

# Improvement of Children's Education through Acehne Coastal Women's Work Ethic in Family Economic Stability

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## ABSTRACT

This research aims to observe the roles women in coastal Aceh play in bolstering family income and their own efforts to support children's education. This research was conducted in the field using a qualitative descriptive methodology. This research set out to learn how hard women in Keude Unga, Cebrek, and *Gampong* Meunasah Tuha work to improve their households' financial situations and reduce poverty in their communities. Participant observation, in-depth interviews with targeted informants, and document analysis were the three phases of the data collection procedure. The study's findings show that women from Aceh have a robust work ethic when it comes to supporting children's education. There is a multitude of activities within the public realm that serve as evidence of this strong commitment to labour. The contemporary understanding of work ethic necessitates an examination of the historical presence and circumstances of women. The manifestation of women's work ethic may be observed in the coastal communities of Keude Unga, Meunasah Tuha, and Cebrek, where the entire population faces the arduous task of improving their socioeconomic status and providing for their families.

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## 1. INTRODUCTION

The ongoing necessity for discourse pertaining to the representation of women in the public sphere is evident. Due to prevailing societal beliefs, it is commonly held that women are primarily responsible for home duties, while males are expected to assume key responsibilities in other domains. According to Naflah (2018), women occupying this position within the household are perceived solely as supplementary entities. The ongoing discrepancy in the assessment of women is prevalent. Contrary to popular belief, scholarly research suggests that there is no inherent inferiority in women's abilities compared to men in the public realm (Lee-Koo, 2012; Marleni, 2013). One further element that motivates women to participate in the public realm nowadays is their increased negotiating power, which surpasses that of the home sector (Irzum Farihah, 2015). Through employment, women can attain financial independence and reduce their reliance on their husbands' income to fulfil familial

obligations. This measure also serves as a pragmatic approach to addressing familial impoverishment (Farihah, 2015; Masrizal, 2021; Sopar, 2023).

Poverty, which affects individuals, families, and society as a whole, typically begins in the home, where there is a lack of money and other material goods. It then spreads to other areas, such as the arts and politics, where it is exacerbated by limited access to information and resources (Asima, 2018; Atma Ras, 2013). Aceh is no exception; the widespread poverty that plagues the country is visible in virtually every city center. In 2022, Aceh's BPS data showed that 14.64 percent of the population was living in poverty (BPS Provinsi Aceh, 2022). Despite the government and community empowerment institutions' best efforts and the participation of many empowerment subjects since the GAM-TNI conflict and the 2004 tsunami tragedy, Aceh still has the highest poverty rate in Sumatra. Among the subjects of empowerment are women through women's organizations (Eka Srimulyani, 2013; Masrizal, et. all, 2020). Every successful empowerment initiative has been tinged with a different hue thanks to the participation of women. Many programs are said to be ineffective; it should be noted. Keude Unga, Meunasah Tuha, and Cebrek are just a few examples of communities where the program's influence can be seen today in the form of activity centers spearheaded by women from the coast. In these three areas, women still live and work, and they are actively building businesses that make money to help their families out financially.

Despite efforts by donor organizations and the government, numerous data show that coastal areas have a relatively high poverty rate of 32.4% due to various technical issues that impede poverty alleviation efforts. It's possible that the poor become less moral and exhibit worse behavior as a result of social programs that encourage generosity (Atma Ras, 2013; Safrida, 2022). Such issues occur in certain Aceh coastal regions, particularly those severely impacted by a tsunami. Communities in these areas are attempting to escape poverty by engaging in a variety of business activities to boost the family economy, led by women who operate a home-based industry in addition to other fields that provide economic value to the family. This is unquestionably a commodity that can be relied upon, if managed properly, in order to alleviate the widespread poverty among fishing communities. Women's participation in the economic sector does not occur spontaneously; rather, a lengthy process is required for them to change their mindset. With a shift in how people think, women's roles become more adaptable and permissive, allowing them to combat poverty even in coastal regions. Another uniqueness of Acehnese women that rarely exists in coastal women in other regions is when the husband provides a living for all-day shopping set aside for the children's education (K. Hatta, 2012). Child education is indeed a must for parents in Aceh in responding to the need for changes in social status in the family, so this study is essential to be known by the public that education will answer a social change.

