

## Women's Participation in Productive Economic Activities in the Context of Improving the Socio-Economic Status of Fishermen's Communities in Konawe Regency, Southeast Sulawesi Province, Indonesia

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### Abstract:

Women from fishing families act as work partners for men in a nomadic life at sea. After settling down, the women stay idle at home to look after the children and prepare for the family's daily needs. This research aims to analyze the forms of women's participation in productive economic activities in order to improve the socio-economic status of fishing communities. This research was carried out on women from traditional fishing families in coastal villages in Konawe Regency, Southeast Sulawesi Province. The population of this study were all women from traditional fishing families in coastal villages. Next, village sample selection was carried out purposively, with the criteria being that villages had a traditional fishing population, were easily accessible to the research team, in each sub-district. The data collected was then analyzed using descriptive analysis. The research results show that firstly, women from fishing families naturally have productive economic activities in order to improve their socio-economic status. Second, there are basic skills based on the socio-cultural environment that have been developed by female fishermen, namely: making dried fish, smoked fish, making shrimp paste, making crab sticks, making fish floss, and making fish dumplings/nuggets. And third, there are two groups of forms of productive skills based on the socio-cultural environment that are applicable for female fishermen, namely: (1) Skills that have been developed, and (2) new skills that are innovations from outside, but the raw materials are available in the local environment.

**Keywords;** Women's Participation, Productive Economy, Fishermen's Community

### I. Introduction:

Currently, 80% of coastal communities are still relatively poor, have low education and are often marginalized, there is still limited space to participate in coastal resource management (Anwar, 2006). Fisherman communities/coastal communities, especially those living in villages in the South Konawe area, generally live as traditional

fishermen. The previous consumerist lifestyle made it difficult to measure their work performance and contribution to development activities. This condition also makes it difficult for the government and other parties to provide business capital and education assistance. For women from fishing families who previously acted

as work partners for men in a nomadic life at sea, after living a settled life the women stay idle at home to look after the children and prepare for the family's daily needs.

In terms of gender, Fisher Family Women (PKN) work extra to help their husbands/fathers in their work, especially at home, but have not received recognition as a productive activity with economic value. The problem lies in the limited knowledge and skills of women who are unable to make a real contribution to the development of socio-economic life, including their weakness in managing family finances which have been consumptive and wasteful. Women's activities are still dependent on men's livelihood activities, unable to provide a technological touch to fishermen's catches as a skill product that has more value than before. Despite the fact that they have the social and cultural potential to progress and develop based on their tenacious attitude and the basic skills they already have, they are still running statically without any development efforts, either from within or from outside the social system. Another problem is the selective attitude of the Bajo people in communicating with community members who come from outside their social system, whom they call people like (Anwar, 2003).

To answer these problems, an empowerment program in the form of productive vocational skills training related to their socio-cultural background and natural potential is the right thing to develop for them, including aspects of marketing and family management. This study was conducted to develop a model for empowering women in Bajo tribal fishing families. This empowerment model was chosen for several reasons.

First, the fishing community, especially women, are disadvantaged members of society, due to their low level of knowledge, skills, creative attitudes and educational aspirations, so they need to be empowered through organizing business study groups and providing knowledge in the form of technological introductions so as to increase insight, productive skills and family financial management.

