

INTEGRATION OF HEALTH, ECONOMY, AND EDUCATION IN THE DEVELOPMENT OF WOMEN- AND CHILD-FRIENDLY VILLAGES IN JUWIRING VILLAGE, KLATEN

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Abstract: This article describes the integration of health, economic, and education programs in an effort to create a Women and Child Friendly Village (*DRPPA*) in Juwiring Village, Klaten Regency. The approach used was Participatory Rural Appraisal (PRA) through intensive assistance with the community for approximately one year. Data were collected through participatory observation, focus group discussions, and activity documentation, then analyzed descriptively. The results show that the integration of these three areas was realized in the form of training in aromatic candle making and financial literacy for women; Al-Qur'an Education Park (*TPA*), tutoring, and finger painting for children; as well as mass gymnastics and Posbindu as a form of family health promotion. These activities increased the knowledge and participation of women and children, expanded access to basic services, and strengthened protection networks at the village level. This article recommends strengthening cross-sectoral coordination, sustainable village fund allocation, and *DRPPA* indicator-based monitoring to maintain program sustainability.

Keywords: Women and Child-Friendly Village, Cross-Sector Integration, Economic Empowerment, Children's Education, Juwiring Village

Introduction

Women and children are groups that often experience multiple layers of vulnerability in accessing health services, education, and economic opportunities, especially in rural areas. This inequality has an impact on quality of life, social participation, and the sustainability of family welfare, while also determining the future of the younger generation at the community level.¹ To reduce this vulnerability, the Indonesian government developed the Women and Child Friendly Village (*DRPPA*) policy as a model for gender-responsive village development that cares about fulfilling

¹ UNICEF, "Gender Equality: Children's Rights in Review," 2019.

children's rights through gender mainstreaming and children's rights at the village level.²

The *DRPPA* agenda is in line with the Sustainable Development Goals (SDGs), particularly the goals on good health and well-being (SDG 3), quality education (SDG 4), gender equality (SDG 5), reduced inequalities (SDG 10), and strengthened institutions for peace and inclusion (SDG 16).³ Women- and child-friendly village development not only emphasizes the fulfillment of basic rights, but also the empowerment, protection, and active participation of women and children in decision-making processes at the family and village levels.⁴

However, the implementation of *DRPPA* in the field, such as in Juwiring Village, Klaten Regency, still faces various obstacles that reflect these inequalities. For example, limited access to comprehensive health services for families, obstacles in supporting children's motivation to learn, and a lack of alternative educational facilities outside of school. From an economic perspective, women often do not have equal opportunities to develop productive businesses and manage family finances independently.⁵ This illustrates the real gap between the idealization of the *DRPPA* concept and the socioeconomic conditions faced by rural communities.

To bridge this gap, an integrated cross-sectoral approach is needed, linking health, education, and economic programs in a series of synergistic interventions. This approach not only prioritizes improving knowledge and skills, but also strengthens social networks, local institutions, and village governance that is gender-responsive and child-friendly.⁶ This integrative framework views improving family health, strengthening women's economic capacity, and developing a safe and inclusive

² KemenPPPA, "Pedoman Umum Desa Ramah Perempuan Dan Peduli Anak" (Jakarta, 2020).

³ United Nations, "Gender Equality in Rural Development," Departement of Economic and Social Affairs, 2020.

⁴ KemenPPPA, "Pedoman Umum Desa Ramah Perempuan Dan Peduli Anak."

⁵ Edward Aspinall, Sally White, and Amalinda Savirani, "Women's Political Representation in Indonesia: Who Wins and How?," *Journal of Current Southeast Asian Affairs* 40, no. 1 (April 3, 2021): 3–27, <https://doi.org/10.1177/1868103421989720>; Kushandajani Kushandajani, "Social and Economic Empowerment for Village Women as a Strategy of Village Development," *The Indonesian Journal of Planning and Development* 4, no. 1 (February 28, 2019): 1, <https://doi.org/10.14710/ijpd.4.1.1-6>.

