

# EFFORTS IN DEFENDING THE EXISTENCE OF WOMEN WITH DISABILITIES

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**Abstract---** *The stereotypes occurrence of women with disabilities makes their existence increasingly marginalized, especially in social society. This has led the emergence of Non-Governmental Organizations (NGOs) that strive to defend the existence of women with disabilities. Therefore, the focus of this research problem is "how are NGOs trying to defend the existence of women with disabilities? Using a case study on the NGO of Sentra Advokasi Perempuan Difabel, dan Anak (SAPDA) Yogyakarta or Advocacy Center for Disabled Women and Children, the results of this study conclude that the efforts made by SAPDA in defending their existence in Yogyakarta use issues of quality of life and human rights values, mobilize public opinion with a broad scale of the movement and the actors involved are those from the middle class..*

**Keywords---** *Non-Governmental Organizations, Women with disabilities*

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## I. INTRODUCTION

This paper contains the efforts of NGOs in defending the existence of women with disabilities which is based on research on the efforts made by SAPDA in the Special Region of Yogyakarta. In the community, there has been social conditioning and construction of a group of people based on their appearance, including the group of women with disabilities. This is in accordance with what was stated by Foucault (1990) that the existence of a community group can be determined by social discourse outside the control of the group that is the object of the discourse.

People have identified the existence of people with disabilities based on the understanding of binary opposition between normal and disabled. Those who are physically perfect and complete (and are called "normal"), usually view people who do not have one limb or mentality are different from ordinary people and categorized as disabled. Therefore, disability is a social construction that comes from the perception of people who feel themselves normal. In Indonesia, this social construction began in the Dutch colonial era that distinguishes between normal and abnormal by establishing clinics that accommodate people with disabilities (Syaddad, 2012).

In addition to people with disabilities, social construction also occurs to women. Women are present as a disadvantaged group because of gender differences. According to (Fakih, 1996, p. 8), gender is a trait inherent in socially constructed men and women; it means that the social construction of women can be seen in terms of body management.

If people with disabilities and women are both socially constructed, then what if a person with disability is a woman? It is no longer a secret that women with disabilities often experience vulnerabilities. This is proven by the many cases of violence against women with disabilities, such as sexual harassment, rape, fraud and beatings. Several things about the unpleasant treatment on women with disabilities indicate that they have not been fully able to go on public spaces to show their existence. People with disabilities are not assumed as people who have different abilities but people who are powerless. As a

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result, they are treated discriminatory. This shows that the group is still seen as a group which should not exist ( Team, 2012) .

This condition makes them placed as second class groups in the community. This has led to the emergence of various social movements aimed at advocating for their rights so that their existence can be accepted in the family, community and country, where one of the actors is the Non-Governmental Organization (NGO). One NGO that is concerned with advocating for women with disabilities is the SAPDA NGO in Yogyakarta.

This research is important because the author assumes that there are still many discriminatory treatments against women with disabilities due to the low awareness, empathy and attention towards them. Therefore, it is important to know the efforts made by SAPDA in raising public awareness and at the same time dismantling social constructions that have been shackling the psychological community on them, through understanding that they have different abilities, not disabled, and are not make it a marginalized human group that needs to be pitied.

Based on this, the formulation of the problem or research question in this research arises, namely how is the SAPDA effort of the NGO strategy in defending the existence of women with disabilities?

Until now research on women with disabilities usually focuses on the individual aspects (medical model), as conducted (Haryono, Kinasih, & Mas'udah, 2013), (Rosalia Indriyati , Nugrahani, & Rejeki, 2015), (Lestari , Yani , & Ikeu, 2018), (Haryono , Koesbardiati , & Mas'udah, Kebijakan pelayanan kesehatan reproduksi bagi perempuan penyandang, 2015). However, this research focuses on the social-model aspect, which is more about the efforts made by NGOs in defending the existence of women with disabilities by placing the direction of their struggle against the social inequalities over the dominance of a system or group of people.

## **II. RESEARCH METHOD**

This study used qualitative research with a case study method. There are several advantages obtained by using this method, among others, to be able to capture the meaning behind the case and at the same time the object remains in a natural condition, so it is useful to uncover or solve specific problems; and also because the data obtained in the field outside the existing theory, the data can be a supplementary and theoretical development (Salim , 2006, p. 124). However, the validity of this case study is doubtful because the number of objects in a case study is generally small (Salim , 2006, p. 125). To overcome this weakness, a cross-check mechanism was used.

