

# The Family Welfare Empowerment Movement (PKK) as a Structure Relationship and Agent in Community Empowerment

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This research is motivated by the fact that that women have great potential in poverty alleviation activities through community and group empowerment. One of the organisations that is expected to become a potential container for development is Family Welfare Empowerment (PKK). The demand for PKK's flexibility to become a development agent and change agent is stronger, because PKK is one of the organisations working at the civil society level in improving family welfare and it is more effective because of the cadres reaching up to the village level. In today's democracy, it is interesting to examine how the PKK works, as an organisation formed by the government from the central to the village level, capable to act as an ideal female empowerment agency. The use of the structural theory from Giddens is used to look at the relationships of structures and actors within the PKK's institutions, in its ability to respond to new challenge, so there needs to be a substantive renewal in the work program and organisational management in the future. Data was collected using a qualitative approach, with in-depth interviews and participatory observation, in the PKK of the Sleman District. The role of the Chairperson of the PKK Mover Team with its various powers based on the basic rules of the PKK, enables agents to transform their formal power into a relatively unlimited capacity to produce creative actions in turning constraints into opportunities; so this is why the PKK today still remains and exists as a women's empowerment organisation.

**Key words:** *Structure, actors, organisation, empowerment.*

## Introduction

The PKK Movement is an effort to improve family welfare as a condition of meeting the basic human needs of every family member materially, socially, mentally and spiritually so that they can live properly as useful humans. The change from the extension of PKK to Empowerment and Family Welfare extends to aspects of the 10 PKK Basic Programs that were initially oriented only in the domestic sphere, extending to empowering communities, especially women, to be active in efforts to improve education and skills and preserve the environment, so that they are expected to be able to empower women and family. Empowerment is an effort to improve the ability of the community, which can be done by encouraging, motivating and awakening the potential that is owned and developing that potential into concrete actions. One of the efforts in dealing with population issues related to development in the field of social welfare is empowerment, and the population problem that is still incomplete is the empowerment of women (Zubaedi, 2007).

Women's empowerment is an effort to increase women's ability to develop their capacity and skills to gain access and have a position in decision-making and supporting structures (Ihromi, 2000). The political, economic and social changes in Indonesia and Indonesia's commitment to achieving the Millennium Development Goals have an impact on the development and implementation of PKK operations. The demand for PKK flexibility to become development agents and change agents are getting stronger. PKK's work in the community is one of the icons of the movement of *civil society* in improving family welfare. Until now the PKK is still the only women's movement in Indonesia that can break through to the village and village level because the PKK is very close to the government bureaucracy (Soetjipto & Adelina, 2013).

The PKK movement is managed by the PKK Mobilisation Team formed from the Central, Provincial, Regency / City, District, Village / Kelurahan levels. The working relationship between the Central PKK Mobilising Team and the Regions is consultative and coordinative about hierarchical relations. The structure inherent in the bureaucracy leaves the PKK powerless to reject the programs instructed from higher structures; the condition of the hierarchical PKK structure allows PKK to be exploited for various interests of the authorities (Adzmy, Muhammad Fadrzyl, and Disyacitta, F, 2018). The relationship that exists between the structure and agents in the PKK institutions is one of the interesting things to analyse.

PKK as an institution for family empowerment and welfare is expected to be able to be a means of space for women to empower themselves to be more independent and confident in making decisions, able to move and lead others to change and be able to improve their situation. PKK as an agent of change is expected to be an actor who makes the PKK movement a women's activity to be more empowered. The structure in the PKK institution is

defined as a set of rules and resources that are formed from, and form the recurrence, of social practice. Structure is a result (*outcome*) as well as a means (*medium*) of social practice which is the location of the existence of structural duality (Priyono B., 2002). The structure is a set of rules and normative elements and rules that have been the guidelines for the PKK movement, while resources are in the form of coordinating the activities of agents. From these structures, there are three structural dimensions in the social system, namely: significance, dominance and legitimacy (Giddens, 2010) These social activities are the result of the interaction of PKK activists with a series of normative rules that have been used as a means of expressing themselves as actors, where through these activities, agents reproduce the conditions that enable the existence of these activities.

