Implementation of Community Development: Nasyiatul Aisyiyah's Role in Creating Women-Friendly and Child-Caring Villages

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ABSTRACT

Women and children's issues in Indonesia include high rates of domestic violence and gender inequality that impact access to education, health and economic opportunities. This research aims to analyse the implementation of community development related to the impact of the role of the Central Leadership of Nasyiatul Aisyiyah's, which is one of Muhammaidiyah's autonomous organisations, in creating women-friendly and child-caring villages in Indonesia. This study utilized Muhtadi's Community Development theory with indicators of participation, gender equality and justice, democracy, transparency and accountability, and sustainability. This research uses qualitative research methods with data collection techniques based on observation, interviews and document studies. This study shows that Nasyiatul Aisyiah collaborates with the Ministry of Women's Empowerment and Child Protection, Village Governments spread across 4 Provinces, 8 Districts, 16 Districts and 16 Villages in Indonesia. Overall, the role of Nasyiatul Aisyiah in running the Women-Friendly Village and Child Care programme has a positive effect on the legal protection of women and children from violence. It also provides full access to the percentage of women included in the village government system. However, in reality, not all villages in Indonesia provide a clear legal umbrella through village regulations to follow up on the Women-Friendly and Child-Caring Village programme..

INTRODUCTION

Women's empowerment and child protection are strategic issues in sustainable development that demand an inclusive and participatory approach (Lwamba et al., 2022).

This not only strengthens women's role in decision-making but also creates a safe and supportive environment for children to grow and develop (Bliznashka et al., 2021; Daraz et al., 2023). Collaboration between government, civil society and the non-government sector is key to realising social justice and gender equality at the local level (Mutiara, 2017; Kuloba-Warria et al., 2023; Shiva & Saha, 2025). Globally, women's empowerment and child protection are recognised as critical foundations in achieving the Sustainable Development Goals (SDGs) (Kuloba-Warria et al., 2023; Shiva & Saha, 2025), Sustainable Development Goals (SDGs) especially goal 5 (Gender Equality) (Roy & Xiaoling, 2022) and 16 (Peace, Justice and Strong Institutions) (Hope Sr, 2023). World Health Organisation (WHO) data shows that globally about 1 in 3 (30%) women have experienced physical and/or sexual violence. In addition, 6 out of 10 children under the age of 5, or approximately 400 million children, experience regular physical punishment and/or psychological abuse from parents and caregivers. Meanwhile, one in five women and one in seven men report having experienced sexual abuse as children (WHO, 2024). Therefore, Indonesian government policies such as the establishment of Women-Friendly and Child-Caring Villages (*Desa Ramah Perempuan dan Peduli Anak*, DRPPA) are present as a form of state commitment in creating safe, equal and empowering spaces for vulnerable groups, especially women and children. The basic concept of this policy refers to the principles of empowerment that encourage active community involvement in social, economic and cultural development that is gender responsive and in favour of children's best interests. Community empowerment is the main approach in realising DRPPA, as it emphasises participatory processes, strengthening local capacity, and bottom-up sustainable development.

Although various regulations and programmes have been launched, such as Permendesa PDTT No. 13/2020 and various derivative policies from the Ministry of Women's Empowerment and Child Protection, challenges in implementation at the village level are still significant. Therefore, further efforts are needed to strengthen village capacity and improve coordination between stakeholders so that the programme can run effectively and sustainably. However, implementation at the village level still faces complex challenges, both from the institutional aspect, local culture, and limited human resource capacity (Rogaya et al., 2024). For example, many villages do not have village regulations that specifically regulate DRPPA (KemenPPAA, 2024), lack of human resource capacity in the village (Martiani, 2024), Active participation of women and children in the programme is still low (Pasciana, Febrina, et al., 2024), and sub-optimal coordination between stakeholders (Sutami et al., 2024). Women's empowerment has significantly contributed to child protection and well-being. The study by Bliznashka et al., (2021) conducted in nine Sub-Saharan African countries showed that mothers who have high levels of empowerment, such as involvement in household decision-making and access to economic resources, are better able to provide stimulation and a nurturing environment that supports child development.

On the other hand, approaches that integrate child protection into women's economic empowerment programmes are becoming an increasingly recognised strategy globally (Smith & Sinkford, 2022). The US Department of Labour stressed the importance of bringing together the gender and child protection agendas so that increasing women's income does not increase the risk of child labour, affirming that child protection must be an integral part of gender development (US DOL, 2020). UNICEF also added that coordinated cross-sector collaboration between women's protection and child protection programmes is key to preventing and addressing gender-based violence and violence against children simultaneously (UNICEF Office of Research – Innocenti, 2021).

Human rights-based participatory approaches have proven effective in driving sustainable social change. Another example of best practice can be seen in Tostan's Community Empowerment Programme in Senegal, which combines human rights-based education, health and gender equality in a participatory approach. The programme successfully mobilised communities to eliminate harmful practices such as female genital mutilation and child marriage through dialogue and community capacity building approaches (Diop et al., 2004). This success shows that a community development approach that involves community organisations, especially women's organisations outside of the government, such as Nasyiatul Aisyiyah in the Indonesian context, can be an effective strategy in building women-friendly and child-caring villages. Therefore, integrating women's empowerment values into child protection policies through a community approach is a relevant strategic direction in realising inclusive and sustainable village development. This shows that women's empowerment not only provides personal benefits for women themselves but also creates a double effect on improving the quality of life of children, including in terms of their health, education and psychosocial development.