The informants for this research are the chairman and members of the SAPDA NGO. Researchers conducted participant observation by following their activities, as well as conducting interviews and depth interviews about how and why women with disabilities have been discussed by other community groups, what problems have been faced by them so far, how SAPDA has overcome various problems, as well as the journey, targets and movement strategy methods used by SAPDA. To strengthen the primary data, secondary data is also used which includes documents owned by SAPDA in the form of profiles, bulletins, magazines, newspapers, as well as discussion papers and seminars. The researcher also used books related to topics and internet sites to deepen the data and analysis.

## **III. FINDING AND DISCUSSION**

### **1. Problems of Women with Disabilities**

The stereotypes occurrence of people with disabilities that they are considered physically weak and classified as a sick group is inseparable from people who consider themselves "normal" ie those who have physical/mental completion. Even in Law No. 4 of 1997 concerning Disabled People states that a person

with a disability is a person who has a physical and/or mental disability that can interfere with or constitute an obstacle to carrying out his life properly. This means that those who are called disabled are those who lack physical/mental form and are considered to have limitations in their activities. This means that the term disability is caused by the dominance of normal people compared to them.

The stereotype as a sick and weak group becomes stronger when the person with disability is a woman, which makes them more vulnerable to discrimination. These stereotypes are continuously produced in the community by portraying that they are helpless and must depend on others, cannot develop themselves due to physical/mental limitations, are unable to do activities like normal people, if they have a family, they will give birth to children with disabilities as well, and also considered not a productive person so that she was eliminated in public affairs. This is because firstly, women with disabilities are mostly on the poverty line which makes most women are illiterate and not working, secondly, there is a stereotype of femininity which considers that women are weak, so women with disabilities are doubled because of discrimination based on gender and their disability status, third, low self-confidence; women with disabilities tend to be passive, dependent, and unable or not interested in a position at work (Demartoto , 2005, p. 2).

The various stereotypes above resulted in discriminatory treatment and violence against women with disabilities in the family, social and state.

Discrimination from the family usually involves by hiding their existence because they feel ashamed and afraid of being bullied by others. There is some discrimination by the family; first, binding in both physical and psychological. Binding is a way to limit someone's activity. From a physical point of view, bindings are tools (usually made of wood) that bind their limbs. Physical bindings so far have occurred in people with mental disabilities. Meanwhile, psychological bindings are carried out by limiting their activities through rules that restrict their freedom. Among others, by limiting them to go to school so many women with disabilities do not have good formal education and cannot read and write. Secondly, the intervention of parents and relatives, for example in the form of restraints in taking care of their own children. Thirdly, domestic violence that occur in both physical and psychological. Cases that occur in the family show a lack of family acceptance. A physical/mental disorder is a shame. It is caused by understanding as someone who is 'disabled' and helpless. Therefore, their lives are controlled and regulated by the family, who often use violence both physically and psychologically.

In addition to discrimination from the family, women with disabilities also get discrimination from the social environment. Some discriminatory acts that are accepted by them in the social environment such as rape; first, rape acts on women with disabilities have been used by men who are not responsible to satisfy their sexual desires, in this case male power has been produced through the practice of rape. Also, their position before the law is weak, because people with disabilities are victims who are considered to have no legal burdens. Second, distrust in building a family, because later they are considered to be troublesome to the family, if they have children then they will give birth to children with disabilities too and will require expensive care costs. Third, they are considered "strange creatures" by those around them. From these forms of social discrimination, it is seen that women with disabilities are exploited by their physical weaknesses to commit acts of discrimination and violence. This is an effort to expand the power of normal people to them. It will be seen who is leading and who is being led.

Apart from family and social / community issues, women with disabilities also receive discrimination from the state. Within the country, discrimination against them can be seen in article 4 of Law Number 1 of 1974 concerning Marriage which states that "men may remarry if their wife has a disability". This provision has taken away the right of women with disabilities to reproduce and build households. Other discriminatory treatments can be seen in the fields of education, employment, health, politics and law, and access to public facilities.

In the education field, schools for people with disabilities are distinguished from normal people by entering into Special Schools (SLB). This distinction is a form of regulation based on a person's body condition caused by the general education curriculum system which is not able to accommodate the special needs of children with disabilities as well as the assumption that they can hamper the learning process and doubt their ability to receive lessons like normal children.

