Community Guidance Model for Women's Empowerment

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Abstract: Women in Indonesia currently have the opportunity to receive equal education to men in Indonesia. However, this may not be commonly found in remote corners of Indonesia. Women in Indonesia currently also have the same legal and political rights as men. This is different from the rights and social norms that still discriminate against women, and even harm women. Supposedly, with equal education, equal minds and minds, all discrimination in women's rights and freedoms would no longer exist. Even so, in fact there are still many people who differentiate between men and women in social contexts. Guidance and guidance services in the community need to be carried out by educational personnel who work together with all government officials in order to provide assistance or assistance so that the community's paradigm of all forms of harm to itself and preparation for the future will be achieved. Guidance and counseling function to help a person's life run smoothly and successfully, meaning that intensive guidance and guidance in the community will have an impact both directly and indirectly which will ultimately return to the person's success. The community guidance model for developing women's empowerment prioritizes increasing women's abilities and skills. Second, realizing sensitivity and concern for women from all over society, policy makers, decision makers, law enforcement planners and the renewal of legal products containing socio-cultural values and justice with a women's perspective. The third target is to optimize coordination in the management of women's empowerment, especially housewives, which includes aspects of planning, implementation, control, monitoring, evaluation and reporting.

Keywords: Community guidance, Women studies, Empowerment

Introduction

Women's empowerment in a social context is an effort in the development process where women must always take the initiative to carry out social activity processes that can improve the situation and conditions in a society so that it can equalize and improve.(Abney, 2019; Alotaibi, 2020; Bani- Melhem, 2020; Session, 2021; Sulistyawati, 2019).

Empowerment in community development discourse is always associated with the concepts of independence, participation, networks and justice (Balderjahn, 2020; Tripathi, 2021; Young, 2021). Furthermore, the goal to be achieved from empowerment is to shape individuals and communities to become independent (Drury, 2020; Iqbal, 2020; Kapiga, 2019; Lyu, 2019; Malapit, 2019). Furthermore, independence includes independence in thinking, acting and controlling what one does. It can be understood that the realization of empowerment due to

affective, cognitive and psychomotor aspects will be able to contribute to the creation of the desired independence of society.(Aleshinloye, 2022; Aziz, 2020; Doku, 2020; Grošelj, 2020; Malik, 2021; Moule, 2019).

A woman has the same role in development and participates in enjoying the results of development, of course she has equal rights with men (Agyemang-Duah, 2019; Christens, 2019; Cislaghi, 2019; Mgbako, 2020; Naranjo-Zolotov, 2019). Apart from that, there is a special interest for women and their children, in fact a man does not have something that a woman has, namely sensitivity to human life and culture. When women want to carry out empowerment, they also takepart and have the responsibility to guide, educate properly and correctly towards new hopes that will emerge as successors in the future. So that makes empowerment very important and very vital for these socio-economically vulnerable women (Arroyo, 2019; Belanche, 2020; Bouncken, 2020; Dindler, 2020; Haldane, 2019; Huertas-Valdivia, 2019; Khalid, 2019; Revell, 2020; Settineri, 2019; Vestergaard, 2020; Webster, 2019).

Thus, guidance and counseling services in the community need to be immediately implemented by education personnel who collaborate with all government officials in order to provide assistance or assistance so that the community's paradigm of all forms of harm to itself and preparation for the future will be achieved. Guidance and counseling function to help a person's life run smoothly and successfully, meaning that intensive guidance and counseling in the community will have an impact both directly and indirectly which will ultimately return to the person's success.(Lianawati, 2022). Guidance and counseling are important factors to help people develop their potential and solve problems. Guidance and counseling are not only needed by students in the school environment, but people outside the school also need services and counseling. However, in reality, not many people know about and utilize guidance and counseling services(Dewajani & Karneli, 2020; Tasril et al., 2019).