Second, women in traditional fishing families have basic skills based on their culture, such as processing sea products in the form of drying, making crackers, weaving, sewing clothes and cake making skills (Anwar, 2003). Third, if their potential can be managed optimally, both socio-cultural potential and natural potential, then women can improve their welfare through increasing income from the process of increasing knowledge and skills, both processing skills, marketing and skills in managing business results or family management. Fourth, in accordance with UNESCO's recommendation that in the 21st century empowerment programs should be able to provide awareness to the community so that they are willing and able to learn. Materials for learning skills are not only for oneself, but also skills for living as neighbors, in society, as a nation and living in relationships between nations with a spirit of equality and equality (Delors, 1996; Ministry of National Education, 2002). Fifth, based on the innovative proposal of the Indonesian Education Conference Overcoming the Crisis Towards Renewal, 23-24 February 1999 in Jakarta is what is called the Community Based Education (CBE) Approach. In the spirit of community empowerment, according to CBE, decentralization in education management or for, by and from the community, and traditional values must be preserved and utilized in implementation (Depdikbud, 1999). Sixth, many empowerment models have been implemented, but socio-cultural based vocational skills have not been widely implemented, especially for women from poor fishing families, because so far they have not been open to information and technological innovation from outside. And Seventh, traditional fishing residential areas can generally be reached by sea and land transportation, so that markets in Kendari City are easy to access, so that vocational skills development can support family economic development.

Empowerment of Fishermen, Fish Cultivators and Salt Farmers is any effort to improve the ability of Fishermen, Fish Cultivator and Salt Farmers to carry out Fisheries Businesses or Salt Farmers

better (Law No. 7 of 2016). Based on these reasons, this research aims to analyze the forms of women's participation in productive economic activities in order to improve the socio-economic status of fishing communities and develop productive skills based on the socio-cultural environment that are applicable for fishing women.

## II. Literature review:

Lack of access to available resources causes poor people to remain in a cycle of poverty. Poor people have limited access to the use of development programs (Tampubolon, 2002). One of the causes of poverty in rural communities is due to weak aspects of human resources, such as low formal education, and not having productive skills (Soekartawi, 1999). For this reason, in forming community self-help groups (KSM), it is necessary to pay attention to: the needs of local communities, strive for socio-economic activities which produces results quickly, and capital assistance rolls in quickly, both in terms of intensity and variety. Hasibuan (1999) said that the measure of concern from outside parties, including the government, towards the poor should not be the volume and number of votes but its actualization. Because so far there have been many poverty alleviation programs but it turns out there is very little actualization in the field.

The empowerment process is a path towards social change towards a better life or a modern society with indicators of being ready for new experiences and open to innovation (Zahara, 2002). The term empowerment is now used as an action, movement and strategy in overcoming individual and group problems (Saraka, 2002).

Every development plan directed at community empowerment must at least contain the main elements: (1) awareness, (2) planning, (3) organizing, (4) implementation, (5) assessment, and (6) development (Anwar, 2003). The steps for empowerment towards behavior change according to Clutterbuck and Kernaghan (2000) are (1) awareness of the need for change, (2) acceptance of the need for change, (3) commitment to change, (4)

learning and planning, and (5) feedback. outside school.

The process of empowering marginalized communities is carried out in eight steps, namely: (1) organizing small groups as initial recipients of the empowerment program plan, (2) identifying/building regional level learning community groups, (3) selecting and training group facilitators, (4) activating study group, (5) holding facilitator meetings, (6) supporting ongoing group activities, (7) developing relationships between groups, and (8) holding a workshop for evaluation. In the process of empowerment through education, educators function as helpers or facilitators for others to develop and mature (Asmin, 2002; (Sumodiningrat, 1999).

Women are encouraged to be involved in economic activities, but many of the legacy of agrarian patterns are still maintained, public-domestic patterns are still maintained, because women's participation is still valued lower than men's (Umar, 1999; Fakhri, 2002). In the Islamic world, it is also known that there were women as breeders and farmers during the time of Rasulullah SAW (Istiadah, 1999).

In line with this, UNESCO recommends the importance of equal rights and opportunities for women in the field of education. According to him, improving access for women to skills training, science and technology, and continuing education (Delors, 1996). Likewise, Syihab (2000) interpretation is that men and women have the same position in several dimensions of life. According to Wood (1994), gender analysis cannot be studied without understanding culture and communication, because it is very dependent on cultural values and practices in society (Suriyani et al. 2023).