In the work life, there is distrust from normal people to people with disabilities that they are not able to do the work that normal people do. In accepting prospective civil servants, for example, there are physical and spiritual health requirements that are often disputed as to who is classified as healthy and not. Lack of physical form cannot be categorized as an unhealthy person. The understanding about them should be based on that they have different abilities so that it will produce something in different ways.

Meanwhile, in the health sector, people with disabilities are considered to be a group of people who are sick and who must be cured. Health is always regarded as physical perfection, such as the criteria set by WHO "health is not only sufficient to be free from disease but physically, mentally, and socially healthy", so that their physical imperfections need to be cured. This means that they need to be perfected like other normal people, and not adapted to existing conditions, the treatment is by rehabilitation by separating them from the social environment. Health for them has not been prioritized by the government. The government has always been too focused on assisting the poor who are sick. People with disabilities are also a group that is more vulnerable to disease than normal people so that the needs for health services are also different.

The availability of public facilities is still difficult for people with disabilities because it was originally designed by and for normal people, who do not see interests from the perspective of people with disabilities and do not involve them in the development. This makes them marginalized to get the same thing as normal people get. For example, there is no seat specifically for wheelchair users in public vehicles, walking directions on the sidewalk for blind people, buildings that do not have special roads for them, and so on. Therefore, the government is required to provide public facilities that are accessible to them and in accordance with article 10 of Law no. 4 of 1997 concerning Disabled People and article 9 of Government Regulation (PP No. 43 of 1998 concerning Efforts to Improve Social Welfare of People with Disabilities. The Convention on the Rights of People with Disabilities, in article 9 on accessibility and article 20 on personal mobility also determined that "People with disabilities have the right to get special facilities".

Various forms of discrimination that occur to people with disabilities, particularly women, are evidence of a person's regulation and discipline based on body shape and capacity. This makes them express their voices. Hence, the occurrence of their movement becomes inevitable when disappointment with the pattern of existing relations continues to harm them.

## **2. Profile of SAPDA as an advocacy NGO for Women with Disabilities.**

SAPDA was established in July 2005. As an agent for the movement of people with disabilities, SAPDA aims to defend their existence, especially women and children. In their struggle, SAPDA uses the term "diffable" (different abilities) to refer to those who were once called disabled. The use of this term has an ideological meaning. With the term diffable, SAPDA wants to fight the dominant discourse by raising counter-discourse.

SAPDA has a desire to help women and children with disabilities to avoid discriminatory acts from society and the state. The first background of SAPDA movement is that there are still very few organizations engaged in the struggle for people with disabilities in Yogyakarta. Second, government funding for people with disabilities is still limited. Third, organizations established by the government are

not critical in responding to problems faced by people with disabilities and only as a formality (Nurul, 2018). Whereas the reason SAPDA is concerned with issues of women, disabilities and children is, first, most of the disability organizations only focus on disability issues, rarely do they bring cross-cutting issues such as women with disabilities or children with disabilities; second, wanting to expand on issues that not only talk about disability, but also cross issues such as assistance, health, education, employment, policy, and organizing them. The resolution of various problems that plague women with disabilities is not just about meets the needs of people with disabilities, but the needs for policy advocacy in favor of their rights, so they can be accepted in the community and state environment; third, survive in the presence of people with disabilities, communities, and countries to facilitate women with disabilities to obtain protection and learning from the cross-cutting issues offered by SAPDA; fourth, survive in the presence of donor agencies because donor agencies are more interested in the characteristics of an institution with a disability (Nurul, Alasan SAPDA concern pada masalah perempuan dan anak disabilitas, 2018).

In carrying out their work, SAPDA's vision is to create inclusiveness in aspects of social life that are the basic rights of women, the disabled and children in the fields of education, health and work based on equal human rights. While for the mission is first, to conduct scientific studies and research. Second mission is to defend the realization of public policies that guarantee the fulfillment of the basic rights of women, the disabled and children in the fields of education, health and employment. Third, conduct empowerment, education, and advocacy on issues of women, the disabled and children among the wider community. Lastly, the fourth mission is establishing cooperation with stakeholders relating to the handling of the problems of women, the disabled and children, fifth, building SAPDA as a crisis center for women, the disabled and children.

