



Local Resource-Based Women Empowerment Model Through Family Development Session (FDS)

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Abstract: This research is motivated by the assumption in the Pungut Hilir Village community that the economic control of the family is the role of men as the head of the family. The task of women, as housewives, is to manage the household and care for children. It raises the opinion that women do not have a role in managing the existing local resources. Through this study, the researcher aims to discuss a model of empowering women based on Local Resources in the Family Development Session (FDS) Group. An Empowerment model for women is implemented to challenge this societal assumption. This empowerment model is not only to improve skills but also to enhance knowledge and change the community's mindset about the role of women in managing local resources. It also aims to increase the participation of women in Pungut Hilir Village in utilizing local resources. This field study is analyzed using qualitative methods, including data reduction, data presentation, and drawing conclusions. Data collection techniques involve observation, interviews, and documentation. The findings of this study reveal that housewives play a crucial role in economic development through FDS groups to enhance family economic stability. An effective empowerment model for the FDS group in managing local resources is the Local Community Development Model, which aims to develop capabilities and increase awareness to achieve desired goals. The objectives are implemented as follows: 1) improving the knowledge of FDS members through the design thinking model for knowledge dissemination, socialization, and capacity-building training; 2) enhancing the skills of FDS members independently by providing training and mentoring to process local potential into woven products, food, and herbal products; and 3) increasing the participation of FDS members through productive activities such as education, joint ventures, and cooperative savings and loans.

Keywords: empowerment model, women's empowerment, family development session

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INTRODUCTION

Women's roles in alleviating family economic difficulties have been pursued through legislation to elevate women's status to be on par in certain aspects (Susanti & Patonah, 2020). One of the regulations governing women's empowerment is Law No. 25 of 2005 concerning the National Development Program for the years 2000–2004, which includes: (1) programs to improve the quality of women's lives, (2) programs for the development and harmonization of policies and women's empowerment, (3) programs to enhance community roles and the capacity of gender mainstreaming institutions (Hikam, 2018; Yaningwati & Hadidjah, 2007).

Based on the results of the social mapping of agriculture and the economy in Pungut Hilir Village in 2022, there is significant economic potential from local resources, namely forest products, crops, and plantations such as coffee bean, cinnamon, chilli, vegetables, and rice fields that contribute to the economic upliftment of the Pungut Hilir Village community.



This requires the role and innovation of women to utilize and develop these local potentials. The assumption in the Pungut Hilir Village community has been that economic control within the family is the role of men as the head of the household. Women, particularly housewives, manage the household care for children while waiting for remittances or money from their husbands' work. In terms of economics, it is considered the household head's responsibility. This perspective opens up the opinion that women do not have a share in managing the existing local resources, ultimately discriminating against women in developing their potential. Empowering women through Family Development Session (FDS) groups provides a platform for housewives to participate in national development. Previous research within the empowerment framework has shown that women play a strategic role in national development, improving the status and quality of life in various strategic sectors such as education, employment, economy, health, and other social sectors. (Sanuri, 2020; Sulaiman et al., 2022).

Women essentially have three functions, namely the reproductive function, the socialization function, and the production function (Prasekti, 2019). This production function is closely related to the economic role concerning the efforts or services carried out by women within their households. Through this Production function, there is an opportunity for women to develop their abilities and empower themselves with the skills they possess, aiming to contribute to improving the family's economy. Therefore, an empowerment model is needed to develop the essential functions of women's roles and to change the mindset of housewives that they have an equal opportunity to manage local resources to maintain family economic stability.

Empowering women in Pungut Hilir Village is one effort to eliminate economic and social disparities against women. This empowerment effort is based on the local resources owned by the community. Most of the population in Pungut Hilir Village is engaged in agriculture, making it necessary to have women's empowerment activities based on the potential of local resources available.

Family Development Session (FDS) is an empowerment program that targets groups of women, specifically housewives, who are beneficiaries of the Family Hope Program/ *Program Keluarga Harapan (PKH)* (Annisa, 2022; Annisa et al., 2020). FDS is an educational activity aimed at structured behavioural and mindset change by enhancing awareness by providing information, knowledge, understanding, and skills. One of the modules presented to FDS members focuses on Economics related to family financial management and the role of women as housewives in contributing to family income through utilizing local resources. For the Pungut Hilir community, FDS serves as a platform for the development of women's potential and as a venue that opens opportunities for women's roles in development through collaborative efforts and social activities, especially for women striving to develop and create products from local forest and agricultural resources in the surrounding environment.

