that it has a real role in changing society.

1.4. Philanthropy

Philanthropy literally means 'love for mankind' is the act of someone who loves fellow humans and human values, so that donating his time, money and energy to help others, can simply be called an act of generosity.

According to Abidin (2012), the philanthropic movement is still synonymous with efforts to strengthen social capital and community empowerment.

Philanthropy as a social capital has been integrated into a communal culture (tradition) that has been rooted for a long time, especially in rural communities (Bahjatulloh, 2016)

There is a substantial body of literature on corporate philanthropy, whereby corporations donate a portion of their profits to non-profit organizations (Wanga, Keling et al:2019).

The conceptualization of philanthropy is the practice of giving, services, and voluntary association to help other parties. It can even be interpreted as Voluntary action for the public good or voluntary action in the public interest (Bahjatulloh, 2016).

Philanthropy is not just charity, but rather empowerment that has a long-term impact, meaning that the broad involvement of all human activities in various fields with full willingness, participation, dedication, ideas, free time, material contributions is an inseparable part of the conception. philanthropy. (Latief, 2010).

1.5. The Role and Influence of Social Entrepreneurship (Social Entrepreneurship) in Building a Rural Economy Based on Local Commodities

As previously explained, social entrepreneurship uses the ability of entrepreneurship to make social changes in society. However, this concept cannot be separated from the concept of entrepreneurship itself which expects profit. When linked with the rural economy, this concept is still underdeveloped. In fact, the potential for rural local commodities is still very large. The system used so far is only for profit on each party. What is meant by social capital, according to a number of economists and sociologists, is the material wealth and social benefits obtained by a society. This concept is what you want to build in rural Indonesia. Steps Toward Social Entrepreneurship Development as a Solution in Building a Rural Economy Based on Local Commodities: (1) Include Social Entrepreneurship Topics in the College Curriculum as a Development of Entrepreneurship Courses. The narrowing of the job field requires everyone to compete in order to immediately get a decent job for them. Meanwhile, the population is no longer proportional to the available employment opportunities. Therefore, tertiary institutions as educational institutions that produce a generation that are ready to compete in the

world of work have now changed that thinking by preparing students to be able to create jobs instead of become a job seeker. (2) Establishing a Social Entrepreneurship Based Education and Training Center, as a place and means of social entrepreneurship education and training for academics, entrepreneurs, and the general public who are interested and interested in opening a business. (3) Providing grants for the establishment and development of social entrepreneurship-based businesses by the government or private sector. The role of the government is of course indispensable in the process of achieving this program. One thing that is done is the provision of grant funds, of course, will increase capital and can assist in the process of conducting business. This is intended so that the process of establishing and developing entrepreneurial-based businesses can run. However, the grant funds that have been mostly provided by the government and the private sector have been grants for the establishment and development of businesses in general. Meanwhile, the requirements for business social responsibility have not received attention. Therefore, grants for businesses that include social responsibility requirements need to be done and multiplied to increase the number of enterprises based on social entrepreneurship.

2. Method

2.1. Research Design

The design of this research is a combination of Exploratory and applied Research which is longitudinal using the Participatory Rural Appraisal (PRA) empowerment method.

2.2. Data Analysis Techniques

The GIS method is used to determine the distribution of Small and Micro Enterprises (SMEs) throughout Malang District

Descriptive analysis methods and regression analysis were used to analyze the results of the Focus Group Discussion (FGD)

2.3. Research Locations

Based on the results of GIS analysis and cluster analysis in the first year of research, Sumbermanjing Wetan Subdistrict was the largest contributor to the sending of Indonesian Migrant Workers, so that it was determined as the subject of research that Druju Village was the largest contributor to the number of Indonesian Migrant workers in Sumbermanjing Wetan Subdistrict, so that Druju Village was designated as the Object of the Research Village.