This research breaks new ground by exploring the integration of community development approaches into the DRPPA policy framework in practice, particularly in the local village context where Nasyiatul Aisyah organisations are located. The Central Leadership of Nasyiatul Aisyiyah was chosen as the focus of the research because it is an active faith-based young women's organisation that has an extensive network down to the village level. Nonetheless, its role in women's empowerment and child protection in Indonesia has been the object of minimal academic study, especially in the international literature. This research is important because, based on the results of researchers' searches conducted in the Scopus database using the keywords "Women's empowerment and child protection," no one has examined the role of the Nasyiatul Aisyah organisation in Indonesia in empowering women and children. Data was only found in around 38 documents, and then analysed using Biblioshiny, which can be seen in Figure 1.

Figure 1. WordCloud.

Source: Processed by researchers from Biblioshiny, 2025.

Figure 1 explains that various studies on 'Women's empowerment and child protection' have been carried out by several researchers, including researchers from Indonesia. Therefore, the novelty and urgency of this research lies in exploring the role of faith-based women's organisations, especially the Central Leadership of Nasyiatul Aisyiyah, in the integration of community development approaches into the DRPPA policy framework at the village level, which until now has not been touched by previous research. Such as research from Kolomboy et al., (2025) This study was conducted in Donggala Regency with the finding

that even though the policy had been implemented, the results were not optimal due to programme incompatibility. Then, research from Amalia et al., (2025) shows that almost half of the children experience violence. Next, due to government budget constraints, Rahmaningtyas & Rahayu (2019) examine the importance of government and private sector collaboration in efforts to empower women and children. Therefore, based on various studies, a series of crimes and injustices for women and children in Indonesia constitute a significant problem. Therefore, it is important that all sectors, including women's organisations, are involved in tackling and preventing violence against women and children in Indonesia.

However, this approach not only highlights the formal aspects of policy, but also examines the social dynamics, local actors, and collaborative practices that are key to successful women's empowerment and child protection. The research questions are:

1) What is the role of Nasyiatul Aisyiyah in empowering the village?
2) What is the collaboration process undertaken by Nasyiatul Aisyah in running women and children empowerment programmes?
3) What is the impact of Nasyiatul Aisyah's implementation of the women and children empowerment programme?

An important contribution of this research is to provide a more comprehensive and applicable understanding for local governments, academics, and community actors in formulating DRPPA implementation strategies that are more participatory, sustainable, and contextualised. Thus, this study not only fills a gap in the literature related to the role of the Nasyiatul Aisyiah Central Leadership organization, but also provides an empirical basis for formulating more inclusive and gender-responsive village development policies.

METHODS

The Ministry of Women's Empowerment and Child Protection (Kementerian Pemberdayaan Perempuan dan Perlindungan Anak, KemenPPPA) has made various efforts to realise DRPPA (KemenPPPA, 2023). The research locus was the Central Leadership of Nasyiatul Aisyiyah, which has collaborated with 16 villages from 4 provinces in Indonesia in developing the Women Friendly and Child Care Village (DRPPA) model. This research uses qualitative methods (Moleong, 2007), This methodology is used because it aims to deeply understand the role, dynamics, and impact of the implementation of the community development approach in realising DRPPA by the Central Leadership of Nasyiatul Aisyiyah. This method is considered most relevant for exploring the subjective experiences, social interactions, and roles of local actors, such as the village government, Nasyiatul Aisyiah organisation, community leaders, and children's communities in complex local contexts.

This research uses the Community Development theory of Muhtadi (2013) with indicators of participation, gender equality and justice, democracy, transparency and accountability, and sustainability. First, participation that requires the community to be actively involved in every stage of development, from planning to program evaluation. Second, gender equality and justice that demand equal access and opportunities for men and women, as well as recognition of the rights of vulnerable groups. Third, the principle of democracy that upholds the process of deliberation, openness, and respect for the right to vote of every citizen. Fourth, transparency and accountability that prioritize openness of information and responsibility for the use of resources. Finally, sustainability that ensures development results can last in the long term through strengthening local capacity and sustainable resource management. This framework is a relevant analytical tool in evaluating the effectiveness of implementing community-based programs, including the Women-Friendly and Child-Caring Village (DRPPA), in reflecting the values of inclusive and equitable

participatory development.Then in this study, data collection techniques were carried out qualitatively to obtain an in-depth understanding (Agusta, 2003), related to the implementation process of community development in establishing Women-Friendly and Child-Caring Villages. The main techniques used include:
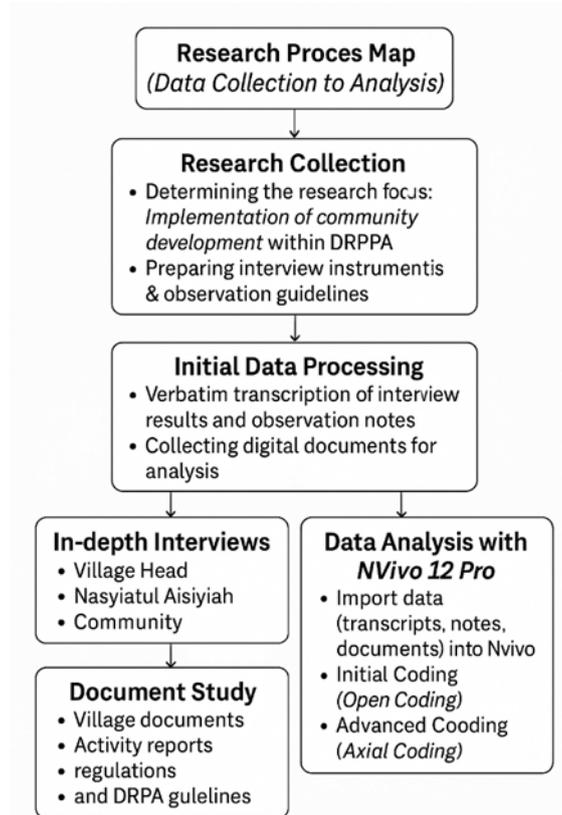
1) Observation: Researchers directly observe community empowerment activities related to women and children, such as village deliberation forums, posyandu activities, women's skills training, or child protection activities.

