

# Gender-Responsive Family Accompaniment Model for Enhancing Child Protection Competencies in Non-Formal Education

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## ABSTRACT

Gender-based inequality and deficient child protection practices remain persistent challenges in non-formal education communities, particularly in under-resourced districts such as Central Bengkulu, Indonesia. Families' limited awareness of gender-responsive parenting and child rights contributes to cycles of verbal and physical domestic violence, gender stereotyping, and inadequate protection of children. This study investigated how a structured, community-embedded accompaniment program the Gender-Responsive Family Partner Post (Posko Mitra Keluarga Responsif Gender, PMKRG) developed and implemented at the Satuan Pendidikan Nonformal-Sanggar Kegiatan Belajar (SPNF-SKB) Central Bengkulu, enhanced participating families' child protection competencies. This study employed a qualitative approach grounded in participatory action research (PAR). Data were collected over four months (April–August 2023) through in-depth interviews, focus group discussions, participatory observation, reflective journals, and document analysis involving 15 families, 2 tutors, and 1 SKB head. Data were analyzed using thematic analysis following Braun and Clarke's six-phase framework, with trustworthiness established through member checking, triangulation, and prolonged engagement. Five major themes emerged:

(1) From Ignorance to Awareness families began recognizing previously unnoticed gender biases and rights violations in their daily practices; (2) Andragogical Learning as Empowerment adult-centered pedagogical principles enabled self-directed, experience-based learning; (3) Posko as Safe Learning Space the program created a non-threatening environment fostering trust, peer solidarity, and shared accountability; (4) Shifting Parenting Practices participants demonstrated measurable behavioral changes toward more gender-equitable, non-violent parenting; (5) Nonformal Education as Community Anchor SPNF-SKB emerged as a sustainable institutional platform for community-based family learning. Conclusions: The PMKRG model demonstrates that non-formal education institutions can serve as powerful, contextually appropriate platforms for gender-responsive family accompaniment. The model's integration of andragogical principles, community ownership, and child protection content represents a significant innovation for non-formal education practice in Indonesia. Findings support scaling PMKRG as a national parenting education framework through SPNF-SKB networks across Indonesia.

**Keywords:** gender-responsive education, child protection, non-formal education, parenting accompaniment, participatory

action research, andragogy, Central Bengkulu

## **INTRODUCTION**

Gender inequality and inadequate child protection represent interrelated social crises that disproportionately affect families in rural and semi-rural communities across Indonesia (Puspitawati, 2019). Despite significant legislative progress including Law No. 35 of 2014 on Child Protection and Law No. 1 of 2017 on Gender Equality implementation at the community level remains deeply fragmented, particularly in regions characterized by low educational attainment, patriarchal norms, and limited access to social services (Suryamizon, 2017; Candra, 2018).

Central Bengkulu Regency presents a compelling case study of these intersecting challenges. According to the 2020 Central Bureau of Statistics (BPS), the average length of schooling in the regency stands at only 7.47 years the lowest in Bengkulu Province situating the district among the most educationally disadvantaged in the region. Against this backdrop, high rates of domestic violence (KDRT), child marriage, and gender-based discrimination persist, while institutional responses remain inadequate and fragmented (Pinandhita, 2020; Iswinarno, 2021).

Within this context, non-formal education institutions particularly the Satuan Pendidikan Nonformal-Sanggar Kegiatan Belajar (SPNF-SKB) represent underutilized yet strategically positioned community anchors. As mandated by Law No. 20 of 2003 on the National Education System, SKBs are designed to provide community-relevant education across the lifespan, yet their potential as platforms for parenting education and gender equity programming has been systematically underexplored (Sudiapermana, 2021).

Preliminary needs assessment conducted at SPNF-SKB Central Bengkulu revealed that structured parenting education programs were entirely absent interactions between the institution and parents were limited to

incidental, unstructured meetings with no systematic curriculum or facilitation. Families demonstrated significant knowledge gaps regarding children's rights, gender-responsive parenting, and the legal dimensions of child protection. Gender stereotyping was pervasive: girls were systematically assigned domestic roles, boys were discouraged from emotional expression, and both verbal and physical forms of discipline were normalized.

