

# Self-Consciousness of Tounsawang Women Ethnic in Individual, Family, and Social- Economic Empowerment in Southeast Minahasa, North Sulawesi

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## Self-Consciousness of Tounsawang Women Ethnic in Individual, Family, and Social-Economic Empowerment in Southeast Minahasa, North Sulawesi

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### ABSTRACT

This study aims to examine and analyze the Self-Consciousness of women from the Tounsawang Southeast Minahasa ethnic group in empowering themselves. The research problem is how Self Consciousness of Women in self-empowerment, Family empowerment, and Socio-Economic work. By using qualitative methods, the research was conducted in the sample areas named Betelen Village, Tombatu Satu and Tombatu Dua. The results of the study are 1. Women have very high awareness in empowering themselves because women interpret the principles of Si Tou Timou Tumou Tou as humans live to bring others to life. 2. Women empower their families by working hard and replacing their husbands in Mapalus work and also representing the family in various community activities. 3. Women are empowered in social and economic life to increase family income and welfare.

**Keywords:** Self-consciousness, Social Economic Empowerment, Tounsawang Woman

**JEL Classification:** A10, A13, A19

## **INTRODUCTION**

Women's awareness to empower themselves is the success key to women's empowerment itself. This phenomenon occurs to women in Southeast Minahasa especially in the Tounsawang ethnicity, women are aware of being active and exist to empower themselves through Mapalus and other activities. The awareness of women to exist in Mapalus and community and religious activities in the village is an interesting thing. The awareness of women to increase their abilities and capacities is what is meant by empowerment. According to (Suharto, 2014; Dumasari, 2014) conceptually about empowerment comes from the word power or community development is a strategic effort to help community members who are having trouble this also applies to women. This view is the basis for empowerment according to local Minahasa wisdom that has existed since ancient times, and this view is embodied in the Mapalus culture. There are various efforts for community empowerment that have been carried out by the central and regional governments in this region since 1980. They are the Inpres Pasar, Bangdes, and the quite well-known is the Instruction on Disadvantaged Villages (IDT). Can also be noted empowerment programs such as the Development and Income Improvement Program for Small Farmers and Fishermen (P4K), People's Welfare Business Savings and Credit Program (Takesra-Kukesra), the District Development Program (PPK), the Urban Poverty Reduction Program (P2KP), and the Development Support Infrastructure Program for Disadvantaged Villages (P3DT).

However, these programs did not last long because they were not cohesive with the life of the community for most women. An empowerment program that survived and was favored by the community is Mapalus (Mutual Assistance). Mapalus (Mutual Assistance) forms such as agricultural maps, Mapalus mourning assistance, Mapalus money, and others. The community is not closed to various government programs for community empowerment, but they still adhere to the Mapalus (Mutual Assistance) tradition which is a part of ancestral heritage. In general, various programs are time-limited according to the program and projects that are not sustainable because they are not used as ethos or values that must be preserved. Therefore in some community empowerment projects when the program ends, the activities stop because of the funding aspect. This is different from Mapalus which the local wisdom is not driven by programs or activities inspired by the community. Following the concept of Sitou Timou Tumou Tou (Sondakh, 2004) Women in Southeast Minahasa are very active in various Mapalus (Mutual Assistance) activities and other community activities because of their awareness want to live and support other people. Based on this, the research was conducted with the formulation of (1) How is Women's Self Consciousness in Individual Empowerment? (2) How is Women's Self Consciousness in Empowering Family? (3) How is Women's Self Consciousness in Socio-economic Empowerment?

## **LITERATURE REVIEW**

The theory of self-awareness, self-consciousness, or awareness comes from the theory of Consciousness by Sigmund Freud (1917) written in his book Psychoanalysis (Bertens, 2016) which emphasizes self-awareness of the ego or *das ich*, or the realization of oneself to overcome reality. This is the basis of psychological studies about human consciousness as self-ego and super-ego. Women's awareness is developed in liberal feminist theory which emphasizes women as individuals must be aware of the importance of the individual and women's autonomy. Madsen (2000) in her book *Feminist Theory and Literary Practice* says the liberal emphasis on the individual, stresses the importance of individual and individual autonomy. Liberal feminists see women as individuals having the same rational self-determination as