Empowerment policies implemented through the PKK movement by the government are the *points* problem analysed in this study. Sleman was chosen as the object of research, with the reason that it had a high Gender Development Index in 2017 reaching 94.39 after DKI Jakarta which was 94.70 (BPS: IPG 2010-2017). From the implementation of the policy, researchers are expected to be able to find out how the PKK movement policy is implemented in the Sleman district area, for example from the form of activities and also all matters related to PKK activities. The focus of the research is to point to the awareness that exists within the PKK organisation in carrying out PKK activities related to the structure attached to the PKK Movement rules.

## Literature Review

### *Empowerment*

Empowerment can be defined as a "multi-dimensional social process that helps people gain control over their own lives." This is a process that grows strength in people, to be used in their own lives, their communities, and their communities, by acting on issues that they define as important. In the same way, women's empowerment refers to "women's ability to make strategic life choices where abilities have been previously denied to them" (Malhotra, 2009).

Women's empowerment is an effort to improve the status and role of women in nation-building, as well as the quality of the role and independence of women's organisations (Hubeis, 2010). The women's empowerment program in Indonesia was began in 1978. In its development efforts in the framework of women's empowerment, the naked eye has resulted in a process of improvement in many ways, such an increase in the conditions, the degree, and quality of life of women in various strategic sectors such as education, employment, economic, health and participation in family planning (Daulay 2006).

PKK is a community development movement that began with the *seminar home Economic* in Bogor in 1957, which resulted in the formulation of the 10 Aspects of Family Life, then followed up by the Ministry of Education, Teaching and Culture in 1961, which established 10 Aspects of Family Life as the Welfare Education Curriculum Families, which are taught in schools by Community Education (PENMAS). PKK as the Family Welfare Empowerment organisation is expected to be able to manage programs to empower individuals and communities both formal and informal through PKK cadres who can be called agents of *empowerment*.

PKK was originally an acronym for Family Welfare Education which aims to involve women's participation through women's education programs. Then, on December 27, 1972, the organisation changed its name to Family Welfare Development which aims to foster and build families in the mental, spiritual and physical fields as well as improving the quality of food, clothing, health, and the environment. The existence of reforms and new paradigms and the spirit of regional autonomy, since 1999 the acronym PKK has changed again to Empowerment and Family Welfare (PKK History, 2007). The word women's empowerment was chosen because it implies a systematic and planned effort to achieve gender equality and justice in family, community, national and state life.

### **Structural Theory Structuration**

The theory focuses on three main concepts namely "structure", "system", and "structure duality" (Giddens, 2010), more specifically in the relationship between agents (actors) and structures. According to Giddens, as quoted by Ritzer and Goodman, "Every social science or history study must involve linking action (often used synonymously with *agency*) with structure ... it is impossible to structure "determine action or vice versa" (Jary, 1991). Through his structural theory Giddens emphasises the study of "ongoing social practice" as he stated, that "the basic domain of social science studies, according to structuration theory, is not the experience of individual actors, or the existence of any form of social totality, but rather the practices laid out throughout the space and time" (Goodman, 2008)

Structuration theory views the structure as "*rules and resources*", which are always produced and reproduced, and have duality relations with the agency, and give birth to various social practices such as social action. In structuralism, theory structure is seen as a creation of patterns of social relations or similar social phenomena, as the framework or morphology of an organism or a pillar of a building, which is outside of human action. Giddens' criticism of structuralism is that structuralism, especially structuralism-functional views, tend to focus on "function" rather than "structure" and put structure as something outside (Giddens, 2010).

Giddens's structure refers to the rules and means or resources that have structural equipment that allows the binding of space and time that reproduces social practices in the social systems of community life. According to Giddens structures are "things structuring (rules and resources) ... things that allow for social practices that can be understood similarities in time and space and that give them a systemic form "(Goodman, 2008). Agents are concrete people in continuous flow between actions and events. While the structure is "rules and resources" which are organised regularly, is outside space and time, is stored in the coordination and agency in the form of traces of memory, and is characterised by the absence of the subject. As a rule, structure is a procedure that is used as a guide by agents in carrying out their social life. Interpretations and rules can be written in the form of law or bureaucratic rules. Structural rules can also be reproduced by agents in a society or can be changed through the development of new patterns of interaction. As a resource, the structure is divided into two, namely, allocative resources and authoritative resources (Haralambos, 2008).