According to Illich (2001) gender differentiates place, time, tools, tasks, forms of speech, gestures, and perceptions associated with men and women in culture. Gender is specifically tied to a particular time and place. The tendency to adopt an innovation at a certain time by a social system in a place will give rise to gender patterns.

Referring to theory Z and theory W which emphasize the development of technological culture by optimizing local culture, geographical advantages, population characteristics, natural resources and community creativity in making Japan and South Korea the center of the world economy (Sudjana, 2000). In this study, the expected result of empowerment according to Yacub (2000) is to produce creative people with the indicators: being able to control emotions, having empathy, being flexible in thinking/acting, looking forward and believing in one's own ideas.

Several studies on the empowerment of fishing communities, such as the results of research by (Idrus, 1993) regarding the contribution of fishing women's income to family income of 31.59%. Fisherman poverty occurs because "victims of the development process" which is not in accordance with the socio-cultural conditions of the local community (Anwar, 2006). For this reason, according to Rokhmin Dahuri, in order to realize fishermen empowerment, community participation is necessary in planning, implementing, monitoring and preserving development. The results of empowerment by Sudjana (2000) succeeded in increasing the knowledge and productive skills of rural women and increasing awareness, as well as the ability to learn from each other in a learning group forum Qoid (2000).

The results of Anwar (2003) research on management models show that through training in productive skills and business management, it can increase public awareness of the importance of education and can increase women's motivation to learn and become entrepreneurs, thereby increasing the participation of women from fishing families in business activities. productive which can increase the income of fishermen's families.

According to Anwar (2006), the empowerment program in the form of life skills education in the same area has succeeded in increasing the knowledge, skills, attitudes and aspirations of

fishing communities. Through this program, they can broaden their horizons, provide life skills, and change an apathetic mental attitude into an entrepreneurial mental attitude. Empowerment activities are carried out through skills learning (educational approach), with training and guidance techniques, both for productive life skills, as well as marketing skills and financial management. Learning materials, apart from being presented face to face and direct involvement with actual activities, are also equipped with modules. To maintain the effectiveness of learning, mentoring/guidance is provided by the management team together with work partners and groups of students learning voluntarily by paying attention to where they live, and they are given incentives in the form of Business Funds which are managed by the group themselves in the form of revolving funds. In this case, participatory activities of the target group occur.

### **III. Research methods:**

#### **Research sites**

This research was carried out on women from traditional fishing families in coastal villages in Konawe Regency, Southeast Sulawesi Province.

#### **Research Population and Sample**

The population of this study were all women from traditional fishing families in coastal villages in South Konawe Regency. Next, village sample selection was carried out purposively, with the criteria being that villages had a traditional fishing population, were easily accessible to the research team and each sub-district was represented by one village/kelurahan.

Based on the results of field identification, it shows that in South Konawe Regency there are 9 (nine) sub-districts which have areas/villages whose livelihood is traditional fishing.

**Table 1. Distribution of Research Sample Locations**

No	Name District	Village Sample	Sample Respondents
1	Laonti	Rumbi-rumbia	10
2	Moramo	Ranooha Raya	10
3	Moramo Utara	Wawatu	10
4	Kolono	Puupi	10
5	Kolono Timur	Lambanggi	10
6	Lainea	Pamandati	10
7	Laeya	Torobulu	10
8	Palangga Selatan	Lakara	10
9	Tinanggea	Tinanggea	10
	Jumlah	10 Desa	90

### **Data Collection Instruments and Techniques**

The data collection instruments used consisted of: (1) observation guidelines, (2) interview guidelines, and (3) questionnaires. Data sources consist of: family women (wives/widows) of traditional fishing fishermen. Observations were made on social life settings, such as: fishing gear, houses, productive business activities, and the natural environment around where they lived. Interviews were carried out simultaneously with filling out the questionnaire, so that there was a process of triangulation of data collection techniques between interviews and questionnaires.

