

Women's Empowerment Based on Local Wisdom (Karawo Cake Center, Tanggilingo Bone Bolango Village)

¹Nirmala Afrianti Sahi, ²Salma Rivani Luawo, ³Moh.Arif Novriansyah

¹Fakultas Ilmu Sosial dan Ilmu Politik, Universitas Gorontalo

²Fakultas Ilmu Sosial, Universitas Muhammadiyah Gorontalo

³Fakultas Ekonomi, Universitas Gorontalo

Email : ¹nimalaathira@gmail.com, ²salma@umgo.ac.id,

³moh.arif.novriansyah@gmail.com

Abstract

Women have a big role in maintaining local culture and wisdom which through a series of processes will bring benefits to the community itself. This role is manifested in a woman's social activities in society or in actualizing herself in the environment in which she finds herself. Bone Bolango Regency is one of the regencies in Gorontalo Province which has very strong local wisdom both in the social and cultural fields and in the culinary food sector. Various typical Gorontalo flavors are found in Bone Bolango Regency, one of the villages that has human resources that make snack cakes. typical Gorontalo cakes and pastries and the typical Gorontalo cake kukisi Karwo, namely Tanggilingo Village. Tanggilingo Village is one of the villages in Kabila District, Bonebolango Regency which has potential human resources for making cakes or cookies in the Gorontalo language. Out of a population of 1,972 people, 35% of housewives have the expertise to make cookies from generation to generation, including wet cakes and pastries and Karawo cookies. which is a typical Gorontalo cake, the production volume in the month of Ramadan leading up to Eid al-Fitr was 15,000 jars of Karawo cookies, which had an impact on improving the economy of Tanggilingo Village. This research applies qualitative methods, where information is collected by means of interviews, observation of the required data, document studies and study of relevant literature. At the stage of reducing the data that has been obtained, presenting the data and carrying out discussions and drawing conclusions, the data is analyzed interactively. The results of this data analysis show that the dynamics of the development of karawo art can be observed using various points of view. This starts with karawo which is considered a commodity economic activity, a tourist attraction, to internal and external factors influencing the development of the karawo activity itself. . And Strengthening Innovation for Women is capital to prove that women can exist to maintain local wisdom in the region.

Keywords: Empowerment, Women, Local wisdom

Introduction

Based on Law No. 23 of 2014 concerning regional government. Regional governments provide opportunities for regions to develop according to their potential and capabilities." Regional governments based on this regional autonomy policy have an obligation to empower the community by looking at regional potential. The government is trying to improve the capacity of small and medium industries to become strong, independent and superior industries through education and training programs as well as workshops and seminars (Putra, 2021). Micro, Small and Medium Enterprises (MSMEs) are businesses that have great potential in improving the welfare of the surrounding community. Awareness of their important role in community economic activities must be balanced with innovation in the appearance of the business premises, not just the taste and shape of the products. The development of digital MSMEs is now a government program from the Ministry of Communication and Information (Kominfo). The development of small industry is very important for middle class people, for this reason a local government policy is needed to lead to micro-economics in the sense of small businesses that can increase capabilities and can grow small businesses into businesses that develop into medium-sized businesses and the role of small businesses must be more focused. increase in the form of national products, and strengthen the structure of the national economy. (Haryanto, 2017).

In carrying out their roles, women are faced with the values that society places on them, values that are sometimes discriminatory simply because of their gender differences with men. There is an assumption that women have a diligent character, resulting in domestic workers being the responsibility of women. In fact, understanding gender should be aimed at achieving equality and justice in the order of family, community and state life (Hubeis, 2010). However, women are still often seen as being below men and considered as objects, so that men's power over women is dominant power over subordinates. Local values and local knowledge that have long been embedded in society can always be maintained and develop into capital that cannot be lost. Invaluable in development, this is where local wisdom is contained.

If we forget the existence of local wisdom, then the civilization process will be interrupted, so that the current next generation will be historically disconnected from the previous generation. So the role of women is really needed in maintaining the existence of local wisdom in each region. Local wisdom is understood for a woman to show her role in society in providing benefits. There are many local wisdom values that exist in society that need to be managed as local potential in order to have a positive impact on the community itself as well as answer questions that develop in society.

Theoretical Review

Women empowerment

The current pattern of community empowerment requires the participation of all elements

society, especially women, with all their advantages to be directly involved in implementation process for sustainable development so that a nation can achieve its ideals as a prosperous and independent nation. Women's empowerment is an effort to enable women to gain access and control over resources, economic, political, social, cultural, so that women can organize themselves and increase their self-confidence to be able to play an active role and participate in solving problems so that they are able to build their abilities and self-concept (Novian in Ganggan, 2015). The role of women in the family is indeed a problem in this modern and sophisticated world. Women are required to be independent by being busy outside the home with a very busy schedule and sometimes even leaving their families for quite a long time.