SAPDA management is run by managers who come from groups of people with disabilities and groups of normal people who have the same view of their plight. From the 11 managers, there are 8 people with disabilities and 5 women with disabilities out of 7 women who are in management. These administrators come from middle to upper-class groups who have higher education. In its working system, SAPDA is divided into the following divisions:

**Table 1:** Division in the SABDA Organization

No.	Division Name	Job-description
1.	Director	Responsible for programs
2.	Program Manager	Taking care of internal problems and institutional programs
3.	Organization Internal Strengthening	<ul style="list-style-type: none"> <li>• Managing employee work systems</li> <li>• Planning a program</li> <li>• Administration within the institution</li> </ul>
4.	Media Campaign	<ul style="list-style-type: none"> <li>• Responsible for media campaigns</li> <li>• Making a bulletin</li> <li>• Responsible posting sites and social media</li> </ul>
5.	Research and Development	Conducting research to support the movement
6.	Women Disabilities Crisis Center	<ul style="list-style-type: none"> <li>• Conduct critical studies</li> </ul>

(WDCC)	<ul style="list-style-type: none"><li>• Strengthening of women with disabilities</li></ul>
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Source : SAPDA 2018.

The task of the divisions is the embodiment of major programs that have been designed by SAPDA.

### **3. SAPDA Movement efforts in the context in defending the existence of women with disabilities.**

#### **a. Opportunities that gave birth to the SAPDA Disability Movement.**

Opportunities which cause the movement of people with disabilities can not be separated from the shift in views of people with disabilities themselves, namely the shift in handling through medical model to social model. This shift affects that in dealing with disabilities is no longer focused on individuals but the pattern of community interaction by accepting them so that their movement is to fight social inequalities by bringing the agenda of human rights and anti-discrimination. Therefore, the disability movement can be seen as a new social movement. This allows SAPDA to implement its strategy in dealing with women with disabilities. Also, SAPDA is still trying to deal with their problems correlational model (biopsychosocial model of disability), which is a treatment model that combines medical model and social model. In addition, SAPDA also maps the target group of strategies that SAPDA will undertake. This target group is the party that has been marginalizing and discriminating against women with disabilities, which include the state, society, and women with disabilities themselves.

Acts of violence and discrimination against women with disabilities are inseparable from the views of the community towards them. The views of people with disabilities change according to the context of the times; a person's body not only exists naturally but has also become a social category that is produced and developed at every age (Synnott , 2007, p. 2) . This view can influence the actions of the community and government; can also give birth to the movement of people with disabilities.

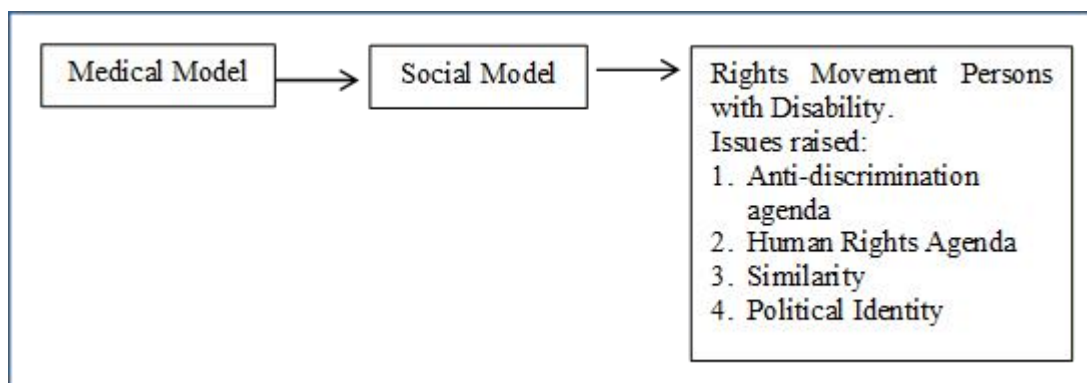
On Java (especially in Yogyakarta) it has an interesting history of people with disabilities. (Carey, 2012) explains that in Javanese society, there are various kinds of thinking about disability, namely karma, supernatural formations, and black magic. They are considered to have supernatural powers because of their abnormal physical form. According to (Thohari, 2012, pp. 2-5) the people of Yogyakarta considered that people with disabilities were magicians, had extraordinary powers and should be respected. This view is related to the position of people with disabilities who are part of the cosmological system of Javanese society, becoming the most important part that is inseparable from society and daily life.

