

**WOMEN'S EMPOWERMENT THROUGH HOME INDUSTRY BY
EMPOWERMENT FAMILY WELFARE (PKK) AND ITS IMPLICATIONS
FOR FAMILY LIFE
(CASE STUDY IN SUGIHWARAS VILLAGE, CANDI DISTRICT,
SIDOARJO REGENCY)**

Thesis

By:

**Fiskiyatur Rochmah
NIM 15210134**



ISLAMIC FAMILY LAW DEPARTMENT

SHARIA FACULTY

ISLAMIC STATE UNIVERSITY OF MAULANA MALIK IBRAHIM

MALANG

2023

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MALANG

STATEMENT OF THE AUTHENTICITY

In the name of Allah SWT,

With consciousness and responsibility towards the development of science, the author declares that the thesis entitled:

**WOMEN'S EMPOWERMENT THROUGH HOME INDUSTRY BY
EMPOWERMENT FAMILY WELFARE (PKK) AND ITS IMPLICATIONS
FOR FAMILY LIFE**

**(CASE STUDY IN SUGIHWARAS VILLAGE, CANDI DISTRICT,
SIDOARJO REGENCY)**

Is truly the author's original work. It does not incorporate any material previously written or published by another person. If it is proven to be another person's work, duplication, plagiarism, this thesis and my degree as the result of this action will be deemed legally invalid.

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**WOMEN'S EMPOWERMENT TROUGH HOME INDUSTRY
BY EMPOWERMENT FAMILY WELFARE (PKK)
AND ITS IMPLICATIONS FOR FAMILY LIFE
(Study at Sugihwaras Village, Candi District, Sidoarjo Regency)**

The supervisor states that this thesis met the scientific requirement to be submitted and tested by the thesis board of examiners.

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BY FAMILY WELFARE AND EMPOWERMENT (PKK)
AND ITS IMPLICATIONS FOR FAMILY LIFE
(Study at Sugihwaras Village, Candi District, Sidoarjo Regency)**

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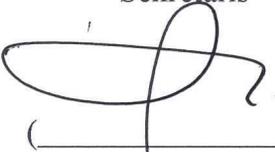
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MOTTO



إِنَّ اللَّهَ لَا يَغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

*Sesungguhnya Allah tidak akan
mengubah keadaan suatu kaum sebelum mereka mengubah keadaan diri mereka
sendiri.” (Q.S. Ar-Ra’du :11)*

ACKNOWLEDGEMENT

All praise due to Allah SWT, the Cherisher and Sustainer of all the worlds. There is neither might nor power but with Allah the Great, the Exalted. With only His Grace and Guidance, this thesis entitled Women's Empowerment Trough Home By Family Welfare and Empowerment (PKK) and Its Implications For Family Life (Study at Sugihwaras Village, Candi District, Sidoarjo Regency) could be completed, and also with His benevolence and love peace and tranquility of the soul.

Peace be upon the Prophet Muhammad SAW who had brought us from the darkness into the light, in this life. May we be together with those who believe and receive intercession from Him in the day of judgement. Amin. With all the support and help, discussion, guidance and direction from all parties involved during the process of completing this thesis, the author wishes to express his gratitude to the following:

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2. Dr. Sudirman, M. A. as Dean of Sharia Faculty of Islamic State University of Maulana Malik Ibrahim of Malang.
3. Erik Sabti Rahmawati, M.A., M.Ag., as the Head of Islamic Family Law Department of the Sharia Faculty of the State Islamic University Maulana Malik Ibrahim Malang, Lecturer Guardian Researcher and Supervisor final assignment/thesis. The Researcher would like to thank you for the guidance and

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5. Staff of Sharia Faculty of the State Islamic University Maulana Malik Ibrahim Malang. The researcher expresses gratitude for all their support during completing this thesis.

6. My parent, M.Nasrullah and Khoirun Nisa' especially my beloved mother and father who always pray, giving material and spiritual support for the author to be patient and keep trying in completing this thesis

7. All pkk members who are willing to take the time to tell stories and interviews

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9. Special thanks for My Husband Nizar Anwar Fuadi who always support me while working on this thesis

10. All my roommate in Saudah A of Room 10 Khodijah Dormitory MSAA Uin Malang, thank you for your support to me to finish this thesis

Hopefully, all the knowledge which had been learned during the study in Syariah Faculty of State Islamic University Maulana Malik Ibrahim Malang can provide the benefits of living in the world and the hereafter. The author realized that this

thesis is far from perfection. The author hopes for all kinds of suggestions, pieces of advice and constructive criticism from all parties so this thesis can be a better improvement.

Malang, 18 May 2022

Author,

A handwritten signature in black ink, consisting of a large, stylized initial 'F' followed by a series of loops and a horizontal line ending in a small arrowhead.

Fiskiyatur Rochmah
NIM 15210134

TRANSLITERATION GUIDANCE

A. General

The transliteration guide which is used by the Syaria Faculty of Islamid State University of Maulana Malik Ibrahim Of Malang is the EYD plus. This usage is based on the Consensus Directive (SKB) from the Religious Ministry, Education Ministry and Culture Ministry of the Republic Indonesia, dated 22 of January 1998, No 158/1987 and 0543. B/U/1987, which is also found in Arabic Translation Guide Book, INIS Fellow 1992.

B. Consonan

ا	=	unsigned	ض	=	dl
ب	=	b	ط	=	Th
ت	=	t	ظ	=	dh
ث	=	ts	ع	=	'(comma facing up)
ج	=	j	غ	=	gh
ح	=	h	ف	=	f
خ	=	kh	ق	=	q
د	=	d	ك	=	k
ذ	=	dz	ل	=	l

ر	=	r	م	=	m
ز	=	z	ن	=	n
س	=	s	و	=	w
ش	=	sy	ه	=	h
ص	=	sh	ي	=	y

The hamzah (ء) which is usually represented by *alif*, when it is at the beginning of a word, henceforth it is transliterated following its vocal pronouncing and not represented in writing. However, when it is in the middle or end of a word, it is represented by a coma facing upward (’), as oppose to a comma (,) which replace the “ع”.

C. Vocal, Long, and Diftong

In every written Arabic text in the *latin* form, its vowels *fathah* is written with “a”, *kasrah* with “i”. and *dlommah* with “u”, whereas elongated vowels are written such as:

Elongated (a) vowel	=	â	for example	قال	becomes	qâla
Elongated (i) vowel	=	î	for example	قيل	becomes	qîla
Elongated (u) vowel	=	û	for example	دون	becomes	dûna
Diftong (aw)	=	و	for example	قول	becomes	qawlun
Diftong (ay)	=	ي	for example	خير	becomes	khayrun

D. Ta' marbûthah (ة)

Ta' marbûthah is transliterated as “t” if it is in the middle of word, but if it is *Ta' marbûthah* at the end, then it is transliterated as “h” for example الرسالة للمدرسة will be *al-risalat li al-mudarrisah*, or if it happens to be in the middle phrase which constitutes *mudlaf and mudlaf ilayh*, then the transliteration will be using “t” which is enjoined with a previous word, for example فى رحمة هلا becomes *fi rahmatillah*.

E. Verba Bantu dan Lafadh Al-Jalalah

Arabic has only one article, “al” (ال) and it written is small letters, unless at the beginning of the word while “al” in the phrase of lafadh jalalah (speaking of God) which is in the middle of a sentence and supported by (idhafah), then it is not written. Study the following:

1. Al-Imâm al-Bukhâriy said...
2. Al-Bukhâriy explain in the prologue of this book...
3. *Masyâ' Allâh kâna wa mâ lam yasya' lam yakun.*
4. *Billâh 'azza wa jalla.*

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ABSTRAK

Rochmah, Fiskiyatur. 15210134. 2022. **Pemberdayaan Perempuan Melalui Home Industri Melalui Pemberdayaan dan Kesejahteraan Keluarga (PKK) dan Implikasinya Bagi Kehidupan Keluarga (Studi Kasus di Desa Sugihwaras Kecamatan Candi Kabupaten Sidoarjo)**. Skripsi. Jurusan Hukum Keluarga Islam. Fakultas Syariah. Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Pembimbing : Erik Sabti Rahmawati, M.A, M.Ag

Keyword: Pemberdayaan Perempuan, Home Industri, PKK

Gerakan perempuan saat ini adalah gerakan yang memiliki nilai, arti dan potensi tersendiri. Hal ini meliputi sekian banyak faktor di dalam masyarakat, dan salah satu diantaranya adalah daya ikhtiyar dan upaya kekuatan perempuan dalam meningkatkan taraf hidup masyarakat. PKK merupakan wadah aktualisasi pemberdayaan perempuan yang efisien sebagai media kreatifitas perempuan dalam upaya meningkatkan perekonomian yang turut berdampak pada ekonomi keluarga. Wujud dari upaya pemberdayaan yang dilakukan oleh PKK salah satunya adalah mengadakan berbagai pelatihan yang berhasil membuahkan output yang luar biasa, yaitu home industry. Sehingga dengan adanya upaya ini, menjadi proses keterlibatan peran dan pemberdayaan ekonomi masyarakat oleh perempuan sekaligus menjadi bukti akan kekuatan perempuan dalam ranah social dan masyarakat.

Skripsi ini menggunakan jenis penelitian empiris atau penelitian lapangan. Penelitian ini juga menggunakan pendekatan studi kasus yang terfokus pada suatu kasus tertentu untuk diamati dan dianalisis secara tepat. Subjek dalam penelitian ini adalah ibu-ibu PKK yang tergabung dalam home industri. Sumber data yang digunakan yaitu sumber primer yang diambil dari interview dengan 4 informan. Sedangkan sumber sekunder diambil dari Undang-Undang Perkawinan, kitab-kitab munakahat, dan buku pendukung lainnya.

Hasil penelitian menunjukkan bahwa upaya pemberdayaan yang dilakukan oleh PKK telah membuahkan hasil. Kesuksesan yang ditunjukkan oleh home industri ini memberi bukti dan arti penting, makna pengaruh dan kehadiran perempuan di tengah masyarakat, sekaligus mendobrak stigma keraguan akan peran dan kekuatan perempuan. Perempuan yang terlibat dalam home industri ini merasa perubahan dalam hidupnya, terutama kondisi finansialnya. Beberapa informan berpendapat bahwa sebelum bergabung dengan home industri ini, mereka merasa kekurangan uang belanja, dan kebutuhan sehari-hari masih bergantung pada suami. Setelah bergabung, mereka tidak lagi khawatir dengan hal tersebut, serta merasa lebih mandiri dan lebih produktif setiap harinya.

ABSTRACT

Rochmah, Fiskiyatur. 15210134. 2022. **Women's Empowerment Through Home Industry by Empowerment and Family Welfare (PKK) and Its Implications for Family Life (Case Study in Sugihwaras Village, Candi District, Sidoarjo Regency)**. Thesis. Islamic Family Law Department. Sharia Faculty. Islamic State University of Maulana Malik Ibrahim of Malang.

Supervisor: Erik Sabti Rahmawati, M.A, M.Ag

Keyword: Women's Empowerment, Home Industry, Empowerment and Family Welfare (PKK)

The women's movement today is a movement that has its own value, meaning and potential. This includes many factors in society, and one of them is the effort and effort of women's power in improving people's living standards. PKK is an efficient place for actualization of women's empowerment as a medium for women's creativity in an effort to improve the economy which also has an impact on the family economy. One of the manifestations of empowerment efforts carried out by PKK is holding various trainings that have succeeded in producing extraordinary outputs, namely the home industry. So that with this effort, it becomes a process of role involvement and community economic empowerment by women as well as evidence of the power of women in the social and community spheres.

This thesis uses the type of empirical research or field research. This research also uses a case study approach that focuses on a particular case to be observed and analyzed appropriately. The subjects in this study were PKK women who were members of the home industry. Sources of data used are primary sources taken from interviews with 4 informants. While secondary sources are taken from the Marriage Law, munakahat books, and other supporting books.

The results of the study show that the empowerment efforts carried out by the PKK have yielded results. The success shown by this home industry provides evidence and significance, meaning of the influence and presence of women in society, as well as breaking the stigma of doubt about the role and power of women. This woman who is involved in the home industry feels changes in her life, especially her financial condition. Several informants argued that before joining this home industry, they felt that they lacked money for shopping, and they still depended on their husbands for their daily needs. After joining, they no longer worry about it, and feel more independent and more productive everyday.

