

Women Family Heads Empowerment around the Hubulo Islamic Boarding School

Selviyanti Kaawoan¹, Hendra Dukalang² & Muhammad Obie³

¹Department of Constitutional Law, Faculty of Shariah, State Islamic University of Sultan Amai Gorontalo, Indonesia

²Department of Economics, Faculty of Economics and Islamic Business, State Islamic University of Sultan Amai Gorontalo, Indonesia

³Department of Sociology, Faculty of Ushuluddin and Dakwah, State Islamic University of Sultan Amai Gorontalo, Indonesia

Correspondence: Muhammad Obie, Department of Sociology, State Islamic University of Sultan Amai Gorontalo, Indonesia. Tel: 62-813-4579-0642. E-mail: obiclimber@gmail.com

Received: March 6, 2019 Accepted: April 12, 2019 Online Published: April 28, 2019

doi:10.5539/par.v8n1p14

URL: <http://dx.doi.org/10.5539/par.v8n1p14>

Abstract

This study analysed the community empowerment programs and a design which is appropriate for the women family heads around the Hubulo Islamic Boarding School. Data collection was carried out through participatory methods, interviews, field observation, and focused group discussion. The results showed that there are various programs around the Hubulo Islamic Boarding School, namely integrated service post, integrated guidance post, poor rice, decent housing, decent housing, construction of toilet washing facilities, and cattle assistance. The various programs available are very beneficial for program recipients, both individually and collectively. The types of business of women family heads around the Hubulo Islamic Boarding School are laundry, selling cakes, catering, selling snacks, and basic food stalls. The empowerment programs design to reach empowered and independence women family heads around the Hubulo Islamic Boarding School are critical awareness, capacity building, and formation of institutional organisations for women family heads.

Keywords: community empowerment, women empowerment, women family heads, women business, Islamic boarding school

1. Introduction

The facts show that women who are family heads in rural areas, economically weak, socially isolated and do not have access to resources. These women became family heads due to several reasons, such as husbands died, divorced, husbands are sick, single for life, and left behind. With all the limitations they have, as family heads, these women continue to strive to maintain the survival of their families. Around the Hubulo Islamic Boarding School, the women head of the family works in the informal sectors, such as laundry, small-scale trade, and so on. It shows that they are persistent women who do not give up easily. The problem is because of a limited resource so that, they are underestimated in social life. As a result, they are not touched by the development program, helpless, so they remain in the circle of poverty.

Today many government programs are based on empowerment. However, the facts show that this group of poor heads of women has never been touched. So far, they have only been made objects without being fully involved in order to be empowered; as a result, the problems they face have never been overcome. Although the implementation of empowerment programs in the village prioritised women's involvement, the involvement was dominated by women elite groups. Even if the poor heads of women are involved in meetings at the village level or in program planning meetings in their area, they do not dare to express their opinions, do not dare to raise the issues of life they experience; as a result, they remain marginalised. This fact can be caused by low education, feelings of inferiority due to squeezing poverty, or it could be due to other factors. Therefore, no matter how many empowerment programs enter the village, it cannot empower these poor women family heads.

Special assistance to encourage the maximum participation of women family heads is needed to overcome the problems of poverty they face. It is so that they are more of a role as subjects in identifying their problems,

recognising their potential, and being able to overcome these problems independently. Through this assistance, these poor women family heads are expected to be more empowered in developing the economy of the informal sector which has been the foundation of their livelihoods so far.

Empowerment is defined as an activity to provide strength to increase awareness of the problems faced, change behavior so that they can act rationally, have innovative souls and entrepreneurial spirit so that they can determine their own choices, and provide appropriate responses to changes, and can control their future and the drive to be more independent (Soebiyanto, 1999).

In line with the above understanding, community empowerment requires care. According to Sumodiningrat (1999) care can be realized in partnerships and togetherness of those who have developed with those who have not developed because empowerment does not only include strengthening individual members of the community, but also the institutions, instilling modern cultural values, such as hard work, frugality, openness, responsible attitude is an essential part of empowerment efforts.

The issue of community empowerment is not solely concerned with economic or technological aspects but rather social issues. According to Wahyono et al. (2001), empowerment is every effort to actualise the potential that is already owned by the community. Kurniaty (2003) argues that empowerment is a concept that explains efforts to strengthen one's position through growing awareness and the ability of the individual concerned to identify problems faced and think about steps to overcome them.

