Improving The Skills Of Women Workers In The Putting Out System (POS) In Kalirungkut Village For Family Socio-Economic Resilience Using The ABCD Approach

Siti Lailatus Sofiyah[1*]; Muthowif[2]; Alimul Muniroh[3]

[1,2] Faculty of Social and Political Sciences, WR Supratman University, Surabaya, Indonesia
[3] Institut Agama Islam Tarbiyatut Tholabah, Indonesia
lailatus.sofie@gmail.com

Abstract

The growth of home workers who implement the putting out system (POS) is increasingly widespread in various cities in Indonesia, one of which is in the Kalirungkut Village, Surabaya. The importance of this research is to support the government's priority programs outlined in Asta Cita. Key points in the government's priority programs are summarized in Asta Cita. This study aims to find strategies to improve the skills of women workers using the putting out system in the Kalirungkut Village, Surabaya and to encourage the socio-economic resilience of the families of women workers using the putting out system using the ABCD approach. The location of this research carried out in the Kalirungkut Village, Surabaya. The research method used a qualitative approach, while data collection techniques included observation, in-depth interviews, and focus group discussions (FGDs). This study found that women workers using the putting out system have discovery, dream, design, and destiny. The conclusion of this study is that women workers in the putting out system are able to recognize the assets they have, formulate realistic dreams, design strategies according to their capacity, and implement concrete steps towards a better life as a socio-economic resilience for their families.

Keywords*: Skills enhancement strategies; women workers; putting out system (POS); socioeconomic resilience; ABCD*

Abstrak

Pertumbuhan pekerja rumahan yang menerapkan putting out system (POS) semakin meluas di berbagai kota di Indonesia, termasuk di Kelurahan Kalirungkut, Surabaya. Pentingnya penelitian ini berkaitan dengan upaya mendukung program-program prioritas pemerintah yang tertuang dalam Asta Cita. Penelitian ini bertujuan untuk menemukan strategi peningkatan keterampilan pekerja perempuan pengguna putting out system di Kelurahan Kalirungkut, Surabaya, serta mendorong ketahanan sosial ekonomi keluarga pekerja perempuan tersebut melalui pendekatan ABCD. Lokasi penelitian berada di Kelurahan Kalirungkut, Surabaya. Metode penelitian menggunakan pendekatan kualitatif, dengan teknik pengumpulan data berupa observasi, wawancara mendalam, dan diskusi kelompok terarah (FGD). Hasil penelitian menunjukkan bahwa pekerja perempuan pengguna putting out system memiliki tahapan discovery, dream, design, dan destiny. Kesimpulan dari penelitian ini adalah bahwa pekerja perempuan dalam sistem putting out mampu mengenali aset yang mereka miliki, merumuskan mimpi yang realistis, merancang strategi sesuai kapasitas, serta mengimplementasikan langkah-langkah konkret menuju kehidupan yang lebih baik sebagai bentuk ketahanan sosial ekonomi keluarga mereka.

Kata kunci: *Strategi peningkatan keterampilan; pekerja perempuan; putting out system (POS); ketahanan sosial ekonomi; ABCD.*

*Corresponding Author: Siti Lailatus Sofiyah (lailatus.sofie@gmail.com). Faculty of Social and Political Sciences, WR Supratman University, Surabaya, Indonesia.

Introduction

The rapid growth of home-based workers using the Putting Out System (POS) is expanding across various cities in Indonesia, including the Kalirungkut Subdistrict of Surabaya. POS workers using this system have the freedom to choose their work location, typically from home, but lack government regulatory protection (Agusmidah, 2018; Utami, Amrina, and Maimunah, 2019). This wage system lacks legal force or government policy, as outlined in the city or regional minimum wage (UMK/R), unlike workers in the formal sector in general, as stipulated by the regulations established by the East Java government in 2025 (Arnani, 2025).