This study responds to these gaps by investigating the development and implementation of the Gender-Responsive Family Partner Post (Posko Mitra Keluarga Responsif Gender, PMKRG) a structured accompaniment model co-designed with SPNF-SKB Central Bengkulu to enhance participating families' child protection competencies through gender-responsive parenting education. The model draws on andragogical theory (Knowles et al., 2012), critical pedagogy (Freire, 1970), and the *tripusat pendidikan* framework (Sudiapermana, 2021) to position families as self-directed learners engaged in transformative, problem-based learning within a trusted community institution.

The novelty of this study lies in three intersecting contributions. First, it proposes and empirically evaluates a replicable five-phase community accompaniment model the PMKRG specifically designed for non-formal education settings in low-resource Indonesian contexts. Second, it advances the theoretical integration of andragogy with gender-responsive child protection programming, demonstrating how adult learning principles can be operationalized to achieve attitudinal and behavioral change in parenting practices. Third, it foregrounds the SPNF-SKB as an institutional platform for community-based social transformation, a role that has received limited scholarly attention despite its significant policy implications for Indonesia's non-formal education system.

**This study addresses the following research questions:**

**RQ1:** How do families participating in the PMKRG program experience and make meaning of gender-responsive child protection accompaniment within the SPNF-SKB setting?

**RQ2:** What transformative learning processes and pedagogical mechanisms enable behavioral change in parenting practices among program participants?

**RQ3:** How does the SPNF-SKB institutional context shape the design, delivery, and sustainability of gender-responsive family accompaniment programming?

The PMKRG model is theoretically grounded in three interconnected frameworks. First, Knowles, Holton, and Swanson's (2012) andragogical model conceptualizes adults as self-directed, experience-rich learners motivated by immediate problem-relevance. This framework informed the program's pedagogical design, centering lived family experiences as primary learning resources and structuring content around practical challenges participants identified in their own households.

Second, Bronfenbrenner's ecological systems theory (1979) provides a developmental lens for understanding how gender norms and child protection practices are embedded within overlapping family, community, and institutional contexts. The PMKRG model operationalizes this framework by engaging families (microsystem), SKB (mesosystem), and community structures (exosystem) simultaneously.

Third, the tripusat pendidikan framework the tripartite educational partnership between family, school, and community (Sudiapermana, 2021) underpins the model's institutional design. Rather than isolating parenting education within the home, the PMKRG positions SPNF-SKB as a mediating institution that facilitates structured dialogue and learning across these three educational spheres. This integration is particularly significant for gender-responsive child protection, where change requires not only individual knowledge acquisition but also shifts in community norms and institutional practices.

## **METHODS**

### ***Research Design***

This study adopted a qualitative research design grounded in the participatory action research (PAR) tradition (Kemmis & McTaggart, 2005). PAR was selected because of its dual commitment to generating scholarly knowledge and catalyzing practical transformation within the research community precisely aligned with the PMKRG program's goals of simultaneously building academic understanding and improving community practices. Unlike conventional ethnography, PAR positions research participants as co-investigators who actively shape inquiry processes, data interpretation, and action planning. This stance is consistent with critical non-formal education philosophy, which emphasizes community agency and self-determination in learning processes (Freire, 1970).



Figure 1. Framework of PAR

The study was conducted within a constructivist epistemological framework (Creswell & Poth, 2018), which holds that meanings are socially constructed through participants' interactions with their cultural, institutional, and familial contexts. This stance informed every stage of the research from the collaborative design of the PMKRG curriculum to the co-interpretation of findings in member-checking sessions.

