

**EMPOWERMENT OF WOMEN THROUGH FAMILY WELFARE PROGRAMS
(PKK) BASED ON GENDER EQUALITY IN NAURU WIFE IN PAYUNGA
VILLAGE BATUDAA GORONTALO DISTRICT**

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ABSTRACT

The involvement of women which is obvious but clearly not yet recognized in Indonesia has an impact on the role of women in family life. The phenomenon that occurs in society is that the increasing number of women helping their husbands find additional income, apart from being driven by the economic needs of the family, women are also increasingly able to express themselves in the midst of the family and society. The economic condition of the family affects the tendency of women to participate in the labor market, in order to help improve the family economy. The type of research used in this thesis is qualitative research which is more of a case study. Case study research is research that explores a problem with specific boundaries, has in-depth data collection, and includes various sources of information. This research is limited by time and place and the cases studied are programs, events, activities, or individuals.

KEYWORDS: Empowerment, women and gender.

INRODUCTION

Empowering women in fact plays an important role in the survival of the family, both with regard to the moral fostering of children, as well as meeting the economic needs of the family as one of the main pillars of family life. In this regard, it shows that many women are actively involved in helping to fulfill the family economy. One of them is the emergence of women entrepreneurs in rural areas. Seen from a gender perspective, this implies the existence of equal positions and opportunities between men and women in accessing entrepreneurship in rural areas.

In terms of improving the economy of women, especially in rural areas, women have limitations in carrying out their activities, these limitations such as low education, skills, few job opportunities, and also women's ideological barriers related to households. In addition, women are also faced with certain obstacles which are often known as the "triple burden of women", namely that women must perform reproductive, production and social functions simultaneously in society. Realizing the importance of women's potential, the Gorontalo District Government has directed the participation of women in the workforce.

Therefore, according to the mandate of the Minister of Home Affairs Regulation No.1 of 2013 concerning Community Empowerment through the Empowerment and Family Welfare Movement. Movement for Family

Empowerment and Welfare, hereinafter abbreviated as PKK Movement, is a national movement in the development of a community that grows from below whose management is from, by and for the community, towards the realization of a family that has faith and devotion to God Almighty, noble and virtuous, healthy and prosperous. , progress and independence, gender equality and justice as well as legal and environmental awareness.

The participation of women at this time, not only demands equal rights but also states that their function has meaning for development in Indonesian society. Seeing the potential of women as human resources, the effort to include women in the development process is not only humanitarian, but is an efficient action because not including women in the development process means waste and has a negative influence on the rate of economic growth (Pudjiwati, 1983).

The low level of education of these women will have an impact on their position in work and the wages they receive (Siti Hidayati in Ihromi, 1995). The same thing also happened to the type of business, meaning that women who carried out the same economic business as men received lower incomes. The disadvantage of women in their transitional roles is that if traced further it seems to stem from the sexual division of labor in a society where the main role of women is the household environment and the main role of men outside the home as the main breadwinners. This sexual division of labor is clearly unfair for women, because this division of labor in addition to confining women also places women in a subordinate position to men, so that the ideal of realizing women as equal partners of men, both in the family and in society may be difficult to achieve. . The obstacles faced by women in the world of work are:

1. External barriers include problems with socio-cultural values, which do not yet have adequate gender awareness.
2. Internal obstacles that come from women themselves include readiness, willingness, willingness, and consistency in struggle so that other parties can recognize and respect them. Providing opportunities with concessions cannot be sustained in the long term forward. Women must prepare themselves according to their potential whether to have a career in professional, political
3. Obstacles from the government system include, among others, statutory regulations.

Based on the results of the survey on July 10, 2020 at PKK Nauru Wife, in this case, they face problems, namely: (1) Mother's religious understanding is still low, (2) low education among women (3) lack of productivity in improving the household economy. With the results of this problem analysis, it is necessary to have a gender equality-based program in the family welfare program in the Nauru Wife Organization, Payunga Village, Batudaa District, Gorontalo District.

In addition, with the existing recitation program, it becomes a forum for empowerment, then in improving the economy skills activities are carried out in the hope of growing community income, in this case being part of empowerment.