ملخص البحث

رحمة ، فسكية . . ١٥٢١٣٤ . ٢٠٢٢ . تمكين المرأة من خلال البيوت الصناعية من خلال التمكين ورعاية الأسرة (PKK) وانعكاساته على الحياة الأسرية (دراسة حالة في قرية سوجيهواراس ، مقاطعة كاندي ، مقاطعة سيدوارجو .(فرضية. قسم قانون الأسرة الإسلامي. كلية الشريعة. جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج.

المشرف : أريك سبتي رحمواتي الماجستير

الكلمات الدالة : تمكين المرأة والصناعة المنزلية والتمكين ورعاية الأسرة (PKK)

الحركة النسائية اليوم هي حركة لها قيمتها الخاصة ومعناها وإمكاناتها. وهذا يشمل العديد من العوامل في المجتمع ، من بينها جهد وجهد المرأة في تحسين مستويات معيشة الناس. حزب العمال الكردستاني هو مكان فعال لتحقيق تمكين المرأة كوسيلة لإبداع المرأة في محاولة لتحسين الاقتصاد الذي له تأثير أيضاً على اقتصاد الأسرة. أحد مظاهر جهود التمكين التي يقوم بها حزب العمال الكردستاني هو عقد دورات تدريبية مختلفة نجحت في إنتاج مخرجات غير عادية ، وهي الصناعة المنزلية. وبذلك تصبح عملية مشاركة الأدوار وتمكين المجتمع الاقتصادي من قبل المرأة وكذلك دليلاً على قوة المرأة في المجالات الاجتماعية والمجتمعية مع هذا الجهد.

تستخدم هذه الأطروحة نوع البحث التجريبي أو البحث الميداني. يستخدم هذا البحث أيضاً نهج دراسة الحالة الذي يركز على حالة معينة يجب ملاحظتها وتحليلها بشكل مناسب. كانت موضوعات هذه الدراسة من نساء حزب العمال الكردستاني اللائي كن عضوات في الصناعة المنزلية. مصادر البيانات المستخدمة هي مصادر أولية مأخوذة من مقابلات مع 4 مخبرين. بينما مصادر ثانوية مأخوذة من قانون الزواج وكتب المناكات وغيرها من الكتب الداعمة.

تظهر نتائج الدراسة أن جهود التمكين التي قام بها حزب العمال الكردستاني قد أسفرت عن نتائج. إن النجاح الذي حققته صناعة المنزل هذه يقدم دليلاً وأهمية ، ومعنى لتأثير ووجود المرأة في المجتمع ، فضلاً عن كسر وصمة الشك حول دور المرأة وقوتها. هذه المرأة التي تعمل في الصناعة المنزلية تشعر بتغيير في حياتها ، وخاصة حالتها المالية. جادل العديد من المخبرين أنه قبل الانضمام إلى هذه الصناعة المنزلية ، شعروا أنهم يفتقرون إلى المال للتسوق ، وما زالوا يعتمدون على أزواجهن في تلبية احتياجاتهم اليومية .بعد الانضمام ، لم يعودوا قلقين بشأن ذلك ، ويشعرون بمزيد من الاستقلالية والإنتاجية كل يوم

CHAPTER I

INTRODUCTION

A. Background

Family is one of the most essential links in the history of human life. As the first and foremost social institution, the family has the most strategic meaning in filling and providing the life values needed by children who are looking for the meaning of their lives. The family is the starting point of departure as the initial capital of their life journey which is then equipped with social norms in their daily social environment. For the first time humans learn to pay attention to each other, cooperate, and interact accompanied by emotional feelings that are formed because of the marriage bond.

According to Ahmadi, the family is a unified system consisting of members who influence and are influenced by each other¹. The relationships formed between members are built on a strong foundation of love and responsibility. This relationship can provide comfort and peace for each of its members. While the word "family" in the Big Indonesian Dictionary is defined by several meanings, including:

- a. The family consists of mother and father and their children
- b. The householder who is dependent
- c. Relatives

¹ Abu Ahmadi, *Social Psychology*, (Jakarta: Rineka Cipta, 2002), 60

d. A very basic kinship unit in kinship.

In the view of Islam, family problems are not small and easy problems. Even Islam pays great attention to family life by laying down wise rules, in order to maintain family life from disharmony and destruction. It is undeniable that the family is the first foundation in building a Muslim society, which is a madrasa of faith, which produces generations of Muslims, who are able to lift and elevate the word of Allah on this earth².

The family is the first step in the formation of society, if the family is good then the society will be good, and if it is damaged then the society will be damaged. Therefore, Islam gives great and serious attention in forming a happy family, full of love and affection.

In general, humans certainly crave a family filled with happiness, waiting for peace and tranquility of the soul, and trying to avoid various triggers of anxiety and anxiety, especially in the family environment. As contained in the Marriage Law (UUP) No. 1 of 1974 Chapter 1 article 1 states that: Marriage or marriage is an inner and outer bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on the Godhead⁴.

This Marriage Law gives us an understanding that the family must be initiated and formed from sincere intentions bound by a holy agreement, so that the ideals for the realization of a prosperous and happy family will be achieved.

²Abu Sahla and Nurul Nazara, *Smart Book of Marriage*, (Jakarta: Belanoor, 2011), 154.

⁴Suenawati, "Family Concepts in Perspective Al-Qur'an", *Journal of al-Fath*, No.02, 2017, 4

This is the main purpose of a family. As stated in the Compilation of Islamic Law in Indonesia which underlines the sentence "Marriage aims to create a household life that is Sakinah, Mawaddah and Rahmah".

As the word of Allah SWT in Qur'an Surah Ar-Rum (30) ayat 21 :

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً
وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ - ٢١ -

“And among His (greatness) signs is that He created partners for you from your own kind, so that you would tend to and feel at ease with them, and He made between you love and affection. Indeed, in that there are indeed signs (of Allah's greatness) for a people who think⁵”.

In connection with this verse, Nurcholish Majid provides an explanation of the stages of how the sakinah family process can be formed. Naturally, a person is attracted to the opposite sex first through physical considerations. The atmosphere is mutually attracted because this outward aspect makes the person concerned "fall in love". This phase is called *mahabbah*, which is the process of starting the relationship between a man and a woman.

This phase deals more with the desire to fulfill biological needs. Proceeding to a higher level, namely when a person is attracted to the opposite sex not solely because of the body, but because of things that are more abstract, such as personality qualities or other similar values. Love between the sexes at this higher

⁵Tim Penerjemah, Al-Qur'an dan Terjemahannya, (Bandung: CV. Diponegoro, 2015)

level is called *mawaddah*. At this stage, personality qualities are more important than physical appearance⁶.

From the *mawaddah* level, a relationship of attraction between two types of people can reach a higher level, namely *Rahmah*, the type of love for God (sourced and stems from the nature of God who is *rahmān* and *rahīm*). Connection mutual love between humans of the other sex can achieve a quality of love that is not all-encompassing finite, pure and true. Departing from *Rahmah* that is mutual feeling attraction between people of the two sexes who are bound in a legal marriage can be create a *sakinah* family atmosphere, namely a happy family filled with feelings of calm, serene and perfect peace, and this is the essence of the purpose of existence family institution.

A sense of peace and tranquility which is commonly known as harmony is a dream for every family. Harmony in the family is something that important and to create it must can be noticed with attention, knowledge, knowledge of all family members, attitude to accept, increase in effort that is useful for creating change and eliminating boredom. As is the harmony, the household will be calm and peaceful. Each couples should care for each other, because the household will be shaken when husband and wife are not mutually understand each other or lose caring from the couple⁷.

⁶ Nurcholish Madjid, *Religious Society: Grounding Islamic Values in Community Life*, (Jakarta: Paramadina, 2000), 72-73

⁷ Iskandar, dkk, *Faktor-Faktor Yang Mempengaruhi Kesejahteraan Keluarga*,

<http://ujangsumarwan.blog.mb.ipb.ac.id/files/2010/07/2006-UJANG-SUMARWAN-FAKTOR-KES-EJAHTERAAN-KELUARGA-INFO-KESEHATAN-MASYARAKAT-FKM-USU.pdf>

The concept of family harmony is in line with the meaning of family welfare which is written in Law No.10 of 1992 concerning Population Development and Development of Prosperous Families, which states that a prosperous family is a family formed on the basis of a legal marriage, able to meet the needs of a decent spiritual and material life. , fear God Almighty, have a harmonious, harmonious, and balanced relationship between members and between family and society and the environment⁸.

To meet spiritual and material needs, good management is needed. In the family management approach, cooperation between husband, wife, children, and other members is required. The purpose of life will be achieved if all subsystems are functionally carrying out their responsibilities. The functioning of the subsystem is strongly driven by what is the purpose of life on the one hand, while on the other hand, the achievement of life goals is influenced by the resources owned. The life goals to be achieved are good children's education, have social status, have a sakinah family, have savings, have a house, and others. Life goals can be achieved, if the available resources allow.

However, every family has different needs, which are caused by education, number of members, age, and physiological conditions. For people living in rural areas, one of the most important needs is financial needs. Generally, the position of breadwinner in the family is the father or husband. However, currently many women also hold this position, especially wives. A wife who is both a housewife

⁸ Article 1 Point 11 Law No. 10 of 1992 about Population Development and Development of Prosperous Families

and works at the same time can no longer be said to be a minority, because most wives carry a double burden, namely as worker and housewives.

The types of work that a wife undertakes today are also diverse, some are factory employees, some are household assistants, and many are entrepreneurs who open an online shop at home, in this case usually referred to as a reseller, because the system used is used to resell other people's merchandise by raising prices to make a profit. There is also a group of mothers who use the lottery system in their sales. This is to facilitate notes while saving expenses so they don't swell in the future.

However, there are also women who have their own businesses, such as opening a shop, opening a grocery store, or even producing their own cakes. The skills they have in producing cakes are the result of training held by the PKK in each village. PKK (Family Welfare Empowerment) is a village community organization capable of mobilizing village community participation in development, as well as playing a role in village growth activities. PKK as a movement that grew from the bottom with women as the driving force in building, fostering, and forming families in order to realize family welfare as the smallest group unit in society, started from the Home Economic seminar in Bogor in 1957.

As a follow-up to the seminar, in 1961 the committee prepared the arrangement of lessons on family welfare education. The PKK movement was socialized through the concern of the wife of the governor of Central Java in 1967 (Ms. Isriati Moenadi), who seeks to improve family welfare through 10 programs

by mobilizing the PKK initial mobilizer team consisting of volunteers and community leaders, the wives of the heads of offices/services and the wives of regional heads up to the village and sub-district levels, whose activities are supported by the regional income and expenditure budget, and continue to experience developments so that on December 27, 1972 the Minister of Home Affairs issued a letter no. Sus 3/6/12 to all governors in Indonesia, to change the name of family welfare education into fostering family welfare.

However, as development progressed, it finally changed its name to Family Welfare Empowerment (PKK). The PKK is more directed to its role in developing women's participation in village development through the programs it runs. Thus bringing women as agents who are very important for the welfare of the family and society. The PKK has 10 programs, namely the appreciation and experience of Pancasila, mutual cooperation, food, clothing, housing and household management, education and skills, health, cooperative life development, environmental sustainability and healthy planning⁹.

Through this PKK, various programs have emerged that promote women's empowerment, especially women with the status of housewives as the main participation. Mothers have an important role in the family. Among the roles of a mother is the role of a wife, which includes an attitude that always accompanies her husband in every situation and condition faced with affection, love, loyalty and loyalty between the two.

⁹ Tim Penggerak PKK Pusat, *Hasil Rapat Kerja Nasional VIII PKK*, (Jakarta : Tim Penggerak PKK Pusat, 2015), I-13

The second role is as a sex partner. It is said to be a sex partner because in a relationship it is not allowed to only emphasize the satisfaction of one party, but must consider both. A good sex relationship can increase the passion for life between them which affects the level of well-being between the two because neither one feels disadvantaged. In addition, it can cause effects such as satisfying hetero-sexual relationships, without sexual dysfunction.