⁶ Naila Kabeer, "Resources, Agency, Achievements: Reflections on the Measurement of Women's Empowerment," *Development and Change* 30, no. 3 (July 16, 1999): 435–64, <https://doi.org/10.1111/1467-7660.00125>.

learning environment for children as three interrelated pillars in creating women- and child-friendly villages. This article aims to describe the implementation and impact of integrating health, economic, and education programs in efforts to create a Women- and Child-Friendly Village (DRPPA) in Juwiring Village, Klaten Regency.

Theoretical Frameworks

The development of women- and child-friendly villages in this paper is understood as an effort to shift the orientation of development from merely increasing economic indicators to structural transformation that guarantees equal access to basic services, meaningful participation, and protection for vulnerable groups. This scheme is in line with the Government's 2030 Agenda for Sustainable Development, which emphasizes the interconnection between good health and well-being, quality education, gender equality, reduction of inequality, and strengthening of peaceful and inclusive institutions.⁷

The ideas of gender equality and women's empowerment are formulated primarily through an empowerment framework that emphasizes the dimensions of resources, agency, and achievements. Kabeer defines empowerment as a process whereby those who previously lacked the ability to make strategic decisions acquire that ability through expanded access to material, social, and symbolic resources, as well as strengthened agency in everyday life.⁸ The tradition of gender planning developed by Moser makes it clear that development planning is an important arena for integrating women's practical and strategic needs into policies, programs, and resource allocations, so that equality is not just rhetoric but is embedded in planning procedures and instruments.⁹

⁷ Kementerian Pemberdayaan Perempuan dan Perlindungan Anak Republik Indonesia and Kementerian Desa Pembangunan Daerah Tertinggal dan Transmigrasi Republik Indonesia, Pedoman Pelaksanaan Desa Ramah Perempuan dan Peduli Anak, 329 Tahun 2023, 1 Tahun 2023 (Indonesia: SKB, 2023)2023; United Nations, "Transforming Our World: The 2030 Agenda for Sustainable Development" (New York, 2015)2015.

⁸ Kabeer, "Resources, Agency, Achievements: Reflections on the Measurement of Women's Empowerment."

⁹ Caroline Moser, *Gender Planning and Development: Theory, Practice and Training*, Routledge (London, 1993)1993.

Sen, through the capability framework, asserts that true development is the expansion of people's substantive freedom to live the lives they value; in this context, strengthening the economic and social capacity of women in villages is an integral part of expanding that freedom.¹⁰ The Progress of the World's Women report emphasizes that women's economic empowerment should be framed as a fulfillment of rights rather than merely an instrument of growth, so that interventions at the village level must be sensitive to the structures of inequality they face.¹¹

The "child-friendly" dimension of the *DRPPA* is based on the framework of children's rights as formulated in the Convention on the Rights of the Child. This document affirms four main principles that must inform every policy and program, namely non-discrimination, the best interests of the child, the right to survival and development, and respect for the views of the child.¹² At the practical level, UNICEF developed the Child Friendly Cities and Communities Initiative as a framework that guides local governments in establishing governance systems that guarantee the fulfillment of children's rights through child-oriented development planning, implementation, and monitoring.¹³

This framework emphasizes the importance of integrating basic services, involving children in decision-making, and establishing community-based protection mechanisms as prerequisites for creating a safe and supportive environment for child development. It has been adapted in various technical guidelines for the development of Child-Friendly Villages/Neighborhoods in Indonesia.¹⁴

In the context of local governance, *DRPPA* is positioned as an institutional innovation that bridges the framework of gender equality and children's rights with legal instruments and village planning. The guidelines for implementing the *DRPPA*, which were established through a joint decree by the Minister of Villages,

¹⁰ Amartya Sen, *Development as Freedom* (New York: Oxford University Press, 1999)1999.

¹¹ United Nations Women, "Progress of The World's Women 2015–2016: Transforming Economies, Realizing Rights" (New York, 2015)2015.

¹² United Nations, "Convention on the Rights of the Child" (New York, 1989)1989.

¹³ UNICEF, "Child Friendly Cities and Communities Handbook" (New York, 2018)2018; UNICEF, "Child Friendly Cities Initiative: A Global Framework" (New York, 2020)2020.

¹⁴ Andi Nirmalasari et al., *Petunjuk Teknis Pembangunan Desa/Kelurahan Layak Anak* (Jakarta: Kemen PPA & Wahana Visi Indonesia, 2022)2022.

