

# The Contribution of Women in Improving Family Economic Resilience through the Banang Sahalai Knitting Community in Dadok Tunggul Hitam Village, Padang

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**Abstract:** This research is motivated by the fact that the economic contribution of women to their families is also very helpful for the economic resilience of the family itself. With the contribution of women to the family economy, it is also expected to have good participation in decision-making in the family. This study aims to analyze and identify: the contribution of women members of the banang sahalai knitting community in increasing family resilience in the economy, women's strategies in managing their involvement in the banang sahalai knitting community, and the impact of women's involvement in the banang sahalai knitting community on their participation in decision making in the family. To discuss this research problem, the theory of socialist feminism is used. The approach used is qualitative with descriptive type. Research informants were determined by the purposive sampling technique. Data was collected using observation, interviews, and document studies. Validity test using triangulation technique. Analysis of the data using the interactive analysis model of Miles and Huberman. The results show that in increasing economic resilience, women act as financial producers for the family and manage household income. The contribution of women in increasing the economic resilience of the family is inseparable thanks to the joining of women in a community, namely Banang Sahalai. So to manage their involvement in the banang sahalai knitting community, women have certain strategies. So that with the existence of women in the community and increasing the economic resilience of the family,

**Keywords:** Women, Community, Family Economy, Decision Making, Empowerment

## I. INTRODUCTION

One of the family formations is to create family resilience. Family resilience is one of the issues of national development. In the Law of the Republic of Indonesia Number 52 of 2009, Article 1 paragraph 11 explains that family resilience and welfare are conditions of a family that has tenacity and resilience and contains physical-material abilities to live independently and develop themselves and their families to live harmoniously in improving welfare. inner and outer happiness.

In line with Law No. 52 of 2009 concerning population development and family development above, according to Sunarti (in the Central Statistics Agency. 2016: 8) family resilience can be measured using a systems approach that includes input components (physical and non-physical resources), management processes family (family problems and coping mechanisms), and output (fulfillment of physical and psycho-social needs). Based on this approach, family resilience is a measure of the family's ability to manage the problems it faces based on the resources it has to meet the needs of its family.

According to the Ministry of Women's Empowerment and Child Protection (Kemen PPPA) in the Indonesian Women's Profile 2020 (2020: 83) that the comparison between the Labor Force Participation Rate (TPKA) between women and men has not changed in the last 3 years. In 2019, LFPR for men was 83.13 percent and LFPR for women was 51.89 percent.

Based on employment status in the family worker category, in 2019 women showed a significant number compared to men, which was 21.91 percent compared to 5.67 percent. This happens because it is influenced by a perspective that standardizes gender roles. Domestic space that is constructed as a space belonging to women is still reflected in the employment status of the family worker category (Ministry of Women's Empowerment and Child Protection. 2020: 113)

However, in meeting the needs of the family, apart from men as the head of the family, women also play an important role in fulfilling family needs. The contribution of women can be said as a safety value or support for households to meet their daily needs (Aziz and Akhris. 2018: 5). Due to the increasing number of economic needs, women must take part to be able to help the family economy. This is especially true for women who live in lower-middle-income families.

In general, the reason women work is to help the family economy. Economic conditions are increasingly uncertain, job opportunities are increasingly limited due to increasingly fierce competition, prices for necessities are increasing, family income tends to not increase which will result in disruption of family economic stability. This condition encourages women to participate in supporting the family economy. As female workers in the family, generally, housewives tend to choose to work in the informal sector (Aziz and Akhris. 2018: 4).

According to the Ministry of Women's Empowerment and Child Protection of the Republic of Indonesia in the field of Micro Enterprises, the contribution of women's society is very meaningful for the development of the national economy. More than 30 million micro, small and medium entrepreneurs, 60% of whom are women. However, the current condition of women micro and small entrepreneurs is still not encouraging. The biggest obstacles faced by women entrepreneurs of micro, small and medium enterprises, in general, are in the aspects of marketing, capital, human resources, and technology as well as women's low control over productive assets. In addition, the urgent need for women micro and small entrepreneurs is in the form of assistance by institutions close to entrepreneurs (women) in providing business development services that are fast, easy and the results can be felt quickly.