Putting Out System (POS) workers are individuals involved in assisting in the production or service processes of an industry. Putting Out System workers are often employed to handle tasks that cannot be performed by machines. Putting Out System workers could even be performed by factory workers, but to reduce high production costs, this work is outsourced to homes, where they are handled by Putting Out System workers. The growth of informal sector employment is a result of competition for job opportunities in the formal sector, which is not accommodated (Sofiyah and Susanti, 2023). The majority of women workers in the putting-out system come from low-income families, work without formal contracts, receive minimal wages, have uncertain working hours, and lack access to social security (Sumilat and Wahyuni, 2020; Sofiyah, Susanti and Sutinah, 2023). Quantitatively, the number of putting-out system workers in Kalirungkut in 2023 ranged from 35 to 50 people around the research location, Kalirungkut Village. The number of putting-out system workers is highly dynamic and uncertain. Many workers go undetected, and their numbers fluctuate annually, shifting as their presence adapts to market demand (Sofiyah, 2023; Sofiyah and Susanti, 2023; Sofiyah, Susanti, and Sutinah, 2023).

This situation has been further exacerbated by the impact of the Covid-19 pandemic. This postal worker's family was confirmed with COVID-19 in early May 2020, marking the first red zone in Surabaya. The COVID-19 outbreak changed behavior and significantly impacted the group of workers using the put-out system in Kalirungkut Village, Surabaya. Meanwhile, the economic impact worsened their already unfavorable working conditions, making them even more vulnerable and leading to continuous and ongoing job losses (Sofiyah and Susanti, 2023).

The conditions of workers involved in the put-out system have undergone significant changes, particularly in terms of welfare, income, and work patterns. Various challenges relate to income, competition in the digital world, work flexibility, and minimal social protection (Arifah, 2019; Nuriyah, Auliaviav and Arifani, 2021). Without policies or intervention from the government and relevant parties, this group of workers is at risk of remaining vulnerable and struggling to thrive.

In daily practice, women's work in the put-out system appears to proceed normally without significant problems. However, these conditions are actually a consequence of long working hours without the protection of labor laws. This work activity is also not accompanied by a formal contract between the employer and employee, creating a negative precedent for women workers in the system. The lack of agreement and negotiation space is exploited by employers, as women workers fear losing the livelihoods that support their families. According to Bourdieu, this type of contractless work situation constitutes a form of capital that exploits workers' habitus for the benefit of both employers and product collectors. Women workers are unaware that the low wages they receive are part of the unequal power relationship between employers and employees. Wages are determined entirely by employers, and their values are far below the district/city and regional

minimum wages (UMK/UMR) in East Java (Sofiyah, 2022).

One assumption often attached to women workers in the putting-out system is the view that they are classified as unskilled workers. This work is often perceived as not requiring specialized skills or a high level of education. Generally, women involved in this work system come from families with limited economic circumstances. This view arises because these jobs are often positioned as activities that do not require special skills or a high level of education. Furthermore, the majority of women working in this system come from the lower classes.

Different from previous research, this study emphasizes skill development for female putting-out system workers using the ABCD approach. This approach analyzes the components of assets, community, self-development, or whatever is inherent in us as resources for them. These resources need to be identified as assets or wealth, explored potential, designed ideals as life dreams, designed and formulated strategies, and discussed plans to be implemented with new innovations to increase the capacity of women putting-out system workers in Kalirungkut, Surabaya.

Method

This research uses a qualitative approach, a research procedure that produces descriptive data (Have, 2004). The research location will be Kalirungkut Village, Rungkut District, Surabaya City, East Java. The research location can be accessed at

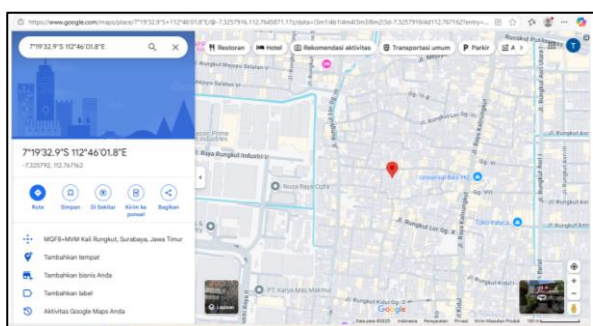https://maps.app.goo.gl/X2QoqcCc6csZ8swVA

Figure 1: Research Location Map

Asset-based community development (ABCD) is an approach to community development that falls within the mainstream of community-driven development. Actors play an active role as key actors and decision-makers in determining the direction of development in their neighborhood, often referred to as Community-Driven Development (CDD). Through this approach, communities are encouraged to formulate priority agendas for change. The core of ABCD emphasizes understanding, recognizing, and internalizing their assets, potential, and strengths, then optimizing them independently. Each ABCD principle emphasizes the importance of awareness of the positive energy and resources within oneself and the community, which need to be identified, understood, internalized, and subsequently mobilized by the community itself to improve the welfare and strengthen the empowerment of all elements of the women putting-out system community (Blickem *et al.*, 2018).