In addition to the realm of physical and spiritual needs, another role that a wife plays is being a mother. If the mother is able to create a good psychological climate, it will create a lively household atmosphere, and can provide a sense of security, freedom, warmth, fun and affection. Being a mother automatically carries out female nature such as being pregnant and breastfeeding a child. To maximize the role of a woman and a mother, PKK provides programs to increase creativity and increase the confidence of a mother to be more empowered. One of the programs driven by PKK is cake making training. The expected output of this training is skill improvement. After attending the training, it is hoped that the participants can apply it independently, both for business and for personal consumption.

One of the training participants and a member of the PKK in Sugihwaras village, Mrs. Yuni, has succeeded in setting up a business after attending a donut making training in Sugihwaras village. He founded the business armed with the skills he gained from training in making donuts. In addition, he also recruited several other PKK members to help his business. A small business that was slowly pioneered, has now become a successful donut business and even has branches in

several cities. Starting from a small business called the home industry, with several other PKK members, it has managed to spread its wings.

One form of successful small industrial activity in Sugihwaras village that was initiated by a member of the PKK, Mrs. Yunia Nikmah, in the form of a donut home industry. From the initial observations, the home industry named Cendy Donut has earned a turnover of 200-250 million per month. This home industry which has been established for 10 years already has 2 factories, both of which are located in 1 village, namely the village of Sugihwaras. The marketing system is not only marketed in Sidoarjo district, but also sent to other cities, such as Surabaya and Malang.

Before the home industry was established, the life of the family around the home industry was classified as lower economic class, thus triggering several conflicts that could threaten the integrity of the household. The economic situation around the home industry area at that time was still very minimal. The majority of each family only relied on their husband's salary because at that time there were not many women working, so there was no additional income in the family. As a result of the lack of a husband's salary, it can also cause friction between the two parties, which makes the harmony in the family a little disturbed.

In terms of education, the average education of women in Sugihwaras village is junior high and high school graduates. There are some who drop out of school because their parents cannot afford it. However, there are also some who continue their education to college, such as Mrs. Rida who is an undergraduate accounting

graduate from Unisma and Mrs. Novi is an ITS Alumni majoring in architectural engineering. Due to the lack of education, many women do not work for reasons of fear of not meeting the criteria. There are some who want to have a small business but are constrained by the cost of capital.

One of the efforts made by the government in improving the welfare of the family is to form an organization called Family Empowerment and Welfare (PKK). PKK is a community organization that is driven by women and aims to empower women to participate in national development. The existence of the PKK in Sugihwaras village can be seen as a living organization and has contributed a lot to the Sugihwaras village community. For 48 years since PKK was present in the village of Sugihwaras, this organization in supporting the nation's development process has received recognition and awards, including a non-rice menu creation competition in mid of 2018 which won achievements ranging from first place at Candi sub-district level, first place at Sidoarjo district level, and in October yesterday managed to win the first place at the national level.

In this case, home industry includes education and skills programs that are sheltered and managed by a working group (pokja 2) which consists of about 5 members. But in practice, the donut home industry program is not only carried out by five people, the head of working group 2 also invites all other PKK members to participate in the donut home industry. The number of PKK members who are currently working in the home industry is approximately 40 people. Compared to the total number of PKK members, which is around more than 100 people, this number is actually still far from what was expected.

Seeing the problems described above, the researchers are interested in conducting research with the title "Women's Empowerment Through Home Industry (Case Study PKK Sugihwaras Village, Candi District, Sidoarjo Regency)"

B. Formulation of The Problem

1) How is women's empowerment through home industry by family empowerment and welfare (PKK) in Sugihwaras village, Candi sub-district, Sidoarjo district?

2) How did the family's economy change from the home industry?

C. Operational Definition

In order to avoid misunderstandings over the title of this proposal, namely Empowering Women through Home Industry (Case Study PKK Sugihwaras Village, Candi District, Sidoarjo Regency), the following explains operational definitions of these terms contained in the title of the proposal:

1. Pkk is a group of women whose job is to empower other women in a village. The purpose of the PKK is to maximize the potential of mothers, with various educational backgrounds, to help support family welfare
2. Home industry is a small business whose production center comes from their own home. The home industry carried out by PKK mothers is to increase

income so that the family needs are fulfilled

3. Empowerment is an effort made to maximize one's own abilities so that one becomes a potential person. The empowerment carried out by the PKK aims to develop the potential of mothers so that they are better able to solve their own problems

D. Purposes of Research

Based on the research questions, the research purposes of this research are as follows :

1. To explain the empowerment of women through home industry by family Empowerment and welfare (PKK) in Sugihwaras Village, Candi District, Sidoarjo Regency.
2. To explain the family's economy change from the home industry.

E. Benefits of Research

The results of this study are expected to contribute as follows:

1. Theoretically

Theoretically, this research is to add academic insight for researchers and readers. So that it can be a source of knowledge and scientific development in order to improve science by enriching references to previous studies of women's empowerment conducted by researchers from various perspectives.

2. Practically

The results of this study are expected to explore the other side of women, so that the community can expand their knowledge about efforts to empower women.

4. Empowerment is the process, method, act of empowering. While the meaning of empowering is to empower, which means to make something or someone have the ability, strength, power or potential.

5. Implication is involvement or the state of being involved

CHAPTER II

LITERATURE REVIEW

A. Previous Research

Previous research is needed to clarify, confirm and compare this research with previous research that has the same theme, namely PKK. This is to prevent plagiarism in future research.

The first study, thesis “Empowering Women through the Business Program to Increase Family Income (Up2k) in Sumber Rejo Village, Waway Karya District, East Lampung” written by Diana Kurnia Putri, a student at the State Islamic University of Raden Intan Lampung in 2018. This study has the objectives of, among others, to determine the process of implementing women's empowerment through the Family Income Increase Business program and the impact of the implementation of the Family Income Increase Business program on the development of community life in Sumber Rejo Village, Waway Karya District, East Lampung.

Based on this research, it can be concluded that the implementation of women's empowerment in the Family Income Increase Business program is quite good. The capital managed by members in the business being undertaken is quite productive. Women who were initially only housewives with no income turned into productive housewives who were able to earn money to help their husbands, who on average only worked as farmers or farm laborers in meeting the living

needs of family members¹⁰.

The second is thesis by Rosalia Indriyati Saptaningsih, a student of UIN Sunan Kalijaga in 2011, entitled "Empowerment of Rural Women to Reduce Poverty". The results of this study indicate that alleviating rural poverty through women's empowerment can bring changes in women's groups to be motivated to develop and to earn income. With this empowerment, rural women are able to develop their potential to form local-based productive economic enterprises so that they can form community independence, and can reduce poverty¹¹.

The third is thesis by Mulia Astuti, a student at PGRI Yogyakarta University in 2015, entitled "Empowerment of Poor Women Based on Utilization of Local Resources Through Social Entrepreneurship Approach (Case Study in Disadvantaged Areas, Pasaman Regency, West Sumatera)". The results showed that the model of empowering poor women by utilizing local resource systems to be able to lift them out of poverty, through this social entrepreneurship approach was able to increase the knowledge and skills of poor women, by creating new job opportunities for women and by utilizing the potential of local fish¹².

Fourth, a thesis from Mutiara Pradipta, a student of the Faculty of Economics, Yogyakarta State University in 2015 entitled "The Level of Welfare of Rice Farmers' Families in Sumberagung Village, Moyudan District, Sleman Regency, Special Region of Yogyakarta". The results showed that the welfare level of rice

¹⁰ Diana Kurnia Putri, *Women's Empowerment Through the Business Program for Increasing Family Income (UP2K) in Sumber Rejo Village, Waway Karya District, East Lampung*, (Lampung : Raden Intan State University, 2018)

¹¹ Rosalia Indriyati Saptaningsih, *Empowerment of Rural Women to Reduce Poverty*, (Yogyakarta : UIN Sunan Kalijaga, 2011)

¹² Mulia Astuti, *Empowerment of Poor Women Based on Utilization of Local Resources Through Social Entrepreneurship Approach (Case Study in Disadvantaged Areas, Pasaman Regency, West Sumatera)*, (Yogyakarta : Universitas PGRI Yogyakarta, 2015)

farming families in Sumberagung Village was included in the low category, because from the findings there were still rice farming families in Sumberagung Village which were still pre-prosperous families, while the dominant families in Sumberagung Village were at the welfare level KS I.

The level of welfare of the family of rice farmers in Sumberagung Village is seen from the last formal education that was successfully taken by the head of his family, there is no difference between the level of welfare and education of the head of the family of farmers. The higher the formal education obtained by the head of the family does not make the farmer's family increase in welfare¹³.

Fifth, a thesis from Asri Wahyu Widi Astuti, a student of the Department of Out-of-school Education, Faculty of Education, State University of Semarang in 2013 entitled "The Role of Housewives in Improving Family Welfare (A study of meeting the educational needs of children on 5 guava traders in Bejen Village, Bejen District, District of Bejen Regency, Temanggung). The results of this study are that the socio-economic conditions of the families of guava traders increased after they traded guava with indicators that their daily needs were fulfilled and they can pay for their children's school fees. The inhibiting factors in meeting the educational needs of children in this study are the time factor and the cost factor. Research subjects as housewives who also work make them pay less attention and give full love to their children¹⁴.

¹³ Mutiara Pradipta, *Tingkat Kesejahteraan Keluarga Petani Padi Di Desa Sumberagung Kecamatan Moyudan Kabupaten Sleman Daerah Istimewa Yogyakarta*, (Yogyakarta : Univesitas Negeri Yogyakarta, 2015)

¹⁴ Asri Wahyu Widi Astuti, *Peran Ibu Rumah Tangga Dalam Meningkatkan Kesejahteraan Keluarga (Suatu kajian pemenuhan kebutuhan pendidikan anak pada 5 ibu pedagang jambu biji di Desa Bejen Kecamatan Bejen Kabupaten Temanggung)*, (Semarang : Universitas Negeri Semarang

Table 1

Previous of Research

No	Name Of Researcher	Title	Similarity	Differences
1	Diana Kurnia Putri	<i>Pemberdayaan Perempuan Melalui Program Usaha Peningkatan Pendapatan Keluarga (UP2K) di Desa Sumber Rejo, Kecamatan Waway Karya, Lampung Timur</i>	<ul style="list-style-type: none"> Discussed the views of women's empowerment 	<ul style="list-style-type: none"> The empowerment process studied, under the title, empowerment is carried out through the Up2k program, while in this proposal it is through the home industry
2	Rosalia Indriyati Saptaningsih	<i>Pemberdayaan Perempuan Pedesaan untuk Mengurangi Kemiskinan</i>	<ul style="list-style-type: none"> Discussed the views of women's empowerment 	<ul style="list-style-type: none"> The empowerment process being researched, under the title, empowerment is carried out through local economic efforts, while in this proposal it is through home industries
3	Mulia Astuti	<i>Pemberdayaan Perempuan Miskin Berbasis Pemanfaatan Sumber Daya Lokal Melalui Pendekatan Kewirausahaan Sosial (Studi Kasus di Daerah Tertinggal, Kabupaten Pasaman, Sumatera Barat)</i>	<ul style="list-style-type: none"> Discussed the views of women's empowerment 	<ul style="list-style-type: none"> The empowerment process studied, in the title, empowerment is carried out through a social entrepreneur approach by utilizing local fish, while in this proposal it is in the form of a donut home industry.
4	Mutiara Pradipta	<i>Tingkat</i>	<ul style="list-style-type: none"> Discussed 	<ul style="list-style-type: none"> The subject

2013)

		<i>Kesejahteraan Keluarga Petani Padi di Desa Sumberagung Kecamatan Moyudan Kabupaten Sleman Daerah Istimewa Yogyakarta</i>	about family welfare	studied is a family of farmers, while this thesis studies about housewives
5	Asri Wahyu Widi Astuti	<i>Peran Ibu Rumah Tangga Dalam Meningkatkan Kesejahteraan Keluarga (Studi pemenuhan kebutuhan pendidikan anak pada 5 pedagang jambu biji di Desa Bejen, Kecamatan Bejen, Kecamatan Temanggung)</i>	<ul style="list-style-type: none"> • Discussed about family welfare • Discussed about the role of housewives 	<ul style="list-style-type: none"> • The subject is a housewife who trades guava, while in this thesis it is a housewife who sells the donut home industry

B. Theoretical Framework

1. Women Empowerment

According to Eddy Ch quoted by Zubaedi, empowerment is an effort to build community capacity, by encouraging, motivating and raising awareness of their potential and trying to develop that potential into real action¹⁵.

