



The Urgency of Non-Formal Education Curriculum for Marginal Women

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Abstract

This article aims to discuss the importance of the non-formal education curriculum for marginalized women in living their lives. This article was written through a review of scientific literature such as articles from reputable journals and other sources that have been validated by the author. The results of the study show that the non-formal education curriculum is very important for marginalized women to assist in the achievement of the Women's Life Skills Education (PKH-P) program. With the program curriculum, marginalized women are able to help themselves to be more empowered and get out of their marginal conditions for a better life.

Keywords: *Nonformal Education, Curriculum, Marginal Woman*

INTRODUCTION

According to Kartasapoetra and Hartini (2012:244) marginal or marginal is defined as things related to boundaries (edges). While the word "marginalization" is defined as a barrier. So, the word marginal can be interpreted as relating to boundaries or restrictions. The term "marginal" has two meanings, namely, first, an imperfectly assimilated group. second, a group consisting of people who have a low position.

Then, according to Wibowo, N. B. 2017, one of twenty two marginal groups in Indonesia is carried by women, namely marginal women. The marginal condition of women occurs in many areas of life, both in the public and domestic sectors. Education, economy, employment, public policy, women's basic rights, domestic violence, human trafficking, gender equality, politics, and health are some of the areas of life in which it is proven that many women still marginalize. Marginal women are a problem. Marginalization of the female population has the potential to reduce marginalization to the generation that is born. Marginal women are very vulnerable to social problems, and are very socially at risk. Empowering

marginalized women through education is a necessity. Women's empowerment education is an instrument for social mobilization both vertically and horizontally for marginal women.

The picture of marginalized communities can be seen from the lives of street buskers, scavengers, beggars, transgender women, commercial sex workers, food traders who live as one in the slum. There are of course many children who only go to elementary school (SD) or only up to junior high school (SMP). These conditions can certainly affect the development of children in the future.

This rationalization is a fundamental consideration that to prevent further marginalization, to remove women from marginal situations, empowering women is a wise choice. Empowering women in all aspects of life is an opening door for women to be able to further empower themselves. Types of marginalized women According to Bindiktara, consist of: 1) Female household head, 2) Female illiteracy, 3) Drop Out of Elementary/SMP/SMA/SMK Women, 4) Poor Women, 5) Female Workers, and 6) Due to social ills (CSWs, Homeless, etc. The results to be achieved in the implementation

of the Women's Life Skills Education Program according to Dik.Bindiktara are: 1) Availability of information services on non-formal education channels in the form of books and non-books available in the Women's Life Skills Education Program which equipped with information technology; 2) The community has knowledge, skills, and positive attitude development so that they have a good quality of life; 3) Availability of information services and sources of access to information for the community related to education, socio-culture, arts, law, economics (agriculture, fisheries, trade), health and information technology Life Skills Education (PKH) Women is an effort to empower marginalized women through education. Marginal women are part of the disadvantaged community who experience problems and/or are very vulnerable to receiving the impact of social risks caused by their marginal condition. Based on these considerations, the empowerment of marginalized women through PKH Perempuan is directed as an affirmative action, namely to attract or remove women from the marginal situation they experience (Wibowo, N. B. 2017).

Women are simultaneously expected to be able to improve their abilities and quality of life, family and community, which is marked by increasing aspects of spirituality, social, knowledge and skills. Through women's empowerment, it is expected to increase women's productivity, which in the end will lead to the fulfillment of women's dignity. Fulfillment of education rights which are women's basic rights, it is proven that there is still a very serious Empowerment inequality in this country. Nationally, the average illiteracy rate of the female population is still far higher than that of the male population. Statistical data shows that in 30 districts/cities in 13 provinces in Indonesia, the average illiteracy rate for women is still above the national average. (Suhardi, A. 2019).

The number of women who are still illiterate, one of which is due to the lack of opportunities to receive adequate education. Weak human resources (HR) make women who live in rural areas such as small farmers,

laborers, and fishermen left behind in terms of knowledge, skills, technology and entrepreneurship mental attitude. Low education and the number of illiterate women cause poor women to be in a weak position in facing competition. In real life, women are often less able to play an active role in the family economy. Women, especially in rural areas, are said to be helpless because many of them have no education, only work as housewives, are unemployed and depend on their husbands' income. Women's work in the household causes women to be considered as passive recipients of development.

According to the International Labor Organization, gender differences in labor force participation indicate that the labor force participation rate for men ranges between 84 and 85 percent, and the employment rate for women ranges between 52 and 53 percent during 2012 and 2013. In terms of employment, in In 2013 around 62 percent of men worked, while about 38 percent of women worked. This shows that the level of work participation of women in Indonesia is still low compared to the level of work participation of men. In order to involve women whose quality is still low, a real and sustainable effort is needed, one of which is empowering women. Empowerment is an attempt to provide power, or increase power. Therefore, power must be explored, and then developed. So empowerment is an effort to build power, by encouraging, motivating, raising awareness of one's potential and trying to develop it to achieve independence.