This qualitative research is based on observations, interviews, and focus group discussions (FGDs) involving women putting-out system workers and local community leaders. This study uses the ABCD approach, focusing on the context of understanding and internalizing assets, potential, strengths, and empowering them independently and optimally. The researchers focused not only on vulnerable and marginalized groups but also on all elements within the community that possess positive potential and strengths. This method emphasizes the principle of raising awareness of the existence of positive strengths and energies within the "community," which must be identified, acknowledged, understood, and internalized, and then mobilized by the community itself toward improving the welfare and empowerment of all elements of the community. Data collection techniques include field observations, in-depth interviews, and focus group discussions (FGDs) through brainstorming, group discussions, and sharing to exchange information and communicate (Susilo, Putranto and Navarro, 2021).

Assets/Capital or Owned Assets

In the ABCD context, assets refer not only to material wealth or economic resources, but also to anything owned by an individual, group, or community that can be used to improve well-being and empower society. This approach emphasizes what people have (assets), not what they lack (needs). This context explains that women workers in the putting-out system actually possess a number of assets that can serve as the basis for their empowerment efforts. One of the main assets is basic skills in production, such as sewing, weaving, embroidery, and various other handicrafts. Although often considered simple, these skills are actually a form of skill capital that has economic value when managed properly. In addition to individual skills, women workers also possess social capital built through community-level networks. These

Based on Community

The term "community-based" means community-based — a development approach that centers on the strengths, potential, and active role of the community itself in identifying, planning, and implementing development activities. In the context of ABCD (Asset-Based Community Development), "community-based" emphasizes that the community is the primary subject of development, not merely the beneficiary. This means that development does not come from the outside (top-down), but grows from within the community (bottom-up) by utilizing the assets they already possess. So, women worker of putting-out system thrives in the context of close-knit communities, where social relations among women workers are strong. These communities provide a natural platform for workers to exchange information
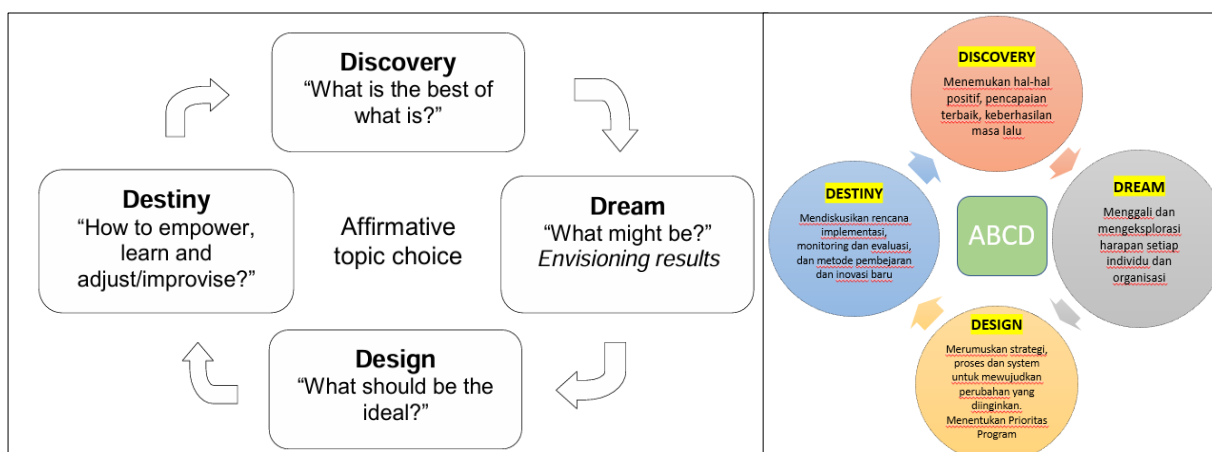

