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# **The Impact of Women Empowerment on Community Quality of Life in Coastal Areas of Labuhan Badas District Sumbawa Regency**

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**Abstract:** *This study aims to analyze the form of women's empowerment towards the quality of life in the coastal area and analyze the empowerment of women towards the quality of life in the coastal area of Labuhan Badas District, Sumbawa Regency. It can be concluded as a result that the participation of women of Sumbawa Regency in accordance with the "tau samawa" (Sumbawanese) being a culture of "tau samawa" and one of the foundations that can shape the soul and empower women in Sumbawa Regency philosophically "giving each other mutual cooperation". Hoping that it has become a culture of the Sumbawa community in empowering the community by instilling a sense of mutual cooperation, mutual cooperation, supporting each other and supporting all activities that can encourage community improvement through training activities. The government in empowering women starting from the implementation of training prepares, Coastal women to make Small Businesses, process caught fish and open fast food stalls in the Coastal Coast by providing aid capital as initial capital by the local government to support the sustainability of women "tau samawa". "Tau samawa" in general still has not produced optimal results, welfare is limited to participating in training and coaching activities that have not supported information technology and community services to support business development, participation and support for traffic is still under the domination of men and sources human resources, female gender human resources are still classified as low educated so their abilities and insights are still low.*

**Keywords:** *quality of life, sumbawanese, "tau samawa", women empowerment*

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## **I. Introduction**

Efforts to improve the role of women in development have been implicit in the basic philosophy of the Indonesian people, namely Pancasila, the 1945 Constitution and the Broad Guidelines of the State (GBHN). Pancasila as the philosophy of life of the Indonesian nation, Pancasila does not make a difference between men and women, which states that every citizen has the same status, rights and obligations as well as opportunities in the family and society. But in reality there are still many women who have been neglected due to lack of information and lack of awareness of women's rights as citizens.

The lack of awareness and understanding that women face the issue of "specific gender" means a problem that only arises because someone or one group of people holds a female gender. There are still many who do not understand why women's issues must be discussed and received special attention. This is because, the value is thick between men and women. Values or norms in society have determined that being a woman as a woman is a housekeeper. This forms thoughts, that giving opportunities for activities to women outside the home is considered as something that can violate the nature of women (Indrasari, 1996). Understanding of most people who have not yet realized the importance of women's equality in participating, in making planning and decision-making caused by an extension of isolation (Hubeis, 2010). This is inseparable from the influence of the socio-cultural environment that does not support providing opportunities for women to participate in politics and national decision makers and institutions that still limit women to marginal power. Although the position and role of women and men are the same in the laws of government and are guaranteed in the Act, in practice there are still obstacles.

Empowerment of women in various fields is inseparable from the various obstacles that accompany womenfolk. The obstacle that often arises is the difficulty to synergize various integrated empowerment programs. By focusing on one dimension, development will ignore the wealth and complexity of human life and the experience of society. There is no reason to say that various actions to empower women cannot be synergized. Integrated understanding does not mean that all types of women's empowerment activities are

carried out simultaneously. The development of women's roles in an integrated manner can be described as a series of empowerment activities carried out systematically and complementary.

Poverty of fishermen is an irony for a maritime country like Indonesia, although valid data is not easily obtained. Visual observation directly to fishing villages can provide a clearer picture of fisherman poverty amid the fact that the wealth of the sea is so great. The first general picture that can be seen from the conditions of poverty and socio-economic inequality in the lives of fishing communities are physical facts in the form of residential quality, poor fishing villages will be easily identified from the condition of residential houses. Conditions that are multidimensionally so poor, it will be very difficult for fishermen to get out of the poverty circle just like that, compete in the utilization of marine products in the current era of openness and will always be unable to compete with modern, nationally-equipped fishing companies. Therefore, empowering the fishing community is a very crucial step in achieving the goal of utilizing Indonesia's marine wealth (Bappenas, 2005).

Women in fishing villages take important positions and social roles, both in the domestic sector and in the public sector. The public role of fishermen's wives is defined as the involvement of women in socio-economic activities in their environment in order to fulfill their household needs and other secondary needs. Women in fishing villages are a very strategic social potential to support the survival of the fishing community as a whole. Therefore, the socio-economic potential of women cannot be ignored. The role of fisherman housewives who work to help husbands can increase the economic resilience of fishermen families, but cannot change the position of fishermen housewives where the rewards received from husbands keep placing them in the same structure in coastal communities, thus empowering women becomes attractive to be studied more deeply, the purpose of this study, whether the form and impact resulting from women's empowerment in improving the quality of life of the community, especially in the coastal areas of Labuhan Badas District, Sumbawa.