Community Guidance and Counseling as a Process of Developing Women's Empowerment

According to Sara H. Longwee, the Women's Empowerment Model relies on the possibility that development for women must emphasize three things: (1) devaluing development, which refers to increasing women's abilities; (2) social change, explicitly social change that favors women; and (3) fundamental changes, which are meant by primary changes that favor women in organizational issues as an obstacle to strengthening women in efforts to meet women's special needs and efforts to realize organizational justice. Women's empowerment, in Novian's view, is the work of empowering women to approach and master assets at all financial, political, social, and social levels so that they can control themselves, support their courage, and effectively take part in criticism. think about developing their abilities and ideas.

Strengthening aims to advance government social assistance through an equity orientation. The five (five) standard test models used in this strategy are: (1) prosperity; (2) access; (3) attention; (4) support; and (5) control. Meeting basic needs, including for food, medical care, lodging, and other needs, and the extent to which these needs are shared by all types of people, can be used to measure the government's share of assistance. The components of access and command over assets interfere with how many people get the opportunity and capacity to resolve conclusions about useful assets, how many people approach and control assets such as land, jobs, credit, data, and capabilities. Women and men are less beneficial than men given the differences in assets between the genders.

The basic requirement of awareness seeks that differences in orientation are caused by socio- social causes and can be changed underlined by the aspect of awareness or basic awareness. There is aperception that women are in a lower financial situation than men, which causes this hole. Staying alert involves basic mental training. Support is the following aspect. The absence of depictions of the lower class in what appear to be, but also, upper class companies shows the hole in the cooperative orientation that was developed. Oriented uniformity and equity have not been set out as definitive improvement goals; Reinforcement encouragement is somewhat focused on considering differences inencounters, goals, and interests between people

Method

Second Level Headings

The research method used in this research is the research and development (R&D) method. The product designed in this research is a mobile learning-based learning media application that can be used on smartphones
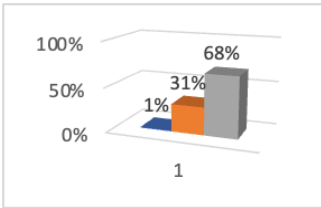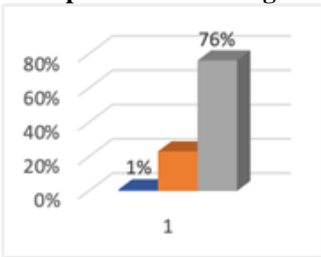
with the Android operating system. The learning media developed contains basic electricity and electronics material for one semester. By using the R&D method in this research, products can be analyzed to obtain data about consumer needs and whether the product's performance is functioning well or not as well as its benefits for consumers.
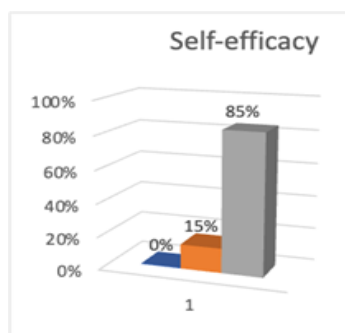
The development model used in this research is the ADDIE development model developed by William Lee (2004). The ADDIE development model is more appropriate to use for developing web- based learning media or software, the development stages are used systematically, and are easy to understand in developing learning media. There are five stages in the ADDIE development model, namely: 1) analysis, 2) design, 3) development, 4) implementation, 5) evaluation. The first stage carried out is analyzing needs including curriculum analysis and material analysis. The analysis can be carried out by reviewing existing problems in the learning environment, technological developments and women's characteristics. The second stage is designing product designs by making story boards for planning product manufacturing concepts. . The third stage is to develop the problems previously explained to improve product quality in accordance with existing problems in order to create better learning media that is ready to be implemented. The fourth stage is implementing the developed product to consumers or research subjects and then applying it to actual conditions. The fifth stage is to launch the product development to determine whether the product is suitable for use or not in the learning process

Results and Discussion

The need for developing women's empowerment has been explored through a women's empowerment scale instrument in the form of an independent assessment. The instrument was distributed to 234 women in the Madsasari fishing village, Pangandaran district. Based on the results of a needs analysis, it was found that different levels of empowerment were found for each indicator of women's empowerment. The results of the needs analysis show that the most powerful thing for female fishermen's wives in Madasari village, Pangandaran district, is negotiation

