



Housewives and Virtual Market Shop during the Coronavirus Pandemic: Insight from Women's Empowerment Process

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ABSTRACT

Covid-19 pandemic, the coronavirus disease, has negatively impacted the economy, especially for underprivileged individuals and informal sector workers that lost their jobs due to strict government policies. Consequently, they have encountered difficulties in making ends meet for their families. This research aims to describe the efforts made by housewives and their impact on supporting life needs during the Covid-19 pandemic. To respond to this question, the analysis uses a qualitative method with a case study approach. So that, this study shows that the several efforts do homemakers for building virtual markets, optimizing skills, and creating businesses for cooperating parties. It is for the income problem of insufficient capital and avoids a loss. Moreover, those efforts have an impact on creating self-employment opportunities and on the sustainability of family income.

Introduction

The coronavirus or Covid-19 diseases outbreak has been affected people's life. According to scholars, the Covid-19 pandemic has been an obstacle in people's lives, especially in the economic aspect (Açıkgöz & Günay, 2020; Atar & Atar, 2020). The Minister of Manpower of the Republic of Indonesia stated that three million people in Indonesia had lost their jobs due to this global pandemic



(Ridho, 2020). On average, they include poor people who work in the informal sector, such as street vendors, tour guides, motorcycle taxi drivers (Ojeg Online), and others (Putri et al., 2020). These individuals lost jobs due to government policies, such as the closure of business places and large-scale social restrictions (Hamadani et al., 2020). Consequently, the pandemic has impacted impoverished people's lives, especially by seeking too tricky for them to make ends meet.

Scholars—both Indonesian and International—claim continuously that the pandemic influenced the economy, social life, gathering meet, and prosperity. Hamadani states that the impact of the seeking difficulty is of the demand for food and primary source for needing essential to provide the family daily activities (Hamadani et al., 2020). In addition, the problem is fewer trigger conflicts between family members for violence against women respecting (Ashraf et al., 2017). It leads to depression, anxiety, stress, and even suicidal attitudes (Samson & Sherry, 2020).

The issue will talk about the housewives manage to provide for the family amidst the pandemic situation. The skill will protect for play the limitation social relations (maintaining distance) and the implementation of health protocols in the possess (Engkus et al., 2019; Hamadani et al., 2020; Latifa & Fitranita, 2013). In general, it sounds impossible for homemakers to work in the public area. The outside home is a danger for seeking public make and meet. Rohmah views opportunities for business or work to be carried out amidst the pandemic that exists in virtual (Rohmah, 2020). In this case, women need to improve their creativity to detect the business opportunities on-time updates.

It is essential to examine the issue more deeply for seeking Tokopedia.com, Lazada.co.id, Gojek app, Grab app, and Shopee.co.id. Literally of the app store is the crucial looking for skill in the housewives' activities. In the community of Pakem, Sleman,

Yogyakarta uses WhatsApp for hilling activities by home care food. The literature will discuss the efforts and impacts of the mothers providing to life amidst the social limitations and the threat of the deadly disease. Most of the existing literature is about the actions of the mothers to overcome ordinary situations. The research by (Saptari & Holzner, 1997), (Soputan, 2007), (Husna, 2008), (Sosan, 2013), (Kusumawati, 2013), (Latifa & Fitranita, 2013), and (Tuwu, 2018) are examples for discussing women's skills for responsibilities with families in primary source for food and home needs in emergencies

This article will explain PKK community in Pakem, Tamanmartani, Kalasan, Sleman, Yogyakarta Special Region for seeking and empowering women skill toward virtual market on Lapak Pakem program and *Markipat* program. People have been less for money income during pandemic. Most of them are builder laborers, odd jobs, and non-formal education. In this case, the skill is the less perform, but the unique community members are good managing in local financial aids. It is such as savings and loans for a local managing social gathering in *Arisan* and *Tahlilan* to profit from local unions. This program gives women empowerment to build independent in Local community business.

Human Right on Empowerment Housewives in Equal Job

As recommended by ILO No. 189 of 1998, It helps overcome the problems related to the fulfillment of job creation. It is the Recommendation on General Conditions for the Promotion of Job Creation through Small and Medium-Sized Enterprises. Access to employment was the most assuring alternative that helped solve fulfilling life (International Labour Organization, 1998). Therefore, the government's policy on job creation programs plays an essential role in overcoming the problem. This recommendation was significant in changing the poverty reduction model that prioritizes

government assistance to underprivileged people by creating and increasing community creativity. In addition, it also implies that the government's policies need to be able to increase community empowerment, especially for women, reduce dependency, and support the poor.