According to Hikmat (2001), a community empowerment strategy is used in a people-centred development approach. This approach is aware of the importance of the capacity of the community to increase the independence and internal forces pursued through the ability to exercise internal control or essential material and non-material resources through capital and ownership redistribution.

According to Sumodiningrat (1999), in every effort to empower both the government, the business world, and those who care about the community, that steam should be seen as a trigger to drive people's economic activities. Therefore, these efforts must at least contain five main things, namely: financial assistance as business capital; construction of infrastructure to support the development of social economic activities of the people; provision of facilities to facilitate the marketing of the production of goods and services of the community; strengthening socio-economic institutions of the community; and human resource development.

Women's empowerment is a systematic effort to ensure the achievement of women's welfare, which is measured by efforts to empower women's groups, especially at the grass root level. Empowerment is focused on the utilisation of all potentials, how to maintain the surrounding social habitat, culture and environment, and how to understand and defend their rights (Saefuddin et al., 2003).

The first step in empowering women is to increase women's personal ability to act as individuals. The expected outcome is an increase in the status of women in the community, which will have a direct impact on improving the socio-economic status of families and communities. Empowerment of women will result in the empowerment of women which can be seen from the way they access and control resources both in mastering technology, management, information, market and capital.

2. Research Methods

The type of data obtained in this study were primary data and secondary data. Primary data was obtained by using: (i) participatory methods, namely methods by observing participatory approaches by studying and observing directly in the field; (ii) interviews, using guide questions that are conducted in-depth and freely on the respondent, to collect and complete data; (iii) field observation, namely observation of data obtained from respondents as complementary and supporting material by looking at human behaviour and existence in social relations (Soemardjo and Saharuddin, 2003); and (iv) focused group discussion.

Primary data sources were women family heads who were the subject of research, while secondary data was obtained from statistical data, and reports or publications obtained from relevant agencies and supporting customs in the village.

After all, data were collected, data analysis was carried out. Data that has been collected was processed systematically, starting from writing interviews and observing, editing, classifying, reducing, presenting data, to concluding data (Miles & Huberman 1984).

By conducting data analysis, the results of field research can be read and useful in explaining research problems. Sutopo (1988) states that analysis is a systematic process of searching and planning all data and resources that have been collected so that the researcher understands the true meaning that has been found and can present it to

others. Patton and Bogdan in Moleong (2007) interpret data analysis as the process of organizing and sorting data into patterns, categories, and basic description units so that working hypotheses can be formulated as suggested by the data.

The data collected was analysed qualitatively, and the results were presented in a descriptive, analytical manner. According to Nazir (2005), the purpose of descriptive research is to make a description or painting systematically, factually, and accurately of the facts, the characteristics and relationships between the phenomena investigated.

The research data was first sorted, categorised, and grouped according to analysis needs. Data sorting was done by completing and transforming raw data written in field notes so that it becomes a regular report, completing information collected with other supporting sources. The second step was to categorise the data. It was an action to group the editing information. The third step was grouping based on the aspects studied, the level and type of information that could be collected. The data were then related to the subject matter being studied. Thus, the problem that became the focus of the study could be analysed to produce a conclusion to be used as a material for making community development programs.

3. Results and Discussion

3.1 Community Empowerment Programs around the Hubulo Islamic Boarding School

In connection with the manifestation of local government partiality to the community, especially around the Hubulo Islamic Boarding School, various community empowerment programs have been implemented. The various programs available are integrated service post, integrated guidance post, poor rice, decent housing, decent housing, construction of toilet washing facilities, and cattle assistance.

Integrated service post is the centre of community activities which is one form of community participation in health development, where people can obtain family planning services - maternal and child health, nutrition, immunisation, and prevention of diarrhoea at the same time and place. Activities at the integrated service post are activities that involve community participation in the efforts of community health services by the community and for the community, which are carried out by health cadres, who have received education and training from the community health centre team regarding essential health services (Effendy, 1998).

Integrated service post is one of the health services in the village to make it easier for people to know or check health, especially for pregnant women and children under five. Family activeness in each integrated service post will undoubtedly affect the nutritional status of their children because one of the objectives of the integrated service post is to monitor the improvement of the nutritional status of the community, especially children under five and pregnant women (Adisasmito, 2007). They have integrated service post which is the centre of community activities, where the community can also obtain family planning and health services. Also, integrated service posts can be used as a means to exchange opinions and experiences and to discuss problems in solving problems faced by the community (Ministry of Health, 2005).

