

## EMPOWERING WOMEN THROUGH *SEKOPER CINTA* PROGRAM TO BUILD FAMILY WELFARE BASED ON COMMUNITY CIVICS PERSPECTIVE

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### Article Information

Received: January 21, 2023  
Revised: January 31, 2023  
Approved: February 20, 2023  
Online: February 24, 2023

### ABSTRACT

*Sekoper Cinta* program is one of the flagship programs of the West Java Provincial Government which has the goal of increasing the independence of a woman through participatory empowerment activities and character education by implementing non-formal education according to West Java Governor Decree Number 420.05/Kep.1224/Yanbangsos/2018 concerning Organizing Team for *Sekolah Perempuan Capai Impian dan Cita-Cita (Sekoper Cinta)*. This study aims to find out *Sekoper Cinta* program on family welfare based on community civics perspectives. This study uses a qualitative approach with the method of reviewing literature, the data analysis technique used is reading sources from books, journals and previous research that are most relevant, noting important matters, analyzing problems, and including all sources used. While the data analysis technique used by the researcher is through three stages including data reduction, data display, and drawing conclusions and verification. The results of the research show that the *Sekoper Cinta* program viewed from the perspective of community civics functions as a means of understanding oneself, educating children well, and can open up business opportunities in the economic side. *Sekoper Cinta* also plays a role as a forum for women to interact, communicate, share knowledge, and experience in order to get an increase in the quality of life and improve family welfare.

### Keywords

*Sekoper Cinta; Community Civics; Family Welfare*

### INTRODUCTION

The condition of women needs attention from the Indonesian government because the majority of Indonesia's population are women. The condition of women's lack of roles in the implementation of national and state life can illustrate the lack of understanding of gender equality of the Indonesian people and the lack of women's welfare through the process of empowering women. Women are creatures that were created with various strengths and weaknesses, many topics are raised with a women's background (Lefiarni & Fadhiela, 2022).

Based on the regulation of the Minister of Women's Empowerment and Child Protection regarding the Strategic Plan of the Ministry of Women's Empowerment and Child Protection for 2015-2019, nation-building efforts are not allowed to be used for the benefit of only one gender, but must be carried out in a gender equality manner for the benefit of all Indonesian people. In this case the government must strive to improve the welfare of every citizen.

In a modern state or welfare state, the state has an obligation to organize the welfare of its people, for this reason the government is required to act to resolve all aspects of problems concerning the lives of its citizens (Effendi, 2017). One of the things the government has done to strengthen the role of its citizens is through instilling welfare values from Citizenship Education in formal schools. Apart from formal learning,

the development of these values can be realized through various activities or programs which are a manifestation of the expansion of Citizenship Education in the social environment.

The role of Citizenship Education is as follows (Budimansyah, 2010): (1) citizenship Education as a curricular program in formal (school/ university) and non-formal educational institutions, which acts as a vehicle for breeding and empowering children and youth according to their potential to become smart and good citizens), (2) citizenship Education as a civic socio-cultural movement that acts as a vehicle for self-actualization of citizens both individually and in groups according to their rights, obligations and socio-cultural context, through active and responsible participation, and (3) citizenship Education as a national political education program for state administrators, members and leaders of social and political organizations packaged in various forms of fostering civic knowledge, civic skills, and civic virtues refers to conceptual-pedagogical principles to develop reasoning power (state of mind), not a vehicle for political indoctrination, as a process of intelligence.

The strategic position is now occupied by women because they have become the majority population in Indonesia. In order to increase better attention, the focus on empowerment must be further enhanced by the local government so that it can be properly integrated. The contribution of a woman at this time is highly anticipated in all aspects because it can help achieve the ideals of the state, especially in the socio-cultural sphere. Some patriarchal cultures that still exist in several regions should no longer be a barrier to continuing to improve the status of women whose existence is now increasing and should not become an obstacle to the direction of movement in contributing to the public sphere.

