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FAMILY WELFARE EMPOWERMENT (PKK) ROLE IN SET WOMAN COOPERATION TO SUPPORT ECONOMY CREATIVE EMPOWERMENT BASED ON COMMUNITY

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Family Welfare Empowerment (PKK) Role in Set Woman Cooperation to Support Economy Creative Empowerment Based on Community

Suharnanik SUHARNANIK¹, Sarah YULAIRINI²

Abstract

The aim of research is to explore the perception of replacing the family welfare empowerment (Pemberdayaan Kesejahteraan Keluarga or PKK) to be a women's cooperation based on community. The main activities in PKK focus on family health support such as vaccination for babies, saving turns (*arisan*) and any issues related to family care. The PKK has developed in the Indonesian community which changes the membership majority to women. The PKK is a unique organization, because it is not legalized but it is permitted by the government to be set among citizens. However, there is one of ten main PKK activities that develop cooperation. A cooperation can develop a member's economy through a main business which is based on the member's deals. It is important to have some grounding in what social capital is, and how online social capital is both similar and different from it. In both instances, social capital involves social networks, with online social capital having the added dimension of residing within the structural ecosystem of digital networks.

Keywords: PKK, woman cooperation, online social capital, ecosystem, Digital Networks.

Introduction

The cooperation is an institution for self-empowerment and other individuals who joint as its member or collective interests with the same goal. Through, the Nation Principles Decree of Indonesia (UUD 45) and the nation philosophy (*Pancasila*) comprises the working together (*gotong royong*) and family ties as the basic nature of the Indonesian nation included in the cooperation management.

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Moreover, it is explained in Law Decree (*Undang-Undang*) No. 25 of 1992 article 3 on the purpose of Indonesian cooperatives which profound the advance of its operation purpose is not only for its members welfare, but the community also and to participate in orders building the national economic. In line with the G20 presidential instruction that emphasizes women's equality in post-pandemic economic improvement, Indonesia government issued PP No. 7 of 2021 articles 20 and 21 as a law for cooperation in setting on the ease, protection, and facilitate economic empowerment of cooperatives in all aspects.

Recuperation of cooperation from the family welfare empowerment (*PKK*) can be represent of community's goal. Thus, anyone can be a member of the *PKK* and the cooperation also. Because everyone, whether male or female, an individual, is voluntary, does not represent organizations, groups, political parties, institutions or agencies, can be part of the *PKK*. They can serve as planners, implementers, controllers in *PKK* activities. The social function of *PKK* as a national movement is procreation and developing society purely from the aspirations of the lower class. The goal is to create a family with a high spiritual basis in achieving faith and obey towards God Almighty, noble and virtuous which representing of mental health both spiritual and physical (Harahap & Rizal, 2019). However, woman whose restated as equal as man population proportion or reached 49.42% in 2020 (The Central Bureau of Statistics of the Republic of Indonesia, 2020) has equal role to develop economy. Considering with opportunity to enhance woman role, we rekindle woman desirable and involvement in procreation of the woman cooperation.

Literature review

The family is the smallest institution in the structure of society, its forming unit consisting of the head of the family and family members. The patriarchal system consist of the head of the family is led by a man, while his family members are wives and children. Family is resembling of people's lives and creating characteristic of people inside. Somehow, the community consist of many families with different background. Literary, the conditions and environment adherence of the community can affect family welfare. Such in rural area which people depend their living on limited natural resources and family living in the same society without any initiate to enhance economy will reflect poor welfare. Empowerment family welfare has goal reaching 'prosperity' with emerge from physical, spiritual and social needs (Riana, 2014). The government supports by establishing family empowerment and welfare programs.