Muninjaya (2004) states that integrated health services are a form of integration of health services carried out in a work area of a community health centre. The place for implementing integrated program services at the hamlet hall, village hall, community unit, etcetera is called the integrated service post. The concept of integrated service post is closely related to integration. The integration referred to includes integration in the aspects of the target, aspects of the location of activities, aspects of the administrators, aspects of funds and so on (Department of Health, 1987).

Slamet (1980) states that the activity of cadres as implementers of integrated service post is the key to the success of integrated service post because integrated service post cadres are the link between the program and the community and require various specific requirements so that their existence is recognised and accepted by the community. Cadres in integrated service post are community members who work voluntarily and can move the community.

Integrated service post around the Hubulo Islamic Boarding School, especially in Kramat Village is held once a month where mothers every month flock to integrated service post that is managed by the community. Health volunteers provide health guidance for pregnant women and nursing mothers. Also, the integrated service post also provides vaccinations and food supplements to infants and toddlers. Integrated service post is also a medium for early detection of cases of malnutrition in infants and toddlers.

In addition to the integrated service post program, communities around the Hubulo Islamic Boarding School also receive an integrated guidance post-program. The integrated guidance post is a community participation program in conducting early detection and monitoring of the main non-communicable disease risk factors that are carried out in an integrated, routine and periodic manner. Risk factors for non-communicable diseases include smoking,

consumption of alcoholic beverages, unhealthy eating patterns, lack of physical activity, obesity, stress, hypertension, hyperglycemia, hypercholesterolemia and early follow-up of risk factors found through health counselling and immediately referring to primary health care facilities. Integrated guidance post is a technology transfer communication forum and public health guidance service by and for the community that has strategic value in developing human resources early on (Effendy, 2001). The integrated guidance post is a form of integration of health services to the elderly at the village level within the community health centres working area (Ministry of Health, 2005).

Integrated guidance post is a health service post for the elderly in a specific area that has been agreed upon, which is driven by the community where they can get health services. Elderly integrated service post is a development of government policy through health services for the elderly who administer it through community health centre programs by involving the participation of the elderly, families, community leaders, and social organisations in their implementation (Fallen and Dwi K., 2010). An integrated guidance post is a place, an integrated service place that is destined for the elderly in a specific area in which there are health services and elderly welfare improvement activities which in the implementation involve the role of the community and social organisations (Ministry of Health, 2006). Integrated guidance post is the centre of community activities in efforts to health services, the realisation of community participation in maintaining and improving their health status (Yulifah et al., 2009).

The efforts to ensure the availability of food for poor households, the government launched a poor rice program. The poor rice program is one of the poverty reduction programs included in the family-based social assistance program. The monetary crisis in 1998 was the beginning of the implementation of poor rice aimed at strengthening household food security, especially for poor households. Initially called the special market operations program, it was later changed to poor rice starting in 2002. The function of poor rice was expanded so that it was no longer an emergency program but as part of the community's social protection program.

Through this program, the government assists the poor to get the right to food. The poor rice program is a national program. Amang and Sawit (1999) state that the poor rice program is considered as one of the government's efforts to transfer income to target groups (poor households). One form of income transfer is through rice commodity that is sold at subsidised prices to poor households, so this policy can strengthen the food security of households in the poor and can increase their purchasing power.

The poor rice program is a food subsidy as a form of effort from the government to improve food security and provide protection for poor households through the distribution of rice which is expected to be able to reach poor households. Based on a decree with the Minister of Home Affairs and Managing Director of the General Logistics Agency article 1 paragraph 1 stated that the poor rice program is a government program to improve food security and provide protection to poor households through the distribution of rice in a certain amount and price.

The poor rice program is one of the government programs in order to prosper the poor. This social welfare business is needed because in various countries there are community citizens who have needs and problems beyond their ability to overcome them. It is undoubtedly supported by developments in the world that social welfare efforts have been accepted and recognised by modern industrial society as one of the functions to help the community in overcoming their problems. Many problems faced by citizens today, if tracing is related to the social change that occurs quickly. Law No. 6 of 1974 concerning the necessary provisions of social welfare mandates that every citizen has the right to the best level of social welfare and the obligation to participate as much as possible in social welfare efforts.