If we pay attention, several cases such as harassment, domestic violence, and even divorce are now increasing. Therefore, increasing women's empowerment must be realized properly which can be implemented by creating a program so that they can have true strength, ability and independence.

Based on BPS data for 2017, the data for Pre-Prosperous Families in West Java Province totaled 968,186, while Prosperous Families I numbered 5,447,581 and Prosperous Families II 4,025,530 out of a total of 10,450,225 recorded. This shows that the family welfare rate in West Java Province is around 9.26% of the total data obtained through BPS in the West Java Region in 2017. This figure is certainly not a small number so that it can be a reference or homework for the West Java provincial government in improving family welfare, including through community empowerment such as women's empowerment.

Empowerment can be interpreted as strengthening, as an effort to broaden horizons, every community needs to know the importance and positive values of developing citizens, especially women. The empowerment of women will certainly later be used as human resources that are effective and productive in carrying out several jobs that will increase their dignity as human beings, apart from the natural functions given by God Almighty in the 4M system (menstruation, pregnancy, childbirth, and breastfeeding) (Nurlatifah et al., 2020).

Empowering women aims to provide access and control over the economic, political, social and cultural systems so that they can be confident and play an active role in making changes to a cultured social life (Ihsan, 2019). Actually this empowerment is an effort to provide equal distribution of gender equality for men and women. It should be emphasized that this strategic effort does not intend to create a woman superior to a man, but only to fulfill their rights so that they are not humiliated verbally or in action.

Along with women's empowerment, the existence of three educational centers can actually direct and provide good direction for citizens who are still relatively young, especially for all the problems they are currently facing.

Within the family environment, the importance of respect for one another can be instilled, such as teaching a son to respect a woman in his home starting from his mother, brothers and sisters. That way, future generations of the nation will be increasingly formed to respect each other with these gender differences because they receive more reinforcement from their immediate environment.

In the formal education system, it can be introduced through Citizenship Education subjects which can be used as a means of knowledge in increasing gender-based tolerance, so that women's empowerment can begin to form within them. After an understanding is formed through Citizenship Education, then later a student will form an action that can be channeled naturally in the sphere of non-formal education.

After a learner understands the meaning of respecting the scope of formal education, of course they

will be able to carry out a community civics within the community, where the sociocultural domain will be emphasized when a citizen joins an organization or other institution that develops it, so that later it can form maturity. In thinking and acting, can even get used to mutual respect for each other and the surrounding community, especially for a woman.

One of the empowerment of women that has been realized in the area of West Java is the Sekoper Cinta program. This program is one of the efforts to transform a woman which was launched in 2018. One of the goals is to develop an individual who can be implemented through various means in the fields of education, economy and health in order to increase the knowledge, skills and abilities of a woman. Sekoper Cinta is based on the Decree of the Governor of West Java Number 420.05/Kep.1224/Yanbangsos/2018 concerning the Women's School Organizing Team to Achieve Dreams and Goals (Wahyuni et al., 2021).

This deeper review of Sekoper Cinta can be reviewed in previous research conducted by (Sofiana, 2020) entitled Sekoper Cinta: School for Increasing the Quality of Women in Tatar Sunda. The research found that the Sekoper Cinta program has achieved its goals and functions, namely to develop women's efforts in various environments, especially in the family environment as the main educators for their children. In addition, the Sekoper Cinta program has realized expectations in the area of West Java to reduce the number of violence, divorce, human trafficking, and stunting so as to strengthen family resilience and free women from gender injustice.

This research is very important to carry out because it has enormous benefits for all levels of society, so that women can stand up straight to defend themselves from an inequality that has not been felt as a whole, especially for the people of West Java which of course in the future is expected to strengthen the role of women in various spheres of education, economy, social and culture, so as to increase the dignity of women amidst a patriarchal culture in several regions in Indonesia. This study aims to find out Sekoper Cinta program on family welfare based on community civics perspectives.

