

Factors Affecting the Intensity of Community Involvement in Family Empowerment and Welfare Programs in Aceh Tamiang Regency

Syafnela Rahmawaty¹, R Hamdani Harahap², Heri Kusmanto³

^{1,2,3}University of Sumatera, Indonesia

syafnelarajab@gmail.com, r.hamdani@usu.ac.id, herikusmanto@usu.ac.id

Abstract

The involvement of women in the PKK is about how women can be active to achieve family welfare through involvement in the PKK so that the existence of women is recognized by all parties. The results of this empowerment can later be seen from an increase in the quality of family life and an increase in the economy of the family itself. To increase women's participation in the PKK, it is necessary to accelerate the PKK through PKK reform so as to optimize family welfare. The purpose of this research is to analyze demographic factors, approach factors, and social capital factors that affect the intensity of community involvement in the Family Welfare Empowerment Program (PKK) in Aceh Tamiang District. This research method uses mixed methods (combination) with a sequential approach. The size of the sample used the Taroyamane/Slovin formula with a precision of 10%, with a 95% confidence level, so the sample was obtained as many as 88.37 Dasa Wisma PKK groups in Manyak Payed District, Aceh Tamiang Regency which were then rounded up to 90 Dasa Wisma groups. The data collection technique carried out by the researcher used several methods, namely interviews, documentation studies, and a list of questions. Data Analysis Techniques The research technique used in this study is the Multiple Linear Regression Test technique, and the hypothesis testing of the Ftest and R2 tests and the partial test (t-test). Research results Simultaneously there is a positive and significant influence between Social Demography, Empowerment Approach and Social Capital on the Intensity of Community Involvement in the Family Welfare Empowerment Program (PKK) with the results of the regression coefficient test is 2,956 and the T test is 2.190 with a significant level of 0.031 ($\alpha < 0.05$). Thus the hypothesis can be accepted.

Keywords

community involvement; demography; approach; and social capital; PKK program



I. Introduction

Indonesia is one of the developing countries that does not escape from population problems, where currently Indonesia's population is the fourth largest in the world. Based on data *Worldometers*, Indonesia currently has total population as many as 269 million people or 3.49% of the total world population, after China (1.42 billion people), India (1.37 billion people), and the United States (328 million people) (<https://databooks.katadata.co.id/>).

The large number of people in Indonesia is faced with increasingly complex development challenges that are closely related to various programs that are being and will be implemented, where the quality of human resources is an important factor for the success of the program itself. The implementation of development is carried out in various

regions in Indonesia, both in urban areas and in rural areas. Development carried out in rural areas is no less developed than development carried out in urban areas. The development includes various aspects, one of which is by increasing community empowerment.

Wrongone of the government's efforts to improve community empowerment programs by developing community organizations through group development. In social life, many community organizations develop which aim to empower individuals so that they can become role models in the community and can direct themselves to become independent and broad-minded individuals.

Efforts to improve people's welfare through the active participation of the community itself in realizing the fulfillment of life needs, increasing socio-economic welfare, can strengthen human dignity and the nation. One of the community development empowerment programs that grows from below and women as the driving force because women in this case are often considered less able to play an active role in the family economy, it is seen that many women only work as housewives, and depend on their husbands' income.

The results of Sujarman's research (2018), the participation of PKK Gampong Ujung women in increasing family income towards the realization of a *sakinah mawadah warahmah* family that is independent on the basis of faith and devotion to Allah SWT. Second, the activities of PKK members in improving the family's economy are participating in training from the sewing program, namely participating in training, learning to cut, learning to draw patterns and learning to sew. Basically this sewing program is a proposal from the community, especially women. There are 10 programs in PKK activities, namely: The practice of morality or character, mutual cooperation or increasing social participation, education and skills, developing cooperative life, food, clothing, housing and household management, health, environmental sustainability, and social or health planning. The advantage of the PKK program is that women in Gampong Ujung, especially those involved in the sewing program, are able to sew their own clothes, although there are obstacles that include limited equipment for sewing and no personal capital in developing a sewing business.