In the kingdom of Java, people were often found dwarf, disabled, and other people with disabilities or "*polowijo*" as a confirmation of the power of the king. In ceremonies in the palace, the dwarfs and handicapped appeared as heirlooms, because they were the giver of advice and an important part of the Javanese identity itself. After being considered sacred in the royal era, in the colonial period the view of people with disabilities changed. They were considered a sick, unproductive group, so the colonial government tried to normalize through rehabilitation. They were given skills to help their lives, namely sewing and massaging, which until now the job is identical to them. Post-colonial, the foundation that housed them was managed by the Indonesian government. This shows the stereotype that they are a weak and powerless group has existed since the colonial period. This view has led to the emergence of a medical model, in which the problem of people with disabilities is an individual problem, due to physical and mental abnormalities. Through this medical model, bodies with disabilities are disciplined and controlled to be normalized. They are separated from the normal community by making special places for

them, such as rehabilitation centers and Special Schools (SLB). They are trained to be able to have special abilities such as sewing, shoe soles, massaging, and so forth, which are expected to adapt to the lives of normal people.

The medical model makes them seem separated from social life. This social exclusion makes them discriminated and leads to people's distrust of their ability to carry out daily activities, and this is very detrimental to them. Therefore, in the 1970s, the Union of the Physically Impaired against Segregation (UPIAS) began to introduce a new approach namely social model (Thohari, *Pandangan Disabilitas dan Aksesibilitas Fasilitas Publik bagi Penyandang Disabilitas di Kota Malang*, 2014). In this approach, disability is considered as a social construction and views people with disabilities as part of community life, so that environmental acceptance is more important than having to focus on rehabilitation. This social model perspective gave rise to the Disability Right Movement with demands for changes in systems and structures that had been detrimental to them (Thohari, *Habis Sakti Terbitlah Sakit: Berbagai Macam Konsepsi Difabel di Jawa*, 2012). This movement demands the state to fulfill the special needs for them through policies and demands the existence of anti-discrimination regulations, accessibility of public facilities, and fulfillment of the rights as citizens. For them, anti-discrimination regulations are very important because they will get legal protection for the treatment of discrimination and violence against them.

**Chart 1:** Views/Approaches to People with Disabilities



Sumber : (Thohari, *Habis Sakti Terbitlah Sakit: Berbagai Macam Konsepsi Difabel di Jawa*, 2012, p. 10)

Thus, their movement has the main agenda of social change on the perspective that has existed, namely by improving the pattern of relations between normal and normalized, meaning, this is not only about meeting the practical needs for them, but also defending their position in social and state life which has been shackled by normalization. Their movement aims to change the systems and structures that have so far been considered unfair to them. It's no longer blaming individual, it's the system and structure that give them difficulty.

With this shift in approach, starting in the 1990s people with disabilities in Indonesia began to echo a movement characterized by the new social movement with agendas for human rights, accessibility, inclusive education, health, employment, and public services.

**b. SAPDA's efforts in defending the existence of women with disabilities.**

SAPDA's efforts in defending the existence of women with disabilities place more emphasis on issues of accessibility, the right to protect them, health, education, employment, and community

inclusiveness. In this context, SAPDA has the principle that society and the state must see them as groups who have different abilities in producing something and not as a weak and powerless group.

Inclusiveness for them dreamed of by SAPDA brought it to build critical awareness of those who had been considered as marginalizing the existence of women with disabilities. These parties are the targets of the SAPDA movement strategy. The parties that were targeted by the SAPDA movement strategy were based on mapping the problems faced by people with disabilities. The problem that is considered SAPDA still needs attention is the mindset problem of the people who still see compassion for them compared to a sense of equality, so that programs made by the state are charitable, not empowerment such as the provision of equal employment opportunities and school opportunities. *Secondly*, there is no primary management of disability issues in central or regional government programs. SAPDA sees that even though there are regulations and programs for people with disabilities, the implementation has not yet changed significantly. *Third*, there has not been full recognition of people with disabilities as Indonesian citizens who have the same rights and obligations. So far, they still have difficulty reaching public access because they experience mobility and communication barriers.