Giddens asserts that a society consists of social practices that are produced and reproduced across time and space (Kaspersen, 2000) Structuration theory emphasises the interrelationship of structures and agents in a duality relation. Structure and agents are interrelated without being separated in human social practice. Giddens emphasises that agents are people who are involved in a continuous flow of action, meaning agents are agents in social practice, where agents are seen as both individuals and groups (Priyono, 2002).

The PKK movement is managed by the PKK Mobilization Team which is formed from the Central, Provincial, Regency / City, District, Village / Kelurahan levels. The structure attached to the bureaucracy leaves the PKK helpless to reject programs instructed from higher structures and structural conditions. A hierarchical PKK allows PKK to be exploited for various interests of the authorities. The condition that occurs seems to be a reality where the PKK movement is expected to be a movement that grows from the bottom, but through existing regulations, the driving team is a structure inherent in the government bureaucracy.

Within this scope, the intended structure is a set of rules and normative elements and rules that have been the guidelines of the PKK movement, while resources are in the form of coordinating the activities of agents. From these structures, there are three structural dimensions in the social system, namely: significance, dominance, and legitimacy (Giddens, 2010). From the strengthening of these three structural elements, a social practice occurs throughout space and time, where social activities are interrelated with one another. These social activities are the result of the interaction of the PKK movement activists with a set of normative rules that have been used as a means of self-expression as actors, where through these activities, agents reproduce the conditions that allow the existence of those activities.

## Methodologies

Related to the reality of the women's empowerment movement carried out through the PKK, as well as the dynamics and government policies in the context of women's empowerment. This study uses a constructivist/interpretive paradigm. The interpretive paradigm in the context of social research is used to interpret a phenomenon and understand the reasons of the actors for their social actions (research subjects), thus constructing the meaning of the actor or way of life.

The subject of research is humans as supporting instruments of the research conducted, based on the focus of factual data tracking and evidence, which can be in the form of interview data, reactions, and responses or information. (Moleong, 2007) Determination of research subjects is done by means of purposive research, namely taking research subjects based on the researcher's choice of what aspects and who is the focus in certain situations and currently continues throughout the study. Data collection techniques used in this study are in-depth interviews, observation, documentation and *Focus Group Discussion* (FGD).

## Results and Discussion

As an area that is part of the Yogyakarta Special Region Province, Sleman Regency is a regency that has a strategic position that connects Yogyakarta City with Magelang, Central Java. The area of Sleman Regency is 57,482 Ha or 574.82 Km<sup>2</sup> or about 18% of the area of the Special Region of Jogjakarta Province 3,185.80 Km<sup>2</sup>, with the farthest distance North-South 32 Km, East-West 35 Km. Administratively it consists of 17 sub-districts, 86 villages and 1,212 hamlets. Population density in Sleman Regency reaches 2,031 people per Km<sup>2</sup>.

In the context of women's empowerment, there is a known gender development index (IPG). Sleman Regency IPG Indicators in 2010 as follows:

**Table 2:** Sleman Regency IPG Indicators, 2013-2017

No.	Description	of				
		2013	2014	2015	2016	2017
<b>Indicators of IPG Preparation</b>						
1	Life Expectancy Age (years)	76.39	76.39	76.49	76.50	76.53
2	Hope Old School (years)	15.23	15.44	15.5	15.51	15.97
3	Average Old School (years)	9.49	9.76	9.78	10.134	10.13
4	PengeluaranPerkapitaRiilSehariDisesuaikan	13.405	13.979	14.219	14.355	14.515
<b>IPG index</b>						
1	Health index	0.81	0.81	0.82	0.82	0.83
2	Education index	0.74	0.75	0.76	0.77	0.78
3	Income	0.86	0.8	0, 81	0.81	0.83
<b>Female HDI</b>		<b>78.55</b>	<b>79.5</b>	<b>79.8</b>	<b>80.33</b>	<b>80.91</b>
<b>IPG</b>		<b>95.5</b>	<b>96.09</b>	<b>96.08</b>	<b>95.51</b>	<b>95.62</b>

Source: BPS

Empowerment and Family Welfare (PKK) which is a national movement for family development, based on the Pancasila and the 1945 Constitution and devoted to God Almighty, carrying out continuous activities to gather, move and foster the community by implementing the 10 PKK Basic Programs with family advice as the smallest unit in society to create a prosperous family that always lives in an atmosphere of peace, security, order, and prosperity in the framework of National Resilience.

