

THE ROLE OF SOCIAL INTERACTION OF WOMEN IN SUPPORTING DEVELOPMENT IN WATUTUMOU VILLAGE, KALAWAT DISTRICT, NORTH MINAHASA REGENCY

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ABSTRACT

Watutumou Village is part of the area in Kalawat District, North Minahasa Regency, of course its people include women. who interact with each other, especially in supporting village development and food security. The purpose of the study was to determine the role of social interaction of women in supporting development in Watutumou Village, Kalawat District, North Minahasa Regency? This study uses the theory of symbolic interactionism which explains and shows the types of human activities whose elements focus on understanding social life. The study used a qualitative method, with a qualitative-constructivist data analysis technique; Trustworthiness; authenticity, Then triangulation analysis was carried out, The following stage carried out intersubjectivity analysis. The results of the study found that social interaction of women is based on meaningful roles in everyday life and has utilized social media (technology). Women play many roles (multitasking) strategic actors in development. Contributors to the family economy, food and nutrition security, land management, natural resources and climate resilience support development.

INTRODUCTION

Development is all efforts to realize major social changes from a state of national life to a new, better state (Rahmawati, 2020). These social changes cover various aspects of life and take place continuously. In the national development policy in Indonesia, village development is an integral part of national development (Hidayat, 2024). Development that takes place in rural areas and covers all aspects of community life is carried out in an integrated manner by developing mutual cooperation, some are physical and non-physical (Pangkey, 2016). Physical development with patchwork has positive and negative impacts.

The positive impact is that damaged infrastructure can be reused by users of the infrastructure because of repairs to certain parts. However, the negative impact is that in the future, such development can endanger its users at any time, in the sense that at any time the same damage will occur again due to the construction of buildings that are not sturdy due to patchwork. Non-physical development is basically to improve human resources itself. The efforts made can be through outreach to the community, so that it is hoped that the community will be able to accept and realize the challenges of development in today's era.

Participatory development is development that is based on the community by involving as much as possible the role of the community including women from planning, implementation, financing, to monitoring and development. This approach begins with the participation of the community as the main actors (stakeholders) in development planning because the community is believed to know and understand all the needs, mindsets, value systems, behaviors, and customs and habits in their environment (Manembu, 2018). Herbert Blumer wrote three main principles of the theory of symbolic interactionism, first a person acts and behaves based on the meaning interpreted from the behavior or actions of that person.

Second, social meaning is the result of social construction and third is the creation of meaning and social understanding is an ongoing interactive process (Ranubaya & Endi, 2023). Watutumou Village is located in Kalawat District, North Minahasa Regency, a village resulting from the expansion of Maumbi Village, currently led by women as village heads (Hukum Tua). Women must play an active role in developing their villages, and must be empowered so that they can function as subjects of development, both as decision makers, as planners, and as members of the community so that they can enjoy the results of development evenly (Sahabuddin, 2016).

This is in line with the government's statement which emphasizes that village development must accommodate the interests of the community and there should be no discrimination based on gender and marginalization in the village (Todapa & Juemi, (2024). The role of women is very important in village development and not just a complement (Wulandari, et al. 2024). Women can be pioneers in establishing social interactions carried out to fulfill interests, goals, or shared needs in social life together in society in order to create a conducive atmosphere for carrying out development in the village (Purnama, 2021). This is according to the theory of symbolic interactionism, first a person acts and behaves based on the meaning interpreted from the behavior or actions of that person.

Second, social meaning is the result of social construction and third is the creation of meaning and social understanding is an ongoing interactive process (Putri, 2018). The phenomenon that occurs in society about associative social interaction is directed at social interaction in cooperation between individuals or groups. including the Watutumou Village community, so researchers are interested in knowing about the Role of Social Interaction of Women in Supporting Development in Watutumou Village, Kalawat District, North Minahasa Regency. There are many social interactions from village women in the implementation of village development.

Women can be active by playing a role further and deeper than just PKK activities, dasawisma, posyandu, village PAUD and raskin. The level of women's involvement in village development from year to year needs to be continuously monitored and encouraged to increase, in accordance with the research topic of gender mainstreaming in development and in accordance

with the Unsrat Renstra in the field of Social Humanities and Arts and Culture, with the topic of gender mainstreaming. Based on the study above, this study was conducted to examine the Role of Social Interaction of Women in Supporting Development in Watutumou Village, Kalawat District. Through this study, it is hoped that innovations can be found from the Role of Social Interaction of Women in Supporting Development in Watutumou Village, Kalawat District. Kalawat. And find gender mainstreaming in development, in accordance with the Unsrat Renstra in the field of social humanities and arts and culture.