For SAPDA, the above problems are not only their responsibility but also the community. Regulations in favor of people with disabilities will not be successfully implemented if the community still cannot accept them as part of their lives. Therefore, the target of the struggle strategy undertaken by SAPDA consists of the state, society, and people with disabilities. The state as a party obliged to protect and fulfill the rights of every citizen becomes an important party in recognizing their existence. Even with the community as a party considered important in the acceptance of them. So far, stereotypes about them are still developing in the community, so that SAPDA feels that it is important to change the mindset of the people towards their existence. This also needs to be supported by a critical awareness of people with disabilities themselves. Many people with disabilities, especially women, are not confident in their conditions and abilities. According to SAPDA, raising critical awareness aside from the community must also come from women with disabilities themselves. They are invited to fight and usurp what is rightfully theirs and don't let discrimination happen again to them. Judging from the targets and objectives to be achieved, SAPDA uses non-violence. The non-violence method is used because it is more easily accepted by the community, easier to do and the party faced has a perfect and strong physique.

Based on opportunities, challenges and targets, the efforts used by SAPDA to defend the existence of women with disabilities are as follows. ***First, strengthen the capacity of internal institutions in terms of institutional self-improvement, because SAPDA carries out leadership functions in the community by inviting the public and the state to accept women with disabilities.*** This strategy is carried out through training by inviting speakers who have leadership capacity.<sup>3</sup> In addition to training, capacity building for this institution is also carried out by providing opportunities for the wider community who care about women with disabilities to join and be actively involved in the management of SAPDA through open recruitment (Juju, 2018).

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<sup>3</sup>The training was first held on January 20-21, 2014 in Cangkringan (Sleman, Yogyakarta) with guest speaker Awang Trisnamurti and with the theme "Community Organizing". So far, SAPDA has positioned itself as a driving force and a companion of women with disabilities so that its existence can be recognized. Therefore, as an institution, SAPDA is required to innovate in its movement, so that the organized parties are interested in what is offered. In the training, SAPDA is required to be always responsive to the issues that are developing in the community and always able to renew its capacity. The steps proposed by the resource persons are, (a) finding out the problems that are happening in the community, (b) inviting the public to think critically, (c) analyzing the direction of mutual understanding, (d) changing towards new positive behaviors, (e) implementation, (f) evaluation.



**Second, build critical awareness of women with disabilities.** This strategy is an attempt to change the mainstream discourse that has dominated society. For this reason, SAPDA has implemented a strategy by shifting public opinion in favor of their existence, by inviting the community, state and women with disabilities themselves to have a critical awareness of women with disabilities. This strategy is carried out by SAPDA by conducting (a) *scientific study*, which aims to map problems faced by them and find common ground in overcoming problems that are being experienced with science. Scientific studies conducted by conducting research<sup>4</sup>, periodic discussion<sup>5</sup>, comparative study<sup>6</sup>, and participation in open forums including seminars<sup>7</sup>, public discussion, and Focus Group Discussion (FGD). These open forums are intended to publish the results of research conducted by SAPDA, as a forum to discuss issues faced by them and alternative solutions, and as a forum to share information that SAPDA can use to make the strategy more targeted; (b) *media campaign*. The media is a significant political tool for building public discourse, so SAPDA makes use of it by producing a printed version of the Difabel News bulletin (published once a month) and online through the official website [www.sapdajogja.org](http://www.sapdajogja.org), and social media (facebook accounts and facebook fan page). The media campaigns are used by SAPDA to provide information about the concept of disability and the problems that surround it so that it is expected to increase public knowledge, and ultimately can raise awareness about the problems that have been experienced by women with disabilities, as a means to build public discourse to counter-discourse which so far has existed in communities that tend to marginalize them by offering perspectives, attracting the public and motivating them to build their potential.

**Third, provide assistance for women with disabilities.** This strategy is carried out by SAPDA through (a) *mentoring both community and individual*, with the aim of not experiencing acts of violence and discrimination from families, communities and countries. Individual assistance is emphasized to investigate reproductive health issues and domestic violence that result from the disability. Meanwhile, community facilitation is more focused on strengthening groups and sharing experiences and problems faced.<sup>8</sup> Through this community facilitation, SAPDA provides information and knowledge about gender,

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<sup>4</sup>Some of SAPDA's research on "Women with new disabilities" (2009) which has been published as a book entitled "Revealing the veil of violence against women with disabilities" (Saadah, 2010). The main finding of this study is that violence from women with disabilities is widely accepted by families. Even the community considers them as humans who can no longer move. Also research on "Budgeting with the perspective of women with disabilities" conducted in 2006-2007 in collaboration with IDEA. Also research on "Public Response to the increase in the price of Yogyakarta City Health Center" conducted in 2006, research on "Health insurance for people with disabilities and recommendations for legal reform in Indonesia" carried out in 2007-2008 in collaboration with Handicap International, Uni Europe, and Irish Aid. In addition, in 2014 SAPDA also conducted research on the "Baseline Survey on Sexual and Reproductive Health Rights of Youth with Disabilities in Indonesia" conducted in 5 regions of Aceh, Kupang, Malang, Klaten, and Yogyakarta, which aims to determine the level of health, sexuality, and reproduction of adolescent disabilities so as to reduce the rate of sexual violence in adolescents.