men. Meanwhile, Melliana (2016) states <sup>1</sup> Liberal feminism is a particular approach to achieving equality between men and women that emphasizes the power of a person to alter discrimination against women. Liberal feminism emphasizes the ability of women as individuals to be able to make changes so that they have equality with men and can even change discrimination against women. Tong (2012) in her book entitled *Feminist Thought Liberal Feminist* in its development from the 18th century to the 20th century focuses on a few keywords are Equal education, Equal liberty, and Equal right which is essentially on equality and freedom of women. The liberal feminist movement was pioneered by the philosopher John Stuart Mill in his book *The Subjection of Women*, assuming that people are created with equal rights, and everyone should have the same opportunity to advance himself (Mill, 1869). Minahasa women dare to go out and work abroad, both in Europe and America (Pratiknjo, Rompas, Mocadompis, & Sumampou, 2012) this is a form of women's empowerment (Sulistiyani, 2007).

Various journals and articles that write <sup>2</sup> about women's empowerment are referenced such as Rabia (2014), who states Empowerment is not always exhibiting absolute power over others or open defiance against standard norms; neither is it resistance against coercion at all times. Instead, it is also about strategically acting in a way that makes women feel more secure within particular circumstances. Women are here as motivators for husbands in improving the family economy, so the role of women is very important as a motivator for husbands and families. Uada and Goni (2017), Mapalus Culture in Increasing Farmer Group Activities in Talawaan Village, North Minahasa Emphasizing that the essence of Gotong Royong culture can be realized through Mapalus culture. Muyu, Langkay, and Tangkau (2018) states that Mapalus is the spirit of "gotong-royong" by collecting and involving security forces and the community to help each other. Thus, study of the implementation of Mapalus culture in community empowerment related to the maintenance of Kamtibmas Mapalus was studied as a culture that empowers the community. Kimbal (2021) in her paper named *Strengthening Human Capital Through Social Capital (A Study on Kacang Tore Small Enterprise)*, has the same object of study compare to this study, which is strengthening the role of society through Minahasa culture which always focuses on strengthening human capital of Minahasa people who always strive and bringing each other to live with the principle of Si Tou Timou Tumo Tou Tore. Kimbal (2021) states that modernization has influenced society to change their behaviour in attempt to fulfill their needs. It is correlated with women in this research who are willing to do anything to support the economic. They previously work in the agricultural sector, and now they start working in different sectors other than agriculture (Kimbal, 2021). Other than that, beans are Minahasa mainstay product based in Kawangkoan which is located in the same direction as the object of the author's study in Tombatu. Moreover, Kalangi, Lombogia, and Regar (2021) is seen as one of the references of this study, it is because this journal emphasizes the empowerment of small businesses in Minahasa related to the marketing of broiler chickens by Minahasa culture and culture that prioritizes Mapalus, so the potential for partnerships in empowerment in the broiler business will be successful because Minahasa's people always work together. Thoughts, concepts, and this journal are very important for the writers related to work ethic and discipline because work ethic is very important for the success of a business, as well as work ethic for women.

## RESEARCH METHOD

### Type of Research

Specifically, this type of research is qualitative (Moleong, 1997), ethnography (Spradley, 1979) to describe, analyze, elements of awareness of Southeast Minahasa

Tounsawang ethnic women to exist and be empowered individually, in the family, and socio-economically. The awareness of women to be empowered is supported by a very strong Tounsawang ethnic tradition, namely Mapalus which is applied in all community activities. Creswell (2013) states that the research procedure includes five stages (1) Observation of the Selection of Objects, (2) Interview of Key Informants, (3) Documents and research notes, (4) Documents, Audio-visual materials and other materials, (5) analysis Research sites.

This research was carried out in Southeast Minahasa Regency, especially in the Tombatu District area as a sample where Tounsawang ethnic women were heavily involved in Mapalus and other community activities. In the sample area, Mapalus culture's tradition is still strongly applied. This provides space and opportunities for women to be active in various activities. Several villages were sampled for the study, they are Betelen village, Tombatu Satu village, and Tombatu Dua village.

#### **Determination of Informants**

In this study, 5 key informants were directly involved in various Mapalus activities and various communities in the sample villages. These informants were selected based on the criteria that they experienced and felt for themselves, so they could explore and express themselves as they were. In other words, the informants themselves explained their interpretations correctly.

#### **Data collection**

The research method used is qualitative research. This is the observation and the interview with key informants of women related to their awareness of life, how they develop, and being active in cultural and religious community activities. In observing women's community acting.