### **Data analysis technique**

The data analysis procedure in this research was carried out using qualitative analysis. The data collected was then tabulated, then analyzed using descriptive analysis, in this case the researcher

explains the forms of women's participation in productive economic activities in the context of improving the socio-economic status of fishing communities and developing productive skills based on the socio-cultural environment that are applicable for fishing women in Konawe Regency, Province. Southeast Sulawesi.

## **IV. Results and Discussion**

### **Socioeconomic Background of Women in Fisherman's Families**

#### **Respondent's Education**

The level of education also influences the longevity of a household. Getting the highest level of education is the best way to open your horizons to the real world. More and more people with different characteristics will be met to chat and exchange ideas. Gradually, all of this can shape a person's personality, life principles and overall mindset.

**Table 2. Respondents' Educational Level**

No	Village	Educational Level					Inf.
		Did not complete	elementary school	middle school,	high school	diploma/bachelor's degree	
1	Laonti	1	6	3	0	0	
2	Moramo	0	7	2	1	0	
3	Moramo Utara	0	6	3	1	0	
4	Kolono	0	4	3	2	1	
5	Kolono Timur	0	4	0	5	1	
6	Lainea	0	6	3	1	0	
7	Laeya	6	3	1	0	0	
8	Palangga Selatan	0	9	1	0	0	
9	Tinanggea	1	5	3	1	0	
Amount		8	50	19	11	2	90
Percentage		8,89	55,56	21,11	12,22	2,22	100

The largest percentage of respondents' education level was elementary school graduates at 55.56%, followed by junior high school graduates at 21.11%. High school graduates or equivalent are 12.22%, there are still 8.89% of traditional fishermen's wives who have not finished elementary school. The problem is that they have not finished elementary school according to information from them, because generally their settlement is on the coast far from the elementary school location and is also supported by Bajo ethnic traditions. often sailing to certain areas involving all family members, which has an impact on children dropping out of school. However, it was found that 2.22% of fishermen's wives had a bachelor's degree. This latest data is quite interesting, because there is a process of vertical mobility in social status and if this trend can run normally, then in the future fishing families can get

out of the stereotype which is often synonymous with poverty, ignorance and helplessness. It is hoped that the younger generation will have better dynamics, so that they can increase the income or welfare of fishing families.

Respondent's Occupation Of the 90 respondents, 48.89% were fish sellers, either in the form of fresh fish that their husband had just obtained from the sea, or dried/smoked fish that they had previously dried/smoked, as well as sellers of mangrove crabs. On the other hand, there is also a grilled fish/smoked fish business taking place in Pramuka Village and Lambangi Village. There are 4.44% who own a business selling basic necessities and 4.44% also work as employees of a crab crab company, especially in Tinanggea Village. Apart from that, in certain seasons there are people who work to help their husbands in cultivating seaweed in Tinanggea Village.

**Table 3. Respondent's Occupation**

No	Village	Respondent's Occupation				Inf.
		Entrepreneur	Employee	Buying and Selling Fish	Housewife	
1	Laonti	0	0	6	4	
2	Moramo	1	0	4	6	
3	Moramo Utara	0	0	4	2	
4	Kolono	1	0	4	6	
5	Kolono Timur	0	0	5	5	
6	Lainea	0	0	7	2	
7	Laeya	2	0	6	4	
8	Palangga Selatan	0	0	6	3	
9	Tinanggea	0	4	2	6	
Amount		4	4	44	38	90
Percentage		4,44	4,44	48,49	42,22	100

**Basic Skills Based on the Socio-Cultural Environment Have Been Developed:**

**Developed Skills:**

In general, the types of skills developed by women from fishing families based on information from respondents were buying and selling fresh fish at 63.33%, followed by making dried/salted fish, including grilled fish at 24.44%. There are also skills in making fish floss, and making shrimp paste. Even though their desire to create sea-based

skills is very great, there has been no innovation diffusion process that can touch their lives, such as: training or guidance on socio-cultural based skills, so it is difficult for them to rise from their helplessness. So far, assistance has been given in the form of cash, so it seems they are apathetic.