Women's empowerment was crucial in improving their abilities and skills to work and complete tasks. All this time, women were still seen as *Konco Wingking* (behind the scenes workers), therefore, not playing many roles either at the family or at the community level. The Minister of Women's Empowerment and Child Protection of the Republic of Indonesia (Admin, 2018) states that 65.71% of Indonesian women in productive age no longer play an optimal role in development. Its condition was partly due to low education and skills. Therefore, empowering women to become a necessity, and especially is essential in regarding job creation activities.

According to Abdullah, women's involvement, especially housewives, in job creation activities was intense economic pressure today (Abdullah, 2003). Furthermore, women's need for an unfulfilled household is the problem. Women are to become involved in making a living. Sosan states about economic pressure and the insufficient income of husbands and housewives' reasons for taking responsibility for the job (Sosan, 2013). However, its compulsion was not good for less income (Latifa & Fitranita, 2013).

Inadequate income usually forced homemakers to search for a job since the most crucial concern was getting additional income for daily life and increasing their social status. However, the women's social status was usually in a bargaining position during decision-making in families. Suhartini delineates that a housewife that works for a living has a more significant bargaining position in the family compared to those that do not, especially in terms of decision making (Suhartini, 2013). Kusumawati (Kusumawati, 2013), Soputan

(Soputan, 2007), and Saptari & Holzner (Saptari & Holzner, 1997) also explain that wives that work to earn a living have authority in the family, even though their income was insufficient for their primary needs.

No matter how small the contribution of a housewife's income was, it meant a lot for underprivileged families looking to strengthen their household economy. Therefore, Husna, in research conclusion, emphasized that the wives living in impoverished families tend to get involved or participate in earning a living due to concerns about family disruption (Husna, 2008). It confirmed the vital role of homemakers in the development process, especially creating an independent and prosperous family.

Based on the description above, empowering women is highly necessary since it has strategic values in the development process of families. One of those values is increasing the ability to be involved in development programs. Therefore, women can actively participate as subjects in development as not objects. It also increases their bargaining power in every decision-making process in the family. Since Women also have the same rights as men. In addition, it affects the improvement of women's ability to manage businesses with a household in the small and large-scale industries to support family primary family emergencies needs, creates products and independent work opportunities (Ashraf et al., 2017). Therefore, the main problem is to empower women amidst the Covid-19 pandemic to the housewife mothers.

According to Writhatlono and Dwidjowijoto, the community empowerment process includes three stages: building awareness, capacity, and empowering people (Wrihatlono & Dwidjowijoto, 2007). Building awareness is carried out for developing the confidence of prospective business and identifying for exploring business opportunities in women match skills (Rohmah, 2020).

Every woman's future business needs to high self-confidence for the condition of a risk factor. Therefore, Muslim says the task of community empowerment facilitators at the awareness-building stage is to convince the women prospective business in order the type of business chosen run well (Muslim, 2012). On the other hand, identifying and exploring the good selected business opportunities for women is very important. It is the proposed businesses involving many people for creating a gathering. (Ginting et al., 2020; Ulya, 2020) The chosen is to example for businesses agriculture, animal husbandry, and handicrafts.

After, the women's awareness instills the following process with capacity-building. According to (Wrihatlono & Dwidjowijoto, 2007), writing them out to need providing skills training improves capabilities and expertise in managing businesses. The general training gives to aspiring new entrepreneurs includes managerial, production, and marketing skills training (Aziz Muslim, 2012). However, according to Ulya (Ulya, 2020) and Rohmah (Rohmah, 2020), training in a pandemic is the most important for improving skills in virtual sales training. Therefore, women need the trainer in virtual business.

The final process is empowerment. The most effective form of women empowerment is establishing new businesses amidst pandemic financial assistance in the business capital loans. Financial capital is essential for a new business, though it supports success. Therefore, the existence of a financial institution is easily accessible for low-income families (Azis Muslim, 2002). A cooperative in the local credit union in the community greatly help in the empowerment process. It is the community to borrow money, unlike conventional banks that usually ask for guarantees.

