

## Role And Impact Of Empowerment Program and Family Welfare Towards The Economic Welfare Of Residents Of Sei Kera Hilir II Village Medan City

Ahmad Nizar Mohammad Syamwil<sup>1</sup> M. Anshar<sup>2</sup>

<sup>1</sup>University Malaya Of Malaysia

<sup>2</sup>Pascasarjana Program of UIN North Sumatra

E-mail: [22103602@siswa.um.edu.my](mailto:22103602@siswa.um.edu.my) [ansharberkahsemesta14@gmail.com](mailto:ansharberkahsemesta14@gmail.com)

Info Articles	Abstract
<b>Article History</b> Received : 2017-07-05 Revised: 2017-07-15 Published: 2017-07-30	This study examines the concept of empowerment in Islam, welfare from an Islamic perspective, and the role of the Family Welfare Empowerment Movement (PKK) in improving the economic welfare of residents in Sei Kera Hilir II Subdistrict, Medan. The concept of empowerment in Islam emphasizes efforts to strengthen individual and community capacities through independence, productivity, and social responsibility. Islamic teachings encourage empowerment by developing human potential, providing opportunities for self-reliance, and fostering cooperation in achieving social welfare. Welfare in Islam is understood as a holistic condition that includes material, spiritual, and social fulfillment, both in this world and the hereafter. The findings indicate that the PKK has played an important role in community empowerment through various programs, including skills training, entrepreneurship development, health promotion, educational support, environmental sustainability, and family welfare improvement. Several successful empowerment initiatives have enabled residents to develop home industries, handicraft businesses, food processing enterprises, and other income-generating activities that contribute to family economic resilience. Furthermore, PKK activities have enhanced community participation, strengthened social solidarity, and improved awareness of health, education, and environmental management.
<b>Keywords:</b> <i>Empowerment, Family Welfare, Economic Welfare.</i>	

### I. INTRODUCTION

The family welfare empowerment program in Sei Kera Hilir II sub-district has not been running as it should. This is indicated by the potentials of the residents that are not optimal. The PKK in Sei Kera Hilir II sub-district has been established since 1974 but since the 1980s there has been a vacuum until 2007 (Jumiati, 2017). Sei Kera Hilir II sub-district is a sub-district located in the center of Medan city, namely in Medan Perjuangan District with an area of 44.4 hectares consisting of 15 neighborhood heads with a heterogeneous community and there are entrepreneurs, schools, universities, offices, and shophouses and snack centers. In 2016 the number of residents of Sei Kera Hilir II sub-district, namely heads of households, amounted to 2,068 heads of families with a population of 8,472 residents, namely 3,943 men and 4,529 women.

The Family Empowerment and Welfare (PKK) program in Sei Kera Hilir II Village has not been fully implemented. This is due to the lack of active participation of the PKK management and the lack of incentive funding from the city government (Jannah, 2017). The Family Welfare Movement (PKK) in Sei Kera Hilir II, Medan, has not been operating as intended. This can be seen from the results of the eighth National Working Meeting in Jakarta in 2015. A span of control system operates annually. This means that empowerment activities are carried out by the central PKK TP to the regional (provincial) levels three times, from the province to the district/city six times, from the district to the sub-district nine times, and from the sub-district to the sub-district twelve times. The span of control program system has not been realized in Sei Kera Hilir II, Medan (Erni, 2015).

The economic welfare of residents in Sei Kera Hilir II sub-district is inadequate, indicated by low

family income and minimal public awareness of saving due to increasing expenses. The potential for food and clothing for residents in the sub-district is not yet maximized, and the influence of education on residents in the sub-district is still not optimal. There are health conditions of residents who do not understand how to live a healthy and clean life, and there are still inadequate housing conditions for residents. The existence of the PKK program in Sei Kera Hilir II sub-district is highly expected to empower residents so that they are truly empowered to implement a healthy lifestyle and can optimize their potential to achieve community welfare (Dian 2017). Activities carried out by the PKK Sei Kera Hilir II sub-district in the field of life skills training have not been implemented properly. This is due to insufficient funds and the lack of professional fund management (Musonnip, 2017).

Community empowerment in Sei Kera Hilir II Subdistrict, Medan Perjuangan District has not been implemented properly. Due to the existence of duplicate cadres and the limited time mothers have to participate in the 10 PKK program activities, as well as the limited number of skilled cadres, the implementation of the 10 main PKK programs has not yet met expectations. There are also community members who are reluctant to participate in PKK activities and *dasa wisma* groups (Justina, 2016).

