

## GENDER-RESPONSIVE AND CHILD-FRIENDLY VILLAGES THROUGH SAPA MAMA INNOVATION AND COMMUNITY EMPOWERMENT

Eka Putri Rahmawati<sup>1</sup>, Amirul Mustofa<sup>2</sup>, Sri Kamariyah<sup>3</sup>

Faculty of Administrative Sciences, Dr. Soetomo University

Correspondent author: [amirul.mustofa@untomo.ac.id](mailto:amirul.mustofa@untomo.ac.id)

Surabaya, Jawa Timur, Indonesia

### Abstract

Nganjuk District has a high Gender Development Index (IPG) score. "Sapa Mama" was formed as an embodiment of Nganjuk Regency and is child-friendly and gender-responsive. This study aims to examine the implementation of empowering local communities through the Sapa Mama innovation, which focuses on child-friendly and gender-responsive village efforts. The research method used is qualitative research with an interactive analysis approach. The data was obtained through observation, documentation, and interviews with the public and institutions related to the Sapa Mama innovation, which was then evaluated, interpreted, and discussed according to the established theory. The outcomes of research on the advantages of Sapa Mama innovation, there are several activity programs within the Sapa Mama innovation in the form of formal programs specifically for children, women, and marginalized communities that have been put to good use by the community and have had a positive impact. Rejoso Village has attempted to run the Sapa Mama innovation program following the law on village innovation that has been stipulated and seeks to be gender-responsive in the Sapa Mama agenda. The practical implication is that the relevant government must pay more special attention to superior village products to broaden the spectrum of purchasing power and create new jobs, especially for rural women.

**Keywords:** Community Empowerment; Gender; Non-formal Schools; Sapa Mama

Open Access at: <https://journalpublicuho.uho.ac.id/index.php/journal/index>

Journal Publicuho is licensed under a [Creative Commons Attribution 4.0 International License](#).

## INTRODUCTION

Various parties have long focused on issues of gender equality and justice, both at the national and international levels. The human rights listed in the UN's 1948 Statement on Human Rights (HAM) are closely related to gender justice and gender equality. Gender is a strategy for revitalizing various rules that apply to the development field. Implementation The mainstreaming approach is a collective effort focusing on development policy outcomes. (Haryanto et al., 2020). In Indonesia, almost all non-governmental organizations make gender issues a description of the discussion of community development and development programs. National policies must be made by institutions that can achieve gender equality and justice and increase the independence and role of women in organizations. Gender is an idea of the roles and responsibilities carried out by men and women because of and can be changed by social and cultural conditions (Sulistiyowati, 2021). The existence of Presidential Instruction Number 9 of 2000 concerning Gender Mainstreaming in national

development has mandated all ministers or Heads of non-ministerial institutions, Governors, and Regents or Mayors throughout Indonesia to implement Gender Mainstreaming (PUG) in action. Development in Nganjuk Regency as an effort to realize a child-friendly and gender-responsive village uses the concept of community empowerment and also applies gender mainstreaming, namely through the Sapa Mama innovation.

Children are the nation's next generation; their role is crucial in determining history and as future leaders who will carry on the nation's ancestral values. Therefore, it is necessary to have protection that guarantees children's rights and improves the condition of Indonesian children to continue the nation's development in the future. Every layer of society must be committed to various roles and positions to protect children (E. Susanti, 2020). According to the Regulation of the Minister of Women's Empowerment and Child Protection of the Republic of Indonesia Number 11 of 2011 concerning policies and development of child-friendly districts/cities (KLA), the government, through the Ministry of Women and Children's Empowerment (PPA) protects various children's rights in various aspects of their lives. KLA is a district/city with a development system based on children's rights through a commitment between government resources, the community, and the business world that formulates policies, programs, and actions to ensure children's rights are fulfilled (Erdianti & Al-Fatih, 2019).