## **METHODS**

The approach used in this study is a qualitative approach using the literature study method. Researchers use a qualitative approach because it can support the results of this research as well as possible. This literature study method uses several primary references including books and journal articles from previous research results, the second is secondary references in the form of documentation studies and state regulations. To complete the results of this study, the researchers used qualitative data analysis techniques, in the form of reduction, data display, as well as data verification or drawing conclusions (Sugiyono, 2019). The limitations of this literature study-based research discuss women's empowerment systems, community civics, increasing family welfare, and the Sekoper Cinta program within the scope of the West Java region.

Literature study is another term for literature review, literature review, theoretical study, theoretical basis, literature review, and theoretical review. What is meant by library research is research that is carried out only on the basis of written works, including the results of both published and unpublished research (Dew, 2012). Even though it is a study, research with literature studies does not have to go into the field and meet with respondents. The data needed in research can be obtained from library sources or documents. In library research, literature search is not only the first step in preparing a research design but also utilizing library resources to obtain research data (Zed, 2014). In addition to data, several things that must be present in a research in order to be said to be scientific, also require other things such as problem formulation, theoretical basis, data analysis, and drawing conclusions. Research with literature study is research that has the same preparation as other research, but the sources and methods of data collection are by taking data from the library, reading, taking notes, and processing research materials. Even though it looks easy, literature study requires high persistence so that data and data analysis and the resulting conclusions are in accordance with the expected goals. This requires optimal preparation and implementation. Literature study research requires a mature and in-depth analysis in order to get results. Thus research with literature studies is also research and can be categorized as a scientific work because data collection is carried out with a strategy in the form of a research methodology. Variables in literature study research are not standard. The data obtained were analyzed in depth by the author. The data obtained is poured into sub-chapters so as to answer the research problem formulation.

### **Data Collection Techniques**

In this study, in addition to using the right method, it is also necessary to choose relevant data collection techniques, so that research on the adaptation process can process relevant data and results. Data collection techniques used in this study are:

The data used comes from journals, articles, and data taken from the Central Statistics Agency website. Starting with research results that are sequentially considered from the most relevant, relevant, and quite relevant. Another way can also be, for example by looking at the research year starting from the most recent, and gradually moving backwards to a longer year. Read the abstract of each research first to provide an assessment of whether the problems discussed are in accordance with those to be solved in the research. Record important and relevant parts of the research problem. In order not to get caught up in plagiarism, researchers should also record sources of information and include a bibliography. If indeed the information comes from other people's ideas or research results (Darmadi, 2011).

Literature study is carried out to look for research data or information through reading scientific journals, reference books and publication materials available in the library (Ruslan, 2018). Literature study is used to study reading sources that can provide information related to the problem being studied.

#### *Study of literature*

Literature study is a series of activities related to methods of collecting library data, reading and taking notes, and managing research materials. Literature study is research conducted by researchers by collecting a number of books, magazines related to the problem and research objectives (Danial & Wasriah, 2009). This technique is carried out with the aim of disclosing various theories that are relevant to the problems being faced/researched as reference material in discussing research results. Another understanding of literature study is to look for theoretical references that are relevant to the cases or problems found. In General Literature Study is a way to solve problems by tracing written sources that have been made before. In other words, the term Literature Study is also very familiar with the term literature study. In a research that is about to be carried out, of course a researcher must have broad insight regarding the object to be studied. If not, then there is a high percentage of certainty that the research will fail.

#### *Internet Searching*

Internet search or online search is a search using a computer that is carried out via the internet with certain search tools or software on servers connected to the internet that are spread all over the world. The use of the internet as a source in data collection techniques is because on the internet there is a lot of information related to research (Sarwono, 2010). This various information is of course very useful for research, and is complemented by a variety of literature originating from previous research from various parts of the world. Flexible accessibility and easy application are also important points for making data search on the internet as one of the data collection techniques in this research.

#### *Documentation*

Documentation is a data collection technique by collecting and analyzing documents, both written documents, images and electronics. Documents that have been obtained from the Central Bureau of Statistics are then analyzed (decomposed), compared and integrated (synthesized) to form a systematic, coherent and complete study result.

