



# The contribution of empowered women programs in promoting gender equality for sustainable development goals

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## ABSTRACT

**Background:** The low representation of women at the village level has prompted various demands for women to be given space for participation. Wahid Foundation is one of the organizations focused on women's issues, which led the researcher to choose the title The Contribution of Wahid Foundation in the Empowered Women Program Toward Gender Equality in Durenseribu Village, Depok. **Methods:** This research employed a qualitative method with a descriptive approach, utilizing observation, interviews, and document analysis. The interviews were conducted with seven respondents, including representatives from the Working Group of Durenseribu Village, youth representatives, women's group representatives, the village government, the regional coordinator for Peaceful Villages in West Java Province, and the Program Officer of Wahid Foundation. Theories applied in this research include the theory of contribution, social service theory, program theory, women's theory, gender equality theory, welfare state theory, and policy theory. **Findings:** The findings of this research indicate that Wahid Foundation's contribution through the Empowered Women program towards gender equality in Durenseribu, as a pioneer in achieving one of the Sustainable Development Goals, aligns well with the applied theories. **Conclusion:** Gender equality within the Empowered Women program in Durenseribu is progressing well, although there are some challenges in the implementation of the program. **Novelty/Originality of this article:** This study highlights how Wahid Foundation has succeeded in becoming a pioneer in promoting gender equality at the village level through the Empowered Women program, as well as its contribution to achieving the Sustainable Development Goals at the local level.

**KEYWORDS:** contribution; empowered women; gender equality.

## 1. Introduction

Culture shapes the characteristics and behaviors that women and men exhibit. This leads to an understanding of what is considered suitable for men and women to do, which explains the concept of gender. For example, it remains a contentious topic when a woman takes a leadership position, yet the same circumstance is not questioned when a man holds same position (Koburay et al., 2023; Prager, 2020). This reality is shaped by a paternalistic socio-cultural framework, which produces gender-specific legal goods that frequently disadvantage women. For example, policies that create gender imbalances and discriminate against women. Another example is the lack of women in positions of power who can speak for their interests and needs. Women's participation in development is limited in

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Durenseribu. The low numeric representation of women at the village level is one of the motivators for numerous calls for more female participation.

Gender equality refers to the importance of justice in allowing space and opportunities, particularly for women, to fulfill their rights and capabilities in social life. Gender equality is becoming increasingly important in today's world, which is more accepting of women's rights. Women, like men, have the same talents, capacities, and potential if given equal space and chances, particularly in terms of raising a happy and harmonious family. For this reason, the Depok City Government continues to promote gender mainstreaming as a means of boosting family resilience. Gender discrimination persists in all spheres of life around the world, notwithstanding recent progress toward gender equality. The nature and level of discrimination varies by country or location. No third-world country has achieved complete gender equality in legal, social, and economic terms. Gender disparities in access to and control over resources, economic opportunity, influence, and political engagement are common. Women and girls frequently face the brunt of injustice, despite the fact that such discrepancies harm everyone. As a result, gender equality is a critical issue in development that has inherent worth. Gender equality improves a country's capacity for development, poverty reduction, and effective governance. Thus, fostering gender equality is a critical component of development initiatives aimed at empowering both men and women to raise themselves out of poverty and enhance their standard of living. Economic development provides numerous opportunities for long-term gender equality.

A poll conducted by the Wahid Foundation found a link between poverty and social stress. Intolerance and bigotry are prevalent in communities with limited access to education, economic opportunity, and information. This puts people with limited access more vulnerable to crimes. As a result, the Wahid Foundation (2020a) believes that in order to reduce intolerance, not just propaganda and mediation are required, but also economic development for grassroots groups, particularly women. Promoting peace ideals is more effective when combined with economic empowerment (Susilawati, 2018).