3. Results and Discussion

Initial data used to determine the distribution of SMEs throughout Malang District were obtained from the Department of Cooperatives and Micro Enterprises of Malang District. The results were as follows:

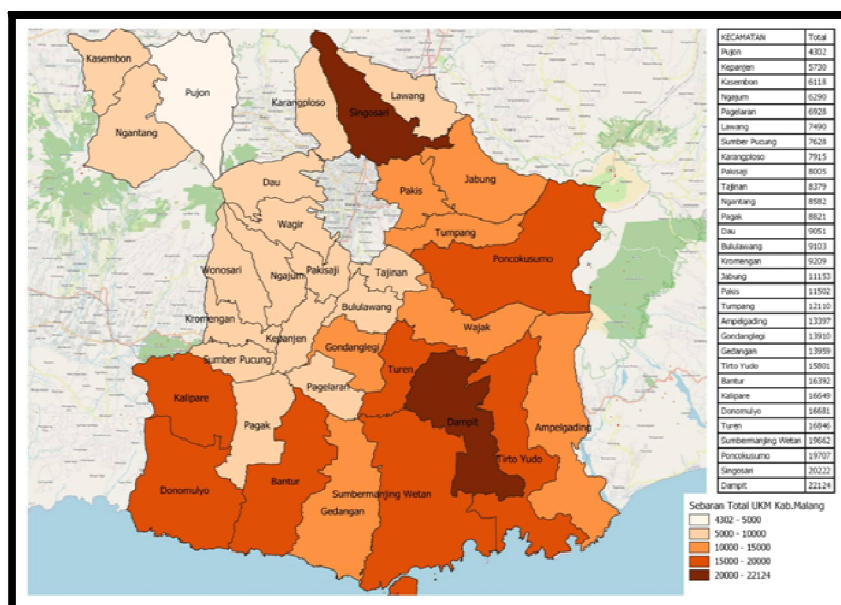


Figure 1: Map of the Distribution of SMEs Malang District, 2019

From the map above, it is known that the 3 (three) largest distribution of SMEs in a row is Dampit Sub-District, Poncokusumo Sub-District and Singosari Sub-District. While the distribution of the 3 (three) smallest SMEs is Pujon Sub-District, Kepanjen Sub-District and Kasembon Sub-District.

SMEs groups are categorized into 8 (eight) fields, namely:

- Processing Field,
- Services Sector,

- Finance,
- Mining Sector,
- Construction,
- Trade, Hotels and Restaurants,
- Agriculture,
- Transportation sector.

Distribution of SMEs Sumbermanjing Wetan Sub-District by Village

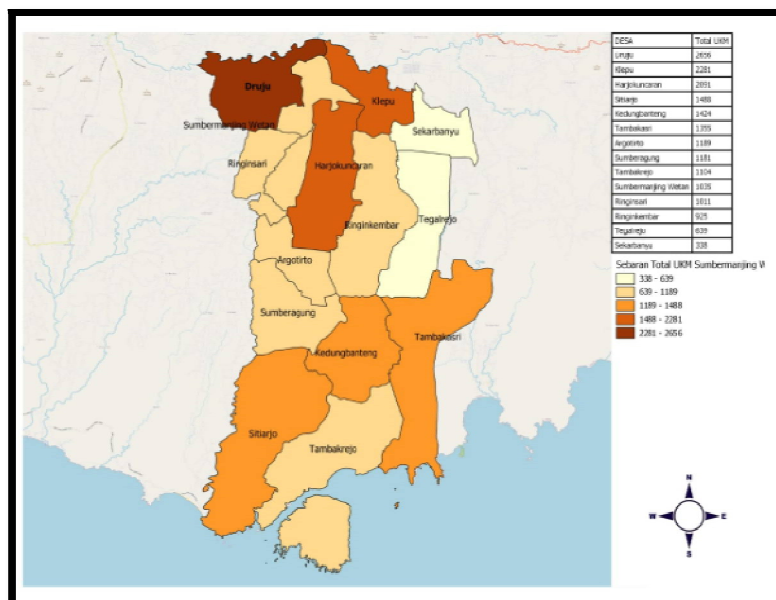


Figure 2: Map of the Distribution of UKM in Sumbermanjing Wetan District, 2019

From the map above, it can be seen that the 3 (three) largest distribution of SMEs in Sumbermanjing Wetan Sub-District is in Druju Village, Klepu Village and Harjo Kuncaran Village, while the 3 (three) smallest SMEs are in: Sekarbanyu Village, Tegalrejo Village and Ringin Kembar Village.