The Family Welfare Movement (PKK) in Sei Kera Hilir II sub-district has not yet optimally implemented its functions. This is due to some husbands who do not allow their wives to participate in the PKK, believing it to be of no benefit. Some believe the PKK is merely a forum for gossip and other such activities. However, if we look objectively at the PKK's existence, we are free from the influence of judgments and assumptions, which may be incorrect. Judging by the activities described above, the notion that the PKK is of no benefit is clearly unfounded. On the contrary, the PKK brings numerous benefits to the

community. If any PKK members engage in gossip, it is purely personal and should not be emulated.<sup>8</sup>

To see the differences in the PKK program in Sei Kera Hilir II Village, the PKK program in Sei Kera Hilir II Village will be analyzed with previous research on community empowerment programs, namely:

Research by Justina Nuriati Purba who conducted research on village community empowerment in Panombeian Panei District, Simalungun Regency, this research employed a descriptive method. In this study, the author conducted unstructured and in-depth interviews, observations (direct study), and literature and archival studies. The research findings indicate that community interest in the planning stage has been well-established. However, during the implementation phase, community involvement is limited due to their reluctance to collaborate, necessitating the involvement of a third party, namely a supervisor (Justina, 2016).

Community empowerment is very necessary in moving Community economic growth, thereby creating community welfare in Sei Kera Hilir II Village, Medan Perjuangan District. Community empowerment is expected to improve mental and spiritual well-being, improve education and skills, improve the quality and quantity of family food, improve mental and physical health, and improve the management of the PKK movement, the benefits of which can be felt by the community.

Since the formation of the PKK, the movement has taken active roles in all areas layers of society, namely gathering, mobilizing and fostering the community by implementing basic programs targeting the family as the smallest unit in society. To realize prosperous families who always live in a peaceful, orderly, peaceful, prosperous and prosperous atmosphere. In reality, the PKK has not been implemented and has not had a comprehensive impact, especially in the Sei Kera Hilir II Medan Subdistrict, therefore starting from this problem, the author wants to analyze the PKK

program so that it runs effectively and is able to make residents empowered and prosperous.

Modern urban communities are known for their high work rhythms and busy schedules that take up almost all of their time. Busyness and routine often make them forget their mission as caliphs on earth who have a role as social beings. As a result, the character of the nation's generation becomes disoriented because they ignore mental and spiritual factors. People become selfish and apathetic towards the conditions of their surroundings (Syafi'i, 2008). The PKK program involves two interrelated community groups, namely the underdeveloped community as the party that must be empowered, and the party that cares as the party that empowers. Based on the explanation above, the author chose to research the role and impact of the family empowerment and welfare program on the economic welfare of residents of Sei Kera Hilir II Village, Medan City.

This research is a field research with a qualitative research type, namely trying to study objects in their natural context, which attempts to understand or interpret phenomena seen from the perspective of the meaning attached by humans (researchers) to them (Norman, 2009). This research is descriptive, namely trying to describe and define who is involved in an activity, what they do, when they do it, where and how they do it. The aim is to describe precisely the characteristics of an individual, the conditions and symptoms of certain groups (Sonny, 2013). In explaining the problem, the author tries to describe and explain it with sentences that show the conditions in the field being studied. Furthermore, the approach used by the researcher in this study is a phenomenological research approach that brings the researcher to act directly in the field by entering the perspective of others and experiencing and understanding the life of the research object (Ahmadi, 2016).

## II. RESEARCH METHODS

This study employed a qualitative descriptive research method to analyze the role of the Family Welfare Empowerment Movement (PKK) in improving the economic welfare of residents in Sei Kera Hilir II Subdistrict, Medan. A qualitative approach was selected because it allows the researcher to gain an in-depth understanding of community empowerment activities, welfare improvement efforts, and the experiences of PKK members and local residents.

The research was conducted in Sei Kera Hilir II Subdistrict, Medan City, North Sumatra Province. The study focused on the implementation of PKK programs, particularly those related to economic empowerment, skills development, entrepreneurship, education, health, and community welfare. The subjects of this research consisted of PKK administrators, PKK cadres, community leaders, local government officials, and residents who participated in PKK activities.