In the context of national development, women's empowerment means efforts to develop the potential and role of women in all dimensions of life. The program for empowering women in family life will be able to become an entry point towards improving family welfare. With regard to improving family welfare, it requires women to be able to support the family's economic resilience. This condition is one of the strong incentives for women to work to increase their income. On that basis, in 2015 Disdikpora through the Equality and Non-Formal Section developed a comprehensive literacy learning model, not just learning to

read, writing and counting (calistung) but was carried out by providing non-formal education services, namely the Women's Life Skills Education Program. The Women's Life Skills Education Program is expected to be one of the solutions to overcome the problem of low knowledge due to lack of interest in reading, low creativity, and difficulty in accessing information by the public.

The Women's Life Skills Education Program is one of the programs of the Directorate of Literacy and Equality Education in order to create a society that is knowledgeable, skilled, advanced, and independent. Women's Life Skills Education (PKH) is an effort to empower marginalized women through education. The result to be achieved from the PKH Perempuan program is a change in behavior, namely increasing knowledge, skills, and attitudes. Furthermore, marginalized women are able to help themselves to be more empowered and get out of their marginal condition towards a higher quality of life and level of welfare. It is hoped that with this program, women will have the ability and courage to try productive businesses in order to earn income from their own business and be able to get out of backwardness and poverty.

Through this program, it is hoped that they can obtain entrepreneurship education services to develop their businesses. The success of this life skills education program can be seen from whether or not the expected goals of the program are achieved, which consist of 1) Improving the quality of personal, social, vocational, and intellectual skills through improving the literacy abilities of marginalized women; 2) Reducing the potential impact of social risks for marginalized women through the acquisition of vocational skills as a means of increasing income based on independent or group businesses; 3) Facilitating the creation of a conducive situation for marginalized women to move out of the marginalized conditions they experience towards a more dignified life; 4) Building an independent and entrepreneurial mentality for the empowerment, dignity and worth of marginalized women (Dik.Bindikara, 2016:6) In fact, many women's empowerment

programs have not been effective in helping women develop the economy. So far, there have been many programs that, if oriented to entrepreneurship development, seem to lack emphasis on empowerment and have a compassionate motive so that the impact actually makes people feel spoiled, lazy and always expect compassionate help from other sides.

METHOD

The writing method used by the author is to use literature review materials taken from various sources such as books, and several journals that are relevant to the titles discussed, especially those contained in references that study the curriculum for marginalized women. Then after getting a theory from several sources, the author will develop concepts, develop understanding or describe many things about the curriculum for marginalized women in accordance with the concepts or theories from these sources.

RESULTS AND DISCUSSION

Marginal people are described as a certain group whose existence is considered a group of people who have the lowest social status and are marginalized. Nowadays, various social and economic problems are felt to be getting heavier. This condition makes some people marginalized and increasingly powerless to face increasingly severe problems, especially in terms of economy and education. This situation has serious consequences for these marginal groups, causing problems for themselves and their environment. Marginal people come to the city driven by village conditions that are not profitable for them so they run to the city, especially in urban areas which can change their level of life and will try their luck in the city. the level of education they have and the skills they have are minimal. A situation that encourages the formation of marginalized communities is a situation where people who want or have aspirations to move from one social group to another, but are rejected by both. As a result, the community is trapped in poverty.

The problems faced in the poverty tool of the marginalized include poverty itself, physical weakness, alienation or isolation levels, vulnerability, and economic powerlessness. These five elements are interrelated so that they become a poverty trap that really kills the chances of living for poor families. Marginal communities need to get more intensive attention, but to overcome these problems is not an easy thing. So far, various efforts have actually been made by the Government, Non-Governmental Organizations (NGOs), professional organizations, social organizations, and individuals to help people get out of poverty and improve their economy or at least increase their income.

For poor women, their condition is much worse than for men. Hunger, malnutrition, disease, prostitution, violence, and even death are the most basic impacts of poverty on women. Meanwhile, for marginalized women who are teenagers, the problem of poverty is usually defined as a lack of knowledge and skills due to the level of formal education and low mastery of technology. Ironically, with the provision of very minimal formal education, marginalized women with the excuse of lightening the family's economic burden, are often forced to enter the world of work. Finally, they can only work in the informal sector with minimal income and it is difficult to get the opportunity to raise their standard of living. As a result, they are still poor. For marginal women who live with their families, the role of the family in meeting all the needs of children in the process of their growth and development cannot be carried out optimally. Eating food that is not nutritious and of low quality is common for them. Clothes, beds, places to study, places to play, school equipment or formal education just exist without careful calculation of quantity and quality. The groups of people who experience the process of marginalization are migrants, such as street vendors, slum dwellers, and hawkers, who are generally uneducated and untrained, or what is known as unskilled labour. such as scavengers, hawkers, women who live in the localization, street children, beggars and so on.