##### **1. Member Checking**

Member checking is checking the data obtained from the data provider (Sugiyono, 2018). Back-checking is carried out related to the validity of the data provided. This is related to the validity of language analysis related to the quality of research.

##### **2. Transferability**

The researcher will search for and collect sufficient empirical events about the similarity of contexts (descriptive data). By realizing that the results of this study must be transferable, the description of the background and context of research on women's empowerment in the local culture of Mapalus provides a detailed description.

##### **3. Dependability**

Dependability is whether the research results refer to the researcher's consistency in collecting data, forming, and using concepts when making interpretations to conclude.

##### **4. Confirmability**

For the validity of the data, which is obtained in research activities in the field check and re-check the truth. With the check and re-check procedure, it is hoped that the validity of the interview data can be guaranteed.

#### **Data Analysis**

The analysis was carried out based on what the researchers found as a qualitative research instrument in the field. The analysis focuses on the meaning and self-awareness of women to empower themselves in domestic and public life. Analysis of data from the informants, the domain, and its meaning aspects is an important aspect of this research. The analysis reveals narratively from the results of observations and interview informants and enters into the lives of the people under study especially to

see the level of awareness of women.

## RESULTS

Women in Southeast Minahasa involve themselves in various public activities because the dignity of women as human beings is respected and given space to develop. Mapalus culture makes women aware that women are individual human beings (namely Tou Minahasa) who must live, grow, develop and be strong, so they will be able to support family life and participate in society. The word Mapalus culture is communal but can shape every individual, both men and especially women, to be able to self-actualize, be independent and advance in various fields. For women, if Mapalus (Mutual Assistance) culture provides a space to train and familiarize themselves, not only with work but also being able and daring to innovate, create and express opinions and even become agents of change in rural communities. The following is the research data in the form of the expression of a female key informant, Mrs. Rita Manarisip after participating in Mapalus and other community activities.

- Researcher : After following Mapalus (Mutual Assistance), did you have any economic improvement?  
Resources : **ada, depe pengaruh karna so ada rumah torang ada rasa senang karna so ada rumah** (yes, the economic is improving and also the family welfare)
- Researcher : Is there any benefit from this Mutual Assistance with activities for mothers and families?  
Resources : **Ada, depe semangat kebersamaan kekeluargaan saling baku bantu tau kerja dengan dapa rumah** (Yes, it is very useful especially for a better life)
- Researcher : After you have a house, what is your next hope?  
Resources : **Depe harapan selanjutnya mo kase bekeng bagus no ini rumah mo tambah-tambah akang spaya lebe bagus** (I want to improve the economic and family welfare)
- Researcher : So, what other activities besides Mutual assistance?  
Resources : **Ada, kegiatan kaum ibu, kegiatan di kolom jadi bukap Cuma di mapalus ada kegiatan-kegiatan laeng banyak** (there are other activities such as religious activities and some more)

Interview manuscript data can be seen from the mindset or way of thinking of wanting to be an independent woman who has freedom, creativity and innovation. This independent attitude of women is due to the support of their husbands, families, and the influence of Mapalus. Mapalus which prioritizes the equality of men and women strengthens women's independence. Women can replace their husbands who get sick or have an accident, or daughters can replace their fathers if they are sick to work in Mapalus (Mutual Assistance). The act of women's independence is formed when women are heavily involved in community activities in the village. Freedom of attitude and speech is formed because women participate in other activities, both social gatherings and various independence associations that will cause them to find themselves as individuals by getting out of themselves and busying themselves with everything that is outside of it.

Women are very aware of the benefits they get. Women can exist in Mapalus and other activities. This is a positive correlation between Mapalus and women's empowerment because the existence of human life becomes more meaningful and not empty, as well as Tounsawang ethnic women.

The results showed that the most unique thing in women's activities in community activities in the sample villages was women's activities in house construction Mapalus. Women as members and leaders in house construction Mapalus must be ready to be whipped, especially if they commit violations. The tradition of the Mapalus leader's house when inaugurated will have a lash sign, it was given as meaning that the leader receives a lash first. There is no difference between the leader and members in carrying out their rights and obligations. The leader is a servant as well as an example and has the responsibility and ability to direct himself and his members *baku beking pande*. Sumual (1995) explains that in Mapalus activities, those who are called leaders and those who have been appointed as leaders are those who are the elder or *matu'ur*. And until now these values are still maintained by several members of the community in certain ethnicities in Minahasa so that both the leader and its members are jointly responsible for every joint decision, therefore the value of character education in leadership is visible.

