

Poverty of Feminization: Factors and Survive Strategy of Poor Female Householder

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Abstract. This study aims to analyze the alleviation of rural poverty feminization, especially the poor female householder, but also analyzes the supporting and inhibiting factors within the Feminization of Poverty Alleviation of Jalin Matra Program in Tulusbesar Village, Tumpang District and Malang Regency, East Java - Indonesia. This program launched by the Governor of East Java in 2014-2019 which aims to empower the poor society in East Java (Pergub Number 5 in 2018). Tulusbesar Village being the village with a number of Jalin Matra target Households in the Feminization of Poverty Program in 2016. The method used in this study is descriptive-qualitative, in which the basic data is taken with interviews while documents are the secondary data. There were 9 informants were poor Female Householder. The results showed that of the KRTP occurs because of four things, such as: divorce by death, parting from the prior husband due to incompatibility, disability husband or permanently sick husband so that he cannot provide for his family and got abandoned by the husband. The women empowerment at the Tulusbesar Village can be said to be successful due to the most of the KRTP beneficiaries of Jalin Matra succeed or could develop their business well, but still, need to be improved according to their potential and capabilities.

Keywords: Feminization of Poverty, Poverty Program, Female Householder and the Women Empowerment.

1 Introduction

Poverty can be eliminated by empowering the society. There are three programs of empowering the society launched by the government of East Java Province. First, Jalin Matra PK2 focuses on The Almost Poor Household (RTHM) which actually they still can run their family compared to other two targets of other programs, the target to RTHM is not that important. The second, the assistance for A Very Poor Household has been conducted in the government program such as Cash Assistance (BLT), Expected Family Program (PKH), Healthy Indonesia Card, and others. Third, Jalin Matra, the countermeasures of poverty feminization towards poor Women Household Chief (KRTP).

The focus of this research is to analyze Jalin Matra Poverty Feminization Countermeasures (PFK) program because poor women empowerment is more prioritized. This is caused by KRTP is more vulnerable to poverty because they have to handle family economy and frequently experience discrimination in capital aspect, salary, and property ownership. They who beforehand count on men roles in running their family, now they must take role as the chief of household. She has dual role conflict in family [1]. Therefore, there should be a program which empowers and care about women especially poor KRTP. Program Jalin Matra Poverty

Feminization Countermeasures has commitment to run sustainable development inclusively focusing on the people or people centered development, prioritizing people's participation (participatory based development) and gender [2]. The proposition above indicates that the core of development is empowerment which leads to people's independency. The focus on KRTP aims to make the women especially poor women free from the poverty [3].

Tulusbesar Village, Tumpang District, Malang Regency was the research location because of some fundamental reasons. First, the poverty condition in that village can be said apprehensive because it has the highest position in the case of poverty within Malang Regency, also because it is one of the villages with the highest number of poor KRTP in Malang Regency.

This research used social culture and economic approach from socio-cultural and psychological aspect in analyzing women poverty phenomenon in the village with various factors, the case study on poor Women Household Chief (KRTP) by using descriptive qualitative analysis.

2 Research Method

This research used descriptive qualitative [4] method in order to explain and analyze the phenomenon of poverty feminization and its factor deeply in empowering poor KRTP. The informants were 9 KRTP with different business through Jalin Matra PFK Program, and analyzing the survival strategies done by poor KRTP Jalin Matra Program of counter measuring Poverty Feminization (PFK) in Tulusbesar Village. This method was the research procedure which generates a data in the form of written words or oral from the people and the behavior being observed [5].

3 Result and Discussion

3.1 Concept and Theory of Poverty

Conceptually poverty is explained by Robert Chambers stating that the core problem of poverty is actually lies on what we call as deprivation trap or poverty trap [6].

The World Bank mentions that poverty is lack of prosperity. While Levitan contends that poverty is lack of goods and services needed to achieve proper life standard [7]. Schiller's thought is almost the same with Levitan, Schiller contends that poverty is the incapability of obtaining the goods and proper services to fulfill limited social life [8].

Village women in social condition of the society with weak economy to survive their life sometimes their access to the job is still limited, and the salary they obtain is also lower than men. Related to this, then Erdianto explains that, "Women still experience discrimination in some fields, the form is varied, such as; violence, social stigma, domestication, and marginalization Erdianto [9] and Chaterine [10].