2) Interviews were conducted with key informants directly involved in the DRPPA development process, such as the village head, administrators of the women's organisation Nasyiatul Aisyiyah or PKK, religious leaders, community leaders, and traditional leaders.

3) Data was also collected through official documents such as village regulations, activity reports, deliberation minutes, village profiles, and DRPPA programme guidelines. This documentation was used to trace the policy, planning, and administrative footprint of the community development process.

Data analysis in this study was carried out qualitatively with a thematic approach using NVivo 12 Pro software (Mortelmans, 2019). The thematic approach is a qualitative data analysis method that focuses on identifying, analyzing, and interpreting patterns of meaning or "themes" in a data set. NVivo was chosen to facilitate the process of organising complex and diverse qualitative data (Woolf & Silver, 2018), and assist the researcher in systematically identifying thematic patterns from various data sources, such as interview transcripts, observation notes, and programme documents.

The first step in the analysis process was verbatim transcription of all interviews and field observations. Next, the data was imported into Nvivo 12 Pro and an open coding process was carried out by labelling or coding the relevant parts of the data based on the initial themes that emerged. After that, axial coding was carried out, namely grouping interrelated codes into larger categories to build a more conceptual understanding. The final stage was selective coding, where the researcher compiled narratives and interpretations based on the dominant main themes and explained the relationships between elements in the community development process.

With the help of NVivo 12 Pro features such as project map, and concept, this analysis provides a sharper and deeper thematic mapping. The results of this analysis become the basis in explaining how the community development implementation process in DRPPA takes place. The map of this research process starting from data collection to the data analysis stage can be seen in Figure 2.

Figure 2. Research Process Map

Source: Processed by the researcher, 2025.

From Figure 2, it can be explained that the research process began with data collection (Research Collection) which focused on the implementation of community development in the context of DRPPA, using in-depth interview instruments, observations, and document studies such as regulations and activity reports. The collected data were then processed through verbatim transcription and organized systematically before being analyzed with NVivo 12 Pro through the open coding stage to identify themes and axial coding to find relationships between categories, while supporting document studies enriched the analysis to comprehensively understand the implementation of community development in the DRPPA program.

RESULT AND DISCUSSIONS

The Role and Impact of Nasyiatul 'Aisyiyah in Empowering Women and Children

The Women and Child-Friendly Village Programme is a strategic initiative to create a safe, equal and sustainable village environment for women and children. The programme integrates gender and children's rights perspectives into village governance, village development, and village community development and empowerment in a planned, comprehensive, and sustainable manner in accordance with Indonesia's development vision (Lase et al., 2024). Villages must fulfil the right to protection from all forms of violence and discrimination, provide friendly public facilities and infrastructure, and provide a sense of security and comfort for all its citizens, especially women and children.

DRPPA also aims to fulfil children's optimal developmental needs, especially in relation to issues of malnutrition, stunting, child marriage, and child labour (Martiani, 2024). DRPPA exists as a comprehensive effort to address issues against women and children (Rogaya et al., 2024). Since the beginning of 2021, KemenPPPA has made various efforts to realise Women Friendly and Child Friendly Villages (KemenPPPA, 2023). These efforts include programme launches at the national and provincial levels, training (ToT) for regional

facilitators, village meetings, and direct technical guidance to villages. The aim was to ensure the active participation of village governments, village officials and communities in empowering women and protecting children. This activity is followed by the organisation of various activities carried out by the DRPPA Model Development) 3 SAPA volunteers in each village and continues until 2024.

Table 1. Data On Nasyiatul Aisyah Partner Villages

No	Regency/Province	Name of Village/District
1.	Banyuasin Regency/South Sumatra	• Tabuan Asri Village, Pulau Rimau Distric • Sungai Pinang Village / Rambutan District
2.	Musi Rawas Regency/South Sumatra	• Bangunrejo Village / Suka Karya District • Marga Sakti Village / Muara Kelingi District
3.	South Buru Regency / Maluku	• Waly Village / Namrole District • Mepa Village / Leksula District
4.	Southwest Maluku Regency / Maluku	• Kaiwatu Village / Moa District • Kroing Village / Babar Timur District
5.	Landak District/West Kalimantan	• Bilayuk Village / Mempawah Hulu District • Re'es Village / Menjalin District
6.	Mempawah Regency/West Kalimantan	• Sungai Bakau Besar Laut Village / Sungai Piyuh District • Sungai Duri Village / Sungai Kunyit District
7.	Pasangkayu Regency/West Sulawesi	• Pangiang Village / Bambalamotu District • Karya Bersama Village / Pasangkayu District
8.	Mamuju Regency/West Sulawesi	• Kalepu Village / Tommo District • Karampuang Village / Mamuju District

Source: Nasyiatul Aisyiah Data Report, 2025.

The theory used in this study uses the Community Development theory from Muhtadi, (2013) which refers to aspects of participation, gender equality and justice, democracy, transparency and accountability, sustainability. Therefore, it can be explained as follows.