In response to these concerns, the Wahid Foundation partnered with the United Nations Women's Agency to provide aid to women in grassroots communities. Wahid Foundation is a non-profit organization founded to carry out KH. Abdurahman Wahid (Gus Dur)'s vision of promoting Indonesian society's diversity, developing tolerance, improving the welfare of the poor, establishing democracy and basic justice, and spreading the values of peace and nonviolence in Indonesia and around the world (Wahid Foundation, 2019). Wahid Foundation supports places known as *Desa* and *Kelurahan Damai*. This moniker was given since the community in these locations has varied beliefs while living happily. Additionally, the women who work for the Wahid Foundation come from a variety of backgrounds. Religious differences are not barriers, but rather motivators to help one another strive for a better life. Currently, the Wahid Foundation oversees West Java, Central Java, and East Java. Women are targeted for empowerment by the United Nations because they have the capacity to be peacemakers. The United Nations has adopted Resolution 1325, which highlights the need of involving women in decision-making at all levels. Furthermore, a countrywide study done by the Wahid Foundation in October 2017 found that women are more supportive of the right to exercise religion or beliefs than men (Susilawati, 2018).

Women are frequently portrayed as having a strong bond with their children and communities. As a result, it is critical to provide assistance to help women expand their expertise. This is a critical step toward achieving Indonesia's peace mission. The Wahid Foundation's tagline for President H. Ir. Jokowi's inauguration of *Desa* or *Kelurahan Damai* in Sumenep, East Java, was "Empowered Women, Peaceful Communities." As a result, the Wahid Foundation (2020b) is present among women to further the purpose of peace through community support.

## 2. Methods

This study adopted a qualitative technique. A qualitative approach is a scientific method for studying events in their natural social environment, stressing close

communicative interaction between the researcher and the phenomenon under investigation. According to Fauziddin & Mufarizuddin (2018), qualitative research depicts phenomena related to research subjects' experiences, such as behaviors, perceptions, motivations, and actions, in terms of words and language within a specific field.

Qualitative research is a social science discipline that focuses on observing people in their natural circumstances and communicating with them using their language and terminology. This study generates and processes descriptive data, including interview transcripts, field notes, pictures, photos, and other resources. The qualitative approach was chosen to help the researcher achieve her goal of gathering insights and information about the Wahid Foundation's contribution to the women's empowerment initiative for gender equality in Durenseribu Village, Depok.

### 3. Results and Discussion

The findings from the field, based on interviews, observations, and document studies, pertain to the ongoing research. This research contains data and information regarding the contributions of the Wahid Foundation to the women empowerment program concerning gender equality in the Kelurahan Durenseribu, Bojongsari-Depok. The research will refer to the previously established framework, which includes policies, programs, and contributions from participants, implementers, and stakeholders.

The framework also encompasses contributions to social services with four criteria. First, a non-profit orientation, second, the provision of social services rather than goods, third, voluntary and altruistic work by the administrators, and last the absence of clear indicators to measure the success of the services provided by the organization to the community. In addition to the social service criteria, the framework also includes four indicators of program and gender equality: access, participation, control, and benefits.

#### 3.1 Theory of contribution

Fajar & Atika (2023) defines contribution as the supply of financial support, labor assistance, intellectual input, material aid, and other forms of assistance that may contribute to the success of activities in forums, associations, and other similar contexts. Faruk et al., (2023) define contribution as participation or the provision of ideas, effort, and other forms of involvement in an activity. Hutami & Irwansyah (2019) define contribution as the act of providing or engaging in an activity, whether through information, ideas, or labor, in order to attain a predetermined goal.

The phrase "contribution" comes from the English word "contribute," which includes participation, involvement, and donation. According to Dany H. Yandianto's Scientific Dictionary, "contribution" is expressly defined as financial help, limiting the term's meaning to monetary assistance supplied by individuals or groups. Based on the definitions provided above, it is possible to conclude that contribution refers to tangible forms of support such as financial aid, labor, intellectual input, material assistance, and any other type of assistance intended to facilitate the successful completion of planned activities and the achievement of collective goals.

##### 3.1.1 Social services theory

###### 3.1.1.1 Definition of social services

The concept of social services refers to the support provided by relevant parties to handle social problems, social functionality, and both pathological and non-pathological social fragmentation. Governments, agencies, and institutions frequently provide help to achieve positive outcomes through transformation. According to Kahn, social services can be defined in an institutional framework as programs given based on non-market factors. These programmes strive to ensure a basic level of health, education, and welfare provision,

improve communal life and individual functionality, facilitate access to services and institutions in general, and aid people in difficulties and need (Az-Zahrah, 2018).