The aims of empowerment (Novian in Ganggan, 2015) are: 1) Improving the position and role of women in various areas of family, community, national and state life; 2) Increasing the role of women as decision makers in realizing gender equality and justice; 3) Improving the quality of the independent role of women's organizations by maintaining the values of unity and unity; 4) Increase the commitment and capability of all institutions fighting for gender equality and justice; 5) Developing efforts to empower women, family and community welfare and child protection. Women's empowerment seeks to create gender equality between men and women does not mean that women have to be the same as men, nor does it mean efforts to compete with or fight men. Gender equality must be understood in the sense that women and men enjoy the same status, are in the same conditions and have the same opportunities to realize their potential, so that as a woman she can contribute optimally to political, economic, social and cultural development (Ratnasari, 2016).

Empowerment based on local wisdom is a development approach that focuses on the local potential of a community in order to achieve development goals. In the context of village development, empowerment based on local wisdom is very important because villages have different characteristics and challenges from urban areas. Villages often have limited resources, accessibility and adequate infrastructure. Therefore, empowerment based on local wisdom can be a solution to overcome this problem. Empowerment based on local wisdom in village development allows communities to utilize local potential, such as natural resources, local knowledge and traditional skills to improve their welfare. This can be done by improving the quality and capability of existing human resources in the village, including social groups, village institutions and school-age children. Apart from that, empowerment based on local wisdom can also help maintain and promote local culture and traditions which are the identity of village communities. In order to achieve the goal of empowerment based on local wisdom, there needs to be collaboration and partnership between the community, government and the private sector. This can ensure that local wisdom-based empowerment in villages can run well and have a positive impact on the community and surrounding environment.

Local wisdom

Local wisdom as capital for forming noble character. Noble character is a national character that always acts with full awareness, self-control and becomes a self-identity for every society and a cultural identity for the nation. Sartini (Rahardjo, et al. 2012) explains that cultural identity is also often referred to as local genius, which is often understood as the cultural identity or personality of a society which causes that society to be able to absorb and process culture according to its own character and ability to adapt to the nation's culture. The effectiveness of local wisdom in taking on a role in community development is mainly due to the strategic communication it provides, including through symbolic language which is quite effective. Local wisdom is a characteristic of an area that needs to be preserved and maintained its authenticity. The continuity of local wisdom in an area is passed down from one generation to the next. Local wisdom is usually reflected in people's long-standing living habits.

The uniqueness of Indonesia itself comes from the customs, traditions and local wisdom that exist in Indonesia. Not just one, each region even has its own local wisdom. According to Wahyu in Mukti (2010), local wisdom is defined as unique local knowledge originating from local culture or society which can be used as a basis for decision making at the local level in the fields of agriculture, health, food provision, education, natural resource management and various other activities. in his community. The Role and Influence of Social Entrepreneurship in Building a Local Commodity-Based Rural Economy. As previously explained, social entrepreneurship uses entrepreneurial capabilities to bring about social change in society. However, this concept cannot be separated from the concept of entrepreneurship itself

Implementation Method

This research applies qualitative methods, where information is collected by means of interviews, observation of the required data, document study and study of relevant literature. At the stage of reducing the data that has been obtained, presenting the data and conducting discussions and drawing conclusions, the data is analyzed interactively. The results of this data analysis show that the dynamics of the development of karawo art can be observed using various points of view. This begins with karawo which is considered a commodity economic activity, a tourist attraction, internal factors and external factors influence the development of karawo activities themselves.

Discussion

The prosperity of a country can be assessed from the country's ability to produce goods and services that are very useful and can be distributed to the entire population. The more advanced a country is, the more educated people there are and the more unemployed people are and the more they feel how important the world of entrepreneurship is. Development will be more stable if it is supported by entrepreneurs because the government's capacity is limited. The government will not

be able to work on all aspects of development because there are so many things that require budgets, personnel and supervision. A statement originating from the UN states that a country will be able to develop if it has entrepreneurship as much as 2% of the population. If Indonesia has a population of 200 million people, then there must be approximately 3 million entrepreneurs. (Андреева, 2007).

Characteristics of Gorontalo karawo Every embroidery in Indonesia has its own uniqueness and characteristics. Then batik has a distinctive characteristic, namely drawing patterns on the cloth by drawing them one by one. Karawo itself has its own characteristics and uniqueness and makes it different from other embroidery in Indonesia. According to the results of an interview with karawo designer John Koraag (2017), he said that what is characteristic of Gorontalo karawo is its motifs. Gorontalo is superior in motifs, perhaps there are 1001 motifs, but Sangir and others do not have a variety of motifs because their motifs have not developed. Apart from that, in other areas, filigree is still used on headscarves or handkerchiefs, while there are still not enough 10 to be developed into clothes or shirts. What makes karawo unique is that it requires extra precision and patience so that you don't just make filigree at random.