Aceh Tamiang Regency is one of the regencies that is trying to mobilize community participation by involving the Family Welfare Empowerment (PKK) since the establishment of the PKK in Aceh Tamiang district. Chairman of the TP-PKK Aceh Tamiang District, DR. Rita Syntia, ST., MM., at the 47th PKK HKG Commemoration of 2019, explained that the Regency TP-PKK had made various efforts where the PKK as a partner of the government had cooperated well because the PKK program was moving and referring to the results of the VIII National Work Meeting the 2015-2020 period strives for the realization of a more advanced, independent, happy, healthy and prosperous family life by loving, honing and nurturing each other and encouraging the socio-economic improvement of the family. Therefore, the PKK movement must continue to knit and assemble the existing regional potential effectively and integratively through its programs, especially those that are constructive and increase family independence and welfare. Thus, a strong bond and synergy will be created between the PKK and the Aceh Tamiang District Government. (<https://www.acehtamiangkab.go.id/>)

One of the successes of the PKK empowerment program in Aceh Tamiang District is the Asman Toga Assyifa 1 KP women's group. Paya Rahat which is in the category of Remote and Very Remote City/Village, was asked to be the first best by the Ministry of Health because it is considered instrumental in development in the health sector. This group from a remote village is considered successful as traditional health independent care

through the use of toga and acupressure in 2019 for the category of Remote and Very Remote Areas.

II. Review of Literature

Conceptually, empowerment or empowerment, comes from the word 'power' (power or empowerment). Therefore, the main idea of empowerment is related to the concept of power. Power is often associated with our ability to get other people to do what we want, regardless of their wants and interests. Traditional social science emphasizes power as something that does not change or cannot be changed.

Human Resources (HR) is the most important component in a company or organization to run the business it does. Organization must have a goal to be achieved by the organizational members (Niati et al., 2021). Development is a change towards improvement. Changes towards improvement require the mobilization of all human resources and reason to realize what is aspired (Shah et al, 2020). The development of human resources is a process of changing the human resources who belong to an organization, from one situation to another, which is better to prepare a future responsibility in achieving organizational goals (Werdhiastutie et al, 2020).

According to Basri in Sulistyowati (2015), the concept of empowering human resources, empowerment is defined as a business activity to further empower human power (energy) through change and human development itself, in the form of competence, confidence, authority (author) and responsibility (responsibility) for implementing organizational activities (activities) to improve performance (performance) as expected.

Parsons in Suharto (2014: 59) states that empowerment is a process by which people become strong enough to participate in various controls over, and influence over, events and institutions that affect their lives. Empowerment emphasizes that people acquire sufficient skills, knowledge, and power to influence their lives and the lives of others they care about.

According to Pranarka and Muljarto in Anwas, (2014: 50) Empowerment is an effort to build the existence of individuals, families, communities, nations, governments, states, and values within the framework of a just and civilized humanity actualization process, which is manifested in various political life, law, education, and so on.

Empowerment of women is an effort to improve or encourage women to be able to improve their abilities. This empowerment is very necessary because in daily life women often experience limitations in actualizing themselves. These limitations cause women to be less able to be actively involved in family economic activities. For this reason, women's empowerment needs to be done as an effort to increase the ability and active role of women in order to increase their income.

According to Setiawati (2015), women's empowerment is an effort of women's ability to gain access and control over resources, economy, politics, social, culture, so that women can self-regulate and increase self-confidence to be able to play a role and participate actively in solving problems, so that able to build abilities and self-concept.

Based on the Minister of Home Affairs Regulation Number 1 of 2013 article 1 concerning Community Empowerment through the Empowerment and Family Welfare Movement (PKK). The Family Welfare and Empowerment Movement (PKK) is a national movement in community development that grows from below whose management is from, by and for the community towards the realization of a family that believes and is devoted to God Almighty, has noble character and is virtuous, healthy and prosperous, advanced

and independence, gender equality and justice as well as legal and environmental awareness.