Disadvantaged Regions and Transmigration and the Minister of Women's Empowerment and Child Protection, emphasize cross-sectoral synergy, strengthening village regulations, and mainstreaming gender and children's rights in village planning and budgeting documents.¹⁵

Village regulations on *DRPPA* (*Perdes*) serve as local legal instruments that ensure the protection, empowerment, and fulfillment of women's and children's rights become the benchmark for all development interventions, ranging from physical environmental planning to the provision of social services.¹⁶ A number of implementation studies in various regions show that the success of *DRPPA* is closely related to the extent to which indicators of governance, services, physical environment, protection from violence, participation, and economic empowerment are actually operationalized in practice at the village level.

In terms of health, the analysis departs from the health promotion approach as formulated in the Ottawa Charter for Health Promotion, which views health as the result of interactions between individual, social, economic, and environmental factors. This charter emphasizes that health promotion is not merely the dissemination of information, but rather a process of empowering communities to increase control over health determinants through the creation of supportive environments, strengthening community action, developing personal skills, and reorienting health services.¹⁷ In the context of villages, interventions such as mass gymnastics, Posbindu, and family nutrition education can be understood as efforts to create an environment that enables families, especially women as household health managers, to develop sustainable healthy living practices and reduce the risk of non-communicable diseases.

The above explanation clarifies that the conceptual framework used combines perspectives on women's empowerment, fulfillment of children's rights, responsive village governance, community-based health promotion, and participatory approaches. In the context of Juwiring Village, the integration of health, economic, and education

¹⁵ Indonesia and Indonesia, Pedoman Pelaksanaan Desa Ramah Perempuan dan Peduli Anak.

¹⁶ Pemerintah Desa Bumirosso, "Peraturan Desa Bumirosso Tentang Desa Ramah Perempuan Dan Peduli Anak (Perdes DRPPA)" (Banjarnegara, 2022)2022.

¹⁷ World Health Organization, *Ottawa Charter for Health Promotion* (Geneva: WHO, 1986)1986.

programs is seen as an effort to expand the resources available to women and children, strengthen their agency through capacity building and participation, and produce outcomes that are reflected in increased access to services, a sense of security, and opportunities for self-development.

Method

The community service activities were carried out in Juwiring Village, specifically in Juwiring Hamlet and Karangpandan Hamlet, Juwiring Subdistrict, Klaten Regency, Central Java Province. This village is a rural area with relatively strong social ties among residents, but it faces challenges typical of rural areas, such as limited access to non-formal education facilities for children, low financial literacy among women, and a lack of awareness among some members of the community about the importance of family health. This contextual approach is important in community-based outreach because local social and economic characteristics greatly influence the form of intervention that is possible and sustainable.¹⁸

The activity will take place during the period of July–August 2025. This time frame was chosen because it provides sufficient opportunity for implementers to conduct a series of intensive mapping, mentoring, and initial evaluations. The approach used is descriptive qualitative with a Participatory Rural Appraisal (PRA) framework. PRA was chosen because it places the community as the main subject actively involved in the process of identifying problems, formulating solutions, and implementing and evaluating activities.¹⁹ This approach is in line with the principle of empowerment-based service that emphasizes collaboration between facilitators and residents, rather than a top-down relationship.²⁰

The implementation of PRA in this community service follows several main stages, namely social mapping, focused group discussions, prioritization and selection of priority issues, action plan preparation, program implementation, and participatory

¹⁸ John Ward Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Thousand Oaks: Sage Publications, 2014)2014.

¹⁹ Robert Chambers, "Participatory Rural Appraisal (PRA): Analysis of Experience," *World Development* 22, no. 9 (1994): 1253–68, [https://doi.org/10.1016/0305-750X\(94\)90003-5](https://doi.org/10.1016/0305-750X(94)90003-5).