Participation

Community development is a process that aims to improve the quality of life of the community through empowerment, active participation, and cooperation between various parties (Hariyadi et al., 2024; Juslaeni et al., 2024). In this view, the community is not just an object of development, but a subject that has the potential and important role in determining the direction and success of development itself. Participation is a crucial element in the empowerment of women and children because it opens up space for them to voice their own interests, needs and aspirations (Evans, 2023). When women are actively involved in decision-making processes at the family, community and public policy levels, empowerment programmes become more responsive and relevant to their real situations. As women are actively involved in decision-making, empowerment programs become more responsive to their real needs. For example, the need for maternal and child health services, and the urgency of protection against domestic violence. This participation also strengthens their confidence and ability to take a greater role in social, economic and political life. In addition,
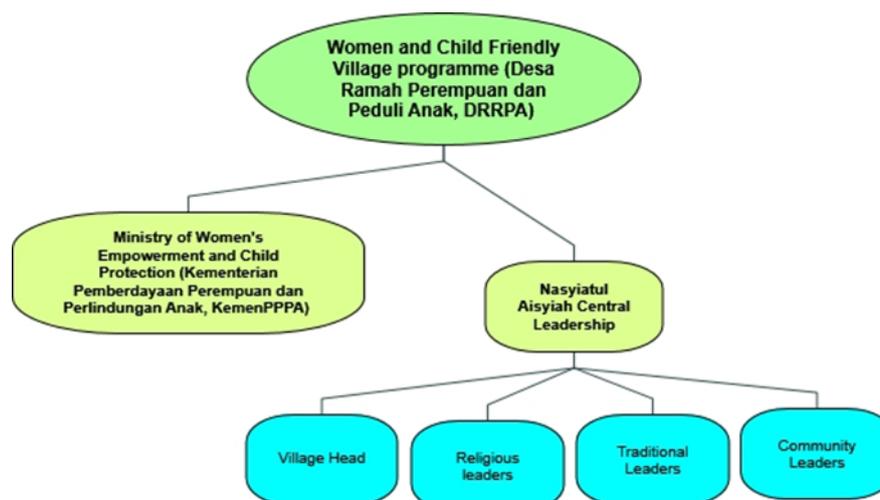
the participation of women and children in empowerment programmes promotes social justice and more inclusive development (Probosiwi, 2015; Masuku & Macheka, 2021).

In this aspect of participation, the leaders in Nasyiatul Aisyah involved several stakeholders from the assessment and engaged them in the FGD process. Nasyiatul 'Aisyiyah acts as an agent of social change that facilitates the empowerment of women and children through training, mentoring, and collaboration with the government and village communities. The organization is also active in promoting gender-responsive and child-friendly policies, so that empowerment programs become more inclusive and equitable according to local needs. According to Harahap et al., (2022) Assessment is important to understand the needs, potential, and existing problems so that the intervention or programme can be targeted and effective. In its implementation, Nasyiatul Aisyah conducted training (ToT) to organise facilitator training with religious and community leaders, as well as traditional leaders in each village. The assessment was conducted using the Focus Group Discussion method with several stakeholders ranging from the Village Head, Religious and Community Leaders, and Traditional Leaders. According Susanto et al., (2024), Focus Group Discussions are important because they allow in-depth exploration of the views of diverse participants to gain a richer and more contextualised understanding of an issue.

The results of this field assessment were used to assess the initial conditions of fulfilment of the 10 DRPPA indicators, prioritise programme interventions and determine baseline data that will serve as a reference for future programme monitoring and evaluation. The 10 indicators consist of, 1) The organization of women and children in the village. 2) The availability of village data containing disaggregated data on women and children. 3) The availability of Village Regulations (Perdes) on DRPPA. 4) The availability of financing from village finances and the utilization of village assets to realize DRPPA through women's empowerment and child protection in the village. 5) The percentage of women's representation in the Village Government, BPD, LMD, village customary institutions, and Village-Owned Enterprises. 6) The percentage of women entrepreneurs in the village, especially women heads of families, disaster survivors and survivors of violence. 7) The realization of a child rights-based care system to ensure that all children are cared for by their biological parents, substitute parents, or community-based care through financing from the village. 8) There is no violence against women and children (KTPA) and victims of human trafficking (TPPO). 9) There is no child labor, and 10) There are no children who marry under the age of 18 (child marriage). In addition, as a form of participation in the programme, KemenPPPA collaborated with the Central Leadership of Nasyiatul Aisyiyah to develop the DRPPA model. Government participation in the Women-Friendly and Child-Care Village programme is essential to ensure policy, budget and sustainability support in a systemic and integrated manner. This agrees with what was conveyed by Rusliadi et al., (2023) that cooperation between the government and the private sector is essential because it can strengthen the capacity of development programmes through the synergy of resources, innovation, and networks owned by the private sector.

The visualisation of the actors participating in the Women-Friendly and Child-Care Village program can be seen in Figure 3.

Figure 3. Nvivo 12 Pro Project Map 'Actors Involved'.

Source: Processed by the researcher, 2025.

Based on the visualisation in Figure 3, it can be explained that in the DRPPA programme, the role of various parties is crucial to ensure the achievement of sustainable empowerment and protection goals. The Ministry of Women's Empowerment and Child Protection acts as the main policy director and implementer of programme monitoring at the national level, including in the preparation of technical guidelines and providing assistance to local and village governments. The leadership of Nasyiatul Aisyiyah contributes through education, advocacy and community strengthening based on Islamic values that promote gender equality and child protection (PP Nasyiatul Aisyiah, 2020). At the local level, village heads, religious leaders, traditional leaders, and community leaders play an important role in integrating DRPPA principles, establishing inclusive values, bridging communication, and encouraging community participation, so as to create a women-friendly and child-caring village. However, this community participation must be properly directed and guided to ensure it aligns with the goals of empowerment and protection, fosters meaningful involvement, and produces sustainable, positive outcomes for women and children in the village.