In public and community activities in the sample villages, Betelen Tombatu one and Tombatu two women are active because they're all carried out using the Tumou Tou system and do not distinguish between male and female members. According to Turang (1983), the essence of Mapalus is to work together, not seeing women or men. Independence is an important element of women's empowerment as seen in Tounsawang ethnic women in Southeast Minahasa Regency. The importance of the issue of women's empowerment since there are still many women who have not been empowered due to various underlying factors. These factors are external, such as socio-cultural, government policies, applicable laws and regulations, geographical factors, and global trends such as politics, economy, information technology, etc. As well as internal factors such as women's perceptions and self-concepts, motivation, work stress, job aspirations, and other individual characteristics. Women have a big enough role to take their families out of the economic crash, because in addition to working in the domestic sector (in the household) they are even required to be able to play a role in the public sector (outside the home), for example, the agricultural sector. The agricultural sector as a vehicle for women's empowerment is the right choice. The reason is that Indonesia is an agricultural country where most of Indonesia's territory still has potential for agricultural land. Indonesia's growing female population can be seen as a development asset as well as a capital or driving force for national development.

Awareness of women's self-concision to empower their families according to research results in the sample area is very high. Through direct observation and interviews with level informants to empower families, it has been growing for a long time through the meaning of *sitou timou tumou tou* to revive each other. The role of women in building family economics (Kimbal, 2021) Women tries to build families both as wives and children to work and participate in Mapalus and other community activities. The awareness to empower the family is because women always carry the family name in various community activities. This is because of the influence of the clan system in Minahasa. In the participation of women in Mapalus, women represent the family because the family names are registered in Mapalus.

According to the principle of *Sitou Tumou Tumou Tou*, women work hard so that the family becomes empowered because an empowered family will empower the community. In the sample villages, women have been active in various forms of Mapalus (Mutual Assistance) and Mapalus has been firmly rooted in the community in Betelen village, Tombatu one village, and Tombatu two. Mapalus has traditionally been carried out and the community voluntarily submits and obeys every rule because they

work together to live. (Rompas, 1987) The community's strong attachment to Mapalus causes women to strongly believe in this model of empowerment based on local wisdom. The following interview table will describe the results of the study.

| Question                                       | Informan                     | Answer   |
|--|------------------------------|--|
| What drives women to follow Mapalus activities | Stien Kandow                 | To be able to help the husband by replacing work if the husband is sick (Helping each other) |
|  | Anna Kumayas                 | encourages to follow the Mapalus of the house to not miss out on living with another family. |
|  | Ellen Dapas                  | To get a house (because if I get a house, the family will proceed)                           |
|  | Olie Tuda<br>Rita Mocosandip | For a better life.<br>Want to get a house and want to move forward in the family.            |

The female informant's answer above is to help her husband and family to live a better life, which is the goal of women. Women become active and not dependent on other people, don't miss out the life (iko-iko mata). Iko-iko mata means that the family does not miss other families.

An empowered family is a family that is free from poverty because poverty will hinder the family in achieving prosperity. Poverty is a development problem that must be solved by the government and society. The role of women in the economy as well as supporting the household income is important in eradicating poverty. The role of women is to provide support to their husbands and increase their family income. In Tombatu sub-district women have a significant role to take their families out of the economic crash, because besides working in the domestic sector (in the household) they are even required to be able to play a role in the public sector (outside the home), agriculture such as rice, corn and so on. Women's empowerment is the right choice. The reason is that Indonesia is an agricultural country where most of Indonesia's territory still has potential for agricultural land. Indonesia's female population which tends to continue to grow can be seen as a development asset as well as a capital or driving force for national development.

Women play an important role in the survival of the family, either with the moral development of children or meeting the economic needs of the family. In this regard, women are actively involved in various productive activities in helping the fulfilment of the family economy. The results of the study show that the low level of poverty in the Tombatu area is due to the very high participation of women in Mapalus and other community activities. The community in Tombatu District is not closed to women to enter Mapalus (Mutual Assistance) and various other social activities. So that women become empowered. Women are important individuals in community empowerment according to the concept of "Sitou Timou Tumou Tou (Sondakh, 2004). Of course, the spirit of communality is very important in the Mapalus organization.