According to Edi Suharto, community empowerment is defined as a social action in which residents of a community organize themselves in making plans and collective actions to solve social problems or meet social needs according to

¹⁵ Zubaedi, *Wacana Pembangunan Alternatif*, (Yogyakarta: Ar-Ruzz Media. 2007), 42

their capabilities and resources¹⁶.

Empowerment in Indonesian is a translation from English, namely "empowerment" which comes from the word "power" which means strength. Empowerment refers to the ability of people, especially vulnerable and weak groups so that they have strengths or abilities in several ways as follows:

- a. Fulfill their basic needs so that they have freedom, in the sense that they are not only free to express opinions, but are free from hunger, free from ignorance, free from pain.
- b. Reaching productive sources that enable them to increase their income and obtain the goods and services they need.
- c. Participate in development processes and decisions that affect them

The purpose of empowerment is to strengthen the power of the community, especially the weak groups who have powerlessness, either because of internal conditions (eg their own perceptions), or because of external conditions (eg being oppressed by an unfair social structure). In order to complete the understanding of empowerment, it is necessary to know the concept of weak groups and the powerlessness they experience¹⁷.

In empowering women, efforts need to be made to develop and actualize the potential that exists in women as a whole, both in terms of intellectuality or knowledge, personality, and skills¹⁸. Intellectual empowerment means using the ability of reason as much as possible to solve the problems at hand.

¹⁶ Edi Suharto, *Membangun Masyarakat, Memberdayakan Rakyat*, (Bandung : PT. Refika Aditama, 2005), 60

¹⁷ Edi Suharto, *Building Communities, Empowering People*, 60

¹⁸ Nanih Mahendrawati, *Pengembangan Masyarakat Islam dari Ideologi, Strategi Sampai Tradisi* (Bandung: Rosdakarya, 2001) , 44

While personality empowerment means developing spiritual power to strengthen faith and the ability to make choices in life without outside influence (independence), so that a person has self-confidence. Skills empowerment means developing the creativity that exists in humans to be able to adapt and develop themselves with their environment.

According to Edi Suharto, empowerment can be done through 3 dimensions of empowerment (empowerment), that is micro, mezzo, and macro¹⁹.

1) Micro level.

Micro empowerment is carried out on individual clients through several ways, namely through guidance, counseling, stress management, crisis intervention. The purpose of doing this is to provide guidance or provide training to clients to carry out the tasks in their lives. This model is commonly known as the task-centered approach model.

2) Aras Mezzo.

Empowerment is carried out on clients who have been grouped. Grouping of clients is done as a medium for intervention. The form of intervention carried out is in the form of education and training, group dynamics, usually these interventions are used as a strategy in increasing awareness, knowledge, skills, and attitudes of clients in order to have the ability to solve the problems they face.

¹⁹ Edi Suharto, *Building Communities, Empowering People*, 66-67

3) Macro level.

This approach is also known as a large system strategy, because the goals of change are directed at the wider environmental system. Policy formulation, social planning, campaigns, social action, lobbying, community organizing, conflict management, are some of the strategies in this approach. This strategy has a view of the client as a person who has the competence to understand their own situations and to choose and determine the right strategy to act.

The empowerment process according to Edi Suharto is divided into 5 stages, namely: Enabling, Empowering, Protecting, Supporting, Fostering. The first stage is Enabling. Enabling means creating an atmosphere or climate that allows the potential of the community to develop optimally by planning activities that involve the community directly. After making a plan, the next thing that needs to be done in implementing empowerment is empowering

Empowering means strengthening the knowledge and abilities of the community in solving problems and meeting their needs. Empowerment must be able to grow and develop all the abilities and self-confidence of the community that support independence. The third stage for doing empowerment is protecting. Protecting the community, especially the weak groups from being oppressed by strong and dominant groups, avoiding unbalanced competition, preventing the exploitation of the strong against the weak. Empowerment must be directed at eliminating all forms of discrimination and domination that do not benefit the poor. Empowerment must protect weak groups, minorities, and isolated communities.

Just maintaining is not enough to maximize the empowerment process, because they need support from various parties. Supporting is the right thing for the next step. Supporting means the provision of guidance and support to weak communities in order to be able to carry out their roles and functions of life. Empowerment must be able to support the community so that they do not fall into conditions and positions that are increasingly weak and marginalized.

The last step that is very important and has a very important role in the success of the empowerment process is fostering. Fostering is maintaining conducive conditions so that there is a balance in the distribution of power between various community groups. Empowerment must be able to ensure balance and harmony that allows everyone to get business opportunities.

In addition, there are five main elements that need to be considered in the process of empowering women, namely as follows, the first is Welfare. This aspect can be said to be one of the important aspects in efforts to increase women's empowerment. It is undeniable that in access to welfare, women occupy a disadvantageous position.

Welfare is divided into three elements, namely: First, women's economic participation is important, not only reducing the level of poverty in women, but also as an important step to increase household income and encourage economic development of the country as a whole. Second, educational attainment is a fundamental aspect of women's empowerment activities, can obtain adequate education, women will not be able to access formal sector jobs, earn better wages, participate in government, and achieve political influence.

Third, Health and well-being is a concept related to the substantial differences between women and men in accessing adequate nutrition, health, reproductive facilities and expresses the fundamental safety and integrity of a person.

The second element is access. Access is defined as the ability of women to gain access to productive resources such as land, credit, training, facilities, marketing, labor, and all public services on an equal basis with men. Access to technology and information is also another important aspect. Through technology and information, women can increase their economic and social productivity and influence the environment in which they live. Without access, understanding, and ability to use information technology, poor women are far more marginalized from their communities, their countries, and even the world.

The fourth element is consentisation. Consentisation is understanding the differences between gender roles and gender roles. The next is articpation (participation). Equal participation of women in decision-making, policy-making, planning and administration processes. This participation refers to women's equal representation in both formal and informal decision-making structures, and their voice in policy formulation influencing their society. The last is Equality of Control (Equality in Power). Equality in power in power over factors of production and distribution of profits so that both women and men are in a dominant position.

2. Family Welfare

Family is the soul of society and its backbone. The physical and spiritual

well-being enjoyed by a nation, or vice versa, its ignorance and backwardness is a reflection of the conditions that live in the nation's society²⁰.

Sociologically, there are seven kinds of family functions, including the following²¹:

a. Biological function, marriage is carried out, among others, with the aim of obtaining offspring, being able to maintain the honor and dignity of humans as intelligent and civilized beings. It is this biological function that distinguishes human and animal marriage, because this function is regulated in a mutually recognized marriage norm.

b. The educational function, the family is a place of education for all its members where parents have an important role in bringing children to physical and spiritual maturity in the cognitive, affective and skill dimensions, with the aim of developing mental, spiritual, moral, intellectual, and professional aspects.

c. Religious function, the family is a place for planting religious moral values through understanding, awareness and practice in everyday life so as to create a religious climate in it.

d. Protective function, the family becomes a safe place from internal and external disturbances of the family and to ward off all negative influences that enter it. Internal disturbances can occur in relation to the diversity of personalities of family members, differences of opinion and interests can trigger conflicts and even violence.

²⁰ M. Quraisy Shihab, *Membumikan Al-Qur'an (Fungsi dan peran Wahyu Dalam Kehidupan Masyarakat)*, (Bandung Miza, 1994), 253

²¹ Hj. Mufidah Ch, *Psikologi Keluarga Islam Berwawasan Gender*, (Malang: UIN-Maliki Press, 2013). 42

e. The function of socialization is related to preparing children to become good members of society, able to hold universal norms of life both inter-relations within the family itself and in responding to a pluralistic society across ethnic groups, nations, races, groups, religions, cultures, languages and cultures. gender. This socialization function is expected to allow family members to position themselves according to their status and family structure, for example, in the context of Indonesian society, they always pay attention to how one family member calls and places other family members so that the position of lineage is maintained²².

f. Recreational function, that the family is a place that can provide coolness and unwind from all the activities of each family member. This recreational function can create a pleasant family atmosphere, mutual respect, respect, and comfort for each family member so as to create a harmonious, peaceful, loving relationship and every family member feels "my home is my heaven"

g. Economic function, namely the family is an economic unit in which the family has activities to earn a living, business development, budget planning, management and how to properly utilize sources of income, distribute fairly and proportionally, and can account for their wealth and property socially and morally²³.

Judging from the seven functions of the family, it is clear that the family has a vital function in shaping the individual. Therefore, all of these functions must be continuously maintained. If one of these functions does not work, there will be

²² Hj. Mufidah Ch, *Psikologi Keluarga Islam Berwawasan Gender*, 42

²³ Hj. Mufidah Ch, *Psikologi Keluarga Islam Berwawasan Gender*, 43

disharmony in the system of order in the family.

The level of people's welfare can be known by looking at their ability to fulfill their life needs, the more a person can fulfill various needs of his life, it can be said that the higher his welfare. We can give a general description of the welfare, but we still have difficulty judging whether someone is classified as prosperous or not because the assessment of a person's level of welfare is very relative.

According to Article 1 of the Law of the Republic of Indonesia Number 11 of 2009 concerning Social Welfare, is a condition of fulfilling the material, spiritual, and social needs of citizens in order to live properly and be able to develop themselves, so that they can carry out their social functions. This understanding shows that prosperity is actually not only material adequacy, but also the fulfillment of one's spiritual and social elements²⁴.

Meanwhile, according to the Law of the Republic of Indonesia Number 52 of 2009, a prosperous family is a family formed based on a legal marriage, able to meet the needs of a decent spiritual and material life, devoted to God Almighty, has a harmonious, harmonious and balanced relationship between members and between families with society and the environment.

Welfare can be felt by the community if there are efforts to meet physical and spiritual needs. The balance between physical and spiritual needs or harmony between the two is called welfare. The achievement of physical needs can be measured using material benchmarks, where each individual has a different size

²⁴ Article 1 Law of the Republic of Indonesia Number 11 of 2009 concerning Social Welfare

according to his ability. Some materially can reach very high levels if measured based on the minimum physical needs, but some are below the minimum size line.

According to the Big Indonesian Dictionary (KBBI) Welfare is a state of prosperity, security, safety, and peace. Well-being is a subjective matter, so that every family or individuals within it who have guidelines, goals, and ways. Different lives will give different values about the factors that determine the level of welfare. Welfare is a condition in which all needs the physical and spiritual aspects of the household can be fulfilled according to with the level of life.

From the meaning of the term above, prosperity is a good condition regarding the happiness and tranquility of family life in the form of health, tranquility, peace, hope for the future, and so on.

3. PKK (*Family Welfare Empowerment*)

One of the organizations that is expected to be a potential mover of development is the PKK (Family Welfare Empowerment). Especially in terms of family empowerment as the spearhead of success development. As a family-based organization, activities PKK (Family Welfare Empowerment) provides many benefits. Good social activities and other activities such as donations to underprivileged and elderly families. PKK (Family Welfare Empowerment) also provide guidance to the family so that it becomes a harmonious family, and encourage the growth and development of various family economic businesses.

PKK (Family Welfare Empowerment) plays a very important role in

fostering family morals for the younger generation, which in the end is expected to assist the government in the success of development. So far, the PKK (Family Welfare Empowerment) has been like that institutionalized at the central, provincial, district, sub-district and village levels²⁵.

Even the PKK, with its various implementation activities, has penetrated up to to the hamlet level, RT. For effective management, at the provincial level, regencies, sub-districts and villages have formed PKK Activator Teams (TP) (Family Welfare Empowerment) whose function other than mobilizing and coordinating activities, as well as facilitating various activities in order to support various development activities carried out in the each region, including in the context of building a family the healthy survive.

The PKK that recruits all members to the lower layers by inviting housewives who want to join and became a member of the PKK organization. Society is expected able to lead to a prosperous family condition, namely a family that is able to meet basic human needs both materially, socially, mentally and spiritually as well as families who live a prosperous, advanced and independent life. Through PKK it is hoped village women can increase their capacity and her role as a woman can be carried out well.