Women in Pungut Hilir Village are equally crucial in improving the family's economy. Previous research has explained that women can have a dual role as additional breadwinners for the family because they possess significant social capital and productivity roles (Sanuri, 2020; Sulaiman et al., 2022). Initially less productive in filling their leisure time while waiting for planting and harvesting seasons, women have transformed regular FDS meetings. FDS facilitators have successfully changed the mindset of women in Pungut Hilir Village, encouraging them to be more productive rather than relying solely on their husbands' income or waiting for activities during planting and harvesting seasons. Women in Pungut Hilir Village can now utilize local resources to develop into added value for the family's economy. It requires knowledge, skills, and participation in processing local resources into productive outcomes facilitated through mentoring and guidance.

From various previous literature, it has been found that there are many models developed for women's empowerment based on local resources, one of which is the

preneur model. This model empowers women by utilizing local potential as the primary capital for businesses for housewives through partnership systems (Yuliana, 2010). The second development model is the Look-Think-Act (LTA) Model, which is an empowerment implementation model through Look-Assessment (observation and interviews), Think-Planning through FGD (Focus Group Discussion), and Act-social guidance, entrepreneurship, and skills through a social entrepreneurship approach (Astuti, 2012). From the empowerment models mentioned, it is clear that they have both advantages and disadvantages when implemented in different groups. Implementation may not be optimal because each empowerment group faces various constraints and needs. Based on this background, the author is interested in examining the empowerment model applied in Pungut Hilir Village for women based on local resources through the Family Development Session (FDS) Group. The author aims to explore how the Local Community Development Model through the empowerment of the Family Development Session (FDS) group is not only able to improve women's skills but, more importantly, can increase the community's knowledge and change the mindset of women in Pungut Hilir Village to actively participate in managing local potentials.

METHOD

This study employs qualitative research, a suitable approach for discovering central phenomena. This research aims to describe a specific situation and critique the problem to bring about change (Hermawan, 2019). Data collection utilized the Field Research approach through interviews, documentation, and observation to observe the efforts of women's empowerment activities in the FDS Group. Research instruments were employed to measure natural or social phenomena, either individually or with the assistance of others, in the form of interview guides and observation guidelines (Harvey, 2021). The main targets of this research are FDS members, FDS Social Facilitators, and the Pungut Hilir Village Government. The research aims to understand the empowerment model developed for women through FDS groups based on local resources. The research site is the FDS Group in Pungut Hilir Village, Air Hangat Timur Subdistrict, Kerinci Regency. Data analysis techniques involve data collection, data reduction, data presentation, and drawing conclusions.

RESULTS AND DISCUSSION

The Economic Condition of Local Resources

The economic life in rural communities relies on a relatively homogeneous source of income, namely the agricultural and plantation sectors, with varied sources of income (Syahza, 2011). This theory and opinion align with findings in Pungut Hilir Village, indicating that the community's economic conditions vary significantly, particularly for the FDS Group. Their family income depends on the harvest of coffee and cinnamon, which takes eight months and 10 to 20 years for cinnamon. Additionally, income is derived from the uncertain harvest of vegetables and rice, as harvest conditions change depending on the weather. According to (Angkasawati, 2015; Faqih et al., 2022), the village is the base of potential development in the agricultural and plantation sectors and serves as a hub for regional food security. However, one of the causes of income instability in the village is the varying land use by different community members, ranging from 0.5 hectares to 2 hectares, and some people even practice gardening on land they don't own, sharing the harvest with the landowner. Sometimes, the harvest may decline if the weather conditions during harvesting are unfavourable. The economic challenges faced by members of the FDS Group usually revolve around difficulties in meeting daily living needs, such as daily consumption costs, healthcare expenses, education costs for their family members, and other urgent expenses. Each family has different living needs, especially in the number of children attending school from kindergarten to university, incurring varying costs. This requires a dual role for the wives of each farmer to assist their husbands in meeting these

needs. According to (Suparman, 2017), the dual role of a wife includes being a mother, taking care of children and husbands, educating children, and helping to increase economic income. The dual role of a wife is necessary due to internal and external factors. Internally, the husband's income is insufficient for daily living expenses, with expenditures and the number of dependents in the family. Externally, the surrounding environment, in the form of processing agricultural and plantation products, requires a significant contribution and innovation from housewives to augment the family's economic income (Agustina, 2016; Suparman, 2017).