### **Data analysis technique**

Data analysis techniques in qualitative research are the most important part in carrying out steps to analyze the data that has been obtained. Data analysis in qualitative research is carried out when data collection takes place, and after completing data collection within a certain period. Data analysis is the process of arranging data sequences, organizing them into patterns, categories, and basic sequence units (Moleong, 2021). In qualitative research, data analysis is carried out throughout the research. This is done through a description of research data, a review of existing themes, as well as highlights on certain themes (Creswell & Creswell, 2017). Data analysis techniques were carried out throughout the research process

from the time the researchers entered the field to collect data. Related to that, the data analysis technique that will be taken by researchers is through three stages, namely: data reduction, data display, and drawing conclusions and verification.

## RESULTS

The family is the smallest social institution that forms the foundation of the initial investment to build a nation, so that's when a person's life begins for the first time, as well as in terms of education (Clara & Wardani, 2020). Education is first obtained from the family, because the family is a place to educate children to have knowledge, experience, intelligence, and good behavior. The family has a very big role for the welfare and sustainability of its members, including the development and formation of the child's personality.

In the theory of *tabula rasa*, every human being is born with an empty soul like a white sheet of paper nothing written yet. The paper will begin to be filled in through experiences from a young age through the senses. In this case John Locke added that the first educator of an individual is the family, and the family is the first to fill in the blank.

The success of students in education is not only due to the quality of these educational institutions, but also the success of families in preparing and educating their children (Pidarta, 1997). Strengthened by Hurlock who stated that parenting in the family will determine the quality of the development and personality of the child. Then Ki Hajar Dewantara emphasized that the family is one of the three education centers that educate children starting from breastfeeding, teaching the mother tongue, and educating children to enter the gate of marriage.

Within the family there is a division of tasks and work, as well as rights and obligations to meet family needs including spiritual, psychological, clothing, food and housing needs. Based on the socio-cultural approach, several family functions are biological functions, religious functions, protective functions, affection functions, economic functions, reflective functions, then educational functions as educational institutions then socialization functions as a place to prepare children to become good members of society. In general, the roles of father and mother are the same in the family, but there are different touches.

There are actually four models of roles in the family, namely complementary or complementary with different roles, role exchange due to a response to a request to switch roles, role conflict when there is a dispute about a role, and reverse roles when family members perform the opposite role when they usually do. But dominantly, the instrumental role is mostly performed by the father, while the expressive function is played by the mother.

A family that is *sakinah*, *mawaddah*, *warahmah* and *maslahah* is the dream of every family, because with such an atmosphere all of its inhabitants will feel the atmosphere of heaven. To achieve such a family, of course, an understanding of mutuality or cooperation is needed in achieving this dream, including in sharing roles flexibly regardless of gender, but looking at the ability and possibility to do something (Zuwardi, 2020). So that they are not confined to the understanding of women who are weak and men who are strong, then it results in the understanding that women must be protected by men. In addition to this assumption, other assumptions were born such as the traditional role of women as people in charge of the domestic area, and men in charge of the public area, then the dual role where women who work in the public space are still burdened with domestic affairs, and other assumptions.

This understanding is very important, because patriarchal construction will sometimes have an impact on oppression or subordination of women. In achieving this understanding, efforts are needed to empower women by providing access to good education, so that women can understand their own essence well too. Considering that education is a way to form productive and innovative human resources, besides that it is also to transform cognitive, affective, psychomotor, and useful values in life. Moreover, John Locke said that humans are born like a white sheet of paper, then there is a process to make the paper contain writing and color. This task is within a family (Sofiana, 2020).

The family is a place where there are fathers, mothers and children who live together with love, of course they want to give the best writing and colors on the white paper they have. A family's resilience will be strong if a mother is of quality. This is because a mother is the first educator and school for her children. A woman has an active role in family resilience and quality of children. The more educated a woman is, the more it can be a supporting factor in maintaining family resilience, playing a role in the progress and development

of her children. Women will be the center of civilization from which the future of the nation is at stake. Moreover, there is a hadith which states that "women are the pillars of the state, if the women are good then the state is good, and if the women are bad then the state is also bad".