PKK has 10 programs commonly referred to as 10 PKK's main programs include²⁶:

- a) The appreciation and practice of Pancasila

²⁵ Laili Maftuhah, *Peran Tim Penggerak PKK Dalam Mengembangkan Kesadaran Hidup Bersih Dan Sehat Di Desa Lanji Kecamatan Patebon Kabupaten Kendal*, (Semarang : UIN Walisongo 2018), 31

²⁶ Tim Penggerak PKK Pusat, *Hasil Rapat Kerja Nasional VIII PKK Tahun 2015*, 13

With appreciation and Pancasila, it is intended that can be realized a moral Pancasila family, behave and have behavior based on Pancasila. Have awareness and practice of life religion and belief in God Almighty, develop an attitude of respect for fellow human beings in the sense of being upholding the dignity and worth humans, prioritizing national interests above personal interests, develop an attitude of action and atmosphere of mutual cooperation and kinship, loyalty to the State and the Nation and comply with the applicable laws and regulations.

b) Mutual Cooperation

Aims to develop actions that noble, which reflects the attitude and family atmosphere and mutual cooperation, in accordance with developments applicable technology.

c) Food

Intended to instill awareness of how the importance of daily food for growth and physical or spiritual health in shaping healthy, smart and strong family. The importance of food healthy, cheap and nutritious daily life and processing food for its intended use. Pages that empty needs to be used to help improve food production.

d) Clothing

Aims to provide an understanding of the function and how to dress according to personality, age and situation. Because clothing is the completeness of human life, it is necessary to always strive for clothing

in quantity sufficient, maintained and healthy. In addition, it is necessary imparted knowledge about making clothes, choosing materials and patterns according to the ability of the family and local conditions.

e) Housing and Household Management

Housing serves as a shelter and shelter and can provide a sense of peaceful life, safe and happy. Because you always have to work housing that meets health, environmental order and management to improve the quality of life.

f) Education and Skills

Education is closely related to the formation of a complete human being based on Pancasila and includes education in the family environment, such as understanding of educating children, caring for and guiding children, character education, religion and preparation of children for primary education, vocational or skills as well as non-formal education and lifelong education.

g) Health

Health is an absolute condition for happiness live because it needs to be lived what is healthy and how how to maintain that health, both personal and family, to environmental health.

h) Developing cooperative life

Cooperatives are the basis of democracy. The economy, which is done from, by and for the community. Therefore, the awareness of cooperative life is necessary developed in the family.

i) Environmental sustainability

Aims that in the family environment and with the surrounding environment is in harmony, so that there is a feeling of calm, serenity, living in harmony and peace in family and neighbours, including the preservation of the natural surroundings.

j) Healthy Planning.

Healthy planning for the family includes business balance and household spending, timing, division of tasks between families according to their respective abilities so that by organizing themselves and their families, allows each family member to play a role optimally both in community activities as well as development.

CHAPTER III

RESEARCH METHODS

A. Types Of Research

This research is an empirical or field research. In this study, the author went directly to the field to see and examine what was happening directly in the community. If viewed from the place, the researchers used field research (field research).

The object of research in this research is PKK and Home Industry. The researcher was directly involved in PKK and Home Industry and revealed facts about the efforts of PKK and Home Industry in empowering village women.

Basically this research aims to explain the situation or phenomenon in the field based on the data that has been collected then described in words or sentences and separated according to categories to obtain conclusions, then developed into problems and their proposed solutions to obtain the truth in the form of empirical data support in the field.

B. Research Approach

The approach used in this research is a qualitative descriptive approach. Qualitative descriptive approach is an approach by looking for data that has been obtained both based on primary sources and data obtained through secondary sources and then described in the form of sentences not in the form of numbers. In

addition, all that is collected may be the key to what has been researched²⁷. Researchers in this study will present data in the form of sentences in paragraphs obtained at PKK and Home Industry.

C. Research Sites

This research will be carried out in the village of Sugihwaras, Candi District, Sidoarjo Regency. Sources of data obtained from direct sources (primary data) and from indirect sources (secondary data). Primary data sources are data sources obtained from direct interviews with the Sugihwaras village community who are members of the PKK organization as well as administrators and members of the Sugihwaras village PKK driving team.

Secondary data sources are data sources obtained from documents and data from related agencies. Such as the number of population data that can be obtained from the local village office and the number of member data obtained from the Sugihwaras village PKK archive.

D. Data Source

There are 2 sources of data in this study, namely:

1. Primary data are all types of data that are the main source because they are obtained directly from the source and are observed and recorded for the first time. Primary data were obtained from direct interviews with the subject²⁸. In primary data, the researcher will interview several informants, namely from

²⁷ Lexy J. Meleong, *Qualitative Research Methodology* (Bandung: PT Remaja Rosdakarya, 2008)

²⁸ Burhan Bungin, *Social and Economic Research Methods*, (Jakarta: Kencana Prenada Media, 2013), 129

several members of the Home Industry "Candy Donut".

In selecting informants, the researcher used the snowball sampling method, because by using this technique, researcher can obtain detailed information or data, as well as the number of research respondents. as a concept, snowball sampling is labeling an activity when researcher collect data from one respondent to another, who are inquired for the criteria, through in-depth interviews. The purpose of this technique is to dig up as much information and as deeply as possible. Respondent criteria are women workers in the Candy Donut who are also the members of PKK in Sugihwaras Village

2. Secondary Data, is data obtained, collected, processed, and presented by other parties covered in journals (women's empowerment journals and journals about family), or books (sakinah family psychology, family welfare, career women, PKK, and others), as well as a thesis in the form of a report relevant to the subject as a comparison of data²⁹. The secondary data helps researchers to obtain evidence or materials to be studied, so that researchers will find it easier to present data and there are no errors or misunderstandings in data presentation.

E. Method Of Collecting Data

In this study, researchers used several data collection methods so that the resulting data was precise and accurate, including:

1. Interview

²⁹ Burhan Bungin, *Research Methods*, 129

In this study, the researcher used a guided free or structural free interview method, namely interviews conducted freely while still using a structured question guide to guide the interview process³⁰. In this study, researchers will conduct interviews with several members of the Home Industry "Candy Donut".

The question that the researcher asked in the structured interview here :

- How long you have been working here ?
- Before working here, where did you work ?
- What do you think about the empowerment carried out by PKK in Sugihwaras Village ?
- How you can join home industry “Cendy Donut”?
- What do you feel after joining in “Cendy Donut”?

2. Documentation

Documentation technique is an attempt to obtain data and information in the form of written notes or images stored with the problem under study. The documentation method in this research is done by looking for things or variables using books (sakinah family psychology, family welfare, career women, PKK, etc.), websites (Sidoarjo PKK websites and Sugihwaras villages) and journals (journal of women's Empowerment Family Welfare) related to women's empowerment through home industry.

F. Data Processing Method

³⁰ Burhan Bungin, *Research Methods*, 133

At this stage, several stages are carried out so that the data can be presented in a structured manner. So in this research, several stages were carried out, namely:

1. Data Checking (Editing)

Editing process is re-examining the researcher's notes to find out whether the notes are good enough and can be processed to the next stage³¹. Researchers use the data needed and discard things that are not related to the research.

The first stage is the researcher re-examines the data obtained by looking at the completeness of the data. Then the next stage is that researchers examine and re-examine the results of research related to the PKK "Candy Donut" Home Industry efforts to empower women. If it is in accordance with what is desired, then data collection is considered sufficient, but if the results of the study are deemed insufficient or not sufficient, then data collection is carried out again as an addition.

2. Classification

The Classifying process is to classify the data obtained so that it is easier to read the data according to what is needed³². In order for this research to be more systematic, the interview data were classified based on certain categories, namely based on the questions in the problem formulation, so that the data obtained actually contained the information needed in this study.

3. Data Verification Process.

³¹ Koenjaraningrat, *Community Research Methods* (Jakarta: Bina Asara, 2002), 206

³² LKP2M, *Research Book For LKP2M* (Malang: LKP2M UIN, 2005), 50

Data verification is checking again from the data that has been collected to find out the validity of the data whether it is really valid and in accordance with what the researcher expects.

Verifying in this research is done by meeting directly with the subject at the research site (Home Industry "Candy Donut") and holding interviews with several members of the Home Industry "Candy Donut" to respond to the truth according to the statements and data presented by the researcher in the background and problem formulation. , so as to achieve the objectives of the research.

4. Analysis (Analyzing)

Analyzing in this study is to compare the data obtained with the theory³³. This section will relate to the research results and focus on this research. Researchers use data from theses, journals, books, websites and several other sources as a guide in analyzing the results of interviews. At this stage the researcher tries to solve the problems stated in the problem formulation by connecting the data obtained from primary data and secondary data, so that the two data sources are complementary.

The analysis used in this study is descriptive qualitative, which describes or describes data in the form of sentences in paragraphs from the Home Industry's "Candy Donut" efforts in implementing women's empowerment.

5. Conclusions (Concluding)

The last part is the conclusion or Concluding. The conclusion will answer

³³ Cik Hasan Bisri, *Fiqh Research Methods* (Jakarta: Prenada Media, 2003), 336

from the formulation of the problem that has been described. The researcher drew conclusions carefully based on the data obtained on matters relating to the Home Industry's "Candy Donut" efforts in implementing women's empowerment.

CHAPTER IV

THE RESULT OF RESEARCH AND DISCUSSION

A. Overview of Research Location

1. Geographical Condition

Sugihwaras Village is included in the Candi District area with an area of 107,168 hectares of Sugihwaras village. Along these highways and rural roads, many people are doing business, and in the rice fields, the community is already actively farming and planting rice using good methods. However, the harvest has not completely found a price that is comparable to the work. The main obstacle is the ups and downs of harvest trade, especially during the main harvest season. The distance to the sub-district capital is 2.5 Kilo meters with a travel time of 5 minutes. The Highway is good because it was repaired in 2018, while the Village Road uses Paving and can be passed by four-wheeled vehicles and the current condition is still good. The distance to the Regency Capital (Sidoarjo) is 15 kilometers with a travel time of about 20 minutes³⁴.

Sugihwaras Village boundaries:

North side : Tenggulunan Village and Sumokali Village

To the East : Candi Village and Gelam Village

South side : Kedung Kendo Village

³⁴ <https://sugihwaras.desa.id/artikel/2013/7/29/profil-desa>, Profil Desa Sugihwaras, diakses 22 Juni 2022

West: Karang Tanjung Village and Sumorame Village

2. Climate Condition

In Sugihwaras, the rainy season is usually cloudy, the dry season is usually partly cloudy, and it is generally hot and scorching throughout the year. Throughout the year, temperatures usually vary from 24°C to 34°C and rarely below 22°C or above 36°C.

Based on the beach/pool score, the best time of year to visit Sugihwaras for summer activities is from mid June to late September. Summer lasts 1.9 months, from September 16 to November 12, with daily highs averaging above 33°C. The hottest month of the year in Sugihwaras is October, with an average low of 34°C and a high of 26°C. Winter lasts 2.9 months, from December 25 to March 20, with daily highs averaging below 32°C. The coldest month of the year in Sugihwaras is February, with average lows of 25°C and highs of 31°C.

At Sugihwaras, the average percentage of cloud-covered skies experiences significant seasonal variations throughout the year. The yearly period of sunnier weather in Sugihwaras begins around May 6 and lasts for 5.1 months, ending around October 11. The sunniest month of the year in Sugihwaras is August, when the skies are on average clear, mostly sunny, or partly cloudy 45% at the time.

This year's cloudier period begins around October 11 and lasts 6.9 months, ending around May 6. The cloudiest month of the year in Sugihwaras

is January, with an average overcast or mostly cloudy 90% of the time³⁵.

3. Population and Sociology

The population density has reached more than 10,000 permanent residents. There are 5655 registered voters in the Sidoarjo Regent Election in 2020. However, from the vast potential of the area at this time, there are still many natural resources that have the potential to be unexplored at this time. Geographical Location Sugihwaras Village is in the southern region of Sidoarjo Regency. The daily life of the Sugihwaras village community is farming, construction workers, animal husbandry (cattle, goats, catfish & poultry), entrepreneurs, TNI/POLRI and private employees.

Sugihwaras Village, Candi District, Sidoarjo Regency based on Sugihwaras Village Hall office data records in 2014 that in this village, there are 28 RT (Rukun Tetangga) and 8 RW (Rukun Warga) while for the number of the village population is 7968 people, with a male sex ratio as many as 4016 people and women as many as 3952 people.

