Lifelong Learning Through A Gender-Responsive Family Education (Grfe) Program

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Gender-Responsive Family Education (GRFE) is an activity of sharing knowledge, insight, and comprehension about the right and obligation, role, position, and responsibility between males and females to meet the gender fairness and equality in the family. The objective of this study is to upgrade families through education by providing knowledge, insight, and comprehension of gender in the family. This study was conducted in the SKB Nganjuk Regency by using the quantitative approach with a correlational research design to identify the influence of the Gender-Responsive Family Education (GRFE) program on the families residing in the SKB Nganjuk Regency. The results of this study found the technical implementation of Gender-Responsive Family Education. The packaged material was delivered using discussion or simulation. Furthermore, the implications of Gender-Responsive Family Education was identified from the perspectives of education, self, family, social society, health and politics.

Keywords: program influence, gender, family education

INTRODUCTION

Education is one of the rights of Indonesian citizens, guaranteed by the 1945 State of Republic of Indonesia Constitution (UUD 1945) article 31 point 1 which says, "All citizens are entitled to education". It is clear in this article that every citizen, male or female, has an equal opportunity to acquire education. Female offenders now constitute a significant portion of those under criminal justice supervision; numbering approximately 17 per cent of all offenders. As such, it has become imperative to utilise the growing knowledge base concerning female criminality and female offender needs to respond appropriately to this population of offenders (Baumeister, 2000).

Education is of the utmost importance in developing our country, Indonesia. One of the important components which influences the success of education, is the situation and condition where education takes place (Berman, 2015). Education is an interaction among humans, and an educational environment is a place where the interaction among them takes place to reach the objective of education (Dunleavy & Dede, 2014). Efforts to develop the potential of women in social, national and state life are a must, as a form of empowerment from the powerlessness of women so far (REMISWAL, 2017). As the number of women under correctional supervision continues to increase, there is an emerging awareness that women offenders present different issues than their male counterparts (Covington & Bloom, 2007).

Ki Hajar Dewantara in "Tri Pusat Pendidikan" (Three Center of Education) stated that there are three educational environments: namely, the school environment, youth environment, and family environment. Based on that, an environmental education concept was created. Education at school is an education designed in such a way that it is planned, implemented with strict rules, and is stratified [7] (Admiraal et al., 2017). Besides that, there is also a selection of learners, selection of teachers, and the activities are continual; it is called formal education (Marcus, Haden, & Uttal, 2018). Education in communities is programmed with flexible rules, more flexible than the ones at school. There is no stratification or levels, and it does not need to be continual. Therefore, it is called non-formal education. Education in the family is of the natural and normal variety. There is no bound rule and therefore, it is called informal education.

The three channels of education may function as media for learners to boost their potentials in the process of education. Lifelong learning as a policy concept has introduced strong discontinuities that have ensured its acceptance worldwide; a policy with a small degree of political operationalisation that simultaneously, discursively combines different political orientations (Field, 2001). The notion of lifelong education came into prominence in the educational world in the late nineteen-sixties, noting how it related to the concepts of formal,

non-formal and informal education, and how it contrasted with the idea of recurrent education (Tuijnman, 1991).

Informal education is an education held in a family. This kind of education will influence the quality of children in the future (Maimunah, Aslamiah, & Suriansyah, 2018). Beside its functions as basic education, informal education also serves as a protection from the negative impact of globalisation. The key to success in educating children is on the quality of family education (Abodunrin, Oni, Dosunmu, & Isaac-Phillips, 2014). If this basic education fails to succeed, there is a possibility that children will be influenced by the bad environment. The characteristics of informal education are that it is unorganised structurally, with no chronological levels, and no credentials (Collins & Laski, 2018). It also reflects the experience of the independent learning of the individuals, and it does not take place in "the field of artificial teaching and learning interaction", as in the formal and non-formal education. Philip Candy's recent book contributes to the field of adult education by providing a comprehensive look at self-directed learning — meaning, underlying ideologies, history, and related educational research. In questioning assumptions and offering a reconceptualisation of self-directed learning, there was a challenge to current theory and practice (Suharto & Santoso, 2018).