**Table 4. Types of Skills Developed Based on Sea Products**

No.	Village	Skill Type								Inf.
		Make Dried Fish	Make Fish Crackers	Make Fish Floss	Make Shrimp Paste	Make Crab Crochet	Peel Shrimp	Somai	Buying and Selling Fresh Fish	
1	Laonti	0	0	0	0	0	0	0	10	
2	Moramo	2	0	0	0	0	0	0	8	
3	Moramo Utara	0	0	0	0	0	0	0	8	
4	Kolono	2	0	0	0	3	0	0	5	
5	Kolono Timur	10	0	0	0	0	0	0	0	
6	Lainea	2	0	2	1	0	0	1	4	
7	Laeya	2	0	0	0	0	0	0	8	
8	Palangga Selatan	4	0	0	0	0	0	0	6	
9	Tinanggea	0	0	0	0	4	0	0	6	
Amount		22	0	2	1	7	0	1	57	90
Percentage		24,44	0,00	2,22	1,11	7,78	0,00	1,11	63,33	100

**Types of Skills That Are Not Seafood Based**

In general, people in coastal villages who work as fishermen, 70% of their families have developed skills in making dry cakes and 30% have developed wet cakes. Generally they have the skills to make

dry cakes and moist cakes, but this is not done on an ongoing basis. This skill base is generally passed down from generation to generation, but there is not much effort to modify it, so it is not attractive to consumers.

**Table 5. Types of skills that are not based on seafood**

No	Village	Skill Type		Information
		Pastry	Cake	
1	Laonti	5	5	
2	Moramo	8	2	
3	Moramo Utara	6	4	
4	Kolono	8	2	
5	Kolono Timur	7	3	
6	Lainea	9	1	
7	Laeya	7	3	
8	Palangga Selatan	8	2	
9	Tinanggea	5	5	
Amount		63	27	90
Percentage		70,00	30,00	100%



**Get to Know Seafood Based Skills:**

Table 5 data informs that there are only two types of skills known to the fishing family community, namely: skills in making fish meatballs. 63.33%

said they had and 36.67% said they were skilled at making fish meatballs (through interviews it was revealed that even though they were not skilled making, but they knew that this type of skill had developed in their village in a traditional form.

**Table 6. Get to know the results of skill products**

No.	Village	Skill Type							Inf.
		Fish Crackers	Prawn crackers	Crab Crackersg	Fish Floss	Crab Floss	Mpek-Mpek Palembang	Fish meatballn	
1	Laonti	0	0	0	7	0	0	3	
2	Moramo	0	0	0	10	0	0	0	
3	Moramo Utara	0	0	0	6	0	0	4	
4	Kolono	0	0	0	2	0	0	8	
5	Kolono Timur	0	0	0	8	0	0	2	
6	Lainea	0	0	0	9	0	0	1	
7	Laeya	0	0	0	0	0	0	10	
8	Palangga Selatan	0	0	0	9	0	0	1	
9	Tinanggea	0	0	0	6	0	0	4	
Amount		0	0	0	57	0	0	33	90
Percentage		0,00	0,00	0,00	63,33	0,00	0,00	36,67	100

**Women empowerment:**

Women's empowerment activities are carried out through various stages starting from the awareness process in the form of dialogue with community members, especially members of the target group, learning planning, organizing, implementing, assessing and developing learning. The steps for this activity are in line with the empowerment steps stated by Adimihardja and Hikmat (2001), namely: concept formulation, model preparation, planning process, implementation of the empowerment movement, monitoring and assessing implementation results, as well as developing the preservation of the empowerment movement. Each step of this activity involves all members of the target group, so that a process occurs from, by, and for the members of the learning group.