Hutting & Rahayu (2022) define Human Service Organizations (HSOs) as entities founded to help the community achieve its needs. Hasenfeld (1983) defines social services (Human Service Organizations) as a group of people organized in an entity whose primary function is to protect, maintain, or improve individuals' personal welfare by determining, establishing, altering, or shaping their personal characteristics. Furthermore, the Social Work Encyclopedia (Setiyawati et al., 2015) states that social service organizations offer direct assistance to customers. These organizations are not purely profit-driven, but rather seek to improve the well-being of those served, which is why almost all social service organizations are non-profit institutions. As a result, social service organizations differ greatly from other profit-driven enterprises. In the journal (Setiyawati et al., 2015; Edi Suharto, 1997) examines the features and difficulties of social service organizations in Indonesia, which are listed in the table:

Table 1. The characteristics and challenges faced by social service organizations in Indonesia

No	Characteristics	Problems
1.	The orientation is not profit-seeking	Financial issues, lack of funding due to the social service organization's reliance on external donations.
2.	The products of the social service organization are not goods, but social services	Still unable to optimally meet the needs of members and the community.
3.	The administrators work on a voluntary basis and with a spirit of volunteerism	The motivation and performance of the administrators in carrying out their duties remain low.
4.	There are no clear indicators or criteria for service success	It is difficult to measure the impact of the services. The public and donor institutions lack trust in providing financial support.

### 3.1.1.2 Types of social services and program theory

Social service organizations can be categorized based on their "fundamental materials" into two dimensions: individuals who function normally and those who do not function normally (Joseph et al., 2023). Based on the service technologies used, there are three types of services: people processing technologies, which aim to assign a specific status or social label to clients, allowing the appropriate type of service to be determined; people sustaining technologies, which focus more on preventing, maintaining, and improving the client's welfare without directly changing their attributes or behavior; people changing technologies, which are designed to alter clients' behavior to improve their well-being (Setiyawati et al., 2015). According to Smith (1989), a program is a sequence of planned activities aimed at causing specified changes in a clearly recognized audience.

This argues that a program has two fundamental components: a recorded plan and activities that are consistent with the plan's documentation. A program as the systematic use of resources driven by logic, attitudes, and assumptions that identify human needs and related circumstances (Al Firda et al., 2021). A fully defined program consists of: a set of planned systematic activities; utilizing managed resources; aimed at achieving specific goals; related to specific needs; for identified individuals or groups involved in particular contexts; producing documentable outputs, outcomes, and impacts; and adhering to assumed (explicit or implicit) systems of beliefs (diagnostic, causal, intervention, and implementation theories about how the program works).

A program is the systematic application of resources based on reasoning, attitudes, and assumptions to identify human needs and associated circumstances. A program consists of a sequence of carefully planned activities, resource management, the formulation of defined goals and objectives, the identification of specific requirements, the engagement of individuals or groups, and a specific setting. This program produces recorded outputs, outcomes, and impacts, is based on beliefs that are executed through work programs, and

eventually provides benefits. Widoyoko defines a program as a series of carefully planned activities carried out in a continuous process within an organization involving many people (Munthe, 2015).

### 3.1.1.3 Women's theory

Women's Theory represents the cutting edge of family environmental management, as women are the most often and intimately concerned with environmental components (Nur, 2019). The name "women" is derived from the Sanskrit word "pu," which means respect or honor. The name "women" comes from the Javanese archaic phrase "empu," which meaning lord, noble, or revered. The name "empu" was adopted into Indonesian and affixed with the prefixes 'per' and 'an,' resulting in the word "perempuan" (woman).

The article (PMK, 2019) discusses the critical role of women in development. The Indonesian government focuses on four major sectors: education, health, employment, and violence prevention. Furthermore, strategic measures are being developed to address issues of women's empowerment, gender equality, and the accomplishment of the Sustainable Development Goals (SDGs), particularly Goal 5, which focuses on gender equity. To begin, the government has adopted a 12-year compulsory education program, as well as possibilities for children from low-income households through the Indonesia Smart Card and the Family Hope Program. Second, in terms of health, Indonesia aims to improve access and quality of healthcare services for mothers, children, and adolescents, accelerate nutritional improvements, incorporate reproductive health into the educational curriculum, promote family knowledge and skills, and improve access to and quality family planning services (Adil, & Goso, 2018). Thirdly, in employment, the government focuses on expanding job opportunities, encouraging labor market flexibility, aligning wages with market mechanisms, improving skills and capacities through training for women, and strengthening the implementation of labor policies that accommodate gender equality (Syed et al., 2014). Lastly, in violence prevention, Indonesia aims to enhance understanding of violence definitions and the trafficking of women, provide legal protection for cases of violence against women, and improve the effectiveness of services for survivors of child and gender-based violence.