<sup>5</sup>Discussions are carried out with different themes at each meeting. The theme was chosen based on SAPDA needs and the dynamics that occur in the community. This study is conducted periodically which is usually done 2 (two) times a month or when there are important things to immediately discuss the solution of the problem (Tari, 2018). This discussion is open to the public both people and people with disabilities.

<sup>6</sup>On October 29, 2012, SAPDA visited Finland by visiting the Tervavayla school (read: Tervavaula), a school that was established to provide education, rehabilitation and care for children with disabilities. This comparative study is intended to see that the material and curriculum have been adjusted to the needs of persons with disabilities.

<sup>7</sup>Seminar conducted by SAPDA on "Recognize and Handle Violence against Persons with Disabilities in 2012" which is a series of activities of the National Women's Commission with the theme of the 16 Day Campaign Against Violence against Women, November 25-December 10, 2012 by bringing in the deputy chairman of the National Commission on Violence Against Women and from the SAPDA itself. Also in January 2014, SAPDA held a seminar specifically for women with disabilities.

<sup>8</sup>SAPDA provides community assistance in 5 (five) districts / cities in DIY, Magelang, and Klaten districts.

disability issues, understanding and awareness about who they are, what their problems are, who is in their environment, what should be their rights, and how to get their rights. In this way, SAPDA expects them to be brave against or at least share their problems, thereby reducing violence and discrimination against them. This assistance is also carried out by SAPDA by providing training and motivation for them. During this time, most of them are not confident and close themselves to the social environment. According to SAPDA, before talking about their problems, they who come from the social environment, must first be able to solve the problem of self-confidence, so that it will be more effective in returning them to the middle of society and their lives.<sup>9</sup> In addition through community mentors and motivational training, SAPDA also assists with peer group counseling that seeks to share the problems faced them to other friends, so that it will foster group awareness of the problems faced and find ways together to solve them. Besides, women with disabilities will feel more like having peer friends who will help solve the problem. And finally, provide legal assistance for them who face legal problems due to acts of discrimination committed by government and private agencies. However, not all cases handled by SAPDA have been resolved legally. This is because of they themselves who still lack of confidence to prosecute their cases in the law; **(b) School of Gender, Disability and Reproductive Health.**<sup>10</sup> This program is here to accommodate the cross-cutting problem of women with disabilities, namely on issues of disability, gender, and reproductive health. According to SAPDA, these three issues are often discussed separately, whereas they really need knowledge about reproductive health. Until now, the reproductive knowledge of them is very minimal, especially women who are blind. Therefore, SAPDA was moved to provide reproductive health lessons for them. However, the involvement of people with disabilities is still very small. Schools that are expected to be able to attract people with disabilities are more likely to be followed by normal people. This is due to many people with disabilities are still lacking in confidence and are still closing in from the outside world; **(c) SAPDA Go To School.** This program is carried out by assisting children with disabilities in schools and trying to socialize the issue of people with disabilities to students in schools. This program only started in 2013 by visiting schools in the cities of Yogyakarta, Sleman and Bantul<sup>11</sup>, with the hope of providing knowledge about disability, so students no longer see them as obstacles in learning in schools other than special schools (SLB). Also, it is hoped that the school can accept students with disabilities, so that the school can become an inclusive school. In this program, SAPDA brings friends with disabilities to the school as a resource to introduce the types of disabilities, how to interact with them, and explain some of the factors that cause a person to experience a disability. The program started from students with disabilities who go to schools that are not SLB, get discrimination and bullying from either school or friends. One of SAPDA's successes in this program is being able to incorporate curriculum on disability into SMAN 1 Srandakan Bantul. The school has also begun to open up with students with disabilities.

**Fourth, Policy Advocacy Strategy.** This strategy is implemented by SAPDA in influencing the state or government to establish policies which accommodate the interests of people with disabilities. In

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<sup>9</sup>One of the activities done by SAPDA is assistance for women with new disabilities as a result of the Bantul earthquake in Jetis and Bambanglipuro Districts in 2010 with the theme "Disability, Accessibility, Rehabilitation, Attitudes, Self Potential, and Self Acceptance about Disability".