Based on the results of the GIS analysis, it was found that entrepreneurs who apply social entrepreneurship with businesses that are in accordance with the choice of business groups of women who are ex Indonesian woman workers in Druju Village are the entrepreneur 'Batik Andis'

To find out how much interest in entrepreneurship, why they want to be entrepreneurial and what factors influence this desire, an FGD was held with ex Indonesia women workers with the theme 'Entrepreneurship Opens Hope in Efforts to Improve Family Food Security'. There were 30 participants and questionnaires were distributed during the Focus Group Discussion (FGD).

The data obtained from respondents is presented in the form of data descriptions of each variable which includes Mean (M), Median (Me), Mode (Mo), Standard Deviation (SD), Frequency Distribution Table, Pie Chart, and Trend Category Table. each variable.

Table of Variable Trends: Categorizing the scores of each variable is divided into 3 categories based on Mean Ideal (Mi) and Standard Deviation Standard (SDi). The division of the categories is as follows: (Wagiran, 2013): High / Good Group; Score > (Mi + 1SDi) s.d. (Mi + 3SDi). Medium / Fairly Good Group; scores > (Mi - 1SDi) to d. (Mi + 1SDi). Low / Poor Group; Score (Mi - 3SDi) up to. (Mi - 1SDi).

Minimum ideal score (Min, i) = Number of items x lowest score : Maximum ideal score (Mak, i) = Number of items x highest score : The ideal average value (Mi) = (Mak, i + Min, i) / 2: The ideal standard deviation value (SDi) = (Mak, i + Min, i) / 6

N	Valid	Minat Usaha	Kepribadian	Keluarga
	Missing			
		30	30	30
		0	0	0
Mean		413,333	502,000	306,667
Std. Error of Mean		,52595	,97131	,49208
Median		410,000	500,000	305,000
Mode		40,00	50,00	32,00
Std. Deviation		288,077	532,010	269,525
Variance		8,299	28,303	7,264
Skewness		-,265	-,381	-,163
Std. Error of Skewness		,427	,427	,427
Range		12,00	22,00	13,00
Minimum		34,00	37,00	24,00
Maximum		46,00	59,00	37,00
Sum		1240,00	1506,00	920,00

Table 1: Descriptive Statistics

3.1. Entrepreneurial Interest Frequency Distribution

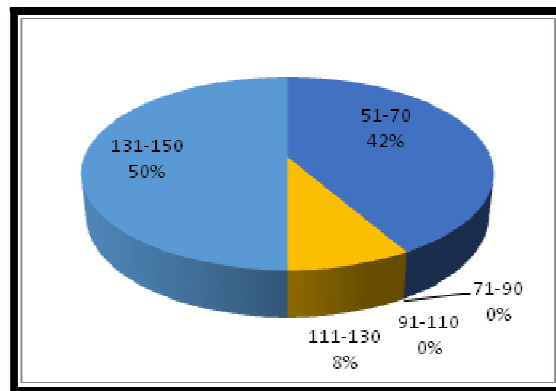


Figure 3: Distribution of Entrepreneurial Frequency

Based on the graph above it can be concluded that the majority of the answer scores are in the 131-150 (50%) interval class, namely having entrepreneurial interest because they want to earn their own income, increase family income, help husbands earn a living, can continue to take care of the household, can open fields work for other people and are more interested in entrepreneurship than working with other people. Furthermore, 42% are in the 51-70 interval class, which states that they disagree and strongly disagree with the statement that they are not interested in entrepreneurship because many people fail / go bankrupt running their business, have many obstacles and challenges to start and run, do not like entrepreneurship because they are ashamed and not interested in trying because they are not sure that they are able to run a business. when it comes to marketing / selling its products, while the smallest frequency is in the interval class 111-130 (8%), which is having a plan to start a business with as quickly as possible run it.