### 3.1.1.4 Theory of gender equality

The term "gender" (Chanan et al., 2018) refers to the distinctions between males and females based on social, psychological, and other non-biological factors. This word is especially important when the concept of gender equality is used to examine the responsibilities of men and women in both household and society situations. As numerous academics have pointed out, Islam provides clear and unequivocal instruction on the responsibilities of men and women. As Sidani puts it, "The roles of women and men are expected to cooperate, work together, and support each other to achieve a peaceful, happy, and prosperous society, which in the terminology of the Qur'an is referred to as 'baldatun thayyibatun warabbun ghaffur'" (Sidani, 2018). The theory of gender equality, or the equality between men and women, refers to the equal rights, responsibilities, opportunities, treatment, and evaluation for both genders in the workplace. In the balance between work and life. Gender equality means that all people, regardless of age and gender, should have equal opportunities to succeed in life (Koburtay & Abuhussein, 2020). This implies that everyone should have access to and control over resources and benefits fairly, so that all individuals can benefit from and participate in development (Haspels & Suriyasarn, 2005).

Women require three things to aid in their struggle. First, the state promises to assist women in breaking free from the illusions that keep them trapped. Second, they should be recognized for their efforts, whether it is home or public. Third, family empowerment is critical in helping women establish themselves as first-class citizens. In this framework, domestic responsibilities are no longer considered only as a hardship for women, but as a collaborative responsibility of the entire family (Djoharwinarlien, 2012).

Equality derives from the belief that all humans have the same dignity before God. Equality entails fair treatment, equal connections, and the absence of discrimination, subordination, and marginalization in society (Chanan et al. 2018). Gender refers to the distinct roles, features, qualities, attitudes, and behaviors that emerge and grow throughout society. Gender roles are divided into three categories: productive, reproductive, and social roles. The term "gender" refers to socially formed roles and behaviors associated with the male and female sexes. Although there are biological differences between men and women, culture translates these disparities into a set of social standards for appropriate behavior, which affects rights, resources, and power. While these expectations differ amongst communities, there are some notable similarities. For example, practically all societies assign childrearing obligations to women, whilst men are assigned military duty.

Similar to race, ethnicity, and class, gender is a social category that significantly influences an individual's life trajectory and their participation in society and the economy. While not all societies experience discrimination based on race or ethnicity, all societies encounter gender-based discrimination—in the form of disparities and inequalities—at varying degrees. Addressing these injustices often requires a considerable amount of time. However, such conditions of inequality can sometimes change drastically due to policy shifts and socio-economic changes. Gender equality refers to a state where men and women have equal rights and obligations.

### *3.1.1.5 Welfare state theory and policy theory*

According to Sukmana (2016), a welfare state is a social welfare system in which the state (government) has a larger role in allocating a share of public monies to meet the basic needs of its residents. Meanwhile, Husodo describes a welfare state as one in which the government is held accountable for maintaining a basic quality of life for all citizens. Policy can be defined as a series of plans, programs, activities, decisions, attitudes, and actions or inactions undertaken by various parties (actors) as a step towards solving the problems faced.

Ismail et al. (2020) posits that policy formulation is a crucial factor for organizations to achieve their goals. Thoha (2012) further elaborates that policy encompasses two aspects: policy is a social practice and not a singular or isolated event. Therefore, policy is something produced by the government, formulated based on various occurrences in society. These occurrences develop within social practices and are not isolated, stand-alone, or foreign events to society. Policy is a response to events that occur, whether to create harmony among conflicting parties or to provide incentives for collective actions by those who experience irrational treatment in the collective effort. Thus, policy can be described as an effort to achieve specific objectives while also serving as a solution to problems using certain means within a specific timeframe. Policies are generally fundamental as they outline general guidelines as a basis for action in achieving established goals (Ramdhani & Ramdhani, 2017)

### *3.1.2 Contributions of Wahid Foundation and social service organization products*

The Wahid Foundation's presence in the Durenseribu village is not limited to promoting peace values. It has made substantial contributions. According to interviews with youth representatives, the Wahid Foundation has been actively involved in creating spaces for the community to channel their skills and express their opinions freely, fostering cohesion.