Family Empowerment and Welfare (PKK), which is a forum that explores and mobilizes community participation, especially in the family environment, means a forum that accommodates and implements community aspirations and initiatives in an effort to create or improve family welfare. Family empowerment and welfare (PKK) as a mechanism and movement that has developed in villages throughout the country has shown success with women as the main role. Family Empowerment and Welfare (PKK) is a community development movement that grows from the bottom with women as the driving force to build the family as the smallest unit in society in order to grow, gather, mobilize and nurture families in order to create a prosperous family. (PKK Central Mobilization Team,

According to Sulistiani in Herlina (2019), women's empowerment aims to make women independent, in the sense that they have the potential to be able to solve the problems they face, and are able to meet their needs by not relying on external assistance, both government and non-governmental organizations.

The term social capital was first put forward by Hanifan in 1916 in Aghajanian, (2012) which stated that social capital is something real in people's daily lives such as fellowship, sympathy, social relations between individuals, social relations in the family, and social life that make up a social unit. The meaning of social capital refers to the strength of social relations in social life, both individually and in groups.

According to Pierre Bourdieu in Sunoto (2014) social capital is a social and cultural aspect that has economic value and can be institutionalized, namely all actual and potential resources related to ownership of a fixed network of institutional relationships based on mutual knowledge and mutual recognition. Social capital recognizes 3 important aspects that indicate the values of social capital which according to Robert Putnam (In Lawang, 2004) that social capital is seen as a social institution that involves networks (Networks), norms (Norms), social trust (Social Trust) which encourages social collaboration (coordination and cooperation) for the common good.

In theory, social capital is known to have 3 main streams. First, Putnam and Fukuyama theory; both of Coleman's theories; and the three Bourdieu theories. Both Putnam, Coleman, and Bourdieu agree that social capital is a resource. However, Coleman tends to view social capital as social resources available to individuals and families to achieve social mobility. Specifically, Coleman argues that social capital is a resource that can facilitate individuals and families to have adequate human capital.

Social capital has an understanding as capital generated through social relations. In this approach, capital is seen as a social asset based on the relationship of actors and access to resources in the network or group of which they are a member. Social capital is a product of intimate and consistent relationships between people. Social capital refers to social networks, norms and beliefs that have the potential to increase people's productivity. According to Putnam (1993) in Sudirah (2015), social capital is cumulative and increases by itself (self-reinforcing). Thus, social capital will not run out if it is used, but will only increase. Damage to social capital is more often caused not because it is used, but because it is not used.

In the Big Indonesian Dictionary (KBBI) the synonyms or similarities of the word involvement are participation, participation, contribution, participation, participation, implication of linkage, connection. So, it can be concluded that one form of involvement is participation.

The importance of community involvement in development has been discussed for more than fifty years, but there is still no use due to the definition of “community involvement” (Pratiwi, 1999). Pratiwi (1999) explains that one of the principles for defining community involvement is to look at it from the perspective of the objective of a development project, which aims to increase the capacity of the local community. The ability of local communities to engage in tourism-related economic activities is said to emerge at the discovery and engagement stage (Butler 1980: Noronha 1976). Mitchell (2000) also states that in the context of tourism development, the involvement of local communities in tourism can reduce the negative impression produced on the natural environment without harming tourism activities. This is supported by Murphy (1985), especially if tourism involves indigenous resources that form the main component for that tourism potential, also seeing the basic need for local residents. In the process of tourism development, Timothy (1999) explains that community involvement can be seen from two perspectives, namely in the decision-making process and in the form of the methods that result from these development activities the community can be involved in tourism development such as selling safetyeners, food stalls, lodging and village historical and cultural objects (Burns and Barrie 2005).