3.2. Personality Variable Frequency Distribution

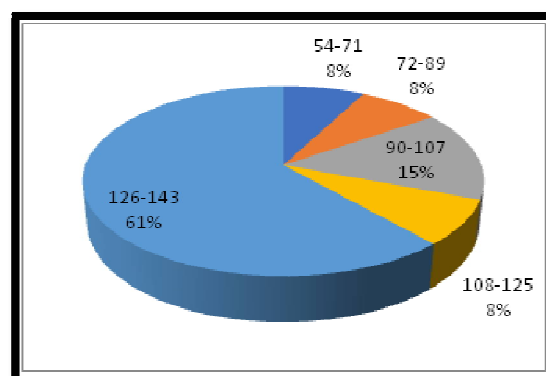


Figure 4: Frequency Distribution of Personality Variables

Based on the graph above it can be concluded that 61% of the answers are in the 126-143 interval which states; confident that the business being run will develop, dare to face all forms of risks and obstacles, enthusiasm in taking advantage of opportunities, dare to innovate and be optimistic that entrepreneurship can improve family welfare.

Furthermore, 15% are in the 90-107 interval which states that they dare to open a business without worrying about capital

3.3. Family Variable Frequency Distribution

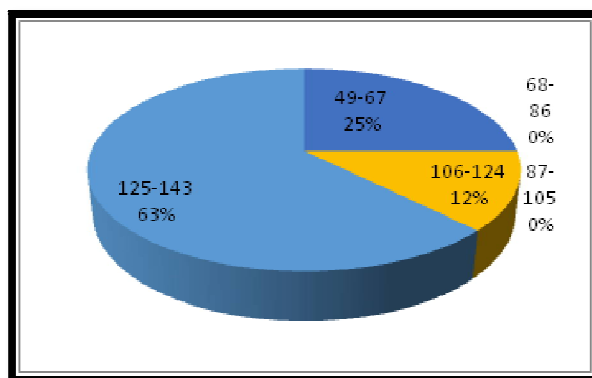


Figure 5: Frequency Distribution of Family Variables

From the picture above it can be concluded; 63% of the answers are in the 125-143 interval which states that the family is entrepreneurial in order to improve the family's economy, 25% of the answers are in the 49-67 interval which states that I disagree and strongly disagree. My family's statement does not allow me to do entrepreneurship because it requires large capital and the family does not care.

3.4. Score of Entrepreneurial Interest Variable Category

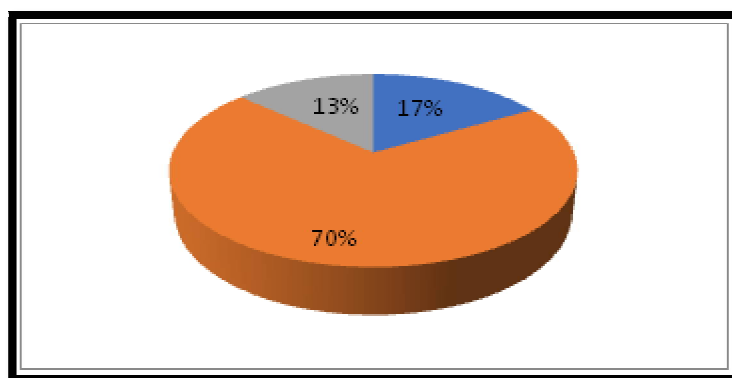


Figure 6: Score of Entrepreneurial Interest Variable Category

From the picture above shows that interest in entrepreneurship; 70% have quite high interest in entrepreneurship, 17% are high and 13% are low

3.5. Score of Personality Variable Category

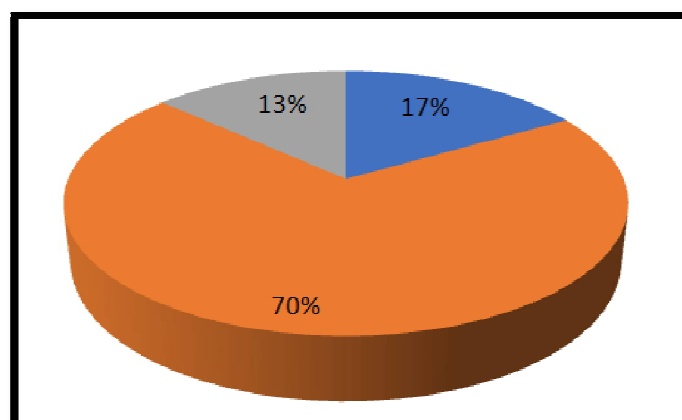


Figure 7: Score of Personality Variable Category

From the picture above, it can be seen that from the respondent's personality variable: 70% have a high enough / productive enough personality to be entrepreneurial, 17% are productive and 13 are low / less productive