The empowerment approach in the gender context in this study is development for women in terms of independence and internal strength, and emphasizes equality between men and women (Moose, 2002). In this study, it recognizes the need to recognize the productive meaning of women's activities even though they are carried out in the household throughout can increase household income, develop women's organizations, increase awareness and public education as important conditions for sustainable social change for women in fishing families.

Empowerment in the gender dimension is also recognized by Islamic teachings as in the Word of Allah (Al-Qur'an and its translation, An-Nahl 16; Q.S. An-Nisa' 4, 2019) regarding the equal position

of women and men before Allah in life activities, daily. According to Umar's (1999) understanding, this verse implies the concept of ideal gender equality and emphasizes that individual achievements, both in the spiritual field and in professional career matters, do not have to be monopolized by one gender alone. Men and women have the same opportunity to achieve optimal performance. However, in the conditions of fishing communities, this concept requires stages and socialization, because there are still a number of cultural obstacles that have made them return to domestic activities. Due to historical studies as mentioned by Zaltman and Duncan (1977), it is becoming increasingly important for fishing communities to remind them of the productive role of women in the economic sector in the past when they lived nomadically.

This empowerment activity includes strengthening individuals and community institutions. This includes instilling cultural values of hard work, thrift, openness, responsible attitudes, renewal of social institutions and their integration into development activities (Sumodiningrat, 1999). Islamic teachings themselves have put forward the concept of self-empowerment, as stated in the Al-Qur'an (Al-Qur'an and its translation S. Ar-Ra'd 13:11). In this verse, Allah emphasizes the need for self-awareness and efforts to maximize an individual's potential. Without empowering a person, it is impossible if the person concerned is able to develop the natural environment and the surrounding socio-cultural environment. Self-empowerment refers to the ability to identify alternatives from various situations, choosing the best alternative according to applicable values, priorities and commitments. Individual initiative to determine the best alternative is a top priority to foster thinking and stimulate desire and curiosity. For women from fishing families, they can uphold the principles of life in relationships and careers: self-knowledge, self-restraint, self-respect and self-confidence.

The empowerment of learning citizens has grown as stated by Hopson and Scally, namely that they

have shown the attitudes: open to change, proactive, responsible, directed, sensitive, likes to learn from mistakes, dares to move forward, contemporary, looks for alternatives, respects themselves, evaluates people, sensitive to the needs of society, likes people, refers to a harmonious, harmonious and balanced lifestyle (Saraka, 2002).

One of the driving forces for the empowerment of learning citizens in a learning program is the presentation of learning materials that contain life skills. Learning activities develop a life-oriented model, and help students learn to be more aware of internal and external values, encourage them to try to find and absorb new information on their own, develop their own goals and commitments, try to help communities and organizations to be able to empower themselves in a directed manner. and sustainable.

Empowerment through skills training carries out eight characteristics as proposed by (Kindervatter, 1979), namely: (1) learning is carried out in small groups of 5-15 people, (2) giving greater responsibility to students during learning activities, grouping and management member activities are regulated by the study group members themselves, (3) group leadership is played by the learning community with a structure of chairman, secretary and members, (4) learning resources act as tutors in general, production/demonstration activities are played by the learning community, (5) the activity process learning takes place democratically, learning residents can discuss both among members and with tutors, (6) there is unity of view and steps between learning residents and tutors in achieving learning goals, (7) using learning techniques (demonstrations, assignments, lectures and questions and answers) so that it can create a sense of self-confidence in students, and (8) the ultimate aim is to improve the socio-economic status of students through mastery of skills and independence in learning, working and doing business.

Learning skills based on the socio-cultural background of the learning community utilizes the learning community's experience as a potential

learning source. In activities, learning is based on an empowering process, emphasizing an approach that broadens the experience of students learning to gain understanding and control over the social, economic and political forces around them. The learning process is always linked to the problems and needs of the learning community, and prioritizes cooperation to solve problems together. In its application, learning activities begin with forming study groups and preparing tutors. In its implementation, the tutor develops participative leadership and gradually transfers learning responsibility to the group. This is supported by the development of democratic processes and relationships, which in learning activities integrate reflection and action processes, as well as using appropriate methods to increase the self-confidence of students learning (Trisnamansyah, 1993; Moose, 2002).