Figure 2. Cycle and stages of change management based on the 4-Ds
Source: Panduan KKN UINSA, 2015; Blickem *et al.*, 2018.

bonds can be found in social gatherings (arisan), PKK organizations, or housewives' groups. This social capital serves as a forum for sharing information, providing moral support, and strengthening solidarity in the face of economic pressures and exploitation in employment relationships. Furthermore, flexible working hours are also an important asset. The putting-out system allows women workers to maintain their domestic roles as housewives while still contributing to the family income. In other words, this flexibility serves as strategic capital that supports the sustainability of women's dual roles in both the domestic and public spheres (Blickem *et al.*, 2018).

about orders, production materials, and coping strategies for dealing with pressure from collectors or employers. This community base provides collective strength, fostering mutual support and a sense of togetherness. With a strong community base, women workers have the opportunity to build economic and social solidarity that can strengthen their bargaining position (Ibrahima, 2018).

Community-Driven

In the context of ABCD (Asset-Based Community Development), the term "community-driven" means driven by the community. This approach emphasizes that the community is the primary driver in the

development process—from planning and decision-making to implementation and evaluation of development activities in their community (Sair, A., 2015). This means that the community does not merely participate passively but holds full control and responsibility for the direction and outcomes of development. External parties (such as the government, NGOs, or donors) act only as facilitators or supporters, not controllers. The ABCD approach emphasizes the importance of community initiative. In the context of workers in the putting-out system, women's communities can initiate various forms of collective organizations, such as joint venture groups or cooperatives. Through these organizations, they can regulate the division of labor, design financial management, and develop product marketing strategies. Community-driven initiatives strengthen workers' independence, as they are not entirely dependent on employers or collectors but are instead able to create economic alternatives controlled by the community themselves (Salahudin *et al.*, 2015).

Development of Sustainable

The term "sustainable development" refers to a community development process based on the sustainable use of local assets, with the goal of creating long-term prosperity without destroying the community's potential and resources. This approach emphasizes that truly sustainable development must stem from the community's internal strengths, not solely from external assistance. Thus, sustainability is achieved through a sense of ownership, the capacity for self-reliance, and the ability to sustain development outcomes. The final stage in the ABCD approach is sustainable development. Women workers in the putting-out system can increase their capacity through training in advanced skills, business management, and digital literacy to expand market access. In addition, communities can also build networks with local governments, NGOs, and universities to obtain support in the form of capital, marketing, and policy advocacy. Through this development process, putting-out work, previously associated with low wages, can be transformed into a more productive and empowering livelihood (Blickem *et al.*, 2018; Ibrahima, 2018).

Findings and Discussion

There is a common assumption attached to women workers in the putting-out system, namely the notion that they are simply unskilled labor. This view arises because this work is often positioned as an activity that does not require specialized skills or a high level of education. Furthermore, the majority of women working in this system come from lower-middle economic groups, so this work is seen as the only available option. This stigma also reinforces the marginalization of women workers, as their perceived incompetence reduces their opportunities for job protection, recognition, and decent wages (Sofiyah, 2023).

Several paradigms exist for implementing the ABCD principles, viewing all assets owned by each individual as meaningful in all aspects. The meaning of "half full and half empty" is more meaningful; "Everyone has potential" (No body has nothing); "Participation" (Partnership); "Positive Deviance" (Positive Deviance); "Endogenous" (Community-Based); "Heliotropic" (Energy-Based). Based on the results of interviews conducted with 15 informants and the implementation of Focus Group Discussions (FGD), the author grouped the interview results into each stage using the ABCD approach: Discovery, Dream, Design, Destiny. Each stage provides an overview of strategies for increasing women's capabilities to support the socio-economic resilience of each family. The following is the circulation used in this study with the ABCD approach which uses the flow below:

Discovery

Discovery, or the familiar term for strength discovery, is a process where each individual comes to understand their positive strengths. These can include abilities, personal accomplishments, or past successes. This process involves an in-depth exploration of positive aspects, the best things ever achieved, and past successful experiences. This process is conducted through appreciative interviews (Alie and Elanda, 2020; Sofiyah and Susanti, 2023). Ibrahima, 2018). In the context of POS women, this stage is crucial because it provides a space for them to realize that their skills, experience,

and social connections can be utilized. Interview results indicate that most women recognize that their skills, even simple ones, can become economic assets. The numerous activities undertaken by one informant, a member of the putting out system, revealed that the informant possesses skills that can serve as a bridge to improving the skills and economic opportunities of women and their families. This is reinforced by the following quote from the informant:

> "I can also sew. I used to sew clothes for the PKK (Family Welfare Movement) women. I also used to have a product called "jerky ontong" (ontong beef jerky), so when there were visits, I was always included in university seminars. That was thanks to my winning a competition at the City Pusda (Regional Community Empowerment Center). Furthermore, I have the art of reciting the Quran." (Interview, Nurul, June 2025)

Nurul explained that she has sewing skills and has even previously made clothing for the PKK women's group. Furthermore, these women postal worker has developed a product called "jerky ontong" (ontong beef jerky), which she frequently promotes at various events. Her skills in making "jerky ontong" are often showcased and presented during visits and seminars at universities. This began with their success in winning a competition at the City Pusda, a community empowerment institution at a university near her village. She has also mastered the art of Quran recitation and teaches Quran reading in her neighborhood every afternoon and evening. Based on the researcher's observations in the field, the researcher found several common strengths shared by several other informants.

> "Yes, I love cooking. I even did it as a part-time job. I left it with my child when he went to school, and I sent him rice to sell. Thankfully, I could make 10-12 servings a day." (Observation, Endah, June 2025)

The informant revealed that she has a passion for cooking and even turned it into a part-time job. Every morning, she would leave rice with her child to sell at school. Through this activity, she was able to sell around 10-12 servings daily. Similarly, informant Ana shared this sentiment:

> "Now that the souvenir craft business is quiet, I finally took the initiative and found an opportunity to sell meatballs and sugarcane juice. If there's a job offering a "put-out" system, I work on it while serving people who buy meatballs or sugarcane juice." "Thank God, I can support and replace the putting out system work, which has begun to dwindle." (Interview, Ana, June 2025)

Currently, the informant's souvenir craft business is dwindling, so she took the initiative to seize the opportunity by selling meatballs and sugarcane juice. If putting out system work is available, she continues to work while serving customers. This new business is considered quite helpful in supporting and replacing the declining putting out system work. Women working in the putting out system possess much hidden potential that could become a socio-economic strength for women, increasing the socio-economic resilience of their families (Sofiyah and Muthowif, 2021).

The essence of the Discovery phase is to shift the perspective of the women working in the community putting out the system from needs to assets. This means they focus on development, not on what the community lacks, but on what already exists and can be developed to create positive change. Discovery identifies and acknowledges existing strengths within the community, rather than identifying weaknesses. This phase instills the principle that every community has the potential to grow from within, and true change begins with recognizing and appreciating existing assets (Campo and De Guzman, 2024).

Dream (dream/hope)

Dream, also known as the stage of building dreams/hopes. In this process, each individual is expected to explore and explore all their desires or visions for the future. Through this stage, informants can explain how "dream" is a crucial pillar because it provides direction and motivation so that empowerment efforts do not stop at mere awareness of potential. This statement emphasizes that the Dream stage serves as a driver for broader aspirations, namely improving the quality of family life. Armed with information from the previous stage, women working in the putting-out system begin to envision their desired future. In this phase, they

explore various hopes and aspirations, both personally and for the benefit of the organization. This is a moment when everyone is encouraged to think more broadly, creatively, and outside the box, while also envisioning the achievements they wish to achieve.

Figure 3. Implementation of FGD for women workers on the putting out system, July 2025

From observations, interviews, and FGDs, it was found that the majority of women working in the putting-out system desire economic independence so they are not entirely dependent on their husband's income. This desire aligns with the ABCD paradigm, which emphasizes in-depth participation and initiative. Furthermore, the dreams developed by informants are generally realistic, such as expanding customer networks, increasing product variety, or accessing business capital. This demonstrates that dreams are not merely wishful thinking, but are directed toward concrete steps in the next stage.