3.6. Family Variable Category Score

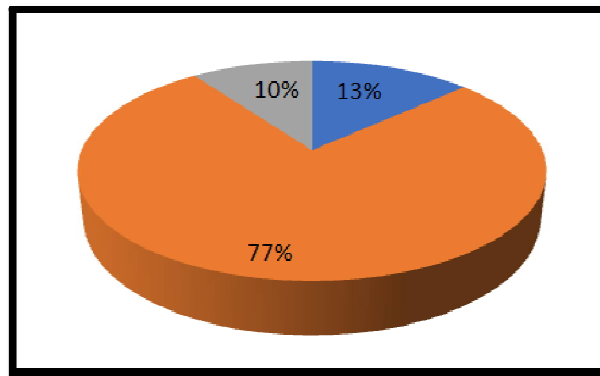


Figure 8: Family Variable Category Score

From the picture above, it can be seen that 77% of respondents stated that family support was quite high, 30% of family support was quite high and 13% stated that family support was low.

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	17,764	5,080		3,497	,002
	Personality	,086	,086	,159	,998	,327
	Family	,628	,170	,587	3,689	,001

Table 2: The Influence of Personality and Family on Entrepreneurial Interest

Shown the results of the regression analysis; $Y = 17,764 + 0.086X_1 + 0.628X_2$ Personality and family have a positive influence on interest in entrepreneurship. Family has a greater positive influence than personality ($0.170 > 0.088$). Family has a significant effect on interest in entrepreneurship ($0.001 < 0.05$)

3.7. Druju Village Profile

Malang district is a district located in East Java Province. Malang district is the second largest district in East Java after Banyuwangi district and the largest population in East Java. Malang district is also the third largest district in Java island after Banyuwangi district and Sukabumi district in West Java province. The capital of Malang district is Kepanjen. The land condition in the north of Malang district is relatively fertile. Meanwhile the condition of land in the south of Malang district is less fertile. The majority of people in Malang district are farmers especially those who live in villages. In some years, Malang district is the biggest exporter of Indonesian workers. In East Java areas, the dispatch of Indonesian migrant workers from Malang district occupies the third position (Malang District Labor Department, 2019)

Sumbermanjing Wetan is a sub-district located in Malang District. This sub-district consists of 15 villages. Sumbermanjing Wetan has an area of 27,218.49 Ha. The main livelihoods of the Sumbermanjing Wetan community are farmers and farm labours. This sub-district has a number of potential natural resources such as mining, fisheries and plantations. The sub-district superior agricultural products are sugar cane, coffee, corn, cloves, and others.

Druju Village is the largest contributor of Indonesian Migrant Women Workers in Sumbermanjing Wetan sub-district so that Druju Village is designated as the Research Object Village. Druju Village has 3 (three) hamlets, 9 (nine) RWs and 49 RTs. Druju Village is a village located at 543 M above sea level, bordering Turen sub-district in the north, Sumbermanjing Wetan Village in the east, Gedangan sub-district in the south and Ringinsari Village in the west. The distance from the village to the subdistrict capital is 3 km with a distance of 10 minutes by motorized drive, while the distance to the capital of Malang Districts about 56 km with a travel time of about 90 minutes by motorized drive.

3.8. Profile of Batik Andis as a Social Entrepreneur and Philanthropist

Druju Village is a village in Sumbermanjing Wetan sub-district, Malang District (South Malang. Apart from being known as the main producer of limestone. Since August 2003, there was a typical Malang Druju Batik which became the pride of the local community; to be precise, the people of Wonorejo Hamlet, Druju Village. The natural atmosphere of Druju Village is exotic, encouraging Druju Batik works to become batik that is quite calculated among the middle and upper class.