The success of education for the children is determined mostly by the condition. Thus, it can be said that the character built into the children is a mix of the condition at school, in the society, and in the family (Curtis & Carter, 2014). It means that those three places contribute to the character building and personality of the children. The rise of juvenile delinquents may have its roots in the family. Children spend most of their time with their families. They go to school from morning to evening, and the rest of the time is reserved for the family. However, sometimes the family does not use this time wisely. In the family, many things can be learned by the children, including interactions with family members and with other people. Child preference about the partnership between male and female is embedded when the children see and try to grasp the meaning of the interaction between family members (Covington & Bloom, 2007). Those things learned in the family will become the foundation for the children in their interactions with society. That, in turn, will form a socio-cultural system that supports one after another.

The problem in the Nganjuk Regency is that there are still many low-income families, and there is still insufficient comprehension of the importance of education in the family. Based on the data from the "Badan Pemberdayaan Perempuan dan Keluarga Berencana" (BPPKB) Nganjuk Regency in 2018 as presented in Table 1, the number of low-income families in the Nganjuk Regency is classified into several levels. The number of low-income families in the Nganjuk Regency is 33.97 per cent, far from the number of good income families.

Table 1. The Number of Low-Income Families Nganjuk Year 2018

Family Levels	Number of Population (persons)	Percentage
Low Income Family	102.979	33.97%
Good Income Family I	73.764	24.33%
Good Income Family II	74.180	24.47%
Good Income Family III	44.666	14.73%
Good Income Family III+	7.575	2.50%

Source: BPPKB (2018)

Keeping that rationale in mind, the Head of the SKB Nganjuk Regency held a Gender-Responsive Family Education (GRFE) program. People who join the program can learn about family education, and functions in the family. By conducting GRFE, it is expected that the learners can gain knowledge about family education in terms of role distribution and the functions of the family, and then implement it with their children. This study will discuss the influences of the GRFE program that had been conducted by the SKB Nganjuk Regency. The GRFE is expected to be able to share knowledge, insight, and comprehension about the right and obligation, role, position, and responsibility between males and females in the family. The promotion of gender equality and the empowerment of women is central to the mandate of the UNDP and is intrinsic to its development approach. This effort includes advocating for women's and girls' equal rights, combatting discriminatory practices and challenging the roles and stereotypes that affect inequalities and exclusion. Regarding this description, the researchers give the title: "The Influence of the Gender-Responsive Family Education (GRFE) Program to the Families in the SKB Nganjuk Regency". This study is aimed at identifying the influences of the Gender-Responsive Family Education (GRFE) program to the families in the non-formal education of "Sanggar Kegiatan Belajar" (SKB) of the Nganjuk Regency.

METHOD

The research methodology is very important in scientific research. Using the right methodology, it is expected that the objective of the study can be achieved. Besides that, it is also very important to obtain scientific value and truth from the results of the research. The research methodology is a scientific way to collect the data with specific goals and usages. Based on that, four keywords should be considered: scientific method, data, objective, and benefit. The scientific method means that the research is based on the scientific characteristics, namely the rational, empirical, and systematical (Williams, 2011). Rational means that the research is conducted using logical ways and can be thought in terms of using human minds. Empirical means that the methods can be perceived by human senses

so that other people can observe and know the methods used. Lastly, systematical means that the process in the research used logical steps.

In this study, the researchers use a quantitative approach. Quantitative research methods can be interpreted as research methods based on the philosophy of positivism that are used to examine populations or specific samples, to collect data using research instruments, and undertaking quantitative or statistical data analysis to test hypotheses that have been set (Williams, 2011). The type of research is correlational, meaning that the study will see the relationship among variables or between some variables and other variables (Norris, Plonsky, Ross, & Schoonen, 2015). Meanwhile, the objective of correlational research is to identify how close the relationship is among variables being studied, without any intervention to those variables (Covington & Bloom, 2007).