Poverty remains a significant challenge in the developmental context of coastal towns, particularly in the province of Aceh, which has endured the impacts of both conflict and tsunami. However, there exists an observable pattern that warrants investigation, cultivation, and potential replication as a poverty alleviation model. In light of the constraints experienced by women in Aceh, particularly in the coastal regions of Pidie District, Aceh Jaya, and Aceh Besar, it is imperative to investigate the factors that contribute to their ability to sustain their children's educational motivation. Firstly, this inquiry seeks to examine the historical depiction of the work ethic of Acehnese women in their role of supporting children's education in normal circumstances. Furthermore, this study examines the role of Aceh coastal women in supporting children's education during the COVID-19 pandemic.

## 2. METHODS

This study employed a descriptive qualitative methodology and took place in the field. This method is used to explain how women in Aceh's coastal areas have developed a strong work ethic that has helped to strengthen the family economy and reduce poverty on a personal level in supporting children's education. This research was conducted in Keude Unga Village, Aceh Jaya Regency; Meunasah Tuha Village, Aceh Besar Regency; and Cebrek Village, Pidie Regency. In order to figure out

the answer to this research question, the researcher uses the "snowball" method to find group members or other people who can give the needed information.

In the first stages of the implementation, for example, data was gathered by observing the gampong (village) that served as the research location. Examining the research data's supporting documents and interviewing the research's key informants and secondary informants in the field comes next. In an effort to explore the meaning in the data, the obtained data is processed carefully, including the stages of preparing data analysis, analyzing data sorting, extracting deep meaning from the data, presenting the data, and making interpretations about the data's meaning in relation to this research study (Creswell, 2003). Analysis of the qualitative research data occurred in three stages: (1) data reduction; (2) data presentation; and (3) conclusion drawing after the data was presented correctly (Burhan, 2003; Miles, M. B., & Huberman, 1984).

### 3. FINDINGS AND DISCUSSION

#### 3.1. *A Historical Portrait of the Work Ethos of Acehese Women in Supporting Children's Education in New Normal*

Today's women in supporting their children's education are engaged in an array of productive activities. Trade is one of the most popular occupations for women because it can provide a stable income and is well-suited to their skills (Suyanto, 1996). When compared to women in other wage sectors, women in the trade industry typically have more leverage in negotiations (Irzum Fariyah, 2015), because they are perpetually bound by time and customer confidence. Women across the archipelago, including those from Aceh, have traditionally served as the household's primary economic and social security guards and educators. The workplace is an arena where they must compete with one another for access to resources and time. Taking part in a competition is one way to reach the top of the honors podium. The Acehese women have long since been given the spotlight.

Historically, Acehese women have been recognized for their tenacity and work ethos in supporting children's education. Their resiliency has been tested by the passage of time; their names are enduring, such as Queen Taj Alam Safiyyat al-Din (reigned 1641-1675), Ratu Nur Alam Naqiyyat al-Din (reigned 1675-1678), Ratu Inayat Shah Zakiyyat al-Din (reigned 1678-1788), and Queen Kamalat Shah (reigned 1688-1699) (Hadi, 2010). And many distinguished military leaders and military scholars, such as Admiral Malahayati, Cut Nyak Dhien, Cut Mutia, Pocut Baren, and Tengku Fakinah (John R, 2018; Sufi, 2003).

Many contemporary Indonesian women take their cues from the strong work ethic, leadership, and hardship displayed by these pioneers. Many modern ladies look forward to Admiral Malahayati and Cut Nyak Dien as role models. The family, the home, and the workplace are just the beginning of the barriers that must be surmounted on the path to achieving these goals. This takes a lot of time, and one of the steps must be completed at work. Modern Acehese women's work ethic can be seen in their historical accomplishments. The present and future generations will remember this period with great pride. For some, the will to fight requires them to work around the clock. This shows that they are the kind of courageous people that will never give up when faced with opposition.