Many definitions put forward by experts about participation. But literally, participation means "taking part in an activity", "participation or participation in an activity", "active or proactive participation in an activity". Participation can be broadly defined as "a form of active and voluntary community involvement and participation, both for reasons from within (intrinsic) and from outside (extrinsic) in the whole process of the activity concerned.

According to Mikklesen in Budiharjo (2013:368) participation is the first "sensitizing" (sensitizing) the community to increase the ability to accept and respond to development projects. Second, participation is an active process, which means that the person or group concerned takes the initiative and uses their freedom to do so. Third, participation is the strengthening of dialogue between local communities and staff who carry out project preparation, implementation, monitoring in order to obtain information about the local context and social impacts. Fourth, participation is voluntary involvement by the community in self-determined change. Fifth, participation is community involvement in the development of themselves, their lives, and their environment.

III. Research Method

This type of research is a research using a Mixed Methods approach. Research method Mixed methods (combination), is a new method compared to other research methods. This method has advantages, because with this method the shortcomings that exist in quantitative and qualitative methods can be overcome in this method (Sugiyono, 2017).

The mixed methods method (combination) is an approach in research that combines or connects quantitative and qualitative research methods. In mixed methods research, there are two main models of combination methods, namely the sequential model (sequential combination) and the concurrent model (mixed combination) (Craswell, 2009).

In this study, researchers used mixed methods with a sequential approach. The combination of the sequential model is a research procedure in which researchers develop research results from one method to another. This method is said to be sequential, because the use of combined methods is sequential. If the first order uses quantitative methods and the second uses qualitative methods, then the method is called a sequential explanatory

model combination, and if the first sequence uses qualitative data and the second uses quantitative data, then the method is called sequential explanatory (Sugiyono, 2017).

In this study, researchers used mixed methods with a sequential explanatory approach, this combination method was carried out with data collection and quantitative analysis in the first stage, and followed by qualitative data collection in the second stage, in order to strengthen the results of quantitative research conducted in the first stage (Crasswell, 2007). 2009).

There are three stages in the qualitative data analysis of this study, namely data reduction, data display and conclusion data. According to Sugiyono (2017: 120) it is stated that the meaning of data reduction is to summarize choosing the main things, focusing on the things that are important, looking for themes and patterns and discarding the unnecessary so looking for important data only. Presentation of data (data display) is done in the form of short descriptions, charts, relationships between categories and the like to present data with narrative text. The conclusion data or drawing conclusions according to Miles and Huberman are initial conclusions that are supported by valid and consistent evidence so that these conclusions become credible conclusions.

IV. Results and Discussion

No	Age	Frequency	Percentage
1	< 25 years old	12	13.3
2	25-34 years old	16	17.8
3	35-45 years old	42	46.7
4	> 45 years old	20	22.2
	Amount	90	100

Based on the table above, it can be concluded that the characteristics of respondents based on age, where the age is <25 years, there are 12 people (13.3%), 25-34 years as many as 16 people (17.8%), aged 35-45 years as many as 42 people (46.7%), and those aged >45 years as many as 20 people (22.2%). It can be concluded that the majority of respondents aged 35-45 years were 42 people.

The majority of respondents agree that young age is the most appropriate age to participate in empowerment programs because there are still wide opportunities to develop talents and abilities for the better by 57.8%.

This is in line with the opinion of the Chairperson of the Aceh Tamiang District TP.PKK, Dr. Rita Syntia, ST, MM, who during the interview said as follows:

“Indeed, the current reality on the ground is that most of the TP.PKK members are elderly women, there are still very few young members. In fact, we need young people, especially young women, to be directly involved and involved in the PKK because they are still very productive, energetic, and do not rule out having many innovative ideas. This does not mean that we exclude elderly members, but that balance is necessary in an organization. Even today, in the management of the Regency TP.PKK, I have included 40% of the members who are young with ages ranging from 20-35 years. It is hoped that the presence of these millennials can bring better reforms to TP.PKK Aceh Tamiang Regency and hopefully Sub-district and Village TP.PKK will soon follow.”