This study is aimed at identifying the influences of the Gender-Responsive Family Education (GRFE) program to the families in the non-formal of "Sanggar Kegiatan Belajar" (SKB) of the Nganjuk Regency. In this study, we took samples from 15 families from the citizens who study in the GRFE program. The methods of data collection were interview, questionnaire, observation, and documentation. The data analysis technique used in this study is the Kendall-Tau formula.

RESULT AND DISCUSSION

The GRFE program held by the SKB Nganjuk Regency is conducted through theoretical and practical learning. From participating in this GRFE program, it is expected that one will be able to share knowledge, insight, and comprehension about the right and obligation, role, position, and responsibility between males and females in the family.

Gender-Responsive Family Education (GRFE) Program

The GRFE program in the SKB Nganjuk Regency was held for 66 hours with the composition of learning theory, and skills and practice with the ration of 70:30 with the approach to PUG Education in the family. The approach used theory and practice. In the theory learning, the main content about the GRFE program was face-to-face. For the delivery of practice, it used several methods including storytelling, roleplaying, singing, teamwork, film screening, syllabus and lesson plan development, and skill education for the family.

Skill practice is a stimulant to learning to motivate the participants in joining the GRFE program, which consists of theory and skill practice. The theory was provided before the skill practice was conducted; the presenter will deliver the theory about the skills that are

going to be taught. Skill practice is conducted by the guidance of the technical specialists. The participants may perform the practice individually or in groups.

Evaluation is held to know the level of success from the GRFE activities, in terms of the change in mindset and action set of the participants in the gender-responsive family life, and the usefulness of the skills for the participants. The SKB Nganjuk Regency campaigns the program to the specific targeted groups. The participants are 15 people of a low-income family.

The first criteria of the family (father, mother, and children) of the learners in the GRFE program is that they are *poor*. The second criteria is a family *with school-aged boys and girls*. Returns to a college education, in the form of earnings, remained higher for women than for men over the entire period; these trends in returns do not provide a plausible explanation for gender-specific trends in college completion (DiPrete & Buchmann, 2006). The third criteria is a family that is vulnerable to gender inequality. Gender inequality is reflected in the proportion of students who are not balanced according to the majors or study programs available in secondary and higher education due to the assumption of differences in intellectual abilities and skills between men and women [18]. The fourth criteria is a family that is not a member of the civil servants, army forces, or police department. The study revealed the fact that the leader of the supply chain brings improvement and the change within the organisation. As a result, the productivity and the performance of the organisation are increased. To achieve high performance, it is important to change every aspect of the supply chain, including process design (Jomah, 2017). The last criteria is the family that is willing to join the complete program by writing a statement letter. In the GRFE program, people that joined are competent in their fields by the following criteria: understanding the PUG concept in Education; understanding the concept of the gender-responsive family education; having experience and competence in adult learning; and willing to teach the participants (families) until the end of the program. Priority is given to the candidates who had joined training in gender-responsive family education.

Validity and Reliability Tests

The data gathered from the questionnaires was in three aspects measured by the researchers from the GRFE program held by the SKB Nganjuk Regency. Before distributing the research questionnaire, the questionnaire is tested first for its validity and reliability. Validity tests and reliability tests are conducted by making use of the 15 respondents who joined the GRFE program. The distribution of the questionnaire to the 15 respondents was conducted to obtain the valid and reliable instruments by answering the 30 items. The result was there are 20 valid items. Subsequently, the items that are not valid are deemed to have failed and are not used anymore. The valid instruments are the ones with an SPSS of more than 0.514, while

the reliable ones have an SPSS of close to one, and more than 0.6. To check the reliability of this research questionnaire, it can be identified that the level of reliability of the GRFE is 0.929, which is of excellent reliability.