*“Yes, there are contributions from Wahid Foundation. They provide opportunities for development, especially for women. Because not all women know where to channel their skills or knowledge. Wahid is here to address that.” (A)*

*“The contributions from Wahid include the FGD on 9 Indicators of Peaceful Villages, legal literacy training, and stimulus funding for the Peace Village declaration activities. Additionally, there was funding for creating a Peace Village arch and gazebo. There was also stimulus funding for implementing Peace Village programs. Wahid Foundation has facilitated access to the DPAPMK office in Depok City, the Ministry of PPA, and the police department. We have established numerous collaborations facilitated by Wahid Foundation.” (M)*

The orientation of Wahid Foundation's social services to the Durenseribu village community suggests that some members perceive benefits from these services. The products of a social service organization are not tangible goods but rather the services it provides. Wahid Foundation has been developing the Peace Village program in Durenseribu, which includes the Empowering Women Program. This program was established based on community needs. In training grassroots women, the focus is not only on economic development but also on enhancing critical thinking, building self-confidence in speaking, both in small and large forums. Moreover, Wahid Foundation trains the community to provide first aid in cases of violence.

*“The training from Wahid Foundation is quite extensive. We have conducted the FGD on 9 Indicators of Peaceful Villages, legal literacy training, and a third training session which I missed due to being out of town, so I’m not sure what was covered. Wahid Foundation also provided stimulus funding for the Peace Village declaration activities, and for creating the Peace Village arch and the ‘friendly house’ or gazebo. There was also stimulus funding for implementing Peace Village programs. Wahid Foundation has facilitated our access to the DPAPMK office in Depok City, the Ministry of PPA, and the police department. We have established many collaborations facilitated by Wahid Foundation.” (M)*

*“There are training sessions on case handling, problem-solving, and accompaniment, as well as empowerment programs for women and women’s empowerment.” (S)*

*“There are seminars and meetings organized by Wahid. Also, there were trainings before the establishment of workgroups, and special support from Wahid staff for our activities.” (A)*

After interviewing the Regional Coordinator for West Java Province, it is evident that Wahid Foundation provides extensive services. Beyond training, Wahid Foundation supports programs with stimulus funding. The activities undertaken by the. Data from interviews with workgroup representatives and youth representatives indicate that the programs created by the community are numerous and address local issues in Durenseribu.

*“Capacity building, engagement with relevant agencies, training, visits to various supported villages, creating case resolution mechanisms, complaint reporting, program development, implementation, and reporting, and collaboration with local government officials, and even at the district and national levels.” (H)*

*“There are quite a few programs developed for the Peace Village, including the Friendly House, Cheerful Children, Creative Youth, Empowering Women, and Drug-Free Youth.” (M)*

*“If I’m not mistaken, there were explanations related to violence and extremism, tolerance, and youth involvement. The main programs include Creative Youth, Cheerful Children, Empowering Women, and Drug-Free Youth.” (A)*

*“The role of Wahid Foundation in community empowerment through the Peace Village program in Durenseribu is that Wahid Foundation acts as a consultant. The long-term*

*goal of the Peace Village program is to create a democratic community that upholds values of tolerance, diversity, and peace." (F)*

### 3.1.3 *The administrators work voluntarily and lack of clear indicators or criteria for service success*

The working group representatives expressed that not all administrators or members participate voluntarily. It is in the organization due to differences in educational background and organizational experience. When forming the management structure, based on interviews with representatives from the working groups, youth, and women's groups, the structure was formed in line with Wahid Foundation's major goal of prioritizing women.

*"Honestly, we cannot deny that. Some administrators or members of the working group do have a volunteer spirit because they have been activists from the beginning, so they work without questioning much. However, there are also those who still expect something in return, whether it's knowledge or something more from the activities." (M)*

*"Yes, they usually show up when there's a distribution of basic necessities, but they rarely get involved in the programs that have been jointly created." (S)*

*"Perhaps for the management, we align it with Wahid Foundation's theme, which emphasizes the active role of women. Since the focus is on women's empowerment, about 90% of the management consists of women from various backgrounds, while men and youths act as supporters to ensure the smooth execution of activities." (M)*

*"We also coordinate with the local government when forming the management structure. Usually, the management is chosen from PKK figures, community leaders, and housewives who are organized into the working groups." (A)*