Gallego & Maestripieri (2022) They argue that the participation of various sectors in women's and children's empowerment programmes is essential because the issue is multidimensional and cannot be solved by one party alone. Development experts state that collaboration across sectors including government, civil society organisations, religious institutions, the private sector, and local communities can strengthen programme effectiveness (Abdillah et al., 2023; Bäck et al., 2025). This is because each sector has different resources, expertise and reach. This intersectoral approach also aligns with good governance principles that emphasise the importance of inclusiveness and accountability (Engkus et al., 2022). From a social empowerment perspective, multi-stakeholder engagement creates an ecosystem that supports the full development of women and children, and ensures broad, sustainable and impacts that reach the community level.

In addition, Ogbari et al., (2024) effective empowerment of women and children requires a holistic approach that integrates social, economic and cultural dimensions, which can only be achieved through strong partnerships among various stakeholders. Similarly, (Pache et al., 2022) highlighted that multi-sector collaboration enhances resource mobilization and fosters innovation, enabling programs to address complex challenges more effectively. Furthermore, international frameworks such as the Sustainable Development Goals (SDGs) underline the need for cross-sectoral collaboration to achieve gender equality and child well-

being (Febrianti & Eprilianto, 2022; Komar, 2017). This collaborative model promotes shared responsibility and strengthens accountability mechanisms, ensuring that empowerment initiatives are inclusive and sustainable.

Gender Equality and Justice

Gender equality and justice are two important concepts in the effort to create an inclusive and just society (Kabeer, 2021). Gender equality refers to the equal treatment of men and women in terms of rights, obligations, and opportunities in all aspects of life, such as education, employment, politics, and law (Subagja, 2022). Equality means that every individual has equal opportunities without gender discrimination. However, without equity, equality can ignore structural inequalities, and without equality, equity fails to drive systemic change. In women's and children's empowerment, these two principles are essential for programmes to be responsive to real needs and sustainable.

In Tabuan Asri Village, one of the successes was the involvement of Karang Taruna in a workshop on preventing child marriage. In addition, the village also provides health services for the elderly through posyandu. The evaluation showed that Tabuan Asri Village has built a sports field and children's playground as a form of commitment to children's rights. Minujin & Ferrer (2016) argue that providing equality and access to facilities for children is important to ensure optimal physical, mental and social growth and development.

However, a different condition was experienced by Bangunrejo Village, Suka Karya District, Musi Rawas Regency, namely the lack of active participation of women in decision-making and village development in becoming environmental activists and observers Ibrahim, (2012) argues that the lack of active participation of women in decision-making can hinder the realization of a truly women-friendly village. Although women fill several roles in strategic institutions in the village, this has not had a significant impact on women's leadership at the village level. The involvement and provision of space for women in development decision-making is important to ensure policies that are inclusive, fair, and reflect the needs of all levels of society (Urooj et al., 2022).

In addition, the absence of a special or integrated complaint mechanism for women and children who experience violence is a serious obstacle in the development of the DRPPA Model in Bangunrejo Village, Suka Karya District, Musi Rawas Regency. Miyamoto (2024) argues that specialised or integrated grievance mechanisms for women and children experiencing violence are important to ensure comprehensive protection, remedy and justice. Epstein & Goodman (2018) added that without this mechanism victims are at risk of prolonged trauma, injustice, and repeated violence. This can hinder the achievement of DRPPA's goal of creating an environment that is safe, inclusive, and in favour of women and children. Agree with Koss (2000) that the existence of complaint services for violence against women and children is very important as a first step to provide protection, recovery, and justice for victims. The Epstein et al., (2003) also added that the impact on women and children who are victims will be more courageous to speak up, get proper treatment, and prevent the recurrence of violence in the future through a deterrent effect for the perpetrators.

In addition, in other locations such as Marga Sakti Village, Muara Kelingi District, Musi Rawas Regency, it was found that there was no organisation or group of women crafters and entrepreneurs. Even Thompson et al., (2021) argued that the establishment of women's organisations is very important both from an economic perspective and for the protection of women's rights. Economically, these organisations provide a platform for women to increase their capacity, expand their business networks, and gain access to training, capital, and markets. In terms of rights protection. Musindarwezo et al., (2023) argues that women's organisations act as spaces for advocacy, solidarity, and strengthening collective voices in

response to various forms of discrimination and violence, as well as encouraging policies that favour gender justice. Another problem is the lack of financial assistance services, and parenting patterns that are still centred on one individual reflect the lack of structural and social support for women. In addition, the lack of support in childcare also limits women's optimal movement and role in social and economic life (Musindarwezo et al., 2023).

Therefore, efforts to create women-friendly and child-friendly villages must start with an awareness of the importance of gender equality and justice as the main foundation of inclusive development. Experiences in several villages such as Tabuan Asri show that positive changes can be achieved with the active involvement of various community elements, including youth and women. However, the challenges in Bangunrejo and Marga Sakti villages underline that there is still much work to be done, such as limited participation of women in decision-making, the absence of grievance services, and the lack of economic and social support. For me, this shows that development is not only structural, but must also touch on deep-rooted cultural and social aspects, so that women and children are not just objects of programmes, but truly become active subjects who are strengthened and involved in the entire development process.

