

Empowerment of Housewives and Teenagers in Albinas Madrasa Sukarasa Village, Arjasari Sub-District Bandung Regency

Puti Renosori*, Endang Prasetyaningsih, Selamat Selamat, Ahmad Arief Nurahman

Department of Industrial Engineering, Faculty of Engineering

Universitas Islam Bandung

Bandung, Indonesia

*putirenosori@yahoo.co.id, Abiselamat@gmail.com, endangpras@gmail.com, Nurrahman18@yahoo.com

Abstract—This paper aims to analyze the empowerment of housewives and teenagers conducted at Albinas Madrasa. The empowerment adopts Participatory Learning and Action (PLA) – a participatory-based approach – by involving the community to be trained by direct practice. The empowerment activities include improving the skills of processing food, training about entrepreneurship, simple financial administration, and introducing online marketing. The skill improvement is done by making food so that the food more interesting, halal and thayyib (good for body health). The result of the research is analyzed by a description method based on interviews and direct observation. This empowerment program has succeeded in increasing the ability of housewives and teenagers in Albinas Madrasa to provide their food for activities in the madrasa at lower prices, or the food can be sold to meet the order. The result shows that community development has increased diversification, increase motivation and creativity, as well as improve the family economy and madrasa.

Keywords: *empowerment, PLA method, food diversification*

I. INTRODUCTION

Agriculture in Sukarasa Village, Arjasari Sub-District Bandung Regency is the main livelihood because Sukarasa Village has fertile and promising agricultural land for its residents. Agricultural land consists of 200 ha of corn plantations, 64 ha of rice fields and other plantations, namely: cassava, sweet potato, and vegetables covering 60 ha. The majority of residents' education ($\pm 82\%$) are elementary and junior high schools, while the livelihoods of the majority of the population (60%) are farm laborers with an average income of around forty thousand to seventy thousand rupiahs per day. Sukarasa Village is one of the villages in Arjasari Sub-District, with a quite abundant harvest. Harvest mainly consist of corn, cassava, sweet potato, purple sweet potato, corn, and vegetables.

Most of the harvest is sold to collectors as a raw product without prior processing, at a relatively cheap price. For example, the price of cassava at collectors is valued between eight hundred to one thousand rupiahs per kg, while the price of corn is between two thousand and five hundred to four thousand rupiahs per kg. Although the selling price of

agricultural products is still relatively cheap, farmers are still enthusiastic. This is because becoming a farmer has become a livelihood for generations in the area. The low selling price and a part of the harvest are often not absorbed by the market, making most farmers not prosperous. A small portion of the harvest of Kampung Sukarasa has been processed and marketed, but the processing of harvests is still limited to traditional foods such as cassava chips, but the packaging of these products is still simple, so it is less durable. Harvest has the potential to be processed into various products that have higher added value. For example, cassava can be processed foods that have flavor, interesting/innovative form, thayyib/good for health and high nutritional value such as cassava satay grapes, etc.

To increase the added value of the harvest, an entrepreneur is needed. The entrepreneur is an owner or manager of a business enterprise who makes money through risk and initiative [1]. An entrepreneur must realize that a product has a product life cycle. The product life cycle generally consists of four stages, namely: the introductory stage, the growth stage, the establishment stage, and the setback stage, sales of most products ultimately decline. Sales can fall to zero, or stay low. Sales decline for several reasons [2]. Therefore, an entrepreneur must always be creative in looking for new things. Some products enter a phase of decline and then recycle into the growth stage through strong promotion and repositioning [3]. An entrepreneur must be able to calculate the basic price and determine the selling price of a product. This is done by recording, classifying and regularly presenting transaction costs and presenting cost information in the form of cost reports, making it easier to do business evaluations. Entrepreneurs need to understand simple financial administration or simple cost accounting. Cost Accounting is the process of recording, classifying, summarizing and presenting the costs of making and selling service products in certain ways and interpreting them [4]. Cost Accounting is a field of accounting science that learning how to record, measure and report cost information used [5].

For a business to be sustainable, an entrepreneur needs to understand the marketing mix and create an optimal marketing strategy for a product. The marketing mix is a blend of a

unique product, promotion, place and price strategies designed to produce mutually satisfying exchanges with the target market [6,7].

To produce interesting culinary, many food producers, especially home industries, use food coloring, not for food and are harmful to the body. That causes food to be un-thayyib (not good for bodily health). For Muslims, consuming halal food and thayyib is an embodiment of obedience and devotion to Allah. This is related to Allah's commands to humans, as stated in the Qur'an, Surat Al Maidah: 88 which means: "And eat good halal food (thayyib) from what you have given to you and fear Allah and you believe to him [8]. Therefore, in this program, it is emphasized that housewives always use special food coloring for food, or can use natural food coloring such as from pandan leaves for green, turmeric for yellow, sugar beets for red, purple sweet for purple, burnt straw for black and other natural ingredients.