### Research Setting and Participants

The study was conducted at SPNF-SKB (Satuan Pendidikan Nonformal-Sanggar Kegiatan Belajar) Central Bengkulu

Regency, located in Renah Semanek Village, Karang Tinggi District, Central Bengkulu, Bengkulu Province, Indonesia. The institution is situated approximately 25.4 km from Bengkulu city, serving communities with diverse socioeconomic backgrounds and multi-ethnic compositions including Serawai, Rejang, and Javanese populations. The SKB holds a B accreditation from BAN PAUD dan PNF (2019) and operates full-day programs across five working days per week.

Purposive sampling was employed to select participants who met the following criteria: (1) parents or primary caregivers of children

currently enrolled in or receiving services from SPNF-SKB Central Bengkulu; (2) residence within the Karang Tinggi District coverage area; (3) willingness to commit to the four-month program and engage in data collection activities. A total of 15 family

units participated in the study, supported by 2 SKB learning tutors (pamong belajar) and 1 institutional head.

Table 1 presents the demographic characteristics of participating families.

**Table 1. Participant Profile by Family Type**

Family Category	n	Percentage	Location
Married Couples (Both Parents)	8	53.3%	Karang Tinggi
Single Mothers (Widowed/Divorced)	4	26.7%	Karang Tinggi
Grandparent-headed Families	3	20.0%	Karang Tinggi
Total Families	15	100%	SPNF-SKB Coverage Area

### Data Collection

Data were collected across four months (April–August 2023) using multiple qualitative methods to achieve methodological triangulation. Table 2 summarizes the data collection procedures:

**Table 2. Summary of Data Collection Methods**

Data Collection Method	Participants/Sources	Procedure	Period
In-Depth Interviews	15 family representatives; 2 SKB tutors; 1 head of SKB	Semi-structured; 45–90 min; audio recorded; verbatim transcribed	Apr–Aug 2023
Focus Group Discussions (FGD)	3 FGDs × 5–6 participants	Guided discussion; researcher-facilitated; field notes + audio	May & Jul 2023
Participatory Observation	8 sessions across 4-month program	Structured observation checklist; photographic documentation; reflective field notes	Apr–Aug 2023
Document Analysis	Attendance logs, learning journals, pre-post questionnaire responses, activity reports	Thematic coding; triangulation with interview data	Aug 2023
Reflective Journals	15 mothers/parents	Weekly reflective writing prompts; collected monthly	May–Aug 2023

### The PMKRG Accompaniment Program

The Gender-Responsive Family Partner Post (PMKRG) was implemented as a structured parenting education program at SPNF-SKB Central Bengkulu across five sequential phases aligned with participatory community development principles:

*Phase 1 – Needs Identification:* Pre-program questionnaires, structured interviews, and participatory observation were used to map families' existing knowledge of child protection, current parenting practices, gender attitudes, and learning preferences. This phase generated the needs assessment data that informed curriculum design.

*Phase 2 – Program Design and Material Development:* The research team, in

collaboration with SKB tutors, developed a six-module curriculum covering: (a) Child Uniqueness and Development; (b) Convention on the Rights of the Child; (c) Parenting Styles; (d) Domestic Violence and Its Forms; (e) Gender-Responsive Child Protection; and (f) Family Functions. Materials were adapted to adult literacy levels and incorporated locally relevant examples.

*Phase 3 – Intensive Accompaniment:* Two sessions per week were conducted at SPNF-SKB over eight weeks. Sessions followed andragogical principles beginning with experience sharing, moving to conceptual input, and concluding with problem-posing reflection. Participants maintained weekly

reflective journals documenting behavioral changes at home.

*Phase 4 – Evaluation and Action Planning:* Post-program focus group discussions and individual interviews assessed knowledge gains, attitudinal shifts, and behavioral changes. Participants co-developed personal action plans for sustaining gender-responsive practices at home.

*Phase 5 – Program Handover and Sustainability Planning:* Program assets including educational materials, learning manuals, posters, and an implementation guide were formally transferred to SPNF-SKB for institutional ownership and continuation. An Implementation Arrangement (Instrument of Arrangement) was signed with Karang Tinggi Sub-District administration.