Residents in Sugihwaras Village and have been registered at the office Sugihwaras village hall is 7968 people. Population based on KK (head of family) which consists of 1914 heads of family, with details that 1849 for male family heads and 65 for family heads woman.

³⁵<https://id.weatherspark.com/y/124750/Cuaca-Rata-rata-pada-bulan-in-Sugihwaras-Indonesia-Sepanjang-Tahun, Iklim dan Cuaca Rata-Rata Sepanjang Tahun di Sugihwaras>

B. The Woman Empowerment Through Home Industry by Family Empowerment And Welfare (PKK) In Sugihwaras Village, Candi Sub-District, Sidoarjo District

Empowerment is an effort to provide awareness about the potential in a person that can be efficient and provide benefits for himself and others, providing motivation to grow enthusiasm to activate his potential, and develop it through various learning and training, so that knowledge and skills are obtained and applied in profitable concrete activities.

Women empowerment is indeed an issue that is emerging. Currently, women play an important role in society, especially in the family which is a miniature family. In this case, the government takes part in realizing the maximization of the role of women. One of them is to form a PKK mobilizing team that has a vision and mission to empower women.

This PKK has been formed in each village with the same concept and purpose. Although the application method is different, it depends on the conditions and situations, as well as the culture that exists in the village. Like several members of the PKK, which was formed in the village of Sugihwaras, they have succeeded in starting a successful donut home industry. This Home Industry was built and run by several PKK members.

As described in the previous chapter, PKK has 10 programs that promote women's empowerment as the essence of all of the program's goals. Each program is fronted by a PKK driving team (TP PKK) which is divided into

several working groups (Working Groups). This driving team is the spearhead of the success of all programs carried out by PKK.

Table 2

PKK Mobilization Team Member List in Sugihwaras Village Candi Sub District
Sidoarjo District

NO	Position	Name
1	Head of the TP PKK	Solikhatin Syaiful
2	Vice Chairman of The TP PKK	Siti Jamila
3	Secretary	<ul style="list-style-type: none"> ◆ Fita Fitria L ◆ Lona Edria
4	Treasurer	<ul style="list-style-type: none"> ◆ Hj. Niswatin Chasana ◆ Tri Lasna/Bu Baroki
5	Vice Chairman I (Coordinator of Pokja 1)	Ira Amiril
6	Member of Pokja I	<ul style="list-style-type: none"> ◆ Zaitun Mulfiyah ◆ Hj. Sri Wahyuni ◆ Hj. Lilik Wahyuni ◆ Nurul Hidayati ◆ Siti Solikah
7	Vice Chairman II (Coordinator of Pokja II)	Reni Wijayanti
8	Member of Pokja II	<ul style="list-style-type: none"> ◆ Yuliana ◆ Hj. Masama ◆ Juni Ratnawati ◆ Sri Wahyuni ◆ Liyah
9	Vice Chairman III (Coordinator of Pokja III)	Khoirun Nisa'
10	Member of Pokja III	◆ Siti Irmawati

		<ul style="list-style-type: none"> ◆ Hj. Isiyah ◆ Nafisah ◆ Kusmiati ◆ Farida Hanum ◆ Bu Heru
11	Vice Chairman IV (Coordinator of Pokja IV)	Miftakhul Jannah
12	Member of Pokja IV	<ul style="list-style-type: none"> ◆ Nuronias ◆ Rohma ◆ Nanik ◆ Nihaya ◆ Sri Yanti

Table 3

List Of Tasks And Responsibilities Of The PKK Working Group in Sugihwaras

Village Candi Sub District Sidoarjo District

NO	Pokja	Field	Duties and Responsibilities
1	I	The Field of Appreciation and Practice of Pancasila	<ol style="list-style-type: none"> 1. Fostering children's character from an early age in growing character in society 2. Socialization of parenting patterns for children and adolescents with love
2		Field of Mutual Cooperation	<ol style="list-style-type: none"> 1. Empowering the elderly 2. Participation in village activities
3	II	Field of Education and Skills	<ol style="list-style-type: none"> 1. Innovation-based food training 2. Reflexology spa training 3. Counseling supervisor kopwan 4. Developing BKB
4		Field of Cooperative Life Development	<ol style="list-style-type: none"> 1. Developing the capacity of cadres and UP2K 2. Recording UP2K that still exist
5	III	Field of Food and Household Management	<ol style="list-style-type: none"> 1. Socialization of the use of the family yard 2. Socialization of the yard as a source of family nutrition and increasing the family economy

			<p>through KRPL</p> <ol style="list-style-type: none"> 3. Socialization of a clean, nutritious and balanced elementary canteen menu 4. Socialization likes eating fish 5. Dissemination of diverse, nutritious, balanced and safe food (B2SA) and menu creation competition
6	IV	Field of Health	<ol style="list-style-type: none"> 1. Posyandu optimization 2. Assistance for pregnant women 3. Implementation of complete basic immunization 4. Implementation of nutrition awareness family (healthy food pattern) 5. HIV socialization
7		Field of Clean and Healthy Environment	Socialization of the development of sorting waste and activating the waste bank
8		Field of Health Planning	<ol style="list-style-type: none"> 1. Socialization of family empowerment/resilience creates resilience 2. Empowering families through 8 family functions 3. Family planning socialization for men 4. Maturation of the age of marriage for the bride and groom 5. Early detection of cervical cancer through IVA, Pap Smear 6. Use of contraceptives

As shown in the table, the programs created are programs that aim to empower a woman and her family. In other words, training how a woman, mother, and wife can increase their potential, while increasing knowledge and insight on matters related to family.

These programs are held in order to develop local potential from the talents and interests of PKK mothers in various fields. Especially in the food

sector. So, it is not just a hobby, but the reliable ability of these mothers will also have more economic value for the welfare of the family.

The economic value referred to in this case is how mothers can take advantage of opportunities well from any training, counseling, and various socializations that have been available. So it is hoped that these mothers will become more efficient and more independent. This is in accordance with the previous concept of women's empowerment.

However, there are certain obstacles that must occur in the process of empowering women, especially in the situation in recent years. Where all people in various parts of the world, must fight against the corona virus. The existence of this virus attack also has an impact on the activities people do every day. Some had to quit their jobs, some had to go out of business because no buyers came. Not infrequently people also choose to borrow to make ends meet because of urgent needs, while income is very less.

Due to this pandemic, many companies have been forced to lay off their employees, school children also have to study from home, and many activities, plans and events have been postponed. The same applies to programs that have been previously planned at regular PKK meetings.

However, after several months of absence from the event that was held due to unforeseen circumstances, finally the PKK women returned to their usual activities. Hold regular meetings, develop new programs and evaluate previous programs. With this meeting, it is hoped that the spirit that had faded

will begin to resurface.

As the head of the PKK Sugihwaras village, Ms. Solikhatin said³⁶ :

“Pemberdayaan perempuan di desa sini sudah berjalan lama ya mbak. Dan memang yang melakukan ya PKK. Pelaksanaannya sudah seperti pada umumnya. Masing-masing pokja punya program kerja sendiri dan menyusun program sendiri. Disini memang lebih fokus menggerakkan ibu-ibu biar aktif dulu. Gimana caranya setiap acara ibu-ibu mau datang, tanpa merasa dipaksa. Apalagi di rumah kan sudah banyak pekerjaan, ditambah ngurusi acara-acara kan ada beberapa yang wegah lah mbak.”

"Women's empowerment in this village has been going on for a long time, Ms. And indeed the PKK did it. The implementation is as usual. Each working group has its own work program and prepares its own program. Here it is more focused on moving mothers to be active first. How do you do every event, mothers want to come, without feeling forced. Moreover, at home there is already a lot of work, plus taking care of events, there are some who are brave, Ms."

Empowerment has an important ability to note, one of which is that they can meet basic needs without feeling deprived. In this case, PKK has provided cooperatives that are used for savings and loans with easy terms so that they are not difficult. In addition to cooperatives, PKK Sugihwaras provides a lot of training, ranging from baking training, training to make nutritious food, and other dishes, so that a mother will not lack knowledge which can result in her not being able to meet the basic needs of her family.

As Ms. Ira said³⁷ :

³⁶ Solikhatin, Interview, (Sidoarjo, 5 Januari 2020)

³⁷ Ira, Interview, (Sidoarjo, 7 Januari 2020)

“PKK disini aktif sekali mbak Kegiatannya lengkap, fasilitasnya lengkap. Kegiatannya banyak mbak, ada pelatihan, sosialisasi, dan bisa langsung praktek juga. Acaranya beda-beda, tergantung programnya masuk pokja yang mana. Ibu-ibu PKK disini semangat-semangat waktu ikut kegiatan. Alhamdulillah semua pokja aktif. Ibu-ibu e juga aktif-aktif. Sayanya juga seneng. Gampang ngaturinya. Cuman memang kadang ada kendala, kayak misalnya kalau pelatihannya terlalu susah, ibu-ibu kadang males mbak mau ngerjain. Atau kendala lainnya seperri masalah dana kali ya.”

“The PKK is very active here, Ms. The activities are complete, the facilities are complete. There are many activities, Miss, there is training, socialization, and you can directly practice as well. The program varies, depending on which program the working group belongs to. PKK women here are enthusiastic when they participate in activities. Thank God all working groups are active. E mothers are also active. I'm happy too. It's easy to manage. It's just that sometimes there are obstacles, for example, if the training is too difficult, mothers are sometimes too lazy to do it. Or other obstacles, such as the problem of funds, yes.”

This also refers to one of the missions carried out by the PKK, namely the realization of intelligent, empowered, and faithful families towards a healthy Indonesia. Every program launched by the PKK in Sugihwaras village is in accordance with the provisions of the central PKK and how effective it is for families. From a series of programs that have been planned, it is hoped that the outputs can be taken so that women who are members of the PKK in Sugihwaras village and a number of housewives who participate can improve their skills in various fields.

As Ms. Wulan said³⁸ :

“Pemberdayaan perempuan di Sugihwaras ya kayak gitu mbak.

³⁸ Wulan, Interview, (Sidoarjo, 7 Januari 2020)

Kita sebagai ibu-ibu didorong agar bisa lebih kreatif dan inovatif, biar lebih mandiri dan tau banyak hal. Makanya didukung dengan diadakan program-program unggulan dari masing-masing pokja. Kita dikasih materi-materi penyuluhan tentang perempuan, anak, tentang kebutuhan keluarga juga kayak makanan.. Sedikit banyak mater-materi tadi diterapkan dikeluarga masing-masing. Jadi perempuan atau ibu rumah tangga lebih pintar karena sudah dibekali macam-macam ilmu kayak gitu”

“Empowering women in Sugihwaras is like that, Ms. We as mothers are encouraged to be more creative and innovative, to be more independent and to know many things. That is why it is supported by holding superior programs from each working group. We were given counseling materials about women, children, about family needs as well as food. More or less these materials were applied in each family. So women or housewives are smarter because they have been equipped with various kinds of knowledge like that”.

PKK Sugihwaras also provided material facilities for housewives in the form of stunting material which was last held on Thursday, August 15, 2019. This is a series of implementing the B2SA (Diverse, Nutritious, Balanced and Safe) program. By implementing the above program, it is the same as preventing malnutrition because every food served to the family is in accordance with the nutritional portion needed. PKK women learn about the causes of stunting, as well as how to overcome them. Then learn also how to create a menu that has balanced nutrition for the family.

As Ms. Sri said³⁹ :

“Bagus mbak buat perempuan. Biar nggak cuman di rumah aja.

³⁹ Sri, Interview, (Sidoarjo, 7 Januari 2020)

Kalau pas ada acara PKK itu seneng ketemu ibu-ibu lainnya. Ketemu orang-orang penting juga. Dikasih materi bagus-bagus. Trus ibu-ibu juga meskipun sudah punya anak tapi masih dikasih kesempatan untuk berkreasi, kayak menghias kue, donat, atau cipta menu. Jadi masih dikasih kesempatan buat belajar lagi. Masak-masak atau bikin kue itu juga. Kita dikasih resepnya, diajari cara buatnya. Trus praktek sendiri di rumah kalau pas lagi ada duitnya mbak.. Yang pasti kita udah dikasih resep untuk membuat makanan bergizi.”