Method

This research uses a qualitative method with a case Phenomenology approach. The researchers focus on the Yogyakarta location of the research and case study on pandemic issues in families save protecting government policies. The questions discuss the efforts done with homemakers in Pakem Tamanmartani Kalasan Sleman Yogyakarta Special Region to help deal with fulfilling family needs issues during the COVID-19 pandemic. The other focus is the impact of these efforts on making ends meet during the pandemic. The research has 5 (five) to 6 (six) informants for an interview with the case study. They talk about the own skill of virtual market in community activities. The creativity puts on the village-level program to educate women on various aspects of family welfare PKK (Pemberdayaan Kesejahteraan Keluarga). The Community builds the skill on *Markipat* (*Mari Kita Patungan*) Program and *Lapak Pakem* Program.

Result

The location of Pakem is in Tamanmartani Village, Kalasan District, Sleman Regency, Yogyakarta Special Region. Furthermore, this village has an area of 36.0745 ha. With the lowlands, the geographical position is an average air temperature in 28Celsius. The soil is fertile for suitable agricultural business. However, the people are farmers for job working activities. The people of the village do as agricultural laborers with the landlord.

Nonetheless, some people take a professional job for the builder in construction laborers under private freelance employees. Other people work in sales stores, factories, private officers with low salaries, and civil servants. The small of them are the entrepreneurship job desk such as grocery stores, food stalls, and the handcraft. Many

people are freelance work as laborers.

With the view of skill, formal education is essential. The Pakem people do not complete basic formal education with a minimum nine-year class in mandate issues in the Indonesia Republic's education law. Moreover, most people take graduate after elementary school. They are in senior elderly ages. With the older adults in the village, the official government from Yogyakarta takes for empowering people for economic safety. Indeed, the equitable of the categorize is to be developed in view skill.

Meanwhile, the government program takes the non-formal education for good farming school in the daily week every Tuesday. In the plan, the people community study in hours from 7.00 PM to 9.00 PM. With the farming school program, Pakem is the winner in Sleman Regency and runner up in the Yogyakarta Special Region Province for the 2014 competition in an agricultural area.

According to the farming school, Pakem village people are seriously concerned about an individual, group, and public interest activities. Moreover, the attitude culture is in the cooperation of each other plays an important role in activities. The other program from the government village is *markipat*. The Program is PKK activities for supporting and standing for some of them who need help in money. Markipat, in abbreviation "*Mari Kita Patungan*" (Let's joint venture) is the symbol helping each other. It is a form of a system of collecting unspecified amounts of money for various purposes. It uses to aid in hospital costs for the illness payment. Moreover, it has become a routine activity among the Pakem attitude. It is confirmed Tri Setyastomo in the interview below:

The awareness of the educated Pakem community has a positive influence in the social and political fields, especially in making decisions about programs that require funds, where Markipat is often used as a solution. Markipat or joint ventures are the best solutions in cases where there is a lack of cash to fund activities because it is impossible to solve the problem independently without the help of others. Help

is needed, but the need for independence persists. This cooperation needs to continue despite average economic conditions. It is a tangible manifestation of collaboration to overcome the problems that occur in this village.

According to (Karmilah et al., 2014) the social capital promotes the success of a community empowerment program. The view from the socio-economic aspect shows that the people of Pakem hamlet are in the weak economic category with worked as laborers. The condition is undoubtedly a cause for concern intending to live in deprivation. Aware of this problem, the government village uses PKK women for building a financial institution for savings and loan activities in 2012. Its financial capital was obtained in *dhuha* prayer donations program. The program is collecting money after *dhuha* prayers daily in their homes. With PKK, in each *Lapanan* (Eighth) meeting, the money contains every 35 days. PKK administrators use it for savings and loan money capital. Another way in which capital is *Program Bank Sampah* (Garbage Charity Program). With the garbage charity program, each household needs to sort waste and collect the garbage trash for the selling proceeds in savings and loan capital in PKK.

Moreover, this savings and loan program focus on homemakers in develops home creativity businesses. This effort helps to turn out to drive the economic emergence of several new entrepreneurs among the housewives. The step is in line with the findings of creativities Muslim (Azis Muslim, 2002), who states that access to business capital is an excellent opportunity for impoverished people to start and establish new businesses.