Community Empowerment is an effort to prepare society and actions to improve community institutions to achieve progress, independence, and prosperity in sustainable social justice (Sumaryadi, 2005). From a development perspective, the community empowerment approach is centered on the community as the object of development. It is hoped that Law Number 6 of 2014 concerning villages can improve perspectives on Indonesia's development system. Previously, villages were considered recipients of policies from provincial, district, or central regional governments without regard to the aspirations that came from the village community themselves. With the Village Law's existence, the community can show the truth about their identity in organizing and planning village management. The village has the authority to manage village issues following social conditions, customs, and existing potential, and the town is no longer only considered an executor who is responsible for government regulations (Endah, 2020).

The Innovation School for Women, Children, and Marginal Communities (Sapa Mama) was inaugurated in 2022 to coincide with the 143rd Kartini Day. The Sapa Mama innovation manifests the Child-Friendly and Gender Responsive Nganjuk Regency, initiated through the Office of Social Affairs and Women's Empowerment and Child Protection (PPPA) (Arianto, 2022). The Nganjuk Regency Gender Development Index (IPG) is higher than the province and even nationally, up from 73.27 percent in 2022 to 93.76 percent. Sapa Mama is a non-formal school that is oriented towards providing education to women, children, people who

are considered marginalized, with disabilities, and other vulnerable groups, to improve life skills with the hope of achieving gender equality evenly, as an effort to prevent inequality between men and women, which can complicate village development because of misaligned understandings (Harisudin, 2022). Sapa Mama's Innovation is a forum for organizing women's and children's communities ranging from toddlers to older people, which has a positive impact and includes several activities that are responsive to gender. Based on the description above, researchers will study or analyze Community Empowerment through Sapa Mama Innovation as the Embodiment of a Child Friendly and Gender Responsive Village.

## LITERATURE REVIEW

### Community Empowerment Through Sapa Mama Innovation

The Village Innovation Program, through community empowerment, is an effort to build villages that focus on improving the local economy, entrepreneurship, and human resource quality (Occe, 2022). Village Innovation through Empowerment aims to achieve a level of welfare for village communities by successfully cultivating local potential in both human and natural resources. Local potential in the form of human resources in community empowerment is a subject of development that is familiar with challenges within the community itself. In contrast, natural resources are assets used to improve rural communities' socio-economic welfare (Endah, 2020). There are six principles in implementing the Village Innovation Program; (i) Participatory, In the program implementation process, the community must participate actively, especially in decision-making and monitoring, including the poor, marginalized, and disabled groups. (ii) Transparency and Accountability, the public can access all information about the activities and funds used, thereby being accountable morally, technically, legally, and administratively for their implementation. (iii) Collaboration, synergy, and cooperation of all parties involved in village development activities. (iv) Sustainable, capable of having the potential to be continued independently, encouraging environmentally friendly and sustainable development activities. (v) Justice and Gender Equality, all parties involved, both men and women, have equal opportunities to participate in every stage of program management and obtain positive impacts from development activities. (vi) Professional, by following applicable regulations and protection standards, communities and villages gain better technical capacity (Rahmah, 2020).

### Efforts to Realize a Women-Friendly Village and Caring for Children

A Women-Friendly Village and Caring for Children (DRPPA) is a village that integrates a gender perspective and children's rights into the management of village administration, village development, coaching, and empowerment of village communities in a planned, comprehensive, and sustainable manner following Indonesia's development vision