During his tenure as the Regional Coordinator for West Java Province, Mas H stated that his achievements included ensuring the implementation of the declaration, forming working groups, establishing a working group decree from the local government, creating the Village Action Plan, and bridging the working groups or communities with related agencies. The former head of Durenseribu Village, who has been involved with the program since its inception, believes that the Women's Empowerment Program initiated by the Peaceful Working Group of Durenseribu Village aligns well with the village's existing programs, which aim to empower women. The creation of the tourist and cultural village serves as an icon for Durenseribu, promoting the village to visitors

*"Actually, at Wahid Foundation, responsibilities are shared. But specifically for the regional coordinator, the task is to ensure the declaration of Peace Villages, the formation of working groups, issuance of the working group decree. The most important thing is to ensure that Gus Dur's values reach the grassroots, are implemented, and accepted by everyone. I believe the Village/Peaceful Sub-district Program focuses on that." (H)*

*"The long-term goal of the Peaceful Sub-district Program is to create a democratic society that upholds the values of tolerance, diversity, and peace." (F)*

*"Actually, the program to make Durenseribu a tourist and cultural village is my strategy to empower women. This initiative encourages movements from women to further strengthen their economic roles. My focus not only to highlight the tourism and culture aspects but also to create a model village that is truly peaceful, where there is no domestic violence, no child or women exploitation, and where children can live comfortably and*



*decently. That's the direction we're heading, integrating the tourist and cultural village with the Peaceful Sub-district programs." (SSP)*

### 3.1.4 Gender equality in the empowered women program

Gender equality is one of the Sustainable Development Goals (SDGs) that the Wahid Foundation implements through the Peaceful Village/Neighborhood initiative, specifically in the Durenseribu neighborhood. Durenseribu has become a model in the Empowered Women Program, which prioritizes gender equality. According to interviews with working group representatives, women's groups, and young women, the initiatives in Durenseribu are predominantly driven by women.

*"The Peaceful Village is an activity initiated by the Wahid Foundation, UN Women, and the local government. Peace is our main focus, and this initiative is entirely led by women because women and children are the most vulnerable to incidents or actions, as they are often considered the weakest. Therefore, women are the primary actors in this program" (M).*

*"One of the programs established by the Wahid Foundation for the Durenseribu neighborhood aims to empower women economically, enabling them to become self-sufficient individuals whose rights and responsibilities are balanced, similar to men. Women have the same rights to access information, education, healthcare, employment, and more" (S).*

*"The focus is on women. It's designed to equip them with skills, not only in economics but also social awareness, and to address women's issues in their communities" (A).*

Each representative from the young women, women's groups, and working groups agreed that gender equality is crucial. They believe that gender equality helps women be more valued and prioritized. After implementing the program, the community hopes for further development. One young women's representative expressed her hope that the Wahid Foundation's collaboration with Durenseribu's Peaceful Village would involve more grassroots women who have not yet joined.

*"I think it's important because everyone has the right to develop themselves, whether in their personal, community, or social environment. They have the right to express creativity and innovation in developing their abilities, without relying solely on men. Everyone deserves the opportunity to grow and actualize their potential" (M).*

*"For me, it's important to have equal status, at least in terms of social equality, where everyone has the same legal rights, feels secure, can vote, assemble, express opinions, and access education and healthcare" (S).*

*"Of course, it's important. There are many social issues we face in our society, especially within families. That's why gender equality is crucial to addressing these issues" (A).*

*"In the future, I hope it will reach not only the same group of women but also involve all women in the community, including the youth" (A).*

Meanwhile, a working group representative hopes that Wahid Foundation continues to provide guidance. The local government of Durenseribu feels that this program has had a significant impact, mostly positive. The neighborhood head, SSP, mentioned that this aligns with the fifth point of the local government's official duties. The results of the interview with Mr. SSP regarding policies on women's issues and others in Durenseribu Sub-district revealed that PKK programs have already been in place, and with the

establishment of Kelurahan Damai through the working group, the synergy among various programs has become stronger.