Data were collected through interviews, observations, and documentation studies. Interviews were conducted with PKK members and community representatives to obtain information regarding the implementation of empowerment programs and their impact on economic welfare. Observations were carried out to examine community participation and the actual implementation of PKK activities. Documentation studies involved reviewing official reports, village records, PKK activity reports, government regulations, and relevant literature concerning empowerment and welfare.

The collected data were analyzed using qualitative descriptive analysis, which included data reduction, data presentation, and conclusion drawing. The validity of the data was strengthened through source triangulation by comparing information obtained from different

informants and documentary sources. This method enabled the researcher to comprehensively describe the role of the PKK in empowering the community and improving the economic welfare of residents in Sei Kera Hilir II Subdistrict, Medan.

### III. RESULTS AND DISCUSSION

#### 1. The Concept of Empowerment in Islam

Empowerment comes from the word "daya" which has the prefix which becomes the word "berdaya" which means to have or possess power. Daya means strength, daya means to have power (Warson, 1984). Empowerment means to make something powerful or powerful. Empowerment in Indonesian is a translation of empowerment in English. Empowerment as a translation of empowerment according to Merriam Webster in the Oxford English Dictionary has two meanings (Sutrisno, 2012): First, to give ability or enable to, which is translated as giving skills/capabilities or making possible. Second, to give power of authority to, which means to give power.

Theories Empowerment focuses explicitly on the structural barriers that prevent people from accessing the resources necessary for health and well-being. Carlzon and Macauley state that empowerment is as follows (Mardikanto, 2015): freeing someone from rigid control, giving people the freedom to take responsibility for their ideas, decisions, and actions. Empowerment is a translation of "empowerment." In essence, it is defined as "helping people gain the power to make decisions and determine the actions they will take related to themselves, including reducing the effects of personal and social barriers to action." (Randi, 2007).

This is done by increasing the ability and confidence to use the power they have, including the transfer of power from the environment. Empowerment discusses how individuals, groups, or communities strive to control their own lives and strive to shape the future according to their

desires that are economically productive (Cicik, 2011).

The concept of empowerment was taught by the Prophet Muhammad SAW, namely from Anas bin Malik ra, when a man came to the Prophet SAW from the Ansar to ask for a job. Although it is very possible for the Prophet SAW to recommend to his wealthy friends to recruit him as an employee, at that time the Prophet chose not to do so. Instead, he asked the man to give something in his house to the Prophet to be auctioned. After getting the money from the auction, the Prophet then gave the money to the job seeker while giving the money from the auction. The Prophet advised the man to immediately buy something. one dirham for food for his family and one dirham he bought an ax to give back to the Prophet and then immediately handed the ax to the Prophet Muhammad (Abdillah, 1992).

After he received the ax, he made a handle for it and then gave it back to the man. He told the man to look for firewood to sell at the market and forbade the man to meet him before fifteen days. After fifteen days, the man came to Rasulullah SAW happily. From working selling wood, the man was able to earn ten dirhams which he could use to meet his family's needs. The Prophet was also happy to hear this, then he said as narrated by Abu Daud, Tirmidhi, Nasa'i and Ibn Majah Ra.: "*This is better for you than begging, which will disgrace your face on the Day of Resurrection. And begging is permissible except for three groups: First, the truly poor. Second, the debtor. Third, the one burdened with a heavy ransom.*" (Kamil, 1996).

Community empowerment is very important to do, this is in accordance with the command of Allah SWT in QS Ali-Imran/3:159, "*So it is because of Allah's grace that you are gentle towards them. If you are tough and rude, of course they distance themselves from your surroundings. Therefore, forgive them, ask for forgiveness for them, and consult with them in this matter. Then when you have made up your mind, then put your trust in*

Allah. Indeed, Allah loves those who put their trust in Him." (QS Ali-Imrân/3: 159).

QS al-Mâi'dah/5: 2, Allah SWT also says, "and help you in (doing) righteousness and piety, and do not help you in committing sins and transgressions. and fear Allah, verily Allah is severe in punishment." (QS al-Mâi'dah/5:2). Based on the verse above, humans as part of society. We must help each other in good deeds, particularly in economic empowerment, to reduce poverty. To eradicate poverty, programs that guide the community towards prosperity are needed to revitalize these programs.

