

Abstract—Developing and empowering the community is inseparable from the programs run by both the private and government. In this research, the program under evaluation is related to women’s empowerment program named Female Heads of Household Empowerment Program (Indonesian, and henceforth, PEKKA) conducted by the government. The location under research was Padalarang District, Bandung Barat Regency. Padalarang District is a pilot project of the related institution for the sustainability of the future program. The evaluation involved needs analysis, input analysis, activity analysis, output analysis, outcome analysis, and external factor analysis. The research draws upon the theory of program by Stewart I. Donaldson, and the evaluation model used was Jokobet’s Logic Model. The research adopted qualitative approach with triangulation as data collection technique, namely observation, interview, and questionnaire. Data and information were collected from five respondents, consisting of: program manager, informant, student, and program administrator. The results of this research are expected to contribute to the policy makers in determining and conducting evaluation, including designing, implementing, analyzing, and interpreting the program. Thus, the fulfillment of the program’s goals can be found out and benchmarked for the improvement of future programs. The findings show that PEKKA supports women’s independence, but not all female heads of households in Padalarang District could participate in the program due to limitation of time and society’s stereotype of women as powerless beings.

Keywords—evaluative study; logic model; women empowerment

I. INTRODUCTION

Empowerment essentially means preparing the community to be able and willing to actively participate in any development programs and activities aimed at improving their quality of life (welfare), in terms of economic, social, physical, or mental aspect [1]. It is an issue that arises in the development when marginalized societies need the help of economic and social reinforcement processes in the context of community welfare. The community empowerment program that will be studied by the author is concerned with gender mainstreaming program through PEKKA (the Female-Headed Household Empowerment Program) in Bandung Barat Regency. The issue of gender equality has been the subject of talks in various countries since 1979 with the convening of the United Nations Conference on the Convention on the Millennium of All Forms of Discrimination against Women (CEDAW) which addresses the elimination of all forms of discrimination against women. The Conference was subsequently re-ratified by the Indonesian government in 1984 into Law No. 7 of 1984 on the ratification of the Convention on the Elimination of All Forms of Discrimination against Women. The empowerment of women, as stated in the Beijing Declaration, is aimed at promoting gender equality, which is strongly linked to the efforts of promoting equal rights and dignity for men and women. The content of the declaration is as follow: first, women and poverty; second: education and training for women; third, women and health; fourth: violence against women; fifth, women and armed conflict; sixth: women and economy; seventh, women and decision making; eighth, agency mechanism for women’s progress; ninth, women’s rights; tenth: women and the media; eleventh: women and the environment; and twelfth, girl. Starting from the National Commission on Violence against Women’s (Indonesian, KOMNAS Perempuan) plan to document the lives of widows in conflict areas and the desire of the Sub-District Development Program (Indonesian, PPK) to respond to the request of widows of conflict victims in Aceh to gain access to resources in order to overcome economic and traumatic problems, PEKKA (Indonesian abbr. for the Female-Headed Household Empowerment Program) was founded at the end of 2000. The 2007 Indonesia National Socio-Economic Survey (Susenas) data from the Central Bureau of Statistics indicate that the number of female-headed households reached 13.60% or about six million households, covering more than 30 million people. When compared to the 2001 data, when PEKKA was initiated, with less than 13 percent, the 2007 data showed an increasing trend of female-headed households, averaging 0.1 percent per year. The Marriage Law No. 1 of 1974 stipulates that in social and political life in Indonesia, the head of the family is a husband or a man. In addition, socio-cultural values generally still position women in subordinate positions. Therefore, the existence of women as head of the family is not fully recognized, both in the prevailing legal system and in the social life of the community. As a result, marriage has caused female heads of households to face discrimination of rights in their socio-political life. Female-headed
households are generally poor and the poorest in the socio-economic strata in Indonesia. This is strongly related to the poor quality of female heads of households (Indonesian, PEKKA). Data of the PEKKA National Secretariat in 8 provinces show that female heads of households are generally aged between 20-60 years, in which more than 38.8 percent are illiterate and have never attended elementary school. They support between 1-6 dependents, work as farm laborers and in the informal sector with an average income of less than IDR 10 thousand per day. Some of them are traumatized by domestic and state violence. From the result of the Central Bureau of Statistics survey in 2013, Dependency Ratio of Bandung Barat Regency, which is the comparison between unproductive population (age 0-14 years and age 65 years old) with productive age population (age 15-64 years), showed a score of 49.41. This number means that every 100 people of productive age in Bandung Barat Regency must support 49 people of unproductive age. The dependency rate of the male population was 49.53%, relatively smaller compared to the female population of 51.26%. According to 2009 data from BP3AKB (Women Empowerment, Child Protection Agency, and Family Planning) of Bandung Barat Regency, as many as 48,501 women take the role as head of the family or making up 10% of total heads of household in Bandung Barat regency. These data indicate that women who become head of family in Bandung Barat Regency make up a greater composition compared to men as head of family. Therefore, we need a program that can seriously address this problem. The PEKKA program is expected to address the problems faced by female heads of households so that they can have equal dignity as men. Accordingly, women’s participation and position will be respected by the society.