One of the Madrasa in Sukarasa village is Madrasa Albinnaa. The Madrasa organizes the recitation of housewives as well as Madrasas for children and teenagers, the Islamic Board (Pesantren) of teenagers and the Islamic Boarding School for memorizing the Qur'an. Students at Islamic boarding schools are often called santri. Charity activities that are often held include: Islamic boarding school Ramadhan, Ta'jil or eat together when breaking fast in the month of Ramadan, boarding school during school holidays, and other social activities. The activity aims to produce a generation of Qur'anni that is insightful and cares for the environment. Participants in these charity activities are free. Funds to support these activities are mostly obtained from donors. Donations from donors are still not enough and the amount is not fixed. activities that have been carried out by residents, especially housewives, in addition to improving family welfare, also to help with funding for charity activities in Albinnaa, are processing cassava into cassava chips.

Based on observations, residents of Sukarasa Village, Arjasari Village, were generally not well off. Housewives have a lot of free time because they are not formal workers and are enthusiastic about doing productive business that can contribute to the family economy.

With the availability of harvest in the form of corn, cassava, sweet potatoes which are abundant but not yet processed optimally, it is necessary to provide education to housewives and teenagers, by way of training and business assistance.

Youth empowerment is influenced by education, skills development, future-oriented knowledge, innovation and enterprise [9], while women's empowerment is influenced by women's family systems, paid work, and age [10]. Women's empowerment must be integrated with economic development programs [11,12], through entrepreneurship programs to exploit new ways of doing business [13], improve skills, provide Constituency Women Enterprise Scheme (C-WES) loans to individuals not to groups [14], or encourage women to participate in local community building [15].

Skill enhancement can be done using the Participatory Learning and Action (PLA) approach, which is a participatory based method. With this PLA method, skill improvement is

done by providing education and practice, as has been done by [16-18]. The PLA method which prioritizes community participation in the empowerment process can encourage women in decision making and capacity building [18].

This research adopts PLA method to improve the skill of housewives and teenagers at Sukarasa Village. Education about entrepreneur and new ways of doing business, improvising with new recipes and be creative with a more attractive appearance are conducted as materials of the training.

II. METHODOLOGY

The community empowerment program is carried out through the PLA method by prioritizing community participation in empowerment [15]. The program implementations are as follows:

A. Identification of Potential Culinary Developments

At this stage, after collecting ideas, raw materials and types of food will be selected more specifically, also designed about the desired design and quality. wheat can be replaced with existing local commodities.

B. Training Preparation

At this stage, all training needs are identified and all materials and equipment needed are prepared. Preparation of training materials, namely training on entrepreneurship, marketing, and simple financial administration.

C. Providing Packaging Skills, as Well as the Practice of Processing Harvest Products

The activity is carried out by:

- Teach the principles of making food that is clean, healthy for the body (thayyib) and attractive.
- Explain ways to package, and present the product to make it look more attractive
- Teach recipes of cakes made from corn, cassava, and sweet potatoes followed by culinary practices

D. Providing Assistance and Business Development

The assistance process is intended to motivate and help overcome obstacles in business development.

III. RESULTS AND DISCUSSION

The survey that has been conducted at the Albinnaa Madrasa shows what types of equipment and materials for training are needed to prepare because of the limited availability at the village.

Equipment and materials for making cakes are bought at a cake shop, except for several bought online because they are not available at a cake shop in the city of Bandung. In the procurement of food packaging equipment, namely the vacuum sealer, we discussed with the madrasa chair about the specifications of the equipment needed. While the training material is intended to motivate them to become entrepreneurs

and be able to manage finances so that they have an orderly administration, especially good financial records.

A. Training Result

Implementation begins with the presentation of material and questions are asked to make the training interactive and to test participants' knowledge. After the material session, question and answer session was being held, to allow participants to ask questions. The training was attended by 44 people. The picture of the trainee can be seen in Figure 1. Meanwhile, one of the picture exposure material can be seen in Figure 2.

The kinds of culinary that are taught are making cassava cakes, cassava tarts, cassava meatballs, purple sweet potato ice cream, corn cakes, mud cakes, etc. Therefore, the training was emphasized to make cakes using special food coloring for food, and there is no need to fear to be expensive because the use of food coloring is small in number. Meanwhile, to make cassava meatballs is emphasized so that other additional ingredients must be halal. It is intended that food becomes halal & thayyib and business becomes a blessing.

