



EMPOWERING HOUSEWIVES FOR FAMILY ECONOMIC RESILIENCE IN NAGARI BALAIGURAH, WEST SUMATRA

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Article info	ABSTRACT
<p>Corresponding Author:</p> <p>Endrizal rizalpiliang84@gmail.com Institut Seni Indonesia Padangpanjang</p>	<p>For women who are housewives, developing their potential should also be something that needs to be done, especially for those who depend on their husbands for economic income. Such is the case in nagari Balaigurah, District IV angkek, Agam Regency, West Sumatra. Most housewives there have not even realised their potential. This reason is the background of the counselling activities aimed at motivating and exploring the potential of housewives in Nagari Balaigurah, District IV Angkek. The method used in this research is qualitative method. Data was collected by means of in-depth interviews, documentation and Focus Group Discussions. Through this research, it is found that the involvement of Nagari as a stakeholder is an undeniable element to achieve the expected results so that later the potential of housewives who have been explored can synergise with the Nagari programme.</p>
	<p>Keywords: <i>Housewives, Economic Resilience, Village</i></p>
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INTRODUCTION

Balaigurah, one of the areas within the administrative area of Agam Regency, West Sumatra, is the largest rice-producing area in Agam Regency. Apart from being the largest rice-producing area in Agam Regency, Balaigurah is also known as a horticultural commodity producing area. The geographical contour of the fertile land also supports commodities such as chillies, tomatoes and onions, becoming one of the mainstays of the Agam Regency community. Some areas such as IV Angkek, Kamang and Canduang sub-districts have even been recognised as onion production centres. But unfortunately, the abundance of agricultural products seems to be something of an irony when looking at the ratio of the number of poor people in Balaigurah. Geographically, Balaigurah is dominated by rice fields and plantations, but many of its residents still live below the poverty line. This is because most of the people in Balaigurah who work as farmers are only farm labourers or

sharecroppers, which indirectly makes them only earn a lower income than those who own land.

Based on the results of direct observations that have been made in Nagari Balaigurah, it can be said that the socio-economic inequality between residents in Balaigurah and residents of other villages is quite striking. From the results of these initial observations, it is relatively easy to assume that relatively not a few people have low income or fall into the category of the poor. In fact, if you look at the economic potential of the community in Nagari Balaigurah, it should be better developed, especially with regard to developing the potential of housewives in improving the family economy (Almasri, 2014).

Regarding the socio-economic phenomenon in Nagari Balaigurah, almost most housewives who live in Nagari are active in community social activities. But unfortunately for family affairs, not many of them are actively involved in helping to improve the family economy. Mothers who are members of PKK activities in Nagari Balaigurah only carry out routine activities that are very normative in nature. Such as recitation activities, sports and posyandu. Even sometimes the activities are more incidental, recitation activities for example, they only gather to gain insight into Islam which is religious rituals such as Maulid commemoration, Rajaban and Shalawatan. Yet behind the implementation of these activities is the potential that should be developed by the mothers. Mothers are only used as objects that are only gathered as citizens or people who represent them, not as women whose potential can be developed.

The housewives' group formed by the Nagari government also seems unable to be developed and managed optimally to empower their potential. In fact, from the large number of housewives, it is possible to find potential that can be empowered in a positive direction, especially in improving the family economy (Arjana, 2016). The lack of counselling and motivation for housewives in the village does not open up opportunities to develop potential that can actually be optimised to improve the family economy. In addition, the patriarchal culture that divides women and men into domestic and public affairs makes housewives seem to have great hesitation to involve themselves more actively in fulfilling the family economy, which should be the responsibility of a husband. As also revealed by Priyatnda, Subekti & Rachman (2017: 443) that 'being a wife and mother in a patriarchal cultural perspective seems to oblige women to be at home and be responsible for domestic issues'.

In an effort to foster the motivation and ability of housewives, counselling and training are needed that can move mothers to find, develop and improve their potential. With this awareness and motivation, it is hoped that mothers can take further action and contribute to solving the family's economic problems. In this case, self-potential has an understanding that is generally relatively easy to understand. According to Wiyono (2006), self-potential can be interpreted as the basic ability of something that is still latent in it, waiting to be realised into something real power within that something. Self-potential can also be considered as the hidden power that each human being has in relation to his or her abilities.

But before arriving at counselling and training activities related to the development and improvement of the potential of housewives, it is first necessary to obtain data on the mapping of the potential of housewives in the two villages and a Discussion Group Forum accompanied by initial counselling directed at introducing the potential possessed by housewives in the two villages. The data can later be used so that counselling and training activities on developing and increasing the potential of housewives can run more effectively and on target.