Concept of Community Education Through Family Development Session

Referring to Law Number 20 of 2003 concerning the National Education System, Chapter I, Article 1, paragraph 16 states: "Community-based education is the provision of education based on the uniqueness of religion, social, cultural, aspirations, and the potential of the community as the embodiment of education from, by, and for the community" (Sistem Pendidikan Nasional, 2003). Community-based education activities are an effort to cultivate and strengthen personality values (hard and soft skills). These social, religious, and cultural values are inseparable from non-formal learning activities outside of school.

Community empowerment activities refer to the concept of community education, stating that efforts toward community empowerment are necessary to develop the potential within the community and foster independence for an improvement in the quality of life (Hoerniasih, 2019). Given the complexity of current society and the increasing learning needs of the community, the role of community education is increasingly felt. Robert Maynard suggests that intellectual, moral, and social abilities can be developed through education, knowledge, attitudes, and skills that can be enhanced for the betterment of human life (Hutchin, 1998).

Evaluating the concept, finding the concept of lifelong education means learning to know, learning to do, learning to live together (with others), and learning to be, which occurs continuously and sustainably (continuing learning) from the cradle to the grave (Evaluate, 2011). Learning is not limited to completing school but extends throughout one's life.

Implementing the Family Development Session (FDS) program is one form of family education in the non-formal education realm. This FDS program implements community empowerment activities to empower beneficiary women to independently seek solutions to the challenges they face, thereby improving the quality of family life. The community is encouraged to try to escape the poverty trap actively. The objectives of the FDS program activities, according to the Director General of Social Protection and Social Security at the Ministry of Social Affairs, include increasing practical knowledge, reinforcing positive behavioural changes, enhancing the skills of beneficiary housewives to recognize their potential and that of their environment for use in improving family and community welfare, as well as providing understanding to participants in identifying local potentials for economic development and behavioral change through the FDS program.

Therefore, education in the community is implemented through empowerment activities that emphasize changing the community's mindset and providing specific skills and expertise within the community. It aligns with the viewpoint of (Ganiem, 2017), stating that educational activities for the community must be relevant to the local needs by instilling a positive mindset and exploring the empowerment fields desired by the community.

Empowerment programs through community education are chosen as a solution to enhance community welfare through intensive empowerment programs implemented through focus group discussions. The series of educational activities in the community include hypnotherapy or awareness, formation and alignment of perceptions, motivation, technical knowledge dissemination, marketing strategies and communication, self-development, and environmental utilization (Ganiem, 2017). Sofia emphasizes that community empowerment, essentially an effort for liberation, begins with education for the

weak (those who lack opportunities to learn extensively in formal schools) and subsequently involves collective efforts from these vulnerable individuals through social movements to gain power and change suppressing structures, enabling the community to have the ability and strength to lead a higher quality life (Sofia, 2021). To strengthen the outcomes of community education, guidance and mentoring are crucial and cannot be overlooked. When these elements are lax, the social capital and resources possessed by the community may lose their value due to a decline in motivation and participation from the community (Ganiem, 2017). Thus, community education through empowerment is long-term, ensuring its benefits are optimized.

Local Development Model for Women's Empowerment Based on Local Resources

The Local Development Model represents a step in community empowerment that involves active participation from all aspects of society. The community is engaged in the planning stage, goal setting, and activities for transformative change. The Local Development Model (LDM) believes that societal change can be optimally achieved with broad and active participation from the entire community, starting from the grassroots level in decision-making and implementation (Rothman, 1996). This model comprehensively develops the community's capabilities and skills, enabling active involvement and collaboration based on shared social needs (Huraerah, 2021).