“It's good for women. Let's not just stay at home. When there is a PKK event, it's nice to meet other women. Meet important people too. Good material is given. Then even though they already have children, they are still given the opportunity to be creative, such as decorating cakes, donuts, or creating menus. So there is still a chance to learn more. Cook or bake that cake too. We were given the recipe, taught how to make it. Then practice on your own at home when you have the money, Ms.”

In addition, another reference used is that they have the freedom to express their opinions. Freedom to express opinions is a right that must be given to every PKK mother to further increase her confidence and also develop her thinking skills. The critical power possessed by mothers today is extraordinary. Curiosity towards other people as well as new things, many housewives have today. This can be used to spur the courage to appear before the public and the ability to communicate as well as learn to express opinions properly.

This has often been done by women, especially those who are members of the PKK Mobilization Team (TP) in Sugihwaras village. In every PKK regular meeting, each member is always active in expressing his opinion without worrying about being ignored or rejected. This is in accordance with

the concept of empowerment, where an empowered person is able to recognize his potential and has strong self-confidence.

Empowering means strengthening the knowledge and abilities of the community in solving problems and meeting their needs. Empowerment must be able to grow and develop all the abilities and self-confidence of the community that support independence. This is the main goal of the women's empowerment program.

As Ms. Yunia said⁴⁰ :

“Kalau PKK ya sesuai namanya mbak, pemberdayaan yang tujuannya selain pemberdayaan perempuan, juga pemberdayaan keluarga yang dilakukan melalui sang ibu/ istri. Tujuannya untuk mensejahterahkan keluarga. Proses yang dilakukan ya menggandeng ibu-ibu untuk mengikuti berbagai pelatihan/sosialisasi. Kita arahkan ibu-ibu untuk ikut posyandu, lalu kita juga mengadakan pengajian, kita ajak juga ketika ada pelatihan membuat kue dll. Intinya menyesuaikan kondisi saja. Mana yang belum dipelajari disini, potensi apa yang bisa dimaksimalkan, dan mungkin juga keterampilan-keterampilan yang dibutuhkan bagi seorang perempuan yang statusnya sudah menjadi seorang ibu rumah tangga.”

“If it's PKK, as the name implies, sis, empowerment whose purpose is not only empowering women, but also empowering families through the mother/wife. The goal is to prosper the family. The process carried out is by cooperating with mothers to participate in various trainings/socializations. We direct the mothers to join the posyandu, then we also hold a recitation, we also invite them when there is training to make cakes etc. The point is just to adjust the conditions. What has not been learned here, what potential can be maximized, and maybe also the skills needed for a woman whose status is already a housewife.”

⁴⁰ Yunia, Interview, (Sidoarjo, 8 Januari 2020)

PKK Sugihwaras Village, especially the PKK Chair, has tried to carry out provide support (support) as much as possible both to members and mothers of Sugihwaras Village residents so far by holding activities in each POKJA such as routine activities and competitions where the Chairperson of the PKK also provides facilities in the form of funds in carrying out these activities and the PKK Chair also provides facilities in the form of tools for religious activities in the form of tar tools which can be used for any activity that requires tools.

Then the Head of PKK Sugihwaras Village did not forget to provide facilities others are in the form of PKK uniforms ranging from official clothes, shoes and hijabs to members and mothers who are involved in PKK activities which aim to members are even more enthusiastic in organizing.

Then there are gifts inventory tools such as complete cooking tools to support activities production made by the Sugihwaras Village PKK so that the Sugihwaras Village PKK can be more creative and independent and other forms of support given are awards to active members and achievement and personal encouragement delivered directly by the PKK Chair, Village Head and Candi Sub-district to the TP PKK Sugihwaras Village to always be active and work wholeheartedly in developing PKK Sugihwaras Village is getting better.

The Sugihwaras Village PKK has paid attention and tried to carry out positive activities and provided support in the form of providing appropriate

facilities for the Sugihwaras Village PKK women and their members, such as providing facilities for POKJA I to POKJA IV activities such as holding competitions and training activities.

In addition, Sugihwaras Village PKK members themselves are provided with facilities such as the PKK service uniform complete with shoes and hijab. The goal is that the PKK in Sugihwaras Village is better and more cohesive. Not only that, PKK Sugihwaras Village also provides inventory tools such as cooking tools for local food production needs made by PKK Sugihwaras Village to be more independent and creative in creating new menus as material for socialization in the future. The Sugihwaras Village Government itself has provided adequate and functional facilities and infrastructure. The Sugihwaras Village Head and Candi Sub-district Head did not forget to directly motivate the TP PKK women in the activities carried out so that they can work wholeheartedly and independently.

As Ms. Yunia said⁴¹ :

“Seneng mbak. Saya jadi belajar macem-macem. Yang paling seneng waktu dikasih buku resep-resep itu. Jadi bisa langsung praktek. Trus diajari sekalian sama promosinya juga. Caranya jualan lah, saya lupa apa namanya. Pastinya sangat mendukung ibu-ibu biar punya sendiri. Biar lebih mandiri. Seperti saya contohnya. Setelah selesai pelatihan, beberapa resep langsung coba tak praktekan. Alhamdulillah berhasil. Nah waktu itu, saya coba praktek donat, dan roti sobek saya coba kasih ke anak dan suami biar dicicipi. Eh kok ternyata enak. Empuk dan nggak bantet rasanya. Trus katanya anak saya, buk kenapa nggak nyoba jualan donat ? Karena kan di desa belum ada. Trus saya coba-coba jualan, Alhamdulillah laris.”

⁴¹ Yunia, Interview, (Sidoarjo, 8 Januari 2020)

“Happy ma'am. I learned so many things. The happiest when given the recipe books. So you can practice right away. Then they were taught the same as the promotion as well. How to sell it, I forget what it's called. Certainly very supportive of mothers to have their own. Let's be more independent. Like me. After completion of training, some recipes immediately try not to practice. Thank God it worked. So at that time, I tried to practice donuts, and bread, I tried to give it to my children and husband so they could taste it. Oh how come it's delicious. It's soft and doesn't taste too bad. Then he said my son, why don't you try selling donuts? Because there is no village yet. Then I tried to sell it, thank God it was selling well”.

This is how Ms. Solikhatin felt::

“Ya yang jelas ibu-ibu jadi punya banyak kegiatan yang bermanfaat ya. Lebih produktif. Karena sering berbaur dengan anggota lainnya, jadi lebih mudah bersosialisasi. Ibu-ibu disini juga kreatif-kreatif mbak orangnya. Diadakan pelatihan bikin ini bikin itu ditebas semua. Aktif-aktif juga, entah itu aktif berpendapat, aktif dalam setiap kegiatan, aktif memberikan kritik dan saran yang diperlukan. Karena itu juga yang saya rasakan mbak. Banyak pengetahuan dan ketrampilan baru pastinya.”

“Yes, it is clear that mothers have many useful activities. More productive. Because they often mingle with other members, it's easier to socialize. The mothers here are also creative people. Held a training to make this and cut it all down. Be active too, whether it's active in opinion, active in every activity, actively providing criticism and suggestions as needed. Because that's how I feel too. Lots of new knowledge and skills for sure”.

As explained in the previous chapter, there are five main elements that must be considered in terms of women's empowerment⁴², the first is

⁴² Retno Endah Supenidan Maheni Ika Sari, “Upaya Pemberdayaan Ekonomi Perempuan Melalui Pengembangan Manajemen Usaha Kecil: Studi Diskriptif Pada Kegiatan Usaha Kecil Ibu-ibu Desa Wirolegi Kabupaten Jember, Dampingan Pusat Studi Wanita UM Jember”. In National Seminar on Applied Economics, Faculty of Economics in Unimus 2011 (Semarang :

educational attainment which is a fundamental aspect in women's empowerment activities, can obtain adequate education, women will not be able to access formal sector jobs, get better wages, participate in government, and achieve political influence.

In Sugihwaras village, 8 out of 10 members are high school graduates. There are also those who only study up to junior high school. There are some who managed to finish up to the undergraduate level, they became the minority. But even so, they still contribute to women's empowerment carried out by the PKK, for example Ridha Aulia who is an accounting graduate at the Islamic University of Malang.

Currently working in a company as an accountant, but remains active in PKK activities. Participated in a number of programs, helped and mobilized several opinions to make the PKK event a success. For example, every Sunday, the PKK in Sugihwaras village has regular social gathering activities and the opening of a savings and loan cooperative for anyone in need. This event can also increase cohesiveness among members. Rida's mother usually provides her house to be occupied as the location of the event.

This indicates that, even from different educations, there is no educational gap between members. All have the same degree and position. Because to succeed in existing programs, cooperation from various parties is needed. This is called mutual cooperation. As stated in one of the PKK programs.

Unimus .2011),105

The next element is health and well-being which is a concept related to the substantial differences between women and men in accessing adequate nutrition, health, reproductive facilities and conveys the fundamental safety and integrity of a person. women's education, employment, and ownership of rights have a strong influence on increasing their ability to control their environment and contribute to economic development. Economic participation does not only stop at increasing the number of working women, but also on equality in the provision of wages.

As Ms.Sri Said⁴³ :

“Banyak mbak manfaatnya. Ya saya jadi faham beberapa kebutuhan gizi yang seimbang untuk keluarga. Dapat pengalaman baru yang banyak juga mbak. Kayak bisa membantu beberapa lansia, kemudain paham beberapa cara deteksi kanker yang biasanya terjadi pada perempuan, dll. Yang pasti lebih banyak pengalaman, lebih banyak ilmu, dan teman antar sesama ibu-ibu PKK”

“There are many benefits. Yes, I understand some of the nutritional needs of a balanced family. You get a lot of new experiences too. Kayak can help some elderly, then understand some ways to detect cancer that usually occurs in women, etc. What is certain is more experience, more knowledge, and friends among fellow PKK mothers”

So, the PKK has covered all of the above elements during the women's empowerment process. The following is the result of an interview with the head of the PKK in the village of Sugihwaras.

⁴³ Sri, Interview, (Sidoarjo, 7 Januari 2020)

In the empowerment process carried out by the PKK in Sugihwaras village, there is one form of empowerment which is a successful output from several trainings and socializations carried out, namely the formation of a home industry. This home industry is a practical success of a cake making training, namely donuts.

Cendys Donuts is a donut home business founded by Mrs. Yunia, a member of the PKK in Sugihwaras village which is then managed together with other PKK members. This Cendys Donuts shop is located on Jl. Sunan Muria Rt. 02 Rw.01 Sugihwaras Village, Candi District, Sidoarjo Regency, East Java. The Cendys Donuts business was founded in 2014. Initially, Yunia was just experimenting and wanted to practice the results of the cake-making training held by PKK 2 months earlier.

In the training led by BPP (Women's Empowerment Agency), in addition to learning step by step from cake making, there is also material about the world of the catering service business. In accordance with the objectives of the training, which carries the theme of empowering women to become independent women in the family, the steps for starting a catering business are also explained, starting from knowing the ingredients, compiling menus, and getting to know various types of catering services.

After doing the training, Ms. Yunia began to try several recipes according to the existing budget. Starting from trying to make bread, pudding, eclairs, and donuts. It does it gradually. Until finally he found a recipe for donuts and

bread that was interesting, both in terms of taste and appearance. But not immediately made into a home business. He tried to pass the recipe on to his family.

“Ya berawal dari itu kan mbak. Abis diicip, eh kok enak. Trus coba saya jual, terima orderan awalnya. Satu dua orang yang pesen saya tanya rasanya gimana. Testimoni ya namanya. Lama-lama ya banyak yang mulai ngelirik roti-roti saya. Trus coba saya titip ke beberapa temen minta dijualin. Dari situ juga kan mulai banyak ya nanya-nanya. Saat itu kan belum ada sosial media seperti sekarang. Jadi memang dari mulut ke mulut. Jadi memang semua asalnya dari pelatihan itu, trus coba dipraktekkan. Ditambah sedikit variasi hiasan saja biar lebih menarik”

“Yes, it starts with that, right? After tasting, how come it's delicious. Then I tried to sell it, received the initial order. One or two people who messaged me asked how it tasted. Testimonial, yes. After a while, many people started to glance at my bread. Then I tried to entrust it to some friends asking to be sold. From there, a lot of people started asking questions. At that time there was no social media like now. So it's word of mouth. So it all comes from the training, then try to put it into practice. Just add a little variety of decorations to make it more interesting”

The number of pressures and economic demands that must be met in the era of globalization. And the lack of job vacancies and the explosion of human resources. So some people have to create their own jobs or establish a medium-sized business, a small business or what is known as a home industry to meet their economic needs. As we know, home industry is a production system that produces added value which is carried out at the location of individual homes, and not in a factory. From a business scale, home industries include micro businesses.