METHOD

This activity in the form of counselling and FGDs was carried out by involving Nagari officials and community leaders, as well as the local community. The stages in collecting data by means of FGDs are as follows:

1. Observations and interviews with housewives to obtain data and information about the conditions of the housewives group in Nagari balaigurah.
2. Providing counselling and conducting simple FGDs aimed at providing motivation to recognise and explore the potential of the housewives.
3. Mapping the potential of housewives in order to obtain data and information that is significant for training activities that are useful for developing and empowering their potential.

RESULT AND DISCUSSION

Finding

Discussion

In the household structure, the economic movement still relies mainly on husbands. Most of the housewives in Nagari Balaigurah do not work and only rely on their husbands' income. This is suspected because the housewives' group or PKK in Nagari Balaigurah is not developed and has not been managed optimally to empower the potential of housewives. In an effort to foster the motivation and ability of mothers in Nagari Balaigurah, District IV Angkek, Agam Regency, West Sumatra, a certain approach is needed in the form of counselling that can move them to develop their potential. With this awareness, it is hoped that mothers can act further and take part in solving family economic problems.

The implementation of empowerment in Nagari Balaigurah began with an introduction from the Nagari secretary about developing the potential of housewives. The briefing is important because it provides information about the purpose of the programme as well as inspiring and motivating housewives to participate in helping to improve the family economy. In the implementation of the socialisation and potential data collection event, the housewives who attended did not match the invitations distributed. Of the 30 invitations distributed to housewives, only 17 mothers came from several hamlets. This condition was caused by unfavourable weather, poor road conditions between villages, poor coordination between the Nagari and residents and the long distance between the Nagari office as the venue and the surrounding hamlets. The limited number of mothers present did not hinder the course of the activity because among the mothers, there were

also fathers who unexpectedly also looked quite enthusiastic listening and listening to the material presented.

The implementation of counseling and socialisation of empowering the potential of housewives in Nagari Balaigurah began with the delivery of material about the importance of mothers to recognise their potential. That self-potential is something that is owned by every human being, because the weakest human being is always equipped with a mind, mind, talent and advantages that are different in each individual (Subandi, 2011). During this explanation, the new mothers seemed to realise that they actually have the potential to be developed. This can be seen from their responses during the question-and-answer session which was very fluid and intimate. Many of them began to open up to reveal their abilities and expectations regarding what kind of training they needed to develop and empower their potential.

With the economic condition of most of the women being poor and with inadequate education, this counselling activity was at least able to open their minds and awareness that a housewife has the potential to develop herself and even be more creative to help the family economy (Rohana, 2024). Many of them only rely on their husbands for household needs. It is this kind of awareness that is then expected to pave the way for them, especially those who have very little information to develop their potential. Through the explanation of material about self-potentials accompanied by examples and illustrations as well as video screenings about the various potentials possessed by housewives, counselling activities can be continued to data collection activities to recognise self-potentials by revealing hobbies, interests and talents (Pondaag, 2017).

Based on the data collected in the field, the following mapping percentage was obtained:

1. Catering: 9: 19 (47,3 %)
2. Fashion : 1: 19 (5,26%)
3. Trade: 5 : 19 (26,3 %)
4. Education: 2 : 19 (10,5 %)
5. Art: 1 : 19 (5,26 %)
6. Agriculture: 1 : 19 (5,26%)

Based on the composition above, it was directed that the greatest potential of the women present was in the field of cooking, followed by trading, education, art, agriculture and fashion. Considering that the participants were PKK cadres from the hamlets, it was directed to create a potential mapping model for the hamlet level through the PKK group or recitation group (Noor, 2011).

Based on the results of the collection and mapping of potential above, it has been directed that each potential group can form a group by capturing housewives in each hamlet. From the groups of mothers who have the same potential, business development can be made. An example is given that a group with

potential group in the field of cooking will record the cooking skills of its members based on specialities, such as side dishes, pastries, snacks, drinks and so on. The data owned by each potential field group is later expected to be informed to Nagari residents. With the

presence and existence of this field group, villagers in need can contact the group to commercialise their services. The development of an active group is expected to become a pilot business model, so that housewives in the group have the opportunity to increase their family income (Nafidah, 2016).

The same is done for grouping in other fields, directed at forming groups consisting of women who are interested in the group's field. In the field of trade, for example, the types of products traded can be developed or even developed into a trading system. In the field of education and fashion, a separate group can be created to attract mothers with the same interests to develop possible business fields according to their conditions and abilities.

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The data owned by each potential field group is expected to be shared with the villagers. With the presence and existence of this field group, villagers in need can contact the group to commercialise their services. The development of an active group is expected to become a model business, so that the housewives in the group have the opportunity to commercialise their services.

The greatest potential of the women present was in cooking, followed by trading, agriculture, education, sewing, animal husbandry, art and childcare. Considering that most of the participants came from representatives of the hamlet PKK, the potential mapping model has been well recorded starting from the hamlet level through the PKK group or recitation group (Kusnadi, 2015).