## **II. Literature Review**

### **2.1 Community Empowerment**

Wrihatnolo and Dwidjowijoto (2007), explained that empowerment is basically a process that is carried out with full awareness and participation of the parties to increase the capacity and capability of the community as a development resource so that they are able to recognize the problems faced in developing and helping themselves towards better conditions, able to explore and utilize available resources for the benefit of themselves and their groups, and be able to clearly self-exist by benefiting from them. Empowerment is a "process of becoming", not an "instant process". As a process, empowerment has three stages, namely awareness, capacity building and empowerment.

The gender status of women, especially related to the process of education, health and position in the decision-making process generally has a certain impact on women's productivity. The wide gap between the educational attainment of men and women along with the fact that women in general lack equal access to education and training resources creates critical consequences for women in productive and reproductive roles.

### **2.2 Social Economic Empowerment**

Local human resources (fishermen) must be given a kind of guidance or counseling to be able to participate in managing and utilizing marine resources. However, this sea-use model can provide benefits to many people and is likely to be more sustainable because the fishermen are aware or made aware (through the process of mentoring and empowerment) that their lives and children are very dependent on the sustainability of these marine resources.

Shifting the role of women from the domestic to the public is an important sign of the development of socio-economic and political realities. Women's awareness is increasing towards the non-domestic role. This can be seen from the shift in women's activities not only as implementers of homework but also women who have a role in the economic, social, political, and other fields outside the household (Abdullah, 2003).

The wives of fishermen who work, especially small fishing households or fisherman laborers (pandhiga), are the opening doors for doing social mobility or vertical mobility. If economic success or the success of life can be achieved, the work orientation is not only to meet the needs of the household economy, but also to fulfill other social needs. Usually, the process of vertical social mobility requires hard work and considerable time, with regard to activities in the domestic and public sectors, the wives of fishermen not only contribute to their domestic life, but also to the social dynamics of the local community.

The gender status of women, especially related to the process of education, health and position in the decision-making process generally has a certain impact on women's productivity. The wide gap between the educational attainment of men and women along with the fact that women in general lack equal access to education and training resources creates critical consequences for women in productive and reproductive roles.

### **2.3 Concept of Quality of Life**

In layman, quality of life is related to the achievement of human life which is ideal or in accordance with what is desired (Diener and Suh, in Nofitri, 2009). Goodinson and Singleton (O'Connor, 1993) suggest the definition of quality of life as the degree of satisfaction with the reception of the atmosphere of life today. Calman provides a definition of quality of life that is generally acceptable, namely a person's subjective feelings about his well-being, based on his current life experience as a whole (in O'Connor, 1993).

The World Health Organization (WHO) (in Kwan, 2000) defines quality of life as the individual's perception of their position in life seen from the cultural context and value system in which they live and its relationship with goals, expectations, standards, and other things of concern the individual. Based on the definition of Calman and WHO implies that quality of life is determined by individual perceptions of the current state of life.

Cohan and Lazarus (in Hardianti, 2011), quality of life is a level that describes the superiority of an individual who can be judged from their lives. The advantages of these individuals are usually seen from their life goals, personal control, interpersonal relationships, personal development, intellectual and material conditions. Quality of life according to the World Health Organization Quality of Life (WHOQOL) Group (in Rapley, 2003), is defined as the individual's perception of the position of individuals in the context of culture and value systems where individuals live and their relationship with goals, expectations, standards set and attention someone (Fitriana & Ambarani, 2012). Quality of life is defined as the individual's perception of their position in life in the cultural context and value systems in which they live and in relation to their goals, expectations, standards and concerns.

### **2.4 Coastal Area Concept**

The role of coastal resources is expected to increase in the future in supporting national, regional, and local economic development. There are two main reasons that support, namely, increasing population growth which will drive demand for coastal resources and Indonesia has comparatively large amounts of diverse coastal and marine resources. For this reason, efforts to mobilize the nation's economy by implementing a strategy for the development of natural resource-based industries built through the application of science and technology and professional management require us to know the potential of wealth stored in coastal areas and oceans as nation-building assets.