This practice of making cakes aims to practice the material that has been taught so that participants will better understand and the knowledge gained can be applied. In the practice of making cakes, it starts with giving cake recipes to be practiced. In the practical activity, participants were divided into 8 groups. One group consists of 5 to 6 participants. Mud cakes and trays from the training results can be seen in Figure 3. In this activity equipment for making cakes and vacuum sealers for food packaging equipment. handed over to the madrasa chairman.

Evaluation of the training is done by interviewing and observing to see the participants' responses after the training. While the assistance is carried out by discussions to help overcome problems in food/cake processing both for family consumption and for culinary business. Based on discussions with the head of the Madrasah and training participants, the benefits felt by the participants were that they could produce delicious, interesting and inexpensive food. For example, housewives work together to provide food for consumption in activities at the Al Binaa madrasa. In the month of Ramadan, the custom of housewives to provide food (takjil) for santri every breaking their fast. After being taught to make cakes from their plantation, so participants can provide nutritious, tasty and low-cost food. Cassava cake for santri consumption can be seen in Figure 4.



Fig. 1. Training participants.



Fig. 2. Briefing in training activities.



Fig. 3. Cake training results.



Fig. 4. Cassava cake for santri consumption.

Several trainees who had previously sold Cookies explained that after the training they could add variety to their culinary business cakes. Cookies are ordered a lot once a year in the month of Ramadan for the consumption of Eid al-Fitr but the cake taught can be marketed throughout the year. The culinary business is still in the household scale. Online marketing using the Whatsapps (WA) group. Direct marketing is done in the Sunday market, in addition to that, they accept orders for the gathering in the environment and souvenirs of guests visiting the madrasa. Examples of cassava cake can be seen in Figure 5.

The diversity of cakes continues to be developed with other raw materials from harvest, for example, some housewives try to make and market a bulbul cake made from papaya, as well as some madrasa santri make a purple potato sticks culinary business, but the business is still on a household scale. Business profits can be used to meet daily needs. One of the culinary businesses can be seen in Figure 6.



Fig. 5. Example of cassava cake.



Fig. 6. Purple sweet potato culinary business.

B. Discussion

In many villages in Indonesia, especially in areas which far from cities, education and income rates are still low, so access to obtained information is also very low. It has happened in partner areas. As previously explained, the level of education of 82% of society is elementary and junior high schools. With this condition, support from the government, universities, corporate social responsibility (CSR), and volunteer is urgently needed. The support that needs to be given is not only providing business capital but also an accompaniment to solve their economic problems. Business accompaniment needs to be carried out at every stage starting from problem identification, looking at potential resources that need to be developed, procurement of machinery and equipment needed, improving skills to produce goods and looking for the intended market. Education for people with low levels of education can be done by applying the PLA Method. Because guidance without practice will be difficult to understand by the society.

Different from madrasa and modern boarding schools, families who send their children to madrasa and traditional boarding schools are generally poor. Therefore, the government, universities, CSR, and volunteers need to help improve their skills with proper learning materials so that it can be used as stock to make a better living in the future.

Besides improving skills, the student's food needs to be considered. They need to get enough nutrition to increase their intelligence. Their destitution and low knowledge causing the presence of food producers who use harmful food ingredients health still extant. Therefore, it is very important to provide education and convince them to use food ingredients that are good for health.

Although some of the products have been marketed, there are still problems to develop their business because it is far from the city. There are still transportation difficulties for marketing to distant places. Based on such conditions, it is necessary to explore the types of food that are durable, nutritious, and delicious to expand market share.

The community empowerment program that has been implemented has exceeded the planned target. However, it still needs to be improved. The next empowerment program mainly helps small businesses to take care of legal business licenses, such as micro and small business licenses (IUMK), home industry products (PIRT) and halal certification. If their business has a business license, it will be easier to get support from the government for business development assistance, marketing, as well as getting easy access to financing to various bank and non-bank financial institutions. But without support or accompaniment, they will have difficulty in managing their business license. So empowerment programs in remote villages need to be developed in many places to explore their potential and abilities and help them overcome the difficulties they face.

IV. CONCLUSION AND SUGGESTION

A. Conclusion

In a general the community empowerment program runs according to the initial plan to increase the potential utilization of housewives and harvest, with the following results:

- Training is done by explaining the material, question and answer and the practice of processing harvest has improved the skills of housewives to process food, package and serve food so that it becomes attractive and has high added value.
- Through Training, participants can produce more varied, innovative and thayyib foods. The food can be a family dish or a culinary business by utilizing the available resources and optimizing the processed products.