The majority of respondents agree that a high level of education helps in making appropriate planning in family empowerment and welfare programs by 75.6%.

Based on an interview with a senior TP.PKK member, Mrs. Dra. Hj.Harlina who has been involved in PKK since 1979 by starting from PKK. The village has so far been contributing to the PKK for more than 40 years and is currently a member of the Aceh Tamiang District TP.PKK, agreeing that the higher the education level of the members, the higher the quality of the empowerment program planning, as follows:

"I have served as a cadre since 1979, yes, I'm still a cadre, the term is just a ploy, but when 1981 it has moved directly, apart from being a cadre, I also have a role as an administrator in Rantau Village. At first I followed it, so I just joined in because a friend invited me. In the past we moved from the so-called *dasawisma*, where 1 *dasawisma* group consisted of 10 families, but as the number of people in Indonesia grew, 1 *dasawisma* group consisted of 10-20 families. Yes, as we both know, education in the past was not considered too much, so that women who went to college at the undergraduate level could be counted on the fingers, including myself. Initially I was involved in the PKK which was dominant with housewives, they only knew to carry out orders, but do not understand about planning an activity let alone an empowerment program for the community. So from there I was determined to make the PKK members in my village understand and understand how the PKK planning started from the initial planning, implementation to the evaluation stage. Alhamdulillah, now many people understand about it. Therefore, the higher the level of our education, the higher the quality of the resulting empowerment program planning.

The majority of respondents agree that busy work makes them unfocused in participating in the empowerment program that is being followed by 80.0%.

This is reinforced by a statement from the Head of the District TP.PKK which states that:

"The PKK program which is contained in the 10 PKK Programs, if we are able to practice it in our daily lives, it will be very beneficial. Just a small example in Pokja II which oversees education and skills, we from the sub-district have made sewing training, in the hope of providing initial knowledge as well as skills for mothers about sewing, who knows there is someone who is talented in sewing. But when we ask the training participants to go to the villages, there are people who don't want to be involved with the excuse that they are busy working, busy in the fields, busy in the fields and so on. Even recently, there was a program from the Provincial TP.PKK in collaboration with the Regency TP.PKK, namely the Fish Cultivation Program in Buckets.(BUDIKDAMBER) where fish seeds are given, buckets are given, vegetable seeds are given, even fish food is given, but there are still people who fail to participate in the program where the fish die. When asked, the reason was because they were busy going to the fields so they forgot to feed the fish. And I have to admit that sometimes my busy work keeps me from focusing on PKK activities, where I also work as an ASN and have children, I find it difficult if I have to follow all PKK programs.

The majority of respondents strongly agree that they are well aware that the PKK program fits their needs.

This is reinforced by a statement from the Camat Manyak Payed, Mukhtar Hadi, S.STP as the supervisory board of the TP. PKK Manyak Payed District which stated that:

"We always control and supervise every training or empowerment program that will be carried out by the District PKK, starting from the process of proposing the RKP at the village and sub-district musrenbang. We always emphasize that community empowerment is very important. Therefore, every community empowerment activity, especially the PKK, must always *be up to date* keep up with the times and in accordance with the needs of today's society. Do not let miscommunication happen, for example, thirsty people need to drink but those who are given food don't connect. As much as possible, we will provide PKK programs that are in accordance with the needs, not just the wishes of the community."

V. Conclusion

Based on the results of observations and interviews that have been conducted, it can be concluded that the level of participation of PKK cadres in planning and implementing the PKK program can be said to be quite high. Here, the researchers found the fact that the high level of participation could be due to the mental and emotional aspects of the PKK program. The involvement of mental and emotional aspects can be seen from the initial intentions, desires, hopes, sincerity, and thoughts of cadres included in the PKK program. However, with such a high level of participation, it does not necessarily mean that the involvement has been good. In this case the researchers also still found several problems related to the involvement of cadres in the PKK program. These problems can be in the form of being forced by cadres to become members which makes members lazy to get involved. Second, economic demands have made cadres who were previously actively participating become inactive because they have to work. These two things are the researchers' findings regarding the reasons they are not involved in the PKK program.