THEORITICAL REVIEW

A. The Concept of Women's Empowerment

According to the Regulation of the Minister of Home Affairs of the Republic of Indonesia Number 1 of 2013 concerning Community Empowerment through the Empowerment and Family Welfare movement Chapter 1 Article 1 Paragraph 5 which reads: "Movement for family empowerment and welfare, hereinafter abbreviated as PKK movement is a national movement in community development that grows from below. which is managed from, by, and for the community towards the realization of a family of faith and devotion to God Almighty, noble and virtuous, healthy, prosperous, advanced and independent, gender equality and justice, awareness of law and the environment ".

1. Definition of Empowerment

Community development activities are activities that aim to develop a particular group in an area. This community development is commonly known as community empowerment. There are several definitions regarding the concept of empowerment. Empowerment according to the linguistic meaning is a process, a way, an act of empowering, namely the ability to do something or the ability to act in the form of reason, effort or effort (Depdiknas, 2003). Society is a unity of human life that interacts according to a certain system of customs that is continuous, and which is bound by a sense of shared identity (Koentjaraningrat, 2009). Ife (in

Martono, 2011) defines the concept of community empowerment as a process of preparing people with various resources, opportunities, knowledge and expertise to increase the capacity of the community in determining their future, as well as participating in and influencing life in the community itself. Kartasasmita (1995), argues that community empowerment is an effort to increase the dignity and dignity of society to escape the traps of poverty and underdevelopment. The point is that community empowerment aims to create an independent society by creating conditions that allow the potential of the community to develop.

2. Definition of Women's Empowerment

Women's empowerment is an effort to overcome obstacles in order to achieve equality or equality for men and women at every level of the development process. According to Novian (2010) women's empowerment is an effort to enable women to gain access and control over resources, economy, politics, social, culture, so that women can organize themselves and increase self-confidence to be able to play a role and participate actively in solving problems, so that they are able to build abilities and self-concept.

3. Target of the Women's Empowerment Program

In general, the targets of the women's empowerment program are, first, to improve the quality of women's resources in various sector and sub-sector activities as well as institutions and non-institutions that prioritize increasing the capacity and professionalism or expertise of women. Second, realizing gender sensitivity and awareness of the entire community, policy makers, decision makers, planners and law enforcers as well as reforming legal products that contain socio-cultural values and gender-based justice. Then the third target is to optimize coordination and integration in the management of women's empowerment which includes aspects of planning, implementation, control, monitoring, evaluation and reporting.

The objectives of women's empowerment according to Sumodiningrat are as follows:

1. Build existence, in this case the existence of women. Women must realize that they have the same rights as men. Women should not always be in a bad position. Women have the opportunity to develop themselves.
2. Motivating women to have the ability or empowerment to determine what life choices are made through the dialogue process. Women also have the right to make choices, not always have to obey men.
3. To raise awareness in women about equality and their position in both the public and domestic sectors.

RESEARCH METHODS

A. Research Background and Time

1. Research Background

This research was conducted at the Nauru Wife Family Welfare Program Organization (PKK), Payunga Village, Batudaa District, Gorontalo District.

In preliminary observations that researchers met in the field, the PKK organization Payunga Village, Batudaa District has been established since 2008 which was triggered by a refresher by the sub-district government and has become one of the organizations that has several programs in between which are currently running, namely; (1) Al-Qur'an recitation, (2) Creative Economy, and also (3) sports coaching. However, the priority of these three programs is the Koran and Skills Program.

2. Research Time

The time of the research will be carried out for 4 months, starting from the initial observation in June 2020 to collecting the research data in September 2020.

This research is a qualitative research. The method used in this research is descriptive analysis method, namely to get a clear picture of the problem under study, and to analyze the data obtained through research. This method is used for several considerations, namely:

- a. Adapting qualitative methods is easier when dealing with reality.
- b. This method presents directly between the researcher and the respondent.
- c. This method is more sensitive and is more adaptable to the patterns at hand.

The theoretical basis of the research is based on a phenomenal approach, where with this approach the researcher tries to understand the subject from their own point of view.

According to Wibowo (2014: 153) that one of the strengths of qualitative research is its ability to better understand the phenomena that interest researchers. The term phenomenon is very popular and is widely used but then becomes confusing, because then it gives rise to various meanings such as the search for dikma, interpretive theory, philosophy, analysis perspective and others. But it needs to be admitted, that everything refers to how humans experience it and how humans share their experiences with others through their descriptions.