But unfortunately, it is considered that a woman in West Java does not need to get a higher education, it is enough to be able to read, write and count. So that there are still many women who only go to junior high school and even elementary school. Then many marry their children at a young age which results in divorce and domestic violence. Even though both women and men have the same opportunity to get an education. Moreover, education about family for women who will be the first school for the generation they give birth to.

This of course makes women should receive special education, both knowledge and general knowledge for lower, middle and upper class women, because later to achieve a superior generation. Then, the concept of women's education is not only about giving women the opportunity to enter classes, but also providing a curriculum according to the needs of women in the future.

Family welfare can be used as a reference point to achieve an even level of welfare in Indonesia. Because the family is the smallest group unit that forms society itself. Family welfare is often interpreted as a prosperous condition, namely a condition where all the necessities of life are fulfilled, especially those that are basic in nature such as food, clothing, housing, education and health care (Sunarti, 2006). In addition, in looking at the extent to which the level of welfare of the Indonesian people, especially those related to women's empowerment, can be seen from the various tables below:

**Table 1. Data on the Number of Families Based on the Stages of Prosperous Families in West Java Province 2017**

Regency	Pre Prosperous	Prosperous Family		Total
		I	II	
Bogor	102,233	628,062	586,875	1,317,170
Sukabumi	66,773	413,154	277,991	757,918
Cianjur	50,516	276,789	387,693	714,998
Bandung	58,609	518,409	344,388	921,406
Garut	47,446	466,218	242,100	755,764
Tasikmalaya	62,250	332,649	142,238	537,137
Ciamis	28,352	260,423	113,857	402,632
Kuningan	18515	224,132	107,286	349,933
Cirebon	62,960	352,354	202,891	618,205
Majalengka	22,997	250,863	135,933	409,793
Sumedang	16.156	67,917	289,283	373,356
Indramayu	78,412	307,713	133,413	519,538
Subang	57,202	289,510	137,331	484,043
Purwakarta	21.132	159,839	90,291	271,190
Karawang	111,807	303,211	192,282	607,300
Bekasi	106154	383,985	298,213	788,352
West Bandung	44,168	136,910	311,363	492,441
Pangandaran	12,504	75,443	41.102	129,049
<b>Totak</b>	<b>968,186</b>	<b>5,447,581</b>	<b>4,025,530</b>	<b>10,450,225</b>

**(Source: Central Bureau of Statistics West Java Province, 2017)**

Based on BPS data for 2017, the data for Pre-Prosperous Families in West Java Province totaled 968,186, while Prosperous Families I numbered 5,447,581 and Prosperous Families II 4,025,530 out of a total of 10,450,225 recorded. This shows that the family welfare rate in West Java Province is around 9.26% of the total data obtained through BPS in the West Java Region in 2017. This figure is certainly not a small number so that it can be a reference or homework for the West Java provincial government in improving family welfare, including through community empowerment such as women's empowerment. Women's School Organizing Team to Achieve Dreams and Goals (*Sekoper Cinta*) which was echoed by the West Java Provincial government is one of them.

Reported by detikjabar, the number of divorce cases in West Java over the past three years has seen an increase. Throughout 2022, divorce cases in West Java have reached 67,108. Quoted from the official

website of the West Java Religious High Court. Or PTA Bandung, until now a total of 50,606 divorce cases have been contested. Meanwhile, divorce cases reached 16,502. If the total reaches 67,108 cases. Meanwhile, quoted from the Central Statistics Agency (BPS) data in 2021 the divorce rate in West Java reached 98,088 cases. The majority of wives file for divorce against their husbands. The number of contested divorces, or divorce claims filed by wives against their husbands in 2021 reached 74,117 cases. Meanwhile, husbands who filed for divorce were 23,917 cases. The number of divorces in 2021 has increased compared to the previous year.