There are four forms of poverty [11], they are; absolute poverty, which is the poverty because they cannot afford minimum daily needs, relative poverty, cultural poverty, and structural poverty. From the causing factors which underlie poverty, then vicious circle of poverty appears. Theory of vicious circle of poverty is proposed by Ragnar Nurkse. In his logical thinking, he contends that "a poor country is poor because it is poor" [12].

This research used marginal poverty theory. Marginal theory assumes that poverty occurs because there is culture of poverty isolated in the society. The main figure is Oscar Lewis in the concept of culture poverty, he explains that poverty is a culture which occurs because of economic deprivation lasting for a long time. Therefore, poor people because of culture can be seen through the characteristics such as less participative in the development or the activity because most of them are illiterate, low education, and lack of capital [13].

3.2 Feminization of Poverty

Moghdam explains that the misfortunate of poor women becomes a new problem because if poverty is seen as the denial of human rights, then it must be admitted that poor women suffer twice from the denial of their right (Guide of Poor Female by Government of East Java Province). The denial of human rights here means gender bias and the poverty itself. This is what Diana Pearce calls as the term of feminization of poverty until the women who live in poverty probably many more of them and continue to increase compared to men by Indrajit, Wisnu [14] and Ningrum [15].

According to Friedman, poverty has definition as the inequality of opportunity in formulating social power such as asset, financial sources, social-politic organization, social network, goods and services, knowledge and skills, and information. Poverty has definition as the incapability experienced by someone to obtain certain sufficient goods or services in order to fulfill limited social needs. Most of definition of poverty frequently relates to the concept of poverty with economic concept [16]. Sutrisno explain that while feminization of poverty according to Scott is the term to describe certain economic shakiness for women who are alone in supporting their family life economically. The strategies to get out of poverty in general can be classified into four stages, they are:

- a) Strengthen the institution with organization management training;
- b) Giving assistance and debriefing for poor women with the purpose is knowledge and financial capital owned by women and small entrepreneur;
- c) Strengthen the capacity of production to be more creative and innovative; and
- d) Give knowledge about marketing network [17].

The incapability in fulfilling daily life needs make poor women to do everything or strategy to survive their life. This strategy is stated by Scott [18] with survival mechanism. The survival mechanism is done by poor women with three things, they are:

- a) Decrease the expense of food cost by eating only once in a day and shift to the food with lower quality.
- b) Use alternative subsistence which is self-help which covers the activity such as selling things in small number, work as workwomen, casual worker, or doing migration to obtain job. This way can involve all sources existing in the poor household especially the wife as the backbone or wage earner because of replacing the roles of the husband.
- c) Asking for help from social network such as the relatives, friends in the village, or using the relationship with their protector (patron). Patron is defined as someone who is the position of being capable in helping their clients.

Therefore, the activity of empowerment must cover all aspects of society life which sets them free from the society group dominated by the power, either in the field of economy, politics, and social-culture [19].

3.2 The Survival Strategies of Poor KRTP in Tulusbesar Village

One of successful KRTP in basic food business is Mrs. Tunah. She is a 60 years old widow. Her husband passed away 20 years ago. She lives alone with her shop selling basic food for daily needs to live the life of her three children. Before getting assistance, Mrs. Tunah had the shop too but it was small. After obtaining the assistance then her business is getting bigger and bigger. Her gross income obtained before getting the assistance was around IDR one million per week. After obtaining the assistance, it increases to be IDR 3 million per week. This makes her an independent KRTP now and able to finance the education and pocket money of her children.

Mrs. Muriyam is also one out of 35 KRTP who is successful in developing her business. Her business is selling lontong (a kind of food always eaten as breakfast in Indonesia). After her husband died 12 years ago, she sold lontong until she could help her family. Her gross income achieves IDR 1,7 million per week when she sells it at Tumpang Market starts from 6 a.m to 9 a.m in the morning. Every day she sells 10 Kg lontong and when there is order from other people, her income becomes more and more. One of KRTP who starts the new business by opening a restaurant and categorized into success is Mrs. Suriati (divorced widow for 10 years) after obtaining assistance IDR 2,5 million for opening the restaurant. But she then felt that there are many competitors and decides to make 'cenil' shop as the tradition food of the villagers. She has the shop in front of Tumpang Post Office which is open from 7-10 a.m in the morning. Her net income is around IDR 700 thousand per week. This income is used for renovating the house, takes her child to school, and other daily needs.