Batik Druju was pioneered and managed by Sumardiyanti or familiarly called Antik Subagio who is the owner of the Andis Batik Boutique. The beginning of his pursuit of batik in 1996, according to Antik, was not because he continued his inheritance (descent) or because he had the expertise to make batik, but because of his love for batik, it was reflected in the love of his parents who liked to make batik and only for his own use. Apart from his love for batik, he is motivated to create something that is characteristic of Malang District, especially the batik motifs of Malang District.

To start his business, Antik studied in Solo and Yogyakarta. After feeling that Antik's knowledge was enough, he started by making 6 (six) batik sketches, because he did not have any batik processing equipment and batik power, the

finished sketches (designs) were sent to Tanjung Bumi - Madura for further processing to become batik. Early Antik started his business, the development of Tanjung Bumi batik has not been as fast as it is today. However, the journey is not as easy as imagined, many obstacles are faced, sometimes the results of batik are not in accordance with the sketches so that Antik has to do the batik process again which requires time and money. Moreover, the distance between South Malang and Tanjung Bumi - Madura is quite far, of course this will greatly influence the demand from its partners.

Andis Batik production is almost entirely dependent on manual skills, another feature that distinguishes it from most other batik makers is the method of drawing the batik pattern directly on the ready-to-wear clothes, then making a cutting design and making the batik process done. Quite unique, that is the hallmark of Druju batik, where you can see batik motifs that connect from the front to the back. The Druju batik motif continues because it is determined after the cloth is sewn into the garment. Contemporary motifs that have never been developed elsewhere are only produced in Druju Village, because the owner wants to raise the name Druju.

At the beginning of its production, Andis batik employed several batik makers from Lamongan, East Java. During its development, Batik Andis employs dozens of workers, mostly housewives and young women who have a lot of free time during the day who live around the Batik Andis production house. Before being hired, the housewives and young women were given training first. Over time as an entrepreneur in the middle of a rural community, Batik Andis always participates in every community activity both in terms of funding and other matters such as training and receiving visits from the community, organizations and school children.

From the various social activities carried out by Batik Andis, it can be concluded that Batik Andis is Philanthropy. This is in accordance with the statement conveyed by Bahjatulloh (2016): Community activities in the spirit of giving to each other have been manifested in various forms, of course not only limited in the form of money or goods but also business work to help ease the burden on the poor and improve their welfare is known as philanthropy. Strengthened by the statement Wanga Keling (2019): There is a substantial body of literature on corporate philanthropy, whereby corporations donate a portion of their profits to non-profit organizations.

In the Andis Batik Gallery, besides selling batik, it also sells processed products from batik cloth, in the form of accessories, dolls, tablecloths and slippers. These products are not produced by Batik Andis, but entrepreneurs who partner with Batik Andis.

4. Conclusion

Rural women are very dependent on the natural environment around them to be able to provide for their survival and that of their families. However, in reality, many village resource activities do not pay attention to the role of women so that women's access and control over existing resources in the village are lost and are marginalized from the development process. This condition causes many village women to work outside the region and even abroad. As is the case with women, Over the years Druju Village has been the biggest contributor to the sending of female Indonesian migrant workers in Malang District, so that in Druju Village there are many ex Indonesian Migrant Workers, especially women (Yuniriyanti, 2019). Based on previous research, the researcher offers two business options, namely the processing of processed products made from batik and processed products made from corn. By analyzing the factors, it was found that female retired migrant workers in Druju Village prefer to manufacture products made from batik.

Based on the empowerment capital owned by Druju Village, the appropriate strategy for empowering women after migrant workers is the Aras Mezzo strategy, because the goal of empowerment is the formation of a Joint Business Group for processed products made from batik (Yuniriyanti, 2019).

From the results of the Focus Group Discussion it can be seen that the entrepreneurial interest of women who are ex migrant women workers, affects personality and family on entrepreneurial interest.