Overview Skill Community of Padukuhan Pakem in Making Ends Meet amid the Pandemic

In early March 2020, the first few cases of Covid-19 were confirmed in Jakarta. In earlier, the virus floods the spread rapidly

throughout Indonesia. In the circumstances, the causing public is fear and panic. It was the problem for the new issue in PSBB (semi-Lockdown). Jakarta is an important city in the state, and the several markets to be the wrong position. Several regions, including the green zone, were isolated in the lockdown issue. The traffic of disturbing and paralyzing community activities is chaos, and any people lose the jobs that are some form Pakem village.

Job loser is the depression psychology due to the problematic situations characterized by people keeping their distance and isolating themselves. Since unemployed, people will not make ends meet with each other, making housewives so. The changing activities are a complex problem for necessities of everyday living, such as the need for food. The housewives create the activities for carrying out response to the pandemic emergencies home needing for food and education support.

- **Lapak Pakem Building a virtual market**

A virtual market is a place in an internet system for sell and buys in meet and touch to offer products and services with the deal and agree on prices for the online shop. The housewives create a virtual market with the name *Lapak Pakem*. The system uses the WhatsApp application for promoting the product. The pioneer Lapak Pakem's is a PKK. she is a housewives business product in the PKK WhatsApp group since they had trouble offering products directly or door to door due to large-scale social restrictions. Some group members allowed and welcomed them well. However, some others objected and rejected their presence for the different interests. Based on this issue, several PKK members offered to create a new WhatsApp group specifically for marketing products or services, named Lapak Pakem.

Lapak Pakem became crowded because more new entrepreneurs joined the group. Initially, this market was only used to offer certain products, such as clothing, beauty products, household appliances,

etc. However, recently, many products were provided in this market, such as agricultural or plantation products, ready-to-eat food, handicraft products, and even services. For example, when someone was looking for an item that was not on the list of offered items, they and the prospective sellers may still agree on a price for it in advance, as explained by Mrs. Khoiriyah below:

Pakem is getting busier with the emergence of women opening new businesses. The goods sold are also increasingly varied. Initially, this stall only offered clothes, beauty products, kitchen utensils, but now everything is provided. In the morning at 05.00, those who sell food for breakfast have started to offer. In the afternoon, the farmers will offer their crops. The products offered keep changing until the afternoon, sometimes even into the evening. After all, it was easy to find items. When you are looking for something that is not available, it can be ordered. Later someone will look for it or show places that provide it.

The operational system of Lapak Pakem was that while each seller offered a product with a unit price through the WhatsApp group, buyers looked for items on the list of suggested items. After finding the desired item, the buyer contacts the seller directly (through personal contact), and after they agree, the seller sends the goods to the buyer's house. Therefore, Lapak Pakem was only used to display goods and prices for sellers or to order goods.

Building a virtual market was the right step to be conducted amid the Covid-19 pandemic. The first reason was that it can reduce the need for people to gather in one place, therefore, preventing the transmission of the virus (Ebrahim et al., 2020). Second, it encouraged more people to become entrepreneurs, as sellers could efficiently market their products.

Some literature explained that the most challenging factor in starting a business is marketing products (Kotler, 2005; Swastha, 2000; Tjiptono, 2008). It was evidenced that many people experienced a loss in their business due to poor marketing. Normally a brave mentality in dealing with potential buyers is needed in the process

of offering goods. However, in the case of the virtual market, this was not the case since a seller did not need to face the buyer directly to offer a product. This, in turn, encouraged new entrepreneurs' birth, both among those that did not have sufficient capital and those with adequate capital.

- Optimizing their potential and skills

Economic limitations and difficulties in the household can force a person to engage in any work as a countermeasure. People that tend to think and act positively may use their positive energy in the form of potentials and expertise to overcome problems (Abdullah, 2003; Sosan, 2013). Some housewives showed this in Pakem hamlet whose husbands lost their jobs due to the Covid-19 pandemic.

In general, they did not have special skills, other than basic skills such as cooking, washing, and so on. However, some of them could still use their talent to fulfill their daily needs by providing laundry and ironing services, opening a food business, etc. This was expressed by Suprihatiningsih below:

Many people have lost their jobs due to the COVID-19 pandemic, especially workers in construction and factories. However, this condition can force their wives, especially young ones, to work. Even though they only have jobs like washing or ironing clothes, food vendors, babysitters, etc., it's not bad. At least, they have additional income that can be used for daily needs.yes, the job doesn't require any special skills, because on average they don't have any special skills either.