When traced back to its Greek roots, the word "ethos" reveals that it refers to "customs, habits, and practices." (Lorens Bagus, 1996). According to Aristotle's, this concept encompasses "character" and "disposition." (M. Hatta, 1982). Nietzsche believes that the will to power is the most essential aspect of life and that this must be translated into a type of perfection that transcends normal dimensions (Murniati Ruslan, 2010; Nietzsche, 2000). The word "ethos" comes from ancient Greek and has been adopted into many modern languages virtually unchanged. Remember that this is the root of the word that became ethics and ethical (K. Bertens, 2011). The word "ethos" was defined as "a tendency or character, attitude, habit, or belief that is different from an individual or group" in the third college edition of Webster's New World Dictionary. Integrity, morality, moral rectitude, moral fortitude, moral

tenacity, and tenacity are all facets of a person's ethos. Thus, ethos can be thought of as the way of life shared by a particular social group, while work ethic is the dedication to one's craft that serves as a defining characteristic and set of beliefs (Mohammad Harun, Husaini Ibrahim, 2015).

The Concise Oxford Dictionary (1974) defines ethos as the defining spirit of a community's people or systems. Here, ethos refers to the atmosphere typically associated with work or profession. This atmosphere is shaped by numerous complex traits and attitudes that cannot be analyzed separately. Therefore, work ethos can be defined as the noble values that distinguish a particular occupation or line of work (K. Bertens, 2011)

The fundamental principle of ethos, according to Aristotle, is that a person should be able to act in such a way as to be able to live a good, successful life. Life is successful if the ultimate objective is attained through one's efforts. (Magnis-Suseno, 1998). Work consists of all activities that are planned to achieve a result that can make an individual's life self-sufficient. Because ethos is a source of motivation, it is the foundation of ideas, ideals, or thoughts that determine a person's system of action in performing work (Nurlaili dan Fatriyandi Nur Priyatna, 2014). A work ethos is indicative of a person's moral compass (Asy'arie, 1997). This is due to the fact that a work ethic has been imbued in every person. (Tarmizi Endrianto, 2021). Working ethically is seen as a form of worship by many Acehese women. Since labor is now regarded as essential to the religious experience, no effort is ever wasted. So long as they believe it brings them closer to Allah SWT, they will do anything with enthusiasm in their pursuit of a good life.

### **3.2. *The Work Ethos of Aceh Coastal Women in Supporting Their Children's Education in the Era Pandemic Covid 19***

Aceh Jaya, Aceh Besar, and Pidie's coastal women share many of the same traits as women in other coastal regions. They're the people and organizations that call the coast and sea their home and rely on the natural resources there to make a living. They rely heavily on marine fisheries as a food source. Members of the fishing industry, those who raise marine fish in tanks or ponds, sand miners, and fish merchants all call the coast home. Similar traditions and practices characterize their culture.

Women of the coast are often stereotyped as being economically and socially excluded. Every aspect of their daily lives is dictated by their immediate surroundings, and they rarely venture out into the wider world. The result is that the framework for new knowledge is never allowed to take shape. One of the causes of their lagging performance is this. Many women who live in coastal areas simply accept their surroundings as they are and make no conscious efforts to improve them.

Due to their low level of education and the various survival skills that have been passed down through the ages and generations, they have surrendered to nature. No new information is sought by them for a better future. In addition to retaining existing knowledge, they are incapable of producing new information regarding the environment and anything else that could facilitate their work.

Professional coastal development at the gampong (village), subdistrict, and provincial levels can increase local community income and PAD (Regional Original Income), making coastal regions economically prosperous. Aceh Jaya, Aceh Besar, and Pidie, the three districts chosen for this study, all have promising coastlines that could use some improvement.

#### **3.2.1. *Aceh Jaya coastal women's work ethos in Supporting Children's Education***

Aceh Jaya Regency's beaches are stunning, and the region has the potential to attract tourists with careful planning and implementation. There are seven beaches in total: (1) Pasi Saka Beach in Babah Nipah Village and Jeumphuek, Sampoiniet District; (2) Rigaih Beach in Rigaih Village and Batee Tutong Village, Setia Bakti District; (3) Keluang Island in Gle Jong, Setia District; (4) Lageuen Peak in Setia District; (5) Kuala Dhoi Beach in Kuala Dhoi ("<https://www.andalastourism.com/tempat-wisata-aceh-jaya/>").