One challenge or issue that arises when attempting to advance a community is the lack of participation from the community itself. It is caused by communities bound by tradition, exhibiting closed characteristics and lacking the desire to change or accept external changes, as well as a lack of ability and willingness to solve their problems (Rothman, 1996). Strategies to address these issues can be implemented by creating and fostering broader community participation involving all community members. This effort aims to reignite the community's spirit to actively contribute to planning, policy setting, identifying needs, and making choices to solve issues within the community (Gilang et al., 2021; Kurtz et al., 1987; Thesalonika & Resnawaty, 2022). The critical difference of the locality development model is its emphasis on enhancing community capacity to address issues or problems independently. In contrast, other models focus on solving specific problems within communities (Rothman, 1996).

The community of Pungut Hilir Village shares a common interest, which is to strive to meet family needs through the potential in the field of agriculture, mainly through empowerment programs for housewives. It aims to help stabilize family economies in all circumstances. By understanding the family's needs and recognizing common interests, especially among women in Pungut Hilir village, they will actively participate in Family Development Session (FDS) activities to enhance their insights and skills, thus improving their quality of life. An empowerment model that meets the community's needs is required to optimize the implementation of women's empowerment activities based on the management of local resources. Through the Locality Development Model, the participation of women in Pungut Hilir Village is maximized. Therefore, mentoring plays a crucial role as a catalyst for bringing about change and guiding FDS groups to enhance their abilities in managing local resources effectively.

The reason for implementing the locality development model in Pungut Hilir Village, particularly in the FDS group, is that this model can overcome barriers in the community by providing encouragement and enhancing interaction and communication among community members or FDS group members despite their diverse backgrounds. This is intended to encourage active participation from FDS group members in improving family economies through utilizing local resources as a tangible manifestation of decision-making.

Implementation Process of Locality Development Model:

1. **Knowledge Enhancement Process**

In the Locality Development Model, community participation is strongly emphasized. It is because involving the community in achieving the empowerment goals ensures that the results and impacts, namely self-reliance and program sustainability, can be achieved. One crucial aspect supporting self-reliance is the community's increased knowledge and positive mindset change. The concept of design thinking is applied through the locality development model to enhance community knowledge. The originator of this concept defines design thinking as a way to discover human needs and create solutions by using and leveraging thought patterns ((Kelley, 2018)).

There are three (3) stages in the practice of design thinking, as follows:

1) *Empathy*

The formation of the FDS Group initially resulted from a collaboration between the social facilitator (PKH social worker) of the Pungut Hilir Village government, environmental practitioners, and support from the Kerinci District Social Office. The FGD group, before engaging in agricultural processing activities, was accompanied by the PKH social worker and directly supported by the Pungut Hilir Village government, leading to the establishment of empowerment activities based on local resources. Observing the initial conditions of the community, especially the housewives, before active FDS activities, they spent most of their time at home managing households and children. The economic situation at that time was challenging, relying only on the coffee and rice field harvests. The husbands of these housewives worked as labourers in other people's fields for some time. Moreover, Pungut Hilir Village had potential local resources that needed proper management before the agricultural harvest season. The consumptive lifestyle of women, coupled with high expenses for daily needs, children's education, and healthcare, did not align with their income, eventually leading to stunting in their toddlers.

Given the above conditions, the PKH social worker and environmental practitioners began immersing themselves as observers participating directly in the lives of the Pungut Hilir community to understand their conditions and needs. Through regular FDS meetings, the community, assisted by the PKH social worker, planned empowerment activities based on their needs and the existing natural potential. This aligns with the initial stage of empowering groups, which involves formulating and determining programs and activities to address existing issues (Aini & Wulandari, 2021).

Driven by empathy, the PKH social worker initiated collaboration with the local village government and environmental practitioners to help the community find solutions to rise and become productive in meeting demands and improving the economy in Pungut Hilir Village. This activity, supported by the Kerinci District Social Office, turned the FDS group in Pungut Hilir Village into a platform that not only evaluated the spending of PKH assistance but also served as a space for the actualization of empowering housewives in Pungut Hilir Village. The implementation stages of empowerment activities in the FDS group began with empathy and concern from the PKH Social Worker, inviting PKH member housewives to engage in the processing of agricultural products, a natural resource available in the village. According to the theory of empowerment stages, one of them is the preparation of the officer, where the critical figure playing the role of a community worker and observer in Pungut Hilir Village is the PKH Social Worker. The community worker is a crucial element in the success of community development with a participatory approach (ROHANI, 2021).