Generally, cottage industries belong to the informal sector which produce uniquely, related to local wisdom, local resources and prioritize handmade. Home industry operates on a small scale, from a non-professional workforce, small capital. As happened in Sugihwaras, where the people started taking new jobs with home industries.

C. Implications of Empowering Women Through Home Industry On Family Life In Sugihwaras Village, Candi Sub-District, Sidoarjo District

Women's empowerment is an effort to improve the status and role of women in life carried out by women's groups to improve the skills possessed by women so that they can become independent women by providing motivational support through capacity building, mentoring and financial assistance to increase business capital to increase women's productivity.

The implementation of home industry is one of the right ways in terms of income distribution for the sake of achieving community welfare, including in family or household life. In the family, the husband has a role as the head of the family who is in charge and responsible for providing for his family, such as clothing, food, and housing.

Here are some of the impacts felt by mothers after practicing the home industry:

1. Additional Family Income

This is seen from the results of interviews with respondents, Mrs. Sri :

“Yang setiap hari kerja awalnya ya mas, saya cuman dirumah mengurus anak, trus saya di tanyai mbak yuni buat ikut gabung, ya mau aja, siapa yang nggak mau kerja dapat duit, trus setelah gabung sama mbak yuni Alhamdulillah ada tambahan buat bantuin suami, lumayan buat belanja”

“The first working a day was my husband, I was just at home taking care of the children, then I was asked by Ms. Yuni to join, yes I want, who doesn't want to work, gets money, then after joining Ms. Yuni, Thanks God, there is an addition to help my husband, good for shopping⁴⁴”

As it is known, that every family has different socio-economic conditions, some are fulfilled well, some are still lacking. In this case, all family members participate, the father is the breadwinner, the mother runs the family economy. But at this time, mothers also play a role in helping to meet the needs of family life by working. The work carried out by housewives aims to meet the needs of daily life and also to meet the educational needs of their children. If the needs of daily life have been well met, and the children's education is also going well, a welfare family will be created.

This is seen from the results of interviews with respondents, Mrs. Wulan :

“Ya pengaruh sekali mbak sama peningkatan ekonomi keluarga, dengan adanya home industry ini kan ada uang lebih, jadi saya bisa nambah-nambah beli kebutuhan dapur, buat uang saku anak sekolah. Anak saya tiga, yang pertama udah kuliah, yang kedua baru SMA, yang terakhir masih SMP.”

“Yes, it really has an impact on improving the family's economy, with this home industry there is more money, so I can buy more kitchen needs, make pocket money for school children. I have three children, the first is in college,

⁴⁴ Irma, Interview, (Sidoarjo, 2 Maret 2021)

the second is in high school, and the last is in middle school.”

2. Women Become More Independent

The position of women will improve only when women can be independent and able to control the decisions related to their lives. This is seen from the results of interviews with respondents, Mrs. Wulan⁴⁵ :

“Iya pasti. Dulu mau apa-apa harus minta ke suami dulu. Kadang sungkan sendiri kalau sering minta, apalagi kalau belanjanya kurang. Kalau sekarang karena sudah usaha sendiri, jadi lebih enak. Trus juga bisa beli ini itu yang dimau mbak, kayak make up gitu ya. Cewek kan sukanya gituan. Jadi lumayanlah bisa beli sendiri tanpa minta ke suami”

“Yes for sure. In the past, if you wanted anything, you had to ask your husband first. Sometimes I feel reluctant if I ask for it often, especially if I don't have enough shopping. Now that I'm running my own business, it's even better. Then you can also buy this what you want, like make-up, right? Girls like that, sis. So it's good that you can buy it yourself without asking your husband”⁴⁶

Independence is one of the goals of empowering women. With the various forms of empowerment carried out by the PKK as well as through the home industry, the main goal is none other than independence. Both financially independent, independent in attitude, and independent in thinking. Women are expected to be more aware of their potential so that they are no longer dependent on men, or in this case, their husbands.

This is seen from the results of interviews with respondents, Mrs. Sri :

⁴⁵ Wulan, Interview, (Sidoarjo, 7 Januari 2020)

⁴⁶ Wulan, Interview, (Sidoarjo, 7 Januari 2020)

“Dampak dari kegiatan ini ya besar sekali mbak buat keluarga. Disini ibu-ibu dilatih untuk mandiri dan tidak sepenuhnya bergantung pada suami. Mereka bisa menghasilkan uang sendiri sehingga dapat membantu perekonomian keluarga. Ibu-ibu juga menjadi lebih kreatif, lebih aktif dan bisa mengembangkan kemampuannya dari yang dulu hanya dirumah mengurus anak dan suami”

"The impact of this activity is very big for the family. Here mothers are trained to be independent and not completely dependent on their husbands. They can make their own money so they can help the family economy. Mothers also become more creative, more active and can develop their abilities from the past when they were only at home taking care of their children and husband."

3. Women are more efficient

Women Empowerment is an effort to provide awareness about the potential in women that can be efficient and provide benefits for themselves and others, provide motivation to grow enthusiasm to activate their potential, and develop it through various education and training, so that knowledge and skills are obtained and applied in profitable concrete activities. This is seen from the results of interviews with respondents, Mrs. Yunia⁴⁷ :

“Jelasnya sih ada ketrampilan baru ya mbak. Yang sebelumnya belum bisa, lalu sekarang bisa. Kemampuan saya ini juga ditularkan ke beberapa ibu-ibu lainnya. Kita sama-sama belajar disini. Karena kita akhirnya paham dengan yang dijalani, jadinya ya selalu ada ngobrol-ngobrol terkait usaha, entah itu soal urusan bahan baku, promosi, atau masalah penjualan. Nah dari sharing-sharing tadi nanti akan muncul ide-ide baru biar usaha makin berkembang”

"Obviously there's a new skill, sis. Previously it couldn't, now it can. This ability of mine was also passed on to several other mothers. We learn

⁴⁷ Yunia, Interview, (Sidoarjo, 8 Januari 2020)

together here. Because we finally understand what we are doing, so there are always business-related conversations, whether it's about raw material matters, promotions, or sales problems. So, from the sharing, new ideas will emerge so that the business will grow.”

The purpose of empowering women is to increase the ability of women to manage household scale businesses, small industries and large industries to support the increase in household needs, as well as to open up productive and independent work opportunities.

Here, Mrs. Yunia has succeeded in developing new innovations that have an impact on these things, such as increasing household income, as well as opening up productive and independent work opportunities for other women. So that the goal of empowering women has been achieved.

In addition, the ability of women in leadership has increased. Mrs. Yunia managed to involve herself in increasing her bargaining position and involvement in every development, both as a planner, implementer, as well as monitoring and evaluating activities, which in this case is the home industry.

Empowerment is not a stand-alone concept or activity, but refers to a series of activities that aim to change the behavior of a person or group of people in order to make their lives more prosperous. Empowerment is not a stand-alone concept or activity, but refers to a series of activities that aim to change the behavior of a person or group of people in order to make their lives more prosperous. In this case, a group of PKK women have made this

effort until finally slowly starting to change their family life into better life.

According to Article 1 of the Law of the Republic of Indonesia Number 11 of 2009 concerning Social Welfare, is a condition of fulfilling the material, spiritual, and social needs of citizens in order to live properly and be able to develop themselves, so that they can carry out their social functions. This understanding shows that prosperity is actually not only material adequacy, but also the fulfillment of one's spiritual and social elements⁴⁸.

Meanwhile, according to the Law of the Republic of Indonesia Number 52 of 2009, a prosperous family is a family formed based on a legal marriage, able to fulfill the needs of a decent spiritual and material life, devoted to God Almighty, has a harmonious, harmonious and balanced relationship between members and between families with society and the environment.

Community welfare can be realized if there are efforts to meet physical and spiritual needs. The balance between physical and spiritual needs or harmony between the two is called welfare. The achievement of physical needs can be measured using material benchmarks, where each individual has a different size according to his ability. Some materially can reach very high levels if measured based on the minimum physical needs, but some are below the minimum size line.

Family welfare is a dynamic condition of the family where all physical, material, mental, spiritual, and social needs are met, which allows the family to live normally in accordance with their environment and allows children to

⁴⁸ Article 1 Law of the Republic of Indonesia Number 11 of 2009 concerning Social Welfare

grow and develop and obtain the necessary protection to form a mature mental attitude and personality as a source of wealth. quality human resources. Prosperous family conditions will be created if all family members carry out their roles well. A healthy and prosperous life must be manifested in everyday life.

To create a healthy and prosperous family, all family members must live to influence and support one another. For example, a father and mother must create harmonious conditions in family life, create good communication for all family members, divide household tasks properly in order to create an atmosphere of mutual cooperation among family members, determine good education for their sons and daughters, and housewives. must be independent in managing their household life.

Meanwhile, according to the explanations of the PKK women above, with the presence of this home industry, the criteria for a prosperous family have slowly been met. From the start of financial needs. The mother who initially only depended on her husband, who previously had to wait for her husband's salary to buy household shopping needs, and for children's education costs, with the home industry, the mother gets additional income that can help her husband to meet various needs as stated above. previously.

Therefore, women as housewives must be able to think positively in order to develop their potential to face life in the future. A woman as a housewife must be able to deal with changes in values in people's lives.

CHAPTER V

CLOSING

A. Conclusion

Based on the explanation and analysis of data on Women's Empowerment Through Home Industry By Empowerment Family Welfare (PKK) And Its Implications For Family Life (Case Study In Sugihwaras Village, Candi District, Sidoarjo Regency) it can be concluded as follows:

1. Women's empowerment carried out by the PKK has various programs to realize the goals and vision and mission of the PKK itself which was formed to promote women's involvement in various aspects. The empowerment takes place in stages and is carried out in accordance with the respective working groups. Meanwhile, working group 2, which is in charge of education and training programs, has succeeded in producing extraordinary outputs, because it has succeeded in developing a home industry which is finally followed by other PKK women. This home industry started with training on making donuts, then tried to be practiced and tested it on several people as initial testimonials. Thanks to the positive response from many people, this home industry was finally born, which later developed and had an impact on many women.
2. The empowerment of women through the home industry brings a lot of influence, both for women and their families. Among the impacts arising

from the existence of women's empowerment is increasing the role and function of women's organizations at the local level as a forum for empowering women so that they can be actively involved in development programs in the area where they live. In addition, it motivates women to have the ability or empowerment to determine what their life choices are through a dialogue process. Women also have the right to make choices, they don't always have to depend on men, because from this home industry, women or wives can make themselves into efficient individuals, and can make money to support and help their family's needs.

B. Suggestion

Based on the explanation and analysis data of this research, the researcher suggest the following:

1. Strengthening women's group organizations at all levels from village to national. For example, PKK (Family Welfare Development), cooperative associations and social foundations. Institutional strengthening is aimed at increasing the capacity of institutions so that they can play an active role as planners, implementers, and controllers
2. The government should provide adequate facilities for various trainings and programs held by the PKK, as well as provide financial assistance so that the program can be implemented optimally

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And Family Welfare (PKK) And It's Implications For Family Life
(Case Study In Sugihwaras Village Candi District Sidoarjo Regency)

No	Day/Date	Subject	Signature
1.	22 February 2022	Chapter I Consultation	
2.	15 March 2022	ACC Chapter I	
3.	11 April 2022	Chapter II Consultation	
4.	12 April 2022	ACC Chapter II	
5.	19 April 2022	Chapter III Consultation	
6.	20 April 2022	ACC Chapter III	
7.	12 May 2022	Chapter IV Consultation	
8.	14 May 2022	ACC Chapter IV	
9.	17 May 2022	Abstract Consultation	
10.	18 May 2022	ACC Abstract dan ACC Thesis	

Malang, 18 May 2022

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