Dahuri (2003) specifies that in a coastal and marine area there is one or more ecosystems and resources. Coastal communities are various parties (both individuals, groups of institutions, and legal entities) who live in coastal areas and have livelihoods derived from natural resources and coastal environmental services. Development in coastal areas, which is a process of change to improve people's living standards, is inseparable from the activities of coastal use of space and resources as well as the utilization of coastal environment assimilation services. These activities often make changes to natural resources. Changes made will certainly have an influence on the environment. The higher the rate of development, the higher the level of utilization of space, resources and assimilation services and the greater the changes that occur in the environment that threaten its sustainability capacity.

### **2.5 Results of Previous Research**

Rahardjo (2016) states that social welfare does not only cover the fulfillment of basic needs, but also covers all aspects of the quality of life. Social welfare is a situation where humans can solve the social problems they face, fulfill all their needs and can maximize the social opportunities they have (Midgley, 1997).

Kusnadi (2000) states that one of the elements of social potential is coastal women, especially fishermen's wives. The position and role of coastal women or fishermen's wives in coastal communities is very important. The sexual division of labor in fishing communities, coastal women or fishermen's wives play a large role in socio-economic activities on land, while men play a role in the sea to make a living by catching fish, in other words, land is the realm of women, whereas the sea is the realm of men. The impact of the division of labor system above requires coastal women to always be involved in public activities, namely to make a living for the family in anticipation if their husband does not earn income. Fishing activities are speculative and season-bound.

## **III. Methods**

This research is descriptive research, namely research conducted to determine the value of independent variables, either one variable or more (independent) without making comparisons or connecting with other variables (Sugiyono, 2014). This study describes the impact of women's empowerment in Labuhan Badas Subdistrict, Sumbawa Regency and presents a tangible manifestation of women's empowerment in improving their quality of life. Data collection techniques used in this study, namely observation, questionnaires and interviews. The sampling method in this study was simple random sampling technique. Based on the Slovin



formula obtained a sample of 95.6 rounded to 100. The analysis technique used is quantitative with descriptive explanatory level.

#### IV. Results and Discussion

##### 4.1 The Form of Empowering “*Tau Samawa*” Women

The involvement of Sumbawa Regency women is in line with the slogan “*tau samawa*” (Sumbawa people) to be a culture of “*tau samawa*” and one of the foundations that can shape the soul and empower women in Sumbawa Regency is known as philosophically “mutual mutual interdependence”. This means that it has become the culture of Sumbawa people in empowering the community by instilling a sense of mutual cooperation, mutual cooperation, loving each other and supporting all activities that can encourage the improvement of the welfare of the community in general and women especially through training activities, various activities that have been given by the government in empowering women starting from providing sewing skills training, coastal women in Labuhan Badas District formed a Small Business, processing caught fish and opening fast food stalls on the coast by providing assistance capital as initial capital by the local government to support the empowerment of women “*tau samawa*”.

Facts that show gender inequality are related to many factors, namely the behavior of people who are more concerned with the education of boys than girls. This has caused a lack of employment opportunities and a lack of jobs for women due to low education, so most women in Sumbawa Regency choose to work as female migrant workers abroad. As an alternative in helping the family economy. Based on the data obtained, the largest number of female workers in NTB Province came from Sumbawa Regency for 4,235 people out of a total of 9,968 people. The lowest Indonesian women migrant workers came from Mataram City at 33 people. More details are shown in Table 1.

**Table 1.:** The Number of Indonesian Migrant Workers in the Nusa Tenggara Barat Province, Year 2016

Regency/City	Number of Employees (Person)		
	Male	Female	Total
Lombok Barat	4,202	351	4,553
Lombok Tengah	7,166	1,082	8,248
Lombok Timur	23,213	1,313	24,526
Sumbawa	102	4,235	4,337
Dompu	43	708	751
Bima	739	923	1,662
Sumbawa Barat	10	962	972
Lombok Utara	632	279	911
Kota Mataram	103	33	136
Kota Bima	9	82	91
Total	36,219	9,968	46,187

Source: The Office of Employment and Transmigration of NTB Province (2017)

The higher demands of life make women have to bear the burden of the family economy. An urgent need is able to break down traditions and gender views that have been firmly embedded in society. This was also felt by women in Labuhan Badas District, Sumbawa Regency, with a background of formal education which was low in employment obtained only in the informal sector, namely as domestic servants. The squeezing economic burden forced the women who were originally just housewives to work abroad. Comparison of very high labor costs in Indonesia and abroad makes the Indonesian women migrant workers profession an alternative to improving the welfare of their families.