2) *Ideation*

In this stage, analysis is conducted based on the findings obtained from participatory observation. The analysis of findings determines the root causes of the identified issues. It aligns with the concept of empowerment stages, where the

assessment process involves identifying problems (perceived needs) and the resources available to the community. In the assessment process, the community actively participates to ensure that the issues discussed truly resonate with their perspectives (Hasan, 2018). The empowerment activities through FDS focus on women's role as housewives in Pungut Hilir Village. Therefore, the formulation and determination of empowerment goals involve women's groups. Once the needs and empowerment goals are established, the social worker facilitates and guides housewives to change their mindset and make choices representing the envisioned solutions. Collaboration activities involving various stakeholders are then carried out, fostering creativity to generate ideas as solutions to the problems or needs.

Collaboration implementation aims to create synergy, unite ideas, and incorporate diverse perspectives among FDS members, the Pungut Hilir Village government, and environmental practitioners to solve issues in Pungut Hilir Village. Training is provided to all FDS members and is facilitated by the social worker and environmental practitioner. The purpose is to create innovation among the community, especially FDS members. Through capacity-building training, FDS members gain new knowledge and skills. It follows the theory that learning groups in community education, such as FDS, function as community learning classes (Nusantara et al., 2022; Sandratika et al., 2021; Sanuri, 2020; Syarif & Thabrani, 2020).

The training activities serve as a platform to provide education aimed at changing women's mindset about the role of housewives. By providing information, knowledge, and understanding to FDS members, they are informed that direct support and involvement of housewives women are crucial for improving family economic well-being (Annisa, 2022). FDS members are emphasized to recognize that women have a strategic role and great potential to boost household economies by utilizing local resources. This role does not impede or diminish their primary duty as housewives caring for their spouses and children. This aligns with the theory that women have a dual role as mothers and contributors to family economic growth (Ginting, 2018; Suparman, 2017).

Housewives spend most of their time managing household affairs and tending to harvests at home. In response to changing demands and times, housewives can engage in activities beyond managing households and harvests. This mindset is crucial for social workers to instil, providing strength to FDS members to actively participate in FDS activities while still fulfilling their roles as housewives. Returning to the training content, besides altering the mindset about the dual role of women, FDS members are educated on how to utilize their free time to manage local resources, process plantation products, and use home gardens for vegetables, fruits, and medicinal plants. This training is crucial for members to balance their roles in FDS activities and homemaking responsibilities.

In addition to mindset changes regarding the dual role of women, FDS members are provided with knowledge on how to use their spare time to manage local resources, process plantation products, and utilize home gardens for vegetables, fruits, and medicinal plants. The social worker and environmental practitioner conduct this assessment of the utilization of agricultural products to provide in-depth knowledge about the utilization of local potential. The impact on FDS members at the ideation stage includes mindset changes, increased awareness, and enhanced capabilities among the housewives FDS members to utilize their time for managing and using home gardens for continuous harvesting, subsequently processing them into ready-to-consume products.

3) *Prototype dan test*

This prototype stage involves transforming ideas or concepts that FDS members have provided into actual activities. In other words, the empowerment program activities that have been formulated and planned based on the collaborative discussions of relevant parties are realized in an empowerment activity to test the implementation of these activities, reviewing whether the results show any deficiencies and strengths, and assessing whether the proposed solutions can effectively achieve the goals set by FDS.

The empowerment program for FDS members is implemented through a trial process, where FDS members engage in practical activities such as processing agricultural products around their homes. These products are then tested in the local village market to determine whether the community needs and desires them as consumers. Subsequently, feedback from these activities serves as an evaluation, providing recommendations and input. This feedback is then used to improve future FDS programs through improvisation or developing high-quality processed products from local resources (Thesalonika & Resnawaty, 2022).