The vision of Empowerment and Family Welfare (PKK) is the realisation of families of faith and devotion to God Almighty, moral and virtuous, healthy, prosperous, advanced and independent, with gender equality and justice as well as legal and environmental awareness. For its mission, it is as follows:

- a. Improve the mental and spiritual aspects, living behaviour by living and practising Pancasila and increasing the implementation of rights and obligations following human rights, democracy, increasing social solidarity and cooperation and the formation of a harmonious and balanced national character.
- b. Improve the education and skills needed and efforts to educate the nation's life and family income.
- c. Improving the quality and quantity of family food as well as efforts to increase the use of the yard through the Asri, Arranged, Beautiful and Comfortable (HATINYA) PKK and housing and healthy Household Management.
- d. Improving the degree of health, Environmental Sustainability and habituation of life planning in all aspects of life and family economic planning by getting used to saving.

- e. Improving the Management of the PKK Movement both in organising activities and implementing programs that are adapted to the situation and conditions of the local community

### **The Legal Foundation of the PKK Movement**

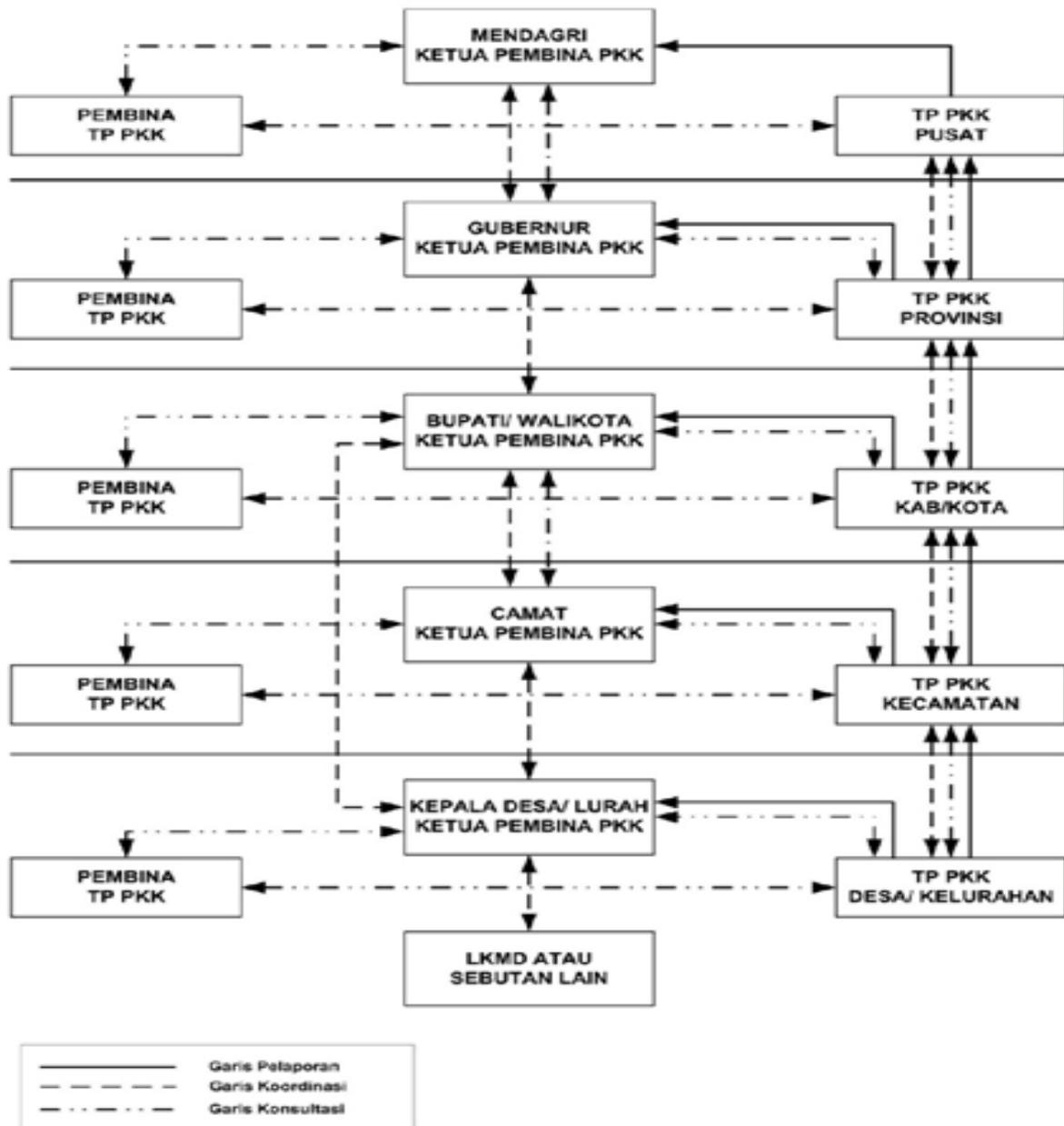
As an activity aimed at increasing the empowerment of Indonesian women, the PKK Movement has a legal basis namely: the 1945 Constitution; Law Number 33 of 2004 concerning Financial Balance between the Central Government and Regional Governments; Law Number 25 of 2005 concerning the National Development Planning System; Law Number 52 Year 2009 concerning Population Development and Family Development; Law Number 6 of 2014 concerning Villages; Law Number 23 of 2014 concerning Regional Government; Regulation of the Minister of Home Affairs Number 5 of 2007 concerning Guidelines for Institutional Arrangement; Society; Minister of Domestic Affairs Regulation No. 1 of 2013 concerning Community Empowerment through the Empowerment and Family Welfare Movement, Minister of Domestic Affairs Regulation Number 5 of 2007 concerning Guidelines for Structuring of Social Institutions. Based on the Ministry of Interior on the Ratification of the decision the Chairman of the PKK on the Results of the PKK VIII National Meeting in 2015, then began to apply Decision currently Chairman of the PKK PKK VIII National Meeting Results Year 2015.