²⁰ Jules N. Pretty, "Participatory Learning for Sustainable Agriculture," *World Development* 23, no. 8 (August 1995): 1247–63, [https://doi.org/10.1016/0305-750X\(95\)00046-F](https://doi.org/10.1016/0305-750X(95)00046-F).

evaluation.²¹ During the social mapping stage, the team conducted participatory observations of environmental conditions, service facilities, and village social dynamics, accompanied by informal interviews with village officials and community leaders to obtain an initial picture of the needs of women and children. Participatory observation was used to capture rich descriptions of the field context that were difficult to record using questionnaires alone.²²

The focused group discussion stage involved representatives from the village government, religious leaders, PKK administrators, health cadres, teachers, and youth representatives. The purpose of this FGD was to identify and verify the main issues related to access to health, education, and economic opportunities for women and children, as well as to rank the issues in order to determine priorities for joint action.²³ Based on the results of the discussion, an integrated action plan was developed covering three main areas, namely strengthening family health, empowering women economically, and supporting education and childcare. The action plan was formulated collaboratively, taking into account local potential, resource availability, and village institutional support, as recommended in the PRA guidelines and participatory community development literature.²⁴

The implementation of the program includes a series of activities tailored to the action plan. In the economic sector, training in aromatic candle making and financial literacy sessions for women were held, attended by around 45 participants. In the education and childcare sector, activities included strengthening the Al-Qur'an Education Park (*TPA*), tutoring, and finger painting to stimulate children's creativity, with an average of 60 children participating in each meeting. In the health sector, mass gymnastics and Posbindu services were carried out for early detection of non-communicable disease risk factors, with around 10 adult participants in each activity.

²¹ Chambers, "Participatory Rural Appraisal (PRA): Analysis of Experience"; N. Narayanasamy, *Participatory Rural Appraisal: Principles, Methods and Application* (New Delhi: Sage Publications, 2009)2009, <https://doi.org/10.4135/9788132108382>.

²² Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook*, ed. Terj. Tjetjep Rohindi, 3rd ed. (London: Sage Publications, Inc, 2014)2014.

²³ Richard A. Krueger and Mary Anne Casey, *Focus Groups: A Practical Guide for Applied Research* (Thousand Oaks: SAGE Publications, 2014)2014.

²⁴ Narayanasamy, *Participatory Rural Appraisal: Principles, Methods and Application*; Jim Ife, *Community Development in an Uncertain World* (Cambridge: Cambridge University Press, 2013)2013.

This cross-sectoral integrative approach is in line with good practices in health and empowerment programs in communities that emphasize synergy between interventions at the family and community levels.²⁵

Data was collected through participatory observation, field notes taken during the assistance process, photo documentation and activity archives, as well as the results of focus group discussions. Observations and field notes were used to record the dynamics of program implementation, the level of community participation, and initial changes in behavior and social interaction. Initial and final FGDs were used to capture residents' perceptions of problems, expectations, and assessments of the program's usefulness. The data were analyzed descriptively through three main steps, namely data reduction, data presentation, and conclusion drawing/verification.²⁶ The analysis process was conducted by repeatedly reading field notes and discussion transcripts, grouping findings into main themes (health, economy, education, and *DRPPA* dimensions), then linking them to the theoretical framework on women's empowerment, fulfillment of children's rights, and responsive village governance.

As a reference, the PRA stages and types of activities can be summarized in a table to help readers understand the flow of the method used, as follows:

Table 1. PRA Stages and Forms of Community Service Activities

PRA Stage	Main Activity	Key Participation	Main Output
Social mapping	Participatory observation, informal interviews	Village officials, community leaders	Initial map of women's and children's issues
Focus group discussions and issue ranking	Focus group discussions	Village administration, PKK, cadres, teachers, youth	List of priority issues and initial action plans
Action plan development	Small workshops by field (health, economy, education)	Representatives of target groups	Cross-sectoral integrated activity plans

²⁵ Organization, *Ottawa Charter for Health Promotion*; S. B. Rifkin, "Examining The Links Between Community Participation and Health Outcomes: A Review of The Literature," *Health Policy and Planning* 29, no. suppl 2 (September 1, 2014): ii98–106, <https://doi.org/10.1093/heapol/czu076>.
²⁶ Miles, Huberman, and Saldana, *Qualitative Data Analysis: A Methods Sourcebook*.