There are two assumptions that are often used in diagnosing the problem of empowering poor groups. First, the helplessness of the poor group is considered as a result of the poverty syndrome inherent in the lives of the poor group itself. Second, this powerlessness is considered a consequence of the discriminatory form of service management carried out by the previous government, this group is seen as the victim. For fishing communities, the second assumption is true, because the development orientation during Indonesia's independence was more inclined towards agricultural and urban areas, but paid less attention to coastal community groups engaged in the fisheries sector. Exploitation by unscrupulous traders of fishermen's catches by setting low selling prices. Finally, the cycle of poverty inherited from generation to generation remains sustainable with government policies that are less favorable towards fishermen and the treatment of unscrupulous traders.

This is the right step to empower the poor fishing family community, which has tried to combine two kinds of perspectives that are commonly used to approach the problem of poverty, namely: (1) cultural perspective and (2) structural or situational

perspective (situational perspective). The cultural perspective approaches the problem of poverty at three levels of analysis: individual, family, and society. At the individual level, poverty is characterized by traits that are commonly called a strong feeling of marginality, such as: apathetic, fatalistic, wasteful, dependent and inferior attitudes. At the family level, poverty is characterized by large family members and free unions or consensual marriages. At the community level, poverty is primarily demonstrated by the lack of effective integration of the poor with societal institutions. They are often treated as objects that need to be worked on rather than as subjects that need to be given opportunities to develop (Usman, 1998; Fakhri, 2002).

The empowering process in the form of skills learning is an educational approach that aims to increase students' awareness and control of social and economic life so that they are able to improve their standard of living and be on par with other advanced societal groups. For this reason, the process that students need to take is (a) training a high level of sensitivity to various aspects of social and economic development during the learning process, (b) learning various skills to meet needs and solving problems faced, (c) working together in solving problems faced together, (d) training oneself to identify problems to plan the future, and (e) utilizing communication channels and mass media as educational media such as radio and television.

Empowerment programs in the context of female fishermen must maintain the concept of andragogy because learning as adults must be done conditionally or flexibly. In accordance with the existence of adults, those who are socially mature must be exposed to materials and techniques that are flexible based on needs, socio-cultural conditions and the natural environment that enable them to easily absorb and at the same time apply the skills they need. has obtained (Jones, 1988).

Learning is carried out in a participatory manner to prevent feelings of inferiority, discouragement, helplessness against environmental pressures, and

excessive respect for tutors by students. Learning activities are developed to: (1) strengthen students' ability to solve problems through lifelong learning motivation, (2) equip students with various skills to face the environment better, in this case they are given productive skills, and (3) develop the potential for citizens to learn and strengthen positive self-awareness, in the form of learning business skills and recognizing the potential of themselves and their environment (Srinivasan, 1977; Asmin. 2002).

Empowerment contexts such as the focus of this research, have been implemented in several countries such as India through agricultural extension programs, with the result that modern agricultural practices can be adopted by 62-100% of farmer contacts. In Ethiopia modern agricultural practices through extension agents can be adopted by 85% of members of production associations (Berstecher, 1985). This empowerment process in the form of skills training for the small industry and household sectors is in line with the trend of anti-poverty approach programs launched since the 1970s. Most similar programs mediated by NGOs/NGOs aim to increase the productivity of work carried out by women in the small-scale food production and marketing sector (Moose, 2002).