To improve the quality of the PKK movement in participating and in implementing development nationally, stabilisation is needed by the management of the PKK Movement by utilising more efficient and effective resources. The working relationship in the PKK Movement is consultative and coordinative while taking into account the hierarchy at each level of the PKK Mover Team. The PKK Movement is a National Movement in the development of a society that grows from below, its management from, by and for the community towards the realisation of a family of faith and devotion to God Almighty, having good morality and virtuous, healthy, prosperous, physically and mentally.

The principle of the PKK Movement is empowerment and community participation. The nature of the PKK Movement is universal and independent, so its implementation needs to be based on laws and regulations. To achieve the goals of the PKK Movement in its implementation on the ground it is necessary to have the support and increased coordination with the PKK Mobilizing Team Guidance at all levels and with other institutions.

To carry out the PKK movement there is a mechanism as follows:

**Figure 1.** Results of the VIII PKK National Working Meeting in 2015



Based on the flow mechanism and bureaucracy of the PKK Movement, it is seen that the village PKK Mobilizing Team held by the wife of the Village Head is obliged to report on activities and consult with the Village / Lurah Head, while the relationship with the PKK Movers Team Advisor was consultative, in which the PKK TP coach also coordinated with the village head with regard to input and direction of the village level PKK Movement and the relationship with the PKK District Mover Team; besides, reporting was also coordinating and consultation. Likewise for the PKK Sub-District, District, Province and Central PKK Mobilization Team related to the PKK movement mechanism concerning the Chairperson of

PKK Trustees at all levels of the respective government bureaucracy. The Chairperson of the Central PKK Trustees is the Minister of Home Affairs. Guidance Elements of PKK TP are elements supporting the implementation of the PKK program consisting of leaders of agencies / institutions in charge of tasks of empowerment and family welfare, community leaders and social institutions determined by the decisions of the Minister of Internal Affairs, Governors, Regents / Mayors, Camats, and heads Village / Lurah in accordance with the level of government.