2. Skill Enhancement Process

In empowerment programs, skill is also the most crucial aspect besides providing knowledge and expanding community awareness. Basic knowledge alone will not solve all the economic problems of FDS members; instead, it requires skills as a manifestation of the participatory actions of FDS members to gradually reduce the contributing factors. Training is provided to FDS members not only to change their mindset and increase knowledge but also to impart practised and supported skills until FDS members become proficient in those skills. In line with the concept of empowerment, which emphasizes that empowerment activities involve guiding communities to acquire skills suitable for their potential, It enables them to transform their lives and positively influence the lives of those around them.

After completing the training stage, the next step is to provide ongoing assistance to FDS members, guided by Social Workers and Environmental Practitioners, to develop their skills continuously. The skills developed are based on the community's potential and the local natural resources through the following stages:

1) Analysis of Human Resources and Natural Resources Capability

Table 1 Local Resources of Pungut Hilir Village

	Results of Natural Resources	Description	Skills
Local Resources	Forest and swamp	Mendong plants (Bigo), Pandan, Water hyacinth.	Transforming them into woven mat products, pot covers, baskets, and aesthetic household decorations.
	Fruits	Banana, Jackfruit, Sugarcane	Processing into Banana Chips, Jackfruit Chips, Sugarcane Sugar
	Vegetables	Spinach, Water spinach, Eggplant, Peanuts, Red beans	Processing into ready-to-eat food (fried spinach chips, peanuts, spinach and water spinach chips, dried chilli paste, convenience food, etc.)
	Spices	Cinnamon and cloves	Processing into dry spices and seasonings
	Herbal Pharmacy (medicinal plants)	Galangal, Javanese ginger, Turmeric, Lemongrass	Processing into dry powder and herbal medicine

From the above Table 1, it can be explained that the local resources in Pungut Hilir village consist of forest and swamp plants, fruits, vegetables, spices, and an herbal pharmacy. From these local resources, the community has the potential to process and sell these local products, thus contributing to the family's economy through the roles and creativity of FDS members. Housewives are equipped with essential skills such as weaving, cooking, making dried spices, and creating simple herbal medicines commonly consumed by families, which are then developed through training.

2) Empowerment Process

a) Training

Through the training activities, FDS members are equipped with skills to process the natural resources into products that have value and meet the wider community's needs. Training is provided as a form of innovation for the community through the role of FDS members in mobilizing the community to be creative in utilizing and empowering local potentials to improve the community's economy. The training activities are conducted in a focus group discussion (FGD) format, consisting of two flexible stages. In the first stage, the speakers provide basic introductory materials about natural potentials and what can be processed and have economic value, as well as proper processing and attractive packaging. The second stage involves practical processing. FDS members are mapped based on the types of plants they own into three groups: weaving, food processing, and herbal medicine.

The processing is done in groups, and environmental practitioners directly teach the correct and attractive processing procedures. After the training, participants are considered to understand the procedures, given independent tasks to process individually, and can develop or improvise the resulting products effectively. The next stage is the mentoring phase after completing the material presentation and practical processing.

b) Mentoring

The mentoring program lasts for three months. It is done to ensure that FDS members can process local resource products correctly, consistently, and sustainably, improving their skills. Furthermore, marketing assistance is provided until the products can genuinely penetrate the market and positively impact the overall economic improvement, not only for FDS members but also for all women and housewives in the Pungut Hilir village community beyond the FDS members.

3. Empowerment of the Community

The impact of training and mentoring on FDS members has increased their skills and those of the broader community in processing natural resources. Since the training began, there has been a significant increase in income, especially for FDS members. The activity involves purchasing or acquiring harvests such as forest and swamp plants, vegetables, spices, and herbal medicines from the residents of Pungut Hilir village by FDS group members. The FDS group processes these products, and the finished and ready-to-consume products are marketed through collaboration with grocery store owners and market traders near Pungut Hilir village. The marketing profits set aside funds as cooperative capital for the FDS group, and the dividends are distributed annually.

The impact of processing local resources by the FDS group includes increased income for FDS members and the farmers and traders in Pungut Hilir village. The increased income for FDS members contributes to the growth of the group's business. The additional income increases the capital they obtain from their cooperative activities. With

the generated increase from processing natural resources, the fulfilment of family needs such as consumption and education expenses for each family member can be met.