METHODS

This research method uses a qualitative method with in-depth interviews with several informants and direct observation in the community. Qualitative methods are used by considering the suitability of the objects studied and the relevant scientific studies, that all are done in order to expose the meaning of gossip in society based on the views of each individual. The location of the research was in Watutumou Village, Kalawat District, which is currently developing both physically and non-physically. This research method or design is to find the role of women's interaction in supporting development by using qualitative methods, namely asking for information from competent informants with research problems and then interpreted by researchers into research subjects. The population of this study is women aged 18 years who have lived in the Watutumou village area for more than 5 years. While the research subjects from the target population are determined based on purposive techniques, because there is no sampling framework for all elements in the population. From here the subjects will be selected purposively and snowball sampling according to the need to obtain depth of information. The subjects of this study are community leaders (women), housewives and government/organizational administrators. Data were collected through in-depth interviews with each research subject. This interview is a face-to-face interview between the researcher and the respondent, using an in-depth interview technique. Here the researcher is the main research instrument. Data analysis in the qualitative-constructivist approach (Regar, et al. 2024) is preceded by an effort to reveal the trustworthiness of the research subjects, namely testing the truth and honesty of the research subjects in revealing reality. This trustworthiness is tested through testing; subject credibility, by testing the answers to questions related to their unique experiences and knowledge. The next is to test authenticity, namely the researcher provides the opportunity and facilitates the disclosure of more detailed personal constructions. Furthermore, the researcher conducts triangulation analysis, namely analyzing the answers of the research subjects by examining their authenticity based on existing empirical data. The researcher becomes a facilitator to test the validity of each answer based on documents or other data, as well as logical reasoning. The following stage is to conduct inter-subjectivity analysis. This means that all views, opinions or data from a research subject are dialogued with the opinions, views or data from other subjects. The results of this interview are then analyzed and interpreted using predetermined analysis categories (filing systems) or known as domain analysis.

RESULTS AND DISCUSSION

Humans as social beings need to carry out social interactions, namely reciprocal relationships in the form of mutually influencing actions between one individual and another, individuals with groups, or groups with groups (Adriansyah & Ananda, 2022). Not only interactions that involve activities such as talking, shaking hands, to arguing, but also interactions that stimulate emotions, feelings, psychology, and the nervous system. With or without involving visible

activities, it is still called social interaction, because experiences, both physical, mental, and spiritual, can form impressions in the human mind that give birth to perceptions (Khasanah & Suparman, 2022). Every social interaction consists of four main components, namely Stimulation (stimulant), namely everything that contains attention so that it encourages humans to see, hear, smell, or pay attention, Response (response) as a reaction to stimulation This reaction will move the five senses and organs of the body to find out. and action which is a beginner's activity that experiences a reaction from the first party and reaction as a follow-up activity or response to the action taken by the first party. This activity is carried out by the second party as opposed to the interacting party (Fathurrohman, 2017).

When we hear the words woman and female, sometimes it seems like there is a different social class between the two. When using 'woman', we tend to assume that the degree of the word is not as high as 'woman' (Sadli, 2010). According to the Big Indonesian Dictionary (KBBI), the two words mean that "Women / pe·rem·pu·an / (n) people (humans) who have vaginas, can menstruate, get pregnant, give birth, and breastfeed and Women / wa·ni·ta / (n) wife; bini". The word woman comes from the root word empu which means 'master' or 'skilled/powerful person'. There is a deep meaning here. This word means that women have full control over their bodies and are masters of themselves (Yuliawati, 2018). Women can play a role in the social control system as agents of social control with an informal approach, namely in the primary groups around them, whether in the form of family, friends, colleagues, government in society.

The areas of roles that can be targeted by women in the social control system are the Role as Educators, the Role as Community Improvement, the Role as Community Unity, the Role as Public Relations that Connects Communities, the Role as Mediators to Mediate if There are Social Problems (Dakhi, 2022). Women, both as citizens and as sources of human resources for development, have the same rights, obligations and opportunities as men in all development activities in all areas of life. The role of women has also been accommodated by all national development regulations, such as Law No. 6 of 2014 concerning villages, which presents the involvement of women which is very necessary for the success of village development (Manembu, 2018). Watutumou Village is one of the villages in the Kalawat District, North Minahasa Regency, located 4 km from the district town. Watutumou Village has an area of ± 717.5 hectares.

To provide services to the community, especially in the general government sector, Watutumou Village routinely provides services by making letters such as Population Certificates, Business Certificates and others to village residents and other parties who need to make letters in Watutumou Village. In terms of serving the community to meet their daily needs, there is no village market in Watutumou Village. Village peace and order are the priorities of Watutumou Village. This is because ensuring regional peace and order will also have an impact on the economic conditions of the community, harmony/mutual cooperation, and a decent life for the people of Watutumou Village and its surroundings. All of this will have a positive impact on the planning, implementation and evaluation of development in Watutumou Village.