Thus, gender equality and justice are widely recognized as fundamental components of inclusive development, but their implementation often faces structural and cultural barriers. Moghadam & Senftova, (2005) & Smith & Sinkford, (2022) argues that addressing gender inequality requires multidimensional strategies and the participation of various sectors because the challenges faced by women and children are embedded in social norms, access to power, and economic disparities. Supporting this, Unterhulter et al., (2018) emphasize that gender equity must be reflected in decision-making processes and institutional accountability mechanisms to prevent women from becoming mere symbolic participants. The experience in Tabuan Asri village illustrates that when gender equality is embraced through the active involvement of women and youth, development becomes more inclusive and responsive. In contrast, in villages such as Bangunrejo and Marga Sakti, the limited presence of women in leadership roles and the absence of a basic complaints system highlight how gender inequality can persist when justice is not integrated.

Democratic

The community development approach places democratisation as one of the key aspects of the process (Ahmad & Talib, 2015). The democratic aspect emphasises the importance of active community participation in every stage of development, from planning, implementation, to evaluation (McKinlay, 2006). This means that every individual, regardless of background, has the right to voice their needs and aspirations. Participatory space makes development inclusive and grows from community initiatives.

In the context of democracy, the findings of gender inequality in Marga Sakti Village, Muara Kelingi Sub-district, Musi Rawas District have not been realised. Although it has been designated as a Women-Friendly and Child-Caring Village, it shows that the principle of equal rights for women and men has not been fully realised, even though there are policies that formally support it. Venugopal & Huq (2022) argues that an ideal democracy prioritises the active participation of all citizens regardless of gender. However, disaggregated data showing differences in space for expression and career opportunities indicate inequalities that still prevent women from accessing their full rights. Androniceanu (2021) She also argued that collaboration is important for democracy because it enables inclusive participation, transparent decision-making, and strengthens accountability and public trust in democratic processes. Therefore, collaborative efforts between the village government, women's and

children's best friend volunteers, and the community are essential to ensure the implementation of policies that are more inclusive and in favour of women.

In Marga Sakti Village, education disparities between men and women are still evident, especially at the higher education level. Men tend to be better educated, suggesting structural and cultural barriers that inhibit women's access to quality education. Walker et al., (2019) argues that equal education for women plays a crucial role in realising true democracy. Education is a basic fundamental right for every individual, regardless of gender, and equal access to education ensures that women can participate fully in social, economic and political life (Cole, 2022). By providing equal opportunities for women to obtain education, we not only increase the capacity of individuals, but also strengthen the quality of democracy itself.

Waly village in South Buru district has been recognised for empowering women through the formation of a women fishermen and farmers group. These groups contribute to sustainable development. However, women's business potential has not been optimised because a women's entrepreneurial group has not been formed. Kumar (2013) argues that women's enterprise development has a very strategic role in realising a more inclusive and sustainable democracy. This was made clear by Rahim (2024) that giving women equal access to business development not only empowers them economically, but also increases their participation in decision-making that impacts the community.

Waly Village also does not yet have a Village Regulation that specifically regulates the implementation of the DRPPA programme, although several related activities have been implemented. Meyer & Rowan (1977) argued that regulations specifically governing the implementation of the programme are essential in realising an inclusive and equitable democracy. One of the main obstacles is the lack of detailed data on women and children, which has not been prioritised in village planning. In fact, accurate data is important for drafting targeted Perdes. Therefore, in-depth and structured data collection is necessary for the DRPPA programme to run more effectively.

Unlike the previous village, Mepa Village in South Buru Regency already has a Perdes No. 3/PAP/2023 on DRPPA. The majority of its residents are Protestant Christian and Catholic, with good interfaith tolerance. DRPPA activities are also a moment that strengthens community unity. Akhtar & Abdullah (2023) argues that religious tolerance plays a key role in realising an inclusive and just democracy. Even Al-Billeh (2022) argues that in a democratic system, the right of every individual to practice their faith freely and without discrimination must be respected and protected. Religious tolerance allows diverse societies to coexist harmoniously, where differences do not divide, but rather enrich social and cultural life (Siswadi et al., 2024). With tolerance, each religion can develop and express its views in the public sphere, creating constructive dialogue and mutual respect.

A community-based development approach that emphasises democratic aspects is essential in realising an inclusive democracy. Ocloo et al., (2021) She argues that active community participation, regardless of gender or social background, is key to creating real change. In Marga Sakti Village, gender inequality still hinders women's access to their rights despite supporting policies, so collaboration between various parties is needed to realise inclusive policies. In Waly Village, women's business potential has not been optimised due to the lack of entrepreneurial groups, while the Perdes DRPPA needs to be strengthened with more structured data collection. In Mepa Village, strong religious tolerance shows that diversity is a strength in building an inclusive and harmonious democracy.

A community-based development approach that emphasizes participatory democratic values is considered crucial in realizing an inclusive and equitable democracy. Hariram et al., (2023) argue that active participation from all elements of society regardless of gender,

social status, or cultural background is a key factor in creating real and sustainable change. In practice, (Lwamba et al., 2022) thye argue this implementation approach still faces serious challenges, especially in terms of gender equality, minimal access to decision-making, and weak representation of vulnerable groups. This emphasizes the importance of cross-actor collaboration between government, civil society, traditional institutions, and the private sector to create truly participatory and equal governance.