Simultaneously there is a positive and significant influence between Social Demography, Empowerment Approach and Social Capital to Intensity of Community Involvement in Program Family Welfare Empowerment (PKK), with the results of the regression coefficient test is 2,956 and the T test is 2.190 with a significant level of 0.031 ($\alpha < 0.05$). Thus the hypothesis can be accepted.

References

- Aghajanian, A. 2012. Social Capital and Conflict. TAMNEAC (Training and Mobility Network) an Initial Training Network Supported by the European Commissions Seventh Framework Programme
- Aini, M. A. 2018. Peran Pemberdayaan Dan Kesejahteraan Keluarga (Pkk) Dalam Meningkatkan Kesejahteraan Keluarga Di Desa Pandansari Kecamatan Kejobong Kabupaten Purbalingga. *Jurnal Elektronik Mahasiswa Pend. Luar Sekolah-S1*, 7(7), 779-787.
- Al Azizah, W., & Agustina, I. F. 2019. Partisipasi Masyarakat Dalam Posyandu Di Kecamatan Sidoarjo. *JKMP (Jurnal Kebijakan dan Manajemen Publik)*, 5(2), 229-244.
- Al'amin Afriliya, Hesti Asriwandari. 2017. Penerapan Program Pemberdayaan dan Kesejahteraan Keluarga (PKK) (Studi Tentang Modal Sosial Pada Pelaksanaan Bidang Kesehatan, Pendidikan dan Keterampilan Program PKK Kelurahan Simpang Baru Kecamatan Tampan Kota Pekanbaru. *Jom FISIP Volume 4 No. 2 Oktober 2017*
- Anshar, M. 2017. Peran dan Dampak Program Pemberdayaan dan Kesejahteraan Keluarga terhadap Kesejahteraan Ekonomi Warga Kelurahan Sei Kera Hilir II Kota Medan. *AT-TAFAHUM: Journal of Islamic Law*, 1(2).
- Anwar. 2007. Manajemen Pemberdayaan Perempuan. Bandung : Alfabeta
- Anwas, Dr. Oos M. 2014. Pemberdayaan Masyarakat di Era Global. Bandung: Alfabeta.
- Anwas, Oos. M. 2103. Pemberdayaan Masyarakat di Era Global. Bandung: Alfabeta.
- Ardliyana Trisnawati, N. U. R. 2017. Strategi Pemberdayaan Kesejahteraan Keluarga (PKK) dalam Pemberdayaan Perempuan di Kelurahan Sukorame Kecamatan Gresik Kabupaten Gresik. *Kajian Moral dan Kewarganegaraan*, 5(02).
- Arikunto, Suharsimi. 2006. Prosedur Penelitian Suatu Pendekatan Praktik, Jakarta: Rineka Cipta
- Azwar, Syaifuddin. 2004. Metode Penelitian, Yogyakarta: Pustaka Pelajar,
- Bayoa, G. A. 2013. Partisipasi perempuan dalam implementasi kebijakan pengelolaan program keluarga dan masyarakat sejahtera (Suatu studi analisi dalam Peraturan Daerah Propinsi Papua No. 9 tahun 2008 di Kampung Menawi Distrik Angkaisera Kabupaten Kepulauan Yapen). *Governance*, 5(1).
- Budiarjo, Miriam. 2013. Dasar-dasar Ilmu Politik. PT. Gramedia Pustaka Utama. Jakarta
- Cahyati, I. D. 2019. Peran Pemberdayaan dan Kesejahteraan Keluarga (PKK) dalam Pengembangan Koperasi Wanita di Desa Prajejan Kidul Kecamatan Prajejan Kabupaten Bondowoso.
- Dahniar, Eulis. 2014. Peran Penting Pemberdayaan Perempuan (PKK) Dalam Upaya Mengatasi Masalah Kesehatan di Masyarakat. Disampaikan pada Kegiatan PKM Penguatan Partisipasi Kader PKK dalam Penyebarluasan Informasi Kesehatan. Kecamatan Tarogong Kaler Garut
- Databooks. 2019. Jumlah Penduduk Indonesia 269 Juta Jiwa, Terbesar Keempat di Dunia. <https://databoks.katadata.co.id>. Diakses pada 03 Januari 2020
- Djumati, H., Rompas, W. Y., & Rorong, A. J. 2015. Partisipasi Perempuan Dalam Pembangunan Desa Di Kecamatan Kao Utara, Kabupaten Halmahera Utara. *Jurnal Administrasi Publik*, 1(010).
- Hasbullah, Jousari. 2006. Social Capital (Menuju Keunggulan Budaya Manusia Indonesia). Jakarta: MR-United Press.
- Herlina Hena. 2019. Fungsi Pemberdayaan Dan Kesejahteraan Keluarga (PKK) Dalam Meningkatkan Pemberdayaan Perempuan Di Desa Maasawah Kecamatan Cimerak

