

# A Model of Women's Empowerment through the Salimah Rumah Education Program in Improving the Quality of Prosper Family in Lampung Central District

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**Abstract:** Islam sees men and women have the same degree that distinguishes only the level of religiosity. Women are one of the elements of society that has its role and function. Women as equal partners of men should be able to optimize their strategic role in a development. This study aims to determine (1) the model of women empowerment through *Rumah pendidikan Salimah* and (2) the impact of empowerment in improving the quality of prosperous families. The technique of data collection is done by interview, observation, and documentation. Data analysis techniques use data reduction, data presentation and drawing conclusions. The results showed that the model of women empowerment was carried out through the establishment of "*Rumah Pendidikan Salimah*" and the impact of empowerment that was carried out was seen from the process that was systematically arranged and had an applicable impact on the people of Central Lampung as evidenced by the maintenance of good relations in the family and the fulfillment of healthy and prosperous family indicators based on BKKBN.

**Keywords:** *Women, empowerment, community development, education, school*

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## Introduction

Women are elements of society whose contributions are expected in the development aspect. Women have a strategic role that needs to be activated and optimized in order to be integrated in development. However, to achieve this, women are still faced with various problems, especially in the scope of gender. Patriarchal culture which is a legacy of ancient life is still widely felt by women in several regions which limits the direction of women's movement to contribute in the public sphere (Artawan, 2021). Assuming this makes married women completely dependent on their husbands for their lives, especially in economic matters where only relying on husbands' income makes women or wives helpless without the presence of a husband and often gives power to husbands to treat wives as they please. This is one of the triggers for violence and divorce. Cases of violence against women and children in the household have become a global issue that has no end. Women's

powerlessness is the basis for harassment, violence, and divorce. Therefore women must be empowered.(Maspaitella & Rahakbauwi, 2014).

One of the leading women's empowerment in the world is the Grameen Bank, which was founded by Muhammad Yunus in Bangladesh. The success of Grameen Bank in providing services to 8,901,610 people in Bangladesh has encouraged other countries to adapt the empowerment model that it does, and Indonesia is no exception. However, the adaptation of Grameen Bank still creates a dilemma among Muslim economists from a sharia perspective. This is because there is still an interest system in the services contained in the Grameen Bank model. Moreover, Indonesia has issued a fatwa through the *Ijtima' Ulama Fatwa* Commission throughout Indonesia in 2003 and MUI fatwa No. 1 of 2004 that interest is usury and the law is unlawful (Asmorowati, 2018).

Women as elements of society must be empowered. Women have tasks that are directly given by nature, namely the 4M (menstruation, pregnancy, childbirth and breastfeeding) which naturally cannot be replaced by men (Tebay, 2020). But that doesn't make it the only role that can be played, women can still be involved in various sectors. Every element of society must be empowered to achieve prosperity, be it men or women.

Women's empowerment is inseparable from the process of self-development either individually or in groups. Self-development of women can be done in various ways such as fulfilling practical needs, namely through education, health, and the economy for both men and women and meeting strategic needs, namely by involving women in development activities. Women's empowerment is crucial because it will have an impact on a family consisting of several people (Sunarsih, 2021). Quality women will give birth to good quality families in the social and economic fields which will indirectly affect the socio-economic conditions of the community.

In the Islamic view, men and women have different natures and innate traits from birth that are different both physically and psychologically. The philosophical meaning contained behind such a creation is that both of them must be able to work together and play a role in accordance with the nature and character of each (Ernawati, 2020). Islam, which is a heavenly religion, has placed women in an honorable and noble position in accordance with their nature and character, no different from men because both have their respective roles, including in humanity and their respective rights (Sunarni & Firmansyah, 2020). So it is a wrong assumption to judge that Islam is a religion that is not friendly to women which triggers discrimination against women, just like the concept of Islam itself that men and women have the same degree before God, the only difference is the level of piety (QS. Al-Hujurat:13).