## **Discussion**

Organising activities is understood as a new structure formed through dialectic structure and agency that has an impact on changing the old structure to a new structure that is more adaptive (which on the one hand limits and on the other hand accustoms) and agency (which has transformative capacity), to modify the structure with the ultimate goal of producing a new patterned action that is considered to be more relevant to the relationship between the goals and means, both those that are available or can be provided or found. This results in the actions of agents in modifying and transforming structures that can produce new patterned actions that have positive or negative aspects, or both at the same time for the existence and continuity of the organisation.

Structure and agency are forces that operate and deal in complex and subtle ways. The complexity and substance can be seen from the duality between structures that on the one hand provides various normative limits on what must and should not be done, while on the other hand that provides various options for producing autonomous actions. As a structural and agency duality, organising activities is a representation of the operation of the two poles at once, normative and voluntaristic actions, actions and interactions, as well as individuality and collectivity of the PKK Movement. This is not produced once by the PKK activating team, but they are continually re-created through a method by the way they also declare themselves as actors in and through their activities. Agents create conditions that allow this activity to take place; this activity is not produced through consciousness, but through construction of reality, or it is not created by social structures. Everyone must be involved in social practices (as actors) when expressing themselves. It is through social practice that consciousness and structure are created.

Giddens (2003) emphasises aspects of awareness or reflexivity. In reflecting (reflexive) humans not only contemplate themselves but are also involved in monitoring the continuous flow of activities and structural conditions. In general Giddens (2003) focuses on the dialectical process by which social practices, structures, and consciousness are created. So, Giddens explains the agent-structure problem historically, through process, and dynamically. Agents will continue to find breakthroughs as long as rules and other authoritative sources

benefit from the possibility of action. Its role as a PKK cadre with various powers it has based on the basic rules of the PKK, enables agents to transform their formal power into a relatively unlimited capacity to produce creative actions turning constraints into opportunities.

## **Conclusion**

The PKK movement as a result of a relationship between structure and agency, in which the PKK Mobilising Team continually adjusts to its rules and capacity, tries to overcome budget constraints and adequate knowledge in various cases and other women's welfare issues, and beyond those in the 10 Main Programs PKK, which represents:

1. Authoritative sources, namely the role as PKK driving team, provide normative authority that can be used as a basis for mastering transformative capacities that make them change the character of allocative sources (such as budget, personnel and facilities that are completely limited), which initially exclude the possibility or limit actions to the opposite.
2. Each agent has a different transformative capacity for each context of sociality and individuality. Positions and roles are important authoritative sources for generating power. However, rules can make authoritative and allocative sources relative to action because it is only through the decisions of agents that an action is possible.
3. Transformative capacity is something inherent in the agency that causes a relatively unlimited possibility to have the potential to produce action.

The complexity of duality between constraints and opportunities or between structure and agency lies in the transformative capacity inherent in agents whose consequences cannot be predicted in advance. The transformative capacity of agents in turning constraints into opportunities, or at different times, exploiting opportunities to produce a breakthrough has important implications for structural modification

The implications that occur in the PKK organisation in dealing with budget constraints, personnel competencies and facilities are more serious than in the current situation, where agents will continue to find breakthroughs, as long as the rules and other authoritative sources provide benefits for the possibility to act. The role as a PKK cadre with various powers it has based on the basic rules of the PKK, enables agents to transform their formal power into a relatively unlimited capacity to produce creative actions in turning obstacles into opportunities.



## **Recommendation**

To optimise PKK as an organisation that is able to improve family welfare, it is important to reduce bureaucratic rules that can limit the PKK organisation's space in realising the PKK Movement program in the community. The existing bureaucratic rules can reduce PKK creativity in planning and realising programs in the community, so it is important to provide more flexible space and be able to adjust to the needs of the community.



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