(Prasetyowati et al., 2022). Women are village assets and potentials that can improve the general welfare. The village government must put more effort into giving special attention to village development with direct and indirect support involving village women in the village development process. They realize women's independence in the economic, social, political, and psychological fields, and it is necessary to increase the involvement of the quality of human resources, especially village women (Tobirin, 2022). Five Priority Programs of the President of the Republic of Indonesia for development in the field of women's empowerment and child protection have been submitted to the PA department. These programs are (i) Increasing Women's Empowerment in Entrepreneurship with a Gender Perspective, (2) Increasing the Role of Mothers and Families in Education and Raising Children (iii) Reducing Violence against Women and Children. (iv) Reducing child labor (v) Preventing Child Marriage (Prasetyowati et al., 2022). Program success indicators are benchmarks used to determine the success or failure of a program. There are ten DRPPA indicators, including (i) the Coordination of women and children to participate in village development, (ii) the Arrangement of disaggregated data, (iii) There are village regulations and policies that pay attention to women and children. (iv) Village funds and use of village assets to encourage women's empowerment and child protection (v) Women's representation in village structures. (vi) The existence of entrepreneurship that builds women's critical awareness (vii) Children's rights guarantee that every child has the right to receive a quality education. (viii) There is no violence against women (KTPA) and the crime of trafficking in persons (TPPO) (ix) Children are not employed (x) No children are married under 18 years of age (Humas, 2022).

### **Gender Responsive**

Gender-responsive planning is a way to achieve gender equity and justice by integrating women's and men's experiences, aspirations, and potential needs and solving their problems. The identification, understanding, and implementation of actions to address gender differences and eliminate gender bias or stereotypes is known as gender responsiveness. These interventions include policies, programs, or activities (S. Noor et al., 2020). Gender is a concept used to determine differences between women and men based on social and cultural conditions, behavior, values, mentality, emotions, and other non-biological elements. Gender is defined terminologically as cultural expectations of men and women. Gender is an artistic concept used to differentiate roles, behaviors, mentalities, and emotional characteristics that develop in society between men and women (Rosyidah & Nurwati, 2019). Gender roles are the roles men and women play based on their status, culture, environment, and social structure. These roles are taught to members of society, communities, and certain social groups who are perceived as the roles of women and men. These roles are divided into reproductive, productive, and social functions. In addition, gender roles stem from cultural interpretations of the biological differences between women and men. As a result, the

gender roles between women and men are not the same in every place, region, or tribe. One of the impacts of gender roles on the social relations of women and men is the existence of hierarchical and usually dominant relations (Ikhlasiah Dalimoenthe, 2020). In the carryout gender mainstreaming, there are four indicators: (i) access, (ii) participation, (iii) control of resources and decision making (iv) benefits of policies and programs (Made Wiasti, 2017).

## METHOD

This study uses qualitative research methods. Qualitative research is used to study the condition of natural objects. This method is based on the postpositivism philosophy and combined data collection techniques; data analysis is done inductively or qualitatively, and the results emphasize meaning rather than generalization (Sugiyono, 2017). The primary purpose of research is to get data. The primary purpose of the study is to get data. Correct data management will get data that meets predetermined data standards. Data is classified into two types based on its origin: primary data and secondary data (Sugiyono, 2017).

The research was conducted in Rejoso Village, Rejoso District Nganjuk Regency. Data, documentation, and interviews with Sapa Mama Innovation-related parties were used to collect information for this study. Researchers want to know and interpret the results of research data that are accurate and accompanied by evidence obtained from interviews with stakeholders and communities affected by the Sapa Mama Innovation in Rejoso Village, Rejoso District, Nganjuk Regency, based on facts in the field. Data analysis is an attempt to search for and compile data research systematically through interviews and other sources to broaden researchers' understanding of the problems observed and produce findings for others (Rijali, 2019). This study uses a data analysis approach with interactive methods to collect and obtain workflow data while obtaining accurate and realistic data simultaneously. Data condensation, data display, conclusions, and validation of findings are some of the data components in interactive model analysis techniques. (Miles et al., 2014).

(i) Data Condensation, Data that has been sorted will be processed, but data that has yet to be selected will be stored by the researcher and will be requested if the data is needed. (ii) Data Display, data through the presentation stage; data will be arranged according to the flow of research, and conclusions can be reached. (iii) The final stage is Drawing and Verifying Conclusions to ensure that the data results of Community Empowerment through Sapa Mama Innovation remain relevant for the proper analysis purposes. So, it is possible to answer the entire formulation of the problem, even if it is temporary, because of the current progress in the field. Interactive Model Analysis is used to study and make more profound observations about the Sapa Mama Innovation that is already running in the community.