A. Previous Research

Empowering female heads of household by Oktaviani Nindya Putri, and Rudi Saprudin Dervish on 2015 [2].

This research examines women in the group of women heads of families who are empowered to be able to improve the family economy. Women must have the ability to see the potential, opportunities that might be developed, so that these opportunities can easily be expanded into a stronger network. Factors that caused a woman to become the head of the family in the household, among others: due to divorce, women who were pregnant and had children after being lived by men, and because husbands died. Women have a dual role in households that are physically weak and burdened with heavy duty. Aside from being a housewife, she is also the head of the family. Women as family heads must carry out a dual role for the survival of their families. As the head of the family, women must be able to combine well between domestic and public work. A woman with the status of a family head where she must find money to provide for her family and also to fulfill her family’s loving needs. The role of women is a practical approach that can be carried out when family economic conditions force women to play their role as family economic support. A number of activities can be described related to the way the head of a family program in women motivates to develop potential, arouses existence; increases the skills of members, arouses self-confidence, removes barriers, strengthens groups, provides guidance and support, as well as network development and maintenance of members’ abilities. Then these women’s empowerment activities are considered beneficial in improving the family economy.

Women’s Empowerment through an integrated creative entrepreneurship education program for women, children and families by the World Muslimah Foundation Organization in North Jakarta Kampung Muka by Gieva Nur Isna Deraputri, Nunung Nurwati, and Risna Resnawaty Deraputri on 2016 [3].

This study describes a women’s empowerment program carried out by Muslim women’s organizations, the World Muslimah Foundation through Integrated Creative Entrepreneurship education activities for Women, Children and Families conducted in the North Jakarta Kampung Muka Settlement with the target of empowering women from the middle class down. This study uses a qualitative approach and descriptive type of research. This research describes the process of empowering women through the stages of community empowerment and integrated empowerment. This program of women’s empowerment through creative entrepreneurship education is one way to make mothers in the frontier areas more independent, have the skills, and be able to develop themselves, their families, and those around them.

Life skills education in empowering female heads of household (PEKKA) to increase income and self-sufficiency in entrepreneurship carried out in Pagarwangi Village, Lembang District, West Bandung Regency [4].

The results of the research that has been carried out relating to women’s empowerment programs through community education services through a number of PKBM in Jakarta, show that; a) active women taking part in activities 57.1%, b) not managing 64%, c) proactive in activities 49.7%, d) actively giving advice 41.8%; e) disseminate activities 58.2%; f) pay attention to the problem 51.6%; g) play an active role of 39.6%; h) giving positive thinking, j) having new ideas 41.8% k) overcoming problems 38.5%; l) think to be more advanced 34.8%; m) give suggestions for improvement 36.3%; n) satisfaction with results of 46.2%; o) increase self-confidence 42.9%; p) have life skills of 49.5%; q) the program according to the needs of 51.6% and r) the benefits of participating in the 61.5% community education program [5]. From the results of these studies that women can be active in activities as much as 57.1%. This percentage can illustrate that women play an important role in their participation through development programs.

B. Research Purposes

- Analyze and measure the level of need (need assessment) needed and desired by the program organizer to develop a program plan as a social intervention for the community towards the planning of the Pekka Payjjo program.

- Measuring program performance to control the implementation of the program (process) if there is a deviation from the planned, it is decided what should be
done to control the direction of the program and return to its original destination.

- Analyze and find the output (outcome) what must be done so that the program can continue or stopped.
- Conduct an impact evaluation (women's empowerment program) to find out feedback or feedback from the program that has been implemented.
- Evaluating external factors (external factors) on women's empowerment programs so that they can know what things affect the community after the Pekka Payjjo program is held.

II. METHODS

Qualitative research methods with data sources as respondents.