Family in the view of Islam has enormous value. In fact, Islam pays great attention to family life by laying down wise principles to protect family life from disharmony and destruction. Why is Islam so concerned with the family (Hamat, 2018). Of course, it cannot be denied that the family is the main foundation for building palaces for Muslim society and is a madrasa of faith which is expected to produce generations of Muslims who are able to exalt the religion of Allah on earth. If the religious foundation of the family is strong, the religion and morals of its members are straight, then the community will also be strong and the coveted security will also be realized. On the other hand, if family ties are torn apart and damage poisons its members, the negative impact will be seen on society. How the shock hit and the fragility of strength, so that a sense of security is not obtained in the life of the nation and state and society.

According to Wrihatnolo and Nugroho, empowerment is a process that is carried out with full awareness and participation of the parties, to increase the capacity and capability of the community as a development resource so that they are able to recognize the problems faced in developing and helping themselves to a better state, able to explore and utilize resources available for the benefit of themselves and their groups, and able to exist clearly with the benefits of it (Harahap, 2019).

Women's empowerment is one of the development priorities that needs real action and operational steps from all components of the nation, carried out continuously at all regional levels from the national level down to the village (Damanik, 2019). The expected women are women who have expertise in their field, namely having skills as directed human resources. The implications of Empowerment are a tool or activity that aims to improve the quality of Muslim families and the welfare of women and women's welfare. To achieve this requires synergies from several aspects such as the quality of human resources, access, and equality in power, participation, concentration and welfare. Therefore, this research was conducted with the aim of knowing (1) the model of women's empowerment through the Salimah educational home program and (2) the impact of this empowerment in improving the quality of prosperous families

## **Method**

This type of research is analytical descriptive which describes or describes the research object through makeshift data or samples without conducting analysis and conclusions that apply to the public (Sholikhah, 2016). Analytical descriptive research aims to analyze certain phenomena carefully and analytically, and make analyzes in a systematic, actual and accurate manner. Based on the source, the data obtained is divided into two, namely primary data and secondary data. Primary data is data obtained directly from the

source, such as data related to the results of interviews with facilitators, members of the Salimah Organization, and the Regional Government. While secondary data is data obtained from sources through intermediaries such as from documents or information from agencies or institutions related to Salimah's programs and organizations.

This research use triangulation to test data validity. Data triangulation technique used is triangulation technique and sources through inspection of records interviews, field notes, questionnaires, and documentation records from various sources data (Irma et al., 2019). The technique of checking the validity of the data by triangulation allows the researcher to re-check the research results by comparing them with various sources, methods and theories. Comparing with various sources can be done with (Moleong, 2006):

1. Comparing the observed data with the result data from interviews;
2. Comparing what people do in public with what people do in private;
3. Comparing what people are doing about research situations with what is being said all the time;
4. Comparing a person's situation and perspective with various people's opinions and views;
5. Comparing the results of interviews with the contents of a related document.

## Discussion

The Islamic family is a group that is built because of social ties between individuals and members of the community. In people's lives, there is presentation of both individual and group behavior that mixes with God's Revelation, as an Islamic family, one cannot escape the fact that it is "presented" as a sacred entity with a profane covering. Many expressions were shown when Indonesian Muslims were in the orbit of a Muslim Islamic family. A group or family is built because of social ties and mutual assistance between members of the salimah organization. Trust will arise when all members have strong social ties that are built in the social system when members interact with each other for a relatively long and deep time (Shafar, 2017).

The existence of Salimah's role in mobilizing Indonesian women as a mass organization that continues to give charity through its growth phases. parties who have the same concern and present various useful activity programs in the community. In this case the research uses the community within the scope of the Salimah Organization, especially women, so that they can develop their abilities freely and maximally in achieving the common goal of increasing the quality of life for Muslim families.