Efforts to develop the economic potential of the people will increase productivity The people. In this way, the people and their environment are able to participate in generating and growing economic added value that leads to prosperity and well-being. Poor people or those whose potential has not been fully utilized will not only improve their economic well-being, but also their dignity, self-confidence, and self-esteem. According to Anggito, economic empowerment of the people can be viewed from three perspectives (Anggito, 2000): First, creating an atmosphere or climate that allows the potential of the community to develop. Knowledge that every human being, and every community, has potential that can be developed. No community is completely powerless. Second, strengthening the economic potential of that community. To strengthen the economic potential of the people, the most fundamental effort is to increase the level of education, the degree of health, and opening up opportunities to exploit economic opportunities. Third, developing the people's economy also means protecting the people, preventing unequal competition, and preventing the exploitation of the weak by the powerful. These efforts to protect the people remain within the framework of empowerment and development processes.

Meanwhile, according to Prijono, community empowerment must be carried out through three

ways (Prijono, 1996), namely: First, creating an atmosphere or climate that allows the potential of the community to develop this condition is based on the assumption that every individual and community has the potential to organize themselves and the potential for independence of each individual needs to be empowered. Second, strengthening the potential or power possessed by the community by implementing concrete steps, accommodating various inputs, providing infrastructure both physical (sub-district halls, communication and electricity networks) and social (schools and health service facilities) that can be accessed by the lowest levels of society. Third, empowering the community in the sense of protecting and defending the interests of weak communities.

## 2. Welfare in an Islamic Perspective

The Islamic definition of well-being is based on this view of life. Well-being according to Islamic teachings encompasses two meanings (Irfan, 2007): First, holistic and balanced well-being, namely material sufficiency supported by the fulfillment of spiritual needs and encompassing both individual and social aspects. The human figure consists of physical and spiritual elements, therefore happiness must be comprehensive and balanced between the two. Likewise, humans have both individual and social dimensions. Humans will feel happy if there is a balance between themselves and their social environment. Second, well-being in this world and in the afterlife, because humans do not only live in this world but also in the afterlife (the afterlife). Material sufficiency in this world is intended to obtain sufficiency in the afterlife. If this ideal condition cannot be achieved, well-being in the afterlife is certainly prioritized, because it is an eternal life and more valuable than life in this world.

According to Law Number 11 of 2009 concerning Social Welfare. Social welfare is a condition where the material, spiritual, and social

needs of citizens are met so that they can live decently and are able to develop themselves, so that they can carry out their social functions so that they can live a decent life (Rahman, 2013). Community Development Index (HDI), or the human development index. In relation to this HDI, the UNDP under the UN includes three basic indicators, namely education, health and people's purchasing power.

Implementation The PKK program has policies that are in accordance with the needs of families and communities in order to improve the quality of family life which is an increase in human resources. To realize the integrated program implementation efforts, the family welfare empowerment program is (Sutedjo, 2006): First, the appreciation and practice of Pancasila, namely the implementation of growing awareness of family life in community life, it is necessary to understand the rights and obligations as citizens. Second, mutual cooperation, namely building good cooperation between families, residents and groups in order to realize the spirit of unity and togetherness, fostering awareness of social solidarity, encouraging the elderly in maintaining health. Third, food, namely striving for family food security so that it becomes a lever for food security (Law Number 7 of 1996 concerning Food Protection), increasing the quantity and quality of family food through a variety of plants that are a means of achieving quality of life and growing public awareness to consume nutritious, balanced food and the application of halal and healthy food. Fourth, clothing, namely encouraging the use of appropriate technology to improve quality, quantity and foster a sense of pride in domestic products as well as developing fashion and culinary creativity to increase tourism. Fifth, housing and household management, namely promoting healthy and habitable homes, fostering awareness of the dangers of living in high voltage areas, riverbanks, garbage dumps, slums, and railroad tracks, awareness of the laws regarding