Suprihatiningsih's statement above was emphasized by Wahyu's statement, where she had to find work since his husband was unemployed. Besides, her family also had not been registered as a recipient of government assistance. She revealed:

I work as a washerwoman who does laundry and ironing. I know this job is hazardous to transmit the Corona Virus. However, if I don't work, I don't have money to buy daily necessities because my husband is unemployed. In addition, my family is also not a recipient of the Family Hope Program, which routinely receives assistance every month.

Not many housewives from impoverished families worked by optimizing their potential and skill as Wahyu, especially those who received routine assistance from the government. They seemed to feel sufficient with government assistance and did not increase their income by utilizing their potentials and skills. Some people that previously did not receive this assistance left their jobs after being designated as beneficiaries due to the impact of Covid-19, especially the housewives that were just starting food businesses. They preferred to make ends meet with assistance rather than selling products that were not necessarily profitable.

This kind of attitude is very disadvantageous so that the people cannot benefit from this assistance. While the government implements, it used only consumptive needs. It would be better to stimulate or increase business capital because it will undoubtedly create a dependency that can damage the recipient's dignity (Tjokrowinoto, 1995).

- Cooperation in the product marketing

Appeals to stay at home to prevent transmission of the Corona Virus and strict guarding of the entrance and exit of the village due to lockdowns made people lazy to travel even when only looking for necessities. Some people capitalized on this condition to earn profit by offering services. They provided various items needed daily, such as fruits, fish for side dishes, and their prices through the WhatsApp application, both on the group and on private networks. Furthermore, the items offered were not available in the sellers' house since they were not their own. Therefore, they built cooperation with goods owners, traders, and farmers, so that when an order came, they had where to obtain the product. This working model was certainly more profitable since it did not require large capital and minimized the risk of loss, as stated by Sri Kisut below:

So far, there is no risk because I only act as a liaison, buy goods from traders or farmers, and then sell them to people who order with a

reasonable profit. While the capital needed is only communication, both with the owner of the goods regarding the availability of the goods and their prices and prospective buyers via WhatsApp. Therefore, the risk is only being sprayed with disinfectant every time I pass through the guard gate to enter the village.

The operational system of this model was different from GoSend (message delivery application) or GoFood (food delivery application). At GoSend or GoFood, buyers ask third parties for help to buy and deliver goods from the seller. Meanwhile, the operating system in this model was almost the same as the system in traditional trade. It begins with finding, offering, and releasing goods to buyers, which the business actors themselves performed. The difference is that business actors (traders) did not hoard goods, thereby preventing losses due to goods damage. Therefore, this model was suitable to be practiced by people that did not have enough financial capital. It was as explained by the Dewi as follows:

All it takes is a cell phone to communicate with the owner of the goods and potential buyers. Different from GoSend or GoFood because of my position as a business actor, not a service seller. I'm in the same position as a traditional seller: sourcing, offering, and delivering goods to buyers. However, I will not bear the loss because the goods are only in my hands if someone has ordered. This way, I don't need a lot of capital, but I need many WhatsApp groups. The problem is the limitation of WhatsApp groups or relationships.

The Impact of Addressing the Needs of Life's amid Pandemics

The efforts made by housewives that were previously explained have an impact on:

- Opening employment opportunities

With the virtual market, everyone had the opportunity to become a business actor. This can be seen from the emergence of new entrepreneurs among the women of Pakem hamlet. They were motivated to create innovations based on their expertise and had products offered through virtual markets. It was explained by Eny

as follows:

If I look at WhatsApp, many housewives offer various products every day through Pakem. From there, I was motivated to sell Soto Banjar because no one had sold it yet, and the response was good. Every day there are always orders via Whatsapp. Therefore, my child or I will deliver the order to the buyer's house.

Ayu also did the same as stated below:

With Pakem market, I was compelled to sell various breakfast foods, namely rice, vegetables, and dishes. Every day at 5 AM, I deliver packages via Pakem, Alhamdulillah, and around 7 or 7.30 AM, everything is sold out, or there are only a few left. Therefore, this business can meet my daily needs. For me, because the factory where I work is closed, the existence of this virtual market is very profitable.

The data above shows that the virtual market can create job opportunities since everyone can open a business. The market is the most needed institution in the business world, bringing together the same interests between business actors or producers and consumers (Azis Muslim & Bariroh, 2018). When it is related to the ILO recommendations (International Labour Organization, 1998), the policy of building a virtual market amid the Covid-19 pandemic was considered a smart action in overcoming problems related to people's needs.