Women as business actors in the field of tourism have an important role, although it has not had a significant impact on women's empowerment. This happens because of socio-cultural sensitivities that hinder the role in managing tourism accommodation, the role of women in power structures exerts influence in

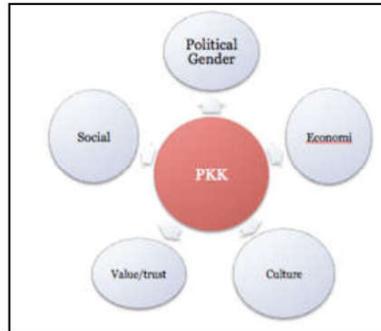
supporting women's welfare (Persson, Zampoukos, & Ljunggren, 2021). In Japan, gender sensitivity into institutional action, aims to strengthen women's efficacy beliefs in improving women's self-identification in the field of entrepreneurship (Kazumi & Kawai, 2017). In Jamaica, the ecosystem built to shape women's entrepreneurship emphasizes skills development programs, macro policies in the development of women's entrepreneurship (Saner & Yiu, 2019).

Gender norms regarding the role of men in technical matters in decision-making are prioritized over women who have and contradictions are limited to household tasks, limited mobility and limited financial independence (Indarti, Rostiani, Megaw, & Willetts, 2019). Women have strong intentions in entrepreneurship or becoming female entrepreneurs, this study was conducted in India so that the government provides support in designing training programs to promote the role of women in entrepreneurship (Chhabra, Raghunathan, & Rao, 2020). The challenge facing women in entrepreneurship is patriarchal discrimination that causes structural costs that are not small, even more visible when women do it individually not in groups (Kabeer, 2020). In addition, conditions that result in women being subordinated in the family, thus causing the vulnerability of women to physical violence in the household. Efforts to overcome this problem can be done through a substantial approach, where women are encouraged to be more empowered and independent in the economy in order to be able to protect themselves when not attached to men (Putra, Pradnyani, & Parwangsa, 2019). Malian women, forming a diverse and heterogeneous group, use electronic media in the form of radio to raise issues that occur in women. This media support becomes a "relationship network" program, able to increase women's empowerment and gain support (Heywood & Ivey, 2021).

Policies that support in terms of increasing women's capacity, supporting the availability of women's resources in the power space become important points so that empowerment is more well realized. If a woman has a role in the power structure then she is able to make decisions based on her needs (Belete & Melak, 2020). Through social media, women are able to improve their social networks, in their research Abubakar & Dasuki, the role of WhatsApp can contribute to the empowerment of women. Social media is able to change women to be able to more freely, freely participate in their economic development activities (Abubakar & Dasuki, 2018). The role of women in agricultural investment is significant in supporting economic development but efforts by women's empowerment programs in economics remain limited (Anderson, Reynolds, Biscaye, Patwardhan, & Schmidt, 2021).

The family is a social institution that is highly recognized in society, so it is the main target in the development of social welfare, therefore in Riana mentioned that the problem of poverty in the development of social welfare touches aspects of meeting basic needs such as food, clothing, housing, education and health care (Riana, 2014). Government policy played an important role in the formation of the PKK, this is indicated by the issuance of the Minister of Home Affairs

Letter Number: SUS/3/6/1. The existence of the PKK requires several supporting elements, among the supporting elements are factors that influence the emergence of the PKK. Factors that must be provided include political, economic, social, cultural, and trust values.



Source: Authors' analysis based on study references

Figure 1. PKK Establishing Key -factors

Political Spectrum

The existence of the PKK in the old order era there was a competition between two political streams. The political competition is motivated by different ideologies, previously known between communists and non-communist. Recently it developed in gender issue thru political debate refer to women role in domestic affairs to be mothers and wives, becomes a micro-political actor which in patriarch model going to make misperception problem. Women are considered as in framework of basic needs in the family (Handayani *et al.*, 2017).

Economy Spectrum

Reflection from an economic point of view, the PKK is able to use its organizational power to overcome poverty. A society that has transitioned from agrarian to industrial society to a changing economic pattern resulted in the emergence of division and separation of labour, where men are in the public sector while women are in the domestic sector. Women return to domestic life and cause domestication.