The coastal sectors mentioned as valuable destinations for welfare have not been able to eliminate the poverty of the people of Aceh Jaya, despite the fact that these sectors are very promising

for coastal communities if developed to their fullest potential, as the community can open culinary businesses, souvenir shops, and other handicrafts that will attract the attention of anyone who visits these beaches. Meanwhile, crowds are a boon for women whose husbands are fishermen so that they can sell salted fish or the daily catch. In the event that a fisherman cannot go to sea due to weather or other circumstances, the wife's side job is a necessity.

Desi claims that those who reside in Aceh Jaya's coastal areas have not benefited economically from the sector (Interviewed from Desi, July 7, 2020), whereas if this sector is alive, it is Aceh Jaya coastal women who make it easier for salted fish to sell their wares. So far, they sell the salted fish on the roadside, around the village or to the sub-district markets that are close to where they live. Meanwhile, for some fishermen's wives who do not sell salted fish, they start running household businesses, such as sewing, making cakes for coffee shops, selling meatballs, opening rice stalls, and opening kiosks to meet the daily basic needs of residents (Interviewed from Nek Limah, April 2, 2020).

Some of them also work as cultivators of agricultural land and plantations because the coastline is mostly close to rice fields, gardens, and mountains. It is very possible for them to work part-time in such jobs. As for those who do not have arable land, such as the women in Keude Unga Village, the women here on average work as salted fish makers, salted fish sellers, and pastry sellers on the roadside (Interviewed from Dek Ya, July 5, 2020).

When a fisherman's income is unpredictable, having a working wife can be a huge boon. This is especially true in Keude Unga. When conditions are favorable, however, they haul in impressive catches. When there's a full moon, fishing is tough because the fish are more wary. A sizable percentage of their husbands stay on land (Interviewed from Dek Ya, July 5, 2020). This condition causes women to constantly exert themselves. Some of them cannot escape poverty because their husbands owe money to the *Toke* (Skipper, owner of an enterprise) before they can go to sea. Then, when they return from fishing, they must repay the *Toke* who lent them money.

On the other hand, *Toke*'s kindness allows fisherman to provide for their families. On the other hand, they never seem to get over their depression, even if the catch is small compared to their debts. To date, the *toke* has not repaid the loaned funds used for maritime exploration. This problem often leaves fishermen unable to pay their bills for several months (Interviewed from Cut Masni, July 4, 2020). Uncertain income has a direct impact on the lives of fishermen, particularly in Keude Unga, Jaya District, Aceh Jaya, beginning with the economic, health, and education levels that their families can attain, as well as their lifestyles. The needs of a fisherman's family will never be met if he relies solely on his employment and does not have a side business. Therefore, on average, these wives of fishermen work extra hours to support their families.

Inadequate economic conditions have prompted fishermen's wives, who formerly played only domestic roles (roles in the household), to enter the public sector by contributing to the family's economy. Their participation in earning a living by assisting their husbands in this manner will affect the balance of household roles. When money becomes an alternative to deal with the emptiness of fishermen's income during famine season and to strengthen the economic resilience of fishermen's families, women must play a dual role.

Theoretically and practically, women are forced to play at least three major roles, which include motherhood, career, and homemaker:

1. **Traditional roles**, this role includes all housework, from cleaning the house, cooking, washing, taking care of children, and all things related to the household.
2. **Transitional roles**, namely the role of women as wage earners, for example in agriculture, require an increase in the number of female workers.
3. **Modern roles**, in which a woman's only role outside the home is as a career woman.

Women make significant contributions to community life by juggling the aforementioned three roles, which affect not only the domestic sphere but also the workplace and the wider society. Coastal women's participation in the home industry may be hampered if they are not provided with a meaningful social or economic role, or if they choose not to participate in the public workforce. All of these factors have an impact on the health of the local economy and the quality of life in the area, and thus on the ability to alleviate poverty.

In coastal communities, the position that women hold and the roles that they play are both very important. This is due to a few different reasons: First, according to the gender-based division of labor in coastal communities or among fishermen, women play a significant role in the socioeconomic activities that take place on land, whereas men play a role in the sea in order to make a living by fishing. To put it another way, the land belongs to the women, while the sea belongs to the men. Second, as a result of the impact of the division of labor system described in the first paragraph, you are required to always be involved in public activities, one of which is earning a living in preparation for the possibility that your husband will not earn an income. Third, the structure of the division of labor in coastal communities, combined with the lack of a daily income in the household, places women in the position of being one of the buffers for the requirements of everyday life in the home. Therefore, in economically unstable and low-income coastal communities, it is the women who bear the most weight and are most responsible for making it through and keeping life moving forward.

