

The Role of Women in the Education of Beneficiary Families of the Harapan Family Program

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ABSTRACT

Women's empowerment efforts are an integral part of national development efforts. Therefore, efforts to empower women are an ongoing effort in accordance with the dynamics of socio-cultural or economic changes that are taking place rapidly in this global era. Target of women's empowerment programs or empowerment of comments. Therefore, women cannot be underestimated and ignored because behind all the success and continuity of life there is a woman's role. The role of women in the family is very important. Women are the main fortress in the family. Improving the quality of human resources begins with the role of women in educating their children as the nation's next generation. Early family basic education. Thus, if the smallest group is good, it will penetrate the community and nation. In the sustainability of family education, women are very important in supporting household life through beneficiaries of the Family Hope Program. The understanding of the beneficiaries of the Keluarga Harapan Program in relation to education and family by women is interesting to study. This study aims to determine the social construction of the role of women in family education through the Family Hope Program. This study uses an ethnographic approach obtained through observation and interviews with informants, especially the beneficiary community in Bagan Asahan Village.

Keywords: *Women's Empowerment, PKH, Family Education*

1. INTRODUCTION

The family as the first and foremost educational institution. It is hoped that families will always try to provide for their children's needs, both biological and psychological, as well as to care for and educate them. The family is expected to be able to produce children who can grow up to be individuals and be able to live in the midst of society. As well as being able to accept and inherit the values of life and culture. The family is as the core group, because the family is the first educational society and is natural. In the family, children are prepared to undergo stages of development as a provision when entering the world of adults, language, customs and all contents of culture, should be a task carried out by families and communities in maintaining life by the family. Women are the main figures who play an important role in a family. Women have many roles and are able to do many things including cooking, raising children, educating, managing the house and many others. So many roles of women cannot be described how great these women are. Women also provide balance in a family. The position of women in the family and society needs to be maintained and improved so that they can contribute as much as possible to the development of the nation by paying attention to nature and heart and dignity. [1].

The role of women in the family has authority in all things that happen in the family. In this case, women are also tasked with uniting families and solving existing problems, as well as managing all planning needs, solving financial problems and so on. The issue of money entering and leaving is the responsibility of women. Therefore, women must be able to control finances in the family. In addition, women are as educators. The education in question is what a woman teaches her family. Parents are the first schools for children because children's education begins in the family. From that a child learns about all the new things in his life. The child begins to learn to talk, eat, drink, socialize, or socialize. [2].

Although women seem to have a sizable role in decision-making within the family, the types of decisions made by women cannot be separated from their traditional roles. This is reflected in the dominant role of women in decision making related to the use of household budgets for daily necessities expenditure, including the use of government assistance funds. In addition, family health matters tend to be determined by women, as well as decisions to determine whether they want to have children. Meanwhile, the decision is related to education and child marriage. Meanwhile, decision-making regarding education and child marriage as well as borrowing money and credit is mostly done with whoever is the head of the family.

2. METHOD

This research uses qualitative research. This study was used for an ethnographic approach, data collection was carried out by in-depth interviews with informants, especially those who knew the value and meaning of women's roles in family education through PKH beneficiaries. Furthermore, documentation and participant observation in the location of this study were in Bagan Asahan Village, Asahan Regency. For data collection, ethnographers perform data analysis techniques by taking ethnographic notes, analyzing ethnographic interviews and writing ethnographies. [3].

3. THEORETICAL REVIEW

Talcott Parsons in Ritzer (2012: 55) states about a function where activities are directed at meeting a system need or requirements, so Parsons believes that there are four functional imperatives that are necessary for everything. During the development of PKH empowerment it contains elements from the beginning to regulate the adjustment of the program with the conditions of the community receiving PKH assistance as empowerment actors. After that PKH finds what kind of empowerment is suitable and can be used quickly and generates income for the community receiving PKH assistance. So in its implementation, the PKH program starts to set strategies then goes through the process of each existing empowerment, then finally the PKH program can conclude that this empowerment changes the thinking patterns, attitudes and behavior of the community receiving PKH assistance. Through all these stages the PKH program can find out whether this empowerment has resulted in community independence or not. All systems in the PKH program must be able to meet needs, so as Parsons said, these functions must be carried out through AGIL [4].