home and land ownership and counseling to prevent energy waste in households. Sixth, education and skills, namely increasing the type and quality of cadres, increasing the knowledge of the PKK driving team, counseling through *dasawisma*, raising awareness of the importance of early childhood education, compiling training modules and participating in early childhood education forum activities coordinated by the Ministry of National Education. Seventh, health, namely empowering families in efforts to reduce maternal and infant mortality, the mother-loving movement, free ambulances from the sub-district, immunization discipline, efforts to improve nutrition, balanced nutrition for pregnant and breastfeeding mothers, school health efforts, efforts to ensure adequate nutrition (protein, carbohydrates, fats, vitamins, minerals, water), provision of breast milk and integrated health posts. Eighth, developing cooperative living, namely coaching in addressing problem-solving regarding capital requirements for marketing products and so on, and improving family life planning skills to be future-oriented by getting into the habit of saving. Ninth, environmental sustainability, namely family concern for clean and healthy living behavior. Implementing clean and healthy living behavior, recycling waste into productive or usable materials, creating a clean environment, preventing flooding, and supporting greening programs, namely the provision of green open spaces. Tenth, healthy planning, namely increasing family awareness of the importance of a clean and healthy lifestyle to avoid degenerative diseases or infectious diseases such as HIV/AIDS, tuberculosis, acute respiratory infections, dengue fever, malaria, filariasis, yaws, worms, typhoid and diarrhea and other diseases, getting used to regular exercise and a healthy environment.

### **3. The Role of the PKK in the Economic Welfare of Residents in Sei Kera Hilir II Subdistrict, Medan**

Implementing the PKK work program in Sei Kera Hilir II Village, Medan, by developing community potential, especially families, to implement work programs in order to improve family welfare in accordance with established policies. In mobilizing community potential, PKK utilizes community leaders, such as religious, traditional, educational leaders, including women leaders, by paying attention to the interests of earning a living and taking care of their families. The PKK program is very good for application in strengthening national resilience towards a prosperous society. However, some PKK programs in Sei Kera Hilir II Village, Medan, have been running and some have not been fully implemented.

PKK is a movement to help and support government programs by collecting data on several necessary aspects, such as residents, pregnant women, infants, and toddlers, births, deaths, and community activities. The PKK must also address misconceptions about the prohibition of contraceptive use, including providing comprehensive explanations of the benefits of family planning programs to the generally low-educated population, and assisting female victims of domestic and community violence.

The Family Welfare Movement (PKK) focuses on empowering the economy of underprivileged residents by assisting women. PKK's work programs are practical, meaning they engage in concrete actions that empower and support women. Furthermore, the PKK plays a significant role in the success of inter-village competitions. The author discussed with residents of Sei Kera Hilir II that community welfare is not only material, but also involves a clean and healthy environment. It is hoped that the PKK program will be implemented to ensure community prosperity. Therefore, the ten PKK programs aim to create a strong and healthy generation, and from an environmental perspective, the PKK

program anticipates global warming. Therefore, the PKK program needs to be implemented in Sei Kera Hilir II Village, where the program already exists but has not been fully realized.

To produce Family Empowerment and Welfare (PKK) in Sei Kera Hilir II Subdistrict, Medan, activities are carried out consisting of various empowerment activities, including empowerment in the food sector which consists of several activities, namely empowerment in the field of animal husbandry, living stalls, home industries engaged in the food sector and home industries engaged in the service sector carried out in Sei Kera Hilir II Subdistrict which are coordinated by each neighborhood head. In the PKK movement, there are ten main programs that need to be implemented together, which are responsible for The PKK (Family Welfare Movement) team is responsible for implementing these ten programs. In carrying out its duties, this team can coordinate with government agencies and non-governmental organizations (Rofi, 2011).

The results of interviews with women from the Sei Kera Hilir Family Welfare Movement (PKK) are summarized as follows. First, improving the Guidance, Management, and Development of the PKK's Community Empowerment Unit (UP2K PKK) is an activity under the auspices of Working Group II PKK. In this program, the PKK must be able to explore the potential of the Sei Kera Hilir II Medan community. Therefore, PKK cadres who are members of Working Group II are required to be creative and innovative. They must also be observant in identifying potential and resources within the local community. For example, by providing training, courses, and other activities that can increase family income. Respondents explained that entrepreneurs in neighborhood 5 are abundant in handicrafts, including embroidered prayer robes (mukena), bags, wallets, and bird cages. Therefore, the community

in this area can be trained in developing handicraft methods, such as tokens of gratitude for partygoers, catfish farming, candied fruit, sweet potato bika (sweet potato cake), and so on.

Once they become proficient in making these tools, they can sell them to the wider community, potentially increasing their income. Furthermore, there are still many potential opportunities within the community that can be explored, such as processing ginger, galangal, and turmeric into drinks, processing duck eggs into salted eggs, processing food from cassava and cassava, and providing driving training, which is currently being discussed by the sub-district government in collaboration with the Family Welfare Movement (PKK) and assistance.