On this basis, the women of Keude Unga choose to work not only to assist their husbands by making the sale of salted fish their only source of additional income, but also in a variety of ways to earn enough money to meet their daily needs. In light of the fact that husbands who work as fishermen cannot contribute to the household's income, the existence of women who can contribute to the household's economic needs is crucial. Fishermen are those whose livelihood depends on marine products. For them, the chance of catching fish or not catching fish is 50/50, so sailing to fish is the same as gambling for them.

In the west season, fishermen in Aceh Jaya, particularly those with small boats, are famine-stricken, because the risk of venturing out to sea is too great due to the large waves they encounter in the west season; therefore, they must find alternative means of meeting household needs. In such circumstances, the role of women in generating income is an option for addressing the income gap.

### **3.2.2. Aceh Besar Coastal Women's Work Ethos in Supporting Children's Education**

The coastline of Aceh Besar Regency is one of those that never ceases to amaze with its countless natural wonders. Two of the most stunning beaches are Babah Dua and Lampuuk Beaches in Lhoknga District, Ujong Batee Beach in Mesjid Raya District, and Lhok Mee Beach in Lam Reh Village, Mesjid Raya District. Unfortunately, the existence of some otherwise desirable and economically valuable beaches has not been beneficial to the communities surrounding them due to poor management ("<https://wisato.id/wisata-alam/menikmati-pesona-10-tempat-wisata-di-aceh-besar/>").

These locations are always crowded with local, domestic, and international tourists daily. Lampuuk and Babah Dua beaches have become popular surfing and surfing destinations for both local and international visitors. Although there are numerous tourist attractions in Aceh Besar, they have not been utilized as business opportunities, particularly by local women. They still have a traditional mindset and do not attempt to increase their daily income by establishing productive and innovative businesses. It must be acknowledged that women living in coastal regions have generally low levels of education and inadequate skills. They work solely on the basis of experience, and not because of new information gained through empowerment training provided by non-governmental organizations or government-formed work units.

Some of them, like the women of Meunasah Tuha Village, attempted to start a home-based business by selling rattan handicrafts, cakes, and sewing. Banda Aceh's markets have become a thriving marketplace for rattan handicrafts. Women with a strong work ethos are in the minority; most housewives don't put in any extra effort beyond supporting their families.

According to Dewiana, one of the wives of Tuha Peut Gampong Meunasah Tuha, the community here had pioneered the rattan handicraft business before the tsunami. In fact, the business was much more advanced than now, because in the past there were still few people involved in this business, marketing was easier and the raw materials were also easier to obtain. Now this business has a lot of interest, so the raw materials are a little difficult to get (Interviewed from Dewiana, August 2, 2020).

The coastal women's handicraft business in Meunasah Tuha has helped to increase the family's rupiah coffers. Those who work in this industry are no longer completely reliant on the success of their husband's business as a fisherman and odd laborer. They understand that their husband's work cannot always be done normally, particularly if he is a fisherman. Weather conditions can have a significant impact on their movement to the sea. If they are unable to go to sea for an extended period of time, it will gradually have an impact on the family kitchen.



**Figure 1.** One of the rattan crafts produced in Aceh Besar

For as long as they are unable to work, husbands who are fishermen or perform odd jobs view their wives' employment as a source of financial support.

### **3.2.3. Pidie Coastal Women's Work Ethos in Supporting Children's Education**

The ocean water around Pidie Regency's coast are also excellent sources of salt. It's not uncommon for locals to use certain beaches as a means of bringing in extra revenue. Pelangi Beach is located in Tanjung Harapan Village, Sigli City District, Pidie. Other beaches include Mentak Tari Beach in Mentak Raya, Simpang Tiga District; Ujong Pi Beach in Muara Tiga District; and Mentak Tari Beach in Tanjung Harapan Village, Simpang Tiga District (<https://tempatwisataseru.com/rekreasi-liburan-tempat-wisata-di-pidie/>.)