### Data Analysis

Data were analyzed using Braun and Clarke's (2006) six-phase thematic analysis framework: (1) familiarization with data through repeated reading and note-taking; (2) initial coding of entire dataset; (3)

searching for themes by collating codes into potential thematic groupings; (4) reviewing themes against coded extracts and full dataset; (5) defining and naming themes; and (6) producing the final analysis. NVivo 12 software facilitated systematic coding management.

Trustworthiness was established through four strategies aligned with Lincoln and Guba's (1985) criteria: (a) credibility via member checking sessions where preliminary findings were returned to participants for verification; (b) transferability through thick, context-rich description enabling readers to assess applicability; (c) dependability through an audit trail documenting analytical decisions; and (d) confirmability through researcher reflexivity journals maintained throughout.

### RESULT

Thematic analysis of all data sources yielded five major themes, each supported by multiple sub-themes and rich participant narrative evidence. Table 3 provides an overview of the thematic structure.

**Table 3. Thematic Structure of Findings**

Theme	Theme Label	Key Sub-Themes	Data Source
T1	From Ignorance to Awareness	<i>Unrecognized gender bias; discovery of invisible stereotypes at home</i>	Interviews, observation
T2	Andragogical Learning as Empowerment	<i>Adults as self-directed learners; experience-based reflection; problem-posing pedagogy</i>	FGD, learning journals
T3	Posko as Safe Learning Space	<i>Trust-building environment; peer-to-peer learning; community ownership</i>	Observation, FGD
T4	Shifting Parenting Practices	<i>From punitive to dialogical; reduction of verbal violence; gender-equitable household tasks</i>	Pre-post questionnaire, interviews
T5	Institutional Nonformal Education as Community Anchor	<i>SKB as facilitator of lifelong learning; bridging family-school-community; sustainability planning</i>	Document analysis, interviews

#### Theme 1: From Ignorance to Awareness

The most foundational theme to emerge was participants' movement from unawareness of gender-based discrimination and child rights toward conscious recognition and critical reflection. Before the PMKRG program, many families normalized practices that constituted gender stereotyping and, in some cases, mild forms of child rights violations not out of malice, but out of unreflective cultural habituation.

#### Sub-theme 1.1: Unrecognized Bias in Everyday Household Rules

During initial needs assessment, participants were asked to describe daily household rules governing their children's activities. Analysis of questionnaire responses and interview transcripts revealed pervasive, unreflective gender differentiation: girls were routinely assigned post-school domestic duties (cooking, sweeping, dishwashing), while boys were accorded

greater freedom for outdoor play. One mother reflected, during an early session: *"I never thought of it as unfair. My daughter helps in the kitchen because that's what girls do. Her brother plays outside. That's how it was in my family, and in my mother's family. I just didn't see it as anything wrong until the facilitator asked us: 'What if the roles were reversed? How would your daughter feel?'"*

**Participant F3, mother of 3, age 34**

This reflective question a staple of the PMKRG's andragogical facilitation triggered what many participants described as a 'moment of seeing.' During FGD1, participants collectively identified domestic rule structures that assigned unequal labor burdens to daughters, restricted girls' play time compared to boys, and used gendered insults as disciplinary tools (e.g., 'stupid,' 'fat') that were internalized and perpetuated across generations.

#### ***Sub-theme 1.2: Discovery of Unintentional Rights Violations***

Particularly significant was participants' discovery that practices they had considered normal discipline constituted rights violations under the Convention on the Rights of the Child (CRC). The PMKRG curriculum's module on the CRC which the facilitators adapted into accessible, vernacular language prompted powerful recognition moments. As one tutor observed:

*"When we explained Article 19 [of the CRC] about protection from all forms of violence, including verbal violence, you could see faces change in the room. One mother started crying quietly. She realized that the way she'd been scolding her child calling her 'stupid' or 'worthless' when frustrated was not discipline. It was verbal violence. That was the hardest session, but also the most important."*

**Tutor T1, male, 8 years SKB experience**

## ***Theme 2: Andragogical Learning as Empowerment***

The second theme captures the pedagogical transformation experienced by participants as they engaged with a curriculum deliberately structured around adult learning principles. Unlike conventional information-transfer approaches to parenting education, the PMKRG employed a problem-posing, experience-centered pedagogy that positioned participants as knowledgeable agents rather than passive recipients.