- Kabupaten Pangandara. *Jurnal MODERAT*, Volume 5, Nomor 2, Mei 2019, hlm 201-212
- Heru Sunoto. 2014. *Modal Sosial: Definisi, Konsep-konsep Utama dari Pemikiran Modal Sosial, dan Analisis terhadap masalah kemasyarakatan*”,STKS Bandung
- I. B. A., & Nurislaminingsih, R. 2019. Pemberdayaan Program Kreativitas Ibu Pkk Di Rumah Belajar Modern Desa Bangunharjo Kecamatan Sewon Kabupaten Bantul. *Jurnal Ilmu Perpustakaan*, 6(4), 121-130.
- Jonathan Sarwono. 2006. *Analisis Data Penelitian Menggunakan SPSS*, Yogyakarta: Andi,
- Jovani, A. 2016. Belajar Dari Desa: Pkk Sebagai Organisasi Gerakan Perempuan. *ARISTO*, 4(1), 146-157.
- Lawang, Robert M.Z. 2004. *Kapital Sosial, dalam Perspektif Sosiologi Suatu Pengantar*. Jakarta: FISIP UI Press
- Manggala, Y., & Mustam, M. 2017. Analisis Faktor Faktor Dalam Partisipasi Masyarakat Pada Pembangunan Desa Wisata Genting Kabupaten Semarang. *Journal of Public Policy and Management Review*, 6(2), 296-309.
- Mardikanto, Totok dan Poerwoko S. 2013. *Pemberdayaan Masyarakat dalam Perspektif Kebijakan Publik*. Bandung: Alfabeta
- Maulidiawati, D. (2017). Partisipasi petani dalam program Upsus Pajale di Kecamatan Rawa Jitu Selatan Kabupaten Tulang Bawang.
- Niati, D. R., Siregar, Z. M. E., & Prayoga, Y. (2021). The Effect of Training on Work Performance and Career Development: The Role of Motivation as Intervening Variable. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*, 4(2), 2385–2393. <https://doi.org/10.33258/birci.v4i2.1940>
- Pemberdayaan dan Kesejahteraan Keluarga (PKK) Tim Penggerak PKK Pusat. 2010. Hasil Rapat Kerja Tahunan Nasional VII PKK Tahun 2010. Jakarta: Tim Penggerak PKK Pusat.
- Peraturan Menteri Dalam Negeri Republik Indonesia Nomor 1 Tahun 2013 tentang Pemberdayaan Masyarakat Melalui Gerakan Pemberdayaan dan Kesejahteraan Keluarga
- R. Wrihatnolo Randy, Riant Nugroho Dwidjowijoto, 2007. *Manajemen Pemberdayaan, Sebuah Pengantar dan Panduan untuk Pemberdayaan Masyarakat*. Jakarta. PT Elex Media Komputindo
- Rahayu, Y. S., Mahanka, R., Aisyah, I., & Sulastriningsih, R. D. 2018. Pemberdayaan Ekonomi Keluarga Melalui Kelompok PKK Rw 10 Kel. Babakan Sari Bandung. *Jurnal Abdimas BSI: Jurnal Pengabdian Kepada Masyarakat*, 1(1).
- Riana, N. R. 2014. Pelaksanaan Peran Tim Penggerak Pemberdayaan dan Kesejahteraan Keluarga (PKK) dalam Memberdayakan Perempuan (Studi tentang Program Pendidikan dan Keterampilan di Kecamatan Kaliore Kabupaten Rembang). *Jurnal Administrasi Publik*, 2(5), 851-856.
- Ristianasari, R., Muljono, P., & Gani, D. S. 2013. Dampak program pemberdayaan model desa konservasi terhadap kemandirian masyarakat: Kasus di taman nasional Bukit Barisan Selatan Lampung. *Jurnal Penelitian Sosial dan Ekonomi Kehutanan*, 10(3), 29160.
- Rohman, Ainur. 2009. *Partisipasi Warga Dalam Pembangunan dan Demokrasi*. Malang: Averroes Press
- Shah, M. M., et al. (2020). The Development Impact of PT. Medco E & P Malaka on Economic Aspects in East Aceh Regency. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)* Volume 3, No 1, Page: 276-286.