Poverty of women in Indonesia is still a serious conversation that needs a way out to solve it. Development that is oriented towards modernization and oriented to the development of human resources, especially women, has been running for decades and has failed to prosper women. Poverty of women is increasing every year. The failure of development that brings prosperity to women stems from the inability of development supporters to recognize the subordination of women in a patriarchal society as the main factor. One of the pillars taken to overcome women's problems is through alternative education developed to overcome women's poverty, namely a learning process to empower women. The aim is to develop women's initiatives for the welfare of themselves, their families and their communities. Alternative education is pursued within the framework of improving the quality of human resource quality, particularly improving the quality of education for marginalized women. The low quality of human resources is inseparable from the low level of public education, mainly due to dropping out of school, poverty that ensnares family life, and other economic factors.

What is important is the share of women in getting an education. In plain view, from a number of lines in society, now more and more people are highly educated, but what really needs to be their concern is that women do not fully understand. Such as matters related to the occurrence of discrimination against women, the rise and fall of maternal and infant mortality rates. Thus, education for women is considered important, the right to education is for men and women more than that, human rights education is for men and women. Moreover, gender-based rights education is also important.

Alternative education refers to the National Education system which was developed in order to realize community-based education, and the government is also responsible for it. The expansion and distribution of education for women will be gradual and rolling, and the range of services

will continue to be increased. The participation of the community and local government to explore and utilize the full potential of the community is very supportive of the implementation of education. One of the strategic plans for the provincial and district levels is to expand equity and improve the quality of women's education (PKUP). Such systematic efforts and initiatives need to be developed to strengthen women so that they are able to move out of the process of marginalization and poverty. This means that the community organizing process must touch marginalized women's groups. Critical education is the main element that functions to develop women's critical thinking power as well as their ability to take transformative actions. Critical education leads to the development of marginalized groups of women who are critical and able to transform their communities to become more just, democratic, and able to respect diversity. Life Skills Education (PKH) is an effort to empower marginalized women through education. Marginal women are part of disadvantaged communities who experience problems and/or are very vulnerable to receiving the impact of social risks caused by their marginal condition. Based on these considerations, the empowerment of marginalized women through women's Life Skills education is directed as an affirmative action, namely to attract or expel women from the marginal situation they experience.

Efforts to empower women through Women's Life Skills Education are designed to identify, explore, and develop optimally the potential of women in four important skills aspects, namely, (i) Personal Skills, (ii) Social Skills, (iii) Intellectual Skills, and (iv) Skills Vocational. The expected result through the learning of the Women's Life Skills Education program is a change in behavior, namely increasing knowledge, skills, and attitudes. Furthermore, marginal women are able to help themselves to be more empowered and get out of their marginal conditions towards a higher quality of life and welfare. Marginal women have a number of limitations that shackle and make it difficult for them to obtain a normal life worth and dignity as other members of the

community. The greater risk is the failure of this group to defend itself because of its inability to meet the needs for survival. In situations like this, the State (Government) must be present to prevent and assist marginal groups, especially women so that they are able to overcome the marginal conditions they experience and pull them out of their marginality. This is the urgency of the Women's Life Skills Education program as a systematic effort by the government to minimize the impact and greater social risks for marginalized women.

Suggestions that we can give to overcome the problems of marginalized women are that marginal women must participate in women's empowerment programs such as life skills education programs and skills training. With the life skills education program in developing entrepreneurship skills, it is carried out through various activities such as increasing women's access to knowledge and skills about entrepreneurship and business development, which can make marginal women initially only housewives and workers can become entrepreneurs and increase family income. And students can make non-formal education curricula for marginal women to overcome the problems of marginal women.

CONCLUSION

Marginal women are very vulnerable to social problems. Empowering marginal women through education is a social mobilization effort both vertically and horizontally for marginal women. Attracting and removing women from the marginalization they experience, becomes a noble door to help women become more empowered, dignified, both socially and economically, marginalized women through education.

In our opinion, marginalized women are women who are less fortunate, have problems or are very vulnerable to receiving the impact of social risks. So the non-formal education curriculum for marginal women is very important to be followed by marginal women, after we know the problems that occur for marginal women, one of which is

the low education of women and women's poverty. With the curriculum, marginal women can protect themselves from various problems and are able to help themselves to be more empowered and get out of their marginal conditions towards a better life. One curriculum that can help women overcome their marginality is the Women's Life Skills Education Program Curriculum..

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