Undergoing the 3rd period of Salimah's existence can be increasingly felt by its presence in 32 provinces, 316 cities/regencies and 768 sub-districts. With all the challenges

faced, more than ten thousand Salimah administrators throughout Indonesia are trying to consistently run the wheels of the organization and present various useful activities in the community. Furthermore, the Salimah activities that the author focuses on are Salimah activities in Central Lampung Regency as follows:

1. Salimah Integrated Mother's School (Sister) in the form of coaching for mothers every week;
2. Elderly School (Salsa);
3. Baitul Quran Salimah (BQS) has been running in Poncowati Village

In the era of globalization with very tight competition today, building human resources is not enough just to form character, but also requires a variety of knowledge and skills which so far have not been able to be fulfilled by the Salimah organization (Hidayat, 2018). This is due to various factors, one of which is the lack of facilities for the smooth running of tasks and affairs in the field of women's empowerment and child protection based on the principle of balance, as well as in the implementation of the main management strategy Gender is not optimal in collaborating with stakeholders. As well as the lack of research related to the coordination of activities and supporting tasks that are routine in nature, analysing programs and women's affairs in the Salimah organization, the arrangement of activity planning has not been on target, and the implementation of supervision of activities has not been organized in accordance with planning, accountability for activities and preparation of activity reports carried out by Salimah Central Lampung.

As expressed by Erika as the organization's administrator, Salimah as a women's organization is still considered weak in facing global challenges. So every Salimah administrator is expected to be able to work quickly and with high quality, provide the best dedication and work with all potential and resources, don't let our unfamiliarity become a limit to development, because so far Salimah's organization has not made women who are not only skilled at cooking, taking care of household and taking care of the family but are expected to have a gender influence as women who are not broad-minded, in this case women in the salimah organization do not yet have the skills, are charismatic, and do not yet have religious knowledge with a Muslim quality of life. On that occasion also presented material about teamwork. The energy that makes "ordinary" people "extraordinary".

Salimah works with various groups, NGOs and government agencies to support various programs, including BNN, KPP, KLH, Menegpora, Ministry of Agriculture, Komnas Anak, WAMY, ASA Indonesia, KNRP, Nusantara Committee Meeting, YKBH, YPMA and others who have same program mission. Salimah is here to try to bring hope to be able to become one of the components of the nation that contributes to finding solutions to various women's

problems with programs that encourage women's empowerment, strengthening family institutions and adequate protection for children.

Table 1. Salimah activities in 2022

No	Work program	Activity	Mission	success indicator
1.	Internal Coordination of PD and PC Education and Training Departments in Central Lampung	PD Education and Training Department internal meeting 1x/month	Expanding and strengthening structural solidity at all levels (Mission 1)	Regular organization coordination and consolidation
2.	<ul style="list-style-type: none"> <li>a. Form a FAMILY COUNSELING MODULE Delivery Team</li> <li>b. Scientific study of the family in the form of a case study</li> </ul>	<ul style="list-style-type: none"> <li>a. Delivering/socializing FAMILY COUNSELING MODULE</li> <li>b. Management skills improvement training (Counselor)</li> </ul>	Improving the quality of management so that they are able to realize Salimah's vision and mission	Prepare materials and guidelines for implementing counseling to facilitate counselors in carrying out their duties. Forms of activity : <ul style="list-style-type: none"> <li>a. form a drafting team</li> <li>Indicators of success:</li> <li>b. Material modules and pocket books are arranged</li> <li>c. collect maroji materials</li> <li>d. drafting</li> </ul>