Normality Test

The normality test was aimed at identifying the level of normality from each variable score. The statistical model used in the normality test is the technique of the Kolmogorov Smirnov test. The results determine whether the data gathered by the researchers is normal or not. In this research, we also want to identify the level of significance in the family after joining the GRFE program. To serve this purpose, research was conducted with the 15 families of the learners in the GRFE program in the SKB Nganjuk Regency. The condition is, if $p > 0.05$, then it is normal, and if $p < 0.05$, then it is not normal. Meanwhile, to test the normality of the distribution, as the assumption test in this research, we use the software SPSS version 22.0.

Based on the results of the data normality test above by using the Kolmogorov-Smirnov test technique, the instrument used in the data collection in this research is qualified to be analysed using the Kendall Tau Test. This technique is used to obtain the normal significance results. Under the condition, if sig. >0.05, then the data is normal If sig. <0.05, then the data is not normal. Because the result of the SPSS from the data normality test is normal, in the test using the SPSS version 22.0, it shows us the significance level for the family is 0.062, and for the GRFE program it is 0.200. Thus, the significance level from both data is greater than 0.05 (0.05 significance level 5 per cent) and therefore, the data distribution is normal.

Kendall-Tau Correlation Test

For a correlation test, we used the Kendall-Tau formula to identify the influence of the GRFE program on the families in the SKB Nganjuk Regency. To facilitate the presentation of the data analysis in this research, the correlation test of the variables had been conducted using the technique of the Kendall-Tau Correlation Test. The results were based on the calculation; we can get the coefficient of correlation of 0.328 with a significance level of each 0.118, and for N = 15 with the significance level of 5 per cent the r-table equals 0.390. The condition is if the r-count is smaller than the r-table, then Ho is accepted, and Ha is rejected. However, if r-count is greater than the r-table, then Ha is accepted, and Ho is rejected. Thus, the hypothesis "There is no influence of the Gender-Responsive Family Education (GRFE) program on the Families in the SKB Nganjuk Regency" is accepted because the r-count (0.328) is smaller than the r-table (0.390), which means the GRFE program did not influence the families in the SKB Nganjuk Regency.

The relationship between X and Y is low. Based on the result, we can identify the influence of the family toward the three aspects of the GRFE program with the r value from the correlation analysis, 0.328 is between 0.201–0.400, which can be categorized as low. Thus, the hypothesis "There is no influence of the Gender-Responsive Family Education (GRFE) program on the Families in the SKB Nganjuk Regency" is accepted because the r-count (0.328) is smaller than the r-table (0.390), which means the influence of the GRFE program on the families in the SKB Nganjuk Regency is very low. To test the significance of the correlation, it is conducted by comparing the value of the z count with the z table for a two parties test with α=5%, and two sides test (5 per cent divided by two equals to 2.5 per cent), the normal width of the curve is 50% - 2.5% = 47.5% or 0.475. Because, using a two sides test, then table Z for the width of 0.475 had secured the value of Z table 1.96. In this case, the hypothesis proposed is that Ho is the correlation coefficient which is not significant, and Ha is a significant correlation coefficient, the testing procedure is that if Z count > Z table, then Ho is rejected and if Z count < Z table, then Ho is accepted.

On the value of Z count, which is 1.682, it indicates that the Z count is smaller than the Z table (1.682 < 1.96), Ha is rejected, and Ho is accepted. It means that the correlation coefficient of the two variables is not significant. If we see it from the value of the correlation coefficient of 0.328, in which the value of the correlation is positive, then it implies that the influence of the GRFE program on the families in the SKB Nganjuk Regency is low, and the absence of the GRFE program will not provide much influence to those families. The intervention by civil societies and the mere providing of power and position to women in local governance, both have a very limited effect on women's empowerment in patriarchic Indian societies and it argues that a women's empowerment approach is a pre-requisite to achieve gender equality in the rural north Indian societies (Singh, 2018). Therefore, women's empowerment is mandatory before discussing gender empowerment in the Indian context. This study sought to explore the gender-responsive strategies that can be employed (Wilaela, 2011).