"The PKK is currently requesting sewing machines and hair clippers from the city government. The PKK team can distribute this assistance to residents who have acquired skills through PKK training. It is hoped that these efforts will encourage the community to develop businesses to increase family income."

Second, the community's need for capital is to overcome ways of solving problems regarding the capital needed to develop the PKK UP2K is provided through the local government, existing microfinance institutions, such as banks, rural banks, and non-bank institutions, such as cooperatives and foundations. Mrs. Rina stated that in implementing this program, the PKK in Sei Kera Hilir II has collaborated with various agencies, such as the Fisheries Department, the Animal Husbandry Department, the Industry Department, NGOs, and other institutions. However, the PKK in Sei Kera Hilir II does not yet have a capital assistance program, and residents of Sei Kera Hilir II hope that the PKK will have funds for interest-free loans to cadres, provided they provide collateral. This is intended to prevent any undesirable or unlawful events and to ensure that PKK cadres and residents actually use

the capital to advance their businesses (Musonnip, 2017).

Third, marketing of production results, namely marketing of UP2K PKK results is carried out in markets, existing stalls, participating in exhibitions, both local and national and establishing cooperation with Dekranasda/Dekranas. Mrs. Rina said that the guidance, counseling, and development of UP2K that has been carried out by PKK will be further developed by marketing efforts of goods produced from the production of residents of Sei Kera Hilir II Medan. Furthermore, how to market the results of the UP2K PKK business fostering and providing counseling and how to market goods produced in the UP2K program. There are several activities that have not been carried out by PKK Sei Kera Hilir II and these should be done such as:

- a. Marketing UP2K products to markets.
- b. Selling UP2K goods to nearby shops.
- c. Establish cooperation with suppliers.
- d. Attending exhibitions.
- e. Organize a cheap market.

Establish cooperation with related parties.

Fourth, motivation. The Family Welfare Movement (PKK) must motivate the community to participate in community empowerment programs. As is known, the PKK's goal is to improve community welfare. By participating in training, a family is expected to improve its welfare. The PKK can conduct outreach programs in collaboration with relevant agencies such as the Ministry of Industry and Trade and the Ministry of Social Affairs to conduct more intensive training so that residents can become self-sufficient and improve their welfare. In this outreach, the PKK can utilize existing platforms such as household associations (RT) and *dasawisma*.

Fifth, counseling and forming a cooperative, namely the implementation of the program has not been realized in the Sei Kera Hilir II sub-district, as expressed by Mrs. Afni, who

participated in the PKK and has been making bridal bouquets for 26 years. She hopes that a cooperative will soon be established in the PKK in the Sei Kera Hilir II sub-district of Medan, because the business of making bridal bouquets continues to experience increasing demand every week because the Medan Central Market continues to request that the bouquets she produces be increased in production, as she said at her house on Jl. M. Yakub Gg. Ulung Medan, which is also the place where bridal bouquets are made.

Once the motivation to establish a cooperative has been established, the next step or activity that the PKK can undertake is to provide cooperative counseling and encourage the formation of cooperatives. However, the type or form of cooperative to be established must first examine the needs and potential of the community in Sei Kera Hilir II, Medan. For example, if many people in the area are small traders, a savings and loan cooperative should be established. However, if some of the community are craftsmen or producers, a production cooperative should be established to prevent unfair competition. The implementation of these activities will prioritize programs that are in line with the regional capabilities of Sei Kera Hilir II, Medan. This can be done through orientation counseling, training, and mobilization to improve knowledge, skills, and family income through various means for the PKK Mobilization Team. Cooperation and partnerships are needed, including from the Ministry of National Education, the Ministry of Cooperatives and SMEs, the Ministry of Manpower and Transmigration, the BKKBM, and the PMD.

#### **4. The Impact of PKK Activities on the Economic Welfare of Residents in Sei Kera Hilir II Subdistrict, Medan**

The implementation of the main PKK programs in Sei Kera Hilir II Village is already underway, while others are not yet underway. The PKK program that has been implemented is the

appreciation of and the practice of Pancasila, namely the establishment of harmony between religious communities in the Sei Kera Hilir II sub-district of Medan, the conduciveness of the research location is still maintained from things that can disturb the comfort of the community. Sei Kera Hilir II sub-district, mutual cooperation, in terms of mutual cooperation, the people of Sei Kera Hilir II sub-district still care about mutual cooperation activities organized by the village head together with the heads of the neighborhood in Sei Kera Hilir II sub-district.