<sup>10</sup>Gender School, Disability and Reproductive Health so far have been run by two batches by presenting facilitators from SAPDA and specialist doctors. The first and second generation was attended by 15 participants consisting of 4 people with disabilities and 11 non-disabled people. The meeting was divided into 3 namely, delivery of material, practice, and evaluation.

<sup>11</sup>Schools visited by SAPDA are SMAN 1 Srandakan , SMP Muhammadiyah 1, SMPN 2 Yogyakarta, and SMP Kanisius Bambanglipuro.

this case, SAPDA has succeeded in influencing provincial and district / city governments to help in protecting them. At the provincial level in DIY, SAPDA together with DPOs, NGOs, Legal Aid Institutions, and academics succeeded in initiating the Yogyakarta Provincial Government to issue Local Regulation (Perda) No. 4 of 2012 concerning Protection and Fulfillment on the Rights of People with Disabilities. The process of making this regulation involves their participation and related parties including SKPD at the district / city level. This Perda is also a follow up to the Convention on the Rights of People with Disabilities that has been ratified by Indonesia, which becomes Law No. 19 of 2011 concerning Ratification of the Convention on the Rights of People with Disabilities. The process of drafting this local regulation was initiated by the Yogyakarta Provincial Social Service and activists concerned with disability issues at the end of 2010. The role of SAPDA in drafting this Perda is to provide input on the Draft Regional Regulation, compile detailed Draft Regional Regulation from article to article, public consultation, and discussion in the DPRD DIY Province. In the process of drafting this local regulation, it has greatly opened the space for participation of all parties, including families with disabilities themselves.

***Fifth, Establish cooperation with related parties.*** The parties that collaborate with SAPDA include central and regional governments, DPOs, NGOs, and academics. They are positioned as parties who will be able to uphold the rights of people with disabilities and strengthen the presence of women with disabilities.<sup>12</sup> The collaboration carried out by SAPDA depends on the needs, considering that there are institutions that can carry out their activities without cooperation. Also, SAPDA is often involved in movements and is the result of collaboration with communities and NGOs, such as SIGAB, Rifka Annisa WCC, (Lingkar Advokasi untuk Perempuan), Sahabat Perempuan, Solidaritas Perempuan Kinasih, KJ HAM Semarang, UPIPA Wonosobo, SPEKHAM Solo, Network Kulonprogo Society, LKBH Faculty of Law UII, and IDEA. Demonstrations are an effort to express the voices of women with disabilities in public, targeting the government. Collaboration with various parties is inevitable, because the movement of people with disabilities requires synergy and multi-stakeholder roles to share knowledge, share program funding and to expand the area of movement.

#### **IV. Conclusion**

Disability movement like SAPDA has not been significantly successful. Although at the policy level SAPDA and other activists with disabilities have succeeded in initiating Perda DIY No. 4 of 2012 concerning Protection and Fulfillment on the Rights of People with Disabilities, there are still obstacles in the movement to defend the existence of women with disabilities. First, the issue of disability is still an elitist issue, so that the movement of people with disabilities is still exclusive. Second, most organizations of people with disabilities have not yet played a role in promoting the fulfillment of the rights of women with disabilities concretely, due to organizations of people with disabilities. Third, NGOs that are concerned with disability issues still have to face problems, among others fighting over claims on disability issues to be able to survive and maintain their existence before the government, the community and funders, limited funding both from within and abroad, NGO cadre activists tend to not working, the lack of communication between NGOs and related parties, and NGOs that are concerned with disability issues are still working exclusively not yet open to expanding other issues. Fourth, academics who

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<sup>12</sup> The parties who have worked with SAPDA are PMI-IRC when distributing aid tools for earthquake victims, Falsafatuna as a distributor of basic needs assistance, SBY (Semangat Bangkit Yogyakarta) in the Bantul earthquake recovery program, Komnas HAM in mapping the problems of post-disabled people earthquake, and RHK Australia's partnership with Indonesia in a livelihood program in the Bantul and Klaten districts.

struggle with disability issues often position themselves as observers, critics, and researchers, and lack policy advocacy. Fifth, both the central and regional governments provide insufficient participation space for people with disabilities in policymaking. Sixth, there is still a lack of active role from individual women with disabilities and families.

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