Furthermore, a participatory development approach requires strengthening the capacity of communities, especially women, to access economic and social spaces (Kiss et al., 2022). Chikwe et al., (2024) argues that the lack of community-based economic institutions, such as women's entrepreneurial groups, can hinder sustainable empowerment. In addition, the absence of structured and gender-sensitive data hampers the formulation of policies that are truly needs-based. On the other hand, social values such as tolerance, solidarity, and mutual cooperation have proven to be the foundation for forming an inclusive society. This shows that development that favors marginalized groups does not only rely on structural interventions, but also requires a cultural and transformative approach that respects diversity and strengthens the role of all citizens as subjects of development.

Transparency and Accountability

Transparency and accountability in Community Development theory are important to ensure that development is in line with community aspirations and can be accounted for. Transparency in the context of community-based development refers to the disclosure of information to the community regarding programme planning, implementation, and evaluation (Zunaidi, 2024). It allows citizens to access clear information about decisions, budgets, and outcomes, allowing them to monitor development more effectively. Transparency also encourages active community participation, as they feel more empowered by open information (Rijal, 2023).

One form of accountability in the DRPPA programme is Village Regulation No. 3/PAP/2023 on Women-Friendly and Child-Caring Villages in Mepa Village, Leksula Sub-district, South Buru District, Maluku Province. Ido (2019) Regulation has a very close correlation with the accountability aspect of community-based development or governance systems. Clear and structured regulations provide a strong legal basis for the implementation of certain policies, programmes or activities, and establish clear responsibilities for all parties involved, whether government, institutions or individuals (Hupe, 2021).

The transparency aspect of handling cases of violence in Mepa Village is carried out by the Village Head, but the main challenge is the community's perception that domestic violence is a private matter that does not need to be exposed. Bajos et al., (2022) It was argued that the lack of community trust in the government is often due to a lack of transparency, accountability, and past bad experiences with policy or resource management. Although only one case of domestic violence was recorded, the process of identification and village involvement in handling it was not optimal. The implementation of the DRPPA programme in Maluku Province demonstrates the government's commitment to improving the welfare of women and children in the village, with the aim of creating an environment that supports the fulfilment of their rights and encourages active participation in village development.

In Bilayuk Village, Mempawah Hulu district, Landak Regency, West Kalimantan Province, the population was recorded at 1,824 people, with 51% of them women and 35% children. As many as 61% of the population only completed primary education or did not even graduate from primary school, due to the absence of further education facilities in the village. Yu et al., (2024) argues that the development of educational facilities in rural areas is crucial to improving the quality of life and welfare of the community. With easier access to

education, children in rural areas no longer need to travel long distances to gain knowledge. Bilayuk village already has a Perdes DRPPA, but socialisation has not been optimal and positive parenting counselling has not been consistent. Efforts to increase community understanding are limited and not routine. In addition, the village has not yet provided optimal child development support facilities.

It can be said that the transparency and accountability aspects of community development theory are the main foundation for the success of community-based development, especially at the village level. Information disclosure and clarity of responsibility are not just administrative procedures, but also reflect respect for the community's right to know, be involved in, and oversee the development process in their neighbourhood. Ahmad & Islam, (2024) It is argued that when communities are given access to clear information and space to express their opinions, they feel ownership and responsibility for the process, which in turn encourages active participation and social monitoring. The cases in Mepa and Bilayuk Villages show weak socialisation and implementation of the DRPPA Village Regulation, indicating a lack of transparency and accountability. Regulations that are not consistently implemented only become formal documents. Therefore, improving the capacity of village apparatus to manage information, engage communities, and openly evaluate programmes should be a top priority to build trust and ensure development is in line with community needs.

In the context of village development, transparency and accountability play a very important role, especially in ensuring that the rights of women and children are fulfilled. According to (Bell & Reed, 2022), the involvement of vulnerable groups, including women and children, in transparent participatory spaces allows for a redistribution of power and fairer decision-making. Kabeer, (1999) said that when development information is conveyed openly, women gain access to crucial knowledge that empowers them to engage in decision-making processes. Through inclusive accountability mechanisms, they can voice specific needs such as access to health services, education, and social protection that are often overlooked in conventional planning.

In addition, according to Juliasih, et al., (2024), transparency in the implementation of village programs such as Women-Friendly and Child-Caring Villages (DRPPA) is very important. This aims to ensure that budgets and policies truly support the protection and empowerment of these groups. Without clear accountability mechanisms, such as public reporting and gender-based and child rights-based evaluations, these policies can easily become merely symbolic. Therefore, villages need to build a participatory monitoring system that actively involves women's groups and children's forums, so that they are not only objects of development, but subjects who help determine the direction of inclusive and socially just development.

Sustainability

Sustainability-focused community development theory emphasises the importance of development that not only meets current needs, but also preserves resources, the environment and social capacity for future generations. Sustainability means that development initiatives must be designed to be sustainable in the long term, without dependence on outsiders, and able to adapt to evolving dynamics and challenges (Grin et al., 2010). This approach requires the active participation of the community in every stage of development, from planning to evaluation, so that the results reflect the real needs of the community and have a high sense of ownership. Sustainable development also emphasises strengthening local capacity, in terms of knowledge, skills and institutions, so that communities can manage and sustain the programmes that have been built (Grindle &

Hilderbrand, 1995). In this perspective, sustainability is not only seen from the economic side, but also from the social and environmental aspects, all of which must run in a balanced and mutually supportive manner. Therefore, sustainable community development is not only result-orientated, but also a process that ensures the continuity of benefits for the community in the long term.