Since 2017, the poor rice program has changed its name to a prosperous rice program, namely a rice assistance program for prosperous families. Based on research data, there are 50 recipients of the prosperous rice program around the Hubulo Islamic Boarding School. This program is a cross-sectoral national program intended for beneficiary households as an effort from the government to improve food security and provide social protection. In its implementation, the government has taken various adjustments to the conditions that have developed, such as adjusting the beneficiary household, the duration of distribution, the allocation of the amount of rice for each household and the price of redeeming rice.

Meanwhile, to ensure the feasibility of living quarters for poor households, the government launched a proper shelter program. Residential programs are appropriate for the poor to have a proper and reasonable home. In 2018, the Kramat Village Government through the village fund policy had allocated the construction of 9 suitable residential units for the poor around the Hubulo Islamic Boarding School. In addition to suitable residential programs, there is also a decent housing program. The decent housing program is a home

improvement activity for the poor whose houses are not feasible or development assistance for those who do not yet have houses on their land. The effort to provide housing for low-income communities requires the government role in facilitating the provision of housing for the poor (Suprijanto, 2004). It includes the construction of decent houses sourced from the state's income and expenditure budget, local income and expenditure budgets, and social institutions non-government organisations such as corporate social responsibility, national zakat bodies, and the like. This is also the case in some other Asian countries, such as China and India, where the role of the government in providing decent and affordable housing for the poor requires particular policies such as policies related to the provision of land and suitable financing systems (Cai & Lu, 2015; Ram & Needham, 2016; Shi et al., 2016).

The facts show that efforts to meet the needs of suitable housing and settlements are still prolonged due to the lack of an adequate climate and the limited ability of local governments to finance housing and settlement development (Literature & Marlina, 2006). The Gorontalo Provincial Government in the year 2018 has allocated four houses for the construction of comfortable houses for the poor living in the vicinity of the Islamic Boarding School. This amount is beyond the proper housing program allocated by the Kramat Village Government through a financing scheme sourced from village funds.

The criteria stipulated as potential recipients of habitable homes are: i) impoverished families; ii) for home surgery: ground floor; the roof is made of sago palm; walls made of boards or bamboo; the building area is less than 3 x 7 m² and does not have toilet wash facilities; iii) for home rehabilitation: ground floor or damaged cement rebates; leak roof; walls made of damaged brick, do not have toilet wash facilities; does not have a permanent job with income below the provincial minimum wage; able to buy new clothes only once a year; and can only eat 2 times a day.

In addition to the proper residential program and decent housing, there is also a construction program for washing the toilet. The Kramat Village Government has allocated the construction of toilet washrooms for the poor as many as seven units in the 2016 fiscal year and 1 unit in the 2018 budget year. The allocation for the construction of the toilet wash basin is sourced from the village fund program. Based on data from the joint interview to the Kramat Village, the construction program for toilet washing was intended to encourage people to behave cleanly. It is based on the consideration that cleanliness is an essential requirement in human life, not only for certain religions but as a universal absoluteness. Clean life suggests that the truth not limited to Muslims, but all religions recognise it. In Islam itself cleanliness is a part of one's faith, meaning cleanliness is emphasised and closely related to the dimensions of worship. Physical standardisation of acceptance of one's prayer, if he has cleansed himself of impurities and unclean things, the place of execution is free from unclean, and the clothes are also clean.

According to the village head of Kramat, building sanitation facilities is one of seven investment rewards that are continually flowing, namely people who teach science, people who drain rivers, people who dig wells, people who plant palm trees, people who build mosques, people who inherit Al-Quran manuscripts and the person who leaves the pious child. By that, according to the village head holding sanitation facilities is a basic necessity and cannot be negotiated.

In addition to the various programs mentioned above, the poor in the vicinity of the Hubulo Islamic Boarding School received the assistance of cattle program from the Regional Government of Bone Bolango Regency. In 2017 there were 13 family heads of program recipients receiving assistance from 2 cows per family head; whereas in 2018, there were 14 family heads of beneficiaries who also received assistance from 2 heads of household. The development of livestock-based agribusiness areas is one of the breakthrough program alternatives that are expected to be able to answer the challenges and demands of livestock development, namely increasing the income and welfare of the community (Mandaka and Hutagaol, 2005; Mukson et al., 2009; Suryanto, 1993). According to Rahardi and Hartono (2006), current livestock conditions still face various challenges including limited capital; businesses have not reached economies of scale, still traditional, the use of technology has not been implemented in an integrated manner and the existence of global competition on imported products.