## RESULTS AND DISCUSSION

### Community Empowerment Through Sapa Mama Innovation

Empowerment in Indonesia is interpreted as an effort to improve and strengthen the quality of society in terms of skills and abilities. Community-based education is a type of education organized by the community and dependent on the community. Education is based on community self-reliance and community resources as the fulfillment of education management. This form of community-based participation aims to control societal discrimination in the community empowerment process. Empowerment in the field of education belongs to the community. Therefore it may be released from community control (Hadiyanti, 2008). In community empowerment through the Sapa Mama Innovation as an effort to realize a child-friendly and gender-responsive village, several activities support the involvement of women, children, and marginalized communities. There are six principles in implementing the Village Innovation Program; based on the research results, data is obtained in Table 1.

**Table 1.** Six Principles in implementing the Village Innovation Program

Participatory	The Sapa Mama innovation program consists of several activity agendas involving women, children, marginalized communities, persons with disabilities in increasing their capacity for life, and others.
Transparency and Accountability	The community can access all program agendas expected to impact the people who are members of Sapa Mama positively. The existence of village funds assists the ongoing Sapa Mama innovation process.
Collaborative	The Sapa Mama innovation involved the Social Service for Women's Empowerment and Child Protection, Community Health Centers, and Village Government.
Sustainable	Disability assistance and superior village products strengthen of the village's original natural resources.
Justice and Gender Equality	There is a Development Planning Conference as a forum for community proposals; there is Sapa Mama as a representative who voices women's suggestions.

Source: Research processed by researchers in 2023

### Participatory

Participation is community involvement in developing themselves, their lives, and their environment. In this sense, participation follows the concept of community empowerment, where people jointly identify the needs of their problems, plan and carry out activities and mobilize the resources needed to achieve these goals (Muslim, 2007). Thus, participation includes designing and implementing actions to achieve the goal. Innovation for schools for

women, children, and marginalized communities, or Sapa Mama, is a program formed by the Government of Nganjuk Regency. Sapa Mama is a village innovation program involving the participation of women, children, and people with disabilities.

The socialization of existence of the Sapa Mama Program aims to introduce the community so that the community can make good use of the agendas in the Sapa Mama program. The Acting Regent of Nganjuk carried out the socialization. It was started by the introduction of the superior products of Rejoso village, namely the tape laos jamu and puli crackers. The initial activity of the Sapa Mama program was data collection intending to make it easier so that the agenda in Sapa Mama was right on target following solving the problems needed by the community. The data collection that was carried out was (i) data collection on women according to age, (ii) data collection on economically vulnerable women, (iii) marriage according to age and sex, (iv) data collection on the type of child and workers, (v) data collection on the elderly and neglected (vi) data collection on children according to age, neglected and cared for by one parent or surrogate (vii) Data collection based on educational level (iii) Data collection on persons with disabilities.

After the data collection was carried out, it was realized with several Sapa Mama agendas, namely **(i) Rejoso Youth Posyandu (Posrejo)**, Posrejo became a place for teenagers as students of Sapa Mama to fill their free time with various useful things, Posrejo was carried out once in two Sunday. Classes at Posrejo include public speaking classes accompanied by mentors from Nganjuk, Regional Libraries, utilization of recycling, and various educational classes that contain important material as a provision to become teenagers or children based on Pancasila. **(ii) Toddler Posyandu**, the toddler Posyandu in Rejoso village is named Posyandu "RA. Kartini," includes data collection on DDTK Early Detection of Growth and Development as the first step in preventing and detecting stunting in toddlers, checking the baby's weight and administering vitamins. In stunted children, there is PMT, which provides additional food in the hope that the child's nutrition will be fulfilled. **(iii) Elderly Posyandu**, including routine checks and providing health education for the elderly prone to diabetes and hypertension. **(iv) Classes for Pregnant and Postpartum Mothers**, monitoring of underage mothers, providing exercise for pregnant women, providing education to avoid the baby blues syndrome, and education on becoming a mother as part of fulfilling baby nutrition. **(v) Disability**, Rejoso's work (Disko) assisting new entrepreneurs as a form of village human resource independence. **(vi) Jumentik**, a larva monitor as a form of environmental concern.