An example of the application of this approach can be seen in the mentoring activities carried out by Nasyiatul Aisyiyah in Re'es Village, West Kalimantan, to implement the DRPPA programme. The mentoring began in April 2024 with field visits, discussions with the village government, and coordination with volunteers and regional facilitators. These initial steps demonstrate the importance of building collaborative relationships with local stakeholders as a strategy to strengthen sustainability (Tapaninaho & Heikkinen, 2022). After the initial phase, an assessment and focus group discussion were conducted to explore the extent to which the DRPPA programme has been running, identify obstacles and needs, and see the potential of the village that could be further developed. One manifestation of Nasyiatul Aisyiah's role is that 40% or 2 out of 5 BPD members are women. And 30% or 3 people out of a total of 10 village officials are women, Kasi pembangunan, finance staff, and community empowerment.

The implementation of the DRPPA Programme in Sungai Bakau Besar Laut Village, Mempawah Regency showed positive developments. The results of the programme evaluation revealed a significant increase in community awareness of the importance of women's involvement in decision-making processes at the village level. Menurut Wang (2023) Programme evaluation plays a very important role in realising the sustainability aspect because through evaluation. We can assess whether the programme's objectives and impacts have been achieved, as well as identify challenges and opportunities for improvement. Sarkar et al., (2023) also argue that change can encourage increased participation of women in various social and community activities. Furthermore, the programme has also succeeded in encouraging the formation of women's groups that are actively involved in empowerment activities, indicating that the DRPPA initiative has begun to have a real impact in strengthening the role of women at the community level.

The implementation of the DRPPA Programme in Sungai Bakau Besar Laut Village was conducted collaboratively by involving village officials, community leaders, volunteers, and residents. The process began with a baseline study and Focus Group Discussion, followed by socialisation to strengthen community understanding. Evaluation through the preparation of the Village Action Plan is a strategic step to ensure program sustainability, by analysing DRPPA indicators, evaluating achievements, and formulating follow-up strategies that are adaptive to village needs. A tangible manifestation of the sustainability of the empowerment programme in this village is the formation of an inclusive women's organisation. This organisation is not only a gathering space, but also a means of consolidation to fight for women's rights and encourage collective village progress (Laville, 2024). The existence of such organisations reflects that the programme does not only produce momentary changes, but is able to build social structures that sustainably strengthen women's participation in the village development process.

A sustainability-focused approach to community development therefore offers a holistic view of the importance of community participation in every stage of development. Sustainability lies not only in visible results, but in the ability of programmes to continue to thrive in the long term, with active community participation and strengthened local capacity. The DRPPA programme implemented by Nasyiatul Aisyiyah in West Kalimantan, which began with collaboration between local stakeholders, created a social structure that supports long-

term sustainability and growth. The programme, with regular evaluations and women's participation in decision-making, not only raises awareness, but also creates mutually supportive social and environmental impacts.

Roseland, (2000) think that a sustainable development approach that places active community participation is very important to ensure that programs are not only successful in the short term but also able to survive and develop in the long term. In this context, women play a strategic role because they are often the main managers in families and communities, especially regarding child welfare and the social environment. According to Drolet et al., (2015), sustainable development must prioritize an adaptive and inclusive system, where women's involvement in every stage of decision-making strengthens social resilience and the sustainability of the program as a whole.

On the other hand, McDougall et al., (2013) emphasized that sustainability also depends heavily on the ability of communities, including women and children, to manage resources wisely through participatory and collaborative governance. Children, as the next generation, need to be involved in this process so that they understand the importance of maintaining the sustainability of resources and socio-culture. The active involvement of women and children in evaluation and decision-making can produce a more holistic and sustainable impact, because their perspectives help design programs that are responsive to the needs of families and communities at large. Thus, building capacity and providing inclusive participation spaces for women and children are the keys to the success of sustainable development.

CONCLUSION

Based on the research results, Nasyiatul Aisyiyah plays an important role in empowering women and children through inclusive and participatory development initiatives. The organization actively invites various stakeholders, such as local governments, religious leaders, and local communities, to jointly create an environment that supports gender equality and child protection. In addition, Nasyiatul Aisyiyah also focuses on strengthening local capacity by raising awareness of women's rights and forming women's organizations that function as a forum for advocacy and strengthening the role of women in society.

In its implementation, Nasyiatul Aisyiyah applies a collaborative process that involves various parties from the planning stage to program evaluation. This approach ensures that the empowerment programs implemented are in accordance with local needs and receive broad support from the community. Through facilitating regular dialogue and training, the organization encourages the active participation of women and youth in decision-making, while providing services that support women's protection, such as violence reporting mechanisms and economic empowerment programs.

The impact of this empowerment program can be seen from the increasing public awareness of the importance of gender equality and children's rights, which creates a more inclusive and friendly environment for women and children. Transparency and accountability in program management as well as building community trust and strengthening social support systems. Although there are still challenges such as resource constraints and minimal violence reporting services, this desired program can be achieved through synergy between active community participation, gender awareness, inclusive democracy, and sustainable local capacity building.

The limitations of this study are related to the variation in social, cultural, and economic contexts across the villages studied. Although it provides an overview of the implementation of DRPPA in several villages in Indonesia, the findings from these villages may not be fully generalizable to all villages with different characteristics. Differences in the level of

community participation, understanding of gender equality, local democratic practices, and transparency and accountability of village government can affect the success and challenges of DRPPA program implementation. Therefore, the findings of this study should be applied by considering the specific context of each village. This study makes an important contribution to understanding the dynamics of DRPPA program implementation at the grassroots level. By analyzing participation, gender equality, democracy, transparency, accountability, and sustainability, this study identifies key factors that influence the success and challenges of the program. These findings can provide input for the government and civil society organizations in designing more effective and sustainable women and children empowerment programs, and highlight the importance of a participatory community-based development approach that is responsive to local needs.

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