For this reason, it is necessary to have skills through organizations or communities for women to be able to work and help the family's economic needs, namely by empowering themselves. According to Kuncoro and Kadar (2016: 46) Empowerment is the ability to manage or manage a value that exists in human resources both in groups and individually which aims to be able to be independent as desired. Meanwhile, women's empowerment in the microscope are steps taken to obtain an added value that is useful for humans

One form of community-based women's empowerment is the "Banang Sahalai" Knitting Community. This community is a forum that provides information and briefings for women to increase their creativity in knitting so that they can become entrepreneurs and improve the family economy. The Banang Sahalai knitting community was officially established on September 29, 2019, which has a secretariat in Dadok Tunggul Hitam Village.

This knitting community provides knitting skills to women for free and is open to all circles. Knitting learning activities in this community are carried out on Tuesdays and Fridays starting from 13.00 WIB until 16.00 WIB. In addition to providing free knitting skills to its members, there are several other activities in the banang sahalai knitting community, including: first, providing free knitting training to orphanages in collaboration with the S3 community (Sedekah Seribu a Day). The provision of free knitting training to orphanages is usually carried out in 4 meetings until each trainee has completed 1 piece of work. Second, participate in bazaar activities or craft exhibitions, workshops.

This community also provides opportunities for its members to promote other entrepreneurship such as salted eggs, peanuts, fried onions, corn, meatballs, and so on. This promotion is done through the WhatsApp group every Saturday and Sunday.

As in the members of the "banang sahalai" knitting community, on average, they come from the lower-middle-class economy. To be able to help their family's economy, the members of this community, who are all women, try to find additional income in various ways. One of them is by knitting. There was once a member of the banang sahalai knitting community who depended on his family's economy

by knitting. This is because the head of the household is no longer working after the COVID-19 pandemic. He even taught his children to knit to earn extra income to meet the needs of his family.

With the participation of women in the family, she will be able to help her family's economy so that the family's needs will be met. Where according to Susanti (2013: 48) there are three drivers of women seeking additional income, namely: (a) Economic reasons, namely to increase family income, especially if the husband's income is relatively small. (b) To improve his status, to gain more power in his family life. (c) The existence of an intrinsic motive, to show its existence as a human being who can excel in the family and social life.

As previous research conducted by Hasbullah (2018) regarding the contribution of weaving craftsmen to the family economy shows that the reason women develop a weaving business is that weaving skills have been owned for a long time and passed down from generation to generation, to become good weavers it does not require formal education, marketing, which is not too difficult, and the work does not require women to leave the house.

As previous research conducted by Jilly BC Sinadia et al in 2017 explained that the contribution of women workers of 44.90% can be said to be good, what is meant by good is that the income earned by women by working as laborers has greatly helped husbands in fulfilling and fulfilling their obligations. fulfill daily household needs. So that without the contribution of women, the needs in the family cannot be fulfilled.

With this in mind, I was a writer are interested in studying more deeply the contribution of women to the family economy through the banang sahalai knitting community. Where through this community, women, especially housewives, are given knitting skills so that they can have an income and help the family economy. With women contributing to the family economy, it is also expected to have good participation in decision-making in the family. Thus increasing the bargaining position of women in the family. Based on the above reality, I examine this problem to be used as a research with the title "Women's Contribution in Improving Family Economic Resilience through the Banang

Sahalai Knitting Community in Dadok Tunggul Hitam Village, Padang"