Considering the analysis techniques and interpretation stages described above, it can be inferred that the results from this research, which is scientific and systematic, show that there is no significant influence by the Gender-Responsive Family Education (GRFE) program on the families in the SKB Nganjuk Regency. The results of the research are used to identify the influence of the Gender-Responsive Family Education (GRFE) program towards the families. By using the research procedure — started by completing an initial survey in the location of the research, observing phenomena and seeking out related literature to be composed as a research proposal, completing questionnaire distribution to the subjects, and finally scoring and testing the systematical data descriptively — the result is that there is no influence by the Gender-Responsive Family Education (GRFE) program on the families in the SKB Nganjuk Regency. Based on the studies, the activity plan that should be undertaken

is the strengthening of both the organisation and the target program (women) (Jo & Park, 2016; Jomah, 2017). Hopefully, they will notice that the program is provided for their empowerment and finally, women can use KBUW optimally and participate actively for the continuity of the KBUW activity for the empowerment of women in development in Indonesia (REMISWAL, 2017; Widianto, 2018; Wilaela, 2011; Zaki, 2010). Women's empowerment is an activity that affects themselves and benefits others, including skills, knowledge, and power, by actively participating in the lives of their communities (Schauer, 2006). Evidence from studies on women's empowerment suggests that when women have a larger role in decision-making, household well-being improves. Understanding the patterns influencing women's empowerment in rural areas is therefore important (Sell & Minot, 2018). The framework helps lay a foundation for coherent research on women's entrepreneurship. It is unique in making explicit the social embeddedness of women entrepreneurs and considers the multiple levels of influence on their entrepreneurial actions (Brush, de Bruin, & Welter, 2009).

In the discussion, we will describe the results of the analysis from the main data, namely the questionnaire, and supporting data from observation and interview. Based on the data of the results, the planning and implementation of Gender-Responsive Family Education (GRFE) was on track and the evaluation is measurable. The early stage of the program implementation started with the identification of the needs of learning. This finding is in line with the concept of planning in non-formal education programs; it should commence with the identification of the need of learning which involves the administrators, learning sources and learners, so that the program can be conducted (Tuijnman, 1991).

To obtain accurate and relevant proof, the researchers tried to do numerous types of statistical tests to prove the influence of the Gender-Responsive Family Education (GRFE) towards the families. The researchers had also conducted a specific correlation test using the technique of the Kendall-Tau Test. This was conducted to identify whether the influence between the two variables being tested will take place in the correlation between a family variable and the three aspects of the GRFE being studied. It can be proven from the results of the hypothesis test in this study, in which it can be seen that the family and the implementation had followed the GRFE program. The results are as shown with the formula of the r count which is smaller than the r table (0.328 < 0.390) and can be categorised as low. The low category may mean that whether the GRFE program exists or not, there is no influence on family education.

The analysis tells us that in principle, education in the family cannot be changed in a short time. Another reason is that a family may have its own rules and they cannot accept and implement new things very easily. A family is a universal unit that has its own rules, such as rules to make the children learn independently (Puspitawati & Sari, 2008). Without rules

and functions, family life will be meaningless. In this case, the influence of the GRFE program on the family is categorised as low. Thus, it can imply that the hypothesis which stated that there is no influence of the Gender-Responsive Family Education (GRFE) program on the families in the SKB Nganjuk Regency, is acceptable (Ho). The theoretical explanation from the review of literature can identify that there is no influence of the Gender-Responsive Family Education (GRFE) program on the families in the SKB Nganjuk Regency. It can be inferred that the existence of the Gender-Responsive Family Education (GRFE) program does not influence family education, with the correlation score of 0.328.

Using some of the analysis techniques and interpretation stages described above, it can be inferred that the results of this research, which is scientific and systematic, show us that there is no influence of the Gender-Responsive Family Education (GRFE) program on the families in the SKB Nganjuk Regency.

The score of the r-count is 0.28 in the category of 0.201–0.400. It can be interpreted that the influence of the Gender-Responsive Family Education (GRFE) program on the families in the SKB Nganjuk Regency is categorised as low, meaning that whether there is a Gender-Responsive Family Education (GRFE) program or not, it has no significant impact towards the education of family learners.