Social Spectrum

The existence of the PKK cannot be separated from social movements aimed at making changes and demands of feminism in realizing women's emancipation and gender equality, although these demands are not highlighted because women's

emancipation and gender equality are considered to be achieved along with the welfare of families and communities.

Cultural Spectrum

Meanwhile, the rise of the PKK is based on the cultural values of the majority in Indonesia which emphasizes patriarchal culture reflected in the 10 main PKK programs. It gives the sense of communal solidarity that is established between women when opportunities arise for creative women.

Values and Thrust Spectrums

The economic aspect was the dominant influential aspect at the beginning of the emergence of the PKK, due to poverty. But in its development the political aspect became very influential due to the politicization of the women's movement by establishing a wife organization including the PKK (Handayani et al., 2017).

The meaning of PKK associated with the perspective of gender equality and justice is harmony, solidarity, justice, harmony, and balance. The meaning of harmony indicates that the PKK is: (1) an organization aimed at building family harmony; and (2) organizations that direct women to create harmonious families, namely families that are in a state of peace, peace, and comfort.

The meaning of solidarity indicates that the PKK is: (1) an organization that grows as a form of solidarity with the women's movement; (2) organizations that seek to improve the dignity and dignity of women.

The meaning of harmony indicates that the PKK is: (1) an organization that strives towards the creation of an orderly, orderly, safe, and peaceful atmosphere, so that peace is born in the family; (2) organizations that strive towards the realization of good behavior, polite based on the order of society that is full of responsibility, so that there is no hegemony, dominance, subordination and marginalization of women.

The meaning of balance indicates that the PKK is: (1) an organization that strives towards the creation of equality in the family and society; (2) organizations that strive to realize gender equality between men and women, in order to have the same position and role in life (Handayani et al., 2017).

Woman Cooperation

The women's cooperative supported by the PKK became a microfinance institution with the basis of community organizations. However, according to Dunggio, PPK has high work productivity influenced by the performance of human resources from its administrators (Dunggio, 2020a). If in the PKK program which contains about: First, the awareness and practice of Pancasila, namely the implementation of growing family awareness in community life, it is necessary to

understand the rights and obligations as citizens. Second, *gotong-royong* (*working together*), which is to build good cooperation between families, citizens and groups in order to realize the spirit of unity and unity, foster awareness of social solidarity, encourage the elderly in maintaining health. Third, food, which seeks family food security so that it becomes a leverage for food security, increasing the quantity and quality of family food through various plants that become a means of achieving quality of life and increasing public awareness to eat nutritious, balanced food and the application of halal and healthy food.

Fourth, *sandang* (*clothes*), which encourages the use of appropriate technology to improve the quality, quantity and develop a sense of pride with domestic products and develop fashion and culinary creativity to increase tourism. Fifth, housing and household governance, namely publicizing healthy and livable homes, increasing awareness of the dangers of living in areas of high electricity voltage, riverbanks, landfills, slums, and railway road banks, awareness of the law on home ownership and land and counseling prevents the occurrence of energy waste in the household.

Sixth, education and skills, namely improving the type and quality of cadres, increasing the knowledge of PKK driving teams, counseling through *dasawisma* (the 10 principles), realizing the importance of early childhood education, compiling training modules and participating in early childhood education forum activities coordinated by the Ministry of National Education.

Seventh, health, namely family empowerment in an effort to reduce maternal and infant mortality, maternal affection movements, free ambulance cars from the village, immunization discipline, nutrition improvement efforts, balanced nutrition in pregnant women and nursing mothers, school health efforts, nutritional adequacy efforts (protein, carbohydrates, fats, vitamins, minerals, water), breastfeeding and *posyandu* (community health center).

Eighth, the development of cooperative life, namely coaching in overcoming how to solve problems regarding capital needs for marketing product results and so on and improving the ability to plan family life to be oriented to the future by getting used to saving.