3.	<ul style="list-style-type: none"> <li>a. Formed 1 Salimah Indonesia Pre-Marriage School (Serasi)</li> <li>b. Formed 8 Integrated Salimah Mother Schools (Sisters)</li> <li>c. Forming an Elderly School (Salsa)</li> <li>d. Forming BQS (Baitul Qur'an Salimah)</li> <li>e. Establishing Kopwansyah (Salimah Sharia Women's Cooperative)</li> <li>f. Organizing various community activities</li> </ul>	<ul style="list-style-type: none"> <li>a. Assistance in the formation and implementation of Training 1 Pre-Marriage School Salimah Indonesia (Serasi)</li> <li>b. Assistance in the formation and implementation of Integrated 8 Mother Salimah Schools (Sister) Training</li> <li>c. Assistance in the formation and implementation of Community Activities in PD</li> </ul>	Improving the quality of life of members through the Salimah program	Implementation of training to increase the capacity and integrity of members
4.	Recruiting members through Salimah programs.	Launching, Assistance in the implementation of Formation of Salsa, Sister, Serasi, Community (PW & PD)	Increase the quantity of life of members as Salimah's mass base.	The achievement of increasing the number of members of Salsa, Serasi,

Based on the table, women's empowerment activities in the Salimah Organization in improving the quality of prosperous families are by establishing Salimah Education Houses (Sisters, Salimah Indonesia Pre-Marriage Schools (Serasi), PAUD, TKIT, Elderly Qur'an Guidance (Bqs), Elderly Schools (Salsa).

A healthy family can be said to be a very prosperous condition or condition. Both physically, socially and mentally that make it possible to become a complete family consisting of individuals who are led by a family head and live in an environment so that they can live normally either economically or socially. In the family later there will be multi-functional relationships in which there are various interactions within the family, the

interactions and relationships that occur are the relationships between parents and children, brothers and sisters to husbands and wives. The characteristics of a healthy family can be seen from several physical angles, including (Butarbutar, 2018):

1. Families who use and have clean water around their homes.
2. Families who have clean toilets.
3. All family members are not smokers or users of other additives.
4. All family members make sure that each member is sufficient in terms of nutrition.
5. Has an allocation of funds used for maintenance in the health sector.

Indicators of a healthy family include (Fauziah, 2018):

1. Families follow the family planning program.
2. Pregnant women check their pregnancy according to standards.
3. Babies get complete immunizations.
4. Exclusive breastfeeding for babies 0-6 months.
5. Toddler growth monitoring.
6. Pulmonary TB patients treated according to standards.
7. Patients with hypertension taking regular medication.
8. Patients with severe mental disorders being treated.
9. None of the family members smoke.
10. The whole family is already a JKN member.
11. Have clean water facilities.
12. Using the family latrines.

Family welfare essentially has two dimensions, namely material and spiritual dimensions. Family health can also be divided into economic well-being (family well-being) as measured by the fulfillment of family inputs (for example measured by income, wages, assets and family expenses) and material well-being (family material well-being) as measured by various forms of goods and services accessed by families. Measuring material well-being is relatively easy and will involve meeting family needs related to material things, both clothing, food and shelter as well as family needs that can be measured by material (Malik, 2017). In general, measurement of material well-being can be done by measuring the level of income. According to Santamarina, there are six categories of welfare (quality of life or individual well-being), namely physical, psychological, level of independence, social, environmental and spiritual. (Natalia & Machelia, 2017).

To measure the welfare of the community, indicators are needed that can be used as a basis. According to the Central Statistics Agency (BPS) there are eight components to

measure the level of welfare, namely, population, income, health and nutrition, education, peace of mind, level of consumption patterns, housing and the environment, social culture (Febrianti, 2021). Meanwhile, according to the National Population and Family Planning Agency (BKKBN) the indicator to see community welfare is measured based on family welfare. The BKKBN determines the indicators for the level of family welfare as follows: basic family needs, psychological needs, development needs.