Reinforcing this, a combined response from informants was obtained from the Focus Group Discussion (FGD) conducted by the researcher. All informants' responses are presented as follows:

> "I currently still work making souvenirs, but not as much now, and rarely. Usually, I also

Figure 4. The process of implementing FDG with female workers using the putting out system, July 2025

help my father's business, wrapping crackers ready for sale. However, I still hope to receive blessed sustenance, a stable life, the ability to travel to Mecca and Medina, and have a large house for my family." (FGD, Fatim, July 2025)

Fatim stated that she currently still works making souvenirs, although the number of orders is less and she only does it occasionally. She also often helps her father's business by wrapping crackers ready for sale. Nevertheless, she still hopes to receive blessed sustenance, a stable life, the ability to perform pilgrimages to Mecca and Medina, and have a large house for her family. Informant Fatim's opinion is reinforced by the following interview with informant Aini:

> "I'm involved in the gift-giving business because I'm quite skilled at handicrafts. I usually make brooches, sequins, and wedding dresses, and I can even sew. But I've always sewn my own. I don't dare to market them, especially during the coronavirus pandemic, so I don't usually offer them." (Interview, Aini, June 2025)

Informant Aini is involved in the gift-giving business because she has skills in handicrafts, such as making brooches, sequins, and wedding dresses, and even sewing. However, she has only sewn for personal use and hasn't yet dared to market her work. The COVID-19 pandemic has further strengthened her reluctance to market her products widely. This informant still has hope for the future of their current business, which is growing. However, they still have high hopes for the future by planning future activities.

The Dream stage in ABCD involves creating an ideal future based on previously discovered strengths. This stage reinforces the belief of the women working in the putting out system community that shared dreams can be realized by optimizing local assets, rather than relying on external assistance. Thus, Dream serves as a bridge between asset discovery and action planning in the sustainable community development process (Respati *et al.*, 2025).

Design (Building Hopes)

The Design stage is the third stage in the ABCD approach cycle, following Discovery (asset discovery) and Dream (future envisioning). Design is the stage that connects dreams and future reality. At this stage, the community of women workers in the putting out system develops a concrete plan to realize their mutually agreed-upon dreams and visions by connecting and leveraging the assets previously identified. In other words, the Design stage is the process of devising concrete action strategies based on the community's strengths and resources. Design is key to gathering ideas, visions, and expertise, including prioritizing measurable actions, with the goal of producing a sustainable and effective strategy to realize each individual's dreams. Design can be achieved depending on the awareness and motivation of each individual. In the Design phase, individuals begin to develop strategies, design processes and systems, make decisions, and build collaborations that can support the achievement of desired changes. In this phase, all positive past experiences are processed and transformed into capital to strengthen the foundation for realizing these dreams.

This question was answered through interviews with informants conducted by the researcher. Some informants knew how to realize their abilities and dreams. Initially, these informants lacked confidence in realizing these dreams, but thanks to the support of the community, they continued to promote their abilities.

> "I'm involved in the gift-giving industry because I'm quite skilled at handicrafts. I usually make brooches, sequins, and wedding dresses. I even sew. But I've always sewn my own. I don't dare to market them, especially during the coronavirus pandemic, so I don't usually offer them. But people around here often ask for decorated gift-giving designs when there's a proposal or wedding. In addition to this work, I also teach the Quran at a Quranic recitation center (TPQ), so my days are very busy with teaching the Quran at the TPQ." (Interview, Aini, June 2025)

Informant Aini pursued the gift-giving industry because she has skills in handicrafts, such as making brooches, sequins, wedding dresses, and sewing. Until now, her sewing work has been for personal use and has never been widely marketed, especially since the Covid-19 pandemic, when she hasn't been accustomed to offering online. However, local residents often ask for help designing and decorating gifts for engagements or weddings, and she has begun marketing them online. Informant Aini also has a job outside her postal position, teaching the Quran at a TPQ (Islamic boarding school) every day, so her schedule is quite busy with her teaching routine.

> "Yes, ma'am, I like cooking. I can also make chicken noodles and lontong tahu (rice cake with tofu). My husband also suggested selling it because he said it was delicious. But I'm not sure, I'm still afraid," (Interview, Yumik, June 2025)

Unlike some informants, one informant channeled her skills and dreams into a new activity to support the family economy.