The Watutumou Village area is divided into 14 (fourteen) Jaga with a settlement pattern gathered on the village land that stretches from east to west. Watutumou Village is a village that has the potential for Industry, Trade, Agriculture, Plantations and Fisheries. In order to manage all the potential owned by the village and in development efforts, social interaction cannot be avoided. Likewise, women have a very important role in the village. Social

interaction from women is also needed to support the implementation of development. The role of social interaction of women in community activities is so great. with social interaction, a social order can shape the personality of each individual. So it can be said that a structure of society and culture is built because of social interaction, by interacting with each other so that someone adjusts to the rules, institutions, and systems in which they live in order to get meaning.

Thus symbolic interactionism in daily activities is when a woman interacts in various activities giving meaning/symbol to a role in the activities of each individual, such as the interaction of women in Watutumou Village in addition to being housewives, also as officials as head of guard, or in the village office as head of affairs of a field, and many social and religious positions played by women that occur with meaningful interactions from each role that have an impact on building the village. Women participate in the development process, Women who play a role as entrepreneurs or workers, become leaders for themselves and their teams. With the same opportunities given to women, they can channel their creativity and ideas in trying to develop a business or build a career. The government really expects the role of women because women have a meaningful contribution in supporting village development. Village women, he continued, are important contributors in helping the family economy, food and nutrition security, land management, natural resources and climate resilience.

In everyday life, women are often referred to as multitasking humans because they have many roles. Women as mothers, wives, children, employees or workers, to the main axis in the household. That is why women are also classified as agents of change in all lines, from family, the surrounding environment, to national development. Thanks to such a complex role, women are also strategic actors in development. At home, when playing the role of a mother, women are the first teachers of their children's lives. It is to the mother that the child asks about everything they encounter. This is where women become the builders of the foundation of knowledge, which can then create the next generation of the nation. Community life can only be observed from the existence of social interaction, reciprocal relationships between individuals in society. The process of social interaction can take the form of competition and conflict, but it is very possible in the form of cooperation which ultimately leads to the creation of social harmony.

The realization of social harmony is very much determined by how the process of social interaction takes place. Social life between groups tends to be tense when the intensity of interaction is low. On the other hand, when the intensity of interaction is high, social life between groups tends to be fluid and will be colored by peace, harmony and social harmony. Social harmony between ethnic groups in a multi-ethnic society cannot be separated from the involvement of women. The role of women is very important in village development and not just a complement. Village women, he continued, are important contributors to agricultural production, food and nutrition security, land management, natural resources and climate resilience. It is also said that women are the key to the success of achieving the Village Sustainable Development Goals (SDGs) which have 18 goals and targets.

The eighteen goals and targets of development through the Village SDGs include villages without poverty; villages without hunger; healthy and prosperous villages; quality village education; gender-equal villages; villages with clean water and sanitation, villages with clean and renewable energy. the role of women is very important in village development and not just a complement. Village women, he continued, are important contributors to agricultural

production, food and nutrition security, land management, natural resources and climate resilience. Likewise, Budhis Utami, Deputy Program of the Kapal Institute; stated that women's involvement in village development is very important, there must be good organization of village women. "If the village has made a policy that village women organize, the spaces are prepared, there will definitely be progress. So mothers are involved in development discussions in the village.

CONCLUSION AND SUGGESTION

The role of women's social interactions in village development reflects how women not only function as individuals in the family, but also as agents of social change. Women through their social interactions are not only recipients of development benefits, but also the main driving force that ensures that village development is more just, inclusive, and sustainable. Therefore, this study states that women's social interactions are based on meaningful roles in everyday life and have utilized social media (technology). Currently, many women in villages have many roles (multitasking) and even become strategic actors in development. Women greatly support development through their roles as contributors to the family economy, food and nutrition security, land management, natural resources and climate resilience. As a woman whose activities are quite numerous in supporting development and currently social media is very close to women's lives, we must always be reminded to be wiser in utilizing social media. Playing an active role in supporting development in the village, but not ignoring the main role as a housewife whose nature is to take care of her husband and children. Women have indeed become contributors in supporting the family economy and others, hopefully they can further develop themselves into successful entrepreneurs.

Suggestion

The village government and related institutions need to provide ongoing training for women, both in the fields of technical skills, leadership, entrepreneurship, and digital literacy to strengthen their role in development. Encourage the formation of women's groups or communities in the village so that they can support each other, share experiences, expand social networks, and maximize collaboration in various fields of development. Educate village women to use social media as a means of business promotion, share positive information, build village branding, and expand economic and social opportunities. Women are expected to continue to pay attention to the balance between public activities and family responsibilities, with the support of the surrounding environment (family, community, government) so that there is no excessive double burden. Women-friendly policies are needed at the village to national levels, which provide more space for women's participation in the planning process, decision-making, and implementation of development programs.

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