Ninth, environmental sustainability deliberate family concern for sanitary and healthy living behaviour that implement in such recycling waste into productive or useful materials, comprehending a clean environment, flood prevention and supporting greening programs for the existence of green open space.

Tenth, healthy planning, which is to increase family awareness knowledge about the importance of a culture of clean and healthy living in order to avoid degenerative diseases or infectious diseases such as HIV / AIDS, tuberculosis, ISPA (nasal problem), dengue, malaria, filariasis, framboesia, worms, typhoid and diarrhoea and other diseases, accustoming prevented by regular exercises and a healthy environment (Anshar, 2017). Hence, food security points should be

supported by the ability in economic activities. This activity program that became the main basis of women's cooperatives was formed.

The concept of empowerment in development discourse is usually always associated with the concepts of independence, participation, network work and justice. Thus, empowerment is a psychological understanding of the influence of the individual on social circumstances, political power and his rights according to the law.

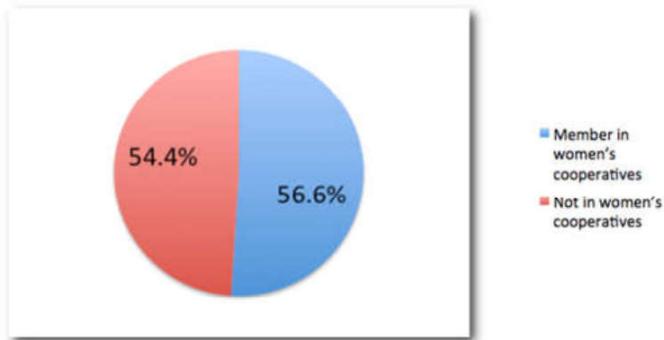
Methodology

The categorizing method was chosen to obtain the scope of the main theme of association and the interlinking contrasts found in the narrative source (Saldana, 2009). It is supported by Barthes (1981) that all content can be analysed based on different levels of words which distinguished by articulation of action and narration. Codifying analysis apply on the content in each phrase emerges from transcripts based on interviews to nine women with different background whose include in PKK (the family community). Here, codify is to arrange things in a systematic order, to make something part of a system or classification, to categorize. Intuitive sense on data in order to get the reason on 'how' women can accept their PKK to become a rigorous organization such a women cooperative, and to reveal 'why' women need to commit in a women cooperative.

Result and Discussion

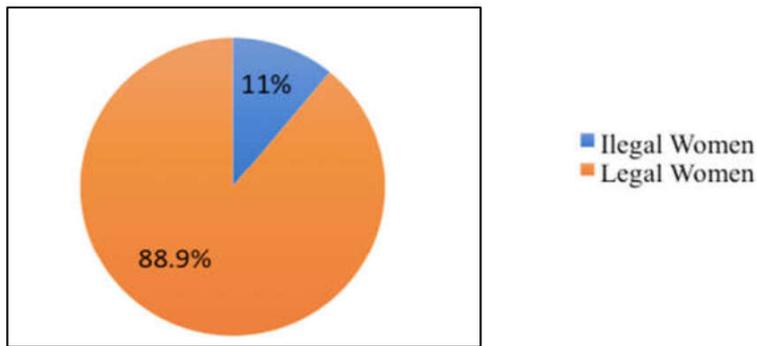
Therefore, empowerment can be interpreted as a decision-making process by people who consequentially carry out the decision. Economic empowerment can be pursued collectively through community organizations. Working together with the community is a "must", it takes knowledge, skills and other resources in order to achieve the goal (Asriwandari, 2017). Considering through the community organization such the PKK as an empowerment agency has implanted the aim to provide welfare to the community using voluntary services (Alvianta, Prabowo and Komarudin, 2021). Cooperatives through improving the business climate grows for women resistant especially a new era after pandemic covid-19 (Government Regulation of the Republic of Indonesia, 2021).