In the field of clothing and food, the impact of the PKK program in Sei Kera Hilir II Medan Village is that several impacts are felt to be beneficial by the community, such as the economic impact, namely the PKK cadre, Mr. Khairul, a birdcage maker, said he has been making bird cages for 30 years on Jl. M. Yakub Gang Titi Batu. In one week, Mr. Khairul can produce 5 bird cages and the results of his production have been distributed throughout Indonesia and countries in ASEAN. With this profession, he can He supports his family, so he doesn't beg. He then advised the PKK to utilize the program as effectively as possible, professionally, and to be completely honest so that they can collaborate with him in developing his cage production business. Many people are willing to collaborate with Mr. Khairul in cage production (Khairul, 2017).

Some of the PKK members who were initially only housewives, part-time workers and unemployed when there was no work but now have other activities such as opening a stall at home or making food from corn, cassava, bananas which are then left at schools and surrounding stalls to increase family income (Jumiati, 2017). There are still many potentials in the community that can be explored such as processing ginger, kencur, and temu lawak into drinks, processing duck eggs into salted eggs, processing food from cassava, and others. PKK can also provide

entrepreneurship training to residents to be independent in the economy.

The impact of PKK training in Sei Kera Hilir II Subdistrict, the clothing sector has increased, as evidenced by PKK cadres opening production businesses such as telekung embroidery, which they are pursuing. Umi, who has been working on her business for 13 years, learned from the Family Welfare Movement (PKK) training held at the village head's office in collaboration with the social services department. Now, her business has grown sustainably. Mrs. Endriani Amrun has been making bridal bouquets for 26 years, and with the proceeds from her business, she has been able to support her children's education through college.

In this case, the Family Welfare Movement (PKK) utilizes non-formal education channels. Through the "Compulsory Education" program, the PKK encourages families to provide a good education for their children. Both boys and girls deserve equal educational opportunities. As a government partner, the PKK also plays a role in implementing early childhood education (PAUD) and toddler family development (BKB) programs, which are held in the second-floor hall of the Sei Kera Hilir II village office.

Furthermore, in the field of education and skills, there is already a community empowerment plan that has been implemented through deliberations regarding the city government's attention to empowerment by providing technical assistance such as sewing machines, barbers, free driver's licenses, product marketing stands/promotional assistance from the government, free and fast business permit processing, and so forth. With this assistance, the community will be assisted and effective in running their businesses. Stimulating this spirit of mutual cooperation can also develop the economic democracy that the community hopes for. Therefore, it is necessary to develop it to encourage business opportunities and

employment opportunities in various fields, both in the production and service sectors.

Providing these tools can help residents increase their income. This assistance is also received by residents who are not PKK members, as it aims to improve their welfare economic level, because it indirectly provides job vacancies to assist in the home industry run by PKK cadres. The community is also motivated to live cleaner in accordance with the PKK program by starting from oneself, the family environment, the surrounding environment, and impacting the life of the community. The Family Welfare Movement (PKK) of Sei Kera Hilir II Village, Medan, established community-based education, a mechanism that provides opportunities for everyone to enrich their knowledge of science and technology through lifelong learning. The emergence of the community-based education paradigm was triggered by the strong current of modernization, which demands democratization in all dimensions of human life, including education. Therefore, community education is managed in a decentralized manner, providing the widest possible space for community participation (Erni, 2015).

Implications The Family Welfare Movement (PKK)'s role in community outreach has become a collaborative effort involving community participation in Sei Kera Hilir II Village. Participation in this context takes the form of cooperation between residents and the government in planning, implementing, maintaining, and developing educational activities. As a collaborative effort, the community is assumed to have aspirations that must be accommodated in the planning and implementation of an educational program. Furthermore, the era of decentralization and autonomy has also resulted in increased freedom for communities to design and implement education according to their own needs. Consequently, efforts to organize community-

based education are a manifestation of the democratization of education through the expansion of services for the benefit of the community, enabling it to become independent. Community-based education has become a movement to raise public awareness of the need for lifelong learning to address the changing and increasingly challenging challenges of life.