> "I sell meatballs (pentol), so besides working as a postal worker, I also want to expand my business," (Interview, Ana, June 2025)

This stage demonstrates a shift in mindset from simply running a traditional business to utilizing technology to expand the market. Several other informants also initiated collaborations with social gatherings (arisan) or cooperatives to facilitate access to capital. The strategies developed in this stage emphasize that empowerment does not stop at awareness and hope, but is translated into systematic steps.

The essence of the design phase is transforming dreams into concrete plans (from vision to action). If Discovery emphasizes "what we have" and Dream asks "what we want," then Design answers "how to make it happen." The design stage in ABCD is the process of devising concrete actions to realize the vision developed in the Dream stage, leveraging the strengths and resources identified in the discovery stage. This stage emphasizes collaboration, creativity, and shared ownership, ensuring that the planning outcomes truly reflect the needs and potential of the community (Campo and De Guzman, 2024).

Destiny (Implementation)

Destiny is the final stage of the ABCD approach. This section ensures that the initial planning and preparation are truly implemented and sustainable. At this stage, success is measured not only by the ability to start a business but also by the commitment to maintaining business sustainability and innovating. This can include discussing the implementation plan (design), monitoring, and evaluation. The Destiny stage is where all members of the organization begin implementing the various plans developed in the Design stage. At this stage, the organization continuously manages the change process, monitors progress, and encourages dialogue, learning, and new innovations (Harrison *et al.*, 2019).

Destiny determines the success of each individual. According to the FGD results quoted below, several informants have a clear understanding of how to maintain and stabilize their steps in realizing their dreams. This, of course, involves several methods, each with its own individual adjustments.

> "Innovate your sales menu, sell new products (LPG and gallons) needed by the local community. Develop your income from opening a boarding house. Innovate sales with a pre-order system." (FGD, Aminah, July 2025)

The informant strives to innovate her sales menu and expand her business by selling new products, such as LPG and gallons, which are highly sought after by the local community. She also develops her family's income from her boarding house business and introduces a pre-order sales system. This is a breakthrough for innovation, incorporating other innovative business skills.

The Destiny stage (often called Deliver or Define) is the fourth and final stage in the ABCD approach cycle. This stage represents the concrete action (implementation stage), when the community of workers putting out the system implements the plan developed in the Design stage to realize a shared dream (Dream) based on the assets discovered (Discovery). Destiny is the stage of implementation, strengthening, and sustainability of the entire asset-based community empowerment process (Sumilat and Wahyuni, 2020).

In short, the estiny stage in ABCD is the phase in which communities implement and maintain development outcomes based on local strengths and assets. This stage marks the shift from planning to concrete action, emphasizing independence, collaboration, and sustainability. Through this stage, the community of women working in the putting out system becomes not only a program implementer but also a key driver of sustainable change in their community (Ibrahima, 2018; Harrison *et al.*, 2019; Respati *et al.*, 2025).

Conclusion

Women working in the putting-out system (POS) are women who work from home under a contractual arrangement with a third party (usually an industry or entrepreneur). They often face challenges such as low wages; dependence on their employer; limited access to training; capital; and social protection. The ABCD approach can be a strategic alternative to strengthen the capacity and independence of women working in the putting-out system by leveraging their existing potential (Aginta, 2019; Sofiyah, 2023).

Recommendations for the Government in the Context of Empowering Women Workers in the Putting Out System Based on the ABCD Approach. In an effort to improve the welfare and economic independence of women workers in the putting out system (POS), the government needs to implement the Asset-Based Community Development (ABCD) approach as an empowerment strategy based on community strengths (Agusmidah, Ningsih and Herlinda, 2018).

The government's implementation of the ABCD approach in the context of women workers in the putting out system will encourage a paradigm shift from a needs-based approach to an assets-based approach. Thus, empowerment programs are not merely temporary but capable of creating sustainable social and economic transformation. Women workers in putting out system are expected to play an active role as key drivers of local economic development, supported by inclusive, participatory government policies that are based on community potential (Agusmidah, 2018).

The ABCD approach, the government can shift the paradigm of empowering women workers in the putting-out system from being objects of aid to subjects of change. Through asset recognition, shared vision development, local strategy design, and independent implementation, women workers in putting out system an strengthen their capacity, increase their income, and achieve sustainable economic independence (Agusmidah, 2018; ABC Australia, 2019).

Acknowledgment

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