Data from *Figure 2* It shows that as many as 56.6% of members are involved in women's cooperatives. Even in direct observation of cooperatives as microfinance institutions it becomes part of the agenda of activities of the PKK itself. Like being part of the activity structure of the organization, it has its own person in charge but remains inseparable from the PKK organization.



Source: Authors' calculation, based on data primer, 2021

Figure 2. Women Involvement in Women's Cooperatives



Source: Authors' calculation, based on data primer, 2021

Figure 3. Legal and Illegal Women Cooperation

The study produced the data depicted in figure 3. There are 88.9% said they agreed that women's cooperatives were legalised, while 11.1% said they did not agree if cooperatives were legal. In supporting the work productivity of the PKK is able to support the system in supporting women's cooperatives. Nevertheless according to (Dunggio, 2020a) stated that the ability to take care of the PKK activities must follow education and training related to the implementation of the PKK's own duties. While women's cooperatives become part of the PKK activities themselves also have an impact when the PKK members do not follow education and training in supporting performance. It can be said that women's cooperatives rely heavily on the performance of the PKK administrators who's in charge from the member also.

The data obtained in the PKK Sengkaling regency has the resources of PKK administrators of the level of education at least S1 therefore, in carrying out its

duties the main duties of the PKK can run well and even able to run a women’s cooperative with a financing system derived from its members. We observed women cooperatives based on community organizations in this case, plausibility developed thoroughly using the resources the PKK members to able handle the process, because the legality of the women’s cooperative does not yet exist. This study proves that the human resources on whom the PKK organization is focused do not guarantee that they are able to take care of the legality of the women’s cooperative. It can be possible that the legality of women’s cooperatives due to the administrative system in managing the legality of women’s cooperatives is considered too complicated.

Table 1. Clasification of Women’s Perception of Women’s Cooperatives

Clasification	Women’s Perception of Women’s Cooperatives
Economy	With the cooperative hope we can apply the <i>gotong royong</i> (working together) for helping the right need. Cooperative financial periodic reports must be transparent so that cooperative members feel safe and comfortable. Women’s cooperatives are the right and very helpful solution for housewives if there is an urgent and important need with an easy and non-convoluted process and does not need collateral items With cooperatives hoping we can help those who really need it Helping the family economy
Cultural	Good for the financial management of the house wives and their ladder besides of good for community relationship and information. Should every member of the female cooperative play an active role not a member but passive
Community values	Making sharia cooperatives with Insyallah Barokah

Source: Prepared by the authors, 2021

The cooperatives based on female members or commonly referred to as women’s cooperatives, are expected to be able to form and encourage women as SMEs. With the organizational structure dominated by women, of course, a supportive environment can be created (Wilantuko, 2020). Although it is not easy to become a business woman, this support is needed as an effort to support business capital equity (Hatneny, 2017). The PKK’s efforts in forming a women’s cooperative began from carrying out the function of the work program from the empowerment and welfare of the family, the hope of cooperative members who are the majority of housewives, is that with cooperatives they can help. Thus, that assistance is more emphasized on the needy, if the need is urgent with an easy process and does not need guarantees as collateral becomes the right solution. In addition, women’s

cooperatives must have periodic financial statements to be submitted in detail that are openly submitted to cooperative members.

Conclusion

Women's cooperatives with a community organization base have excellent support characteristics. This happens because women's cooperatives are unique, with their members who are all women, the participation rate of this women's cooperative is quite high, and almost all PKK members become active participants in the cooperative. With the activities carried out in the PKK program. The support of community organizations is able to occur part of the strategy in creating a conducive environment for women's cooperatives that basically do not yet have a strong legal basis. This research provides outstanding lessons for an organizational system that is not supported by legality but is still able to survive and run well. In theory, organizations if not legal support is usually not able to last long but in contrast to women's cooperatives based on community organizations are still able to run and last a long time.

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