4. RESULT AND DISCUSSION

Sex differences that have implications for the functions and roles of men and women are basically not a problem if it is targeted at a conscious choice and not an element of compulsion and or discrimination. However, when examined more deeply, the differences between the two sexes, especially those that often occur in women, are neglected by their basic rights, are left behind and experience problems of injustice, and even discrimination against women.

Men and women have natural and non-natural differences. In contrast to the natural differences that each sex has, whose roles cannot be changed and exchanged, it is very likely that the roles of men and women can change, both due to culture and structure. [5].

In general, culture in Indonesia, women have a dual role. Almost all roles in the family are assigned to women. Unlike men, despite the nature they carry, women still cannot leave their domestic roles. So that the strong role of women with the main and first duties in the domestic sector makes people fully believe that all

domestic roles are indeed the lines of women's destiny or nature that has been created and determined by God. For example, the role of a woman being a housewife with all the work in it seems that absolutely all belong to women, as long as she has sperm for fertilization. [6].

In relation to the differences between men and women who have natural and non-natural differences, women have several roles in their lives, especially in the family environment (domestic role). Women are wives (husband's companions), household managers as mothers (descendants and child educators), supplementary income earners, and as members of the community. Some of the roles of these women that cannot be replaced by anyone even by their husbands, such as childbirth and breastfeeding (kodrat), while the household manager, the additional breadwinner, the continuity of education for children in the family. [7]. The wife's obligation is the husband's right, on the other hand, the husband's obligation is the wife's right. If there is a woman's role in development, or a woman works outside the home to help her husband increase income to meet family needs, it means that some husbands have been helped by their wives.

In overcoming poverty so that it has an impact on increasing income in his family. But it cannot be denied that some others are still unable to overcome their poverty. Empowerment is still developing with direction and guidance from PKH.

The independence of the community can be seen from the change in mindset, attitude and behavior as well as experiencing a sustainable process every year, but that does not mean that the PKH recipient community is independent. The Village Facilitator of Bagan Asahan also hopes that there will still be innovations developed by the government for this empowerment so that the products from PKH empowerment can compete with other local products. The empowerment stage is still ongoing towards an independent society. [8].

Through analysis of the empowerment of women receiving PKH assistance from FDS, training to KUBE in the AGIL phase, it can be concluded that by applying what Parsons said it makes it easier to analyze what must be done before this empowerment takes place. At different levels, AGIL can adjust to each type of PKH empowerment program. PKH beneficiaries also received good acceptance of the program as an empowered agent. This empowerment work is highly favored as a capital for improvement in the welfare of the community receiving PKH assistance and an increase in family economic income.

Parsons' explanation through AGIL is then further elaborated in a general action structure that describes each component in the action system general explanation that each component in the system of action as assumed by Parsons, namely making the ordered structure of society its first priority. This depiction is further described in behavioral organisms, personal systems, social systems and cultural systems. Each system is directly described and ported by the AGIL system. There is a hierarchical level in the system of action which

indicates the condition of that system. If the PKH program empowerment is such a system, the lowest level is the physical environment which is the non-symbolic aspects.

5. CONCLUSION

The family is the first place to provide education and upbringing to every member of the family, especially for children. Family is the first means of teaching reading or arithmetic, introducing all knowledge in life, teaching skills, and providing guidance on the buying and selling process in relation to the benefits of PKH recipients as well as having an economic function in the family that has been running without us knowing it. Family is a place where we can get food, clothing, shelter, and other material needs. The family will provide financial support for each member of the family. Economic functions in the family include earning a living, financial management, and using funds to meet all the needs needed in a family.

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