Based on the results of the data processing analysis, data analysis, and discussion, it can be inferred that in the validity test of the questionnaire instrument, three aspects were studied in the Gender-Responsive Family Education program. Firstly, gender equality and fairness in family education to realise the welfare of the family. This study indicates that psychological empowerment partially mediates the relationship between empowering leadership and innovative work behaviour. Also, both empowering leadership and psychological empowerment can trigger employees' innovative work behaviour (Fong & Snape, 2013). Second, is the quality of children in optimum development. Third, is the increase of community participation in child education, whether formal or informal, and the increase in the welfare and income of the family. When gender inequality is only discussed in terms of numbers and sex as a social category and becomes too (apparently) easy to trace and target, the risk is to provide simplistic evidence of what is only one aspect of the reality of inequality. Further, more complex issues of gender inequality, that have to do with less tangible gender norms and structures, may be left aside (Kantola & Verloo, 2018).

From the implementation of the Gender-Responsive Family Education (GRFE) program to the families in SKB Nganjuk Regency, it can be identified that the data instrument from the calculation of the questionnaire reliability in the three aspects in the program, from valid items, can be categorised in the high reliability, between 0.80–1.00. The alpha score of 0.929

in the program questionnaire of gender-responsive family education, can be categorised as high in reliability.

Meanwhile, the family variable in the SKB Nganjuk Regency can be gathered from the results of evaluation after the implementation of the Gender-Responsive Family Education (GRFE) program to the families in the SKB Nganjuk Regency with a mean of 77. Thus, it can be inferred that there is no influence of the Gender-Responsive Family Education (GRFE) program on the family. It can be proven from the data analysis results in the r-count compared to the r-table, because for N = 15 with a level of significance of 5 per cent r-count (0.328), which is smaller than the r-table (0.390). Thus, the hypothesis (Ho) is acceptable with the statement that there is no influence of the Gender-Responsive Family Education (GRFE) program on the families in the SKB Nganjuk Regency; meaning, that whether or not there is a Gender-Responsive Family Education (GRFE) program, there is no significant influence on the families (learners) in the SKB Nganjuk Regency. The technical implementation of the gender awareness education was conducted both indoors and outdoors, depending on the planned agenda. Utilising the provided facilities is an effective way to conduct a successful program. Regarding the research findings, the participants received gender introduction, sex and gender difference, gender-related roles and responsibility based on maturation age of marriage (PUP), illegal drugs, domestic violence law, as well as gender-related child-caring or caring pattern. The subject given was also adjusted with the problems that occurred in each countryside. It was also expected that the participants could broaden their knowledge and understanding related to women's and men's rights, thus both could participate and specifically be responsible for gender-related roles.

The implication of the GRFE program can be viewed from the subjects of education, the individual, and the family. In education, gender awareness education provides knowledge and information as women's intelligence is inherited by their children, it aids women's development, and also since women and the developed area have a strong correlation. Therefore, each participant understood, accepted and applied the value of their gender. Regarding the individual, responsibility is assigned to both women and men in bearing a child, as well as roles and workload sharing. Self-awareness is an important element since gender awareness education can be transmitted to other parties, such as the family and the wider community (Loksa et al., 2016). It is essential to look at each woman's addiction from a multidimensional perspective and acknowledge the interconnectedness of her life issues; it is essential that the systemic barriers to gender-responsive services for women be seen from a multidimensional and interconnected perspective (Carlin, Gelb, Belinne, & Ramchand, 2018; Vanner, 2019). In the family, all family members have the opportunity to develop themselves, both at school and work, including by being equal partners, collaborating in childcare and involving children in family discussions. The family is the first element in society. When a family supports one another, it is not difficult for gender

awareness education to be provided to the community (Gridley et al., 2016; Samuelson & Litzler, 2016).