The government has the capacity to improve the quality of the community as Karawo craftsmen can be a solution to increasing market competition. Karawo art as a tourist attraction is a form of creative economic management which has become local wisdom in Gorontalo. Where, the creative economy is an idea from the new economic era which aims to prioritize the ideas, insights and creativity of society which are considered to be the most important part. With this, the development of karawo art has become one of the efforts to boost the economy in Gorontalo. The metamorphosis of Karawo continues to progress so that now Karawo is no longer in the Fashion segment and has even become a Motivation for crafts and culinary motifs for Karawo cakes which has become one of the Local Wisdoms that only Women can use. able to process and create motivation. This product is also a typical Gorontalo souvenir, part of tourism development, so this product is often sought after by visitors from within and outside the country, which has an impact on the welfare of the craftsmen. This is important because tourism development is an integral part of conservation efforts that strengthen the local economy and encourage and foster a greater sense of love for cultural differences.

On November 10 2018, Gorontalo City was designated as a creative city in the culinary sector by the Creative Economy Agency (BEKRAF) with the aim of introducing Gorontalo City's typical culinary delights throughout Indonesia. One of them is karawo cake. Karawo cake is a typical Gorontalo cake adapted from karawo embroidery, namely a typical Gorontalo textile craft that has been passed down from generation to generation since the 17th century. After karawo embroidery developed rapidly, the Gorontalo Provincial Government became aware of appreciating karawo embroidery as an original work of this region. It emerged in 2006, when the Department of Law and Human Rights issued a patent regarding "karawo embroidery" as a craft belonging to the people of Gorontalo. This patent plaque was presented during the Plenary

Session of the Gorontalo Province DPRD commemorating the anniversary of Gorontalo Province, February 16 2006. This determination further strengthens the existence of the karawo cake "filigree cake" as the identity of the Gorontalo people. However, this time, there is a karawo cake center which was inaugurated directly by the Department of Industry and Trade in Tanggilingo Village, Bone Bolango Regency. The karawo cake center industry has been inaugurated by the Department of Industry and Trade in Tanggilingo Village, Bone Bolango Regency. Reni Yanita created this people-based national economy with the hope that each region will have local wisdom which has now been built by women in Tanggilingo Village through the karawo cake center. The location for making this karawo cake is in Gorontalo City, more precisely in Bone Bolango Regency. The karawo cake center in Tanggilingo Village is an example for other districts and also for other provinces that have local wisdom such as pastries, namely karawo cake. The development of karawo art has a dynamic because it essentially takes place in several steps and is supported by interacting causes. Apart from that, it is explained that this phase of development is an artistic activity. Karawo as traditional art was not originally intended for commercial purposes or cultural depictions as is known today, but Karawo art was actually born from creative people. Karawo cookies are a typical cake from Gorontalo and are one of Gorontalo's local wisdom in the culinary segment. Kerawang Cake is a dry cake decorated with colorful flower images. The flowers resemble the floral patterns on typical Gorontalo cloth, namely karawo or openwork cloth. It is said to be unique, because the pastries are decorated with icing in the form of beautiful motifs. The term "kukis" is adopted from the English word cookies "kukis", or "cake". In Gorontalo, more people say "cake" than "cookies". However, the word in Gorontalo is known as "kukisi". Therefore, the equivalent of the term "kue kerawang" in Indonesian is "kukisi karawo" in Gorontalo. The karawo referred to in the term cake does not come from the city of kerawang in West Java, but is the name of a typical Gorontalo food in the form of dry cakes. Karawo cake itself is actually the same as dry cakes in general. What makes filigree cake special is that it can only be found in Gorontalo. The basic ingredient is only wheat flour, this is a cake that has a hard texture and is crunchy, because this dry cake has a small water content. This openwork or karawo cake can be stored for a long time.

Conclusion

Culture and local wisdom in a society are closely related to women as the main actor. Women have a big role in maintaining culture and local wisdom that through a series of processes will bring benefits to the community Alone. This role is manifested in a woman's social activities in society or in actualizing herself in the public environment. Local wisdom also cannot be separated from the spiritual aspect, where religion controls the role of women in their efforts to maintain culture which is manifested in various social activities. Women are very necessary so that local wisdom in society does not fade with time. The role of women in maintaining local culture and wisdom is also related to various female traits that are full of patience and thoroughness so that they

become an inspiration in themselves in the family environment and in the surrounding community.

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