#### ***Sub-theme 2.1: Experience as the Curriculum***

Each session began with structured sharing circles in which participants narrated recent parenting experiences successes, confusions, and conflicts. These narratives formed the raw material for conceptual analysis. Facilitators employed Socratic questioning to help participants identify patterns, contradictions, and alternative interpretations within their own stories. This approach resonated deeply:

*"Every training session, the facilitator asked us first: 'What happened this week with your children?' And from our own stories, they would help us see the bigger picture. It didn't feel like a lecture. It felt like we were studying our own lives. That makes you remember it, because it's yours."*

**Participant F7, single mother, age 41**

#### ***Sub-theme 2.2: Peer Learning as Legitimation***

An unexpected finding was the powerful role of horizontal, peer-to-peer learning. Participants reported that hearing other parents describe similar struggles and witnessing peers take responsibility for change was often more transformative than facilitator input alone. In FGD2, one mother stated:

*"When Bu [name withheld] shared that she used to pinch her son's ear when he made mistakes something I also do and then she stopped and explained how she talked to him instead and it actually worked... I thought: if she can change, so can I. It made change feel possible, not just theoretical."*

**Participant F11, mother, age 38**

### **Theme 3: Posko as Safe Learning Space**

The physical and social environment of the PMKRG institutionally anchored at SPNF-SKB and facilitated according to principles of mutual respect and non-judgment created conditions described by participants as a 'safe space': an environment where vulnerable disclosure, honest self-assessment, and challenging of long-held beliefs became possible.

#### **Sub-theme 3.1: Trust as a Prerequisite for Transformation**

Participants emphasized that the non-evaluative, community-embedded nature of the program distinct from government enforcement or social services contexts enabled them to discuss sensitive topics including domestic conflict, economic stress, and their own parenting failures without fear of judgment or legal consequence. The SPNF-SKB's established presence in the community provided institutional legitimacy and relational trust that a university-led intervention alone could not have generated.

*"Before this program, I would never tell anyone outside my family about problems at home. But here, because we all come from the same place the same village, same circumstances it felt safe. And Bu [tutor] never judged us. She always said, 'We are here to learn together, not to be judged.'"*

**Participant F2, mother, age 29**

#### **Sub-theme 3.2: Community Ownership and Solidarity**

As the program progressed, participants began to develop a sense of collective ownership over the PMKRG volunteering for organizational tasks, encouraging absent participants to attend, and initiating informal peer-support networks between sessions. This emergent solidarity extended the program's influence beyond formal sessions into participants' everyday social relationships.

### **Theme 4: Shifting Parenting Practices**

Perhaps the most consequential theme and the most direct measure of the PMKRG's impact was the documented shift in

participants' parenting behaviors. Through triangulation of interview data, reflective journals, and tutor observations, the research team identified consistent patterns of behavioral change across four domains.

#### **Sub-theme 4.1: Reduction of Verbal Violence**

All 15 participants reported reduced use of verbally demeaning language with children by the program's end. Reflective journal entries from Week 1 frequently referenced habitual use of labels such as 'bodoh' (stupid), 'nakal' (naughty), and body-shaming terms. By Week 8, entries consistently documented deliberate effort to replace these with specific, behavior-focused language. Participant F8 wrote in her Week 10 journal:

*"This week my son broke a cup. Before, I would have said 'Stupid! You always break things!' Today I took a breath and said, 'That's okay. Let's clean it up together.' He looked so surprised. Then he helped clean. We talked about being careful. It was better. We were both calmer."*