The three subjects were delivered by discussion and simulation harmoniously. The discussion began with the spouses' side-by-side discussing the given topics that were to be presented in front of the audience. The facilitator of the gender awareness education led the step-by-step discussion. Many programs are aimed at empowering women, such as rice distribution, Islamic teaching, health teaching, Islamic education for children and teenagers, and community development (Zaki, 2010). The general definition of gender refers to the division of social roles or social construction, which distinguishes gender-related roles between men and women in local ethical culture with the view of gender roles based on biological sex. Taking examples from different countries, this commentary attempts to analyse the Me Too movement and answer the question as to why most victims of sexual harassment choose to remain silent (Baumeister, 2000). Several possible explanations for female erotic plasticity are reviewed, including adaptation to the superior male political and physical power, the centrality of female change (from no to yes) as a prerequisite for intercourse, and the idea that women have a milder sex drive than men.

The topic given was designed to emphasise community understanding related to gender and individual rights. The committee invited an informant and also took one of the participants as a speaker so that they could understand easily what the topic was that the speaker delivered. Other supporting factors in this program were the methods and media used. Feminist Standpoint Theory has been considered as one of the most unique theories of feminism in the contemporary world. The notion of women in power has always been a serious issue for developing countries due to certain visible challenges that women encounter even today, such as cultural and religious norms that restrict women to reach power at a presidential level. Feminist Standpoint Theory has roots in the works of sociologists who support the feminist standpoint (Jermsittiparsert & Srihirun, 2019; Salisbury, Van Voorhis, & Spiropoulos, 2008; Schauer, 2006; Ulya, 2018).

The methods include the socialisation of gender introduction, learning, and discussion to encourage the participants, a lecture, paper, and presentation, as well as a simulation. These workshop facilities had been adjusted to the methods and material, such as a harmony pouch for simulation, LCD screen, game, coloured paper, marker, and tape. Massive Open Online Courses (MOOCs) are a recent development in the online learning backdrop that has its heredity in the ever-growing collection of Open Educational Resources (OER) and distance learning technologies (GovindAarajan & Krishnan, 2019). Education and training conducted in the form of workshops, courses, and counselling are how participants can improve their attitude and behaviour in daily life (Gurses, Dogar, & Gunes, 2015). Thus, the combination of activities in the program is required due to stakeholder involvement and the education

program, as well as the workshop that includes various aspects of knowledge and skills regarding the participants' talents and interests (Chen, 2013).

Community involvement in conducting gender awareness education leads to a positive opportunity to make the community familiar with the issue. Not only does attending the program, but also getting involved in promoting gender awareness to a family, neighbour, and close friend. The strategies employed to reach the program's objectives include inviting them to come to a routine discussion by campaigning through posters, flyers, and banners within the potential area in the Nganjuk Village, visiting local organisation (RT/RW) gatherings, maternal and child health services ("Posyandu"), social gatherings, and the family welfare movement (PKK). The study identified gendered associations with some crop types across all the study districts. However, the gendered extension delivery led to a new sociocultural order that seems to break down the gendered associations with the adoption of improved technologies (Quaye, Fuseini, Boadu, & Asafu-Adjaye, 2017).

The committee, the gender awareness team, can undertake these kinds of promotions. The socialisation and workshops had been completed in ways to promote the gender awareness education related to the rights that are assigned to women and men. Risk assessment and classification systems for women have been largely derived from male-based systems. As a result, many of the needs unique to women are not formally assessed or treated (Salisbury et al., 2008). It is expected that the community will bring a change, which could be the gradual implementation of the knowledge and training they have participated in. Therefore, the expected activities become their habit in daily life. The women's empowerment approach especially, using education and extensive training to build their capacity, is essential to the other empowerment steps taken by the government. This notion is believed to be applicable in the context of Indonesia (Singh, 2018).

CONCLUSION

The results of this study found the technical implementation of a Gender-Responsive Family Education. The packaged material was delivered using discussion or simulation, as well as the implications of the Gender-Responsive Family Education were identified from the perspectives of education, self, family, social society, health and politics.

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