Program implementation	Economic training, <i>TPA</i> & tutoring, gymnastics, Posbindu	Women, children, cadres, families	Implementation of interventions in three main areas
Participatory evaluation	Joint reflection, final FGD	Program participants, village officials, cadres	Feedback, identification of changes, and recommendations

Empowering Women Economically through Aromatic Candle Making Training and Financial Literacy

Integration activities in the economic sector focus on strengthening the role of women through training in making aromatic candles from used cooking oil and family financial literacy sessions. Based on attendance data, the aromatic candle making training was attended by around 25 housewives who had never previously been involved in entrepreneurship training based on household waste. Participants not only learned the basic techniques of making scented candles and processing waste cooking oil, but also simple aspects of packaging and calculating selling prices. Some mothers began to try producing scented candles independently at home, indicating a shift from being mere recipients of information to economic actors who seek to utilize local resources.

This activity can improve new skills for housewives because they acquire the ability to make aromatic candles. Therefore, with this work program, it is hoped that housewives can become more productive and the aromatic candles produced from waste cooking oil can be sold, which in turn can become a business opportunity and improve the family's economy.²⁷

When viewed through the lens of women's empowerment, this training expands the dimension of resources through access to new knowledge and raw materials that were previously considered waste, strengthens agency through the courage to try small businesses at home, and has the potential to generate achievements

²⁷ Zulfa Eliza Ziauddin, M. Yahya, and Alya Nadasyifa, "Dampak Home Industry Terhadap Peningkatan Ekonomi Keluarga Menurut Perspektif Ekonomi Islam Di Kota Langsa," *JIM: Jurnal Ilmiah Mahasiswa* 5, no. 1 (2023): 63–83, <https://doi.org/10.32505/jim.v5i1.5939>.

in the form of additional family income when the products are marketed.²⁸ This approach is in line with the idea that women's economic empowerment should be seen as the fulfillment of rights and not merely an instrument of economic growth.²⁹

The financial literacy session complemented this economic empowerment by providing material on simple household financial management, such as distinguishing between needs and wants, preparing a monthly budget, and planning savings and emergency funds. Approximately 20 participants, the majority of whom were women, attended this session and stated that they were rarely encouraged to systematically think about their household income and expenditure. This experience is in line with various findings that financial literacy training designed to be relevant to everyday contexts can improve women's ability to make financial decisions, especially in rural areas.

However, activities in the economic sector also faced a number of obstacles. Not all participants were able to immediately practice sustainable aromatic candle production due to limited initial capital, free time, and access to markets. On the other hand, some participants reported difficulty changing their daily spending habits even though they understood the principles of financial literacy that were conveyed.³⁰ This shows that economic empowerment cannot stop at knowledge transfer, but requires ongoing support, such as the formation of women's business groups, marketing assistance, and integration with women-friendly microfinance institutions, as suggested by various studies on the integration of financial literacy in rural economic development.

Strengthening Children's Education and Literacy through *TPA*, Tutoring, and Finger Painting

Integration in the field of education is realized through the strengthening of the Al-Qur'an Education Park (*TPA*), afternoon tutoring, and finger painting activities

²⁸ Kabeer, "Resources, Agency, Achievements: Reflections on the Measurement of Women's Empowerment."

²⁹ Women, "Progress of The World's Women 2015–2016: Transforming Economies, Realizing Rights."

³⁰ Herlina Kusuma Wardhani, Frederik Pradana Deniswara, and Agus Hermawan, "Mengoptimalkan Pemasaran Digital Bagi UMKM: Pendampingan Sayuran Organik Pada UMKM AD Hidroponik," *MENGABDI: Jurnal Hasil Kegiatan Bersama Masyarakat* 2, no. 6 (December 12, 2024): 104–10, <https://doi.org/10.61132/mengabdi.v2i6.1071>.

as a medium of expression and stimulation for child development.³¹ The *TPA* activities held at the Al-Ikhlâs Mosque in Juwiring are attended by an average of 30 kindergarten and elementary school children per session, with learning materials covering basic tajwid, memorization of short surahs, daily prayers, and simple worship practices. This activity not only fulfills religious education needs, but also contributes to fulfilling children's rights to education, development, and moral guidance in a safe and supportive environment, in line with the principles of survival and development, the best interests of the child, and the right of children to receive guidance from adults as stipulated in the Convention on the Rights of the Child.