#### **Transparency and Accountability**

Transparency and Accountability in community empowerment have a meaning. Accountability means the ability to display reports and records that can be accounted for and fulfill the performance of resource management to achieve the goals set. Transparency

means government openness to the public regarding the management of public resources. Transparency in village government operations is crucial because it is a form of government accountability to the public and efforts to improve its performance. Transparency means that the community can access information about planning, administering, and being accountable for managing village funds (Putri et al., 2021).

There is support from village funds in supporting the Sapa Mama innovation program process. Sapa Mama is supported by various facilities in the village, such as the use of the village hall, the existence of a children's library, health equipment that supports the Sapa Mama agenda; and in the introduction of Sapa Mama, the Nganjuk Regent provided village standby car facilities, as a form of concern for the Nganjuk Regency government for the welfare of women and children.

### **Collaborative**

Collaboration is a form of cooperation, interaction, and agreement between several related components, whether individuals, institutions, or parties involved directly or indirectly. Collaboration is also a way to create conditions where two or more people from each party contribute to the steps to achieve mutually agreed goals (Ciptaningsih & Nurcahyono, 2018).

In the initial activity of introducing Sapa Mama, there was full support from the Regent of Nganjuk Regency, the heads of related offices, and Rejoso village officials. That means the Sapa Mama innovation program has full approval based on collaboration between the community and associated stakeholders. Some agenda activities and programs in Sapa Mama require services according to their fields, for example, Posrejo, Toddler Posyandu, Elderly Posyandu, Village Environmental Maintenance, and Disability Assistance. To expedite the agenda in the Sapa Mama Innovation activity, the provision of materials involved midwives from the puskesmas to provide material about the dangers of promiscuity. A Stie Health University lecturer gave material on youth resilience. Meanwhile, sewing training is carried out in collaboration with the private sector, namely the Nganjuk Job Layihan Center.

### **Sustainable**

Sustainability is based on Table 1. Community empowerment only happens after encouragement and only by carrying out development programs. Community empowerment is a continuous process. That is important to note, considering that many community empowerment programs focus on development programs with limited time and funds. Implementers and the community must learn how the program will continue after completion. That means that community empowerment activities must continue until the goals are achieved and can be preserved (Maiti & Bidinger, 2014).

So that the village's superior products by utilizing village resources remain sustainable, there is an identification of the area of the product. In Sapa Mama, MSMEs become partners; Sapa Mama's job is to be the party promoting the business to broaden the marketing reach.



People with disabilities receive training as new entrepreneurs with the help of village funds as initial venture capital, such as Mr. Darmanto, who opened an electrical service business; Mrs. Sulistyowati, with a speech impairment and people with mental disorders, who opened a sewing business; people with disabilities opened a mobile trading business, and Mr. Sarji masseuse with one leg, which the community and families with disabilities hope will be helped by this new business.

### **Justice and Gender Equality**

With the stipulation of various regulations contained in laws to protect women's rights and gender justice, all people have the same position in law and government and must be obeyed without exception. Based on these provisions as the basis for facilitating access, involvement, and control for men and women in the economic, social, and political fields. Based on this, Indonesia ratified several international conventions related to eliminating discrimination and improving the status of women. However, these laws and policies have yet to be implemented effectively. Ideally, rules are made to regulate life and protect everyone (Kasmawati, 2017).