Referring to the results of the collection and mapping of potential, they began to be directed so that each potential group could attract new members so that a larger group could be formed by attracting mothers who had potential that overlapped. From the groups of women who have the same potential, new groups can be created with a more detailed description of the potential in the context of business development efforts. For example, a potential group in the field of cooking will record the cooking skills of its members based on specialities, such as side dishes, snacks, so that a large food catering business can be created. Meanwhile, groups organised in the field of sewing can direct their members to record and record their skills, such as sewing clothes, sewing patchwork for crafts, and so on (Kusmana, 2013).

Groups with educational potential, for example, can be directed to form a group to develop education in their area, such as religious education, children's education, character education, and so on. The types of products traded can be developed or even developed into a trading system. In the field of education and fashion, a separate group is created that

attracts mothers with the same interests to then develop possible business fields according to their conditions and abilities. After the socialisation and data collection activities, the participants responded that they would do things as directed in the socialisation activities (Koeswanto, 2017).

The ideas that have been mapped out and socialised in the extension programme have been submitted to village officials for follow-up. At least the participants have verbally expressed that these ideas can be implemented in some groups, especially in the catering sector (Asminar, 2024). There are groups of women who are interested in catering or cooking that have gathered and moved to develop their potential. In Rancamulya village, for example, there is a group of mothers who provide catering services for big events and a group of mothers who market their merchandise in the dusun area, selling livestock products. Meanwhile, in Tambakjati village, a group that has developed is a women's group in the field of cooking (Destiana, 2016). Mothers sell the food they make, provide cooking services to residents who organise feasts and open snack or cooking stalls. Some of the women have even developed a business of renting musical instruments for kenduri or other big day events. From the mapping and gathering of potential groups, it can be observed that the socialisation has at least raised the housewives' awareness that they can play a greater role in overcoming the family's economic problems.

Programme Sustainability Plan

The counselling and socialisation that has been carried out in this activity is only a trigger and motivates housewives to realise that every human being, both men and women, can act and behave to find solutions to the economic problems they face. The sensitivity to act needs to be explored from the potential they have. Many of the participants do not realise that even the smallest potential they have can be developed into something productive through persistence and effort.

For the sustainability of the programme, strong support from village officials is needed to drive this activity. With the support of Nagari officials, data on the potential of the village based on groups of mothers in each hamlet, can be leveraged on the economic potential of the mothers. In this case, the attention and support of village officials to observe the potential map of housewives should be integrated into village programmes on a broad scale. Ultimately, the sustainability of this activity depends on the initiative of the women with the support of village officials. The programme can grow if the village can promote these potential groups to be involved in various aspects. The involvement and encouragement of village institutions is very important considering the strong influence for Nagari residents is still held by Nagari institutions.

Based on the mapping results obtained from the data collected during the activity and before the activity, it can be recommended that the largest percentage of mothers in the field of cooking can be developed in a better direction and become a valuable asset, both for the family and for the village. In this case, a catering business group is one of the possible opportunities to be developed in the village. Community celebrations, formal events held

by the village government, or events related to other community social activities are market shares that can be said to be quite potential to be worked on by catering business groups.

In many places and conditions, the role of housewives is often ignored. In fact, their potential is one of the assets that should be utilised properly, not only in efforts related to the achievement of development success but also in efforts to improve the family economy, especially for the lower middle class economy. Women should be more involved in the fulfilment of the family economy because their social potential is very strategic to at least reduce the burden of high poverty rates. In the Sumenap region, for example, the role of women in development has even become one of the region's strategic policies (Kusnadi, 2015). Similar activities like this should be considered and taken into account in the smallest portion. Although it looks simple, the activity of mapping the potential of housewives has at least been the beginning of realising and motivating housewives to be able to play a greater role, both in the domestic and public areas. At least activities like this can also open up their confidence to venture into public areas and play a role in the family.

CONCLUSION

The community service activities carried out have a positive impact on the community, especially housewives. The presence of lecturers and students in Nagari opened up insights and provided a new atmosphere and energy. Especially the socialisation activities to map the potential of housewives, have had an impact in the form of awareness of the importance of developing self-potential. They began to realise that their interest in something even though it is often considered as something ordinary and tends to be ignored is a valuable initial capital to be able to develop their potential.

Many of them then dared to propose several programmes to the Nagari government such as holding special training programmes for mothers in Nagari Balaigurah by bringing in instructors or professionals in their fields. Some of these women did not even hesitate to initiate the formation of small groups to facilitate those who have the same interests and potential and share their experiences. The socialisation and mapping activities on the need to develop the positive side of mothers were welcomed by the authorities as an effort to develop women's resources and the potential of housewives in an effort to find a way out of family economic problems. Economic problems that are evenly distributed both in villages and cities are something that needs to be considered by all parties. Through this activity, initial ideas to be developed have been conveyed both to the housewives and to village institutions.

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