Afternoon tutoring is designed to maintain and improve children's enthusiasm for learning, even when they are on school holidays. Approximately 25–30 children participate in this activity each week, covering general knowledge, language, and simple science experiments such as using banana peels as batteries and simulating Boyle's Law with candles and glasses. This active learning approach helps children connect scientific concepts to their daily lives while maintaining their motivation to learn.³² Studies on tutoring and after-school tutoring programs show that structured learning assistance can improve academic results and motivation, especially when accompanied by interactive methods and warm relationships between tutors and students.

Finger painting activities add a creative and psychomotor dimension to educational support in Juwiring Village. Around 20 children participated in finger painting sessions using tote bags as their canvas, where they were free to express their imagination through a combination of colors and shapes. Various studies show that finger painting is effective in developing fine motor skills, hand-eye coordination, creativity, and children's courage to express themselves.³³ In this activity, children are also taught the importance of washing their hands properly after playing with paint,

³¹ Mifthakul Arifin, "Peningkatan Pemahaman Spiritualitas Santri Di TPA Sabilil Muqorobin Ngawi Selama Masa Pandemi," *Khidmatuna: Jurnal Pengabdian Masyarakat* 2, no. 1 (2021): 50, <https://doi.org/10.54471/khidmatuna.v2i1.1255>.

³² Nurlela et al., "Meningkatkan Minat Belajar Anak-Anak Melalui Kegiatan Bimbingan Belajar Oleh Mahasiswa KKN Di Desa Purwosari," *Jurnal Kegiatan Pengabdian Mahasiswa (JKPM)* 1, no. 2 (2023): 91–96.

³³ Akhyun, "Analisis Manfaat Finger Painting Dalam Mengembangkan Kreativitas Berbasis Konsep Pribadi, Proses, Pendorong, Produk (4P) Bagi Anak Usia Dini," *Jurnal Cikal Cendekia* 2, no. 1 (2021): 1–10.

thereby reinforcing hygiene and clean living habits. The educational support provided is not only academic-oriented, but also focuses on character building, creativity, and healthy living habits in line with a holistic approach to children's rights.

Behind the high enthusiasm, there were a number of obstacles that arose during the implementation of educational activities. Children's attendance was sometimes fluctuating because it conflicted with their obligations to help their parents at home or other activities in the neighborhood. Limited writing instruments, experimental materials, and visual media also hinder the expansion of activity variety. In addition, the ability of facilitators to design different materials for a wide range of ages requires continuous adaptation.³⁴ Referring to the literature on non-formal education programs, the sustainability of such programs can be strengthened through partnerships with schools, the provision of teaching materials from the village, and more intensive involvement of parents in their children's learning process outside of school.

From the perspective of the *DRPPA*, this entire series of educational activities demonstrates a genuine effort to create a safe, inclusive, and child-friendly learning environment: children have a space to be heard, their interests are recognized, and their spiritual, intellectual, social, and emotional development is supported. This is in line with the general principles of the Convention on the Rights of the Child and the child-friendly village/sub-district approach, which emphasizes service integration, child participation, and protection from violence.

Family Health Promotion through Mass Exercise and Integrated Health Posts

Integration in the health sector is carried out through mass exercise and Integrated Health Posts (Posbindu) for non-communicable diseases (NCDs), which are attended by residents, especially women and the elderly. In a single joint activity, mass exercise is attended by around 50 participants, while Posbindu reaches approximately 40 people for blood pressure checks, body mass index measurements,

³⁴ Risma Ratna Safira et al., "Peran TPA Dalam Membentuk Karakter Islami Anak Melalui Kegiatan Mengaji Dan Pembinaan Akhlak Di Desa Kertonatan," *LITERA: Jurnal Ilmiah Multidisiplin* 2, no. 3 (2025): 336–50.

and simple screening for NCD risk factors. This activity not only creates a pleasant atmosphere of togetherness, but also provides an opportunity for residents to monitor their health condition regularly with the support of local health cadres.