Qualitative research is research that prioritizes problems of process and meaning / perception, where this research is expected to reveal various qualitative information with thorough and meaningful descriptions of analysis, which also does not reject quantitative information in the form of numbers or quantities. Each object will see the tendency, thought patterns, irregularities, and the appearance of behavior and their integration as in the genetic case study (Muhadjir, 1996: 243).

The type of research used in this thesis is qualitative research which is more of a case study. Case study research is research that explores a problem with specific boundaries, has in-depth data collection, and includes various sources of information. This research is limited by time and place and the cases studied are programs, events, activities, or individuals (Yusuf, 2012).

This type of qualitative research is expected to provide an overview and information about the programs carried out by the Nauru Wife organization to become part of women's empowerment in Payunga Village, Batudaa District, Gorontalo District. By describing the results of observations and interviews which are the material of the findings and obtained based on the type of qualitative research.

RESULT AND DISCUSSION

Women are also perfect creatures of Allah SWT who were created to become caliphs on earth. Based on daily experience, every PKK Village housewife can form Al-qur'an recitation to motivate housewives to be able to read the Al-qur'an, especially in Payunga Village, besides that women can also be empowered through removing arisan so that they can be used business skills. Islam fully guarantees women's rights, Islam treats women who are refined, as refined as the feelings they have. Islam gave him a way to channel his emotions and vent those feelings. Compared to other creatures, humans are the most noble, highest ranking and most perfect creatures. Even though humans are the most noble creatures, women in their history for thousands of years have not received a proper respect from the point of view of men

Between men and women each get a reasonable social status. In accordance with their nature and nature, each has rights and obligations in society.

The experience of learning to read Al-quran from the previous level also greatly influenced the motivation of mothers who still did not master reading Al-quran. There are also housewives who will not be motivated due to ignorance of Al-Quran reading lessons with the presence of a group of Nauru Wife women who have teaching teachers in reading the Al-Quran, so many housewives are motivated to can follow Al-qur'an reading lessons.

With the existence of the Nauru Wife Recitation Program which contains the content in addition to the recitation there is also the activity of removing the arisan which motivates us to be able to develop skills to make cakes so that time is not wasted.

Based on the facts often experienced by women, it will be used as an analytical tool to see how severe the problems that hold women's lives. Talk about women's empowerment on gender equality is gender differences that are not caused by biological differences and not God's nature, a long socio-cultural process. As created by Allah SWT, the role of women in men's lives is as important as the roles of men in women's lives. Differences in behavior between men and women, apart from being caused by biological factors, are mostly formed through a process.

CONCLUSION

Based on the above reality, for the group of recitation mothers, there were some groups of mothers who were already proficient in reading and understood the signs of reading and there were also mothers who were not proficient in reading the Al-quran. The WIFE NAURU recitation group has a high enthusiasm to be able to learn the reading of the Al-qur'an, especially on the tones and signs of the reading in the Al-qur'an, because many recitation mothers are still difficult to understand the signs. Al-qur'an reading signs. This is reinforced

by the results of observations made by researchers with the presence of Al-Quran recitation of housewives in Payunga Village who have been able to develop skills, especially in making cakes that receive arisan funds and education from invited sources through the Nauru Wife recitation group. Another view of women's empowerment is in accordance with the reality of the atrocities that injustice for women starts from marginalization, God's second being, half the price of men, as servants, depending on men and is often treated roughly or half-slave based on reality and the increase in life today with the globalization era so that housewives are not always underestimated by their husbands to take action for the TP PKK, Payunga Village, Batudaa District, Gorontalo District.

Education for women's empowerment through gender equality in the Koran recitation should be given to all levels of society, especially in the Nauru Wife group so that the existence of women who start working outside the home does not become a form of cultural oppression to help their husbands in earning a living, not constantly expecting provision of a living from their husbands. so that it will not cause problems from an economic point of view. As much as possible to follow the skills, if a husband allows his wife to work and supports the wife's situation, then he must always be able to share in all household interests such as in terms of household chores and child care. Both wives and husbands have the same obligation to instill education in children, so that time for children must be given fairly. By having business skills that are owned by housewives so as not to forget the obligation to take care of husbands and children so as not to cause new things.

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