Mapalus system provides opportunities and space for women in the social and economic fields. A large number of women's participation in Mapalus and other



community activities is due to the cultural influence of Sitou Tumou Tumoutou (Humans live to humanize people). Mapalus shows a strong cohesiveness where every member in the organization has an attachment to one another in carrying out organizational rules for mutual progress. Moreover, in Mapalus there is an element of collectivity. Because every member, both male and female must have the awareness to be able to build and empower themselves and others in such a way through collaboration, so they have value in their life and society.

In the social sector, women are very cohesive with Mapalus activities and other community activities. The spirit of Mapalus in Tounsawang women ethnic has rooted in the growth and development of women who love to work together. Women have social solidarity by giving each other support and help. Women are made aware that their existence is not only focused on domestic activities but also social activities. The significance of women's social empowerment is very clear and firm, it can be seen in the following table.

**Table of the Functions of Women's Empowerment in Communities in the Tombatu Region, Southeast Minahasa**

| No | Name of activity   | Activity  | Functions and Roles of Women   | Information   |
|----|--|---|--|---|
| 1  | PKK (Family Welfare Empowerment) and other activities in the Village | - Women's Association<br>- Skills/Training<br>- Organization                    | Women are very active and have a very important role                                   | In each village, there is a group according to the hamlet (community leaders)     |
| 2  | Church worship groups (Religion)                                     | -Worship<br>-Mutual help<br>-Leadership Organization                            | Very instrumental and dominant   | Born as female church leaders and community leaders                               |
| 3  | Farmers  | Work, Take turns together, reciprocal in groups                                 | Working together with men in work and organization                                     | Impact: Equality in the workplace, the birth of traditional and community leaders |
| 4  | Mapalus Events, Marriage, Joy, Grief                                 | Activity:<br>-Mutual help<br>-Bookkeeping<br>-Lottery club<br>-Division of work | The role of women is dominant, where women partner with men as administrators          | Giving birth to women leaders in the village and traditional leaders              |
| 5  | Family Pillars   | -Strengthens the brotherhood bond<br>-Family<br>-Motivation<br>-Meeting         | Women play a role with men and have the same rights according to the division of tasks | The results gave birth to female traditional leaders, community leaders.          |
| 6  | Church Worship Group (Column)  | -Worship<br>-Organization<br>-Lottery club                                      | Women play a very important role because   | Impact: giving birth to female religious leaders, religious                       |

|    |   |   |   |   |
|----|---|---|---|---|
|    |   | -Leadership   | active participation in worship is dominated by women                   | leaders, community leaders  |
| 7  | Trade Tibo at the traditional market    | - sales<br>- Financial management   | Women play a very important role because generally, Tibo-tibo are women | Impact: Ability of women in business management for economic independence |
| 8  | Open a shop and a small family business | - Selling grocery and other basic needs<br>- What May needs               | Women play a role with men in financial management                      | Impact: Family economy and well-being                                     |
| 9  | Political parties                       | - Activities of political organizations<br>- Cadre                        | Women play the same role as men   | Political figures, legislative figures                                    |
| 10 | Money Mapalus Group                     | - Gathering money<br>- Arisan (Lottery club)<br>- Giving or taking a loan | Generally, women play a dominant role                                   | Women's economic ability, leadership in society                           |
| 11 | Kamling Post Group                      | Environmental protection activities                                       | Women do not play a role because generally men                          | Women only participate through consumption                                |
| 12 | Joshua's Banner Group                   | - Society<br>- Worship of the Fathers                                     | Women have no role  | Women have no role at all   |

Source: Observation Data

Points 1 to 6 are related to women's empowerment in social life, while points 7 to 12 are women's empowerment in the economic field. Out of the twelve group community activities in Tombatu District of Southeast Minahasa, women have generally followed those activities. However, the prominent roles of women who are involved in Mapalus and community activities that uphold the spirit of Mapalus are in the eight groups according to the table above. The spirit of Mapalus is present in all community activities in Tombatu area and generally, women's community activities play a dominant role or play a role with men. It is the role of the community that has an impact on increasing the participation of women in community activities. Mapalus is access to the development and empowerment of women because, in Mapalus, space is opened for individual women to choose the type of activity and work to speak and express opinions.