## II. METHOD

In this study, the author uses a qualitative approach with a descriptive type. The reason the author chooses a qualitative approach is that this approach can describe reality or phenomenon that exists in the field regarding the contribution of women to the family economy. Qualitative research is based on an effort to build on their researched views that are detailed, formed with words, holistic and complex images (Moleong, 2010: 6). And this research uses descriptive research type. Descriptive research is research that seeks to describe a symptom, event, occurrence. Descriptive research focuses on the actual problem as it was at the time the research took place. Data collection techniques used in this study were observation, interviews, and documentation studies to obtain primary and secondary data. Research informants were drawn using a purposive sampling technique following the research criteria. The research location where the author conducts research is the Banang Sahalai Knitting Community in Dadok Tunggul Hitam Village, Padang City. The research location was chosen because the Banang Sahalai Community is a creative industry that provides free knitting lessons to every woman who has an interest in knitting, both those who can knit and who have never knitted at all. Padang city. The research location was chosen because the Banang Sahalai Community is a creative industry that provides free knitting lessons to every woman who has an interest in knitting, both those who can knit and who have never knitted at all. Padang city. The research location was chosen because the Banang Sahalai Community is a creative industry that provides free knitting lessons to every woman who has an interest in knitting, both those who can knit and who have never knitted at all.

## III. RESULTS AND DISCUSSION

### A. Result

The results show that in increasing economic resilience, women act as financial producers for the family and manage household income. The contribution of women in increasing the economic resilience of the family is inseparable thanks to the joining of women in a community, namely Banang Sahalai. So to manage their involvement in

the banang sahalai knitting community, women have certain strategies such as being active in every community activity, good at dividing time for family and community and creating good cooperation within the family. So that with the existence of women in the community and increasing the economic resilience of the family, women can make decisions within the family. Then the results of the study show that decision making shows a good position.

### B. Discussion

So that women can actively contribute to improving the family economy, it is necessary to increase creative human resources for women. Where in this case the Banang Sahalai Community helps women to be able to make an active contribution to the family both economically and to contribute to decision making. [a] Contribution of women in improving the family economy. There are various forms of women's contribution to improving the family economy. Like the members of the Banang Sahalai Community who generally come from low-income families who do various ways so that the economy and family needs can be fulfilled. Where the main form of contribution is knitting. Apart from knitting, there are several businesses owned by women members of the Banang Sahalai Community, such as selling food, becoming a tailor.

also in financial management. Because on average in the family, it is the woman or wife who manages the family finances. For this reason, women must have good abilities in managing finances so that the needs in the family can be met, especially in meeting the basic needs of the family. This is in line with Rahmah (2014: 2) that recently in contributing to the family economy, women are not only managers of household finances, but also as financial producers for their families and households. [1] As a family financial producer. In helping to increase family income, there are several forms of business carried out by women. The first is knitting. It can be seen that one way for women to help fulfill and improve the family's economy is by knitting. Women who choose to become knitters in search of additional economic support for their families have different reasons. Some of these reasons include having previous knitting skills, jobs that can be done anytime, not requiring certain formal education to be able to knit.

With the contribution obtained by women who are also housewives through knitting, it will be able to increase family income and also be able to meet family needs. Especially the primary needs that are important and needed by the family such as the need to eat, drink, clothing, shelter, education, and even health costs for family members. Likewise, the income earned by women from their knitting is also used for family needs and also for their personal needs.

The women that women get from knitting range from IDR 500,000 to IDR 4,000,000. Then the income earned by women from knitting is put to good use. Some reuse it to buy knitted materials, buy personal necessities, or even use it to meet family needs.

For women who have an income from knitting above Rp. 1,500,000, they will see changes in their family lives. Even the money generated can be used to buy a storefront or television.

However, for women who have an income below IDR 1,000,000, it has not been able to bring about significant changes in women's lives, this occurs because the knitwear produced is still small and women's ability to knit is not very proficient. So it takes a long time to produce a knit.

Second, make a business in the food sector. Apart from being knitters, some of the permanent members of the Banang Sahalai Community also make other businesses in the food sector. The form of food business run by these women knitters is selling food such as risoles, resellers of mpek-mpek, resellers of dates, selling fried onions, frozen food, and so on. Where the food business is managed by the women themselves.

Even though the sales from the food business are not much, these women are still persistent in trying because the needs of the family are getting higher day by day. So that any business that can be run, will be done by women. As long as there are results from the efforts carried out, although not much.