Equality also applies in the implementation of the agenda program in Sapa Mama Innovation, such as there is no gender differentiation between men and women in the agenda, which involves youth, children, women, and people with disabilities. Equality of position is highly valued to increase knowledge in non-formal schools. In development planning meetings, not only men have voiced suggestions and opinions about village needs, but since the Sapa Mama program existed, women community women have felt represented in proposals related to village development.

### **Efforts to Realize a Women-Friendly Village and Caring for Children**

The DRPPA program integrates a gender perspective and fulfillment of children's rights in a systematic, comprehensive, and sustainable manner in village development, governance, and development and empowerment of women and PR efforts to empower women and fulfill children's rights will be successful in the long term integrating a gender perspective and fulfilling children's rights in a systematic, comprehensive and sustainable manner in village development, governance, and development and empowerment of women and children. Based on data and indices such as the Labor Force Participation Rate (TPAK), Human Development Index (IPM), Gender Empowerment Index (IDG), and Human Development Index (IPG), special efforts to empower women and fulfill children's rights will be successful and efforts will be made beneficial in the long term (Puspayoga, 2022).

Within the Sapa Mama innovation program, in an effort to increase women's empowerment in entrepreneurship with a gender perspective, there is an agenda for empowering women in entrepreneurship, such as training with the Nganjuk Job Training

Agency and empowering village superior products managed by Rejoso village women. With the new reservoir tour in Rejoso Village, the village government hopes to add Rejoso Village MSMEs and Sapa Mama to assist in obtaining business permits (NIB).

With the education of pregnant women to the toddler posyandu, it is hoped that the role of mothers in education and child care can be increased. The existence of Posrejo helps parents in monitoring health and fortifies teenagers from the dangers of promiscuity. Having a complaint room against domestic violence helps people, especially women, feel protected.

### **Gender Responsive**

They are assessing gender responsiveness in empowerment programs through the Sapa Mama Innovation to determine whether there is a gender gap to address differences or gaps in access, participation, control, and development benefits between men and women (Egziabher & Edwards, 2016). Access to the Sapa Mama innovation program has been said to be equal because development planning involves the community, and both men and women have the right to freedom in making suggestions. There is also collaborative involvement related to Sapa Mama. There are regulations regarding the participation of women, children, and marginalized communities contained in the Minister of Home Affairs regulations. Regarding management, the presence of RT mothers and fathers helps convey access to the Rejoso community. In terms of participation, women and men in need can receive village assistance. In Sapa Mama, because innovation is made for women, children, and marginalized communities, the participation of men is minimal. In terms of control, even though women dare to voice their opinions, men's involvement is still dominant in the development process related to village infrastructure.

### **CONCLUSION**

Implementing child-friendly and gender-responsive villages through community empowerment related to the performance of the Sapa Mama innovation program has been put to good use by the people of Rejoso village. The Sapa Mama innovation has been running according to the principle mechanism of empowerment through village innovation programs and gender responsiveness. Based on the analysis that the researcher has submitted, the researcher concludes that the program agendas in the Sapa Mama innovation follow the principles of empowerment through village innovation, namely community participation regarding the Sapa Mama program agenda, transparency, and Accountability in the use of village funds to support the running of Sapa Mama, there is a collaboration between the community, related agencies, and village stakeholders, the existence of sustainable MSMEs, as well as justice and gender equality in participating in the Sapa Mama innovation program. The results of the second study, Rejoso Village, has attempted to run the Sapa Mama innovation program following the law on village innovation

that has been stipulated and seeks to be gender-responsive in the Sapa Mama agenda. With Sapa Mama, women's community suggestions regarding village development were represented.

The practical implication is that the related government must pay special attention to the village's superior products by providing special assistance so that their natural resources remain sustainable and can open up new jobs, especially for village women.