**Table 2**  
**Gender Empowerment Index Data in West Java for 2018-2020**

Province Region	Gender Empowerment Index by Province		
	2018	2019	2020
West Java province	89.19	89.26	89.20

**(Source: Central Bureau of Statistics 2021)**

Gender Empowerment Index is a measure of the success rate of development achievements that have accommodated gender issues. The Gender Empowerment Index is used to measure the achievement of the same dimensions and variables as expressing the inequality of achievement between men and women which is seen from the three basic human achievement dimensions, namely the dimensions of longevity and healthy living, knowledge, and a decent standard of living.

When viewed based on the Gender Empowerment Index data table, West Java Province still has a gender development index number that is lacking compared to several other regions, this shows that gender development in West Java Province needs to be increased again with various kinds of policies by the local regional government so that empowerment society towards women can be achieved optimally.

With various kinds of problems based on the data described above, both data on prosperous families, data on divorce cases, violence against women, data on development indexes and gender empowerment. The West Java Provincial Government is trying to come up with a solution to solving the problem in implementing women's empowerment, one of which is the implementation of the Women's School Organizing Team to Achieve Dreams and Goals (*Sekoper Cinta*) policy.

The *Sekoper Cinta* program was initiated as a solution and preventive step towards the problems of divorce, violence, early marriage, human trafficking, malnutrition, and low education in West Java Province. *Sekoper Cinta* acts as a non-formal school for women in West Java Province whose learning method is quite unique. Non-formal education is education that is institutionalized, intentional and planned by the community with the characteristics of being additional, alternative and/or complementary to formal education in a lifelong learning process (Aulia & Arpanudin, 2019). In addition, non-formal education according to article 26 paragraph (1) of Law Number 20 of 2003 concerning the National Education System,

View from perspective ecommunity civics which is a study in the field of citizenship, its existence functions to form citizens who are good and intelligent, love the motherland, have character, are competent, democratic, tolerant and able to understand, analyze and answer the problems faced by society, nation and state on an ongoing basis. This is also in line with the statement Budimansyah (2010) that in order to build the nation's character, Civic Education must play a role as a curricular program in formal and non-formal educational institutions, as a civic socio-cultural movement, and as national political education for state administrators, leaders and members of social and political organizations. These three roles must be seen as one unit that cannot be separated.

Indirectly, community civics is said to be a branch of citizenship studies that emphasizes the individual's relationship with their social environment which is understood as a community that continues to develop, both at the regional and national levels. This movement will later develop a mission to prepare the younger generation to develop knowledge and skills in building a community by focusing on citizen involvement as a form of civic responsibility (Budimansyah, 2010).

So if you look at the *Sekoper Cinta* program as a study in community civics which is part of community citizenship education in the non-formal sphere, this will certainly teach you to understand yourself, learn to educate your children well, and training to open up business opportunities from an economic standpoint. In

addition, Sekoper Cinta also serves as a forum for women to interact, communicate, exchange knowledge and experience. This program is also a forum for recognizing the needs and interests of women related to efforts to improve Sekoper Cinta program is one of the leading programs in West Java province to create women champions that focus on empowering women through skills, knowledge and power regarding character (Tirza, 2019).

This program provides special training for housewives so that they can maximize their potential as citizens who have skills and expertise, especially in improving the quality of their family's welfare. Furthermore, if this is related to the concept of Citizenship Education, of course it is related, especially with regard to the main components of Citizenship Education, one of which is civics skills or citizenship skills which are skills that citizens should have which include intellectual skills and participation skills. Skills in finding solutions to social problems, skills in forming coalitions, cooperation, and managing conflict is a form of civic skills that can be connected with the ability to contribute to society, the nation to the state, which ultimately leads to the creation of a civil society. Another goal to be achieved through this love suitcase program is There are four values that need to be improved for women, especially those who are married, these four values are Physical Quotient (PQ), Intelligence Quotient (IQ), Emotional Quotient (EQ), and Spiritual Quotient (SQ) so that they can produce good human resources (HR). superior and powerful