This approach is in line with the principles of health promotion in the Ottawa Charter, which emphasizes the importance of creating supportive environments, strengthening community action, and developing individual skills to control their health determinants. Mass gymnastics contributes to the development of healthy living skills and the creation of a social environment conducive to physical activity, while Posbindu serves as a concrete vehicle for community action for early detection and prevention of NCDs. In the Indonesian context, Posbindu NCD is designed as an integrated post for monitoring NCD risk factors based on community participation, including early detection, recording, and follow-up on examination results.³⁵

The results of the activity showed that several participants who were previously unaware of their health conditions were identified as having high blood pressure and a risky body mass index. This information was then followed up with recommendations to undergo further examinations at health facilities and to change their daily diet and physical activity patterns. At the same time, Posbindu cadres gained valuable experience in carrying out educational, data recording, and simple assistance functions, thereby strengthening local capacity to continue similar activities in the future. These findings are consistent with various reports that Posbindu PTM can be key to early detection and reduction of the burden of PTM when implemented regularly and participatively.

However, several obstacles also arose. The limited number of measuring devices such as tensimeters and digital scales caused long queues and reduced the comfort of some participants. The schedule, which conflicted with working hours or household activities, also prevented some residents from participating optimally. In line with the findings of studies on the determinants of Posbindu visits, factors such as the availability of facilities, knowledge about PTM, and social support greatly influence community participation. Therefore, strengthening collaboration with

³⁵ Kementerian Kesehatan Republik Indonesia, *Pedoman Pembinaan Pos Pembinaan Terpadu Penyakit Tidak Menular (Posbindu PTM)* (Jakarta: Kemenkes RI, 2015)2015.

community health centers, adjusting activity schedules, and adding and maintaining health measuring devices are important recommendations so that mass gymnastics and Posbindu can have a broader and more sustainable impact.

The Impact of Program Integration on Women and Children in Juwiring Village

A series of programs in the economic, educational, and health sectors demonstrate strong alignment with the principles of Women and Child Friendly Villages (*DRPPA*), which emphasize four key dimensions: access, protection, empowerment, and participation. The *DRPPA* implementation guidelines explicitly position women and children as subjects of village development and as the primary beneficiaries of responsive, inclusive, and community-based governance.³⁶ Within this framework, the integrative program in Juwiring Village can be understood as an effort to operationalize *DRPPA* principles at the level of daily practice in the village environment.

In terms of access, all activities are designed to be easily accessible to women and children, both geographically and socially. Training in aromatic candle making and financial literacy is centered in locations that are familiar to housewives, while *TPA*, tutoring, and finger painting are carried out in mosques and community rooms that are already part of children's routines. Similarly, mass gymnastics and Posbindu are held in village halls or open areas that are easily accessible, so that residents do not need additional transportation costs and feel comfortable attending. This pattern is in line with the *DRPPA* principle of promoting the provision of basic services and public spaces that are safe, affordable, and friendly for women and children.³⁷

The dimension of protection is evident through efforts to reduce social vulnerability in the areas of health, education, and family economics. *TPA* activities, tutoring, and finger painting provide a safe space for children to learn, play, and express themselves under the guidance of trusted adults. This is in line with the principles of

³⁶ Indonesia and Indonesia, *Pedoman Pelaksanaan Desa Ramah Perempuan dan Peduli Anak*.

³⁷ KemenPPPA, "Pedoman Umum Desa Ramah Perempuan Dan Peduli Anak"; UNICEF, "Child Friendly Cities and Communities Handbook."

the Convention on the Rights of the Child regarding non-discrimination, the best interests of the child, the right to survival and development, and respect for the views of the child.³⁸ At the local governance level, strengthening the *DRPPA* framework through village regulations affirms the responsibility of village governments to ensure the protection of women and children from various forms of violence, exploitation, and neglect.³⁹

The empowerment aspect is clearly reflected in the changes in capacity and courage to act among women and local cadres. Training in aromatic candle making using waste cooking oil expands the resources available to housewives, not only in terms of technical skills but also in terms of understanding that household waste can have economic value. Financial literacy strengthens women's agency in managing family finances, setting spending priorities, and planning savings. When some participants began practicing candle production and applying more planned financial management principles, concrete achievements were seen that were in line with the framework of women's empowerment as a process of acquiring the ability to make strategic decisions in their lives.⁴⁰ At the same time, health cadres and local facilitators gained new confidence in facilitating Posbindu activities and health education, which strengthened the long-term institutional capacity of the village.⁴¹

The dimension of participation can be seen from the active involvement of residents who not only attend as participants but are also involved in the simple planning, implementation, and evaluation of activities. Women's participation in economic and financial literacy training, the consistent attendance of children in *TPA* and tutoring even during holidays, and the enthusiasm of residents in mass gymnastics and health checks show a sense of ownership of the program. *DRPPA* itself places the participation of women and children as one of the important indicators of successful implementation, where villages are encouraged to create mechanisms that allow the

³⁸ Nations, "Convention on the Rights of the Child."