- Sohidin, S. (2020). Faktor Demografi yang Mempengaruhi Pekerja Anak di Provinsi Kepulauan Bangka Belitung Tahun 2018. *Jurnal Penelitian Kesejahteraan Sosial*, 19(1), 45-52.
- Sudirah. 2015. Modal Sosial Dan Pemberdayaan Masyarakat Desa Wisata. Prosiding Seminar Nasional Fakultas Ilmu Sosial dan Ilmu Politik, Universitas Terbuka
- Sugiyono. 2008. Metode Penelitian Kuantitatif Kualitatif dan R & D, Bandung: Alfabeta
- Suharto, Edi. 2014. Membangun Masyarakat Memberdayakan Rakyat. Bandung: PT Refika Aditama
- Sujarman, K. 2018. Partisipasi Perempuan dalam Kegiatan Pkk untuk Meningkatkan Pendapatan Keluarga (Studi di Gampong Ujung Kecamatan Kluet Selatan Kabupaten Aceh Selatan) (Doctoral dissertation, UIN Ar-Raniry Banda Aceh).
- Sulistiyowati, T. (2016). Model Pemberdayaan Perempuan dalam Meningkatkan Profesionalitas dan Daya Saing untuk Menghadapi Komersialisasi Dunia Kerja. *Jurnal Perempuan dan Anak*, 1(1).
- Supriono, Flassy dan Rais 2008. Modal sosial: definisi, dimensi, dan tipologi
- Uceng, A., Ali, A., Mustanir, A., & Nirmawati, N. (2019). Analisis Tingkat Partisipasi Masyarakat Terhadap Pembangunan Sumber Daya Manusia Di Desa Cemba Kecamatan Enrekang Kabupaten Enrekang. *Moderat: Jurnal Ilmiah Ilmu Pemerintahan*, 5(2), 1-17
- Untung Budi. 2014. CSR dalam Dunia Bisnis. Yogyakarta: Andi Offset
- Werdhiastutie, A. et al. (2020). Achievement Motivation as Antecedents of Quality Improvement of Organizational Human Resources. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)* Volume 3, No 2, Page: 747-752.
- Yuliasuti, N. (2014). Peran Modal Sosial terhadap Kualitas Lingkungan Perumnas Banyumanik. *Teknik PWK (Perencanaan Wilayah Kota)*, 3(4), 553-563.