**Participant F8, reflective journal, Week 10**

#### **Sub-theme 4.2: Gender-Equitable Task Distribution**

Eleven of fifteen families reported intentionally restructuring household task assignments to be gender-equitable following the module on gender-responsive parenting. Male children began being included in cooking and cleaning tasks; female children were given time for outdoor play previously restricted to brothers. One father one of three fathers who participated alongside their spouses described this shift:

*"My wife told me what she learned about gender-equal household roles. At first I thought, that's just the way families are. But then I thought about my daughter does she have the same chances as my son? And I decided: yes, she should. Now my son sweeps with her. He complained at first [laughs], but now he's used to it."*

**Participant F5, father, age 44**

### **Sub-theme 4.3: Dialogical Discipline Replacing Punitive Control**

The shift from punitive to dialogical approaches to child discipline emerged as a consistent pattern across participant reflective journals. Participants described replacing physical or verbal punishment with conversation-based approaches, setting boundaries through explanation rather than fear, and validating children's emotional states before addressing behavioral concerns. This shift was noted by tutors in their observational field notes as well:

*"By the fourth month, when we did home visits as part of evaluation, the difference was visible. Mothers were talking with their children differently. More explanations. More listening. Less shouting. One grandmother said her daughter [participant] was 'a different mother now.' That's the best evidence we could have."*

**Tutor T2, female, 5 years SKB experience**

### **Theme 5: Nonformal Education as Community Anchor**

The fifth and theoretically most significant theme concerns the emergent role of SPNF-SKB not merely as a program venue, but as an institutional anchor for community-based social transformation. Participants, tutors, and the SKB head consistently articulated the institution's unique capacity to host sensitive, community-embedded programming that government agencies or universities alone could not deliver.

#### **Sub-theme 5.1: Bridging Family, School, and Community**

The PMKRG's institutionalization within SPNF-SKB enabled what participants described as a 'bridge': a space where family concerns, children's developmental needs, and community social norms could be examined simultaneously by the same stakeholders who inhabited all three spheres. This integration is precisely what the *tripusat pendidikan* framework anticipates theoretically, and what this study documents empirically for the first time in a gender-responsive child protection context.

### **Sub-theme 5.2: Institutional Sustainability Through Program Handover**

The formal transfer of PMKRG program assets curricula, manuals, posters, and the Instrument of Arrangement with Karang Tinggi Sub-district to SPNF-SKB Central Bengkulu institutionalized the program beyond the research period. The SKB head expressed commitment to continuing the Parenting Education program as a permanent institutional offering, noting its alignment with the SKB's legal mandate to provide community learning services.

*"Before this program, we had no parenting education. Just incidental meetings with parents. Now we have a full program, materials, a name, a system. And parents know us as a place where they can come and learn how to protect their children. This should not stop after the research. This is now ours."*

**SKB Head, female, age 47**

## **DISCUSSIONS**

### **Andragogy as Praxis for Social Change**

The findings of this study demonstrate that andragogical principles when applied with intentionality and contextual sensitivity constitute more than a pedagogical preference. They function as instruments of social change. Knowles et al.'s (2012) insistence that adult learning must begin with participants' existing experience, problems, and self-concept was operationalized in the PMKRG through the structured use of life-story narration, problem-posing facilitation, and horizontal peer learning. The result was not merely knowledge acquisition but, as evidenced by Themes 1 and 4, genuine attitudinal and behavioral transformation. This extends Garrison's (1991) model of adult learning stages identification, definition, exploration, application, and integration of problems by demonstrating its applicability to the specific domain of gender-responsive parenting education in low-literacy community settings.