4.1. Entrepreneurial Interests

Purwanto (2014: 56) states that interest is an act that satisfies a goal that encourages someone to do the act or activity itself. Sujanto (2012) gives the meaning of interest as an unintentional and willful concentration of attention in one's own self due to the influence of talent and the surrounding environment. It can be concluded that interest is a desire and a great sense of interest in something that is the center of his attention because of a will in himself without being told. Consciously or not, an interest will drive a person.

According to Kasmir (2011: 19), entrepreneurship is someone who has the courage to take risks to run a business in various opportunities that exist. The meaning of having the courage to take risks, namely having an independent mentality not to depend on others and having the courage to start a business, and in any condition not feeling afraid or anxious. Wijatno, Serian (2009: 4) defines entrepreneurship as someone who has the courage to take risks, can read existing business opportunities, and can manage existing resources for profit. Daryanto (2013: 3) means entrepreneurship as someone who gets a business opportunity and then creates an organization to seize these opportunities.

From these definitions of entrepreneurship, it can be concluded that what is meant by entrepreneurship (entrepreneur) is a person who has the spirit to take risks, is able to read and take advantage of business opportunities, and can utilize resources effectively and efficiently to gain a profit. An entrepreneur in running his business needs to have the ability to combine innovation, creativity, hard work, and courage to get existing business opportunities. A person's interest in entrepreneurship usually grows because there is an urge in that person to prove firsthand what has been the center of his attention so far. Interest in entrepreneurship is also based on feelings of pleasure and interest in being involved in business activities. A person who has an interest in entrepreneurship will run his own business or take advantage of existing business opportunities to create new businesses with their initiatives and innovations.

The results of the data analysis show that 70% of the women who are ex migrant women workers in Druju Village have a high enough interest in entrepreneurship because they want to earn their own income, increase family income, help their husbands earn a living, can continue to take care of the household, can open jobs for others and are more interested entrepreneurship rather than working with other people.

4.2. The Influence of Personality on Entrepreneurial Interest

Purwanto (2014) explains the term personality (personality) as an organization / composition of the traits and aspects of behavior that have a relationship within the individual. Sukardi (2004) explains that a person will feel comfortable working if the job is in accordance with their personality. An entrepreneur is someone who has a productive personality (Alma B, 2013): Productive means an activity that creates or causes increased usefulness, a productive person can make a beneficial contribution to the environment.

From the results of data analysis, it is stated: 70% of the retired Druju Village Migrant Workers have quite productive personalities, confident that the business being run will develop, dare to face all forms of risks and obstacles, enthusiasm in taking advantage of opportunities, beraniberinovasi dan optimis denganberwirausah adaptmentingkatkan kesejahteraankeluarga, Personality has a positive influence on business interest. The results of this study strengthen the theory of experts and relevant research. According to Daryanto (2013), one of the factors that influence a person's entrepreneurial interest is the aspect of personality. Alma B (2013) says that being an entrepreneur requires a productive personality, namely having a confident attitude, having the courage to take risks, having leadership spirit, as well as initiative and innovation. Suryana (2014): suggests that an entrepreneur needs to have characteristics, namely full of self-confidence, initiative, achievement motives, leadership spirit, and the courage to take risks.

4.2.1. The Influence of Family on Entrepreneurial Interest

According to Dalyono (2015), the family is the father, mother, and children and relatives who live in the house. Buchari Alma (2013) states that the drive for interest in entrepreneurship also comes from the family environment or usually called role models.

From the results of the data analysis states: 77% of women migrant workers in Druju Village state that family support is quite high, because entrepreneurship can improve the family economy. Family has a positive influence on entrepreneurial interest. The results of this study strengthen the theory of experts and relevant research, Daryanto (2013) one of the factors that play a role in influencing a person's entrepreneurial interest is the relationship with parents and family. Bygrave (in Buchari Alma, 2013) also revealed that one of the factors driving a person's interest in entrepreneurship is a sociological factor that is related to family relationships.

In an effort to empower women after Indonesian migrant workers in Druju Village in accordance with local wisdom and social entrepreneurship owned by Druju Village, so there is a need for a partnership between the Joint Business Group of ex Migrant Women Workers in Druju Village and Batik Andis as philanthropy.

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