³⁹ Bumiroso, "Peraturan Desa Bumiroso Tentang Desa Ramah Perempuan Dan Peduli Anak (Perdes DRPPA)."

⁴⁰ Kabeer, "Resources, Agency, Achievements: Reflections on the Measurement of Women's Empowerment"; Women, "Progress of The World's Women 2015–2016: Transforming Economies, Realizing Rights."

⁴¹ Ife, *Community Development in an Uncertain World*.

voices of these groups to be heard and accommodated in the decision-making process.⁴² The high level of participation in integrative programs in Juwiring Village shows that the activities designed are truly relevant to the needs and aspirations of the community. From a sustainability perspective, economic programs have the potential to develop into small-scale household businesses managed by women's groups or PKK, while financial literacy can be integrated into the routine agenda of rural women's empowerment. In the field of education, *TPA* and tutoring have the opportunity to continue with the support of teachers, religious leaders, and parents, while art activities such as finger painting can be developed into more varied children's skills classes. In the field of health, *Posbindu* and mass gymnastics have the potential to be established as regular village programs linked to community health centers, as encouraged in various health promotion guidelines and community-based health service policies.⁴³ The availability of regulatory frameworks such as the Joint Decree on *DRPPA* Implementation Guidelines and Village Regulations related to *DRPPA* provides opportunities for villages to allocate budgets and establish permanent institutions that support the sustainability of these programs.

For program implementers in the field, this series of activities also served as a reflective learning process on the meaning of community empowerment. The experience of intensive interaction with residents showed that social change cannot be achieved solely through the transfer of technical knowledge, but requires the development of equal relationships, a space for dialogue to listen to aspirations, and support for local initiatives. Findings in Juwiring Village confirm that women play a central role in the family economy, children have great creative potential and learning capacity when facilitated positively, and older people show high motivation to maintain their health when safe and pleasant spaces are available. This is in line with the community-based development perspective that places participation, trust, and social relations as the foundation for sustainable change.

⁴² A. Supriyadi and S Wulandari, "Implementasi Program Desa Ramah Perempuan Dan Peduli Anak (DRPPA) Di Kabupaten Sleman: Studi Indikator Keberhasilan Program," *Jurnal Pengabdian Dan Pemberdayaan Masyarakat* 5, no. 1 (2023): 45–58.

⁴³ Indonesia, *Pedoman Pembinaan Pos Pembinaan Terpadu Penyakit Tidak Menular (Posbindu PTM)*.

The integrative impact evaluation shows that the program in Juwiring Village has contributed to strengthening access, protection, empowerment, and participation of women and children, while bringing village development practices closer to the principles of *DRPPA* and the Convention on the Rights of the Child. The remaining challenges are mainly related to institutional strengthening, the provision of more adequate resources, and consistency of policy support at the village level. However, the social capital in the form of participation and a sense of ownership that has been formed is an important foundation for developing these programs into more independent and sustainable local movements.

Conclusion

The series of activities in the UIN Raden Mas Said Surakarta Group 131 Community Service Program can be considered successful, as demonstrated by the high level of enthusiasm shown by residents in participating in various activities. These activities included entrepreneurship training in the form of aromatic candle making and financial literacy training, which were well attended by residents. *TPA*, tutoring, and finger painting were also well attended by children even though they were still on school holidays. Mass gymnastics and Posbindu health checks were well attended by residents, from children to the elderly.

From the various activities that have been carried out, various fields, including economics, education, and health, have had a positive impact on residents, especially women and children. In the economic field, training in aromatic candle making and financial literacy can provide new skills, encourage housewives to be more productive, and provide new knowledge about family financial management. In the field of education, it can have a positive impact by fostering children's interest in learning, strengthening their Islamic character, increasing their creativity, and training their motor and cognitive skills. Meanwhile, in the field of health, it can raise awareness among residents to adopt a healthy lifestyle and strengthen the role of local health cadres.

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