*"Our hope is that Wahid Foundation will continue to support us. However, if Wahid Foundation is no longer involved, we will keep moving forward and maintain continuity by building partnerships with other institutions or stakeholders. We will continue running the existing programs, with or without Wahid Foundation's support" (M).*

*"This program has certainly been an achievement for the neighborhood leader at the time. One of the functions of a neighborhood leader is to empower the community, to leverage the potential within the area to improve the welfare of the people. This program aligns with the role and function of the local leader. Collaborating with Wahid Foundation has expanded our network and made the process easier. A leader should innovate within their capacity. If there are any negative impacts from this working group's activities, I haven't seen them; what I've observed so far has been mostly positive. They provide guidance for the youth through Wahid Foundation's millennial programs, offer innovations to women, and strengthen local institutions like neighborhood associations. I have yet to see any negative sides, only positives" (SSP).*

*"This program is actually aligned with PKK. It includes programs such as Domestic Violence Prevention, Child-Friendly Sub-district, Child-Friendly Neighborhood, as well as Elderly-Friendly programs. All of these programs collaborate with each other, supporting the strategic roles of the flagship programs from the Mayor of Depok, ensuring they are aligned and progressing in harmony." (SSP).*

*"At the sub-district level, after we became members of the working group and made our declaration, policies and women's issues remain present. We strive to implement these policies in accordance with the guidance from Wahid Foundation and the opinions of other members." (S)*

### 3.2 Contribution of Wahid Foundation

Based on the author's findings from field observations and Chapter IV, pages 60 to 69, Wahid Foundation has made substantial contributions in the Durenseribu Village. The foundation has provided various trainings such as capacity-building for both the government and community members of Durenseribu Village, early detection training on violent extremism prevention, training on the 9 Indicators of a Peaceful Village, and meetings with relevant government agencies and the Ministry of Women's Empowerment and Child Protection. They have also distributed food supplies to stunted children and families affected by COVID-19, provided early childhood education using storytelling media in collaboration with the Bojongsari Storytelling Village, and conducted legal literacy and extremism prevention training. Additionally, they organized training on women's access to justice for female leaders and the Peace Task Force. In addition to social services in the form of training, Wahid Foundation also provided stimulus funds for the construction of gazebos, village gates, murals, and the declaration and implementation of programs developed.

Furthermore, based on interviews in Chapter IV, pages 72 and 73, Wahid Foundation contributed through a variety of training programs such as Focus Group Discussions on the 9 Indicators of a Peaceful Village, legal literacy and extremism prevention training, and training on women's access to justice for female leaders and the Peace Task Force. They also provided food aid for stunted children and families affected by COVID-19. Alongside these social services, Wahid Foundation contributed stimulus funds for the construction of gazebos, village gates, murals, and the implementation of programs developed.

During the proposal report, Wahid Foundation explained that the stimulus funds were not entirely provided as requested by the Durenseribu Village. This was intended as an initial step or incentive to help implement government programs at both local and national

levels, particularly at the village level, before other villages or regions began pursuing the SDG's (Sustainable Development Goals). According to the contribution theory in Chapter II, page 24, Wahid Foundation's contributions towards achieving common goals include financial support, manpower, intellectual assistance, and other forms of help aimed at ensuring the success of planned activities. Additionally, Wahid Foundation has played a direct role in mobilizing both national and local governments in implementing policies related to social conflict prevention. Not only has Wahid Foundation acted as a catalyst for government action, but the Peace Task Force in Durenseribu Village, particularly the women involved, has also served as a driving force in implementing policies related to social conflict prevention. This is aligned with: (a) Law No. 07 of 2012 concerning Social Conflict Management; (b) Government Regulation No. 2 of 2015 concerning the Implementation of Law No. 7 of 2012 Presidential Regulation No. 18 of 2014 concerning the Protection and Empowerment of Women and Children in Social Conflicts; (c) Coordinating Minister for People's Welfare Regulation No. 7 of 2014 concerning the National Action Plan for the Protection and Empowerment of Women and Children in Social Conflicts (RAN P3AKS); (d) Minister of Home Affairs Regulation No. 300.05/261 of 2017 concerning the Integrated Team for Social Conflict Management.

In the welfare state theory discussed in Chapter II, page 39, Wahid Foundation and the Peace Task Force of Durenseribu Village have played a significant role in supporting the government's efforts to ensure the basic needs of its citizens, as affirmed in interviews in Chapter IV, page 93. From the author's field observations during group discussion forums on development, Wahid Foundation consistently prioritizes women. This is in line with the women's theory discussed in Chapter II, page 36, which emphasizes that women are honorable and dignified beings, and page 35, which posits that women are at the forefront of environmental stewardship, particularly in the household. They are the individuals closest to environmental elements.