Farmers manage their livestock business, generally at the same time acting as labour. Mubyarto (1998) states that the source of labour can be sourced from within the family and from outside the family. The workforce in the family consists of father, mother and child. Furthermore, Mubyarto (1998) states that labour originating from these farm families is a family contribution to overall agricultural production and has never been valued with money.

Farmers in carrying out their business always provide sacrifices, including energy, mind, and business capital. In

addition to energy and thought, the business capital for farmers often has difficulty in obtaining it, even though the cattle raising business that they do is still in the pattern of smallholder farming or family farming by semi-intensive maintenance. Farmers in rural areas in general in business, especially cattle raising business, is one of the livelihoods to obtain a source of income. Although the farming pattern carried out by farmers is still a part-time business, and traditionally, farmers still hope for the results that aim to overcome the fulfilment of their daily needs.

3.2 The Role of Community Empowerment Programs around the Hubulo Islamic Boarding School

Community empowerment is an effort to increase the dignity of the people who are not able to escape from the trap of poverty and underdevelopment. In other words, empowering is enabling and empowering the community (Kartasasmita, 1996).

Various community empowerment programs around the Hubulo Islamic Boarding School play an essential role in the target community. The integrated service post for the community has the following roles. They are obtaining the convenience of obtaining information and health services for mothers, babies and children under five. The growth of children under five is monitored so that they do not suffer from malnutrition or poor nutrition. Infants and toddlers get vitamin A capsules. Babies get complete immunisation; pregnant women will be monitored for their weight and get blood tablets and tetanus toxoid immunisation. The postpartum mother receives a vitamin A capsule and a blood-added tablet. Obtain health education related to maternal and child health; if there are abnormalities in infants, toddlers, pregnant women, postpartum mothers and nursing mothers can be immediately known and referred to the community health centre; and can share knowledge and experiences about maternal, infant and toddler health (Department of Health, 2006).

Furthermore, the role of organising integrated service posts according to the health department (2006) is: accelerating the reduction in infant, under-five, and birth rates. Accelerate the reduction of maternal, maternal and postnatal mortality; accelerate the acceptance of the norms of happy and prosperous small families; improve the ability of the community to develop health activities and other activities that support as needed, and increase the reach of health services.

Meanwhile, the role of integrated development posts for the community is to increase elderly knowledge which is the basis for forming attitudes and can encourage their interest or motivation to always participate in the integrated elderly service post so that they are more confident in their old days. The integrated guidance post is a form of a proactive approach to supporting the improvement of the quality of life and elderly independence which prioritises proactive and preventive aspects. In addition to curative and rehabilitative aspects, integrated development posts have the following benefits: providing a life spirit for the elderly; provide relief for health care costs for families who cannot afford it; provide guidance to the elderly in maintaining and improving their health in order to stay healthy and independent (Department of Health, 2007).

The purpose of implementing integrated development posts is to increase the reach of elderly health services in the community so that health services are formed according to the needs of the elderly. Bringing services closer and increasing the role of the community in integrated guidance post services to improve communication. Reduce elderly mortality in the community improve the ability of public health centre staff in the development of elderly health care which includes planning, organising, implementing, controlling, monitoring and evaluating including guidance, and development — improving the ability of cadres in providing services to the elderly. Improving the ability of public health centre staff to mobilise community participation in fostering advanced health care; and increasing the role of the elderly, families, cadres, social organisations and non-governmental organisations in the implementation of advanced health care.

Regarding the poor rice program implemented by the government around the Hubulo Islamic Boarding School, the role of the target community is as follows. Rice price stabilisation in the market is controlling inflation through government intervention by setting the price of subsidised rice at IDR 1,600 per kilogram and maintaining national food stock. Increasing food security at the target household level, as well as mechanisms for social protection and poverty reduction; increasing food access both physically and economically to poor households; as a market for the results of rice farming; and help regional economic growth. As with the poor rice program, the prosperous rice program also plays a role in reducing the burden of expenditure on the families of beneficiaries of the prosperous rice program through fulfilling some of the food needs of rice. Also, the prosperous rice program also has the role of increasing food security at the target household level, as well as a mechanism for social protection and poverty reduction.

Where appropriate shelter and livable housing programs play an essential role in terms of increasing public interest and concern for development, housing, and residential environments; improve the culture of healthy,

clean, and orderly living for the community through structuring housing and settlements that are habitable in a healthy and orderly environment; and increasing community participation in housing and settlement development.