- Continuous family income

The hard work performed by housewives in Pakem hamlet by optimizing their potential and skills impacted the provision of a stable family income. Therefore, it certainly could provide a sense of tranquillity for them, as expressed by Novi, who worked as a seller of *tahu guling*, below:

The profit from my business is not much and can only be used to provide food for the family. However, I did not experience any loss of working capital, and my profit was sufficient to sell the following day. Also, it was enough to calm the mind despite the current challenging conditions. Selling door to door is also not easy. Meanwhile, selling at home also limits the number of buyers. Now, the important thing is to work, even if it only generates a small income.

The small profit, as stated by Novi above, was caused by the limited marketing reach. It was also felt by Dewi, who worked with the cooperation building system as described above. Using the WhatsApp media on Lapak Pakem was undoubtedly not enough to reach a broader range of consumers due to the limited number of people entering a WhatsApp group. Other media software such as Facebook or Instagram have quite a wide reach; however, they are not well-targeted. WhatsApp could detect the location or existence of consumers when ordering goods, unlike Facebook or Instagram; therefore, they were less practical for marketing goods, especially those that could quickly get expired.

Discussion

The WhatsApp Group (WAG) is the field necessary for Market online working for Housewives. Creating Virtual Shop in *lapak pakem* is the product for women skill in Pakem Sleman Yogyakarta during a pandemic outbreak. The market sells clothing, beauty products, agricultural in plantation, food, handicraft, and massage services. In the middle of pandemic, women empowering skill is needed to support the drivers and for encouraging the equality of work, open the door for small economical potential in Sleman. Empowering people is essential for taking profit in situation emergencies.

Women's empowerment has become a central issue in building awareness in the pandemic era. This is a step to anticipate the turmoil over people's distrust of the government. However, empowerment cannot run effectively if awareness at the grassroots level is not optimal. This study shows that the understanding of a few people to promote their activities has created a new mainstream in community empowerment. This condition also occurs in several cases worldwide (Dodds et al., 2018; Mayaka et al., 2020; Nugroho & Numata, 2020).

For this reason, researchers can map out two potentials that develop in the empowerment process in the pandemic era. First, community empowerment can be done by optimizing the potential of the community, which is adapted to a new model with the new normal era (Hayati, 2020). Second, empowerment must start with further steps, especially in government regulations that make it easier for community activities. Although the state has imposed social isolation, diachronic policies must emerge as a new model in creating effective programs (Kenny, 2020).

In this case, the empowerment of housewives is one of the authentic pieces of evidence for optimizing their potential. Researchers believe that this local strength can be a new instrument in creating a relationship between family resilience and community resilience in the face of Covid-19. Some research findings also explain that the characteristics of successful empowerment are participatory steps from residents and can optimize their potential (Akagawa, 2019; Xu, 2007). Here, the researcher also realizes that women's empowerment is still far from optimal in creating its social capital. It happens because social restrictions still cover support from other parties due to the lockdown policy factor.

In future research, researchers suggest being more specific about women's empowerment in a smaller context, namely the family. It is a step to see how far the social capital built by the community at a minor level or unit can provide effectiveness in empowerment programs in the pandemic era. Therefore, this article is sufficient to provide a new perspective in the overview of the group of mothers in responding to the Covid-19 issue and how they can survive in an uncertain global situation. The point of resilience is a key that can be developed in future research.

Conclusion

The housewives in Pakem try to make ends meet amid the Covid-19 pandemic for developing a virtual market. The process is a simple, easy, and accessible, comforting process. Everyone is available for sale, which is not required for good communication skills but needs a brave mental attitude in dealing with prospective buyers. Therefore, the market encourages new entrepreneurs among housewives. It is a process for learning by doing on housewives' effort for the potentials and skills. The creation of jobs is an opportunity for homemakers. Women implement the existence of the virtual market. The important impact is a continuous source of money income in the daily family. For the community, activities empower women for self-independence and bravery to grow their identity—the equal performant needs empowerments for the near in from women. PKK is the only one that takes care of women activities in Pakem. The program of Makripat and Lapak Pakem is a couple for women village with no good communication skill showing self for improving women. It is an equal performing skill with the potential scale in the human rights standard.

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Authors' contributions and responsibilities

The authors made substantial contributions to the conception and design of the study. The authors took responsibility for data analysis, interpretation and discussion of results. The authors read and approved the final manuscript.

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