Despite receiving a number of empowerment initiatives, the lives of coastal women in Pidie Regency are no better than those of women in other districts. Jamal claims that government and NGO programs are inconsistent, meaning that trainees are not given access to tools they can use to practice

at home. Typically, one would find this. It's tough to start a new company, so many people go back to what they know how to do best—making salt, salted fish, river oysters, or odd jobs.

Cebrek village, Simpang Tiga district, has something of interest to discover. This village is now renowned as a center for salt production in the Pidie Regency, as the majority of its inhabitants are salt producers. In this gampong, women have been making salt individually and collectively for decades. In 2013, the Orchid, Seulangan, Jeumpa, Katus Bungan, Lotus Flower, Mangosteen, Bintang Zuhra, and Berkat groups of salt farmers were established in the village of Cebrek (Nurdin, Kolopaking, & Saharuddin, 2016). On average, members of the aforementioned group cultivate 9,73 hectares of salt land. 42 individuals worked on private land; 29 individuals rented land; and 4 individuals shared the results. Private land is typically passed down from generation to generation among those who work on it. The renters are more interested in the possibilities that each salt harvest brings (Nurdin et al., 2016).

Despite the fact that the economy has not allowed them to prosper as salt farmers, the salt business group has been working on it for decades. According to the research of Ibn Fonna et al., the reason they are suffocated by poverty is because they operate their businesses without sufficient capital, requiring them to borrow from third parties in order to finance their operations (Nurdin et al., 2016). Because of this, coastal towns have never been able to rise above the poverty line. To escape the crushing weight of poverty, the involvement of the government and donor agencies is essential.

### **3.3 Ethos in Improving the Family Economy**

Coastal communities typically exhibit a robust communal spirit. There exist both rural and urban populations. The seaside neighbourhood exhibits characteristics of a multicultural society. The individuals in question cultivate a value system through the assimilation of various aspects of their everyday existence (Yusnita, Agung, & Saleh, 2016). For individuals, labour is an economic activity driven by profit, which is deemed necessary for meeting their requirements, and is expected to be undertaken by individuals of productive age. The actions of individuals in the workplace exhibit variability due to the diverse work behaviours that are influenced by the specific nature of their tasks. Likewise, for women residing in coastal areas, the intricately intertwined nature of their livelihoods and economic concerns is of utmost significance, as these factors play a vital role in their sustenance. Consequently, the economy holds the potential to wield influence both at the micro level inside the family unit and at the macro level within the broader society.

A person's economy is said to be independent if he has his own income or income and fulfills his material needs and services independently without the help of other parties. To be able to meet their personal and family needs, coastal women have a certain work pattern and generally have a dual role in the family by carrying out two or more roles at the same time, namely the role of wife, mother of children and role of women who have careers outside the home as an effort to improve the family's economy.

The dual work pattern described above applies to women in the Aceh Jaya, Aceh Besar, and Pidie coastal districts. Because they have lived together for a considerable amount of time, they have developed an identical work pattern, so that in their daily lives they practice the same culture and work, namely as housewives and workers outside the home. As a housewife, I've had to devote a great deal of time to completing all household duties. For women with a strong work ethic, domestic work is not their sole focus; they also participate in a variety of economic activities to lighten the load on their husbands. In addition to being a fish vendor in the village, the villagers also sold fish, searched for oysters in the river, sewed, made salt, baked for coffee shops, and created handicrafts.

When their husbands return from the ocean, wives of fishermen step out of their traditional role as housewives to assist in processing the catch for sale to collectors or the fish market. After two days at sea, most men are exhausted, so their wives play a crucial role at this point (Bergmann, 2018; Nurlaili, 2017; Syaharuddin, 2021).

Despite the fact that men in Aceh are coffee connoisseurs and heavy smokers in coffee shops, women control the household finances. This behavior occurs everywhere, including among those who reside along the coast. In this instance, women play a significant role in household financial management.

Hasballah, one of the community leaders of Kuala Unga Aceh Jaya, remarked that the income of fishermen is unpredictably high and low. Moreover, during certain months when the west wind is strong, they are unable to sail for fear of being capsized by the wind and waves. As they await the return of favorable weather conditions, they become construction workers or perform other odd jobs in these conditions. Their wives have set aside small amounts of money, which their husbands are not always aware of, in order to be prepared for the weather in each western season.