Table 1. Description of needs using the guidance model community to tell women's self-empowerment in the fisherman's wives community

	Indicator	Description	Need
1	**1.1 Decision-making.** 	There are still 68% of the fishermen's wife community who have not been able to participate determine the best alternative systematically as a problem solving carried out rationally.	The fishermen's wife community needs guidance and counseling services that facilitate self- development through strategic indirect service counseling with a problem-based learning approach to train decision-making skills
	1.2 Optimistic Thinking 	There are still 76% of the fishermen's wife community Who have not have views about Personal potential and resources can have a positive influence on the environment in the future.	The fishermen's wife community needs strategic services that facilitate self-development in the community through strategic indirect counseling services with a goal-oriented approach to build positive thinking about oneself and the future.
2	**2.1 Self-efficacy**		

There are still 27% of the fishermen's wife community who have notable to manage feelingsto convince oneself of one's abilities and potential so that one can actively participate in the environment

The fishermen's wife community needs group guidance services that facilitate self-development through broad-based strategies with a problem-based approach to build confidence about one's abilities

2.2 Cooperative
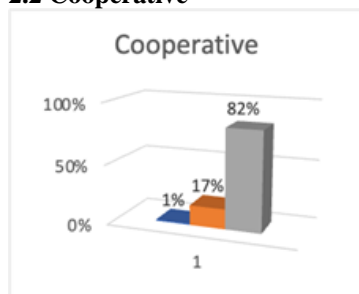
There are still 82% of the fishermen's wife community who have notable to work both between individuals and groupWhich willinghelp with anything without being ordered

The fisher wife community requires group guidance services that facilitate the development of a focus on the community through broad-based strategies to develop a cooperative attitude with the group

2.3 Committed
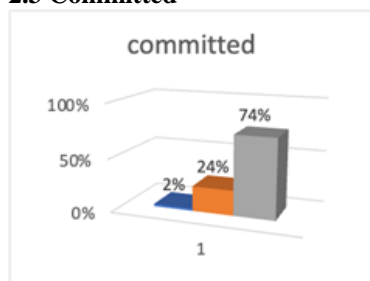
There are still 74% of the fishermen's wife community who have notable to serveand making agreements with oneself and others regarding something over a long period of time

The fishermen's wife community needs group guidance services that facilitate the development of a focus on the community through broad-based strategies to develop commitment to something that is done
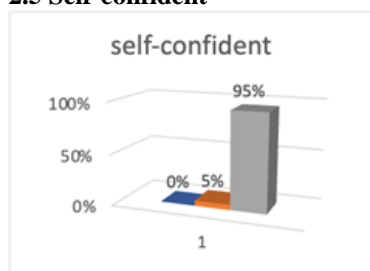
2.4 Self-Autonomy
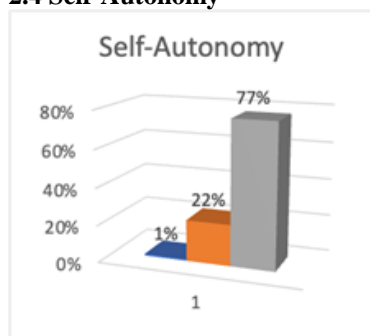
There are still 77% of women from the fishermen's wife community who have not capablemake a choice in a wayfree.

The fishermen's wife community needs guidance services that facilitate themselves in the community through strategic direct services to develop a free attitude to make choices

2.5 Self-confident

Not all women from the fishermen's wife community 95%able to manage feelings that influence his beliefs about his own strengths or advantages that other people do not have

The fishermen's wife community needs guidance services that facilitate themselves in the community through strategic direct services to improvebelief about one's own superiority or superiority
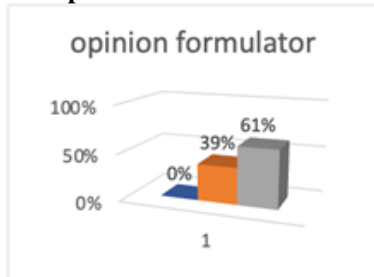
2.6 Self Respect
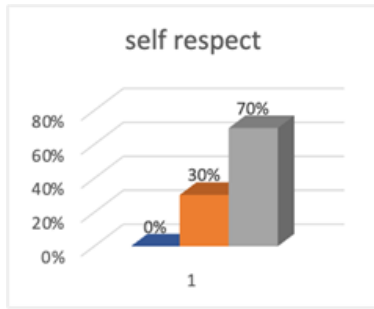
Most of the women from the fishermen's wife community, 70%, have notable to observe yourself with effect Honest, polite, humble, patient, simple and tolerant