## REFERENCE

- Arianto, Y. (2022). *Plt Bupati Marhaen Launching Sapa Mama Pada Peringatan Hari Kartini ke-143*. Bangsaonline.Com. <https://www.bangsaonline.com/berita/103996/plt-bupati-marhaen-launching-sapa-mama-pada-peringatan-hari-kartini-ke-143>
- Bintang Puspayoga. (2022). *Desa Ramah Perempuan Peduli Anak Upaya Implementasi Instruksi Presiden*. Antara Kantor Berita Indonesia. <https://www.antaraneews.com/berita/3188341/desa-ramah-perempuan-peduli-anak-upaya-implementasi-instruksi-presiden>
- Egziabher, T. B. G., & Edwards, S. (2016). Peran Perempuan Dalam Pemberdayaan Masyarakat Miskin Perkotaan Di Provinsi Jawa Tengah (Studi Analisis Responsif Gender Kota Semarang). *Jurnal Ilmu Politik Hubungan Internasional*, 13(9), 21–33.
- Endah, K. (2020). Pemberdayaan Masyarakat : Menggali Potensi Lokal Desa. *Moderat: Jurnal Ilmiah Ilmu Pemerintahan*, 6(1), 135–143.
- Erdianti, R. N., & Al-Fatih, S. (2019). Mewujudkan Desa Layak Anak Sebagai Bentuk Perlindungan Hukum Terhadap Anak Di Indonesia. *Justitia Jurnal Hukum*, 3(2), 305–318.
- Hadiyanti, P. (2008). Strategi Pemberdayaan Masyarakat Melalui Program Keterampilan Produktif Di Pkbn Rawasari, Jakarta Timur. *Perspektif Ilmu Pendidikan*, 17(IX), 90–99. <https://doi.org/10.21009/pip.171.10>
- Harisudin, M. (2022). *Yuk Kenali Sapa Mama, Inovasi Dinsos Nganjuk Dalam Mewujudkan Kesetaraan Gender*. Nganjukkab.Go.id. <https://www.nganjukkab.go.id/home/detail-kabar/yuk-kenali-sapa-mama-inovasi-dinsos-nganjuk-dalam-mewujudkan-persetaraan-gender>
- Haryanto, F., Hidayah, N., Email, M. S., & Kunci, K. (2020). *COMMUNITY DEVELOPMENT PROGRAM IN GENDER RESPONSIVE 100-0-100*. 3.
- Humas. (2022). *Menteri PPPA Dorong Percepatan Implementasi Desa Ramah Perempuan dan Peduli Anak*. <https://setkab.go.id/menteri-pppa-dorong-percepatan-implementasi-desa-ramah-perempuan-dan-peduli-anak/>
- Ikhlasiah Dalimoenthe. (2020). *SOSIOLOGI GENDER* (Bunga Sari Fatmawati (ed.)). Sinar Grafika Offset.
- Kasmawati, A. (2017). Perlindungan Hak Perempuan dalam Perspektif Keadilan Gender. *Seminar Nasional LP2M UNM*, 539–542. <http://ips.pps.unm.ac.id/wp-content/uploads/sites/21/2020/11/Perlindungan-Hak-Perempuan-dalam-Perspektif-Keadilan-Gender.pdf>
- Made Wiasti, N. (2017). Mencermati Permasalahan Gender dan Pengarusutamaan Gender (PUG). *Journal Of Anthropology*, 1(1), 29.