Since its launch in December 2018 until now, Sekoper Cinta has had 2,700 graduates. As for every one female Sekoper Cinta alumni, it is required to recruit three cadres so that more and more cadres will be created. The priority for Sekoper Cinta participants is women in areas where the human development index is still low. The implementation of Sekoper Cinta is carried out in one village determined by each district/city in West Java. Participants from each village consisted of 100 housewives, who were over 18 years old. The duration of learning is carried out in 12 meetings or within three months.

From the explanation regarding the concept and objectives of the Sekoper Cinta program, it cannot be denied that this program is very helpful in improving the quality of women in West Java. Moreover, this program has received attention and appreciation from the Ministry of PPPA (Women's Empowerment and Child Protection) Yohana Susana Yambise and is considered to be implemented at the national level and become a model for other regions. Even though the Sekoper Cinta program is a new program, it is a program that will help West Java women to be empowered and qualified, so that they are able to have the same roles and opportunities as men.

The age target can also be said to be right on target, because there are many marriages at a young age in people in West Java, so that it can help strengthen family resilience. In addition, marriage is an inner and outer bond between a man and a woman as husband and wife with the aim of forming a family or household that is eternally happy based on Belief in One Almighty God (Hakim, 2021).

When viewed from the family function, this program has helped a woman to be able to become a mother who is able to play a good role in the family according to family functions such as the biological function of fulfilling needs which is strengthened by the economic function with business development material obtained while studying at Sekoper Cinta, then the function of protection, affection, and socialization which is supported by all kinds of material about the environment and self which will encourage the recreational function and present a comfortable, safe and prosperous family (Febrini, 2017). As well as the function of education as a form of helping women to be ready to educate their children. In addition, the existence of the Sekoper Cinta program can be a forum for realizing self-actualization for women or as a process of becoming oneself by developing the characteristics and uniqueness of oneself as an individual's potential to become a whole person. This effort will lead women to recognize and improve themselves, then change their condition for the better.

Eventually there is a close connection between the benefits of children's education, family improvement and generational development. Where the Sekoper Cinta program provides knowledge material that can be applied in educating children as future generations of the nation, where the way of educating children will certainly affect the pattern of children's behavior in the future, then of course this program provides provisions to improve families for the better to build a superior generation. In addition to this program, women are invited to be independent and alert in facing opportunities and challenges. Independent in the economy with good financial planning through creative home industries, independent in handling food and clothing management, independent in responding to health and hygiene issues, and other things that have been fostered in this



program.

## CONCLUSION

The family has a very important role for the welfare and sustainability of its members, including the development and formation of the child's personality. As in the case of primary education, you will definitely get it starting from the smallest scope, namely the family because it is a place to educate children to have excellent knowledge, experience, intelligence, and behavior. From this statement, it is known that the role of a mother (woman) is no less important in building family welfare than the role of a father (man), and to build a great figure of a mother (woman), it is necessary to hold several programs to improve knowledge and skills in raising a family.

Sekoper Cinta is a program that was initiated as a solution and preventive measure against the problems of divorce, violence, early marriage, human trafficking, malnutrition, and low education in the province of West Java. Sekoper Cinta acts as a non-formal school for women whose learning method is quite unique and has been ratified by Decree of the Governor of West Jawa Number 420.05/Kep.1224/Yanbangsos/2018 concerning the Women's School Organizing Team to Achieve Dreams and Goals (Sekoper Cinta). With this program, of course it really helps women in West Java in improving their quality of life and has received attention and appreciation from the Ministry of PPPA (Women's Empowerment and Child Protection) Yohana Susana Yambise, so that its implementation is considered capable of being implemented at the national level and becoming a model for other regions. The existence of the Sekoper Cinta program can ultimately help West Java women to be more empowered and qualified, so that later they can improve the family welfare system.

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