In increasing family income, women do not only use creative resources as their potential. However, women also make the best use of the relationships they have in their activities in the Banang Sahalai Community.

Third, sewing. Women who sew also take advantage of the relationships they have with the Banang Sahalai Community. Where women and knitters in the community

have a reciprocal relationship. With this reciprocal relationship that needs and benefits each other, a network is formed that builds

Community members who are good at sewing get these skills because they used to sit in a vocational school and some people are good at sewing because they have received sewing machine assistance from certain organizations, so inevitably they have to be good at sewing.

Although the income earned by women from sewing is not large, it is only Rp. 15,000 to Rp. 25,000. But women still feel helped economically. The money obtained from sewing the furung can be used to buy necessities for eating such as vegetables, chilies, sugar and so on.

[2] As the manager of Household Income. The income earned by the woman or her husband will be managed by the woman and will try to make the best use of the income earned so that all family needs can be met. If the income earned by the husband cannot meet all the needs of the family, the wife will also use her income so that the family's needs can be met.

Under these circumstances, it can be said that women have a great side inside of them. Because she has to think about how to manage the income she generates and that of her husband. So that all forms of family needs are met. Especially when the husband does not have enough income, women have to rack their brains and work hard to help their husbands in earning a living.

However, there is something different about a woman when she has a husband with sufficient income and the woman's income is adequate. Make women not have to worry about the cost of family needs. Even so, women are still required not to be extravagant and to be able to control the finances in their families.

[b] Women's strategy in managing their involvement in the Banang Sahalai Knitting Community. In managing women's involvement in the community without having to leave their obligations as wives and mothers, women have certain strategies. [1] Active in every community activity. Each member of the Banang Sahalai Community has a very large and important contribution so that the community can develop and be increasingly known in the community. Member involvement will support the running of the community. Only I have a difference between the

contributions made by members and community administrators. In this case, the role or contribution of the board will be greater than that of a member. Community administrators act as the first mover and regulator of the strategy so that the community can develop. As active in various activities inside and outside the community. This includes being active in every activity held by the relevant agencies. Because the more often the community appears in public, the more the community will be known.

Although the contribution given by the board is greater than that of the members, it cannot be denied that the contribution of members is also needed by the community. Because basically, the Banang Sahalai Community is a Small and Medium Industry that is engaged in the handicraft and souvenir business with shared capital, which is family in nature.

For this reason, women who are members of the Banang Sahalai Community always try to balance the activities they have inside and outside the community.

[2] Good at dividing time for family and community. The progress of the community is strongly supported by the direct contributions of its members. As a member who actively contributes to the community and has many knitting orders, a woman must also be able to divide her time between homework and doing her knitting orders.

The activities of every housewife are the same. especially if you still have children who are still in school. So every morning after waking up and praying at dawn (around 5 am), the women will start their activities in the kitchen such as cooking, washing, and then preparing their children to go to school. However, due to the pandemic, something has shifted slightly from the activities of women in their families. Where in the morning women do not need to prepare their children to go to school but are prepared to guide and supervise children during online learning at home.

After all the housework is done, then the women start working on their knitting orders. Because knitting is not bound by working hours like at the office, knitting can be done anytime and anywhere. As long as you can maintain the quality and cleanliness of the knitwear. Here is a picture of a woman doing her knitting at home before leaving to pick up her child from school.



Then women sometimes also take advantage of their free time to complete unfinished homework or even work on knitting orders that have been received previously. Even though they take advantage of their free time to work, it is not uncommon for them to have a leisure time with their families. the free time can be during lunch hours at work or even holidays and weekends.

However, there is something different about one of the members of the Banang Sahalai Community. Where he works as a medical worker at a hospital so he has different working hours from other office workers.

For example, when the woman has to work at night, then before she goes to the Community she will complete her obligations at home. After that in the afternoon he will attend activities in the community and in the evening he will go to work.