According to Azwar, one of the Tuha Peut Gampong Meunasah Tuha, the Meunasah Tuha women's craft business began before the tsunami. However, after the tsunami subsided, the rattan handicraft business in the village has resumed, albeit on a smaller scale than before. Raw rattan is somewhat difficult to locate, as this craft business is already well-established in several other villages, and its products are sold daily along the Banda Aceh-Meulaboh road. (Interviewed from Azwar, August 7, 2020).

The women's crafts help their families financially. Because Meunasah Tuha women work differently from other coastal women. Most women support the family economy by managing the household and working separately to raise income. Economic activity sometimes occurs on the periphery of domestic activities. Bakers usually prepare cakes in the evening for coffee shop sales the next day. Rattan craftsmen and other people spend the day making handicrafts for craft agents to sell in Banda Aceh and nearby areas after working as housewives. Since before the tsunami that destroyed Gampong Meunasah Tuha, women who open grocery stores or other businesses follow the above work pattern while also being housewives.

As with women everywhere, *Gampong Cebrek's* female residents of Pidie Regency engage in a wide variety of traditionally female-dominated occupations. They must implement a dual work schedule daily, between tending salt fields or performing other odd jobs and taking care of their families. Iskandar, a PNPM facilitator in the Simpang Tiga sub-district, claims that the women of *Gampong Cebrek* work hard every day to improve their own lives and those of their families. Almost all of their husbands are not government employees who receive a paycheck on the first of the month, so they have no choice but to work jobs that they know are difficult (Interviewed from Iskandar, July 17, 2020).

Life as a member of a coastal community who works as a fisherman is indeed fraught with difficulties. The weather is the greatest difficulty. When the weather is bad, they take precautions to reduce the risk. When they do not go to sea, the family's hope largely depends on what their wives do to compensate for the lack of money for the kitchen. According to Abdullah, a traditional fisherman in Pidie, some of the fishermen's wives have their own methods for budgeting when their husbands are unable to go to sea. The trick could consist of saving or purchasing gold from the stored leftovers without informing the husband. Typically, in times of crisis, they use their savings or sell gold to meet household needs (Interviewed from Abdullah, July 26, 2020).

### **3.4 Women's Contribution to Reducing Family Poverty**

Government and community programmes that reduce poverty usually prioritise the family over women. Conversely, women in poverty are most affected by it. Many women face psychological stress due to the declining economy. That implies individuals commit suicide because they feel helpless. Poor women would always try to escape their economic chains and improve their lives. Poor women are burdened more as housekeepers and family breadwinners, according to Birdshal and McGreevey (1983). The majority of women's time is spent caring for children, cooking, getting water and firewood, washing clothes, cleaning the house, and handling finances. This work is not considered a "job," hence

it is not included in household "production." It is clear that women want to reach their full potential, and empowering women in poor households is an alternate way to reduce family poverty.

Women's empowerment programs to improve economic well-being are systematically implemented by various donor agencies in collaboration with local women's organizations. However, the success rate of these programs varies; some programs are not operating effectively while others are. Therefore, the program is extremely beneficial to the poor. The role of women in supplementing family income. The empowerment of women in the coastal region can be interpreted as conscious, planned, systematic, and sustainable efforts to build social and economic independence through the management of their resources' potential to achieve sustainable social welfare.

Creating a home-based business is one way in which coastal women can help alleviate poverty. A home industry is a production system that produces a product through the process of forming added value from certain raw materials, which is conducted at home and not in a special location (such as a factory) using simple production tools. Individuals or business partnerships own the infrastructure, facilities, and other production equipment utilized in the production process. Typically, the products of the home industry are handcrafted items designed to meet the needs of the local community.

Traditional home-made salted fish is a staple food in the Keude Unga coastal communities. The majority of the raw materials for salted fish come from their husbands' catches. If they don't get enough fish from the catch, they'll go to the market and buy some from *Mugei* (fish sellers around the village) or from other *gampong* fishermen who have become their customers. The salted fish are sold to passers-by or to collectors who travel from place to place specifically to purchase them. The salted fish business produced by the wife of the fisherman, Keude Unga, is still limited in number, so it cannot be marketed to other sub-districts. Even though it's a small business with limited production, this business has helped them a lot with their daily income.