Regarding environmental hygiene, the construction program for washing the toilet is very relevant. The construction program for bath washing latrines plays a role in environmental cleanliness, tidiness and comfort in activities, both interacting socially with fellow humans and nature and worshipping God. The construction of toilet washrooms is a primary need for residents around the Hubulo Islamic Boarding School to provide decent social services and support the creation of cleanliness and beauty of the environment to become a healthy and fit community.

Another empowerment program that plays a role in poverty reduction around the Hubulo Islamic Boarding School is a cattle assistance program for 27 family heads since 2017. This program contributes significantly to overcoming the problem of poverty around the Hubulo Islamic Boarding School. Cow assistance encourages the productivity of the poor who in turn can overcome the economic problems they face independently and sustainably.

3.3 The Types of Business and Design of the Empowerment Program for Women Family Heads around the Hubulo Islamic Boarding School

Based on research findings around the Hubulo Islamic Boarding School, especially in Kramat Village, there are 48 families headed by a woman. From these data, there are two main types of business for the women family heads, namely the laundry business and selling cakes. The laundry business is a partner of the Hubulo Islamic Boarding School and gets paid IDR 20,000 per child.

Other types of businesses besides these two businesses are catering businesses, selling snacks, stalls nine essential commodities, and others. The problems that hamper these women in developing a business are the factor of low human resources; inadequate business capital; marginalisation; female stereotype; subordination; double workload; and so forth. However, there are potential things that are very supportive in developing the business of the women family heads, namely: close family motivation and support; the government's partisanship, both central and regional, which can be seen by the allocation of various programs which involve women family heads; a broad market potential to distribute the business; and so forth.

Based on the research findings, it can be formulated the appropriate empowerment design for women family heads around the Hubulo Islamic Boarding School. A good empowerment design, wherever possible, addresses the problems faced by women family heads by utilising local potential as carrying capacity as stated earlier that women family heads around the Hubulo Islamic Boarding School already have a proactive business, namely laundry, catering, selling cakes, stalls nine staples, and so on. All types of businesses that exist are potential that can be designed to empower women family heads.

Meanwhile, the problems faced by women family heads are empowerment targets to be overcome in the implementation of the program so that women can be empowered. Achieving the empowerment of women family heads, three things must be done, namely: critical awareness; capacity building; and formation of an institutional organisation of women family heads.

Through critical awareness, the women understand the conditions that occur in their environment, so they can take a stand on the problems they face. With the establishment of critical awareness, women family heads can protest or anticipate various environmental treatments that cause them to experience marginalisation, stereotyping, subordination, injustice, etcetera.

Meanwhile, capacity building is an effort made to improve the competence and skills of women family heads so that they can develop their business well. Capacity building can save women family heads around the Hubulo Islamic Boarding School to overcome the low human resources they have experienced so far. Capacity building can be carried out through various training programs so that women know various things that will become provision in carrying out their business.

No less important than the two steps mentioned above is the formation of organisational women family heads. The existence of this formal group of women is essential to developing solidarity between the same family and all among the women family heads. Through the groups, these women discuss and exchange ideas about various things that can also be a forum for exchanging information for fellow members. By organising, women family heads can be a force for women's groups to build bargaining with various existing stakeholders. In short, women's family heads organisations can become a vehicle for women's struggle for empowered and independence.

4. Conclusion

The government continues to implement various community empowerment programs around the Hubulo Islamic Boarding School. There are various programs, namely integrated service post, integrated guidance post, poor rice, decent housing, decent housing, construction of toilet washing facilities, and cattle assistance. The various programs that exist have an essential role for the community around the Hubulo Islamic Boarding School, both as individual recipients of the program, and the community in general.

The types of business of the women family heads around the Hubulo Islamic Boarding School are laundry business, selling cakes, catering businesses, selling snacks, stalls nine essential ingredients, and others. Nevertheless, there are some problems experienced by these women, namely low human resources, inadequate business capital, marginalisation, women stereotypes, subordination, multiple workloads, and so forth. The design of the empowerment programs that must be carried out to achieve the empowerment and independence of women family heads around the Hubulo Islamic Boarding School are critical awareness, capacity building, and the formation of institutional organisations for female heads of households.