Community outreach is not solely focused on short-term profit. Instead, it encourages people to manage their finances efficiently and care for the environment, by recycling used goods. This activity creates jobs by utilizing previously useless waste become useful and economically valuable. Indirectly, it can develop creativity and education, leading to a resource-rich society and supporting the income of the Sei Hilir II Medan community.

The establishment of a cooperative, however, requires careful consideration of the needs and potential of the community in Sei Kera Hilir II, Medan. For example, if many people in the area are small traders, a savings and loan cooperative should be established. However, if some of the community are artisans (manufacturers of goods), a production cooperative should be established to prevent unfair competition. The implementation of these activities prioritizes programs that align with the regional capabilities of Sei Kera Hilir II, Medan. This can be achieved through orientation counseling, training, and mobilization to improve knowledge, skills, and family income through various means for the Family Welfare Movement Team (PKK). Cooperation and partnerships that required include the Ministry of National Education, the Ministry of Cooperatives and SMEs, the Ministry of Manpower and Transmigration, BKKBM, and PMD.

In the health sector, the PKK of Sei Kera Hilir II village actively provides counseling on healthy and clean living behavior, integrated health posts (Posyandu), malnutrition checks, toddler health

protection, and provides milk, green beans, and biscuits from the Ministry of Health to pregnant women, toddlers, and children. In the field of environmental sustainability and housing and household management, the PKK of Sei Kera Hilir II village has made appeals to maintain the beauty of the environment and carried out reforestation. Then, household management is orderly. This can be seen from the absence of slums and dirty settlements in all areas in Sei Kera Hilir II village. Household management at the research location is neat and orderly. With the existence of the PKK of Sei Kera Hilir II Medan village, there is a boost to family economic growth that will have an impact on the community's economy. These activities include home industries in the form of food and beverages, or clothing production businesses or clothing skills courses.

#### IV. CONCLUSION AND SUGGESTIONS

##### A. Conclusion

The role of the Family Welfare Program (PKK) in Sei Kera Hilir II Village, Medan, is a program that advances the economic welfare of the community. The author found that the PKK program can empower the potential that exists in the community so that the community becomes creative and can create products that are needed by the community that have economic value. The implementation of the PKK program not only brings benefits economically but also environmental health. The implementation of the PKK program shows a positive impact in empowering residents in Sei Kera Hilir II Village who participate in efforts to improve the welfare of their families. In fact, human resources in Sei Kera Village are quite good. However, in empowerment activities there are things that hinder them, namely time and energy, facilities, and husbands' understanding of the PKK Movement.

The Family Welfare Movement (PKK) addresses various community issues and plays a

role in improving health, education, and economic independence, all contributing to the community's quality of life. The benefits of the PKK movement include increased knowledge, insight, skills, and mindsets and behaviors, all of which contribute to improving family well-being in health, education, and the economy. The PKK movement is highly effective in empowering residents, enabling them to become more capable and prosperous.

There needs to be a speed of response from the city government to really carry out this. Community empowerment programs that benefit the community itself. The Family Welfare Program (PKK) should be implemented immediately. Residents and the government must synergize and collaborate effectively to optimize their potential. Evaluations from the central PKK to the sub-district level are needed, including on-site visits, direct community feedback, and follow-up.

#### **B. Suggestions**

Based on the findings of this study, it is recommended that the PKK in Sei Kera Hilir II Subdistrict strengthen its community empowerment programs through continuous skills development, entrepreneurship training, and business mentoring to improve the economic independence of residents. Greater attention should be given to expanding access to capital through partnerships with financial institutions,

government assistance programs, and the establishment of community-based cooperative organizations. The formation of cooperatives is particularly important to support production, marketing, and financing activities for small-scale entrepreneurs.

In addition, the PKK should enhance product marketing strategies by facilitating participation in exhibitions, strengthening cooperation with local businesses and suppliers, and utilizing digital marketing platforms to broaden market access. Government agencies are also encouraged to provide sustainable support in the form of training facilities, production equipment, business licensing assistance, and market development programs. Furthermore, community participation should be continuously encouraged through regular counseling, outreach activities, and collaborative programs involving educational institutions, social organizations, and private sectors.

To ensure long-term welfare improvement, empowerment initiatives should not only focus on increasing income but also on strengthening education, health, environmental sustainability, and social cohesion. Through integrated and sustainable empowerment efforts, the PKK can further contribute to creating independent, productive, and prosperous families in Sei Kera Hilir II Subdistrict, Medan.

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