### **DISCUSSION**

Individual empowerment can be seen in two aspects, namely, work ethic and women's independence. The work ethic that exists in Tounsawang ethnic women is to work to live and revive those around them such as family and society. Women as hard workers can replace men in Mapalus activities as wives to their husbands and children in the family if the parents are sick. Mapalus has existed since time immemorial as an ancestral heritage (Graafland, 1991) and active Women's work ethic is built on the philosophy of Sitou Timou Tumou Tou which means humans live to humanize others. This meaning makes women active in community activities and work, that's why women are always responsible because of the influence of Mapalus (Mutual

Assistance). According to (Rompas 1987) Mapalus means giving to each other, or Tamber and the standard of return for helping, while (Tumenggung, 1981) Mapalus culture is very strong in influencing women which emphasizes the nature of a sense of unity and oneness. Therefore, women are very active in various fields of Mapalus such as Mapalus Tani, Mapalus (Mutual Assistance) House, Mapalus (Mutual Assistance) events, etc. The work values in Mapalus are reciprocal and for shared happiness (communal) based on kinship. With Mapalus (Mutual Assistance) culture, women have a high work ethic as well as women who are always focused on family development.

The results of the field research show the form of a high work ethic for women is seen in individual work and collective work where women are always cooperative with fellow group members to bring each other to life in Mapalus other community activities. In terms of individual work, women can do anything according to their nature and can even replace their husbands in Mapalus' work if they are sick. Tumou Tou's work ethic is together for the common good and mutually reinvigorating. Ethos has been rooted in the lives of women from the Southeast Minahasa Tounsawang ethnic group. The meaning of the Tumou Tou work ethic for women to work be active and productive is the ancestral heritage of the Minahasa land (Yusnandar, 2021). Because of the Tumou Tou work ethic, women are active in various productive social activities and willing to work anything as long as they increase their income. Likewise, women are active in any activities such as Mapalus, PKK (Family welfare empowerment), and social gatherings to improve family welfare. Women are active in various community activities in the sample villages because equality has been built. Equality between women and men causes women to have free will in developing their potential, they become more empowered and independent in attitude as well as in making decisions. Independence is what causes women to not depend on their husbands or anyone. The absence of subordination for women in Minahasa cultural life is the reason why women persist in Mapalus, because women become very independent in attitude and work.

The changes to women who take part in Mapalus (Mutual Assistance) and other social activities are independent attitudes. The independent attitudes of women who are active in various community activities individually have confidence in their abilities according to their nature. Moreover, the organization that was built in Mapalus makes each member have equal rights and obligations in achieving common goals. There is no difference between men and women or between administrators and members in carrying out any mutually agreed commitments. Individualistic attitude is something that is not allowed in the Mapalus organization because the essence of Mapalus itself is to build each other up. Each Mapalus member is part of the other members. Therefore, one of the things that make Mapalus stronger is its high commonality, but it does not mean that it kills individual aspirations and creativity. It is a very powerful force to face the economic and social challenges of the Minahasa community in maintaining the sustainability of human resources.

## **CONCLUSION**

1. Self-consciousness is real for women to live and empower themselves because of the local Minahasa philosophy. In Sitou Tumou Tumou Tou, an independent human being will be able to empower others around him. Women's self-empowerment is seen in two indicators, it is work ethic and independent attitude as well as mindset. The work ethic is seen in Mapalus work and community activities where women are active. Women's independence is seen in decision-making in the family and not dependent on husbands in innovation to improve family welfare. Women's

Empowerment is human capital and social capital for the empowerment of the Tounsawang ethnic community in Southeast Minahasa.

2. Women empower their families because women always represent their families in Mapalus (Mutual Assistance) and other community activities. Likewise, domestically, women make decisions along with their husbands to increase family income and welfare. Women are very dominant in making decisions for the future of children, especially regarding children's education until they enter college. It is because women as mothers who are patient encourage children to go to school, guide children in solving problems, fulfilled the obligation to pay school fees for children, and so on with husband's approval.
3. Self-consciousness makes women able to empower themselves in social (public) activities. The awareness about Sitou Timou Tumou Tou raises women's awareness to play a maximum role in public and community activities in the village. The role of women's public is very real in Mapalus' event (Mutual Assistance) activities, money Mapalus house and religious activities such as Women Ministry, Christian Worship Group (KOLOM), and PKK (Family Welfare Empowerment) at village level such as Meweteng head of the guard. The local Women are very active and confident in social activities not only as members but administrators and leadership in Mapalus Christian worship group (KOLOM), PKK (Family Welfare Empowerment) head of guard (RT) Village Chief, and even village head.

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