References

- Adisasmito, W. (2007). *Sistem Kesehatan*. Jakarta: PT. Raja Grafindo.
- Amang, B., & Sawit, M. H. (1999). *Kebijakan Beras dan Pangan Nasional Pelajaran dan Orde Baru dan Era Reformasi*. Bogor: IPB Press.
- Cai, W., & Lu, X. (2015). Housing Affordability: Beyond the Income and Price Terms, using China as a Case Study. *Habitat International*, 47, 169-175. <https://doi.org/10.1016/j.habitatint.2015.01.021>
- Departemen Kesehatan RI. (2005). *Rencana Strategis Departemen Kesehatan*. Jakarta: Depkes.
- Effendy, N. (1998). *Dasar-Dasar Keperawatan Kesehatan Masyarakat*, Edisi 2. Jakarta: EGC.
- Fallen, R., & Dwi K, R. B. (2010). *Catatan Kuliah Keperawatan Komunitas*. Yogyakarta: Nuha Medika.
- Hikmat, H. (2001). *Strategi Pemberdayaan Masyarakat*. Bandung: Humaniora Utama Press.
- Kartasasmita, G. (1996). *Pembangunan Untuk Rakyat: Memadukan Pertumbuhan dan Pemerataan*. Jakarta: CIDES.
- Kurniaty. (2003). *Pemberdayaan Masyarakat Pesisir Melalui Kegiatan Kelompok Usaha Budi Daya rumput Laut*. Bogor: Tesis. PPs IPB.
- Mandaka, S., & Hutagaol, M. P. (2005). Analisis fungsi keuntungan, efisiensi ekonomi dan kemungkinan skema kredit bagi pengembangan skala usaha peternakan sapi perah rakyat di Kelurahan Kebon Pedes, Kota Bogor. *Jurnal Agro Ekonomi*, 23, 191-208. <https://doi.org/10.21082/jae.v23n2.2005.191-208>
- Miles, M. B., & Huberman, A. M. (1984). *Qualitative Data Analysis*. California: Sage Publications.
- Moleong, L. J. (2007). *Metodologi Penelitian Kualitatif (Edisi Revisi)*. Bandung: Remaja Rosda Karya.
- Mubyarto. (1998). *Pengantar Ekonomi Pertanian*. Jakarta: PT Pustaka Penerbit LP3ES.
- Muninjaya, A. A. G. (2004). *Manajemen Kesehatan*. Jakarta: Buku Kedokteran EGC.
- Nazir, M. (2005). *Metode Penelitian*. Jakarta: Ghalia Indonesia.
- Rahardi, F., & Hartono, R. (2006). *Agribisnis Peternakan. Cetakan kesepuluh*. Jakarta: Penebar Swadaya.
- Ram, P., & Needham, B. (2016). The Provision of Affordable Housing in India: Are Commercial Developers Interested? *Habitat International*, 55, 100-108. <https://doi.org/10.1016/j.habitatint.2016.03.002>
- Saefuddin, A. et al. (2003). *Menuju Masyarakat Mandiri*. Jakarta: Gramedia Pustaka Utama.
- Sastra, M. S., & Marlina, E. (2006). *Perencanaan dan Pengembangan Perumahan: Sebuah Konsep, Pedoman dan Strategi Perencanaan dan Pengembangan Perumahan*. Yogyakarta: Andi Offset.
- Shi, W., Chen, J., & Wang, H. (2016). Affordable Housing Policy in China: New Developments and New Challenges. *Habitat International*, 54, 224-233. <https://doi.org/10.1016/j.habitatint.2015.11.020>
- Soebiyanto. (1999). *Pemberdayaan Masyarakat dan Jaring Pengaman Sosial*. Jakarta: Gramedia Pustaka Utama.
- Soemardjo, & Saharuddin. (2003). *Modul Kuliah Metode-Metode Partisipatif dalam Pengembangan Masyarakat, Jurusan Ilmu-Ilmu Sosial Ekonomi, Program Pascasarjana Magister Profesional Pengembangan Masyarakat*. Bogor: IPB.

- Sumodiningrat, G. (1999). *Pemberdayaan Masyarakat dan Jaringan Pengaman Sosial*. Jakarta: Gramedia Pustaka Utama.
- Sutopo, H. B. (1988). *Pengantar Penelitian Kualitatif*. Surakarta: UNS Press.
- Wahyono, A. et al. (2001). *Pemberdayaan Masyarakat Nelayan*. Yogyakarta: Media Pressindo.

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).