### ***PMKRG as an Integrated Nonformal Education Model***

The PMKRG model makes a distinctive contribution to the non-formal education literature by demonstrating that SPNF-SKB institutions can serve as integrated platforms for gender-responsive family accompaniment. Prior studies have addressed parenting education in formal school contexts (Permanasari, 2020) or community development programs (Hasanah & Komariah, 2019), but the deliberate integration of an andragogical curriculum, gender-responsive child protection content, community ownership mechanisms, and institutional sustainability planning within a single non-formal education framework represents a previously uncharted approach. The PMKRG model's five-phase structure needs identification, design, intensive accompaniment, evaluation, and sustainability provide a replicable blueprint applicable across SKBs throughout Indonesia.

### ***Gender-Responsive Protection as a Nonformal Education Mandate***

A significant theoretical contribution of this study is the reconceptualization of gender-responsive child protection as a legitimate and necessary component of non-formal education programming. Law No. 20 of 2003 mandates that non-formal education serves community learning needs across the lifespan; yet, parenting education let alone gender-responsive parenting education has remained peripheral in practice. The findings demonstrate that when such programming is embedded within a trusted community institution using appropriate adult learning methodologies, it achieves measurable impact on one of Indonesia's most persistent social challenges. This finding carries significant policy implications for the Ministry of Education, Culture, Research, and Technology's oversight of SKBs nationally.

### ***Safe Space as Pedagogical Infrastructure***

Theme 3's documentation of the PMKRG's functioning as a 'safe learning space' extends scholarship on psychological safety in adult education (Edmondson, 1999) into the domain of community-based social programming. The findings suggest that trust generated through institutional familiarity, non-evaluative facilitation, and community peer solidarity functions not merely as a positive affective condition but as constitutive pedagogical infrastructure without which transformative learning cannot occur. This has practical implications for program design: investment in community trust-building and relational groundwork cannot be treated as preliminary to 'real' programming but must be understood as core programmatic work.

### **Limitations and Future Directions**

This study acknowledges several limitations. The relatively small sample of 15 families limits the generalizability of findings beyond the Central Bengkulu context, though rich descriptive detail enables analytical generalization. The four-month program duration, while producing meaningful short-term change, cannot confirm the persistence of behavioral shifts. Future research should employ longitudinal designs following participants for 12–24 months to assess behavioral maintenance and intergenerational impact. Additionally, the relative absence of fathers (only 3 male participants) reflects structural barriers to male participation in parenting education in this context and warrants targeted investigation and programmatic response. Comparative studies across multiple SKBs with diverse regional and cultural contexts would strengthen the model's generalizability and inform national scaling efforts.

### **CONCLUSION**

This qualitative study developed, implemented, and evaluated the Gender-Responsive Family Partner Post (PMKRG), a structured accompaniment program for

enhancing child protection competencies among families served by SPNF-SKB Central Bengkulu, Indonesia. Five interconnected themes from ignorance to awareness, andragogical empowerment, the posko as safe space, shifting parenting practices, and nonformal education as community anchor collectively demonstrate that intentionally designed, community-embedded, andragogically principled family accompaniment programs can achieve meaningful behavioral change in gender-responsive parenting practices within a four-month timeframe.

The PMKRG model's theoretical and practical contributions are threefold. Theoretically, it advances the integration of andragogy with gender-responsive child protection programming and extends the tripusat pendidikan framework into community-based social transformation contexts. Methodologically, it demonstrates the value of PAR for co-designing and evaluating community-responsive non-formal education programs. Practically, it provides a replicable, institutionally sustainable model with transferable assets including curriculum, manuals, and an Implementation Arrangement for SPNF-SKB networks across Indonesia.

The study's findings carry urgent policy implications. As SPNF-SKBs exist in nearly every district across Indonesia, they represent an underutilized infrastructure for precisely the kind of community-embedded, lifelong learning that national gender equality and child protection agendas require. National policies should support the systematic integration of gender-responsive parenting education within SKB programming mandates, accompanied by tutor capacity building, curriculum standardization, and monitoring frameworks adapted to community-based delivery. The PMKRG model demonstrated here provides an evidence-based foundation for this policy direction.

### **Declaration by Authors**

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