Along with the development of the times and the demands of a higher life make women have to bear the burden of the family economy. Urgent needs are able to break traditions and views of gender. There needs to be an alternative that is able to solve the economic problems of the family and one of the ways is to become a domestic helper abroad. Explicitly in Indonesia there has been an imbalance, namely between the number of workers and available jobs that are not balanced. The low absorption of labor for women causes Indonesian women, especially women “*tau samawa*” to think of becoming migrant workers abroad so they can help the family economy. Every Indonesian women migrant workers has its own reasons behind their decision to work abroad. The driving factors vary from one individual to another individual, starting from economic factors and seeking experience.

Women in general have not been much involved in both planning and decision making and only acting as development implementers. Women's participation in development activities is relatively low and is still limited to aspects that are closely related to the domestic sector or reproduction. This is very far from the real

gender role of women in society. Even women are still considered to violate the nature when entering the world of policy or politics.

The statement can be indicated by data from the Central Bureau of Statistics showing the number of women's participation in meeting family needs and improving the quality of life of families with all the limitations possessed and with low education causing them to choose to work abroad, can be seen in Table 2.

**Table 2.:** The Number of Indonesian Migrant Workers From Nusa Tenggara Barat Province, Year 2016

Workers Destination	Number		
	Male	Female	Total
Malaysia	57	188	245
Taiwan	14	354	368
Singapura	-	402	402
Hongkong	-	462	462
Saudi Arabia	-	17	17
Abu Dhabi	-	-	-
Syria	-	-	-
Uni Emirat Arab	-	304	304
Bahrain	-	-	-
Oman	-	-	-
Brunei Darussalam	39	537	576
Qatar	-	-	-
Yordania	-	-	-
Kuwait	-	-	-
Total	110	2,264	2,374
2015	59	3,113	3,172
2014	78	3,624	3,702
2013	99	3,990	4,089
2012	19	2,593	2,612

Source: The Office of Employment and Transmigration of Sumbawa Regency (2017)

The village government in Labuhan Badas District states that various activities have been carried out in empowering women, so that they have skills that can be developed and can empower women.

#### **4.2 The Impact of *Tau Samawa* Women's Empowerment**

The form of empowerment that can be obtained through PKK refers to the development of capabilities for women "*tau samawa*", both related to fundamental abilities such as cooking or the ability to be trained in making skills. In addition, women "know samawa" were also trained to live cooperatively through the UP2K PKK program. The PNPM Mandiri program (The National program of Community Empowerment) for empowering women in every village formed in Sumbawa Regency has different program characteristics.

Factors that have a dominant influence on the level of empowerment of women "*tau samawa*" are social psychological barriers. If this factor can be reduced even if it can be eliminated, it will have a dual impact, which can increase the empowerment of women or girls and also increase achievement motivation, where ultimately this achievement motivation will also increase women's empowerment. The role of the family and the wider community is important to reduce or eliminate these obstacles. The policy that can be taken by the Ministry of Women's Empowerment is to work with the National Population and Family Planning Agency (BKKBN) in an effort to improve family quality through equal opportunities to obtain education for all children in the family regardless of gender. Socialization can be carried out by the Ministry of Women's Empowerment and BKKBN regarding the roles that can be taken by all family members where not only women can do domestic work, but all family members. Roles that can be taken by all family members are not only based on sex. With this increase in understanding that can be done regularly, it is hoped that the psychological social constraints faced by women can be reduced.

### **V. Conclusion**

Various activities that have been given by the government in empowering women starting from providing sewing skills training, coastal women in Labuhan Badas District form Small Businesses, process catch fish and open fast food stalls on the coast with assistance capital provided by the local government to support empowerment of women "*tau samawa*".

Empowerment of women "*tau samawa*" in general still has not shown optimal results. This can be explained in each element of women's empowerment which consists of welfare, access, conscientisation, participation and equality in power. Welfare is only limited to participating in training and coaching activities but has not been able to reach information technology and public services to support business development. Understanding of gender equality is also still low so that it becomes an internal obstacle in entrepreneurship.

Participation and equality of control are still under the domination of men. Human resources, aspects of women's gender human resources are still classified as low educated so their abilities and insights are also still low.

The first biggest challenge in the implementation of women's gender empowerment is the importance of seriousness both from the government, the community and the women themselves in increasing their capacity and empowerment. Improving intellectuality and skills for women is a stage of empowerment to create innovative women. Women's creativity through the *PKK* (Family Welfare Program) movement and through the *PNPM Mandiri* or The National program of Community Empowerment (program will be tested to show whether the programs run by the *PKK* are truly capable of empowering women or not. Of course through the extent to which the implementation can be carried out by *PKK* members and administrators on *PKK* activities in family life in order to achieve independence.

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