B. Suggestion

After the training, it is recommended to:

- To increase business opportunities, it is necessary to continue to develop a diversity of foods, especially types of food that are durable, nutritious and tasty with raw materials from local agriculture.
- To develop a culinary business, volunteers are needed to accompany them to get a business license and halal certification.
- Marketing is currently carried out on the Sunday market and through WA Group. To expand marketing, it is necessary to plan appropriate promotions and develop online marketing using online stores and Facebook.

ACKNOWLEDGMENT

We are grateful to LPPM UNISBA for funding this community empowerment program.

REFERENCES

- [1] Barnawi and M. Arifin, *Schoolpreneurship: Membangkitkan Jiwa & Sikap Kewirausahaan Siswa*. Jogjakarta: Ar Ruzz media, 2012.
- [2] K. Philip, *Manajemen Pemasaran: Analisis, Perencanaan, Implementasi dan Kontrol*, Transl. Hendra Teguh dan Ronny Antonius Rusly, Edisi 9, Jilid 1 dan 2. PT Prenhalindo, Jakarta, 2001.
- [3] Sunarto, *Prinsip-Prinsip Pemasaran*. Yogyakarta: Amus, 2004.
- [4] Mulyadi, *Sistem Akuntansi*. Jakarta: Salemba Empat, 2010.
- [5] B. Bastian and Nurlela, *Akuntansi Biaya*. Jakarta: Wacana Mitra Media, 2010.
- [6] Sunarto, *Prinsip-Prinsip Pemasaran*. Yogyakarta: Amus. 2004.
- [7] H. Lamb and M. Danil, *Manajemen Pemasaran*. Edisi Pertama. Jakarta: PT Salemba Empat, 2001.
- [8] Departemen Agama RI, *Al-Qur'an dan terjemahannya*, Bandung: Diponegoro, 2008.
- [9] A.L.L.A.N. O'Connor and J.M. Ramos, "Empowering entrepreneurship through foresight and innovation: developing a theoretical framework for empowerment in enterprise programs," *Journal of Developmental Entrepreneurship*, vol. 11, no. 3, pp. 1-25, 2006.
- [10] S.A. Batool, S.S. Batool and H.K. Ahmed, "SOCIO-DEMOGRAPHIC DETERMINANTS OF ECONOMIC EMPOWERMENT OF WOMEN," *Pakistan Journal of Women's Studies= Alam-e-Niswan= Alam-i Nisvan*, vol. 24, no. 1, pp. 55, 2017.
- [11] B. Esayas and D. Tolossa, "Women's Economic Empowerment, Obstacles for Success: Experiences from Southern Ethiopia," *American Journal of Entrepreneurship*, vol. 8, no. 2, 2015.
- [12] K.K. Poddar, *Role of Self Help Groups in Economic Empowerment of Women in India*, *Anusandhanika / Vol. V / No. I & II*, pp. 237-241 2013.
- [13] S.F. Matusik, "Entrepreneurship, competition, and economic development," *The Antitrust Bulletin*, vol. 61, no. 4, pp. 561-563, 2016.
- [14] B.A. Omollo, "Influence of constituency women enterprise scheme on economic empowerment of women entrepreneurs in Kisumu Rural, Kenya," *International Journal of Management Research and Reviews*, vol. 4, no. 6, pp. 632, 2014.
- [15] M.S. Ahmad and N.B.A Talib, "Analysis of community empowerment on projects sustainability: moderating role of sense of community," *Social Indicators Research*, vol. 129, no. 3, pp. 1039-1056, 2016.
- [16] A.F. Silmi, "Participatory Learning And Action (PLA) di Desa Terencil: Peran LSM PROVISI Yogyakarta dalam Pemberdayaan Masyarakat di Lubuk Bintialo Sumatra Selatan," *Jurnal Pemberdayaan Masyarakat: Media Pemikiran dan Dakwah Pembangunan*, vol. 1, no. 1, pp. 83-102, 2017.
- [17] A.I. Sulaiman, M. Masrukin, C. Chusmeru and S. Pangestuti, "Pemberdayaan Koperasi Pondok Pesantren sebagai Pendidikan Sosial dan Ekonomi Santri," *JPPM (Jurnal Pendidikan dan Pemberdayaan Masyarakat)*, vol. 3, no. 2, pp. 109-121, 2016.
- [18] R. Ríos, C. Olmedo, and L. Fernández, "Empowered women from rural areas of Bolivia promote community development," *Promotion & education*, vol. 14, no. 2, pp. 83-84, 2007.