Through the empowerment model in the form of skills learning activities, this is prepared to become part of the transition process which is generally not included in fishing community development programs. Likewise, this empowerment program is designed through a productive skills training program based on the socio-cultural dimensions of the community to overcome backwardness and is part of efforts to accelerate the process of changing the socio-economic conditions of fishing communities. Thanks to this activity, there is a link between community empowerment programs which includes interrelated missions, objectives and cross-sector approaches which should involve: the Education Service, the Fisheries Service, the Community Empowerment Service, the Industry and Manpower Service, the local District/Village Government, and NGOs . This empowerment

process is optimistic that it will be sustainable and sustainable because it is driven by the community, while external parties are only facilitators who intervene minimally to mediate their learning activities in various dimensions of socio-cultural and economic life.

## V. Conclusions and Suggestions:

### Conclusion:

In general, this research has achieved its aim, namely empowering women in traditional fishing families. Specifically, this research reached conclusions regarding the results of the following empirical study.

First, naturally women from fishing families have productive economic activities in order to improve their socio-economic status. Types of productive economic activities include: entrepreneurship buying and selling basic necessities, buying and selling fresh fish, dried fish, smoked fish, crabs. These economic activities are obtained through a natural learning system that occurs through a process of inheritance from generation to generation, even though small amounts have been obtained from friends, such as: making/selling crabs, making/selling fish floss, and making/selling dumplings/nuggets. The economic activities undertaken are still limited, due to limited communication between communities, the low level of education of women from fishing families, and the absence of efforts from agents of change to intervene in technological innovation for them.

Second, there are basic skills based on the socio-cultural environment that have been developed by female fishermen, namely: making dried fish, smoked fish, making shrimp paste, making crab sticks, making fish floss, and making somai/fish nuggets. Apart from that, women from fishing families have also developed skills that are not based on marine products/social culture, namely: making dry cakes and moist cakes. Diversifying the types and number of skills is deemed necessary, because the potential of natural resources in the form of marine products (various types and sizes of fish, crabs, shrimp and shellfish) is abundant

enough to be used as raw material for skills. The urgent need is a tutor for productive skills, packaging and management of family finances.

Third, there are two groups of forms of productive skills based on the socio-cultural environment that are applicable for female fishermen, namely: (1) Skills that have been developed, and (2) new skills that are innovations from outside, but the raw materials are available in the local environment. Skills that have been developed include: making dried fish, smoked fish, making shrimp paste, making fish floss, and making fish somai. This skill has a clear market share and the raw materials are easy to obtain and the price is affordable, as well as the manufacturing process is relatively easy. Meanwhile, new skills that constitute innovation include: making fish crackers, crab crackers, shrimp crackers and crab crackers.

#### **Suggestion:**

Community empowerment has proven effective in increasing community awareness to a critical level of awareness so that they can be involved in skills learning activities. Learning outcomes can improve knowledge, skills, attitudes and educational aspirations. The success of this research needs to be disseminated to community groups who have similar socio-cultural or cross-cultural backgrounds.

Change agents should be willing and able to encourage the implementation of empowerment among village communities who have a low level of knowledge to carry out socio-cultural based empowerment as a realization of Community Based Education. If this model is to be implemented, change agents need to carry out an awareness process early on to all components of society through dialogue using opinion leaders. Learning managers need to involve target groups in all steps of empowerment activities, therefore facilitators must act as mediators in learning.

The process of selecting learning materials should be oriented towards realizing the target group's ownership of life skills. Learning productive skills should be integrated with learning

entrepreneurship skills and managing family finances, so that the results of the skills can be marketed and developed, and have a further impact on improving the welfare of families and society. Empowering women through productive skills training should not forget their nature as women and the role of men as husbands/fathers as well as their companions. Facilitators should pay attention to socio-cultural constraints and in the sense of turning them into opportunities such as involving men in a dialogical process to motivate women's learning activities.

Efforts to empower marginalized communities as in the context of this research, apart from through education and the introduction of technology, also require legal protection for their existence through Regional Regulations, so that the potential natural resources around them are not touched by members of the social system from outside who can threaten social life. local communities and the preservation of natural resources.

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