III. RESULTS AND DISCUSSION

A. Planning PEKKA PAYJO Program Activities in Padalarang Sub-District, Bandung Barat Regency

The planning of PEKKA PAYJO program activities in Padalarang Sub-District, Bandung Barat Regency cannot be separated from the support of the community and the relevant agencies, in this case BP3AKB as the institution that actively organizes the program and constantly oversees the progress of PEKKA program in Bandung Barat Regency. Once the needs of the learning community are identified and given priority, program planning can be carried out. The sustainability of the non-formal education program cannot be separated from several indicators, which are, among others: input from the environment, input of the facility, raw input, process, output, other input, and influence. The learning activities are held in Kertamulya Village because of its strategic location and accessibility for the learning communities and the surrounding communities. The work of learning communities, in the forms of handicrafts and processed snacks, are available on well-organized displays in the learning areas. The learning curriculum is tailored to the needs and interests of the learning communities as well as the availability of the physical and social environmental resources. The learning process is held every Tuesday morning from 10.00 a.m. until afternoon, considering in the afternoon some learners need to sell the processed products. As disclosed by the program organizer, Mrs. D: After the PEKKA program, women in the region can use their spare time as well as possible by increasing the family’s income. So, they can avoid the social deviation that has occurred in the environment of Kertamulya Village, Padalarang Sub-District.

This study refers to the logic model according to the University of Wisconsin of Extension's Development and Evaluation Program [6].

Fig. 1. Program action-logic model.
B. Process Analysis

Learning atmosphere is quite supportive because a good relationship among the organizers, tutors, and learning communities can be created. This synergic relationship can be achieved once the program organizers and tutors can understand the psychological problems experienced by the learners. Social sensitivity is indispensable in the learning process. A tutor does not only act as a teacher who transfers his/her knowledge, but also as a family advisor because the learning communities mostly come from families who have different problems. In order for a conducive learning climate to be created, a space is needed, one that is very supportive of the learning process. This is to avoid the learning process from taking place in one direction. The learning communities learn to freely channel their creative ideas to the work they create. In non-formal schools, learning can be done anywhere and anytime, but consistency and commitment of both learning communities and organizers in setting the learning place and time are needed. Although the learning is held at home, the learning environment should still support a conducive learning environment. Learning facilities and infrastructure as well as learning materials in the forms of whiteboards/chalkboard/board markers, writing materials for learning communities, reading books, manuals, modules, and so on should be available before the learning process begins. The gap in terms of learning material between the tutors and the learning communities should be avoided so there is no distance between them. Openness between tutors and learners can also be established. In several meetings that the author attended, it appeared that the learning communities did not have learning materials and learning equipment. Although learning consists of 80% practice and 20% theory, the theory should be seriously and carefully taught as a basis for the next stage. In order for the progress of the learning communities to be measured properly, evaluation can be done on a quarterly or semester basis. The results of evaluation at the end of learning process can be used for improvement in the future. In every program preparation, evaluation is needed to determine the effectiveness of program components in support of the achievement of program objectives. Every activity that is the realization of a policy must be carefully and properly designed, so that the objectives that have been set in the policy can be met as well as possible.

C. Output Analysis

Activity programs are said to succeed when all the needs of the learning communities are met and answers to all the problems faced by the communities are obtained. With the PEKKA group activity, the learning communities have been able to increase their family’s income. Children who come from female-headed households can go back to school in accordance with family expectations. The social deviation can be minimized in line with an increase in the community’s welfare. Initially, the output products of the learning communities were very difficult to be marketed, but after the evaluation, organizers improve the products in terms of their packaging, taste, and form. Hence, the products can now compete in the market and have a high selling value. For example: the production of catfish was initially only in the form of fresh fish sold directly to the market, but after receiving tutoring from the PEKKA group, catfish is processed into minced catfish, catfish chips, and smoked fish that can be consumed and preserved in a long time, approximately three months. From the results of the researcher's analysis of the processed products produced by the PEKKA learning communities, there are several findings to be addressed. First, in terms of health, the nutritional values of the food and expiry dates are not listed on the packaging. With regard to education, there are PEKKA group members who recycle food that is not suitable for consumption, hence giving a bad example to the community instead of the good example of serving fresh food with good nutritional content. The sales of products should not only prioritize the economic value obtained, but the health and educational aspects for the learning communities should be taken into account. Furthermore, it is to keep in mind that even though the consumer is a child, s/he is the king in the world of buying and selling. Finally, in order for the processed products to last long in the market, the organizers and learning communities should always follow the development of food processing and preparation technology.

D. Impact Analysis

The activities of the PEKKA group in Kertamulya Village, Padalarang Sub-district trigger changes simultaneously in the individuals, groups, and communities. At the individual level, of course, with the PEKKA Group, learners are capable of developing independently and no longer dependent upon men or others. For the communities, their welfare is improved and they become economically empowered. A logic model presents a picture of how your effort or initiative is supposed to work, it explains why your strategy is s good solution to the problem at hand. Effective logic models make an explicit, often visual. Statement of the activities that will bring about change and the result you expect to see for the community and its people. A logic model keeps participants in the effort moving in the same direction by providing a common language and point of reference. (Bobby Miltein and Tom Chapel, developing or logic model of theory of change).

REFERENCES