4. The Process of Increasing Participation through Productive Activities

The progress of the business of FDS members in the village of Pungut Hilir would not run smoothly and would be meaningless without the FDS members' active participation. A common issue in empowerment activities is the difficulty in gaining support/participation when the activities are monotonous and lack other engaging activities. Therefore, the strategy is to find ways to motivate community members to participate actively in the change process. The active participation of the entire community in development is the primary goal of the change process. In addition to the main activity of processing local natural resources, other activities attract FDS members to remain active and involved in empowerment activities, namely weekly arisan (rotating savings and credit association) and cooperative savings and loans, as well as the distribution of the remaining profits from the business, which continues to this day.

The Arisan's work activity has been carried out since the beginning of the FDS routine activities. It aims to maintain the spirit of cooperation in the community. The savings and loan cooperative within this group is a form of group fund management and can be considered as assistance when members need funds for their necessities. The initial capital of the cooperative is obtained from the PKH assistance provided to each member every three months. Later, it grows from the sales of processed local natural resources. With this weekly activity, FDS members are continuously attracted to remain active in empowerment activities. Funds from the primary and mandatory savings are allocated to support the production activities of FDS members.

Given that conducting their activities requires operational costs. In addition, proposals are submitted to the Cooperative Office, Social Services, and the Department of Industry and Trade to seek financing to facilitate operational activities. This aligns with empowerment as a participatory change agent, trying to involve the community in thinking about their problems and how to overcome them (Annisa, 2022).

Based on an interview with the chairperson of FDS in the village of Pungut Hilir, the activities of the FDS group are carried out to increase family income to help improve the economy. In addition to the participation of women in the FDS empowerment platform, based on the survey results, about 70% of housewives also participate and have a role in addition to working at home as housewives; they also work in the fields or the fields, even opening their job opportunities. This is done with the hope that women's participation or involvement will increase the business's productivity and the economy of families will grow through the participation of women as housewives.

Supporting activities carried out by the FDS Group include educational activities in monthly meetings related to parenting, health, economic management, and social welfare by PKH social workers as activities that mobilize human and natural resources. In line with the opinion of (Mangkuprawira, 2019), everyone has resources that, when collected, can improve socio-economic life. Furthermore, the success of the FDS Group in the village of Pungut Hilir is in line with the goals of FDS activities set by the Ministry of Social Affairs of the Republic of Indonesia, namely the increase in independence, skills, and increased economic income resulting from the management of existing local resource potentials (Annisa et al., 2020). With the development and innovation of local resource processing, it is hoped that the community can improve their quality of life.

The efforts and activities carried out by the FDS are implemented to the maximum, and the results they obtain positively impact the economic well-being, leading to changes and increases in income. By applying the Local Development Model to the FDS group in the village of Pungut Hilir, housewives become more creative and effective in utilizing local

potential without impeding their role as housewives. This can be seen from the program's sustainability through continuous activities, including regular educational meetings, arisan, savings and loans, natural resource processing, marketing, and distribution of remaining profits. These continuous activities are well responded to and carried out by all FDS members. With the results they achieve, each member experiences an economic improvement that is very helpful for them to meet the needs of their families, such as consumption and education expenses for their respective family members. From the results that have been confirmed with relevant theories, it can be concluded that based on the existing theories and the understanding of the author, the success of the FDS activities in improving the economic well-being of members can be seen from the increasing economic income, both from individuals and the FDS group itself. Furthermore, fulfilling family needs can be met, such as consumption and education expenses for each family member. Thus, the author understands that the FDS activities in improving economic well-being have a positive impact and good economic income improvement, as well as increased knowledge and skills.

CONCLUSION

Empowerment through the FDS Group in the village of Pungut Hilir serves as an educational platform, especially for women as homemakers. The implementation of women's empowerment activities applies the Local Development Model (PML), which has an impact on increasing knowledge insights and changing the mindset of women to assist their husbands in supplementing the family's income. This is applied through the design thinking model. In addition, community education within the FDS group has also succeeded in enhancing the skills of processing natural resources through training and mentoring, as well as increasing the participation of FDS members through productive activities. Implementing the Local Development Model is relevant to the local community's needs to optimize social capital and the resources they possess. The ultimate result of implementing the Local Development Model directly impacts the economic improvement and well-being of FDS group members, and it has a domino effect on the community in the village of Pungut Hilir.

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