The fishermen's wife community needs guidance services that facilitate themselves in the community through strategic direct services to improveself-respect

2.7 Opinion Formulation

Most of the women from the fishermen's wife community, 61%, have notcapableprovide ideas or thoughts to explain certain preferences or tendencies towards ideologies and perspectives that are not objective.

The fishermen's wife community needs guidance services that facilitate themselves in the community through strategic indirect services to improvethe ability to form ideas or thoughtsspecific to an ideology and perspective

2.8 Persuasive Ability
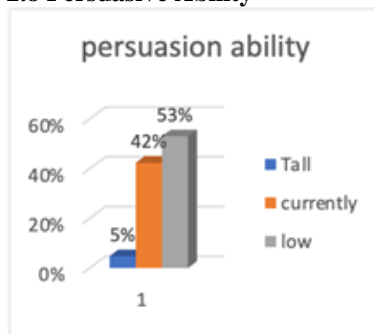
There are still 53% of the fishermen's wife community who have notable to influence people

The fishermen's wife community needs guidance services that facilitate themselves indirectly to improve their ability to influence people

3   3.1 Self-management

There are still 62% of women from the fishermen's wife community who have not optimal self-control regarding an action that is being carried out or is about to be carried out

The fishermen's wife community needs guidance services that facilitate themselves in the community through strategic indirect services to improvethe ability to form ideas or thoughtsspecific to an ideology and perspective
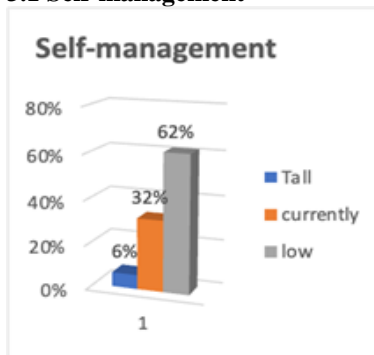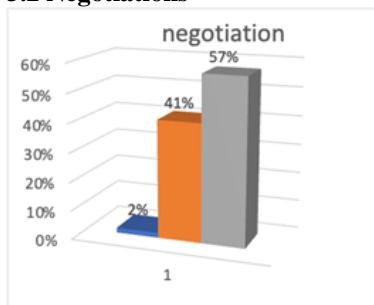
3.2 Negotiations

There are still 57% of women from the fishermen's wife community who have notoptimal use of abilities to communicate clearly and effectively which allows for agreement with the interlocutor.

The fishermen's wife community needs group guidance services that facilitatecommunity-focused development through broad-based strategies for developmentclear and effective communication skills in making agreements with the other person

A. Intervention Stages

The intervention phase describes the structure and stages of activities to facilitate self- empowerment for women. The stages of the community guidance model begin at the stage of women's development which includes a population with minor identities. The stages of development of women's empowerment consist of five stages, including a) conformist stage; b) dissonance stage; c)resistance level; d) introspection stage; and e) stage asynergistic articulation and awareness. Each activity stage consists of several sessions using the time duration for one meeting is 1x40 minutes. A description of each stage is explained in the following t

1. Initial stages
In this initial stage there is a conformist stage, namely

2. Core stages
In this core stage there is a dissonance stage and a resistance stage

3. Final stage

a. Conformist Stage
Minority individuals operating at the conformist stage demonstrate a firm preference for the values of the dominant culture over those of their own cultural group. Their choices of role models, lifestyles, and values all follow the lead of dominant societal groups. The physical and cultural characteristics that single them out as minorities cause them suffering and shame; they often view these characteristics with disdain or suppress them from awareness.