- Maiti, & Bidinger. (2014). Prinsip Dan Ruang Lingkup Pemberdayaan Masyarakat. *Journal of Chemical Information and Modeling*, 53(9), 1689–1699.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). Qualitative data analysis: a methods sourcebook. In Helen Salmon (Ed.), *SAGE Publications, Inc.* (Third edit). Sage.
- Muslim, A. (2007). Pendekatan Partisipatif Dalam Pemberdayaan Masyarakat. *Aplikasi Ilmu-Ilmu Agama*, VIII(2), 89–103. <https://doi.org/10.1177/0734282911435461>
- Noor Syaifudin, Eka Hendra Permana, Zenitha Astra Paramitha, B. S., Onie Nur Zahrowan, Tiofan Bagus Wicaksono Situngkir, I. P., Muhammad Didi Hardiana, Debi Nathalia, A. D. R., & Dwi Ichsan Kurniawan, Hanna Raisya, Maya Rostanty, A. S. (2020). *Perubahan Iklim yang RESPONSIF GENDER*.
- Oce, V. (2022). INOVASI PEMERINTAHAN DESA DALAM PEMBERDAYAAN MASYARAKAT TANI DI DESA JATI KECAMATAN SAWANGA KABUPATEN MAGELANG PROVINSI JAWA TENGAH. 2005–2003, 8.5.2017, *הארץ*.
- Prasetyowati, I., Setyari, A. D., Eriyanti, L. D., & Rohman, H. (2022). Pendampingan desa penambangan menuju desa inklusi ramah perempuan, anak, dan budaya. *Bhakti Community Journal*, 1(2), 112–121. <https://doi.org/10.36376/bcj.v1i2.14>
- Putri, A. A. A., Sudiana, I. W., & Putra, I. P. D. S. (2021). Pengaruh Akuntabilitas, Transparansi, Partisipasi Masyarakat Terhadap Pemberdayaan Masyarakat Dalam Pengelolaan Dana Desa Pada Desa Songan B Kecamatan Kintamani Kabupaten Bangli. *Hita Akuntansi Dan Keuangan*, 2(2), 258–280. <https://doi.org/10.32795/hak.v2i2.1543>
- Rahmah, D. W. (2020). Inovasi Pemerintah Desa Dalam Pelaksanaan Program Inovasi Desa (PID) Di Desa Seresam Kecamatan Seberida Kabupaten Indragiri Hulu. *Repository.Uir.Ac.Id*, 3(1), 143. <https://repository.uir.ac.id/11158/1/187321009.pdf>
- Rijali, A. (2019). Analisis Data Kualitatif. *Alhadharah: Jurnal Ilmu Dakwah*, 17(33), 81. <https://doi.org/10.18592/alhadharah.v17i33.2374>
- Rizka Ciptaningsih, H. N. (2018). *KOLABORASI STAKEHOLDERS DALAM PEMBERDAYAAN MASYARAKAT (STUDI KASUS DI DESA WONOYOSO, KECAMATAN PRINGAPUS, KABUPATEN SEMARANG)*.
- Rosyidah, F. N., & Nurwati, N. (2019). Gender dan Stereotipe: Konstruksi Realitas dalam Media Sosial Instagram. *Share : Social Work Journal*, 9(1), 10. <https://doi.org/10.24198/share.v9i1.19691>
- Sugiyono. (2017). *METODE PENELITIAN KUANTITATIF, KUALITATIF DAN R & D*. ALFABETA, CV.
- Sulistyowati, Y. (2021). Kesetaraan Gender Dalam Lingkup Pendidikan Dan Tata Sosial. *IJouGS: Indonesian Journal of Gender Studies*, 1(2), 1–14. <https://doi.org/10.21154/ijougs.v1i2.2317>
- Sumaryadi, I. N. (2005). *Perencanaan pembangunan daerah otonom & pemberdayaan masyarakat* (C. Utama (ed.)).
- Susanti, E., & Monica, D. R. (2020). Sosialisasi dan Pendampingan Perlindungan Anak Terpadu Berbasis Masyarakat (PATBM) Sebagai Upaya Mewujudkan Desa Layak Anak di Desa Panaragan Jaya Utama, Kab. Tulang Bawang Barat. *Jurnal Pengabdian Dharma Wacana*, 1(3), 97–102. <https://doi.org/10.37295/jpdw.v1i3.38>
- Tobirin, muslih faozanudin &. (2022). *Pemberdayaan Masyarakat Dialektika Partisipasi Publik Dan Pembangunan*.