With women being active in the community, women do not leave their household jobs even though they are busy in the community. The women continue to complete their homework amid their busy lives and also contribute to increasing the family's economic income.

The housework was never disputed by women against their husbands. Everything went well and according to the plot. Even though the work done by the wife is sometimes more than the work done by the husband. Manage finances, clean the house, cook, and also contribute to making a living. The women view the housework as an obligation in the household.

The pattern of distribution seems to have been passed down from generation to generation. However, it is possible that men can do women's work, such as caring for and taking care of children. The homework can be done alternately according to the demands and circumstances. The point here is, cooperation between husband and wife is needed so that households and families can run well

[3] Good cooperation within the family. In the household, carrying out every activity and activity required cooperation between husband and wife. This collaboration is very much needed in the family so that women can also be active in their social environment. This collaboration also signals that women can play a role both inside and outside the home thanks to the support and cooperation with their

husbands or husbands. When husband and wife help each other and work together, they can form a good family too.

If women can be active in the community, it will make women's relations more numerous and better. With so many relationships with women, the potential in her is getting better due to the exchange of knowledge between herself and the relationships she lives in. In addition, women's relationships help them to contribute economically to the family because their relationships can become potential buyers/customers for their business. Especially now that many housewives are trying and promoting their business through social media. Because social media is considered fast to develop its business.

So that women can develop their talents and potentials within themselves and be active in the social environment, good cooperation within the family is needed. Such cooperation can be built with mutual understanding and mutual trust between husband and wife. Husbands can help women in household chores such as taking care of children and women can hold and maintain this mutual trust commitment.

[c] Impact the involvement of women in the banang sahalai knitting community on their participation in decision-making in the family. Women have direct involvement in the process of fulfilling family needs. women who have contributed to increasing family income have at least shown their existence as women who are also able to contribute economically. Even in the family or household, the main breadwinners are men.

Working as knitters and other fields is an option for women to work and earn additional economic income. Where this choice must have an impact both economically and the woman's position in the family and the surrounding environment.

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woman's position in the family and the surrounding environment.

The form of women's contribution in decision-making is in the basic or domestic needs, education and health. It can be seen that women play a good role in decision making because it is women who are closest to this situation, such as when they are going to cook or buy house needs, they are always taken care of by women. Likewise with education and health because it is women who interact the most with their families. Meanwhile, men (husbands) spend more time working.

The contribution of women in taking care of household affairs, especially in the domestic and economic fields, influences women to make decisions at work. For example, on average, all women who become knitters and work in formal fields are her choice.

But there are forms of decisions that cannot be decided by women alone. That is when you want to make a loan to a certain institution or group because in the debt agreement there is an agreement and permission from the husband. If the husband does not allow it, then the loan application cannot be accepted.

Women from members of the Banang Sahalalai Community can contribute to decision-making within the family. it's just that most of the women or housewives at first did not make a contribution in decision making as a goal in work. Most of the women work because the economic needs are getting bigger day by day. Moreover, the family life of women who are in the middle to lower economy, so that the main purpose of working is to meet the needs of the family.

Although most of the working women aim to be able to help and contribute economically so that family needs can be met, many working women play a large role in decision-making in the family, especially in meeting family needs.

#### IV. CONCLUSION

It can be concluded about the contribution of women in increasing family economic resilience through the Banang Sahalalai Knitting Community. Based on the findings in the field that:[1] The form of contribution from women is to increase family income economically and become the manager of the family income. Where to increase family income, women must try. Among these businesses are knitting, opening a food business, sewing. The business is

also chosen according to the abilities, skills, and opportunities that exist. [2] To support this effort, women try to join the Banang Sahalalai Community which is concentrated on handmade crafts, namely knitting. For this reason, women must have a good strategy in managing their involvement in the community, namely: being active in every community activity, good at dividing time for family and community, and creating good cooperation in the family. [3]The impact of the involvement of women in the banang sahalalai knitting community on their participation in decision-making in the family shows that decision making shows a good position, only that it still covers the areas of meeting basic needs, education, and fulfilling health.

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