KRTP who is successful and independent in raising goats are Mrs. Siani (her husband passed away 20 years ago). Since her husband passed away, she lives her family by working as household assistant with daily wage IDR 40 thousand. When she obtains the assistance from Jalin Matra, she obtains idea from her first child, Giono, to help her mother raising goats for 2 years and they already have 6 goats. These 6 goats were sold for IDR 7 million to make a small hut.

The chairman of Pokmas Mawar, Mrs. Siti Kholifah, she is the widow with one child who was abandoned by her husband for 11 years. She is someone with many work experiences and skills. Before starting fried rice restaurant, she had tried many jobs such as working at candy factory, working as a cook, working at pharmacy, and started to open the fried rice restaurant last year. In 2011, she got assistance from Jalin Kesra.

Then in 2016 added with Jalin Matra, until the business which was only a small restaurant, now it becomes bigger. Net income of her fried rice restaurant before obtaining the assistance was IDR 340 thousand per week and after getting the assistance, it increases 200% and also has a side hustle selling *peyek* and tumpeng mini online. Because of her hard work and motivation to move forward, now she can buy a house.

This is explained by Mrs. Hapsak as the village companion in Malang Regency, especially in Tulusbesar Village that: "The initial society group is the way. Last time we wanted to make Karangkitri. Then this Karangkitri is in the polybag like ginger, in Pokmas there is the chairman and its treasurer. Then they take the ginger first, it was the plan but it did not work. It was difficult. The limitation of the human resources is difficult to motivate."

One thing that does not really support the success of this empowerment is the condition of the society. Someone with entrepreneurship of course need customers. However, most of KRTP say that to open a business at the village is less potential because the society is not consumptive. Until there are many of the people choose to sell goods in the market or outside the village. Here is the statement from Mrs. Karni: "Yes, last time it was still possible with much income because

it was close to the main avenue. But now, it moves so it is not that crowded anymore. Then the assistance is used to buy the goat and that is it, but most of the goats died.”

Mrs. Karni says that last time she sold meatballs at the main road and obtained profit IDR 500 thousand per day. Meanwhile if selling it in the village, she only obtains profit a half of it per day. This is also felt by Mrs. Warsini who open tofu lontong and cenil business still not successful then made the capital used for buying gass and sell it. Here is here statement, “Lupis, cenil, and dawet ketan, and more. Last time I got petis some cans of it. It does not last long, the rice for ketan, the rice for lontong, and make lupis, cenil, tofu lontong, egg-tofu, and also sell coffee. Then I do not have customers anymore, but in the beginning, it was good, but then it becomes like this. No customer. Then I use the money to sell LPG gas.”

The purposes that wants to be achieved from empowerment is creating individuals like poor KRTP to be independent (Sri Widarti as The Chief of Tulusbesar Village). The meaning of the word independent here refers to the independency in thinking, acting, and controlling what they do. In achieving society independency, it needs a process through the learning process step by step then the society ability will increase from time to time.

4 Conclusion

The factors which causes feminization of poverty can be classified into five, they are; the widow left passed away by her husband, the widow because of divorce, the widow abandoned by her husband because of incompatibility or conflict between the husband and wife, then poor women because of sick husband, and the women with disable husband because of physical disability, until the task as the chief of household becomes theirs. While the survival strategies in counter measuring women feminization in Tulusbesar village succeeds with percentage 70% for the recipients of the assistance. They can be economically independent. Poor KRTP succeeds in their business with survival strategy such as by selling and opening a small restaurant, laundry, and developing a business in line with their hobby and potential until they can assist to cover their daily needs.

For the government, it is expected to be more intensive in the companion of empowering poor KRTP in line with the potency they have, until they become more empowered and economically independent, for instance; giving sewing training or eco print batik because the materials are easy to get and the results are unique until it can have high economic value.

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