According to the social service theory in Chapter II, page 27, the focus of social service organizations is not on profit-making, and their products are not material goods, but social services. Based on interviews with Mr. M, Ms. A, and Mrs. Y, gathering the community often requires resources, as some residents of Durenseribu Village still prioritize material assistance for themselves. From the author's field observations, it is confirmed that some residents expect material rewards when participating in activities. For instance, in several programs the author attended, some community members only participated if there were material incentives or gifts. On one occasion, when the author attended an event without any material offerings, certain community groups, who were members of the Durenseribu Village Task Force, did not attend. This behavior is inconsistent with the theory as observed by the author.

The management of Wahid Foundation works on a voluntary basis, driven by a spirit of service. However, based on the author's field observations, Wahid Foundation has made substantial contributions, including significant financial, physical, intellectual, and time investments for Durenseribu Village. The foundation operates without any employees seeking profit, and as the author recalls from an online conversation with Ms. V, if anyone within Wahid Foundation is found to be profiteering, they are immediately dismissed according to the organization's SOP.

### *3.3 Gender equality in the empowered women program*

The program established by the community and local government is based on the program theory presented in Chapter II, page 30, and aligns with the author's observations during the declaration of Damai Durenseribu Village activities in Durenseribu Village. According to social service theory in Chapter II, page 28, particularly point 4, there is no clear indicator or criterion of service success. However, the author found data in Chapter IV, page 84, indicating that the Wahid Foundation has specific indicators for creating a Peaceful Village or Subdistrict. Moreover, the author attended a Focus Group Discussion training

regarding the 9 indicators of a Peaceful Village/Subdistrict in Durenseribu Village, where a representative from the Wahid Foundation explained the indicators in detail.

These indicators encompass several key aspects essential for fostering a harmonious and peaceful community. The first is the commitment zone, which involves mutually agreed-upon rules that residents adhere to, ensuring a safe and comfortable living environment. The second is promotion and education, focusing on initiatives that promote universal values such as peace, gender equality, tolerance, and justice within a multicultural society, starting from the family unit. The third indicator, caring, reflects the residents' awareness and application of values related to brotherhood and tolerance.

Local wisdom values and norms constitute the fourth indicator, emphasizing community activities rooted in art and culture that promote mutual cooperation, care, and sensitivity across all religious and social components. Another crucial aspect is the early warning system, which involves mechanisms for the early detection and prevention of violence, radicalism, terrorism, and social conflicts. The response system serves as the sixth indicator, providing a rapid conflict resolution mechanism that addresses recovery, rehabilitation, and reintegration for victims of violence, whether managed by the community or external parties. Women's participation is the seventh indicator, highlighting the active involvement of women in various sectors, including village or subdistrict institutions, the economy, politics, and education.

The eighth indicator, accountable structure, refers to the existence of institutions within the village or subdistrict that are responsible for designing, implementing, and documenting community systems. Lastly, facilities represent the availability of adequate public infrastructure to support collective activities, such as public meeting spaces, communication channels among residents, and grievance or suggestion facilities. These nine indicators were developed through consultations and focused group discussions involving government representatives at national, municipal, and village/subdistrict levels, as well as academics, social experts, and peace activists — particularly local women. They serve as a comprehensive reference for the formation of peaceful villages or subdistricts.

#### **4. Conclusions**

Based on the research and analysis conducted through interviews, observations, and document studies regarding Wahid Foundation's contribution to the Women Empowerment Program for gender equality in Durenseribu, Depok, several conclusions can be drawn. First, Wahid Foundation's involvement in the Durenseribu area has brought significant benefits to the community, especially for women. Its presence has helped women in Durenseribu better understand their rights and has encouraged them to become peace pioneers in achieving gender equality.

However, some members of the community still hope for material support for each individual participating in activities organized by Wahid Foundation. Second, the Women Empowerment Program, developed in collaboration with the government, the community of Durenseribu, and supported by Wahid Foundation, has had a substantial impact on women. This program successfully advances justice and equality between men and women, creating a more equitable space for women in community life.

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#### **Author Contribution**

This study was entirely conducted by R. F. T., who took full responsibility for the research design, data acquisition, analysis, interpretation of results, and drafting of the manuscript.

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