In Aceh Besar, particularly in the *Gampong* Meunasah Tuha, women operate a rattan handicraft business. They began this business prior to the tsunami, and it remains a primary source of household income today. The women of Meunasah Tuha engage in economic activities other than the production of rattan handicrafts. Meunasah Tuha women manage a variety of businesses, including the production of cakes and their sale at kiosks, among others.

It is impossible to separate the activities of women in *Gampong* Meunasah Tuha from the aforementioned roles. Although it cannot significantly alleviate poverty, it contributes positively to the reduction of economic disparities in society. Positive changes have occurred in women's empowerment activities over the past two years, but they have not been able to become a driving force in reducing poverty. This is evident in interpersonal economic transactions in the village of Meunasah Tuha and its environs, particularly in the gardening industry, which is experiencing an upward trend. Increase household income to support the family economy. In Pidie, and particularly in *Gampong* Cebrek, the women are extremely spirited in their endeavors. There, the sector in which they are most involved is salt production. *Gampong* Cebrek has become the epicenter of the people's salt production in Pidie Regency as a result of hard work.



**Figure 2.** Salt Making Business in Pidie Regency

Naturally, the aforementioned types of women-owned businesses require funding, mentoring, and encouragement from a variety of sources. PNPM Mandiri is one of the community-run options for accessing funding, mentoring, and self-determination. Since PNPM Mandiri's goal is to help the underprivileged live better lives and find gainful employment by harnessing their economic and social potential, the program emphasizes community involvement and problem-solving. PNPM's program of activities takes the form of the Savings and Loan Program (SPP), which is given specifically to women (mothers) in Aceh's coastal areas. This program has two goals, the first of which is to develop the potential for savings and loan activities, facilitate access to micro-scale business funding, and fulfill basic social funding needs. The second goal is to strengthen women's institutional activities and promote poverty reduction. The second objective is to expedite the process of meeting the funding needs of basic social enterprises; provide opportunities for women to improve their household's economy by funding business opportunities; and encourage women to strengthen savings and loan institutions. (Interviewed from Munauwar, July 3, 2020).

In addition to PNPM, there are numerous other international institutions seeking local partners, such as Yayasan Matahari, Bungong Jeumpa, Beujroh, Flower Aceh, and others working in the field of women's empowerment and gender issues. Beneficiaries will typically use revolving loans to support the business or businesses they are currently operating, or as initial capital for those who have just started a business. With these assistances, it is simple to increase the participation of coastal women in reducing family poverty. Coastal women can help their families escape poverty by engaging in a variety of business activities that support their family's economy.

#### 4. CONCLUSION

The preceding research and discourse provide evidence that women from Aceh possess a robust work ethic when it comes to facilitating the education of children. There is a plethora of activities within the public realm that serve as evidence for this strong commitment to labour. The contemporary understanding of work ethic necessitates an examination of the historical presence and circumstances of women. The manifestation of women's work ethic may be observed in the coastal communities of Keude Unga, Meunasah Tuha, and Cebrek, where the entire population faces the arduous task of improving their socio-economic status and providing for their families. In each of the three research domains, it was observed that the women of fishermen assumed the dual roles of primary earners and household caretakers in instances where their husbands were unable to engage in fishing activities owing to weather conditions or seasonal limitations. To proactively anticipate this potential circumstance and augment the household's financial resources, Keude Unga's spouse is compelled to

engage in arduous and extensive labour by vending preserved fish along thoroughfares or within marketplaces. The coastal women in Gampong Meunasah Tuha have a notable work ethic, particularly in their occupation as rattan makers. The endeavours are currently being promoted inside the urban area of Banda Aceh. The craft industry predates the occurrence of the tsunami, indicating its historical continuity. This enterprise holds significant advantages for the individuals involved as it has the potential to reduce the economic strain experienced by the family. This research is limited to the role of women in Aceh in helping the family economically to improve the quality of their children's education. Future research can explore more information about the achievements and accomplishments of children in this area.

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