At this stage, guidance services focus on issues related to their cultural identity. A community of women in the conformist stage will seek counselors from the dominant cultural group rather than those from the same minority background as themselves. Communities like this usually present problems that can be overcome with decision-making, problem-solving, and goal-oriented approaches and techniques.

b. Dissonance stage;
Next, the guidance model enters the dissonance stage. Populations from minority groups encounter information and experiences that are inconsistent with the values and beliefs associated with the conformist stage. These experiences and information stimulate increased levels of cognitive dissonance leading the population in this stage to absorb and perhaps even challenge the attitudes acquired in the conformist stage.

At this stage, individuals are preoccupied with questions regarding personal identity, self- concept, and self-esteem. They usually consider personal problems related to their cultural identity and background. Emotional problems may develop when they are unable to resolve conflicts that arise when the views and values of the dominant culture are compared with those of their minority group. Clients at this stage prefer to work with counselors who have good knowledge of their cultural, ethnic, and/or racial group. At this stage, recommended coaching approaches include facilitating self-exploration and the acquisition of stress management skills.

c. Resistance stage;
At this stage of development, clients experience strong dissatisfaction and discomfort with the views and values of the dominant cultural group. This feeling is accompanied by a growing desire to eliminate the injustice and injustice experienced by minority groups. At this stage, clients usually express negative reactions and anger towards members of dominant societal groups.

The likelihood that people in the resistance and immersion stages will seek formal guidance is very small. However, the instances when guidance is sought tend to occur in response to an ongoing personal crisis and with counselors from the same minority group as the client. Clients at this stage usually view all psychological problems as a product of thinking about them. Useful mentoring strategies include group process interventions and referrals to community or social action groups and organizations.

d. Introspection stage
Counselees operating at this stage demonstrate dissatisfaction and discomfort with many of the rigidly held views associated with the resistance stage. Therefore, they often focus on their personal and psychological autonomy.

Clients in the introspection stage are torn between identification with a minority group and the need to exercise greater personal and decision-making freedom. Much more likely to seek guidance than those in the resistance and immersion stages, people in the introspection stage generally prefer counselors from their own cultural group. However, these clients may view counselors from other cultural backgrounds as credible sources of help if their worldview is similar to the client's. Recommended coaching approaches at this stage include problem-solving and decision-making methods as well as techniques that enhance stress management skills and encourage self-exploration of culturally relevant issues and concerns.

e. Stage asynergistic articulation and awareness
At this stage, clients feel satisfied with their personal and cultural identity. The conflicts and discomfort that arose in the introspection stage have generally been resolved, allowing the individual to feel a greater sense of personal control and beginning in their life. The client objectively examines the cultural values of other minority groups as well as the dominant group and accepts or rejects them based on experiences gained at previous stages of development.

Clients at the articulation and awareness stages synergize to realize a high desire for psychological freedom. Their sense of minority identity is balanced with a genuine appreciation for other cultures. The similarity of attitudes between the counselor and client, rather than issues related to the togetherness of the client and counselor groups, is an important determinant of the success of guidance outcomes (Atkinson et al., 1998).

Conclusion

The theory-based community guidance model used for this research is community practice with a social justice and human rights approach by implementing community practice based on theory built from the positistic philosophical assumptions of Marie Weil and Mary L. Ohmer based on Beth Reed's reference. The actual Community Practice Theory is not a new theory, this theory is an adaptation of the theory of the beginnings of a knowledge-based social structure (the first knowledge- based social structureThe application of community practice is based on explanatory theory. The form of Community Practice varies depending on the goals and needs of the groups forming the community, but the basic structure is an activity of sharing knowledge. Communities of Practice is a unique combination consisting of three fundamental elements, namely a domain or field of knowledge, a community or group of people who are observers of that field of knowledge, and shared practice, namely the activity of sharing knowledge through practice to improve abilities in that domain. here.

Recommendations

This community guidance model is intended for the Indonesian Ministry of Women's and Children's Empowerment to be used to develop women's empowerment in the Republic of Indonesia.

Scientific Ethics Declaration

The authors declare that the scientific ethical and legal responsibility of this article published in EPESS journal belongs to the authors.

Acknowledgements or Notes

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