Welfare can be measured by five stages, namely: pre-prosperous families, prosperous one families, prosperous families II, prosperous families III, prosperous plus families. The five stages of grouping the prosperous family according to the BKKBN are as follows:

1. Poor families (Not able to fulfil one or more than six indicators)
2. Prosperous family I
  - a. Carry out worship according to the religion adopted
  - b. Eat twice a day or more
  - c. Have different clothes
  - d. The house you live in has a good roof, walls and floors
  - e. PUS wants to use family planning with contraceptive services
  - f. All children aged 7-15 in the family attend school
3. Prosperous family II
  - a. Carry out worship according to the religion adopted
  - b. At least once a week the family provides meat or fish or eggs as side dishes
  - c. All family members get at least one new set of clothes in the last year
  - d. The floor area of the house is at least 8.0 m<sup>2</sup> for each occupant of the house
  - e. All family members in the last three months are in good health so they can carry out their respective duties/functions
  - f. At least one family member aged 15 years and over has a steady income
  - g. All family members aged 10-60 years can read Latin script
  - h. All children aged 6-15 years are currently (at the time of data collection) attending school.
  - i. If there are two or more children living in a family who are still PUS, they are currently using contraception (except when they are pregnant).

#### 4. Prosperous family III

- a. Have efforts to increase religious knowledge
- b. Part of the family income can be set aside for family savings
- c. Usually eat together at least once a day and this opportunity is used to communicate between family members
- d. Participate in community activities in the neighborhood where he lives
- e. Hold outdoor recreation together at least once every six months
- f. Obtaining news by reading newspapers, magazines, listening to the radio or watching television. Family members are able to use means of transportation

#### 5. Prosperous family III plus

- a. Family or family members regularly contribute to social activities in the form of materials
- b. The head of the family or active family members as administrators of associations, foundations or other community institutions

The empowerment of women by the Salimah Organization can at least provide experience and teaching to further open minds and refine feelings, so that they can get a happier life in a different way. So that by empowering women, mothers, will contribute to social welfare and minimize social problems because every house has a healthy and quality heart, namely a mother.

The existence of a sharing session opened the minds of the training participants to continue to progress and develop. As the results of observations and interviews conducted by researchers with several participants in the training. With lots of discussion and sharing of experiences, Mrs. YN is happy because now her child can join PAUD, which was founded by Salimah's organization. According to him, by sending their children to PAUD, their children can get early education for free.

Second, according to an interview with FY, he also felt happy joining the Pre-Marriage school established by the Salimah organization. According to him, he can prepare in the future to have a family through an education founded by professional and experienced people. Apart from that, an elderly person with the initials Y also admitted that he was happy to join the Salsa/Elderly School because he could study religion there.

Researchers managed to collect data, one of which contained various feedback felt and received by Salimah Organization participants, namely in the form of self-confidence, basic knowledge about women, about the roles of a woman and a mother, motivating each other

among participants, and providing encouragement and reinforcement. to be able to develop themselves through the hobbies and potential of various participants. This certainly answers the theoretical concept used by researchers, namely the Longwe framework which states about empowering women through a process of change. The change towards being helpless becomes able, and has an impact on aspects of welfare in the form of education.

The data above illustrates that the basic thing to do in the process of empowering women is to grow self-confidence, instil a desire to continue to develop and recognize their own potential by optimizing the role of women themselves both as children, wives, mothers and part of society.

### Conclusion

Women who are members of the Salimah Organization have proven that anyone can get a good and decent life of course with high will and hard work. Anyone can achieve a level of prosperity with education. From the results of the empowerment carried out, it is known that they only need a facilitator to mediate and direct them to be independent beforehand. Empowerment carried out by the Salimah Organization program for women in Central Lampung is quite effective, judging from the data that has been documented by researchers obtained from the results of observations, interviews, and direct involvement conducted by researchers. It is known that they have reached a level of welfare in the education sector that can be implemented in their daily lives. It is suggested to the Head of the Local Government Women's Empowerment and Protection Service and their child employees to make a more systematic strategy so that the programs created can be realized better. For example, by providing financial support. In addition, the Office for Women's Empowerment and Child Protection as an element of government can engage the community more in outreach and fostering women's empowerment programs.

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